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FORTY YEARS' MISSION WORK.

VILLAGE IN HUMBOLDT BAY, NEW GUINEA.

(*From the* ILLUSTRATED LONDON NEWS, *by permission.*)

FORTY YEARS' MISSION WORK

IN

POLYNESIA AND NEW GUINEA,

FROM 1835 TO 1875.

BY THE

REV. A. W. MURRAY,

OF THE LONDON MISSIONARY SOCIETY,

AUTHOR OF "MISSIONS IN WESTERN POLYNESIA."

"Thou shalt remember all the way which the Lord thy God led thee these forty years."—DEUT. vii. 2.

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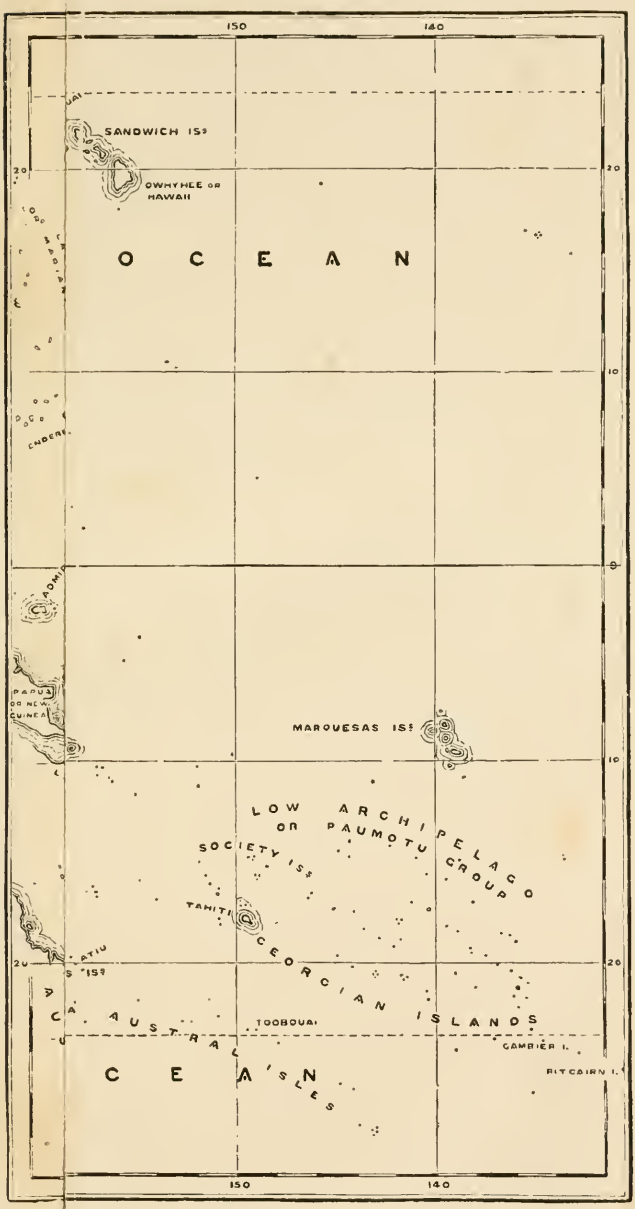
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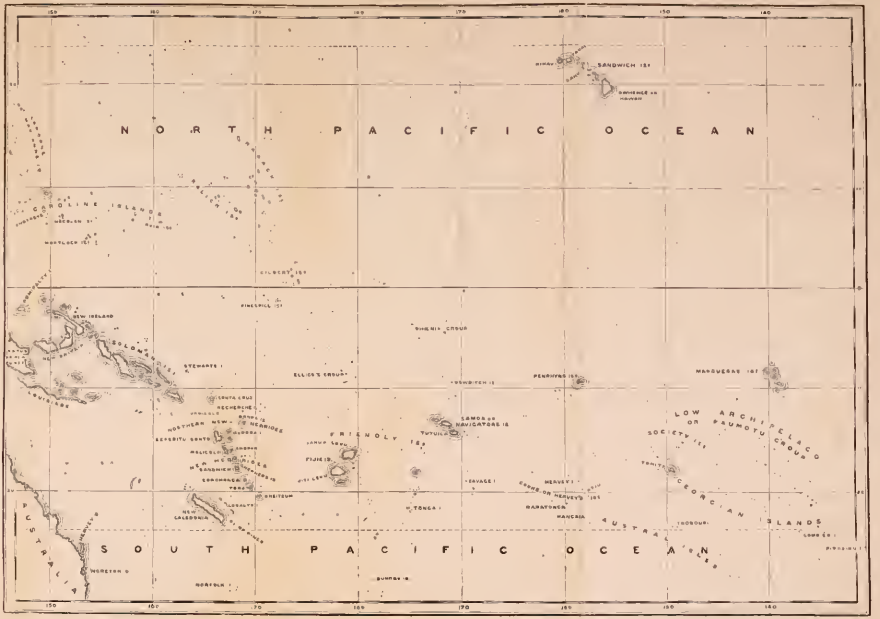
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PREFACE.

THE writer of the following pages has, for a length of time, employed such intervals of leisure as he could command from official and other necessary duties in placing on record the leading events of his missionary life, in the hope that their publication may, by the Divine blessing, contribute something towards advancing the interests of the great cause of Christian Missions. Whether, and to what extent, they are likely to answer that end, others will be better able to judge than himself; and perhaps it hardly becomes him to express any opinion as to the ends the book is likely to answer. He ventures, however, to express a hope—

First, That these records will, to some extent, interest and encourage the friends and supporters of Christian Missions, and probably stimulate some to increased liberality in contributing towards their support.

Second, The writer further hopes that young disciples who are desirous of giving themselves to Missionary work will be interested and encouraged by what is here recorded, and that Missionary Students and young Missionaries will also find the work interesting and useful.

And it may be mentioned further, as a reason for this publication, that there is much in it that will have a historical value in future years, and which, on that account, may be deserving of a permanent record.

The compilation of this work was begun in Samoa towards the close of 1870, and it has been carried on, under very varied circumstances, and sometimes with long intervals of interruption, till the present time.

The chief difficulty which the writer has experienced, and the misgivings with which he has been troubled in its preparation, have arisen from the necessity which there seemed to be, in order to construct a connected narrative, to record many things of small importance in themselves, and many matters having much of a merely personal bearing: such things, however, he has endeavoured to touch as lightly as possible.

He now commends the work to the blessing of Him, the interests of whose cause it is designed to subserve, and whose love and faithfulness it records.

May He graciously grant, that the desired end may be largely promoted, and to Him shall be the praise.

CHARTER HOUSE, NEAR KELSO,
September 28, 1875.

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(*From the* ILLUSTRATED LONDON NEWS, *by permission*)

CHAPTER I.

THE VOYAGE.

It was in the month of November 1835 that the writer and his fellow-labourers embarked on board the vessel that was to convey them to their destination. The voyage they had before them was a formidable undertaking. Widely different were the circumstances in which it had to be made from those under which missionaries are wont to proceed to their fields of labour in these altered times. A trading vessel, the "Dunnottar Castle," one hundred and eighty tons burden, was chartered for the occasion; and it was arranged that, instead of taking the usual route *via* Cape of Good Hope, we should go by way of Cape Horn. On the morning of the 7th of the above month, we proceeded by steam from London to Gravesend, accompanied by a number of friends and relations, where we went on board our little craft, and, after an affecting service conducted by the Rev. John Arundel, Home Secretary of the London Missionary Society, we parted from the loved ones we were leaving behind, they returning to their various avocations in the metropolis of the world, and we directing our course to a group of islands at the ends of the earth, of which, at that time, not a great deal was known beyond the name. It

is affecting to think how many of those who united on that memorable day on board the "Dunnottar Castle" in singing—

> "Jesus, at Thy command
> We launch into the deep," &c.,

have passed away. However, we sorrow not as those who have no hope; we and they shall shortly meet again; and how blessed will be the contrast between that meeting and the circumstances in which we bade each other farewell!

And now the last ties that bound us to dear Old England seemed severed; the wide world was before us, and blank enough were our prospects, and sad enough were our hearts; but a measure of relief was soon found by looking to Him in whose service and at whose command we had gone forth, and in thinking of the work before us, in the prosecution of which we hoped to find more than an equivalent for all we were leaving behind.

Our party consisted of eleven, viz., the Rev. Thomas Heath and Mrs Heath, the Rev. Charles Hardie and Mrs Hardie, the Rev. William Mills and Mrs Mills, the Rev. Alexander M'Donald and Mrs M'Donald, the Rev. George Barnden, and the writer and his wife. We were on the whole a happy company—we had unity with variety in a striking degree. We differed in age, in temperament, as regarded the circumstances of our early life, and the views we had formed on many subjects, and we were comparative strangers to one another; but in all that was of vital moment we were one—we were all one in Christ Jesus; and we were all animated by one great leading desire and purpose, viz., to make known the gospel of the grace of God among the benighted tribes scattered over the isles of the great Pacific;—that was the ambition that filled and fired our souls, and we seemed ready to encounter any trials or

hazard any dangers that might lie in our way in the accomplishment of that great end. Hence the hardships and perils of the voyage, though not inconsiderable, were not much accounted of, and by none were they more bravely borne than by the ladies. The indifferent accommodations on board our little craft; the scanty and poor fare on which we had to subsist during a large part of the voyage; the piercing cold of Cape Horn, off which we were driven hither and hither by fierce winds for six long weeks, when the choice lay between enduring the cold on deck or being all but stifled with smoke below;—these and other inconveniencies were borne with heroic fortitude. The writer looks back with wonder and gratitude to these trying times, thankful that they are past and gone, and that they were suffered in the interests of a cause that is altogether worthy.

The voyage lasted five months, during the whole of which time we saw no land except the Cape de Verd Islands and the bleak Falkland Isles, of which we had distant glimpses as we passed along. Owing to some mistake or mismanagement in furnishing the ship, we had no light either in our cabins or in the saloon during a considerable part of the voyage, so in the long dreary evenings off Cape Horn, we had either to remain in the dark below or in the cold on deck. But what is the use of perpetuating the remembrance of these small matters, which are of little or no moment to any except those immediately concerned? Perhaps it might have been as well to pass them by; but there is one end which the mention of them may answer, viz., to read a lesson of contentment to missionaries proceeding to or from their fields of labour in these days, when voyaging is such a different thing to what it was forty years ago.

We had frightful weather off Cape Horn. It was midwinter, and the cold, of course, was intense, and the gales

and seas were such as sometimes shook the strongest nerves among us. And about the time when our prospects were at the darkest, an event took place which saddened our hearts more than anything that had occurred or did occur during the voyage. It happened on one of our gloomiest days. The wind was blowing a gale and the sea running mountains high. A young man, while in the act of adjusting a rope near the end of one of the yards, fell, or rather the vessel gave a heavy lurch, and he was engulfed in the waves. The alarm was given—"A man overboard!" All was consternation. A boat was lowered with all possible despatch, but before it was ready to leave the ship, an announcement was made which fell upon the heart like a death-knell, as indeed it was—"It is too late; he is gone." He was so loaded with clothing, and the sea was so rough, that his strength was soon exhausted, and in a few minutes from the time of his falling he sank to rise no more till the sea give up its dead. It was well the boat did not leave the ship. If it had, it would have been in great danger of being swamped, and in that case all that were in it would have been lost, and we should not have had hands enough left to work the ship. There was more than ordinary interest connected with the young man who was taken from us in circumstances so distressing. He was the only son of his mother, and she was a widow. His father had been the commander of a ship, and his mother was the daughter of a highly respectable minister of the gospel, who filled a professor's chair in one of our Northern universities some half a century ago.

About a week after the occurrence of this sad event, our circumstances took a favourable turn. Matters had well-nigh reached a crisis. Provisions were getting very short; there was no prospect of a change of wind; twice had we doubled the dreadful Cape, and been driven back, and the

question was being seriously discussed whether we had not better change the ship's course and stand away for the Cape of Good Hope; but it was a choice of difficulties. Had we adopted that course we should have had such a distance to run, that we should in all probability have suffered from scarcity of food and water.

Under these circumstances, we seemed shut up to look simply to God. So we all felt on the morning of Sabbath, February the 20th. We consulted together, and it was arranged that in all the services of the day our peculiar circumstances should be kept in view, and made the subject of special reference in our prayers, and that in the evening we should have a prayer-meeting instead of the usual service. Perhaps at no time had our situation appeared more hopeless than on that Sabbath morning. We had passed a dreadful night, and there were no signs of improvement. There was a tremendous sea, and our little bark was being tossed about apparently at the mercy of the winds and waves, now mounting aloft, then descending into the yawning depths, and seeming as if at any moment it might be engulfed; but "man's extremity is God's opportunity." Deliverance was at hand. Fervent prayer was offered throughout the day, but that day closed, as so many before it had done, without any change.

The hour for the evening service drew on, and we were about to meet to carry out the arrangement of the morning. But "before they call I will answer." An announcement from the deck, such as had not been made for many a day, was heard—"A change of wind!" "About ship." Oh, what a joyful surprise!—our prayers were largely turned into praises; the crisis was past, and from that time forward we proceeded on our way without further interruption. The storms of Cape Horn were soon left behind, and instead we had over us a cloudless sky, and

under us the gentle waves of the great Pacific, realising to us *now* the significance and appropriateness of the name.

It would interest the reader little to be told how we spent our time during these long weary months. We were not idle, nor was our time spent upon trifles. We felt ourselves on the eve of entering upon a great work—a work to which we looked as our life-work—and only those subjects and occupations that had a pretty direct bearing upon that work had much interest for us. Hence our circumstances shaped our studies, directed our reading, determined the subjects we discussed, and gave a character to all our intercourse. And so our voyage passed away. During the closing weeks we had delightful sailing—all the more enjoyed on account of what had gone before; and on the 30th of March 1836 we reached the Marquesas Islands, and made our first acquaintance with actual heathenism and actual missionary life. "Then are they glad because they be quiet; so He bringeth them to their desired haven."

CHAPTER II.

PROGRESS OF THE VOYAGE TOWARDS OUR ULTIMATE DESTINATION—OCCURRENCES BY THE WAY.

THE sight of land after our long voyage was inexpressibly cheering. Many voyages has the writer made since that memorable day when our eyes first gazed upon the Marquesas Islands, as one after another they were descried in the distance, and as we drew nearer and nearer their shores, but never again has the sight of land awakened such intensely joyous emotions.

Land was seen about 7 A.M. During the course of the day we passed three islands, high, bold, and rugged; and towards evening we made Santa Christina, the island to which we were bound. On that island two of our missionary brethren, Messrs Rogerson and Stallworthy, had been labouring for a short time—about eighteen months—and we caried letters and supplies for them from England. Towards evening we drew near the part of the island to which we were bound—Resolution Bay. As we approached the anchorage, which we did not reach till an hour or more after sunset, a number of natives came off to us, and all was speedily bustle and excitement. The Marquesans, at the time referred to, were among the most degraded and debased of all the tribes of Eastern Polynesia. Their covering was of the scantiest kind, and their whole appearance and bearing were to us exceedingly repulsive.

Hence some of our party were much shocked, and were inclined to doubt whether they had sufficiently counted the cost of the undertaking in which we had embarked. We had read and heard much of heathens, and had formed ideas as to their appearance and character; but, when we actually saw them, we found that our notions differed widely from the reality. This was to be accounted for partly by the fact that we saw the worst first; and for some reasons, perhaps, that was to be regretted. Had any of our party been half-hearted in their attachment to the cause of missions, the consequences might have been serious. As it was, however, it was all right. The first shock was soon got over, and we were prepared to appreciate what had been accomplished in our older missions to an extent we should not otherwise have been; and, moreover, it was a good preparation for what was before us in our own field of labour.

Mr Rogerson came on board to welcome us on the evening of our arrival; and on the following morning we all went on shore, anxious to see all that was to be seen, and to do all in our power to cheer the hearts and strengthen the hands of the little missionary band in the trying circumstances in which they were placed. We found that they had been pursuing their work amid great discouragements. No visible impression had been made. Still our friends were disposed to labour on in hope that in due time they should reap.

The missionary premises—the brethren had succeeded in putting up a pretty comfortable house—were situated in the bosom of a small fertile valley covered with bread-fruit, cocoa-nuts, bananas, and other tropical productions. At a short distance behind, rose mountains to the height of from 2000 to 3000 feet, part of the central ridge which extends nearly the whole length of the island, and sends down, at intervals, spurs which terminate precipitously in

the sea. Over one of these, the gentlemen of our party managed to clamber, and beyond it we found another valley exactly similar to the one in which the mission settlement stands; and so, we were told, it is pretty much all round the island—mountain spurs running down into the sea, with rich valleys between, in which are found the villages of the natives. It is difficult to conceive anything more rich and beautiful than are these valleys; but oh! the dense darkness that covers them, and the cruelties and abominations that are practised in them—enough to make one "hang one's head, and blush to think oneself a man." The consolation is, that it will not be so always. The foul orgies of idolatrous worship and the cruelties and abominations of heathenism will not always pollute these lovely valleys. The Prince of Peace will yet claim them for His own, and the songs of Zion will yet echo from valley to valley and from rock to rock throughout all these beautiful isles—the glory of the Lord will yet cover them as the waters cover the sea.

Santa Christina is a small island—perhaps not more than twenty-five or thirty miles in circumference, and, at the time of our visit, the population was estimated at about 1500.

Our circumstances did not allow of our making a long stay with our friends. On the afternoon of the 3d of April they came on board, and we had a farewell service, after which we bade each other adieu.

A short time after our visit, Mr and Mrs Rogerson removed to the Tahitian group, the state of things among the Marquesans being such that it was not considered proper for a *married* missionary to remain among them. On the arrival of the "Camden," in 1838, another unmarried missionary, Mr Thomson, joined Mr Stallworthy, and these brethren laboured on for some years. Contrary, however, to our experience in all other fields which we have at-

tempted to cultivate in Eastern Polynesia, no visible impression was made, and the mission was at length abandoned.

It is with great satisfaction we add, that, for a number of years, successful missionary operations have been carried on on the group by *native Hawaiian* missionaries sent by the American missionaries labouring on that group. They are supported by the Hawaiian Missionary Society, and superintended by the missionaries, who make periodical visits to the islands in the American missionary ship "Morning Star." This effort was commenced in 1857. On the 1st of June of that year, the "Morning Star" anchored off Hivaoa, one of the islands of the group, and the subsequent history of the islands seems to prove that her arrival was to them what her name imports—the harbinger of day.

A brief extract from the report of a missionary from the Sandwich Islands, the Rev. Titus Corn, who visited the mission in 1860, will bear me out in the opinion I have expressed:—"Never have I enjoyed a season of deeper, purer interest than in meeting these tamed savages, these happy Christian converts from amid darkness the most deep, depravity the most profound, and pollutions the most loathsome." And a few words which may be quoted from one of the native Hawaiian missionaries are equally conclusive that a work of God is in progress among the Marquesans. "God sent us here," said the good man, "not man. He has preserved us, our wives and little ones, in perils by sea, in perils among robbers, and in perils by war. He has given us influence and favour among the people, so that our names are sacred and our persons safe. He has made us mediators between bloodthirsty and vindictive foes. He has drawn numbers from the *tabūs* and from all heathen orgies, and made them our docile pupils. Above all, He has given us *souls*. There is a church, there are

Christians, saints, here," &c. All honour to the worthy men and women who are bearing the heat and burden of the day on the Marquesas! Peace be with them! May the Master whom they serve cheer them by growing tokens of His presence and blessing—rendering their labours more and more effective, and multiplying their converts a thousand-fold!

On the evening of April the 3d, we took our departure from the Marquesas and stood for the next island to which we were bound, the far-famed Tahiti, and on the morning of the 12th of April the high land was seen. We did not get to anchor till the 14th. All day on the 13th we were becalmed about fifteen or twenty miles from the land. Thus we had ample leisure to gaze upon the bold, lofty mountain ranges, with the hills and valleys of the "Queen of the Pacific," as Tahiti was at that time regarded—to reflect upon its eventful history, so inspiring and heart-stirring to the young missionary, and to anticipate our own future as that was pictured in our sanguine imaginations.

We got to anchor towards noon on the 14th, and soon after went on shore; and now we were repaid for the shock we had endured at the Marquesas. What a contrast met us! Certainly but for what we had seen we should not have been impressed as we were, nor should we have appreciated as we did the wonders which God had wrought at Tahiti. We remained till the 20th, so we had sufficient time to look about us. We had the privilege of meeting with all the missionary brethren then on the island—a privilege which we did not lightly prize. There were the representatives of three generations of missionaries. There was Mr Henry, the sole survivor, who remained in the field, of the party that sailed in the first voyage of the "Duff." Mr Nott was still alive, but he was absent at the time on a visit to England. There were Davies and

Wilson, the survivors of the second party by the "Duff," with Messrs Darling, Pritchard, and Orsmond, who had joined the mission at later periods. We made it our business to learn all we could here and elsewhere as we passed along, and we did learn much that was of great value to us in our future work.

The first Sabbath which missionaries spend in the mission field is generally a time of great interest—a time when feelings are experienced and impressions received which are never forgotten or lost. So it was emphatically with us. The sight of a congregation of about a thousand people, who only a few years before had been cruel savages, wallowing in the vilest abominations of heathenism, decently clothed and gathered together for the worship of the true God—to hear their songs of praise, and witness the devout and intelligent interest with which they seemed to attend to the various parts of the service, was indeed a deeply moving sight. One incident that occurred at the close of the afternoon service is worthy of a permanent record. Mr Pritchard, who was the missionary at Papeete at the time of our visit, invited us to ask the congregation any question we might think proper. One of our number proposed a question to the following effect:—What would you think of parting with your missionaries and returning to heathenism? The answer was given by one of the seven judges of the island, and was as follows:—"This is what I have to say in answer to your question. It is like a spear pointed at the heart and partly inserted in the breast. I will reply to it by asking you two questions: first, The people of England were once heathens as well as we; how would they like to part with all their ministers and teachers and return to their former state? Or, how would the directors of the London Missionary Society like such a thing after what they have expended upon Tahiti and done for Tahiti? Our answer to your question is

decidedly, No. And even were the missionaries to leave us, we should by no means go back to our former state."

Poor people! little did either they or we imagine that in a few years the supposition as to missionaries leaving them would be, with a solitary exception, an actual fact. It is delightful to think, however, that notwithstanding all that has occurred, they have not gone back to their former state—that Tahiti is still a Christian land, and to feel assured that so it will in the main continue to be, for the bulwark of truth is there. The Bible is in the hands of the people in a language which they can read and understand, and thus a foundation is laid against which the gates of hell shall not prevail.

On leaving Tahiti we crossed over to the neighbouring island of Eimeo, twenty-five miles distant. Eimeo has a historic interest. It formed a convenient retreat in the early years of the mission, when troubles arose on the large island, rendering temporary withdrawal necessary; and after the suspension of the mission for a season, the missionaries on commencing it began their efforts on Eimeo, and thence extended them to the large island. To Eimeo also the Christian party fled in 1815, when a confederacy to exterminate them had been formed among the heathen, who at that time were a vast majority. Intelligence of the plot was happily conveyed to the Christians in time to allow of their escape. At Eimeo they put themselves in a position to defend themselves; thither their enemies followed them, and on a Sabbath-day, when the Christians were assembled for divine service, they made a furious attack upon them. The result was, not the extermination of Christianity, but of heathenism; and from that time onward Christianity was in the ascendant in Tahiti and Eimeo. The clemency of the king, Pomare, and the Christian chiefs towards the vanquished heathen completely overcame them, and led to the entire

subversion of idolatry. It is one of the finest illustrations on record of the divine plan of subduing and winning an enemy.*

After a few days of pleasant intercourse with the missionaries whom we met on Eimeo, we again put to sea. We sailed on the 5th of May, and stood for Huahine. As on Tahiti and Eimeo, heathenism had long been a thing of the past in Huahine. At the time of our visit, out of a population of 1800, 400 were members of the Church, the Bible was in every dwelling, and Huahine was a professedly Christian and partially civilised land. The Rev. Charles Barff, who had laboured on the island since 1818, was still the missionary, and so he continued till 1864, when, worn out with his long and faithful service, he retired to New South Wales, and in 1866 he finished his course and entered into rest.

We had much pleasant and profitable intercourse with Mr Barff and his family during our rather long stay at Huahine. We gathered much interesting information respecting the Tahitian mission, and met some very interesting characters among the natives, who had played an important part in the struggles of early days. Perhaps the most interesting and remarkable of these was *Mahine* the grandfather of Pomare, the present queen of Tahiti. He remembered Captain Cook; he was about twelve years old when Captain Cook visited the island. But the most signal event of his past life was his having commanded Pomare's troops when the engagement above referred to took place between the Christian and heathen parties on Eimeo. At the time of our visit he must have been nearly, if not quite, eighty years of age. He was a venerable, patriarchal looking man. He was large of stature, over six feet, and stout in proportion; he must have been a

* See the deeply interesting record in full in Ellis's "History of the London Missionary Society," pp. 216–219.

formidable opponent when in his prime. He seemed to realise his nearness to eternity, and was calmly waiting his dismissal from the body. The thought of meeting in heaven British Christians who had sent the gospel to him and his people seemed to afford him great joy.

On the 18th of May we sailed from Huahine, accompanied by Mr Barff, who, as an experienced missionary, and as knowing something of the field to which we were appointed, went at the request of the Directors to assist us in the commencement of our mission. Mr Barff was with Mr Williams when he made his first visit to the Samoan group, and during Mr Williams' absence in England he had made a second visit to the group in company with Mr Buzacott.

From Huahine we stood for Rarotonga, and on the 25th of May we made that island; and greatly were we charmed with its beauty, and cheered with what we saw and heard during the few days of our stay. The Rarotongan mission was still in its early youth. Scarcely thirteen years had passed since Messrs Williams and Bourne made their first visit to the island and placed Christian teachers among its then most-deeply debased people; and it was only nine years since Mr Pitman, the first resident English missionary, had settled upon it. After a short interval, Mr Pitman was joined by Mr Buzacott, and at the time of our visit those esteemed brethren were pursuing their labours in circumstances of the most cheering character. The entire population, estimated at that time at 7000, had renounced heathenism, and given up or destroyed their idols. Not a vestige of idolatry was to be seen, and the entire population were applying themselves with the utmost avidity to the acquisition of knowledge and to efforts for the improvement of their condition, both as regards the life that now is and the life to come. Greatly were we delighted with what we saw at Rarotonga, and pleasant and profitable was the intercourse we had with our brethren.

We sailed on the 30th of May, Mr and Mrs Buzacott accompanying us, to remain with us for a few months and assist in the commencement of our mission.

We had now entered upon the last stage of our long voyage. The next land on which we should look, if all went well, would be the long-talked-of Samoa, our own chosen sphere of labour. This of course awakened in us very peculiar feelings, and led to anxious and earnest consultations as to plans and proceedings when we might reach our destination. A great era in our lives was at hand; the dreams of youth and the fondly-cherished hopes of riper years, which had stimulated and sustained some of us in grappling with and overcoming the difficulties which once lay in our path, were about to be realised. Solemn, joyous, grateful emotions filled our hearts. A thorough conviction of the worth and importance of the cause in which we were embarked, with confidence in Him to whom the cause belonged, imparted to us firmness and strength, and so, thankfully and hopefully, we went on our way.

CHAPTER III.

REACHING THE FIELD—GIRDING ON THE ARMOUR—ENTERING UPON THE WORK.

EARLY on the morning of Sabbath, the 5th June 1836, we sighted the most easterly islands of the Samoan group. These are three in number, named respectively *Tau*, *Ofu*, and *Olosenga*, but bearing the general name of *Manua*.

The population of the three islands is a little over 1500. It was not intended to attempt the occupation of these islands at once; hence, we did not wait to communicate with them, but passed on towards the larger islands, and in the evening, about five o'clock, *Tutuila*, the most easterly of these, was seen.

Tutuila was the field to which Mr Barnden and myself were appointed; hence I felt in it a special interest, and strained my eyes for hours to catch the first glimpse of our future home. We did not get sufficiently near to have intercourse with the people till the following day. Early on the morning of that day, June the 6th, we were close in to the shore, and were soon surrounded by canoes. The people came on board without difficulty, and our first impressions of them were favourable. They contrasted advantageously with the Marquesans, and were quite equal to what we had expected to find them. We were surprised to see a white man among them. *Tommy*, as the natives called him, was a Welshman. He had been on Tutuila

about twenty months. He professed to be well acquainted with the natives, their language, &c. How much his information was worth may be conjectured from the reply he gave to our question as to the number of people on the island. Tommy seemed rather reluctant to hazard an opinion, but after some hesitancy he replied, "Well, sir, I don't think there's past a *million!*" The population of Tutuila has never, since we have known it, exceeded, if it has reached, 4000.

Passing along the coast till we were abreast of what was at that time regarded as having been the scene of the massacre of the French commander, De Langle, and party, and which, on that account, bore the name of Massacre Bay, a number of us landed. The bay in which the massacre took place, as I afterwards learned on the spot, is about three miles farther to the west, and is called *Asu.* The name of the place at which we landed is Fangasa. Our party consisted of the two elder brethren, Messrs Barff and Buzacott, and Messrs Hardie and Barnden, and myself. We walked across the island to a deep bay opposite called *Fangaloa—i.e.*, deep bay. We had been given to understand that we should find here an important chief and a good harbour. The information proved correct in both these respects. After climbing for about half an hour a very steep ascent, we reached the summit of a mountain ridge where a magnificent view opened upon us. Fangaloa is from three to four miles deep. It is completely land-locked, and looks, viewed from the surrounding heights, rather like a fresh-water lake than a bay of the great Pacific. It is surrounded by steep mountains, from eight hundred to one thousand feet in height, and is a beautiful object as seen from the spot where it first burst upon our view. *Pangopango,* the principal village, is at the head of the bay. After a very rugged and fatiguing walk, we reached our destination, met *Maunga,* the chief of whom

we were in search, and had a very satisfactory interview with him and others who crowded around us. Maunga declared his willingness to receive missionaries, and afford them all the assistance and protection in his power. We wished him to go with us to *Upolu*, the central island of the group, where we hoped to get together all the leading chiefs, to explain to them the object of our mission, and make arrangements for carrying out our plans. He excused himself on the ground of age and infirmities, but proposed that his son, who bore the name of Pomare, should go in his stead. To this we agreed, and, after a short time, left to recross the island to join the ship, which was waiting for us.

We got on board in the course of the afternoon, and stood away towards the west end of the island, keeping close in to the land, and as we passed along we were hailed by a party in a large canoe, and were surprised and delighted to find that the said party were from the island of *Manono*, and that the Rarotongan teacher *Teava* was in the canoe. He had come to ascertain the state of things on Tutuila, and preach the gospel to its then benighted people.

He had been about six weeks on the island, had made a complete tour of it, and was just ready to return to Manono when we arrived. It is worth noting how opportune his visit was. It was just as if he had been sent to prepare our way. No Christian teachers had been settled on Tutuila. Those brought by Mr Williams and others were all stationed on the islands to the west, *Savaii*, Upolu, and Manono; nor had any of them made a visit to Tutuila before that by Teava at the time of our arrival. Thus, but for his visit, we should have been very much in the dark with reference to the state of things on Tutuila, and there might have been difficulty in commencing a mission on the island at that time, and thus all our plans might have been disarranged. Two other men of importance, in addition to

Pomare, came on board before we got clear of the island, to go with us to Upolu. They were from Leone, and went to represent the district, about one-half of the island, of which it is the head-quarters. One of them was *Amoamo,** mentioned in Mr Williams' Narrative, p. 415, in connection with his visit to Leone in 1832; the other was a man named *Taulani*, who became a very decided Christian, and acted an important part in the evangelisation of the island. I have rarely known a more exemplary Christian than Taulani. After a life of distinguished usefulness he died only a few years since, and met, I doubt not, the welcome of the faithful servant.

It was after sundown before we were ready to stand away for Upolu. We ran on with a fair wind during the night, and early on the following morning we found ourselves sailing along the north side of Upolu. We were all charmed with the beauties of that lovely island, which seemed to us to surpass all we had yet seen. During the course of the forenoon we entered the harbour of *Apia*, and dropped anchor in a Samoan port. This was on Tuesday the 7th of June, just seven calendar months to a day from the time of our leaving England.

Before arriving at our destination, we constituted ourselves a committee for the transaction of all business affecting the general interests of the mission. Prior to this, we had arranged as to the translation of the New Testament. The whole was apportioned out that each might have before him his portion, and be able to direct his reading and studies accordingly.

Our first meeting for business was held on board the "Dunnottar Castle," on the 3d of June 1836. The principal minutes adopted at that meeting may be given. They are important on account of their connection with the

* The name is Amuamu, not "Amoamo."

management of our mission in subsequent years. They are as follows :—

"Pursuant to the suggestion contained in the written instructions received by us from the Directors of the London Missionary Society, we, the undersigned, do form ourselves into a committee for the management of the general affairs of the mission intrusted to us in the Samoan Islands.

"And it is resolved unanimously,—1. That a meeting of the committee be held quarterly, that is, on the first Wednesday in the months of September, December, March, and June; and that such meetings be held at the several stations in rotation, that in September next being at Manono."

[It was found impracticable to hold meetings quarterly on account of the distance between the stations. They have been held half-yearly, and this has been found to answer well.]

The next minute, No. 2, constituted the brethren Barff, Buzacott, Platt, and Wilson members of the committee during their stay amongst us, and appointed Mr Buzacott chairman so long as he should remain (Messrs Platt and Barff returned by the "Dunnottar Castle" to their own stations in the Tahitian Islands), and Mr Heath secretary. The third resolution is as follows :—

"3. That all questions on which any difference of opinion may exist shall be decided by a majority of votes, and that if the members *pro* and *con* be equal, including the chairman's vote, then the question shall be decided by lot." (Down to the close of 1870 it had not been necessary to have recourse to the lot, nor had any member ever recorded a formal protest against the decision of the majority.)

"4. That, at the request of any member of the mission, the secretary do call a special meeting at the station of the person requiring the same, by giving the several mem-

bers due notice; and that the present meeting be considered adjourned from day to day, Sabbaths excepted, until the brethren part to take possession of their several stations."

We did not proceed further at our first sitting, but we were now in a position to deal in a business-like manner with whatever subject might require our attention. Another rule on which we have all along acted was, that all our meetings should be begun and closed with prayer; and that a prayer-*meeting* should be held among ourselves before proceeding to business, and after its completion before separating to go to our respective stations; and that a meeting should be held with the natives during the course of our sittings, for prayer and other religious exercises.

On the 10th of June, Messrs Platt and Wilson, who had been sent by the brethren of the Tahitian mission to spend a few months in Samoa, arrived from the island of Savaii, where they were at the time of our arrival. They had been about eighteen months on the islands; they had obtained a considerable hold of the language, and had been fully employed in travelling from place to place, preaching to, and teaching the thousands who had abandoned heathenism, and attached themselves to the new religion.

On Saturday, the 11th of June, we had our meeting with the chiefs. We laid before them, through Mr Wilson, the object of our mission—viz., that we had come as teachers of religion; that our first and great business would be to instruct them in matters pertaining to that, and that everything else would be strictly subordinated to that.

We were very particular in explaining that we could take no part in their wars. We told them that war was bad, and that we should do our utmost to prevent its arising; and that, if it should arise, we could be no par-

tisans, but would only act the part of mediators, and be the friends alike of all parties.

Having laid fully and explicitly before the meeting all we considered it necessary to say; and asked whether, in view of all we had said, the chiefs and people wished us to remain among them, we waited for their reply. It was all we could wish. They expressed their approval of all we had said; they promised to place themselves under our instruction, and to do their best to protect ourselves and our property, and to assist us in every way in their power in carrying out the object of our mission.

So passed off this important meeting, one of the most important gatherings that ever took place in Samoa, considering its bearing on the subsequent history and destiny for time and eternity of the Samoan race. The way was now clear for us to separate and go to our respective stations. Before doing so, we were privileged to spend a Sabbath together at Apia; and what a Sabbath of hallowed interest was that in the enjoyment!—and how tender are the recollections of it to survivors now after the lapse of so many years! Large native congregations assembled, morning and afternoon, and were addressed in their own language by Messrs Platt and Wilson. But to us the interest culminated in a communion service, which was held during the course of the day. The teachers and their wives had come together from their different stations, and they, with Messrs Platt and Wilson, and ourselves, made up a considerable company—about thirty. How significant was that service! How delightfully interesting to the Christian mind! What memories was it fitted to awaken, and with what high anticipations to fill the mind! It was the first link of a chain in the history of Samoa that would assuredly extend onwards "until He come." Never till then will there be wanting those who shall show forth His death in Samoa. Nor have the bright anticipations and high hopes

of that sacred hour been frustrated. From the services of that Sabbath, and other transactions that occupied us during these memorable days, have gone forth influences which have told upon the destinies, present and eternal, not of the Samoans only, but of multitudes in *many* lands, and whose issues will continue to reproduce and extend themselves till time shall be no more.

From the point we have now reached our paths began to diverge. Hitherto we had been, from the time of leaving England, as one family. Now we were about to separate and go to our respective stations, and the service above referred to was our farewell service. We parted at the Lord's table on earth, not all to meet again till we shall be gathered together at "the marriage supper of the Lamb."

On the morning of the 16th, Mr and Mrs Mills took their leave of our floating home, and settled at Apia, the place to which they had been appointed; and on the same day we sailed, and stood over to Manono to land Mr and Mrs Heath, and their property. On the morning of the 18th they quitted the vessel, and took up their abode on their island home.

From Manono we stood towards Savaii. The two islands are separated by a narrow channel, from twenty-five to thirty miles in breadth. To Savaii Mr and Mrs Hardie and Mr and Mrs M'Donald were appointed. Circumstances had rendered it necessary for Mr and Mrs M'Donald to remain at Rarotonga for a time, so we had only Mr and Mrs Hardie to convey to their station. We had got so near the island that a boat was lowered, into which a party of us descended in order to proceed to the shore. We had left the ship but a short time, when the officer who was in charge of the boat looked behind and perceived that she had struck on some rock or shoal. We made all haste back, and found all confusion and consternation on

board. The ship was in extreme danger, striking heavily every few minutes, and appearing as if she would very soon be a wreck. The rudder was unshipped, and it seemed as if more serious damage must speedily follow. By great exertion, however, she was got clear of the patch of coral on which she had struck, and was again afloat in deep water; but she was surrounded with shoals, and was still in great danger, and in that state she lay from Saturday the 18th of June till Wednesday the 23d. On the day the accident occurred, the wind was strong and the sea rough. Hence it was a marvel that she escaped. Through the favour of a kind Providence, the weather was moderate during the intervening days. Had it been otherwise, it seems as if the vessel must have been wrecked. On Wednesday morning a gentle *land* breeze took her out of danger—a *very* great mercy, especially to those of us who had everything we owned on board, and who were dependent upon her to get to our stations. There were no trading vessels about in those days. Hence if our vessel had been wrecked, many months must have passed before we could have got to our stations, and our whole subsequent course might have been seriously affected. All ended well however. We cried unto God in our trouble, and He delivered us out of our distresses.

While the vessel lay in the circumstances above described, Mr Hardie's property was landed, and he and Mrs Hardie, and Mr and Mrs Buzacott, who were about to remain with them for a season, left and took up their abode on shore. Hence, when the vessel was got out of danger, we had nothing to detain us longer at Savaii, so, not reluctantly, we left the scene of danger and consequent anxiety, and directed our course back to Upolu. A makeshift rudder was rigged, and we got safely to anchor in Apia harbour on the 24th. Here we were detained till the 5th of July, owing to the accident that befell us at Savaii. The

rudder had to be repaired, and to get that done in Samoa in those days was a matter of no small difficulty. At the above date, however, it was completed, and we had the great satisfaction of again putting to sea and entering upon the last stage of our voyage.

CHAPTER IV.

LAST STAGE OF OUR VOYAGE—SETTLEMENT AT OUR OWN STATION.

THE distance between Apia and Pangopango is only about eighty miles, but Tutuila lies dead to windward of Upolu, and there are also strong opposing currents; hence the time occupied in passing from island to island is generally altogether out of proportion to the distance. And in this, our first voyage, it was so in an unusual degree.

As mentioned above, we left Apia on Tuesday, 5th July, and we did not reach Pangopango till the 10th. Early on the morning of that day we were close to land, and in a good position for entering the harbour; and during the course of the forenoon a fair wind enabled us to enter the beautiful bay, which we have so often entered since, and connected with which we have so many pleasing and solemn recollections. It had only been entered once before by a foreign vessel. A London whaler, the "Elizabeth," Captain Cuthbert, anchored in the bay a few months before our arrival. She was guarded night and day by her own crew, assisted by white men—English and American—who, at that early day, had taken up their abode on the island. The *white skins* of these men commended them, I suppose, to the confidence of the captain. The truth is, there was more to be feared from them than from the natives, most of them being desperate characters, who, according to report, had managed to escape from Van Dieman's Land, or

Botany Bay. However, the "Elizabeth" got safely away, and Captain Cuthbert, as being the first who had anchored in the harbour, gave it the name of "Cuthbert Harbour." The name never obtained anything like general currency. An influential notification was needed in order to that, which Captain Cuthbert failed to procure. The consequence has been that the native name, Pangopango Harbour, has superseded the foreign one, and is now universally accepted.

We were all charmed with the entrance to the bay. It is magnificent—the grandest sight we had seen during the whole of our voyage. Many equally *beautiful* sights are to be seen among the isles of the Pacific, but in some respects this stands alone—it is perfectly unique. The description by Captain (now Admiral) Wilkes, of the United States Exploring Expedition, which visited Samoa towards the close of 1839, may be given :—"The harbour of Pangopango is one of the most singular in all the Polynesian isles. It is the last point at which one would look for a shelter; the coast near it is peculiarly rugged, and has no appearance of indentations, and the entrance being narrow, is not easily observed. Its shape has been compared to a variety of articles; that which it most nearly resembles is a retort. It is surrounded on all sides by inaccessible mural precipices, from eight hundred to one thousand feet in height. The lower part of these rocks is bare, but they are clothed above with luxuriant vegetation. So impassable did the rocky barrier appear in all but two places, that the harbour was likened to the valley of 'Rasselas' changed into a lake. The harbour is of easy access, and its entrance, which is about a third of a mile in width, is marked by the Tower Rock and the Devil's Point." These names, I suppose, were given by Captain Wilkes. I never heard of them till after his visit.

A coral reef on each side of the entrance, over which the

sea generally breaks heavily, adds to the picturesqueness and beauty of the scene. The reef extends about half-way up the bay, but inside, instead of heavy rollers, the waves break softly over the opposing barrier, and gently die along the shore.

But to return from this digression. About 2 P.M. we landed, and as it was Sabbath, we got the people together, and had a service with them. Mr Wilson, who was best acquainted with the language, was the preacher. Shortly after the service we returned to the ship, to close quietly the last Sabbath we were to spend there. On the following day our goods were landed, and on Tuesday we quitted the ship, and took up our abode in a native house, kindly given up by the chief Maunga for our use.

Our kind friends, Messrs Platt and Barff, lent us very valuable aid during the few days they were with us; and it was no small trial to us when, on the 15th of July, they took their departure, and left us alone in our new and untried circumstances.

On that day the "Dunnottar Castle" sailed. And now our small party was left on a dark heathen shore, with no opportunity of escape should trouble arise, and no human means of safety or defence. Native houses have neither locks nor bars. In truth, we felt ourselves very insecure; but our apprehensions arose, not so much from our being in the power and at the mercy of the heathen, as from the character of the men already referred to—men of our own colour, and speaking our own tongue, whom we found upon the island.

And now our narrative must take a more contracted form. So far we have given all the leading events connected with the commencement of the Samoan mission; but, as we do not purpose to write a history of the mission, we shall now confine ourselves to matters more or less directly connected with our own work, and the spheres we

have been called to occupy during our protracted term of service. Such, however, have been our relations to the mission throughout the period over which these recollections will extend, that they will unavoidably have something of an historical relation to the whole mission.

CHAPTER V.

ENTERING UPON OUR WORK—DESCRIPTION OF THE ISLAND—STATE OF THE NATIVES—WHITE MEN AMONG THE NATIVES—AN EXCEPTIONAL CASE—HOSTILITY TO US AND OUR WORK—MURDER OF A WHITE MAN BY THE NATIVES—DISPERSION OF THE WHITES.

THE first thing that claims the attention of a missionary to a people of a strange tongue on reaching his field of labour is the language. Till that is in a good degree acquired, there is between him and his people a middle wall of partition that interposes an effectual barrier to the carrying out of his object. He and they dwell, as it were, apart; though living, it may be, in close proximity, they are really strangers to each other. Such being our conviction, we had endeavoured to do a little on the voyage towards acquiring a knowledge of the Tahitian language, which is a kindred dialect to that of Samoa. We had also a few words and sentences of the Samoan, which we had obtained from Mr Williams in England, and from the time of our reaching the islands we had been picking up words and sentences as opportunity offered; and now we were in circumstances to set to work in good earnest. We had some help from Mr Wilson, who had been appointed to assist us at the commencement of our mission, but at the close of six weeks he left us, and we were thrown upon our own resources, and placed in circumstances in which we were compelled to be talking to the natives all day

long, and this had its advantages as well as its disadvantages. Our young friend Pomare, who accompanied us to Upolu, became our instructor; and, with his help and constant practice, we were soon able, to a considerable extent, to understand and be understood.

The island of Tutuila is the smallest of the three principal islands of the group. It is about twenty miles in length, and five or six at its greatest breadth. Captain Wilkes' description of it is as follows:—"The island of Tutuila is high, broken, and of volcanic appearance. It is seventeen miles long" (in a straight line, I suppose, but the island is something of a curve), "and its greatest breadth is five miles. The harbour of Pangopango penetrates into the centre, and almost divides the island into two parts. It is less varied in surface than the Society Islands, and its highest peak, that of *Matafao*, was found to be 2327 feet above the sea. The spurs and ridges that form the high land are, like those of Tahiti, precipitous, sharp-edged, and frequently rise in mural walls from the water to a height of three or four hundred feet, showing the bare basaltic rock. Above this height the surface is covered with luxuriant vegetation to the very top of the mountains; the cocoa-nut tree and tree-fern give the principal character to this beautiful scenery."

There is one thing that gives Tutuila an advantage over the larger islands, viz., its harbour. There is no harbour in the group at all comparable to that of Pangopango for safety. There is but one drawback—the entrance is narrow, and the prevailing trade-wind blows right into the bay; hence it is difficult of egress, and sailing vessels anchoring in it run the risk of being detained for an indefinite time. But for steamers there is no harbour in Eastern or Central Polynesia, so far as my knowledge extends, which can bear comparison with it. Should a time come when steam shall be in extensive use in these seas, the harbour of Pango-

pango will take rank with the first resorts of shipping in the Pacific Ocean.

At the bottom of the bay which forms the harbour we took up our abode, and entered upon our labours. The population at the time of our settlement was about four thousand, rather under, I think, than over. Politically there are two divisions of the island; Pangopango is the headquarters of the one, Leone of the other. The Leone division has the larger population. It was somewhat over two thousand.

At the time we commenced our labours darkness covered the island—darkness almost unbroken. A few rays of light had found their way from the other islands, where teachers had been at work for about six years, by means of travelling parties, and especially the visit of Teava; and something had been done by a foreigner who left the island a few months before our arrival. We could never learn much respecting this person—not even his true name. Among the foreigners he went by the name of *Norval;* his native name was *Salima*—probably intended for *Salem.* Norval, I doubt not, was an assumed name. When he knew that missionaries were at hand he left the island, and nothing was ever afterwards heard of him. He evidently was not a truly religious man, as he led an immoral life; but he taught the natives some truth, and was instrumental, in some measure, in preparing the way for us. He induced a number of the people to renounce heathenism and become nominally Christian. Among these were the chief Maunga, his son Pomare, and others by whom we were received on our arrival. When he left the island he told his adherents to receive us when we should arrive, and place themselves under our instruction. Hence the ready welcome with which we met. He had translated, after a fashion, part of the Church of England Prayer-Book, and taught some young men to repeat it. So when we

arrived we found a man, who had been authorised by him, actually keeping up a sort of service.

I notice the case of Norval and his doings the more particularly as, in some of its aspects, it forms a striking exception to the conduct and influence of the class to which he seems to have belonged—the class of outcasts, who seek concealment and an opportunity to live as they list amid the darkness and pollution of heathen lands.

Well would it have been for the island and for us if all the foreigners who found their way to it prior to our arrival had been of the stamp of Norval. Far, however, was this from being the case. We found on the island some dozen or more, among whom were men of the most desperate character I ever came in contact with before or since. As Tutuila remained in the darkness of heathenism so much longer than the other large islands of the group, it seemed to be the favourite resort of these sons of Belial. Where these men had come from, or how they had reached the island, was, in most cases, involved in mystery. According to current report, as already hinted, the worst of them had escaped from the adjacent colonies, at which, in those days, there were *penal* settlements. Whatever their antecedents may have been, they were men of the most reckless and abandoned character, and they were decidedly the most formidable opponents with whom we had to contend at the outset of our career. Some of them had been many months on the island; hence they had got a considerable hold of the language, and had gained some influence over the natives. Thus they had a great advantage over us, and, but for their infamous characters, their opposition would have been a much more serious affair than it really was. We could not *speak* a language which the natives could understand, but we could *act* one which they were not slow to comprehend. The language of deeds is intelligible even to pagans.

Our opponents were determinedly and bitterly opposed to us and our object. "They that do evil hate the light." These men had been fleeing from the light, and, to their intense annoyance, the light was following them. They were perfectly aware that our success would be their defeat. Hence their virulent opposition. When they heard of Teava's intended visit, they assembled at Leone, which would be among the first places he would reach, determined to oppose his landing. One of the better class of them, for they were not *all* equally bad, managed to dissuade them from their purpose. They were not sure, moreover, that the natives would not take sides with their visitors against them, and in that case they would have exposed themselves to danger. The natives were not to be played with in those days.

On the day we touched at the island on our first arrival, a number had assembled at Pangopango, and they behaved to us in a very rude and insolent manner. And from that time forward I had a firm conviction that our greatest danger in commencing a mission on Tutuila would be from these men; and so emphatically it proved. We had no human means of protection or defence. Our house was open, and we and all we had were entirely at their mercy. Night after night we used to lie down, feeling that there was nothing restraining them from putting us all out of the way but the dread of the natives and the hand of God. Amid all our perils, however, we were safe; an unseen eye was upon us, and an unseen hand was our defence. The designs and attempts of our enemies against us were baffled, and they were virtually taken in their own snare.

We were ignorant of it at the time, but we found out afterwards that our fears had been but too well founded. A plot was formed, and well-nigh carried into execution, to cut us all off by *poison* soon after our settlement on the

island. The opportunity was to be embraced when the tea-kettle was on the fire. Cooking, boiling of water, &c., are done in open sheds on the islands. The time fixed upon for carrying the plan into effect was *service* afternoon. The lad who attended to the boiling of the water was accustomed to fill the kettle and put it upon the fire before going to the service. Hence there was afforded just the opportunity which our enemies sought. We had all gone to the service, and there was no human eye to watch their movements. The appointed afternoon happened to be windy, and while the man who had undertaken to carry the plot into effect was in the act of doing the deed, another, who had been smitten with remorse, struck his arm and scattered the poison; they had no means of obtaining more, and so the attempt failed. The man who was instrumental in saving our lives remained on the island several years, acting as pilot to vessels entering the harbour of Pangopango, and in 1841 he left in our missionary brig, "Camden." It was not from himself that we learned our obligations to him, but from another foreigner who was on the island at the time, and who got to know all the particulars of the plot, though he himself was not in it. Looking at the thing apart from man, we mark with devout gratitude the hand of God in the whole affair. He had work for us to do, and He kept us in safety while destruction hovered over us; and by means of the attempt to cut us off, He wrought for us a great and most unexpected deliverance. It led to the breaking up and scattering of the party. They no doubt felt that they had laid themselves open to be dealt with as murderers. A man-of-war might drop into the harbour any day, and they could no longer trust one another.

One sad occurrence, which must have happened very soon after the attempt upon our lives, increased their feeling of insecurity, and no doubt increased their desire

to get away. About two months after our settlement on the island, one of them was murdered by the natives. He was an audaciously wicked fellow. He was one of a party who were assembled at Pangopango on the day we first landed, and on that occasion he made himself conspicuous by appearing nearly naked, flourishing a war-club in a defiant manner, and addressing us very rudely and indecently. He had got himself *tatooed* after the fashion of the natives, and seemed to all intents and purposes a thorough savage; but the triumphing of the wicked is short. While he was glorying in his shame, destruction was impending over him. He quarrelled with the people with whom he lived, and threatened to leave them. Human life was not of much account on Tutuila in those days, especially when a little property was in the way; so, before he was able to carry out his threat, a party belonging to the family in which he lived waylaid him at a convenient spot for the perpetration of a deed of darkness, which they knew he had to pass, and put an end to his wretched existence. The news soon spread; and his companions gathered together at Fangasa, where he had lived, and brought his body to Pangopango for burial.

Very vividly do I remember that sad morning when we were startled by the arrival of the party bearing the body of the murdered man.

Of course the murder of a white man by the people in whose power we were did not increase our own feeling of security, but other feelings, I think, predominated. The demon-like character of the foreigners, the darkness that might be felt among the natives, and a murdered man of such a character before us, who had been smitten down without a moment's warning, produced feelings which language cannot express.

I was not yet able to address the natives in their own language, so all I could do was to conduct a little service

in English, and address words of sadness and warning to the foreigners. This occurrence read them a lesson which doubtless they were not slow to understand. It showed them unmistakably that they were losing their hold upon the natives; and this, with the consciousness that they had laid themselves open to be treated as criminals, and that they could not trust one another, seemed to shut them up to one course, viz., to leave the island as quickly as possible. Thus, in the course of Divine Providence, was the greatest obstacle with which we had to contend at the outset of our course removed, and we were left to pursue our labours without molestation. All was overruled for the furtherance of the gospel. The wrath of man was made to praise God, and the remainder of wrath was restrained. The natives saw more and more clearly the difference between us and the men who had lived among them only for their own selfish and wicked ends; and, as a natural consequence, they soon reposed in us entire confidence, and we acquired an influence over them which we sought to use only for their good, and for the advancement of the interests of the cause, to promote which we had taken up our abode among them.

CHAPTER VI.

FURTHER REMARKS ON THE STATE OF THE NATIVES—FIRST DIRECT MISSIONARY EFFORTS—FOREIGN VISITORS—CAPTAIN MORGAN.

TUTUILA, as we have seen, was virtually a heathen land at the time of our settlement upon it. The great body of the people were avowedly heathen, and the bulk of those who professed to have abandoned heathenism differed from their countrymen in little else than in name. There was indeed one very important difference—they attended religious services and schools with more or less regularity; but in a moral point of view the difference was slight.

The Samoans had by no means sunk so low as the generality of the South Sea Islanders. Cannibalism, so far as we have been able to make out, never was practised in Samoa to any considerable extent.* Nor were the Samoans characterised by anything like the bloodthirsty cruelty of the Fijian, nor the implacable revenge of the New Zealander, nor the deep moral pollution of the Tahitian and Hervey Islanders and the Hawaiian. They were savages of the best type. They were far, however, from being the happy innocent children of nature whom some voyagers and travellers would have us believe they have found on some of the islands of the Pacific. Among

* It was reported that the people of Manua ate a white man after the introduction of Christianity to the larger islands, who had rendered himself specially hateful by taking part in their wars.

these islands the writer has been dwelling and voyaging for a period approaching forty years, and, with every disposition to judge favourably of the natives, he has never had the good fortune to fall in with any of these happy children of nature. So far as he knows, Samoa was about the most likely place to find them; but we have only to look beneath the surface to be satisfied that even in Samoa the vaunted innocence and happiness are all a delusion,—that they have no existence except in the fancy of superficial observers, or of men whose standard of judgment is not according to truth and righteousness.

Could these mistaken men have spent a few weeks with us during the early months of our missionary life, they would have formed a more correct and sober judgment. The heathen dances that used to be carried on about thirty or forty yards from our house, beginning a little after sunset, and being carried on sometimes till broad daylight, and accompanied with the most hideous noises and the most shameful practices, would have dispelled the delusion. It is difficult to conceive of anything more demon-like than were these dances, as they were practised in the days of heathenism. Those who practised them could not be otherwise than deeply polluted. There is much in the moral condition of every heathen people over which a veil must be drawn, and to this rule the Samoans are no exception.

Polygamy existed in Samoa, but not to a very great extent. Domestic and other feuds often disturbed the peace of the community, and wars, on a greater or smaller scale, were of frequent occurrence, and sometimes they were attended with deeds of revolting cruelty. But it would not answer any end of importance to go on particularising the evils that were found among the Samoans. Enough has been said to show that they needed the gospel —that it was no needless errand on which we had come,

and no superfluous work in which we purposed to engage. Our foreign neighbours, who, of course, knew the natives well, entertained very different views of them and their character to those on which we have just been animadverting. They were fond of taunting us with what they regarded, or pretended to regard, as our hopeless task. "Do you think you will ever turn these people?" they would ask, with something like an air of scorn or pity at our simplicity. Poor fellows! they were right so far. *We* could never have turned the people, but they knew not the secret of our strength and confidence. From their point of view our task was indeed hopeless, but, with the eternal God for our refuge, we were not to be discouraged by any obstacles which men or devils could throw in our way.

We lost no time in commencing an aggressive war against the powers of darkness and the manifold evils by which we were surrounded. Religious services, as already noticed, were begun at once, and on the 19th of July, about a week after our arrival, we opened school. Of course, we ourselves could do but little in the way of teaching at that early day, but we had the assistance of Mr Wilson while he was with us, and of *Raki*, a native of *Atiu*, who had been a teacher on Upolu for some years; and in attempting to teach others we were in the way of learning something ourselves. All in our neighbourhood who had abandoned heathenism, about forty, adults and children included, attended with more or less regularity; some, especially young men, such as Pomare, learned to read with amazing rapidity. School was held once a day, five days in the week, for about an hour and a half, but, at intervals of leisure throughout the day, the book was the constant companion of the more eager and zealous; hence their rapid progress. In about three months some had learned to read tolerably, and those who were in advance of their fellows were soon set to work to assist in teaching

them. The services, which were conducted by Mr Wilson during his stay, and afterwards by Raki, increased the interest felt in the new religion, and tended to awaken a spirit of inquiry among its adherents.

Very soon after the commencement of our labours we set about house-building, and with that and the study of the language, the dispensing of medicine, receiving parties who came from all quarters to visit us and exchange presents and friendly greetings, we had our hands full. We have referred to the opposition we met with from foreigners living on the island at the time of our arrival, and the relief we felt when that opposition was at an end. It is painful to have to state that we were soon called to encounter opposition, still more formidable, from *foreign visitors*—men from our own native land, and other countries professedly Christian. The struggle with those we found on the island was of short continuance, and the influence they exerted for evil was comparatively circumscribed and short-lived. It was otherwise, however, with the opposition that came upon us from without. Our fine harbour, and the facilities which the island afforded for obtaining wood and water and fresh provisions, attracted a large number of whalers.

A little over two months from the time of our settlement, an American whaler, the "North Star," Captain Richards, and an English whaler, the "Montreal," Captain Stewart, led the way. It was a great mercy that these gentlemen were decided exceptions to the general run of masters of whalers in those days. They did everything in their power to strengthen our hands, and the influence they exerted was altogether favourable. After them we had occasionally one or two of similar character, but the great majority were a disgrace to the countries to which they belonged. These countries were England and the Australian Colonies, and especially the United States of America.

The opposition we had to encounter from these men and their lawless crews was formidable indeed. There they were—men of our own colour, speaking the same language with ourselves, and some of them our own countrymen, and claiming to be Christians, while giving themselves up to the most shameful immoralities, and telling the natives all manner of lies, so far as they could manage to make themselves understood. How stumbling their conduct must have been to our poor benighted people will be readily conceived. So long as our influence was insufficient to oppose any very serious check to their doings, they did not directly molest us, but we were, of course, greatly ashamed on account of their conduct, while we mourned over the moral havoc they wrought, and their influence in drawing the people away from schools and services.

But they did not have it all their own way for a great while; indeed they never had it *quite* that. We gradually gained influence, and the truth of God, after a few months, began to take hold of some hearts, and then came the "tug of war." The great difficulty was with the avowedly heathen part of the community, and for many months they were a large majority. With them we could do nothing directly, so among them the parties in question met with but little check; and when, as was sometimes the case, we had as many as six large whalers at anchor at the same time, having crews averaging thirty, and all of the baser sort, some idea may be formed of the state of things in our neighbourhood in those dark and trying times.

It is deeply interesting and instructive to mark how, in the arrangements of Providence, one thing is set over against another—how the dark and the bright alternate, or appear side by side, so as to prevent undue depression on the one hand, and undue elation on the other. After we had been sorely tried and hindered in our work by a

succession of visitors of the stamp above described, we were favoured with a visit every way fitted to counteract the mischief which those had wrought. On the 6th of January 1837, a man of whom we had heard much, but whom we had never seen, came to visit us. A boat landed near our house on the afternoon of the said day, and, on going to meet it, how were we surprised and delighted when a gentleman jumped from it, and, saluting us very warmly, informed us that his name was MORGAN! What a God-send did the visit of this good man seem to us at that particular juncture! To ourselves it was cheering in the highest degree, and its influence upon the natives must have been of the happiest kind. Better than a thousand arguments was the exhibition of this living epistle of Christ among our people at this critical period. It was at once a confirmation of all we had been telling the natives about the difference between a religion which is nothing more than a name, and that which is what the name imports. At the time referred to, Captain Morgan was in command of the "Duke of York," a vessel engaged in whaling. He had been cruising off Tutuila without any idea of coming into the harbour, and, so far as I remember, he was not aware that there were missionaries on the island. One or more of the white men who remained on the island went off to his ship and told him that there were missionaries on shore; that their lives were in danger, and that they were just waiting an opportunity to leave the island. The wish was father to the report, but this, of course, Captain Morgan did not know, and he was not the man to hear such a tale and not test its truth; so he came on shore in a boat to ascertain how the case really stood, and to offer us a passage in his ship, if it were as it had been represented. Of course he was rejoiced to find that he had been misinformed, and that the idea of leaving the island was entirely new to us. When he found how

things were, he brought his ship into the harbour, and remained with us three weeks. How our hearts were cheered and our hands strengthened by his visit words can hardly express. Many were the hallowed seasons of spiritual communion which we enjoyed both on shore and on board ship during those memorable weeks. The chief officer and a number of the ship's company were like-minded with the worthy captain, and this, of course, added greatly to the interest which his visit excited, and to the influence for good which it exerted. Very pleasant indeed was the intercourse we enjoyed with our guest from day to day, and refreshing is the recollection of it even now. I love to cherish the memory of the dear man of God; and the anticipation of reunion within the veil is very precious.

It was during Captain Morgan's stay with us on this occasion that the idea of commanding a mission ship occurred to his mind. We were not well off for supplies at the time, and all our fellow-labourers were suffering more or less from the same cause, and it was a very difficult thing to get our wants supplied with anything like regularity in those days; so it struck Captain Morgan that we ought to have a vessel of our own, and in case we should get a vessel, he felt that nothing would please him so much as to take the command of it. I knew that Mr Williams, who was in England at the time, had determined to make an effort to get a vessel to meet the idea which occurred to Captain Morgan, and, in addition, to carry teachers and missionaries to new fields. This I mentioned, and suggested to the captain to make an offer of his services to the Directors of the London Missionary Society. The captain acted upon the suggestion. He wrote an application during his stay with us, which I laid before the next meeting of the members of our mission, which was held in the following April. A minute was adopted,

strongly urging the Directors to procure a vessel with all practicable speed, and concluding as follows:—"For these reasons we strongly urge the Directors to accept the offer of the pious Captain Morgan to command a vessel of this description."

The minute with the application was duly forwarded to the Directors, and all who are acquainted with the early records of our mission know what followed. On the 23d of January Captain Morgan left us. We felt his departure much, but how were we surprised and delighted when four days after he returned, bringing our esteemed fellow-labourers Mr and Mrs Buzacott, who had been waiting for some time on Upolu for an opportunity of getting to Tutuila to remain a few weeks with us.

After performing this most acceptable service, our friend left to pursue the occupation to which he was then called. In all his former voyages he had been a most successful whaler, but during the present voyage down to the time of his visit to us, he had what sailors call a "clean ship," and a few months later the "Duke of York" was wrecked off the coast of Australia—the first time a disaster of the kind had befallen Captain Morgan. The loss of his ship led to his return to England, where he arrived just in time to take command of the mission brig "Camden." If he had been twenty-four hours later another captain would have been engaged. But He who had designed him for the post for which He had so admirably fitted him, took care that he should be forthcoming at the right time. He was at once engaged, and for fifteen years he commanded our mission ship, beloved and respected by all, missionaries and natives. In 1856 failing health compelled him to leave his loved work. He remained a few years in England, and then sought a milder climate in Australia; and after a short residence in Melbourne he was called to the presence of that Saviour whom he so much loved, and had so faith-

fully served. Farewell, thou man of God! a short farewell!

I cannot give particulars of his last illness, nor of the manner of his departure, but of one thing I feel perfectly assured, viz., that he died in the Lord, and that is enough. I have known many eminent Christians during my not short life—but I have never met a more lovable, a more Christ-like man than Captain Morgan.

I ought to add that Captain Morgan was brought to religious decision in the mission field. During a visit to the island of Huahine to obtain supplies for his ship, he was, through the instrumentality of Mr Barff, led to a saving acquaintance with Christ. This took place some considerable time before the commencement of our mission. At that time he had an established reputation for eminent piety. During our stay at Huahine, on our way to Samoa, we heard of the good man, and so were prepared to welcome him at Tutuila as a brother in Christ.

CHAPTER VII.

FIRST ATTEMPTS AT PREACHING IN THE NATIVE LANGUAGE—REMARKS—A VISIT TO THE HEATHEN VILLAGES—INCIDENTS—A GLEAM OF LIGHT AMID THE DARKNESS OF HEATHENISM—VISIT OF A DEPUTATION FROM THE TAHITIAN MISSION—ARRIVAL OF MR AND MRS M'DONALD AND TWO TEACHERS FROM RAROTONGA.

THE beginning of 1837 was an important era in our missionary life. On the 1st of January of that year I made my first attempt at preaching in the native language. That and many subsequent attempts were no doubt very imperfect, but I have never regretted having made them. In the case of *first* missionaries, at least, I believe it is advisable to begin preaching as soon as ever they can make themselves generally understood. Some have a great idea of waiting till they may be able, as they think, to speak without making mistakes. This, I have no doubt, is an unwise course. Mistakes will be made anyhow, unless the delay be carried beyond all reasonable bounds. A greater degree of correctness will of course be attained by waiting, if there be proportionate application, but that will be purchased at the cost of making much slower progress, especially in acquiring the power of free speech, which, among a pagan or semi-pagan people, is a not less valuable acquisition than it is in civilised lands.

My first address was from Mark xvi. 15, 16. A poor, imperfect performance no doubt it was, yet to myself and others it was an event of importance. Having made a

beginning, I went steadily forward, every successive effort becoming more easy; and very soon tokens for good were apparent, and so we were cheered and encouraged by the hope that God was working with us. Growing numbers attended the services; greater attention and deeper interest were manifested; the people became more kind and respectful; individuals left off attending the night dances, and, instead of betaking themselves to these scenes of revelling and wickedness, gathered around us, joining in our evening worship, and listening to the wonderful things we had to tell. How welcome were these streaks of opening day, these signs that the Sun of Righteousness was about to arise upon the dark minds around us with healing in His wings, will be readily conceived. They were as cold water to a thirsty soul. They powerfully reacted upon ourselves, confirming our faith, strengthening our hopes, enlarging our desires, and so contributing to the greater efficiency of our labours.

The visit of Mr and Mrs Buzacott was of great service to ourselves and the mission; it was specially opportune on many accounts. Their arrival has been mentioned out of its proper place, as it occurred in connection with the visit of Captain Morgan. It was on the 27th of January that we were privileged to welcome them to Tutuila, and they remained with us about seven weeks.

Up to the time of their arrival we had been favoured with uninterrupted health; but soon after we were all taken ill—some of us rather seriously so. We were all, Mrs Murray, Mrs Barnden and myself, laid down at the same time; and, but for the presence and kind nursing of our friends, we must have been in very awkward circumstances. With their unwearied attention, however, and the blessing of God on their efforts and those of the doctor of a ship which was in the harbour at the time, we soon rallied, and were able to resume our accustomed duties.

Mr Buzacott and the people who were with him from Rarotonga lent us important aid in house-building and kindred matters, while Mrs Buzacott was very helpful to Mrs Murray in her department.

Before our illness Mr Buzacott and I made a tour of that part of the island which forms the Pangopango district. Hitherto I had not ventured far from home. Beyond the bay where we were located the great bulk of the people were heathen, and till we were able to understand and be understood it was very awkward to go among them, and not likely to be of much use. Hence the visit made in company with Mr Buzacott was the first to the distant villages. We were everywhere treated with civility. Where we found a party professedly Christian, we were received as friends and kindly entertained. In villages where all were heathen, we met with nothing beyond civility. In one village where we spent the night, we were obliged to have our evening worship out of doors. The public building in the village, designed for the accommodation of strangers, was at our service as a place to lodge in, but we must not desecrate it by conducting in it a religious service. *That* the natives feared, or pretended to fear, would be displeasing to their gods; and private families, sharing in this fear, or, it may be, instructed by the authorities, refused the use of their houses also. Hence we gathered together under a tree, and there lifted up our song of praise, and poured out our hearts in prayer to Him who had doubtless never been before acknowledged on that dark spot.

At another village where we found all heathen, and avowedly determined to continue so, a very remarkable circumstance came to our knowledge. I think it took place during a subsequent visit, but it may as well be mentioned here. The village at which it occurred, *Fangaitua*, was obstinately heathen for years after our settlement on

the island; and being politically important, and the residence of one of the principal chiefs, its influence was great in preventing the heathen from embracing Christianity. On the occasion referred to, a man of our party, while addressing the chiefs and people, and urging them to abandon heathenism and receive the new religion, spoke to them to the following effect:—If your father *Leiato* had been alive he would have embraced Christianity long ago; for its being brought to our land is the fulfilment of his prophecy; "Blessed are the generations to come, and children in the womb; they shall see the peaceful kingdom." Their father to whom the speaker referred was the chief of the village, who had died some considerable time before the introduction of the gospel to the Samoan group. Chiefs are often spoken of as the fathers of the people. Leiato had the reputation of being a man of extraordinary sagacity, and something of a prophet.

Another of his utterances, which had a *political* reference, had been remarkably fulfilled, and was not forgotten; but, strange to say, the people did not show the same readiness to give heed to the fulfilment of the above remarkable words. His natural sagacity may sufficiently account for his political prediction, but surely the other was a gleam of light from a Divine source designed to prepare the way of the Lord. It was before anything was known of the near advent of "the peaceful kingdom" that the words were uttered, and when the heralds of that kingdom appeared, intelligent natives at once made the application. I expect many similar things might be gleaned by first missionaries in different fields, showing that God does go out before His people, and that wherever His servants go, following the leadings of His providence, they will find their way in some measure prepared. How remarkable is the case of the Sandwich Islands, where the nation, moved by some mysterious influence, had actually aban-

doned heathenism, and were found on the arrival of missionaries without a religion at all, and so in a position to embrace at once that which they brought!

In my own experience, I have generally, if not invariably, found that where missionaries or teachers have obtained a footing, there have been individuals, two, three, or more, who have seemed prepared to receive their message, and these have become their first decided converts, and stuck to them through every emergency; and I have noticed the same thing in some other fields of which I have read.

There were no visible results from our visit. The tenacity with which the heathen clung to their gods and objects of religious veneration was surprising. All we and their own countrymen who accompanied us could say seemed to produce no impression. They had heard of our coming beforehand, and, being forewarned, they took care to be forearmed. A consultation was held at each place before we reached it, a reply to what we might say agreed upon, and a person appointed to speak for all. Generally the address to us was couched in as soft and complimentary language as possible, but it was none the less decided on that account; though, till we became acquainted with Samoan politeness, we were apt to be misled by the first part of the speech, and fancy that we were about to gain our point. Sometimes we had almost a blunt refusal, but generally it was softened, and a hope held out that ere a great while all would join us. "Don't be in a hurry," they would say; "act leisurely; we shall all end in that. Our children are *lotu* (the term by which Christianity is designated among the Samoans and many other islanders), and this one and the other are *lotu*, mentioning some well-known parties, and we shall all follow some day." It was vain to remind them that the some day might never come—that death and judgment are not leisurely in their approach, &c. They stuck to

their text, and became more decided in their denial the more we urged our point:—"We won't *lotu*," generally came out bald and blunt when they were much pressed, with an intimation that that was all they had to say, and a call to the young men or women present to go and look out for a bit of food for our party; and so they put away from them God's message of mercy. What they said about the young people joining us was true. They were less difficult to deal with than those advanced in years. Age in Samoa, as elsewhere, is inclined to be conservative, and a number of the old people clung to paganism, and died in darkness though surrounded with light. May not triflers and procrastinators in more favoured lands see in the character of these pagans the counterpart of their own; and ought they not to reflect how much greater is the responsibility which they incur by neglecting the great salvation than that of the heathen, who in their blindness put away from them the words of eternal life?

When we were sufficiently recovered from our attack of illness, Mr Barnden left us to remain permanently at his own station, Leone. Mr Buzacott accompanied him, and remained with him some time, during which they made a tour of the Leone district. In that they found a larger number of persons who had embraced Christianity than in the other division of the island. In other respects the two districts did not materially differ.

After Mr Buzacott's return to Pangopango we went steadily on our way, filling up our time with such engagements as the state of the mission seemed to require, till the occurrence of an event, which had long been expected, occasioned an interruption which was far from unwelcome. The event referred to was not a great thing in itself. It was only the arrival of a very small vessel sent to visit us by the brethren of the Tahitian mission. But, circumstanced as we were, it was to us a matter of great moment.

Mr and Mrs M'Donald and Mr Platt, who came to visit us as a deputation from the Tahitian mission, and two Rarotongan teachers and their wives, were passengers; and Mr Platt was the bearer of what to us was a priceless treasure—twenty-one chapters of the Gospel according to Matthew printed in the Samoan dialect. Oh, what a boon were these chapters!—imperfect though the translation necessarily was. Hitherto we had had to translate, as best we could, every text from which we preached, every quotation we made, and every portion of Scripture we read, and we had had nothing except a small spelling-book to put into the hands of the natives. By the schooner we received, in addition to the Gospel, a few hymns printed in the Samoan language, a catechism, and an enlarged and improved spelling-book. How all these were prized by us and many of our people, and of what service they were to us, words cannot express. Great were our obligations to our brethren Platt and Wilson, by whom they were prepared, and to the worthy brother, Mr Barff, by whom they were printed. They have all passed away, and their works have been superseded; but the effects of their labours remain, and, blended with those of their successors, are flowing on in an ever-widening stream, and so they will continue without limit and without end.

CHAPTER VIII.

VISIT TO UPOLU—GENERAL MEETING OF THE MISSION—REPORTS OF STATIONS—THE PREPARATION AND PRINTING OF BOOKS—APPLICATION FOR A MISSION SHIP—STRIKING CONTRAST—NARROW ESCAPE.

THE vessel from Tahiti arrived on the 21st of March, and on the 23d she sailed for Upolu. Mr and Mrs M'Donald went on in her towards their appointed sphere of labour, and I took a passage in her to Upolu, to attend a meeting of the brethren of the mission which was to be held there. Mr and Mrs Buzacott remained at Tutuila, intending to follow in a few days in the "Briganza," an American whaler, the captain of which had agreed to take them to their own station at Rarotonga.

Shortly after getting out to sea we were overtaken by stormy weather, which continued to the close of the voyage. With a fair wind we might have reached our destination in eighteen hours; but, with the winds and weather we had, we were four days on our way. And a trying voyage we had, and not free from danger. Such was the state of the weather, that some of the captains of the vessels which we left at anchor comforted Mrs Murray, who remained behind, by telling her that it was impossible our vessel could have reached Upolu. Reach Upolu, however, we did; and just in time to escape a gale through which, I suppose, our little craft could not have lived. It was one of those storms, with which we have since become familiar,

which, from time to time, work such havoc among our stations in these seas.

Our vessel was in imminent danger of being driven from her anchorage, and wrecked on the beach at Apia. However, the same watchful Providence that was over her at sea was over her still, and she rode out the storm.

A few days after we reached Upolu, the "Briganza" arrived with Mr and Mrs Buzacott and Mr Barnden. Mr and Mrs Buzacott merely stepped on shore to say farewell, and to get some things which they had left behind when they went to Tutuila. Mr Barnden had come to attend the meeting of the mission.

The meeting was held at Apia on the 4th of April 1837. The missionaries and teachers furnished reports as to the state of things in their respective districts, which showed that progress was being made in the different departments of our work. The professedly Christian party was steadily increasing in numbers. Schools and services were well attended, and many were desirous of making a public avowal of their attachment to Christ. At two places, Sapapalii on the island of Savaii, and Manono, churches had been organised; at the former place, where Mr Hardie was the missionary, the newly-formed church consisted of eleven members; at the latter, where Mr Heath was stationed, the number was twenty-four.

A variety of other matters were discussed and arranged at the meeting, such as the location of the two teachers newly arrived, one of whom, *Ngatikiri*, was appointed to Fangasā, on Tutuila, and the other, *Marie*, to a station on Savaii; the appropriation and disposal of the books just received, the printing of others which were in manuscript, and the preparation of others, the most important of which was a New Testament History. The works in manuscript referred to were an Old Testament History prepared by Mr Wilson, and the "History of Joseph," and a

tract entitled, "Christ, the True Ark," translated by Mr Buzacott.

A minute was also adopted, warmly acknowledging the valuable services rendered by Mr and Mrs Buzacott during their nine months' stay amongst us; and another, asking Mr Buzacott to favour us still further by printing for us, at his press at Rarotonga, the works referred to above.

But the most noteworthy part of the business which occupied our attention at this meeting was that which referred to the procuring of a ship to be employed in sustaining and extending our work. To this I have already alluded in connection with Captain Morgan's visit to Tutuila, but its bearing on the subsequent history of our mission will justify a further reference to it here. The following is a copy of the minute on the subject that was adopted at the present meeting:—

"That in our opinion it would be of incalculable advantage were our Society to place a small vessel, under the command of a pious captain, for the joint use of the various Polynesian missionary stations, and for the purpose of enabling the brethren to commence missionary operations on other islands and groups, as opportunities may occur. At present the communications between the brethren are by no means so frequent or regular or efficient as they might be rendered; and as to other groups, it is well known that a large portion of those to the westward of Samoa use dialects of the Polynesian language; the introduction of the gospel among them will therefore be easy, and would pave the way to the millions of the Papuan race who are partly mingled with them; but in order to effect this a vessel should be at the command of the brethren."

It is deeply interesting to refer back to the time when the above minute was adopted, and contrast the state of things then and now. Then, with the exception of the

Tongan group, all beyond Samoa was enshrouded in heathen darkness. A dreary waste, indeed, was that which at that time lay beyond us, and mighty were the obstacles which must be overcome before the light of the gospel could be spread over those regions of "Satan's dark domain;" but we were being moved to feel after the accomplishment of the great object, and to form plans and purposes, which were in due time to be carried into effect. We adopted and endeavoured to act upon the principle laid down by the illustrious Carey,—"Attempt great things for God, and expect great things from God." And God has honoured our confidence, and granted us our desire, to an extent which calls for the devoutest gratitude. That part of the minute which refers to the Papuan race has long been in the course of fulfilment by the agents of our own and other Societies; islands which are inhabited by the Malay race, which were then in darkness, are now evangelised, and the great land of Papua itself is reached, and a broad belt of light stretches across the vast Pacific from the Marquesas to New Guinea. Well may we exclaim, "What hath God wrought!"

Our business at Upolu being finished, we embarked again on board our little vessel, and set out to return to Tutuila. We had fine weather but a most tedious passage, owing to calms and unfavourable winds. Nearly a week was occupied with the voyage, and at its close Mr Barnden and myself came very near arriving at another home than that to which we were bound.

We had reached the entrance to the harbour of Pangopango. We were considerably within the bay, and were trying to make our way up to the anchorage, when the wind failed us, and left us helpless between two reefs over which a heavy sea was breaking. The sun had long gone down, and the moon, which had lighted our way so far, was about sinking behind the hills over our longed-for home.

We had no boat; hence our situation was critical. There were a number of vessels at anchor in the harbour, but the masters of these knew not of us and of our circumstances. As a substitute for a boat, our vessel carried a small double canoe. In this Mr Barnden and I determined to leave the vessel, with the twofold object of procuring assistance from the ships at anchor, and afterwards proceeding on shore. We either did not know at the time, or had forgotten, that there is a sunken rock about mid-channel in the entrance to the harbour, over which the sea at times breaks very heavily. Unhappily, when we left the vessel we were in the immediate vicinity of the said rock, and at the time it was not in one of its quiet moods. We had left the vessel but a few minutes, and were going briskly along, utterly unsuspicious of danger, when the sea broke under us, and we and our frail skiff were engulfed. Neither of us could swim much, but we had two men with us, a Tahitian and a Samoan. When we came to the surface, the Tahitian, instead of helping us, thinking probably that we could swim as well as himself, busied himself in looking after our travelling bags; so we had only the one Samoan. He stuck to us nobly, and we managed to hold on to the canoe. The receding waves carried us beyond the breakers, and our faithful Samoan, *Lota* by name, made the best of his way out of their reach, dragging the canoe with us holding on to it. After we came to the surface, one huge wave came over us which looked very dreadful; Mr Barnden remarked as it was coming upon us, "We shall not stand many more like that." That same wave, however, I suppose, carried us beyond the breakers. When we were clear of these, we shouted for help; and happily we were sufficiently near the vessel to be heard by those on board. Two strong men, who had accompanied us to Upolu, leaped into the sea and swam to our aid. By

their help we were enabled to reach the ship, and so to escape from the perils of the deep.

We were young at the time, and inexperienced in such adventures, and perhaps were inclined to exaggerate the danger in which we had been; but certainly both of us felt ourselves in imminent peril, and when we reached the vessel, the sense we had of the deliverance we had experienced, was something never to be forgotten. I have been in dangers since, not a few; but nothing has ever equalled the event of that memorable night. It was a night to be remembered to the praise of our gracious Deliverer. By some means our situation got to be known to the masters of the vessels in the harbour; and they kindly sent boats by which our little craft was towed in to the anchorage, and we were enabled to reach the longed-for shore. By this time it was past midnight. Happily no tidings of our disaster had preceded us, to alarm the solitary one who was anxiously awaiting our arrival at home; so she heard of the danger and the deliverance at the same time. The three weeks we had been absent had been a trying time for her. There had been vessels in the harbour all the time, and we found no less than six when we arrived. One might have expected that the presence of these, from Christian lands, would have been cheering and assuring. Such, however, was far from being the case; on the contrary, from the vile conduct of their lawless crews had arisen the heaviest part of the trial.

Shortly after our return from Upolu, Mr Platt left us to return to the Tahitian group. Mr Barnden also went to his own station, and we were left alone to resume our accustomed duties.

CHAPTER IX.

RESUMPTION OF ACCUSTOMED DUTIES—CLASS FOR WOMEN AND GIRLS—POSITION OF WOMEN AMONG THE SAMOANS—THE FRIDAY MEETING—FIRST NATIVE TEACHER—SECOND TOUR OF THE DISTRICT—CONDUCT OF FOREIGN VISITORS—AWFUL OCCURRENCE—CLOSE OF OUR FIRST YEAR'S LABOURS.

We were now at liberty to resume our accustomed occupations; the pleasant interruptions of the past month were over, and we were left to give our undivided attention to the duties of our own station.

Our school was recommenced, and our services continued as heretofore, and as Raki was now transferred to the other district, I was left single-handed; so that, with my limited knowledge of the language, I had quite as much to attend to as I could well manage. So far nothing had been attempted specially on behalf of the women and girls; or rather, all previous attempts to get them to come together for instruction had failed. On this account Mrs Murray had turned to boys and lads, and for a length of time she had been instructing a class of them daily. About twelve attended; they learned to read and write in a very short time, and the acquisitions of some of them were afterwards turned to good account. Now a class of women and girls was got together, numbering about twenty, who attended with tolerable regularity; but all our classes still continued to be greatly interrupted by the shipping which frequented the port.

Woman in Samoa had never occupied the inferior position which she does in most heathen lands; still there was a marked difference between the women and the men in point of intelligence, and as regards a desire for instruction. Hence, to awaken their interest and gain their attention was proportionably more difficult than in the case of the men. Persevering effort, however, with the Divine blessing, overcame every difficulty. Not a very great while passed before their interest was effectually aroused, and, eventually they were not behind the other sex in attention to the means of grace and instruction; and fully as large a proportion of them, I think, have all along given evidence of being Christians indeed.

Hitherto my preaching efforts had been chiefly confined to the immediate neighbourhood of Pangopango. Now I began to visit more distant parts, and the people also began to come more about us, and to show a disposition to inquire into the meaning of what they read and heard. Numbers came regularly to our house in the evenings, except when a night-dance, the presence of profligate sailors, or some other special attraction, was in the way. From the first a *few* were proof against these temptations, and the number of these slowly but steadily increased. Those who assembled united with us in our family worship, after which the more intelligent assisted us in the acquisition of the language, and occasionally questions were asked and subjects came up which led to useful conversations, to which all listened. These evening engagements were among the most pleasant and profitable of our occupations at this time, and I believe they were as useful to the natives as they were interesting to us.

About this time a few of the more advanced among the natives commenced the observance of family worship; so our ears were greeted by other sounds than those of heathen revelry, or of the low and filthy songs of abandoned sailors.

We had now a few individuals in our immediate neighbourhood, and also in the villages around the bay and elsewhere, who had renounced heathenism in something more than name. They had given up frequenting the dances, and other heathen practices, and they avowed their determination to follow Christ; to endeavour to refrain from all that He forbids, and to practise all that He enjoins. Extraordinary circumstances require to be met by extraordinary expedients. Our circumstances at the time referred to were such as seemed to require some special adaptation. It seemed desirable that something should be done to distinguish those who appeared to be in earnest in the pursuit of truth from those who were still heathen in almost everything except the name; to give definiteness and force to their example, as well as to encourage them in the struggle they had to maintain against temptations within and without. We did not feel satisfied that they had really passed from death unto life. Hence the idea of forming a church could not yet be entertained. What, then, was to be done? I state the case thus particularly, because exception has been taken to the course we adopted. We followed the example of our elder brethren in the Tahitian and Rarotongan missions, and set up what was called the "Friday meeting," from the day on which it was held. This meeting consisted of the select class referred to above, and was virtually a catechumen's class. After a time, when the circumstances which gave rise to it no longer existed, its character was changed. It was made an open meeting, and the candidates' class in the different villages took its place.

At the time referred to, however, it was of great use. None of our services excited more interest or appeared to lead to more valuable results than our Friday meetings. The exercises consisted of a sermon, generally of a somewhat special character. This was followed by

addresses from teachers who might be present (after we came to have teachers), and from the more advanced of the members; and in the evening we had a catechetical exercise upon the discourse, extending sometimes to passages of Scripture on which the addresses of different speakers had been founded. In early days I conducted this exercise, the whole company meeting in the large house in which our services were at this time held. Afterwards, when each village had its own teacher, the plan was changed, and a separate service was held at each village.

In June of this year, 1837, I made a second tour of the district, and took a step which had an important bearing on the work. So far nothing had been attempted by native instrumentality—I mean natives of our own island. None of them had, up to this time, been sufficiently advanced to be placed as teachers over others. Now one man, a native of the island, who had recently returned from Upolu, where, for a length of time, he had been near the Rarotongan teacher Teava, was considered eligible to be employed in teaching his countrymen. He was naturally a shrewd man, and, during his connection with Teava, he had learned to read and write, and had gained considerable acquaintance with the truths of the Bible; and, withal, there was reason to hope that he had felt the power of the truth in his own heart. Thus he was far in advance of his countrymen, and it was thought desirable to try to turn him to account. Respect for his teacher had led him to assume his name, so he went by the name of Teava.

We set out on our tour on the 29th of June, taking Teava with us, with the intention of placing him on Aunuu, a small island about ten miles distant from Pangopango, should we be able to induce the people to receive him. In this we succeeded, though not without difficulty. The people wished to have a teacher, but they wanted a Rarotongan or a Tahitian, and did not see why one of

themselves should be set over them as their instructor. However, we carried our point, and a new stage in the history of our little island was entered upon.

Our reception during this tour was much the same as on the former occasion, and nothing particularly noteworthy occurred. In addition to meeting the people of the different villages in the large house, according to Samoan fashion, I tried household visitation. No visible effect, however, followed. At one village we had a serious disturbance, which might have led to awkward consequences. A *white* man, one of the class with whom the reader is already familiar, had sought and found a congenial retreat in one of the dark heathen villages which we had visited, or were about to visit—I forget which. He felt annoyed, I suppose, that the light should follow him, and vented his indignation in abusive language directed against me. One of our party, more zealous than wise, laid violent hands upon him, and he in turn seized a hatchet, with which he threatened to murder my friend. By the intervention, I suppose, of others of our party who took the matter more calmly, the affair was ended without any serious consequences. I saw the white man afterwards, and took the opportunity of talking a little to him; but he appeared awfully hardened, and sunk—more so than the heathen around us. The natives seemed to wonder that I did not resent his conduct, and thus the incident was of use as affording an opportunity of showing how a Christian should act in such circumstances.

My efforts to induce the heathen to embrace Christianity were zealously seconded by some of the natives of our party, and their remarks sometimes were striking and appropriate. On one occasion, Pomare was urging upon his countrymen the acceptance of the new religion on the ground that missionaries were true men, and actuated by genuine love to them. "Why," said he, "when any one is

sick at a distance from us on this island, or on Upolu, *we* don't go to visit him, and try to relieve him; but they, the missionaries, have left all, and come from a very, very distant land to seek our good. Can this be anything but true love?"

On our return home, we found everything going on comfortably. For a length of time we had had no ships in the harbour, and schools and services had been well attended, and all had been progressing favourably. Our lull, however, was of short continuance. On the day after our return, two vessels arrived, the crews of which had not been outdone in wickedness by any who had preceded them. One of them had met with a dreadful disaster a few months before their visit to Tutuila, which, one would have thought, would have left some impression. Whales were in sight, and the boats were being lowered to give them chase, when the captain, in stepping over the side of the ship, gave utterance to language almost too awful to place on record:—"D—— my soul! I'll take a whale to-day or go to hell." Wretched man! there is too much reason to fear he did go to hell that day. The boat in which he was, and all in it, through some accident, were lost that same day. The mate was now in charge of the ship, and he, and those who remained of the crew, did not appear to have profited by the awful warning. The doctor of the ship, who professed to have some regard for religion, told me the above tale; *he* seemed to have been much shocked by the occurrence.

The conduct of the crews of these vessels produced the usual disastrous effects, though to a somewhat less degree; and so it continued to be—vessels came and went as they had been wont in considerable numbers, and the character of their captains and crews was, in the great majority of cases, of the above stamp; but, by the help and blessing of God, we were evidently gaining ground all the time,

and at the close of our first year's labours the review was fitted to cheer and encourage with reference to the future.

What an eventful year had it been to ourselves, in our own immediate sphere, and to our mission as a whole!—a year of marvellous mercy. Trials and checks we had met with—this was a matter of course. It had been expected, so we were not taken by surprise. But, on the whole, our mission had a wonderfully auspicious commencement. Instead of a long dreary "night of toil," such as most first missionaries have to pass through, the day had already dawned when we entered upon our work, so that our mission was inaugurated and prosecuted amid the cheering light and bracing influences of opening and advancing day. Hence our labours began to take effect almost as soon as they were commenced. In subsequent years we had our share of trials and reverses, but our mission certainly had an exceptional beginning.

The above remarks, as will probably have occurred to the reader, are more applicable to the mission as a whole than to our own immediate sphere. *That*, as we have seen, was in all but total darkness when we commenced our labours. By the Divine blessing on these, however, they soon began to take effect; the evidence became more and more clear that we were not labouring in vain; and we entered upon the second year of our missionary life in circumstances full of encouragement.

The number of the Christian party was steadily augmenting; we were gaining upon the confidence and affections of the people; our knowledge of the language, and ability to use it effectively, were increasing; the select number who professed to be seeking in earnest the salvation of their souls was receiving additions from time to time; and, to crown all, a *few* appeared to be under the teaching of the Spirit of God; and in this, the event proved, we were not mistaken. "God was working with us, and confirming the word with signs following."

CHAPTER X.

TOUR OF THE ISLAND WITH MR BARNDEN—TEMPORARY EXCHANGE OF STATIONS—STATE OF THE LEONE DISTRICT—STRIKING INCIDENT—MISSIONARY VOYAGE TO MANUA—LOSS OF A CANOE AND CREW—SUCCESS OF THE EXPEDITION TO MANUA—THE FIRST VISIT OF AN ENGLISH MAN-OF-WAR TO SAMOA.

In the month of September 1837, Mr Barnden and I visited the greater part of the island. As on former occasions in the Pangopango district, our efforts were vain in as far as appearances went.

After the completion of this tour, we exchanged stations with Mr Barnden for a few months. This he kindly proposed that he might finish our dwelling-house, as he was better acquainted with house-building than I was.

I left Pangopango for Leone on the 19th of September. The weather was too rough at the time to allow of Mrs Murray accompanying me. She followed in a few days, and reached Leone in safety, but not without having been in some danger. The weather was still too rough for the journey by sea. However, she and her party were mercifully preserved. We were very apt to get into danger in those days from ignorance and inexperience. A few years later, such a journey would not have been attempted in such weather.

We enjoyed the change to Leone exceedingly. It was such a relief to get for a time to a place where there was no harbour; and where, on that account, we were free from

the interruptions and hindrances which shipping such as that which frequented Pangopango harbour occasioned.

Another great advantage which Leone has over Pangopango is that the village itself is double the size; and, moreover, there were at the time referred to a number of villages in the immediate neighbourhood, containing a much larger population than was to be found in the neighbourhood of Pangopango. And another very important difference at the time of our visit was, that the great body of the people, both in Leone and in the neighbouring villages, had abandoned heathenism, and were nominally Christian. Hence the state of things there was much more encouraging than at Pangopango. Schools and services were attended steadily and regularly by, I suppose, four times the number. With reference to the real character of the people, the difference was not great; but the fact that so many more were nominally Christian, and on that account were accessible, and in attendance upon schools and services, gave this station important advantages over the other at the time referred to, and rendered it a very much more attractive sphere of labour.

We went to work at once, and spent nearly four months very happily. The people were eager after knowledge, and applied themselves to learn to read and write with great diligence. The house in which our schools and services were held was crowded, and every night our house was filled to overflowing, and many were the delightful evenings we spent in communicating information to eager listeners. The women and girls were especially anxious to make the most of our visit. Mr Barnden was unmarried, and our stay was not to be very long; hence their anxiety to turn to the best account Mrs Murray's brief sojourn among them. She had school twice a day. In the forenoon a select class met, and had special instruc-

tion to fit them for acting as monitors; and in the afternoon, from seventy to eighty assembled and sought with most commendable diligence to improve their opportunity.

During our stay at Leone, the people there took a very important step, which led to important results on other parts of the island—they gave up heathen dances. Pango-pango soon followed their example, and thus at the two leading places we got rid of one of the most formidable obstacles to progress in everything good. During our stay at Leone an event took place which is perhaps worth mentioning. It struck us much at the time of its occurrence, and it exerted a powerful influence among the people. The wife and daughter of a man named *Uo* were taken ill. He applied to me for medicine, which was supplied. He was a large, powerful man, and, to all appearance, in perfect health. Towards evening on the same day, a request was sent to me to visit *him*, as he had been taken ill. I went, and found him unwell as reported, and the people about him in very ill humour, scolding the poor man, because, as they said, he had acted wickedly. His wife and daughter had continued to get worse, and he had given expression to wrong feelings towards God in some such language as the following:—"If God is really a God of power, may I go first, or may I be taken instead of my wife and daughter."

I did not think much of the matter; the case did not appear to me serious, so I returned home and sent him a dose of medicine, not dreaming of anything serious. However, about midnight the same night, we were aroused by the dismal death-wail which the heathen were accustomed to raise when one of their number died; and in the morning we were surprised and shocked to learn that Uo was dead! He had been taken first, as he had requested, and his wife and daughter recovered. The natives regarded the thing as a judgment, and as a proof that God is indeed

powerful, and that it is a hazardous thing to appeal to Him as poor Uo had done. In such a state of society an occurrence like the above produces a very deep impression, and supplies a powerful check to the habit of making rash vows and passionate appeals to the true God, such as, in their heathen state, the people were accustomed to make to their gods. The effect produced upon survivors bears a resemblance to that described in Acts v. 11, as having followed an occurrence *somewhat* similar:—"And great fear came upon all the Church, and upon as many as heard these things." The case of Uo has never been forgotten at Leone, and who can tell to how great an extent it has operated as a salutary warning? Other things of a similar character occurred during the early years of our missionary life, but the above will suffice as a specimen.

It was during our stay at Leone, in the month of November, that a mission to Manua was projected. No attempt had yet been made towards the evangelisation of that group, and it is remarkable that, unknown to each other, the brethren on the Leeward Islands, and we on Tutuila, projected and arranged for a visit to the group at the same time. After our arrangements were completed, and our party had started on their mission, but before they had finally quitted Tutuila, a boat arrived from Upolu with three Samoans, commissioned by the brethren, by whom they were sent, to act as teachers on Manua. They were accompanied by Teava and Uea, a Tahitian teacher, who were in charge of the expedition. They had been instructed to call at Tutuila and confer with us, that we might render such aid as was in our power towards carrying the object into effect. Raki was in charge of our party. The boat from the leeward followed them without delay, and overtook them at some point on Tutuila. Both parties proceeded to the small island of Aunuu, the starting-place for Manua, to wait a favourable opportunity for

setting out on their voyage. A sad disaster was connected with the commencement of the Manua mission. Our people found at Aunuu a party from Manua waiting for a fair wind to return to their home. As is usual on such occasions, the whole party started together, and, unhappily, one of our people, for what reason does not appear, took a passage in the Manua canoe. A violent storm overtook the party. Our people, who had one boat and two canoes, managed, with great difficulty, to get back to Aunuu; but the Manua canoe was lost, with all belonging to it, including, of course, our man. There would be at least ten or twelve persons in the canoe—most likely more.

A second attempt was successful; the party reached Manua in safety, and were well received, and about 300 people abandoned heathenism and embraced Christianity. The teachers were located under encouraging circumstances, and the deputation returned much pleased with the result of their expedition. And thus, in November 1837, was commenced, by *native* instrumentality, the Manua mission. No white missionary had, up to this time, set foot on its shores.

Towards the close of our residence at Leone, an event occurred which deserves a permanent record. The "Conway," a British man-of-war, visited the Samoan group. Her visit to Tutuila was in the last week of December 1837. She was the first man-of-war which visited the Pangopango side of the island. No other man-of-war had touched at Tutuila, or on any other island of the group, so far as can be ascertained, since the unfortunate expedition of La Perouse in 1787. Hence the visit of the "Conway" was a thing to be noted and remembered. She was under the command of a gentleman of high character and position, Captain Drinkwater Bethune. Her special errand was to rid the islands, as far as possible, of the presence of certain characters who had escaped from the penal settle-

ments which at that time existed in New South Wales and elsewhere in Australia, and any other British subjects who might, by their misconduct, have rendered themselves obnoxious to the natives. She was too late to have much success in her special errand. Something, that finds its way where men-of-war cannot penetrate, had found out the characters of whom she was in quest, and sent most of them to seek other hiding-places on islands where the darkness of heathenism remained unbroken.

The visit of the "Conway" was useful to us in many ways. Captain Bethune did everything in his power to strengthen our hands. The conduct of himself, and his officers and ship's company, contrasted strikingly with that of the masters and crews of whalers, and gave the natives a high idea of British men-of-war. Captain Bethune had our harbour surveyed and examined, and a chart of it prepared—the first, no doubt, that was ever made of any Samoan port. He also drew up port regulations, which were adopted by the native authorities, and which were of great use in restraining and keeping in check future visitors. The visit of the "Conway" was an event in our history connected with which there is nothing to regret; the influence it exerted was altogether beneficial; and, to a large extent, this has been the case with reference to all the men-of-war which have visited the islands in subsequent years.

CHAPTER XI.

RETURN TO PANGOPANGO—TEACHERS' CLASS—INCREASE OF CONGREGATIONS, AND DEEPENING INTEREST AMONG THE PEOPLE—FIRST CHRISTIAN MARRIAGE—HEATHEN MARRIAGES AND DIFFICULTIES ARISING THEREFROM —OPPOSITION OF FOREIGNERS TO THE PORT REGULATIONS—ISSUE OF THE STRUGGLE.

We left Leone, and returned to our own station, on the 1st of January 1838. Our labours at Pangopango were resumed under circumstances on the whole encouraging. The experience of the past, so different from the quiet of Leone, was of course vividly remembered, and we knew that similar trials were before us; but the conviction that it was the sphere allotted us by the Master, made us feel reconciled and hopeful; so we girded up our loins afresh, and applied ourselves to our work, looking to God for the needful help, and the promised blessing.

We had now a comfortable dwelling-house, through the kindness of Mr Barnden—a thing of no small consequence in a climate like that of Samoa.

Up to this time we had encouraged the natives to assemble in our house at the hour of evening worship; so we had had a sort of public service every evening. At the commencement of our work this was, perhaps, the best plan that could have been adopted, and it answered important ends both to the people and to ourselves. But it was not of course adapted for a permanent arrangement. It was not suitable for those who were heads of

families, nor was it a desirable thing for young people; so, as soon as it seemed advisable to encourage the people to set up family worship in their own houses, they were recommended to do so. In cases where there was no one that could conduct a service, the family so circumstanced could unite with a neighbouring family, or they might still come and join with us. The recommendation was generally adopted; so in the Christian families throughout the village, the voice of prayer ushered in and closed the day. There were no heathen dances now, to prevent attention to, and attendance upon, better things.

Our Friday services became more and more attractive and useful. They exerted an important influence in forming and moulding *public opinion* with reference to a great variety of subjects, touching which the notions and practice of the Samoans were radically wrong. A class, which had recently been commenced for imparting special instruction to a select few who were acting to some extent as teachers in their respective villages, also came together on Friday. With them I used to spend the greater part of the forenoon. Hence Friday became one of our busiest and most profitable days. It had an important bearing on our Sabbath services. Many of the people who attended the Friday meetings remained for these; and the consequence was, that instead of having, as we had been wont, a congregation of seventy or eighty persons, we had from two to three hundred, embracing select parties from many villages far and near. They made an effort—a great effort in some cases—to be with us, coming considerable distances, over very rough roads and sometimes stormy seas, to enjoy what they were learning to esteem as a high privilege. And such being the circumstances under which they united with us, they were not likely to be inattentive or forgetful hearers; nor were they likely to be silent as to what they had seen and heard when they returned to their homes.

And thus the interest in the new religion was being deepened and extended, and the way was being prepared for the entire subversion of heathenism, and the universal prevalence of a new order of things.

In February I made another tour of the district. I visited twelve principal villages and a few smaller ones—consisting of only a few families. Four out of the twelve were wholly heathen. In all the others there were a few professedly Christian, and a little progress was being made.

On the 20th of this month, February 1838, the first Christian marriage took place on Tutuila, and shortly after that came an affair presenting a painful and revolting contrast—a *heathen* marriage, and one of the worst sort. It would not be to edification to enter into particulars. The brides were two young women, who, against their own wishes, were given to two chiefs, both of whom were already married, and had each one wife or more living. They were important chiefs—refugees from Upolu. They were concerned in the murder of *Tamafainga*,* and to escape the vengeance of his adherents, they had fled to Tutuila, where they had resided a number of years. They were men of rank and mark, and to form an alliance with them was a thing not to be lightly regarded. Hence the forthcoming marriages, which were to come off on the same day, were regarded as a grand occasion, such as did not very often occur on Tutuila. Besides, one of the brides, the one who was to be given to the greater of the two chiefs, was an adopted daughter of Maunga, the most famous chief on the island, and she was viewed and treated exactly as if she had been his own daughter. Preparations had been making for the affair for many months, and a great part of the island was involved in it, and everything was to be gone about in thoroughly heathen style.

* See Williams' "Missionary Enterprises," p. 327, page 85 of the cheap edition.

Hence we could only discourage those who professed regard for the Word of God, and looked to us for advice, from taking any part in it; so it became a testing thing. Those who took part in it must cease to be members of our select class. A number gave way, but, considering the circumstances, it is a marvel that so many stood fast. Pomare, Maunga's own son, and reputed brother of one of the girls, was among the number of those who held fast their integrity. He and others fled to our house on the day when matters came to a crisis, to get out of the way of danger, and remained till all was over.

The daughter of Maunga was compelled to live with the man to whom she was given till the death of Maunga, which occurred about two years after the marriage. Then she left him and fled to Pomare for protection, and so the unhallowed connection terminated. After a few years, *Tuisamoa* (King of Samoa), as he was then called, returned to his own land, Upolu. He took to himself the name of *Le Aitu O Lalonei*, the devil or demon here below—a most appropriate name truly. He lived many years after his return to Upolu, but continued a heathen to the end of his days. He was killed during the course of the long war, as it is called in Samoa, about the year 1850.

This trial was not well over till another of a different character, but not less difficult to deal with, came upon us. During the early years of our mission, and indeed to a great extent all through, we realised pretty fully Bunyan's quaint description of the Christian man, who—

> "Is seldom long at ease;
> When one trouble doth leave him, another doth him seize."

The trouble that came upon us now was one of the most trying we had yet been called to encounter. The port regulations have been mentioned. Little did we think, when we were congratulating ourselves on the establishment of these, that they would be the occa-

sion of a fierce struggle, in which we should have to contend, almost single-handed, against both foreigners and natives. Yet so it was. The first vessel that anchored in the harbour after the visit of the "Conway" was an *English* whaler. During the first two or three days of her stay all was quiet. It was a marvellous change to what we had been accustomed; and we were rejoicing over it, and thinking what a blessing our new laws were likely to prove. Alas! we little knew what a storm was gathering. Laws were not to be established without a struggle. The captain of the vessel, and certain parties among the foreigners residing on shore, like-minded with himself, united their counsels and efforts, and made a vigorous and determined attempt to get the laws abrogated. They represented to the chiefs that, if the laws were carried out, vessels would not come into the harbour, and they would be deprived of the opportunity of getting property. This was a telling argument with the natives, and it was all the more difficult to deal with that there was some truth in it. They had but recently come into the possession of foreign property, and they were gaining importance and influence in consequence of their increasing wealth. They owed what they had almost solely to the visits of ships; and the prospect of having the source of supply cut off, and being thrown back upon the destitution of former days, was anything but agreeable. Hence it is not surprising that they gave way, and consented to the abrogation of the laws. This they did; and the enemies of law and order lost no time in making us feel that we were again in a lawless land. Their joy seemed to know no bounds while they gloried in their shame and revelled in their fancied freedom—freedom to act as the *slaves* of sin and Satan. But "the triumphing of the wicked is short."

The laws were not mine in any sense, though our enemies were fond of asserting that they were. They

originated solely with Captain Bethune, and by him they were drawn up, without my having any hand in the business. At his request, I translated them into the Samoan language, and explained them to the natives, advising and encouraging them to receive them; but the adopting of them was their own unconstrained act. Of course I rejoiced to have them, knowing that, if they were carried out, they would be a great blessing to the people; and, now that a crisis had come, I was not going to stand quietly by and see the natives befooled and robbed of the boon they had just obtained, by wicked men who sought only their own base ends.

I lost no time in remonstrating with the chiefs. The sin and folly of their conduct were strongly set before them, with all the advantages they would throw away, and all the evils they would bring upon themselves and their families and country by persisting in it. It was no easy matter, however, to get them even to reconsider the subject. They would make themselves look foolish, and expose themselves to the reproach and ridicule of the opponents of the laws; and there was the grand argument that by enforcing the laws they would drive away shipping. This we had met by telling them that the absence of such ships as would stay away on that account would not really be a thing to be regretted, and that the carrying out of the laws would be an inducement for ships of a better class to come. For some time they remained firm, till a discourse from Titus i. 16 brought them to a stand. By the blessing of God this produced the desired effect. The same evening on which the discourse was delivered, parties belonging to the ship were sent on board to sleep, according to the laws. The next morning the captain came on shore to complain. His complaint was based on the ground that the laws had been abrogated. A consultation was at once held among the chiefs, and it

was determined there and then to abide by the laws. Great, of course, was the mortification and wrath of Captain H. and his aiders and abettors. One is ashamed that an Englishman—a man who would have considered himself insulted had the name of Christian been denied him—should have acted such a part. For such a man to set himself to undo what the captain of a British man-of-war had just done would have been audacious enough; but when it is remembered that the object was to have liberty to spend the night on shore in revelling and wickedness, one hardly knows how to characterise it. Yet the gentleman in question had the assurance to assume the tone of an injured man. He complained most bitterly that he was obliged to submit to laws among naked savages, as he termed the natives; and he, and his accomplices on shore, raged most furiously. All their indignation was directed against us. They complained, remonstrated, threatened. All was unavailing, however. The natives were firm, and we had no misgivings as to the part we had acted. Hence we feared not what man could do unto us. The end was gained. Attempts were made again and again, in subsequent years, to evade the laws or set them at nought; but this was the first and the last time that a deliberate attempt was made to get the native authorities to set them aside. From this time onward, for many years, they were generally obeyed, or, if transgressed, the penalty was inflicted; and the consequences to the island, especially to Pangopango and the neighbourhood, were most happy. The captain of every vessel that arrived heard of the unsuccessful attempt of Captain H., and was deterred from adopting a similar course.

We were now approaching the close of the second year of our missionary life. We left England in November 1835, and it was now about the middle of 1838. No letters, either from the Directors of the Society, or from

private friends, had reached us. All the members of our mission, especially the ladies, had suffered from the non-arrival of supplies. But none of these things moved us much. Of course we longed to hear from those dear to us at home, and to know what was going on in the civilised world; but, being fully engaged in our chosen work, and seeing that work prospering in our hands, we were far from thinking our lot a hard one. Rather did we feel ourselves highly favoured, in that to us was "this grace given, that we should preach among the Gentiles the unsearchable riches of Christ."

CHAPTER XII.

MISSIONARY PRAYER-MEETING COMMENCED—FIRST MAY MEETING—A CHURCH FORMED—BIOGRAPHICAL NOTICES.

On the 2d of April 1838, our first missionary prayer-meeting was held. We did not think it advisable to commence such a meeting till we had among our people some who were themselves spiritually alive. At this time we were satisfied that there were a few such, and we sought from the earliest period of our mission to teach those who were alive themselves the duty and privilege of imparting the word of life to others. Hence the setting up of a missionary prayer-meeting.

And in the following month we took another step in the same direction—a bold step under the circumstances, and perhaps a little premature. However that may be, it passed off well, and, so far as we could judge, it was a success.

In the month of May we had a meeting of all the Christian party from both districts—a "May meeting," we called it. It was held on the 9th of May. A large company assembled—probably about 1500. The object we had in view was not exclusively, perhaps not principally, missionary; the people were not yet sufficiently advanced to take an intelligent interest in missions. We aimed to promote harmony and good feeling between the two districts into which the island was divided. There had been

war between them shortly before the introduction of the gospel. Neither party had been decidedly victorious, and a good deal of jealousy and bad feeling remained on both sides. By bringing them together for an object entirely unpolitical, we thought that such feelings would be likely to be lessened, if not removed. All passed off happily, and the end appeared to be in a good degree answered. It need hardly be added that the people were not asked to contribute anything to the missionary cause. The time for that had not yet come.

The engagements of the day were begun by a sermon, preached by Mr Barnden, from Acts xiii. 46, and in the afternoon a meeting was held, at which addresses were delivered by the more advanced among the people. A fine feeling appeared to be produced, and the people returned to their respective homes much pleased with the proceedings. Those from the Leone district had been very generously provided for and kindly entertained by those of the other, and this tended in no small degree to advance the end we had in view. So passed the first great religious gathering held on Tutuila.

And soon after this another important step was taken—a step which forms an era in the history of our mission—*a church was formed.* This step was taken after much anxious deliberation. Feeling deeply the importance of first movements in such matters, we were very desirous that those who led the way in making a public profession of attachment to Christ should be His genuine disciples. This had led us to wait and watch and pray that we might have such evidence of this as would enable us to go forward without misgiving. Such evidence it was now our privilege to have in the case of three individuals. These were Pomare, *Pita** (Peter), a very interesting young man, who attached

* Throughout the whole of Polynesia the vowels are sounded as in the Italian and other Continental languages.

himself to us soon after our settlement on the island, and *Fauvasa*, a man belonging to a village not very distant from Pangopango, but separated from it by one of the worst among the many bad roads on Tutuila. In reference to these, we felt satisfied that they had passed from death unto life, and so the way was clear to take the step in question.

Accordingly, on the morning of Friday, June the 29th, I met these three in my study, and, after much converse with reference to the important step we were about to take, and earnest prayer for the Divine guidance and blessing, we agreed to unite together for the observance of the laws and ordinances which Christ has given and instituted, as these are recorded in the Old and New Testaments. On the Sabbath following, July the 1st, 1838, the ordinance of the Lord's Supper was observed. It was a season of deep and hallowed interest. Many hearts were moved on that memorable occasion besides those of the little company who showed forth the Lord's death. We had, I trust, the presence and blessing of the Master of the feast, and many felt that it was good to be there.

A brief glance at the subsequent history of the little company, who were the first-fruits to Christ from Tutuila, will not be out of place here. To me it is a thought somewhat tinged with sadness, that they have all passed away; yet, in reality, it is matter for joy rather than grief that they are, as I trust, safe in the better land. On the second missionary voyage of the "Camden," in 1840, in charge of Mr Heath, Pomare and Fauvasa went as evangelists to the dark regions to the west of Samoa. Pomare was left on the island of Tanna, at Port Resolution. On the former voyage, Mr Williams had landed two teachers at that place. Pomare and *Salamea*, a native of Upolu, were added by Mr Heath, with the view of strengthening the mission. They endured many privations, and passed through many trials, on that dark, inhospitable shore, and when the

island was again visited in April 1841, we found that two out of the four, one of whom was Pomare, had finished their course. They had suffered much from sickness and want of proper nourishment. It was a sad disappointment to us to find our friend, who had so lately left us in circumstances so full of interest and promise, gone; and, to his widow, who had come with us in the expectation of joining him in the service of Christ, it was a stunning blow. She bore it nobly, however, as did also the widow of Salamea, who had come with the same expectation. Looked at from a human point of view, Pomare made a foolish choice—threw himself away. There was no man of higher rank on Tutuila than he, and, if he had remained at home, he might have succeeded his father, Maunga, after a while; but his heart was set on better things than rank and position among men. He was virtually a martyr in the cause of Christ, and he and Salamea deserve a place among the martyrs of Polynesia. From all I could learn, he was patient and resigned amid his trials and sufferings; but it was not possible to learn much, as his fellow-labourers were all ill at the time of his death. There was not one to help another, or to take any particular note of what occurred. It seems a marvel that any of them survived; but, even among the savage Tannese, He who has all hearts in His hand inclined some to pity the strangers and show them kindness, and to that probably it was owing, instrumentally, that we found two out of the four, *Lalolangi* and *Mose*, alive.

Fauvasa and *Pangisa*, another teacher from Tutuila who went on the same voyage, were designed for New Caledonia. An attempt was made to locate them at Port St Vincents, on that island, which proved unsuccessful; and as it was the last place at which the vessel was to call on that voyage, they were brought back to their native land. Fauvasa lived only a few years after this. He was use-

fully employed as a teacher as long as his health allowed, and he maintained a consistent course to the last.

Pita, after being employed a few years as a teacher in his native land, went to the New Hebrides, and was located at Port Resolution, where his brother-in-law * Pomare had been stationed during his brief term of service in the mission field. Here for several years he and his courageous wife nobly braved the dangers and contended with the difficulties of that land of darkness and the shadow of death. Again and again they were in imminent peril, and at length they were obliged to escape for their lives. They fled to the neighbouring island of Aneiteum, where they found the state of things almost as critical as it was on Tanna. Pita, however, was not a man to be easily daunted, and the event proved that he had been brought there for an important end. Soon after their arrival matters came to a crisis. In 1846 the Rev. H. Nisbet from Samoa and the Rev. W. Gill from Rarotonga visited the island. The teachers had entirely lost heart, and they proposed to the deputation that the mission should be given up; and it was only saved by Pita's volunteering to hold on along with another who was also willing to remain. He and his faithful wife remained on Aneiteum many years, and during the greater part of the time they were associated with Mr and Mrs Inglis, by whom they were held in high esteem. Advancing years, together with family circumstances, led to their returning to their native isle about 1860. There Pita continued to labour faithfully and zealously till 1870. In the month of March of that year he was seized with an illness which in a short time proved fatal. Mr Powell, who had been connected with him for a time on Aneiteum, and with whom he was associated on Tutuila from the time of his return till his death, bears a delightful testimony to the Christian consistency which marked the closing years

* Pomare was married to a sister of Pita.

of his life, and to its beautiful and triumphant termination when the goal was reached, and he passed into the presence of Him whom he had so ardently loved and so faithfully served. A noble man was Pita in the genuine sense—a large-hearted, generous soul, scorning everything low and mean, and adorning the doctrine of God his Saviour in everything great and small.

A very prominent trait of his religious character from the first was love to Christ, and Mr Powell bears testimony that towards the close of his life, and especially at the last, this shone out with peculiar brilliancy—like the setting sun as he passes away to irradiate other lands. The Christian reader will understand how the writer loves to dwell on Pita's memory, and with what joy he anticipates re-union with him and others in the undying world. Besides being the engaging character we have described, he was the *first* on Tutuila who gave decisive evidence of conversion to God. His widow, so far as I know, is still alive (1875). She is a woman of a similar stamp to himself. She was the wife of his youth, and shared with him all the dangers and trials of his eventful life. She felt the death of her husband very deeply, but seemed to bow with submission to the will of God, while she looks forward with joyful anticipation to re-union after a little while. So much for the first three worthies whom Tutuila furnished. The fact that they were the first, and that they were all more or less men of mark, must be the writer's apology, if an apology is needed, for dwelling so long on their history

At the time the church was formed, there was another young man in a very interesting state of mind. He had taken to himself the awkward name of "Ship," a name that no Polynesian can possibly pronounce. In the mouth of a Polynesian it becomes Sipi—pronounced Seepee—which sounds more like *sheep* than *ship*. It is a rule which knows no exception in Eastern Polynesia that two con-

sonants cannot stand together, and that every word and every syllable must end in a vowel; hence foreign names necessarily undergo great changes in passing into the language.

But to return to our young friend Sipi. He was a servant in our family at the time to which we refer. For months he had been under religious concern. He had been aroused by a discourse on the parable of the sower, and had been labouring with all his might to find peace by his own efforts. It is deeply interesting to note how uniform are the workings and developments of human nature. Poor Sipi laboured as zealously to work out a righteousness for himself, as convinced sinners are wont to do in Christian lands, and, of course, with as little success. He was constantly failing—giving way to a hasty temper, or in some other way yielding to temptation—and every fresh failure plunged him into deeper distress. At length he was enabled to understand "God's way of peace," and to cast himself, a helpless sinner, just as he was, upon the finished work of Christ; and in so doing he found the rest he sought. As I came out of my bedroom one morning, I was surprised by finding him waiting for me, and still more so when he seized my hand with such a loving grasp, and told me with deep feeling that he had found what he had so long been seeking—that his burden was gone, and he had found peace. He was naturally a bashful, retiring lad. Hence I was the more surprised at his conduct at this time, and the more satisfied that his professions were genuine. And in his case, like that of the first three, his subsequent course proved that we were not mistaken. After a few years of consistent conduct in his native land, he went as a teacher to the island of *Vate*, in the New Hebrides. There, amid the privations and trials incident to a residence among a savage people and in an unhealthy climate, he spent several years, maintaining a consistent and exemplary course. The

manner of his death was never satisfactorily ascertained. He had been suffering from disease, and during the progress of his illness he became delirious; and it was supposed that on that account the natives put an end to his life, influenced by a notion found among them that the insane are *possessed.* However it may have been with reference to Sipi, I doubt not that to him to die was gain. Traces of him and his labours may yet be found on earth, or, if not, his memorial is on high. "Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

CHAPTER XIII.

THE PAST AND PRESENT—CONTINUED PROGRESS—ADAPTATION OF PLANS—NATIVE HELPERS—FIRST NEWS FROM HOME—ARRIVAL OF THE "CAMDEN"—STIRRING INCIDENTS.

FROM the formation of the church dates a new era in the history of the Tutuila mission. The time that preceded and that which followed had their respective characteristics distinctly marked—closely related indeed, yet clearly distinguishable. Clearing, tilling, sowing, marked the one—it was our spring time; or, to change the figure, it was our "night of toil,"—brief, it is true, but still a time of considerable trial; a time of conflict—"fightings without and fears within." But enough has been said on the subject of difficulties and trials. Let us address ourselves to the more pleasing task of tracing the progress of the brighter era that now opened upon us, noticing occasionally, as we proceed, matters of more general interest and wider range than those which belong to our own immediate sphere.

The happy change that was now in progress led to some alterations in our plans and modes of operation. Hitherto I had spent much time in itinerating on week-days, and on Sabbaths I had been accustomed, during the interval of the morning and afternoon services, to go to the villages that were within a manageable distance, generally conducting two short services in addition to those at home. Now this was no longer necessary, as the bulk of the people belonging to the villages I had been accustomed to

visit preferred coming to me to waiting for me to go to them. Hence, I was able to spend my Sabbaths chiefly at home, and to concentrate my energies on two services. By this arrangement all concerned were gainers. The services were, of course, more effectively conducted; hence the natives derived more benefit from them, and my work was much lightened.

From this time, also, I had very effective help from the native brethren—Pita, Pomare, and Fauvasa. Hitherto, being almost single-handed as regards preaching, only a small part of the district could be supplied with that, except at distant intervals. Now, all the villages where Christianity had obtained a footing were visited almost weekly by our native preachers, and the number of these was soon so much increased, that we were able to send a regular supply every week to each village. The preachers were, of course, but poorly qualified for their work as regards mental furniture, but they were a long way ahead of most of their hearers; and what they lacked in knowledge was in a measure compensated by the warmth and zeal with which they exhibited and pressed upon the acceptance of their congregations their newly-found treasure.

In all the warmth and freshness of their "first love" they went forth, beseeching those whom they addressed to be reconciled to God, and being themselves living epistles of Christ which all might know and read. To have at this early stage of our labours a few cases of so decided a type as were theirs, was an unspeakable mercy. The influence they exerted on the subsequent history of the mission it would not be easy to overrate. I did my best, of course, to furnish them with matter for their addresses. We always tried so to arrange that each might hear one sermon on the Sabbath, and I met them weekly, as already stated, for instruction, and we met also for prayer and conversation at not distant intervals.

The plan of spending my Sabbaths at home wrought well. The congregations continued to increase, and growing interest and attention were manifested, and a decided case of conviction and conversion now and again cheered our hearts, and stimulated us to greater fervency in prayer, and greater longing after the showers of blessing, of which we regarded these first drops as the earnests and precursors.

I continued my visits to the heathen at intervals of two or three months. The leaven was spreading slowly but surely among them; there was no general movement, but they were dropping over by ones and twos into the ranks of the professedly Christian.

On the 5th of August, the ordinance of the Lord's Supper was again observed; and in the beginning of October, a fourth member was added, and in November, a fifth. We had not yet received Sipi. Perhaps at this time we erred on the side of over-caution. It was the safer extreme, however, and did little, if any injury; though, could we have looked into the future history of such men as Sipi, we should not have detained them, as we did, on the threshold.

On the 11th of September of this year, 1838, we received our first letters from England! We sailed from home on the 7th of November 1835. What a tale does this tell as to the changes that have taken place, and the progress that has been made during the intervening years! Now European news reach Samoa, and most of the principal groups of the Pacific where missionaries or foreign settlers have found their way, in about three months—more or less. How we were delighted to hear from loved ones at home will be more easily conceived than described. "As cold water to a thirsty soul, so is good news from a far country." So emphatically we felt at this time.

But something much more exciting, and of vastly greater moment than the arrival of letters from relatives

and private friends, was at hand—a MISSIONARY SHIP was nearing our shores. Of this we were ignorant. We were not aware even that a vessel had been obtained; hence the arrival of the "Camden" took us completely by surprise. It was a beautiful, sparkling morning towards the close of November. I had gone to the morning school as usual, and was engaged among the classes, when I was startled by an announcement that a vessel with *two* masts was at anchor in the harbour. The only vessels we were accustomed to see in those days were whalers, and they, with rare exceptions, had three masts. The first announcement was speedily followed by a second, which effectually aroused us all, and brought our school to an abrupt termination for that morning—Mr *Williams* and a company of missionaries are on board the ship! Of course I was soon alongside of the vessel, and, sure enough, there was Mr Williams with a band of missionaries such as had not come forth to these seas since the "Duff" led the way. To see Mr Williams and the young missionaries and a mission-ship was a joyous sight; but what struck me most was finding Captain Morgan in command! Since he left us, about two years before, to pursue his whaling voyage, we had heard nothing of him. How changed the circumstances now! Wonder and gratitude filled our hearts; and, after a short time spent in mutual congratulations and inquiries, we united on the deck of the "Camden" in pouring out our hearts in prayer and thanksgiving to "Him from whom all blessings flow." Very delightful was the intercourse we had with Mr Williams and the young friends during their brief stay with us. They arrived on Friday, November the 16th, 1838, and left on the Monday following. Thus we had a Sabbath together, and what a day of hallowed interest was that Sabbath! Our native congregations were unusually large, Mr Barnden having come on from Leone with a number of his people;

and in the morning we had the whole party from the "Camden." There were Mr and Mrs Williams, Mr and Mrs Day, Mr and Mrs Royle, Mr and Mrs William Gill, Mr and Mrs Charter, Mr and Mrs Stair, Mr and Mrs Stevens, Mr and Mrs Buchanan, Mr Thompson, and Mr and Mrs John Williams, junr. The presence of such a company was, of course, a new thing on Tutuila, and awakened a profound interest among the natives, while it deeply stirred our own hearts. At the morning service, Mr Barnden preached to the natives. The sermon was followed by the observance of the Lord's Supper. At the close, Mr Williams gave an address in English, which added interest to the occasion. It was the first time that most of us had met in such circumstances, and, as is so often the case when companies of missionaries meet, it was the last.

In the afternoon the natives again assembled, and were addressed by a number of the newly-arrived brethren, through an interpreter, of course, and were much interested.

In the evening we all, including Mrs Murray, with our infant son, about ten days old, went on board the "Camden," to be ready for an early start on the following morning for Upolu. The day was closed by a service. Mr Williams was the preacher. His subject was the love of Christ—a subject altogether appropriate to the occasion. What could have been more so? For what had brought together those there assembled, and what was the bond of union among us, and what was the motive power that was to move and regulate our future life?—What, if we were true men and women, but that same high and holy principle? So some of us, at least, felt, on that evening of hallowed interest, as Mr Williams expatiated with evident sympathy and enlargement on his lofty theme. He gave a beautiful quotation from the late saintly Dr Waugh, which made an abiding impression on my mind, though I

cannot recall the words. It was the last time I had the privilege of hearing Mr Williams. In little more than twelve months from that time, his testimony was finished and his work done, and he had joined the noble army of martyrs in that world where love reigns and bliss is full. Not a few of those who united in that service have since followed him there. God grant that all who remain may, in due time, be gathered in, and renew their acquaintance and fellowship before the throne of God and the Lamb!

CHAPTER XIV.

REMARKS ON THE ARRIVAL OF THE "CAMDEN"—VISIT TO UPOLU—JOURNEY TO MANONO WITH MR WILLIAMS—DEATH OF MRS HEATH—REMARKS—MEETING FOR BUSINESS AT UPOLU—RETURN TO TUTUILA—INCIDENTS OF THE VOYAGE—DEATH OF MR BARNDEN.

If the event recorded in a previous chapter formed an era in the history of the Tutuila mission, the arrival of the "Camden" still more emphatically was an era in the history of the Samoan mission as a whole. From this time we were no longer cut off, as we had been, from communication with our brethren of other missions, and from the civilised world; we no longer suffered much from the non-arrival of supplies; and, most important of all, we were no longer confined in our operations to our own single group. Events of mighty moment to the interests of the cause of Christ throughout the Pacific were the procuring of the "Camden," and her safe arrival at the scene of her destined operations. None of her successors has eclipsed the glory of her brief and eventful career. By far the greater part of the ground beyond Samoa, on which we and others, who have entered into our labours, have been at work during the last thirty years, was taken possession of by her. So, in hailing her advent to our shores, we were only acting as the event justified. And besides the work directly done by the "Camden," did not the employment of a mission ship by the London Missionary Society lead to the same course being adopted by

the Wesleyans, and the Episcopalians, and the Presbyterians, and the American Board? Hence the "Triton," the two "John Wesleys," the "Southern Cross," and the "Morning Star," all stand closely related to our old "Camden" and her successors.

On the morning of Monday, the 29th of November, we sailed from Tutuila, and on the morning of the following day we reached Upolu, and anchored in the harbour of Apia. The exciting news of the arrival of the mission ship flew from station to station throughout our mission, awakening an interest similar to that occasioned by the arrival of the "Dunnottar Castle."

On the day of our arrival, Mr Williams left Apia for Manono on important business, and I had the privilege of accompanying him and enjoying his society during the long journey. Neither of us was aware of the distance we had to travel. It is not less than thirty miles from Apia to Manono, so we had a weary journey in our native canoe, and did not reach our destination till about 9 P.M. We came upon our brother Heath all unexpected, and startled him in his sad loneliness. Poor man! a grievous calamity had befallen him. His wife, a devoted, excellent woman, had been taken from him a few months before the arrival of the vessel. Very mingled, of course, were his feelings, and so were ours, when we met. Some time passed before he was able to speak. The sight of us, and the announcement of the arrival of the mission ship, seemed vividly to recall the painful scenes through which he had so recently passed; and the bitter pangs of the hour of separation seemed renewed. How would she have hailed our visit, and the arrival of the mission ship, had she been alive! The longed-for letters from home, of the arrival of which he and she had so often talked—how they would have been prized! But she is gone, and with trembling hand and tearful eye he must open and read the letters

alone, and rejoice or weep over the tidings they bring, alone. Alas! what a blank had her removal made, and how sad and desolate did everything appear! We sympathised very deeply with our afflicted brother, but how little can human sympathy avail in such a case!

Mr and Mrs Heath were both considerably advanced in life when they came to the mission field. They had been married a number of years, and had no family. They were much attached to each other, and it seemed as though the one were a necessity to the other. Hence the deep distress in which we found our brother.

Mrs Heath never enjoyed very good health in Samoa, and in May 1838 she died of consumption. Probably she laboured beyond her strength among the native women and girls, and she, in common with others, suffered for want of proper nourishment. On these accounts the progress of her disease may have been accelerated; but her work was done, her warfare was accomplished, and the time had come for victory and repose. Near the mission house at Apai, on the island of Manono, lie her earthly remains. The spot is marked by a mound of stone and lime, overshadowed by surrounding trees, but no memorial stone tells the visitor who and what she was. But she has an imperishable memorial. She did what she could, and though her plans were cut short ere the execution of them was well begun, yet were her desires and purposes accepted even as if she had lived to carry them into effect, and she shall have a full reward.

The business that took Mr Williams to Manono so early was important in its bearings on the future history of our mission. He was the bearer of a letter from the Board of Management of Wesleyan missions in London to their missionaries who were then in Samoa. Of these, there were two at this time, and they were both on Manono. The letter brought by Mr Williams informed them of an

agreement entered into in London between the Wesleyan Board and the Directors of the London Missionary Society, to the effect that the Samoan group should be left to the exclusive occupation of the agents of the London Missionary Society, while Tonga, Fiji, and other places should be left to the Wesleyans, and requesting those then in Samoa to withdraw. In compliance with the instructions from London, the Wesleyan missionaries and their Tongan assistants did leave Samoa at the time referred to, and rejoined their brethren of the Tongan mission. Into the history of their subsequent proceedings we shall not enter. To do so would be neither interesting nor edifying to most readers.

After finishing our business at Manono, we returned to Apia, where all the members of the mission were soon collected. Business was attended to, and got through with all practicable despatch. We were too large a company to remain long together. The newly-arrived party consisted of nineteen persons, and our mission numbered ten.

Three of the newly-arrived were appointed to our mission, viz., Mr Day, Mr Buchanan, and Mr Stair. Mr Stair was a printer, and came furnished with a printing-press and everything needful for the exercise of his calling. His arrival was hailed by us with especial gladness, as opening to us the prospect of pouring forth light without stint or limit throughout our own group and others beyond.

Arrangements connected with the settlement of the newly-arrived brethren being completed, and all other necessary public business finished, we, after enjoying much pleasant intercourse with our fellow-labourers, prepared to return to Tutuila in the "Camden." Mr Williams went with us, intending to extend the voyage to Manua, which had not yet been visited by a European missionary. The vessel had discharged the greater part of her cargo,

and so was not in a fit state to go to sea; but as the distances were so short, it was not considered much of a risk to venture upon a voyage which was expected to occupy only a few days. Hence no additional ballast was taken in, and we sailed with the vessel quite out of trim, and for this we paid dearly. We were from Tuesday till Sabbath afternoon in going a distance of ninety miles. We had a rough, disagreeable voyage all the way, but we got along tolerably well till we reached Leone. There Mr Barnden was landed on Friday, and, as Pangopango is only about twelve miles farther on, we hoped to get there in a few hours. Instead of that, however, it was forty-eight hours before we reached our destination, and during the interval we had a very heavy blow. The "Camden" had encountered nothing equal to it since she had left England. We had a frightful tossing about, and as we were young sailors in those days, and suffered much from sea-sickness, we were in a trying plight. Especially was this the case with Mrs Murray. Indeed, I do not know how we should have got along but for Mr Williams' kind attentions; but he, generous, fatherly man, was as much at home nursing a baby or attending upon an invalid as in building a ship.

The length of time occupied in our voyage to Tutuila led to the abandonment of the intended visit to Manua, and on the Wednesday after our arrival, the "Camden" sailed on her return voyage to Upolu, taking with her our fellow-labourer, Mr Barnden. He had been appointed by the mission to leave his station on Tutuila for a time, that he might assist in the building of a printing-office on Upolu. Alas! it soon appeared that he was called to Upolu for a very different purpose from that designed by man. After a few weeks we were startled and shocked by a report brought by a party of natives from Upolu, that Mr Barnden was dead! At first we were inclined to doubt the truth of the report, but it was speedily confirmed

by letters from Upolu. Mr Barnden was indeed gone. Mr Barnden, the most likely man of our whole party, in as far as appearances went, to have a long term of service, had finished his course, and that in a most melancholy manner—he had been drowned!

On the 31st of December 1838, he went in company with some others to bathe in a stream—it is hardly entitled to be called a river—three or four minutes' walk from the mission premises at Apia. The stream was flooded at the time, and though ordinarily it is so inconsiderable a thing, it sends down a large body of water at such times, and the current runs very strong. Mr Barnden could not swim, and how he came to plunge into the river as he did seems utterly unaccountable. He was carried away by the current, and swept into a pool of considerable depth, where he sank. The natives were speedily on the spot, and the body was got out of the water at once, but life was extinct. He was gone—he who had escaped the perils of the sea was drowned in an insignificant stream, in which, I suppose, no adult, at all events, was ever drowned either before or since.

This mysterious and melancholy event was much felt by us all. The time at which it occurred was remarkable. The arrival of the mission ship with Mr Williams, the father of our mission, and reinforcements for our own and other missions; the arrival of the printer, printing-press, &c., had caused great joy, and perhaps unduly elated us; and here was something fitted to temper and moderate our views and feelings, and teach us to look away from men and means to the living God, on whose help and blessing all depends.

Mr Barnden's untimely end—untimely as it seemed to us—was very melancholy in some of its aspects. Like his fellow-labourers, he had left his native land, and come forth to these far-off regions, hoping to spend a useful life in his

Master's service. He was full of large plans, and very sanguine as to what he was to accomplish; and had his life been spared, all, by the help and blessing of God, might have been accomplished. As it was, however, his brief day closed before his work was well begun. He was but a few months at his own station. During the first six months we were on Tutuila, he lived with us at Pango-pango. Then, after being a short time at Leone, he exchanged stations with us for about four months; and again, after a short interval, he went to Upolu to assist Mr Mills in finishing his dwelling-house, and he had been back but a short time when the "Camden" arrived. Thus, owing to his being able to help his brethren in work for which he was better qualified than they, and his being kindly disposed to do so, and, perhaps, partly owing to the fact that he was unmarried, he never got properly settled. He had come out single, intending after a few years to return to England to bring to his distant home a lady to whom he was engaged. Perhaps it was well he did come out single; though, as it appears to us, had it been otherwise, the calamity that put a period to his life and labours might have been averted.

In view of such events as his removal, the mind can only find repose in looking beyond this transitory state, and remembering that perfect wisdom and perfect love regulate all the dealings of the Supreme Disposer with His people. All that concerns them in life, He orders and regulates in a manner that will commend itself to their own grateful and adoring approval when the light of eternity shall be shed on the mysteries of time; and "Precious in the sight of the Lord is the death of His saints."

CHAPTER XV.

ARRANGEMENTS TO MEET OUR ALTERED CIRCUMSTANCES—NATIVE AGENCY—STATE OF THE LEONE DISTRICT—CHAPEL-OPENING AT LEONE—THE FRENCH MASSACRE—ENCOURAGING STATE OF THINGS IN THE PANGOPANGO DISTRICT—DEATH OF MAUNGA—VISIT OF THE "CAMDEN."

After the death of Mr Barnden, our first care was to make such arrangements as the circumstances admitted of, with a view to embrace as fully as possible the whole island, which, by that event, was thrown upon our hands. The island, as already stated, is not large, and the population is under 4000; but a great part of it is very difficult of access, and the people are widely scattered. There are over thirty villages. Thus it could only be embraced, and the population brought under Christian instruction and influence, by the employment of a numerous staff of native teachers. Hence the necessity that every available man should be turned to account; and a prime object was to get such as well furnished as possible, that they might be able to instruct others.

The Leone district, though in some respects less advanced than the other, was yet in a deeply interesting state. No decided case of conversion had yet occurred, but the desire for instruction was as great as in the other. The teachers of both districts assembled weekly at Pangopango, and my labours were divided between the two stations. At the time referred to, the state of things was full of promise throughout the whole of the professedly Christian part of the

island. There was manifest and rapid progress. Light was spreading, and the truth was taking hold of many hearts. The number of candidates for baptism and church membership had risen to about three hundred, and the church was slowly increasing. In March of this year, 1839, the number of members was eight—seven men and one woman.

Tuesday, March the 6th, 1839, was an important day in the Leone district. On that day a chapel, which had been recently completed, was opened. It was a noble building, considering the circumstances of the people. It was ninety feet in length by forty in breadth, and finished in the first style of Samoan architecture. A very large company assembled on the occasion—many more than the house could hold. Very liberal provision was made by the people of Leone for the entertainment of strangers, and the services appeared to produce a happy influence.

About twenty foreigners came together from different parts of the island, and with these a service was held in English at *their own request*—a pleasing circumstance, indicating that a change had come over them as well as the natives since earlier days.

During a tour which I made of the whole island about this time, the place at which the famous French massacre occurred in 1787 was identified. It was at a village named *Asu*, about two miles and a half or three miles to the west of Fangasa, which at the time of our arrival bore the name of Massacre Bay, from its having been, as was supposed, the scene of the affray. I found only one individual who remembered having been present at the fight. It occurred about fifty years before the time of my visit, and my informant seemed as if he might be verging upon seventy years of age, so he must have been approaching manhood at the time. He complained that it was a *very* long time ago, and seemed afraid lest he should give me incorrect information; still he appeared to have a

distinct remembrance of the leading circumstances. The substance of the account he gave me was as follows:—

The attack was not made by natives of Tutuila, but by a party from Upolu who were at Tutuila on a visit. When the ships arrived, they were at a village near Leone, about ten or twelve miles from Asu. The news of the arrival of the strange visitors soon spread far and wide, and among those who hastened to see the wonderful ships, and the equally wonderful men, were the party from Upolu. They went first to the ships, which were standing off and on in the neighbourhood of Asu. M. de Langle, the fellow-commander of La Perouse, with some of the scientific gentlemen and a number of seamen, had gone on shore. To obtain water seems to have been a chief, if not the chief errand, which induced them to go in with the boats and land. They had taken casks on shore, but whether anything had been done towards filling them does not appear. Nothing untoward seems to have occurred till the Upolu people made their appearance. They, as already mentioned, called at the ships. A lad in one of the canoes, a native of Tutuila, but identified with the Upolu party for the time being, attempted, or at least was supposed by the French to have made an attempt, to steal something from one of the vessels. My informant could not tell me what it was. The would-be or real thief was fired upon, and wounded in the shoulder. The wound did not prove immediately fatal, but the natives were enraged; and, leaving the vessels, they went straight to the shore, and attacked the party they found there. It was low water at the time, and the boats were aground; hence the French were very much in the power of their assailants, who fell upon them in regular native fashion. Stones were freely used, and it is probable they had clubs in their canoes, which would be in requisition, no doubt; and the melancholy issue was, that eleven of the French were

killed, among whom was M. de Langle, and some of the scientific gentlemen. This appears from La Perouse's narrative. My informant either could not, or did not choose to tell me the number of natives who were killed.

As soon as the French got their boats afloat, they retreated, leaving the dead on the beach. The natives of Upolu stripped the bodies, and probably dreading the consequences of what they had done, they made off at once for their own island. This accounts for the remark of La Perouse that he saw at Upolu on the following day persons whom he had seen at Tutuila, and also for the fact that we were not able to obtain on Tutuila anything that had belonged to the murdered persons. All was carried off—the only thing I succeeded in getting, that had been obtained by the natives from the expedition, was a few beads. They are common glass beads, of a light, pale colour, very old-fashioned, and have every appearance of being genuine.

The Tutuilans, according to my informant, disapproved of the attack, and took no part in it. After the affray they fled to the bush, where they remained till after the vessels had left the island, when they came down, collected the bodies of the slain, covered them with native cloth, and buried them as they were accustomed to bury their own chiefs. No monument of any sort marks the spot where they lie, nor can it be very exactly identified. One wonders that the French nation, which has shown great interest in the fate of the expedition and its chief commander, should have taken no notice of M. de Langle and those who fell with him on Tutuila.

It was well that La Perouse followed the promptings of his own humane mind, and was guided by his own judgment, instead of yielding to the wishes of those about him to inflict punishment upon the Tutuilans. Had he done so, the chastisement intended for the murderers of his countrymen would have fallen upon parties who were not

only innocent of the crime, but who had done what they could to prevent its commission; and who had consistently followed that up by showing respect for the dead, and doing all for them of which the circumstances admitted. And what a lesson does this read to all on whom is devolved the responsible trust of inquiring into disputes and quarrels between civilised and savage men, and avenging the real or supposed wrongs of the former! To ascertain where the right lies in such cases is an exceedingly difficult thing. Hence the great need of caution. It is far better to do as La Perouse did—leave an outrage unpunished—than fall upon the wrong parties, and make the innocent suffer for the guilty. And it should be borne in mind that the origin of quarrels between civilised and savage men is quite as likely to be found in the conduct of the former as the latter. And indeed, so far as my experience goes, and I may add, what is of much more weight than the experience of any single individual, that the whole history of the intercourse of civilised with uncivilised men looks strongly in this direction, and seems to warrant the conclusion that, in the great majority of cases, full and impartial investigation, with the aid of competent interpreters, would show the white man to be in the wrong. And when punishment is either wrongly inflicted, or with undue severity, besides the wrong done, the end is not likely to be answered. The minds of those who have been unjustly or cruelly treated are embittered, and an opportunity is sought of avenging their wrongs, and their vengeance will almost certainly fall upon innocent parties.

But to return to my narrative. Indications of the presence and power of God were becoming more and more marked in the Pangopango district. Our church-meeting on Saturday, April the 6th, and the morning service on the following day, were remarkable seasons—"times of refreshing from the presence of the Lord."

Towards the close of that month the island was visited by an epidemic—a kind of influenza. It spread over the whole island; I know not that a single individual escaped. In the great majority of cases the attacks were slight. There were about thirty deaths. Those who died were chiefly elderly people. Among those was Maunga, the most influential man on the island. He was an old man, over seventy years of age. In addition to being a great chief, he had been a noted warrior in his day, and to this it was partly owing that he was so much respected. Moreover, he had acted an important part in connection with the introduction of the gospel to the island. He had embraced Christianity as taught by Norval, and so was prepared to welcome us when we arrived; and he was our steadfast friend all along, though it is doubtful whether he ever had any correct conception of our message. He had a great idea of keeping straight with all parties, and did not at all approve of the zeal of myself and his son Pomare in using efforts to induce the heathen to abandon paganism and place themselves under Christian instruction. "Leave it with themselves," he was wont to say. All right so far, but not as he meant it. With him the idea was, Use no means to induce them to embrace Christianity, but just leave them alone, and don't concern yourselves about them. He thought his son Pomare altogether too strict and particular, and though great allowance must be made for a man who had reached the verge of threescore years and ten before he heard the gospel, yet he was far from affording the satisfactory evidence one could have wished of having felt the power of the truth. Pomare's judgment was that "He died a bad death; he died in his sins;" but he was a young man, in the glow and warmth of his first love, and may have judged harshly. "The Lord seeth not as man seeth," and we are not called to pronounce a judgment on those who have gone to His tribunal. Maunga was

succeeded by an adopted son, a very indifferent character, who had hitherto borne the name of *Manuma*,* but who now had conferred upon him the name of Maunga, agreeably to Samoan custom, the same name being borne by successive chiefs from generation to generation.

While the epidemic was at its height, we were cheered by a visit of the "Camden." She had been to the Tahitian group and the Hervey Islands, and was now returning to Upolu with Messrs Williams and Pritchard on board. They arrived on the 28th of April, and left on the 1st of May. A very touching interest attaches to that visit. It was the last time we saw Mr Williams. After being a few months with his family on Upolu, he set out on that memorable voyage from which he never returned.

* Manumā is the name of a beautiful bird of the parrot species found in Samoa.

CHAPTER XVI.

TEAVA SENT TO OUR AID—HIS HISTORY, CHARACTER, AND USEFULNESS—MAY MEETINGS—POMARE'S SPEECH—FIRST DECIDEDLY CHRISTIAN DEATH—FIRST ADMISSIONS TO THE CHURCH FROM THE LEONE DISTRICT—BIOGRAPHICAL SKETCH—TIMES OF REFRESHING—INTERESTING OCCURRENCE—LOVING DARKNESS RATHER THAN LIGHT—REMARKABLE CONVERSION.

In the month of May 1838, Teava, the Rarotongan teacher mentioned in an earlier chapter, was sent to our aid. He was stationed at Leone, and continued for many years to labour faithfully and usefully there and elsewhere on Tutuila. Among all the native brethren from the Tahitian and Hervey Islands who took part in the evangelisation of Samoa in early days, I do not know that there is one more deserving of esteem than Teava. He was appointed to the office of an evangelist to the heathen as far back as 1832. In October of that year, he left his native land in the far-famed "Messenger of Peace" for Samoa, and was placed by Mr Williams on the island of Manono.* He remained there till our arrival in 1836, when he was removed to Falealili, a large and populous district on Upolu, and from Falealili he was sent to Tutuila in consequence of the death of Mr Barnden. His arrival was specially opportune, and the assistance he rendered me in many ways was of inestimable value. He was from Mr Buzacott's district on Rarotonga, and by him he had been

* See Williams' Missionary Enterprises, p. 410.

trained for his work. He was a man of superior natural abilities, and he had turned to good account the advantages he had enjoyed at Rarotonga; and his knowledge of the Samoan language was accurate and extensive, equal, if not superior, to that of any teacher whom I have known from another group. He was not a young man when he came to Samoa. He remained there for about thirty years, till increasing infirmities rendered a return to his native land desirable. There I saw him in 1869, and, so far as I know, he lives still (June 1875)—a venerable patriarch, adorning the doctrine of God his Saviour, and calmly waiting his dismissal to the land of rest. It was a high gratification to us to meet him and his faithful and affectionate wife once more on earth. We had kept up correspondence at intervals, from the time of his leaving Samoa; but it was more than we expected to meet them again on this side heaven.

Deeply interesting and not a little affecting to us are the recollections connected with the years during which we were associated with Teava on Tutuila. Very bright days alternated with *very* dark ones in the course of those eventful years, and through all, Teava and his kind wife were our steadfast friends and helpers, rejoicing with us in our joys, and sympathising with us in our sorrows. If our lives are spared for a few years, we shall hear of their having passed on before us to the abiding home, and we shall soon follow, and then our joy will be full.

Soon after the arrival of Teava, we had our annual missionary gathering—our "May Meeting." The time had not yet come when it was thought advisable to ask the people to contribute to the funds of the Society. They had no money, and little or no property that was available for such a purpose. However, this was the last occasion on which we did nothing but talk. The meetings were

held at Leone. A great crowd of people assembled from all parts of the island—all the professedly Christian part of the community who could leave their homes. There must have been from 1800 to 2000 people present. In the morning, I preached to as many as could get within hearing from Rom. x. 13–15; and at noon I preached in English to the foreigners who had come together from different parts of the island. In the afternoon a meeting was held, at which spirited addresses were delivered by Teava and some of the more advanced of our native converts. In the course of the meeting it was resolved that, if God should spare us another year, there should be something *done* as well as said. But the most touching incident of the day, and the one which made the deepest impression, was an offer of personal service for missionary work. In the course of his speech, Pomare, with great solemnity and evident sincerity, declared his readiness to give himself to the work of God in heathen lands, should an opportunity be afforded him of so doing. After a few months, as the reader will remember, such an opportunity was afforded; and Pomare's sincerity was put to the test after he had had time and opportunity fully to weigh the matter and count the cost of the sacrifices which he had professed his readiness to make.

From this time forth we had steady and uninterrupted progress. Light and life found their way from mind to mind and from heart to heart, and there were indications, becoming more and more distinct, of the times of refreshing which were now not very distant.

On the 1st of June 1839, we had an addition of five to the church, some of whom had been notorious for wickedness in the days of heathenism, but by the powerful influence of the truth of God, applied by the Holy Spirit, they had been subdued and brought to the Saviour's feet,

and in their case the words of Watts were strikingly exemplified:—

> "Lions and beasts of savage name
> Put on the nature of the Lamb."

Such cases, of course, excited more attention than those of a less marked character, and produced a deeper impression upon observers. The more intelligent of these could not but infer that that which produced such effects must be deserving of attention.

On the following day, June the 2d, we commenced a Sabbath-school. On the second Sabbath after the school was commenced, there were one hundred and thirty present. About this time Mrs Murray began a select female class, which, by the blessing of God, tended much to deepen the convictions of those who were under concern. At the close of the second meeting which she held, several slipped quietly away into the bush to pray, instead of going direct to their homes, or loitering about and engaging in general conversation.

It was about this time, also, that the first decidedly hopeful death occurred,—that is, so far as came to our knowledge. The case referred to was that of a woman of Nuuuli, where Pomare was teacher. She had not been admitted to the church, but she seemed to be taught of God and to have found the Saviour. She bore a clear and decided testimony to the fact that He was her only hope, and that, because of her hope in Him, she did not fear death. "Jesus, where art Thou?"—were her last words, as if she were longing to go to Him and be with Him. Her death occasioned much surprise, and produced a very favourable impression; those who witnessed it declaring that they had never before seen such a death.

On the 19th of June another church-meeting was held,

and four additional members were received; and at the close of the month we had a further addition of seven, five of whom were from the Leone district—the first who from that division of the island were numbered with the visible Church. Four out of the five proved true and useful men, and one of them, Taulani, was a man of more than ordinary mark. He was one of the two from the Leone district who accompanied us to Upolu on our first arrival. He at once took a foremost place among our native teachers, and for more than a quarter of a century he maintained an unblemished reputation, and laboured diligently and usefully in his Master's work. Great was the service rendered by him to the cause of Christ during his long course, and calm and peaceful was his end. I knew Taulani very intimately for a long course of years, and I have not known very many men equal to him either in the mission field or elsewhere; and he was approaching middle-life before he knew the gospel. Well may we glorify God in him!

Our church-meetings and ordinance Sabbaths were seasons of special interest at this time. Such emphatically was the meeting at which those just referred to were admitted, and the Sabbath that followed, June the 29th, 1839. Eleven new members sat down with us at the Lord's table. The little company of communicants were full of life and warmth. They had but just been "called out of darkness into His marvellous light." Nothing had occurred to chill their ardour or damp their zeal. Their inward foes were as yet restrained or overborne, and the conflict with external foes was in the future. They were "like ransomed Israel on the shore"—Egypt and the Red Sea behind them, and the wilderness lost sight of, while the land of promise seemed within easy reach. Love and gratitude to their great Deliverer, with anticipations of being with Him in His kingdom and glory, seemed for

the time being to fill their minds. Ah! these were bright days to ourselves as well as to the people!—such days as we have not seen since, and do not expect to see again till we join the worshippers within the veil:—

> "What peaceful hours we then enjoyed!
> How sweet their memory still!"

The consolation is, that brighter and better things are yet in store for us, of which these were but the earnests and foretastes.

Around our little company of communicants was a congregation numbering some four or five hundred, many of whom were anxious inquirers after salvation, and longing for the time when they should find rest in Jesus, and be numbered with His professed followers, and be sharers in their privileges; and some of whom, in all probability, were already rejoicing in Christ, and so were in full sympathy with what was going on. I preached from Revelations iii. 21, after which we observed the ordinance of the Lord's Supper, and so passed this memorable service, during which precious drops of blessing had descended upon us—earnests of the plenteous rain which was ere long to come down "as rain upon the mown grass, and as showers that water the earth."

About this time an event occurred, small in itself, but deserving of a passing notice. The village of Fangaitua, the stronghold of heathenism on the island, had hitherto resisted all overtures to embrace Christianity, and refused to allow a teacher to live among them. Now a small party, *chiefly women*, had abandoned heathenism, and avowed themselves Christians, and they wished to have a teacher to live among them and instruct them. To this the authorities were violently opposed, but the little band of Christians were firm, and determined to carry their point, and, by the help of God, they succeeded. They had recourse

to a plan which led the heathen to yield. If they were not allowed to have their teacher and enjoy their religion, they determined to leave the village, and go and seek a home for themselves elsewhere, where they should have

"Freedom to worship God."

This settled the business. The heathen, rather than have their village broken up, withdrew their opposition, and allowed a teacher to settle among them, and carry on his work without molestation. This was a triumph which filled our hearts with gratitude to God, and exerted an important influence for good on the subsequent history of the mission.

The state of things was now so changed, that the masters and crews of vessels visiting the island could not indulge in profligacy, as formerly, in the neighbourhood of the harbour. This led some of the more determinedly wicked to shun that, and go to the dark corners of the island, where they could find a congenial state of things. There is no other harbour, properly so called, belonging to the island, except that of Pangopango; but anchorage can be found in open bays and roadsteads, and the persons in question chose to risk their vessels rather than submit to the restraints which the altered state of things at Pangopango imposed.

"They that do evil hate the light." Many striking verifications did we have of these words in the early days of our missionary life. Wicked visitors and wicked residents retreated away into the further darkness as the light spread, thus unmistakably showing in what direction their preference lay. Of course, to be shunned by these children of the night was the reverse of a calamity to us and to the natives around us, but we could not but feel grief and shame on their account. Happily, our visitors were not all of the stamp of those referred to. Now and again, to our great

joy, a vessel would drop in upon us with a decidedly pious captain, who would employ all his influence to strengthen our hands, and encourage the natives to hold fast their integrity, and remain steadfast to their profession.

In the second week of August we went to Leone, and

LEONE BAY AND VILLAGE.

spent a few weeks. The state of things there was now very similar to what it was at Pangopango. During our stay, a Sabbath-school was commenced, as at Pangopango, and visits made to other villages in the district, and various means used with a view to deepen and extend the work that was in progress.

I was particularly struck with the case of an old woman, at a village named Vaitongi, as showing, in a very clear

manner, the finger of God—the presence of a Divine Teacher. She was old and feeble, unable to leave the couch on which she lay; yet, to my astonishment, on conversing with her, I found that she had clear and definite views of the way of salvation, even as if she had been brought up in a Christian country, and instructed in the truths of the gospel from her youth, whereas she had grown old amid the darkness of heathenism, and it was little beyond the dim twilight now. Yet into her mind had shone a light so clear as vividly to discover to her her own sinfulness and helplessness, and reveal to her the Saviour and His work as the only and all-sufficient ground on which sinful man can rest. She declared to me that such was her persuasion of the power and willingness of Christ to save, that she had no fear of death; but that, on the contrary, she desired to depart and enter upon the good life that lasts for ever. How evident is the hand of God in a case like this! What power or wisdom of man could have penetrated and scattered the dense darkness that had been accumulating for threescore years and ten? What power less than Divine could have subdued and melted into contrition that hard heart, so long filled with the debasing pollutions of heathenism? No; as it was in primitive times so it is still: "The gospel is the power of God unto salvation to every one that believeth." All things are possible with God.

CHAPTER XVII.

CONTINUED PROGRESS—THE AMERICAN EXPLORING EXPEDITION—ARRIVAL OF MR AND MRS PRATT—ADMISSIONS TO THE CHURCH—DEEPENING AND EXTENSION OF THE WORK—FIRST DECIDED INDICATIONS OF ITS PASSING INTO THE REVIVAL FORM—REMOVAL OF DOUBTS AS TO THE GENUINENESS OF THE WORK—REVIVALS IN SCOTLAND.

THE reader will have observed that from a very early period of the mission's history our labours began to take effect. From about the time of my beginning to address the people in their own language, a movement commenced which advanced slowly, but steadily and surely, becoming more and more marked as time wore on. It was our great privilege to have but a very brief "night of toil." The sowing time and the reaping time followed each other in quick succession. Very soon after I was able to open my commission, and go forth preaching the gospel, evidence began to appear that the Lord was working with us, and confirming the word with signs following. The continued unfolding of the work we proceed to trace.

During the month of October of this year, 1839, there were symptoms of something more marked and extended being at hand than had yet appeared. The church meeting held on the 5th was a remarkable season. We had only one addition to our number, but the presence and power of the Holy Spirit seemed to be amongst us in an unusual degree. A spirit of deep contrition, earnest desires after nearness to the Saviour, and longings to be instrumental

in leading others to Him, seemed to fill the hearts of our little company; and, on the Sabbath following, the services were of the same promising character. The large congregations were earnestly attentive, and, in many cases, much moved by what they saw and heard.

The next Sabbath was spent at Leone. Nothing remarkable appeared there on that occasion. The ordinance of the Lord's Supper was administered for the first time in that district, and we had large congregations, but there were no indications of an approaching awakening similar to what we had at Pangopango. In this respect there was a striking difference between the two places at the time to which we now refer, and for a considerable time after.

On my return to Pangopango, I found the United States ship of war "Vincennes" at anchor. The "Vincennes" was one of six vessels sent by the United States Government on an exploring expedition. She was the flag-ship, and was commanded by Captain, now Admiral Wilkes. This of course is not the place to say much of an expedition, all whose proceedings have become matters of history. The "Vincennes" remained three weeks with us, and by previous arrangement the "Peacock" and the "Flying-Fish" met her at Pangopango, so we had all three for a time at anchor together.

We had much pleasant intercourse with those of the commanders, and officers, and scientific gentlemen of the expedition with whom we met, and it is due to them to state that their conduct towards us and the natives was uniformly kind and respectful. Every disposition was shown by the commanders and others to further the objects of our mission, and any unworthy conduct that was attempted by some, was discountenanced and frowned upon by the great majority.

On the 23d of the same month, October 1839, we were agreeably surprised by the arrival of the "Camden." She

had been to the Tahitian group and the Hervey Islands, and was on her way to Upolu. It was long after sunset, and we had just finished our evening worship, when a rap was heard, and who should we find on opening the door but good Captain Morgan, with a new missionary and his wife for our group. They had come into the harbour by the light of the moon—a thing seldom attempted; hence we had no intimation of them till we saw them.

The new arrivals were Mr and Mrs Pratt. They had joined the "Camden" at Tahiti, having come to that place *viâ* Sydney and New Zealand. They were stationed at Matāutu, on the island of Savaii. Mrs Pratt's course was brief. A few years passed and she rested from her labours; but Mr Pratt continues to the present time, 1875, diligently prosecuting the work to which he has devoted his life.

The "Camden" made a very short stay with us on the present occasion. She sailed for Upolu on the 25th of October. She was making haste to that island, whence she was to start on the voyage to the New Hebrides, which was to have so sad and unexpected a termination.

At our next church meeting, which was held on the 2d of November, we had an addition of six to our number. On no former occasion had a more desirable state of mind been manifested. All were melted and subdued. If the sacrifices of God are a broken spirit, and if He delights in the contrite heart, then is there good reason to conclude that He looked with complacency on our little company, and fulfilled to them His gracious promise:—"For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to cheer the heart of the contrite ones." On the following Sabbath we were again much favoured. I preached from John xi. 56, last clause

of the verse, and administered the ordinance of the Lord's Supper. From the commencement of the service, all appeared solemn, and, while the ordinance was being observed, almost all the members were deeply affected. The congregation was profoundly attentive, and appeared much impressed. The afternoon service was similar in character to that of the morning, and the influence extended to the Sabbath-school, at which there were about two hundred present, old and young.

On the following day, Monday, November the 4th, we had our usual monthly missionary prayer-meeting in the afternoon. It was an interesting occasion, but there were no extraordinary manifestations of feeling. We were now, however, on the very eve of a movement, deep, extended, and long-continued. For a length of time the cloud had been gathering, and first drops not a few had fallen, but now we were about to have showers instead of drops. God was about to "send a plentiful rain" to confirm His inheritance when it was weary, and to quicken many who were as yet dead in trespasses and sins. It is a noteworthy fact, and strongly confirmatory of what those who were privileged to be on the spot and share the blessing do not now doubt—that the movement was from God—that on the same evening there were manifestations precisely similar to those I am about to describe at the village of Nuuuli, about seven miles from Pangopango, and, on the following morning, at Vaitongi, still farther distant. At these places, as at Pangopango, much prayer had preceded the bestowal of the blessing, and there had been much longing for it. In prayer and fervent desire those who were the Lord's remembrancers had opened their mouths wide, and, according to the promise, the blessing came. Let me try to depict the scene as it occurred at Pangopango, in our own family, and under my own eye. It was the hour of evening worship, and all the members

of our household—some dozen or more—were assembled. We had sung a hymn, and passages of Scripture were being repeated, according to our custom, which was for each member of the family to repeat a verse. I was commenting upon the texts as they were being given, dropping words of explanation, warning, or encouragement, as the case might be, when to my astonishment and almost alarm (I had never before witnessed anything of the kind), a number of our company were seized with overpowering convictions. There was no more repeating of texts, and to attempt to read the Scriptures would have been useless, so I tried to pray; but while I was so engaged, the feelings of those who had been seized with convictions became more and more ungovernable, and when prayer was finished, the house was a very Bochim. It was vain to attempt to restrain or calm them by words, their distress was evidently too deep to allow of their attending to or being affected by anything that man could do or say. As soon as they were able, they retired—not, however, to find relief or rest, but to mourn in secret and cry in the bitterness of their spirit. Eight were thus affected—three men and five women. Some of them, I afterwards found, had been under concern for some days before. It appeared as if they had come together that evening with their hearts full like pent-up waters, and, during the course of our exercises, the moment came when they could no longer restrain their feelings, and they found vent as above described. Those who were unaffected looked on with a sort of blank amazement.

At the time referred to, we had an unusually large number of people about us. To live in our family in those days was considered an honour and a privilege, and as our domestics were in the way of getting good and being fitted for usefulness as teachers or otherwise, we did not object to having a larger number than were needed for servants.

Of course we took care to find them some useful employment.

There was no sleeping among those in distress during that night. Its hours were spent by them in weeping and supplication, and the dawn of a new day found their distress but little abated. Some of them appeared to have got a glimpse of the mercy of God in Christ sufficient to inspire a ray of hope; others had found no relief. They did not appear to doubt the ability and willingness of Christ to save them, but they seemed to have such views of their own sinfulness in connection with His sufferings and death, as filled them with overwhelming emotion, and prevented their looking away from themselves to Him. Their distress continued throughout the day. Towards evening they became more calm, perhaps partly from physical exhaustion, but in the case of some, I trust, from having found rest in Christ. Seven out of the eight appeared, after a while, to be truly converted to God, and were admitted to the church.

Such was the commencement of the awakening which subsequently spread over very nearly the whole island. There were but few corners to which its influence did not, more or less, extend. We had many fears and anxieties connected with the movement during its early stages. Neither Mrs Murray nor myself knew anything of revivals, as these general awakenings are usually called, except what we had read in books, and to this perhaps our anxieties and misgivings were chiefly owing. Gradually we reached the settled conviction that it was God's work, and then our minds were at rest. As we realised the fact that the Holy Spirit was really working mightily among us, quickening dead souls and raising them to a new and divine life, our joy was great, and we thanked God and took courage.

Had we known at the first what we afterwards learned, it would have tended not a little to assure our hearts and relieve our anxieties. At the very time when our awakening commenced, and while it was in progress, similar awakenings were taking place in Scotland, in my own native town, Jedburgh, and in Kelso, and other places; and in some of these were friends, between whom and myself a close connection was kept up, though we were separated by half the globe; and while showers of blessing were falling around them, they were accustomed to think of us, and pray that we, in our distant sphere, might share in the merciful visitations with which they were being favoured. By a comparison of dates, those acquainted with the history of the movements referred to will see that the revivals in the places I have named, and in Perth, Dundee, and elsewhere, began about the same time as did ours, and that for many months they progressed simultaneously. It was on the 4th of November 1839 that our awakening commenced. It reached its height during 1840, and gradually subsided during 1841 and 1842.

Many months passed, of course, before we knew of what was taking place in Scotland. When the tidings did reach us, wonder and gratitude filled our hearts, and with increasing confidence and hopefulness we laboured on in our own distant sphere.

CHAPTER XVIII.

HINDRANCES—STEADFASTNESS OF THE PEOPLE—PROGRESS OF THE AWAKENING—EFFECT UPON BELIEVERS—CASE OF LASALO—CONVERSATIONS WITH THE AWAKENED—CLOSE OF THE YEAR 1839—REFLECTIONS.

Our revival would have lacked one mark of genuineness if it had proceeded long without checks. In the case of communities, as of individuals,

"Trials must and will befall."

So it has ever been, and so, no doubt, it will continue to be till the brighter era for which we wait opens upon the Church and the world.

The death of the old chief Maunga was noticed in the former chapter, where it was also mentioned that he was succeeded by an adopted son, a young man of a very indifferent character. Some months before the date at which we have now arrived he had gone to Upolu, taking with him a large number of people. What afterwards appeared to be his real errand was concealed at the time he left, and only came out now when it could no longer be kept secret. It was probably known from the first by some of the leading men who accompanied him. Shortly after obtaining the chieftainship, he had taken to himself a wife, a young woman belonging to Pangopango. She was not considered a suitable match for him, but he was bent on having her, and as there was no obstacle either

legal or moral, he was married to her. After a time he had repented of his choice, and his errand to Upolu was to look out for another wife. He had succeeded in finding a lady to his mind, and her relations had consented to his having her, and probably she herself was also agreeable. The name of Maunga, which the young man bore, carried weight, and a large amount of property would be obtained by the family and relations of her who should become his wife, and they were either not aware that he was already married, or did not regard that as an insuperable difficulty in the way of his taking another. So all preliminaries were settled, and part of Maunga's attendants were despatched to Tutuila to collect the property that was to be presented to the family of the bride. Three hundred articles of foreign property were to be given, and, as Maunga was a great man, a large proportion of them would be expected to be articles of value. Maunga himself and part of his followers remained on Upolu. The party arrived on the third day after the revival commenced. It was composed of all the worst characters that could be collected from Pangopango and the neighbourhood. Among them, however, were some important chiefs.

What was going on at Upolu was soon noised abroad, and confirmed by orders being issued in the chief's name for the co-operation of the people, by collecting the required amount of property. The people had no wish to act disloyally towards their chief, but how could they become parties to such a business as that now projected, and remain faithful to God? Here was Maunga's lawful wife living among them, and it was not even pretended that she had given him any cause to cast her off. Hence, the step which they were required to sanction and become parties to was a flagrant violation of all law, human and divine. Still it was a serious matter to refuse obedience

to Maunga, and expose him to shame on Upolu, and so incur his wrath, and that of all who were making common cause with him;—especially was this the case with his own family and relatives. Such a thing was never dreamt of, I suppose, in bygone days as to refuse to obey Maunga's order in such an affair. And it was not considered a hardship, but an honour and privilege to contribute property on the occasion of a marriage, especially to that of a great chief. A corresponding amount to that given was expected from the family and friends of the lady; and, after the marriage, this was served out among those who had contributed towards that given by the chief. Hence it was something like taking shares in a joint-stock concern, and every one expected to get back at least the full value of what he had given; and then there was the *éclat* and excitement connected with the business, so pleasing and attractive to human nature.

After fully considering the matter—indeed it did not require much consideration—our course seemed clear to stand entirely aloof from the affair, and leave the consequences with God. So it was intimated to the church members and candidates, and also to the members of the Friday meeting, that we should regard all who made themselves parties to the proposed marriage as having renounced their connection with us; and the result was that, with a single exception, all determined to obey God rather than man; and the individual, a member of the Friday meeting, who at first declared his intention of standing by the chief, did not carry out his declaration. After a few days he came and told me that he had changed his mind, and was resolved to abide by the Word of God.

Thus the people remained steadfast through this trial, and Maunga's lawless party had to seek the property among the remaining heathen, and others of similar stamp

throughout the district. They succeeded in getting together the required amount, and returned to Upolu in no pleasant humour, where, for the present, we will leave them.

Indications that the work which had been so remarkably begun was about to spread, soon appeared. The arrival of the party from Upolu, and the errand on which they came, distracted the minds of the people, and doubtless operated as a slight check; but attention was soon again concentrated on the one great subject which, to increasing numbers, was becoming all-engrossing. My meeting with the teachers on Friday, November the 8th, was unusually solemn, as was also the service in the afternoon. At that there was much deep feeling—too deep, in some cases, to be restrained. At Mrs Murray's class with the women, also, there were similar indications of deep concern. Nothing particularly noteworthy appeared on the Sabbath. So far, the extraordinary manifestations were confined within narrow limits, but the movement of which they were the precursors was widely extended, as well as deeply seated.

About the middle of the month (November), I visited Leone, and spent a Sabbath between that place and Vaitongi. I thought I perceived symptoms of an improved state of things at Leone, and my hopes were strengthened that ere long it would share in the blessing that had begun to descend elsewhere. A disposition to doubt the genuineness of what was in progress at other places had appeared. Some even went the length of ridiculing those who were the subjects of deep convictions. Having no experience of a similar kind themselves, and being under the influence of a carnal mind, the things of the Spirit appeared unto them foolishness. How uniform are the workings and developments of human nature all the world over, and in all generations! Whatever may be said as to the physical identity of the various races of man, surely the more im-

portant of the two, their *moral* identity, cannot be called in question; and does not the greater involve the less?

At Pangopango the work continued to progress. The members of the church seemed as if they had undergone a *re*-conversion, and risen all at once to a higher life. A remarkable degree of earnestness appeared amongst them, and such a spirit of prayer rested upon them as seemed plainly to reveal the source whence it came. It was refreshing to listen to their pleadings for their own growth in grace, and for the salvation of others, far and near.

Among those who were specially remarkable for the possession of a devout and prayerful spirit, was a young man, named Lasalo (Lazarus), whose case was the most marked of all. He was a native of a small island, mentioned in a former chapter, named Aunuu, about ten miles from Pangopango. Before his conversion he had been regarded as being a little simple. He was so shy and bashful as to be called a *bushman;* but, to the surprise of every one, Christianity seemed at once to make a man of him in every respect. From being a bashful, retiring youth who could scarcely look any one in the face, he stood forth at once a *man* of respectable talents, and especially a man mighty in prayer, and full of zeal in the cause of Christ. I have not known another whose prayers were so uniformly fervent, and in so high a degree; and this lasted for many months—I may say years. He was a decided Christian, and a member of the church some time *before* the awakening commenced. He and his wife, Elisapeta (Elizabeth), were members of our family at the time the revival began, and for many years afterwards. He had striven earnestly by prayer, and the use of other means, to lead her to the Saviour, and he had his reward. She was one of the eight who were seized with convictions on the 4th of November, and at the time of which I write she and her husband were, to all appearance, heirs together of the grace of life. For many years

they were spared to each other. When visiting Tutuila in 1867, I found that Elisapeta had finished her course some years before. Lasalo was still alive; he had retired to his native isle, where he was much respected. He was afflicted with a painful disease, but was holding fast his hope, and looking joyfully forward to its consummation in the land of rest.

On the 26th of this month (November), tidings reached us that an awakening had commenced at Aunuu, the native place of Lasalo and Elisapeta. Shortly before the time to which we now refer, he had paid a visit to the island. He went with a heart glowing with love to the Saviour, and yearning over perishing men, and besought his kindred and friends and countrymen to betake themselves to Christ. A good work was in *progress* on the island before his visit. A number of the people had been in the habit of attending the services at Pangopango on Fridays and Sabbaths, and a teacher had been at work on the island for many months.

At this time our Sabbaths were seasons of special interest. Every successive one had been marked by increasingly deep seriousness and solemnity, especially since the commencement of the awakening; and, among our Sabbaths, one stood out with special prominence—the first Sabbath of the month—the day on which we were accustomed to observe the ordinance of the Lord's Supper.

Sabbath, December the 1st, was the first ordinance Sabbath since the commencement of the awakening, and the services were times of melting and refreshing to believers, and of quickening to others. There was no outburst of feeling, but sighs and silent tears told in eloquent language how deep were the emotions that swelled the bosoms of many.

Nearly a month had now passed since the awakening commenced, and a considerable number in different places

had been aroused and were anxiously inquiring after the way of peace. This, some to all appearance had already found, but much the greater number had not as yet been enabled to lay hold of the hope set before them. Their circumstances were very critical, and required cautious and careful treatment. There were opposing dangers. On the one hand, to bring them forward into notice might tend to lift them up, and so induce a state of mind unfavourable to the continuance of their impressions, and subversive of the desired end; or it might be an inducement to others to act a hypocritical part in order to get into notice. On the other hand, to leave those who were sincerely groping their way without special instruction, was to expose them to danger. They needed light, and they needed encouragement. Without these they might stop short of the true foundation, and take up with a false peace, or they might yield to temptation and lose their impressions. On the whole, I concluded that it was clearly my duty to converse with them individually, and do what I could, by the help and blessing of God, to guard them from danger, and guide them to the Saviour. So on Monday, December the 2d, I began the deeply-interesting work of dealing with anxious souls. On that day I conversed with twenty-eight persons, one by one. With two or three exceptions they appeared to be really awakened. Some seemed to have been enabled to lay hold of the Saviour, but the greater part had not reached this stage.

An occasional extract from records made at the time will assist the reader in forming an idea of the present state of things. No alteration will be made in the extracts materially affecting the sense. The following is from an entry made in my journal, under date December the 7th, 1839:—

"During the past week the work has appeared to go on prosperously. None have at all seemed to decline, and

several have been newly awakened. There is an astonishing influence at work among the people. Proud, hard-hearted, cruel savages are being humbled and subdued, and are mourning over their sins, and earnestly looking to the Lamb of God. The lofty looks of men are indeed being humbled, and the Lord alone is being exalted. Men who hardly ever feared before, are being brought trembling to the foot of the cross, with the anxious inquiry, 'What must we do?'"

About the middle of this month I visited Leone, and was cheered to observe indications of an improved state of things. There was nothing approaching to what was taking place in the other district, but I felt as if not a great while would pass before we should have a shaking among the dry bones there, as elsewhere. On my way from Leone I visited Vaitongi, and conversed with thirty of the recently awakened, most of whom appeared under deep convictions, and some of whom seemed to have found rest in Christ.

Such was the state of things as this eventful year drew to a close. During its progress God had done great things for us, and, towards its close, He had opened the windows of heaven, and poured us out a blessing the measure of which filled us with grateful wonder. I may say without qualification, He had done for us "exceeding abundantly above all that we asked or thought."

Among the means which contributed towards deepening and extending the awakening, the meetings which Mrs Murray held with the women were not the least efficacious. Many melting and refreshing seasons did she and they enjoy, and eternity alone will reveal how much many owed to these meetings.

It was easy and delightful to conduct services during these times of refreshing. With so many thirsting souls around us, in full sympathy with ourselves and our work,

and clouds of blessing hovering over us, it seemed only needful to place ourselves in the attitude of suppliants and receivers to have the life-giving influence descend upon us as the early and the latter rain. The words employed in a former chapter are felt to be still more appropriate to these subsequent times—

> "What peaceful hours we then enjoyed!
> How sweet their memory still!"

Not till we get within the veil, and drink from the fountain-head, are we likely to experience such times again. Such is our feeling, yet why should we so feel? "The Lord's arm is not shortened that it cannot save, nor His ear heavy that it cannot hear." Oh! that He would rend the heavens and come down, that the mountains might flow down at His presence, and such a mighty blessing descend on this sin-stricken earth as the prophetic page warrants us to pray for and expect. Sooner or later it will come. The Lord hasten it in His time!

CHAPTER XIX.

ENTERING UPON THE YEAR 1840—VISIT OF MESSRS HEATH AND BUCHANAN—VISIT TO LEONE AND VAITONGI—CHAPEL-OPENING AT LEONE—VISIT TO MANUA BY MESSRS HEATH AND BUCHANAN—RETURN OF MAUNGA AND PARTY FROM UPOLU—WAR THREATENED BUT AVERTED—CHAPEL-OPENING AT PANGOPANGO—FAREWELL SERVICE WITH THE BRETHREN FROM UPOLU—PROGRESS OF THE AWAKENING—FIRST DEATH IN THE CHURCH.

We have spoken of the year that has just closed as eventful, and so it was; but that on which we are now entering was so in a still higher degree. Early in the month of January we were favoured with a visit from a deputation of our brethren from Upolu. We had not met any missionary brother since the death of Mr Barnden, and none of the members of our mission had visited Manua. Except a passing call from Mr Williams, no missionary had yet been to that group; and the commission of the brethren, Messrs Heath and Buchanan, who now visited us, included a visit to Manua.

They arrived at Tutuila on the 9th of January. Mr Buchanan was an infant-school teacher, and, on that account, he was selected to accompany Mr Heath, that he might do something during their stay at Tutuila and Manua in his special department.

The visit of these brethren was specially opportune. It was a great satisfaction to us to have a man of Mr Heath's years and experience to see for himself, and form his own judgment of the revival movement from actual observa-

tion and conversations with the awakened; and it tended much to assure our own minds, that he and his companion were fully satisfied that it was from God. In a letter from Mr Heath to me, written shortly after their return to Upolu, the following sentence occurs, "I bless God from my heart for what I saw and heard on Tutuila."

The brethren arrived on Thursday, and on the Friday and Sabbath following Mr Heath conducted the services. We need hardly add that the congregations were large and attentive.

On Monday, January the 13th, we left Pangopango to visit Leone. We took Vaitongi on our way, and spent a night there, so the brethren had an opportunity of seeing what was going on at that place. At Leone we had a chapel-opening. The fine place, described in a former chapter, was not substantial enough to bear the heavy gales that occasionally sweep over Samoa, so it had to be taken to pieces, and rebuilt before it had stood two years. It was the people's first attempt at building a house of such shape and dimensions. Hence it is not surprising that they failed. The work of reconstruction was completed at the time the brethren from Upolu visited us, so we took advantage of their presence to have the chapel re-opened. The occasion was less interesting than it might otherwise have been, on account of the brethren being in haste to return to Pangopango that they might take advantage of the first fair wind to Manua. A large number of people assembled, to whom Mr Heath preached, and in the afternoon of the same day we returned to Pangopango.

On the Friday following, appearances were promising for a fair wind, and, in the afternoon of that day, the brethren started, hoping to reach Manua in twenty-four hours. Instead of that, however, they were obliged to return to Pangopango. We were all taken by surprise

when, on Saturday afternoon, their little craft again made its appearance in the harbour; so we had the privilege of having them again with us on the Sabbath. A little incident which occurred while Mr Heath was conducting a catechetical exercise on a sermon which he had just preached on Sabbath morning, is worth noticing, as showing how appropriately the natives sometimes quote and apply Scripture. During the course of the examination, Mr Heath asked the people how they liked missionaries and their message when they first took up their abode among them. They replied that they disliked their message very much. They might have added, that many of them disliked ourselves as well as our message, but that would not have suited Samoan ideas of politeness. Mr Heath then asked, How they felt *now?* Pita, whom the reader will remember as our first decided convert, was sitting right before the pulpit. He fixed his large, expressive eyes, glistening with emotion, upon Mr Heath, and quoted, without introduction or addition, the following beautifully appropriate passage, from which I had preached some time before: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." On Monday the wind was fair for Manua, so the brethren again started, and this time they succeeded in reaching their destination.

As already remarked, we had been much cheered by the visit of our brethren; and we were rejoicing in the continued prosperity of our work, when our bright prospects were suddenly overcast. The same wind that took Messrs Heath and Buchanan to Manua, brought Maunga and his wicked followers from Upolu. They had accomplished their object, but were greatly enraged against the Christian party. Maunga was full of wrath, and vowed vengeance against them, because they had refused to countenance

and aid him in his evil deeds. He and his party did not come near Pangopango on their first arrival, but went from village to village in those parts of the island where heathenism still retained a considerable hold, indulging in all the excesses to which they had been addicted in the days of darkness, and openly avowing their intention to make an attack upon those who had incurred their wrath. These lost no time in using their best endeavours to avert the threatened danger. They sent messengers—men of the highest rank and influence among them—to try to conciliate the chief and his adherents. In this, however, they had no success. They were treated with insolence, and all their efforts scornfully rejected. The offended party declared their intention to drive us away, burn the chapel at Pangopango, which had just been finished, and make war upon the Christian party. We supposed that they were encouraged in their hostile intentions by an idea that the Christian party would not fight—would not even defend themselves. The people were much alarmed, and looked to us for advice in the awkward circumstances in which they were placed. Happily, just as matters were approaching a crisis, Messrs Heath and Buchanan returned from Manua. This we regarded as a great mercy. It is so pleasant in such circumstances to have others to consult with. We advised the natives to continue their efforts to bring about a peaceful settlement of the affair; but to be in readiness to defend themselves, in case of these being disregarded by the war party. And we suggested that they had better give that party warning that, if they persisted in their determination to attack them, they would find them prepared to defend themselves. The hostile party were drawing nearer and nearer, and becoming more and more haughty and insolent, when a second and decided message from the Christian party that they were prepared for them, had the effect of cooling

their courage, and leading them to pause and bethink themselves. They stopped short in their progress towards Pangopango, abandoned their warlike intentions, and returned quietly to their homes, as soon as shame and other feelings, consequent upon the awkward circumstances into which they had brought themselves, would allow. The cause of righteousness had triumphed, and the adherents of that cause were filled with gratitude and joy.

On Monday, February the 3d, very soon after we got over the above troubles, the chapel, against which Maunga's wrath had been specially directed, was opened. We should probably have deferred that step for a short time, as it looked somewhat like an act of defiance; but we were anxious to have it while our friends from Upolu were with us, and this was a reason which the natives could appreciate. And we had no cause afterwards to regret the step, as all passed off happily. A sermon was preached in the morning by Mr Heath, from 1st Kings viii. 29, and in the afternoon we had a valedictory service. The ordinance of the Lord's Supper was administered, and suitable addresses delivered. The occasion was an interesting one, and to many it was a time of refreshing from the presence of the Lord. On the following day Messrs Heath and Buchanan sailed for Upolu, and so ended their most welcome and opportune visit.

At this time I was much occupied in conversing with those who professed to be under concern. Such notices as the following frequently occur in my journal:—"Spent the whole day, with scarcely any intermission, in conversing with persons under convictions. Talked with over forty. Most of them have been but recently awakened."

Among those with whom I conversed from day to day, there was of course great diversity. They were selected

by the teachers of the different villages as those who appeared to them the most decidedly awakened and in earnest in seeking salvation.

Sabbath, the 9th of February, was spent at Leone, and of that Sabbath and the visit connected with it, the following notice occurs in my journal :—" Spent a very pleasant Sabbath at Leone. Had congregations of nearly a thousand people, who listened with great apparent solemnity to the word of life. There is a very great change for the better there of late . . . . A considerable number seem really awakened. After the public services I conversed with thirty persons who profess to be under concern."

A few days after this, Maunga paid me a visit! He professed to have seen the evil of his past conduct. His professions, of course, did not amount to much, but it was a great thing that his active opposition was at an end, and that he was desirous of being on friendly terms.

Things went on pretty much as I have described during the remainder of the month of February. We had crowded and attentive congregations, and fresh cases of conviction occurring from time to time as heretofore, but on the first Sabbath of March a new phase of the awakening appeared. The church meeting on the Saturday afternoon was a time to be remembered. Twenty-one new members were received, nearly all of whom were of those who had been awakened since the revival commenced. They were the first-fruits of that awakening that were gathered into the visible Church. It was a new thing to have such a numerous addition at once. That, I suppose, had its effect upon the members. All hearts seemed full, and very fervent were the prayers that were offered, and the expectations that were cherished—seeming to forebode more signal displays of Divine power and grace than had yet appeared, and so it proved.

The Sabbath which followed, March the 1st, was distinguished beyond any that had preceded it. From the commencement of the morning service the deepest solemnity appeared. During the first prayer there was much feeling, and as the discourse, which was from 1 Cor. i. 18, proceeded, the tide continued to swell higher and higher, and while the ordinance of the Lord's Supper was being observed, many were completely overcome. Ten or twelve sank down exhausted, and had to be carried out of the chapel in a state of complete prostration. The afternoon service was of a similar character. Many were overcome with the depth of their feelings, and, after the public services of the day were over, and the people had dispersed to their homes, the whole neighbourhood seemed in a commotion. Nothing was heard on all sides but the sounds of weeping and supplication. Very solemn and affecting was it to listen to these sounds, amid the darkness and stillness of the night, as I was going to and returning from a ship which was at anchor in the harbour at the time, and on board of which I preached in the evening of that remarkable day. What a tale did these unwonted sounds tell, and how were they fitted to fill the heart with wondering joy—with adoring gratitude! But a short time had passed since we used to be shocked by hearing the coarse and filthy songs of abandoned sailors, and the hellish revelry of the night-dance. How changed now! What power on earth could have effected such a change? No; it was not man that did it. The light of heaven had penetrated these dark minds, and revealed to these anxious souls the misery and ruin into which sin had brought them, and the truth of God, applied by the Holy Spirit, had subdued and broken their hard hearts. Hence they mourned and were in bitterness, as one that mourneth and is in bitterness for a first-born, and sought

with intense desire after Him who came to heal the broken-hearted. Through the whole night the state of things just described continued to a greater or less degree. The last sounds we heard before retiring to rest, and the first that fell upon our ears in the morning, were still the same. It seemed as if some must, after the example of Him whom they sought, have continued all night in prayer to God.

The next Sabbath, March the 8th, was very similar to that just described. Overflowing congregations listened to the Divine message, and the power of God appeared to accompany the services of the day.

During this month the first death occurred among our church members. Letuli, the chief of the Vaitongi district, died after an illness of three or four months. He was one of the seven chiefs of the island of the same rank as Maunga. Before he became a decided Christian, he was said to have been an overbearing, tyrannical man, but after his conversion he was remarkable for humility and meekness; so that there was no mistaking that he was a changed man. Old things had passed away, and all things externally had become new, and everything about him indicated that a corresponding internal change had taken place. He appeared to have a very deep sense of his own weakness and unworthiness, and a high appreciation of the Saviour in whom he trusted. Frequently during his illness he would exclaim—"Oh, may I remain steadfast to the end; may I cleave to Christ to the end!" His last words, uttered about ten minutes before his death, were—"I cannot speak much, but my mind is upon Jesus; may I cleave to the cross of Christ!" And so he passed away, and entered, as we trust, into the presence of Jesus.

The examples of such men as Pomare and Letuli, chiefs

of the highest rank, exerted a mighty influence for good. There was no attempt to exercise their authority as *chiefs* in matters of religion and conscience, but their lives spoke and bore evidence, which no doubt influenced many, of the power and excellence of the religion which had wrought such a marvellous change in them.

CHAPTER XX.

RETURN OF THE "CAMDEN"—THE DEATH OF MESSRS WILLIAMS AND HARRIS—ARRIVAL OF MESSRS SLATYER AND HARBUTT, AND MR LUNDIE—EFFECT OF THE NEWS OF MR WILLIAMS' DEATH UPON THE NATIVES—A HURRICANE—A MISSIONARY SCENE—VISIT TO UPOLU—IMPORTANT DELIBERATIONS AND DECISION RESPECTING THE "CAMDEN"—DEPARTURE ON A SECOND MISSIONARY VOYAGE.

On Saturday, March the 14th, I went to Leone, intending to spend the Sabbath there. Something very different, however, awaited me to spending, as I had hoped, a quiet Sabbath at Leone. Very early in the morning, before or about daybreak, I was aroused by an announcement that a messenger had arrived from Pangopango—a startling announcement, as a messenger would certainly not have been sent from that quarter during the night, unless something of a serious character had occurred; and I soon found that something serious had occurred. The "Camden" had arrived bringing sad tidings—tidings which fell upon us like a thunder-clap—Mr Williams was dead!—he and Mr Harris had been murdered by the Eramangans. With a heavy heart I returned to Pangopango, my mind occupied almost exclusively with the sad subject during the whole journey. Either the messenger did not tell me, or I was so much engrossed with the one thing, that I was not aware that there was so much connected with the arrival of the vessel to alleviate the deep sorrow caused by the blow that had so unexpectedly fallen

upon us. Hence I was the more cheered and relieved to find that all was not dark connected with the arrival of the vessel. She had brought a valuable reinforcement to our mission. This consisted of the Rev. W. Harbutt and Mrs Harbutt, the Rev. Thomas Slatyer and Mrs Slatyer, and a dear young friend of my own, Mr George Archibald Lundie.

Mr Lundie was the son of the Rev. Robert Lundie of Kelso. His father had gone to his rest many years when his son left his native shores in quest of health. He was a young man of rare promise, and when he reached Tutuila he looked healthy and vigorous. He had been studying with a view to entering the Christian ministry, but failure of health had induced him to accompany an elder brother who was coming to Australia in the hope that the mildness of the climate would, by the blessing of God, restore him to health. In Sydney he had consulted with friends, and had been advised to come on in the "Camden" to the still more mild climate of Samoa. It afforded us great pleasure to receive our dear young friend, and to have it in our power to show him kindness. Between his surviving parent, Mrs Lundie Duncan, and myself there had existed a warm friendship for a long course of years, and I was indebted to her for many favours. Hence it was a high gratification to us to have her son under our roof, and in that way to be able to make some return for her kindnesses.

I reached home about 10. A.M., just before the close of the morning service. When the service was over we listened with the deepest interest to the tragic account of what had occurred at Eramanga, and felt much as we thought of the bearing of the sad event on the cause of God, and on the widow and family of him who had been so unexpectedly taken from us. The effect produced upon the natives by the intelligence was remarkable. A single

individual went off to the vessel soon after she got to anchor on Saturday, the day of her arrival, and when he got alongside and was told what had occurred, his paddle dropped from his hands into the water, as if he had been shot, and, as the news spread, all was consternation. The congregation had managed to restrain their feelings to a great extent during the morning service on Sabbath, but in the afternoon there was such a scene as had not I think been before witnessed on Tutuila. It was towards the close of the service, when I was reminding the people of their obligations to Mr Williams as

> "The first that ever bore
> Glad tidings to their distant shore,"

that their feelings became altogether ungovernable, and there was a general burst of weeping. Many of the people had recently learnt to value, beyond all price, the glad tidings which he had borne to them. Hence their feelings towards him, which led them thus to mourn over his tragic end.

We closed the painfully interesting Sabbath with a prayer-meeting in English, at which were present all the newly-arrived friends, with Captain and Mrs Morgan; and, on the following day, it was arranged that we should all proceed to Upolu to be present at the general meeting of the mission that it would be necessary to hold on the arrival of the vessel, and at which subjects of great importance would need to be considered and arranged.

It was expected that we should have got off on the following day, Tuesday. Instead of that, however, we were detained for nearly a week; and well it was that we were prevented from leaving the harbour at the time we had intended. One of our South Sea hurricanes came upon us. Happily it found more than half of the newly-arrived friends on shore, as we could have no intercourse with the

ship during its continuance. Mr and Mrs Harbutt only remained on board.

On the evening of Tuesday the wind blew so fiercely, and our house creaked and shook to such a degree under the furious gusts that ever and anon came upon it, that we thought it advisable to seek shelter elsewhere. This we found in an unfinished house which was in the course of building, in the rear of the other, and sheltered by it. It consisted of little besides a roof, but by the prompt efforts of our kind natives, who at such times are specially considerate, it was soon surrounded by braided cocoanut leaves; and partitions of native cloth were extemporised, and so we and our newly-arrived friends were accommodated in true missionary style. To them it was an interesting but rather rough initiation to missionary life. On the following day the gale had moderated considerably, and our dwelling-house had weathered the storm, so we were able to return to civilised life.

During the remainder of the week we enjoyed much delightful intercourse with our newly-arrived friends, and they had an opportunity of observing the state of things among the people. While they were with us a Church meeting was held at which we had the largest addition to our number that we had ever received at one time—thirty persons. The Sabbath was a day of deep and hallowed interest. In the morning, at the close of the service, we observed the ordinance of the Lord's Supper with the natives, and truly it was a memorable season; and at noon Mr Slatyer preached a sermon that was well fitted to deepen the impressions which the morning service had produced. A prayer-meeting in English, in the evening, closed the services of the day.

On Monday, March the 28th, we sailed for Upolu, which we reached on the Wednesday following. As soon as the brethren got together from the different stations, which

was not till the next week, we met for business. The one subject of difficulty and responsibility with which we had to deal, was the course to be adopted with reference to the "Camden," which by the death of Mr Williams was thrown into our hands, and we had no authority to take any action in the matter. The Directors of the London Missionary Society had given Mr Williams sole authority over her, and no provision had been made to meet such an emergency as had now arisen; but *something must* be done, and *some* parties must take the responsibility of acting. Our mission, though the youngest in the South Seas, was the largest; and the providence of God had placed the vessel in our hands, so we determined to act according to the best of our judgment.

The course resolved upon was that the vessel should be kept employed in the work for which she had been purchased, till the mind of the Directors should be known; and, in accordance with this resolution, we appointed the senior member of our mission, Mr Heath, to take a voyage forthwith in order to visit the islands, Rotumā and Tanna, on which Mr Williams had placed teachers, and to attempt to occupy new ground, as the providence of God might open the way. Mr Heath took a very grave view of the step we were taking, as, indeed, did we all. He expressed his willingness to comply with the request of his brethren on three conditions, viz.:—1st, That his station should be looked after during his absence; 2nd, That we should follow him with our prayers; and 3rd, If he should fall, another should follow. There was no hesitancy in agreeing to these conditions, so the thing was settled.

The only other business of much importance that occupied the meeting was the location of the newly-arrived brethren, and this was arranged without difficulty. Mr Harbutt was appointed to commence a new station on Upolu, embracing a large district on the east end of the island,

having a population of some 5000 or 6000 people. He chose as his place of residence Lepa, a village about the centre of the district; and there for many years he lived and laboured, till bodily infirmity compelled him most reluctantly to leave the mission field; and after a brief term of service at home, his work was done, and he entered, we doubt not, into the joy of his Lord.

Mr Slatyer, to our great joy, was appointed to the vacant station at Leone. And, as soon as Mr Heath's preparations for his voyage were completed, we sailed for Tutuila, whence he was to take his final departure for Samoa on his important enterprise. We sailed on the 10th of April, and anchored in Leone Bay on the evening of Monday the 13th. There we remained but one night. On the 14th, Mr Slatyer's goods were landed, and the vessel went on to Pangopango, leaving some of us at Leone who preferred going to Pangopango by land. The whole mission party went there for the present—Mr Lundie to make it his home for an indefinite time, Mr and Mrs Slatyer to remain with us for a few weeks till they might get a little acquaintance with the language, and a little insight into practical missionary life.

All was interest and excitement on Tutuila on the return of the vessel. The people of the Leone district were delighted that they had got a missionary; and the projected missionary voyage awakened great interest, and the fact that a number of teachers had to be selected to join those whom Mr Heath had brought from the Leeward,* was a matter of special concern to many. The selection of the teachers was the first business that required to be attended to, so the subject was laid before the teachers of the Pangopango district, sixteen in number, and they

* Easterly winds prevail during three-fourths or more of the year; the islands Upolu, Savaii, and Manono lie to the west of Tutuila; hence we call them the *Leeward* Islands.

were requested to consider the matter and let us know who among them were willing to consecrate themselves unto the Lord for the proposed service. The result of their consultation was that they were *all* ready for the service, and they left it with us to make the selection. The subject was laid before the teachers of the Leone district also, and of them, six offered their services. Of these, one, Taniela, was chosen; and from those of the other district we chose four—Pomare, Fauvasa, Pangisa, and Vaiofanga. Preparations for departure were made forthwith, and, on the afternoon of Wednesday the 15th, a farewell service was held. Mr Heath preached. Pomare and Fauvasa gave addresses, and the ordinance of the Lord's Supper was administered. The occasion was deeply interesting, but very mingled, of course, were our feelings. There was gladness, no doubt, but there was also great solemnity not unmingled with a tinge of sadness. Those who were about to leave us were going to the very islands on one of which the tragic deeds had been enacted the news of which had so recently reached us. Very little was known about these islands at the time, and what was known was the reverse of assuring or inviting. Our friends were indeed going forth as lambs in the midst of wolves. And they were going *alone*, leaving behind them their wives and children, and all that on earth they held dear; bidding what might very probably prove a final farewell to all.

And so indeed it proved in the case of some. Four of the teachers never did return. Pomare, as already mentioned, died on Tanna; Taniela died on Upolu on his way back from the field of foreign service; and two of the teachers from the Leeward, Taniela* and Lasalo, after enduring great hardships on the island of Eramanga, were murdered on the Isle of Pines, to which they had been removed from the inhospitable shores of Eramanga. Alas! those

* There were two Tanielas in the party.

to which they were conveyed proved more inhospitable still.

Preparations for the departure of the expedition were completed on the day following the farewell service, and, on the next day, Friday, April the 17th, the "Camden" sailed on her second missionary voyage, followed by the prayers and best wishes of thousands throughout Samoa. Her departure is thus noticed in my journal:—"A memorable day. The 'Camden' sailed on her important enterprise about mid-day. Ever since it was known that Pomare and others were going, the whole village has been in a state of excitement, and a large part of the island besides. And, as the time of departure drew near, the excitement seemed to rise higher and higher. The scene on board was very affecting. The teachers and their relations and friends, while they manifested very deep feeling, conducted themselves with great propriety. They seemed to realise pretty fully their circumstances, but they bore up wonderfully."

After we had committed ourselves to the care and blessing of Him "whom winds and seas obey," we bade each other an affectionate farewell, and parted; we returning to our quiet home, and the "Camden" party setting forth on their lofty errand of mercy.

CHAPTER XXI.

GENERAL REMARKS—STATE AND PROSPECTS OF THE WORK—VISIT TO LEONE WITH MR SLATYER—STATE OF THINGS THERE—ADDITIONS TO THE CHURCH—MISSIONARY MEETINGS—FIRST CONTRIBUTIONS TO THE MISSIONARY CAUSE—PECULIARLY INTERESTING CHARACTER OF THE MEETINGS—GREAT AWAKENING AT LEONE—EFFECT UPON THE PANGOPANGO DISTRICT.

On no part of our missionary life do we look back with deeper interest and fonder recollections than that which is now to pass under review. The awakening had not yet, indeed, reached its height, and the number whom we could regard as having decidedly passed from death unto life was comparatively small; still the state of things was intensely interesting. Religious concern was general over a large part of the island, and it was steadily deepening and extending. The thirst after the means of grace seemed insatiable, and multitudes flocked from all quarters to hear the gospel, and wait upon God in the services of the sanctuary. And how full of promise was everything for the future! It resembled an advanced spring, when the trees are covered with blossoms, fragrant and beautiful, and are giving promise of an ample harvest.

And not least among the things that contributed to invest the period of which I write with special interest, and to make it perhaps the brightest spot in all the past, was the society and intercourse which we enjoyed with our newly-arrived friends, Mr and Mrs Slatyer and Mr

Lundie. They were characters whom to know was to esteem and love; and they were at once in such full sympathy with the state of things which they found among the people on their arrival, and we were so entirely one in heart, that our intercourse was of such a character as is seldom found in this imperfect state. We lived together and laboured together in peace and love, and the God of love and peace was with us. As a morning without clouds, bright and beautiful were the early months of our connection with our beloved friends; but such a state of things is not for a permanence in this changing world. It was too good to last, too much like that which lies beyond to be long continued. Nothing, indeed, ever occurred to disturb the harmony that subsisted among ourselves; but trials, great and manifold, soon overtook us, and broke up and separated our happy circle, and painfully reminded us of the "much tribulation" through which the way to the kingdom lies. But I will not further anticipate.

Mr Slatyer and I took an early opportunity of visiting Leone. We spent a Sabbath there, and were pleased and encouraged by what we saw and heard. The blessing seemed drawing nearer and nearer. At Pangopango we continued to have marked progress. Every month we had additions to the Church. Much of my time was spent in conversing with the awakened, who crowded upon me from all quarters; while Mr and Mrs Slatyer and Mr Lundie were applying themselves with all diligence to the study of the native language, and longing for the time when they should be able to take a direct part in the work on which their hearts were set.

Towards the close of this month, May, we had our annual missionary services. They were held at Pangopango on the last Wednesday of the month. The people flocked together from all parts of the island, so we had a

very large gathering. The late events connected with the return of the "Camden" from her first missionary voyage, and her departure on her second with a number of their own people for foreign service, invested our meetings this year with special interest. And there was the presence of the new missionaries, and above all, there was the fact that God was powerfully at work among us. Many had recently found rest in Christ, and were all aglow with love and zeal, longing to tell to sinners far and near what a precious Saviour they had found; others were anxious inquirers and seekers; and the bulk of the people had their interest more or less aroused with reference to religious matters.

As the numbers that assembled were far greater than the chapel could contain, we had two services in the morning at the same hour, one in the chapel and one outside. Both congregations were addressed from the same text, Isaiah lxi. 1. After the morning services the people brought their contributions. They had no money, but they gave liberally of such things as they had. Their offerings consisted of a quantity of arrowroot, about 2000 lbs., fifty-two pieces of native cloth, and twelve fine mats. These, the mats, are the most valuable property, in their estimation, that they possess—their *gold* as they used to style them, after they became acquainted with gold. Such was the first missionary collection made on Tutuila, not a great matter in itself, but interesting as being the first effort of the kind—the first link of a chain extending downwards to the present time.

After the contributions had been made, we had another public meeting. It was held in the open air. Many stirring speeches were made. One speaker after another poured forth words of life and power till rain and darkness compelled us to break up before the interest appeared to have reached its height, much less begun to abate.

There seemed no danger of the people getting weary of long sermons, prayers, or speeches in those times when all was fresh and full of life, so long as they were of the right kind.

One of the newly-arrived missionary party, noticing the insatiable thirst which there seemed to be among the people after spiritual things, suggested that another meeting should be held on the following morning. The suggestion was adopted, and we met at 6.30 A.M. on Thursday, and had a service full of interest and promise, after which many of the people departed for their respective homes, carrying with them impressions which, I doubt not, proved abiding in the case of some.

Many remained, loath to leave the place which had proved to them a Bethel, and waited for the Friday and Sabbath services. Hence at these we had very large congregations, and equally hopeful indications as those which had already appeared.

These services, with the May meetings, seemed to have a direct and easily traceable connection with the extension of the awakening to the Leone district. Seven months had passed since it commenced. It had spread to many parts, both far and near, in the Pangopango district; but that of Leone, except the village of Vaitongi, was very slightly moved as yet. Now the time to favour it had come, and among the secondary causes which operated upon it, the services and meetings just referred to had, I doubt not, an important place.

On Thursday, June the 3d, Mr Slatyer and I went to Leone, and remained nearly a week; and *such* a week it proved! It seemed as if the windows of heaven were opened, and a more abundant blessing poured out than there was room to receive. On the Friday a large congregation assembled, and was addressed from 2 Cor. v. 17. At this service there were more decisive symptoms of

an approaching awakening than had before appeared. Saturday was an important day—a "preparation day" in the best sense. A Church meeting was held in the afternoon, at which eight new members were received, and a most desirable spirit was manifested; and during the evening there was much prayer, and large desires and expectations were awakened in the hearts of many. To compare small things with great, I fancy it somewhat resembled the night that preceded the great awakening at the Kirk of Shotts in 1630.

The Sabbath came, and the same prayerful, expectant spirit appeared that had been manifested on the previous evening. The congregation in the morning was large; little, if at all, short of a thousand. At the commencement of the service there was a marked solemnity and stillness throughout the congregation, and during the prayer before the sermon many were much moved, and were scarcely able to restrain their feelings. The text was from Isaiah xxx. 18, first clause of the verse: "And therefore will the Lord wait, that He may be gracious." As the discourse proceeded, the feeling swelled higher and higher, till, like a pent-up flood, it burst forth, and there was such a scene as I had not before witnessed. Very many were quite prostrated, and others were seized with violent convulsions. This was a new feature of our awakening. The afternoon service was very similar to that of the morning.

Among those who were aroused was one case specially remarkable. It was that of the wife of Teava, the Rarotongan teacher. She had been a very indifferent character hitherto. Mr Buzacott did not admit her to the Church at Rarotonga, but she had been received in Samoa by Messrs Platt and Wilson before our arrival. Her real character, however, was unchanged; and to her husband and others with whom she had to do, she continued to be an occasion of great annoyance. She had been so bad at

Tutuila that we had felt constrained to suspend her from the fellowship of the Church. She had gone the length of mocking some who had been aroused during the awakening. Now she herself was constrained to give way. She was among the number of those who "were pricked to the heart," and made to feel themselves helpless and perishing sinners on this day of the Lord's power among us. And the issue was such as to prove her repentance genuine. From that day forth she appeared "a new creature, old things having passed away, and all things having become new." The change was marvellous. From being a bold, self-righteous, overbearing woman, near whom nobody could live in peace, she became meek, quiet, and forbearing, and she held fast her integrity for a long course of years. As mentioned in a former chapter, I saw her at her own home at Rarotonga in 1869, about thirty years from the time of which I write; and, for aught I know, she still lives, and maintains a consistent Christian course. Such cases as hers confirm the truth of a remark that has often been made with reference to great awakenings—viz., that at such times characters are often reached that, under ordinary circumstances, continue hardened and impenitent.

The Sabbath closed upon large numbers still in deep distress, and at break of day on Monday, the voice of mourning and lamentation had scarcely ceased to be heard. Such was the state of things, that we thought it well to have another meeting on Monday afternoon. Very few of those who were with us on Sabbath had left, so we had again a large congregation. It was impossible to converse individually with the large number of anxious souls who had just been aroused. Hence the importance of getting them together in order to address to them words of counsel, and offer united prayer for the teaching and guidance of the Holy Spirit. Our native assistants as

yet were but babes, and of course able to do very little in the way of instructing and counselling the awakened; and Mr Slatyer was not yet able to speak in the native language. Hence we seemed shut up to multiply public meetings.

There was again an astonishing commotion during the meeting, and at night every family seemed to be mourning apart. The words of the prophet Zechariah were strikingly appropriate: "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for a first-born." And again, "The land shall mourn, every family apart."

On the following day, Tuesday, we had no public meeting; but on Wednesday afternoon we again met the people in the chapel. All was still and solemn throughout almost the whole of the service. The stillness was death-like. It was broken only by the occasional sighs and groans of burdened souls. On the following afternoon, Thursday, we had another meeting similar in character to those that preceded. It was now the sixth day since the awakening commenced, and it was still deepening and extending. Young and old, high and low, were mourning over their sins, and seeking mercy with the earnestness which a clear view of sin unforgiven inspires. When the Holy Spirit convicts of sin and of judgment, and shows the need of a Divine refuge to shelter from the impending doom, *then* men are in earnest—"no room for mirth or trifling" then, and no room for peace either, till He is found "who is a hiding-place from the storm, and a covert from the tempest." As yet, few of the recently awakened had found their way to the Refuge. They saw themselves guilty, exposed, and helpless, and in many cases they seemed to have vivid views of impending ruin; but the way of escape they saw not. Hence their distress, and the earnest-

ness with which they cried for mercy, and sought for deliverance.

On Friday, the 11th, we returned to Pangopango. Pangopango and Leone, as already mentioned, were enemies in former days. Not a great while before the introduction of the gospel, there had been war between them, and the spirit that had been engendered by the strife had not died out when we arrived. How different was the state of things now! From the commencement of the awakening at Pangopango, the people of that district had longed and prayed that the other might share in the blessing. And now that their prayers were answered, and their desire granted, they manifested the deepest interest, while they themselves were encouraged and quickened. President Edwards remarks in his "Thoughts" upon the revivals which took place in New England in his time, that nothing seemed to contribute more to the deepening and extending of the work, than accounts of what God was doing in different parts of the country; and so it seemed to be with us.

On the Friday after our return from Leone, instead of preaching as usual, I gave an account of what had taken place there. A good deal of feeling was manifested, but it was chiefly, if not exclusively, among those who had been already awakened. These had their impressions deepened, and those more advanced were stirred up to long and pray for themselves and others, that still more copious showers of blessing might descend upon us; and on the Sabbath the blessing came. From the early morning prayer-meeting onwards, a remarkable influence seemed to be operating. The afternoon service was especially solemn. The people seemed to make a great effort to restrain their feelings, and most of them managed to do so till the close of the service; but when they got outside, many gave way, and hastened away to get alone with God; and during the course of the evening some were missing

from their families, and had to be sought for in the bush, to which they had retired, and, being overcome by their feelings, had been unable to walk home.

Some time after sundown, I took a walk round the village in company with Mr Lundie. It was the hour of family prayer, and the different households were gathered around their domestic altars. All can be heard that is going on in native houses by a person outside, and, after nightfall, much can be seen as well, while those inside are not aware that they are being overheard or overlooked. It was most affecting to go from house to house and listen to the simple, fervent pleadings of their respective inmates. Melody, such as angels love to hear, arose from many hearts and tongues of the dwellers in these lowly habitations during those days of life and power. "There is joy in the presence of the angels of God over one sinner that repenteth." As at some former times, the voice of prayer continued to be heard from many quarters almost all through the night. There was only a break of about half-an-hour near midnight. Bodily fatigue was either not felt, or it was disregarded in the intense desire to obtain the longed-for blessing.

I went out to the verandah during the night, and listened awhile to the affecting sounds with feelings which language cannot express. Except those sounds, all was still. The bay was calm and placid as a summer lake, and overhead was a sky without a cloud, and a moon near the full shedding her silvery light over the enchanting scene. Island scenery is never more beautiful than when the moon walks in brightness in a cloudless sky, and the cool and quiet of night have taken the place of the heat and glare of a tropical sun. So emphatically it appeared to me on that never-to-be-forgotten night. More than thirty years have passed since then, and the great bulk of the principal actors in the scenes then

transpiring have passed away, but the impression made upon my mind by that scene and by what was taking place around me lives, and will continue to live till scenes more lovely still, and with more blessed surroundings, shall open in a land where there are no drawbacks, and where all the loved ones who have gone before shall be found again, and severed bonds be reunited to be broken no more.

CHAPTER XXII.

SPECIAL SERVICES AT PANGOPANGO—MAUNGA BROUGHT UNDER CONVICTIONS —EXTINCTION OF HEATHENISM IN THE VILLAGE OF PANGOPANGO—MISSIONARY VOYAGE TO SAVAGE ISLAND—CASE OF PAULO, A NATIVE OF SAVAGE ISLAND—SECOND ANNIVERSARY OF THE FORMATION OF THE CHURCH AT PANGOPANGO.

DURING the week which followed the Sabbath particularly referred to at the close of the preceding chapter, we held special services. Such was the hungering and thirsting of the people that we seemed shut up to this course. The more they got the more their desires seemed to be enlarged. The word of God was indeed precious in those days. The habitation of God's house was intensely loved, and the place where His honour dwelleth, and there was unmistakable gladness when it was said, "Let us go into the house of the Lord." It should be borne in mind that the people were dependent upon the public means of grace to an extent vastly greater than is the case in Christian lands. They had only detached portions of the New Testament in their hands, and they had no other books of much account. Hence their circumstances were altogether peculiar, and a special adaptation was required to meet them.

Our first special service was held on Monday, June the 15th. One noticeable thing connected with it was the large number of *men* who were overcome by their feelings. *They* were sooner overcome, and in larger numbers, than

the women, but the most remarkable thing of all was, that *Maunga*, the proud, haughty Maunga, who had so recently acted such an outrageous part, was among the number of those who fell under the arrows of conviction. "Saul was among the prophets." He was carried out of the chapel in a state of complete prostration. As soon as he was sufficiently recovered to be able to walk, he went into the bush, where he was afterwards found and assisted home. Nor did his convictions pass away "like the morning cloud and the early dew," as we shall see by and by. The meetings that were held on the following days of this week were similar to that of Monday.

It will surprise the reader to learn that, down to this time, heathenism was represented in the village of Pangopango, notwithstanding all that had been in progress during the past months. By ones and twos the heathen remnant had been quietly dropping into the Christian ranks, and on this day, June the 15th, 1840, the last yielded, and avowed himself a Christian. In some of the more distant villages, a considerable number held out for years after this date, obstinately resisting all the influence we could bring to bear upon them. This, of course, made what was going on elsewhere all the more remarkable; and made us realise more fully than we might otherwise have done, that it is not by might nor by power, but by the Spirit of God that hearts are subdued and drawn to the Saviour.

Towards the close of June, I spent a Sabbath at Leone. Mr Slatyer had now taken up his permanent abode there, and was able to take a general superintendence of the station, but he was still glad of help. We spent a very pleasant and I trust profitable Sabbath at Leone; and, on the following day, I returned to Pangopango, being unable to remain longer from home for a reason that will presently appear.

At a meeting of the mission held in April 1840, at

which we of Tutuila were unable to be present, a minute was adopted with reference to an island, about three hundred miles from Samoa, of which not very much was known at that time,—*Savage Island*,—to the effect that an effort should be made to introduce the gospel to the island, and the carrying out of the resolution was left to us on Tutuila. A small vessel belonging to the mission which had recently been built, the "Samoa," was to be placed at our service; we were to furnish the teachers, and Mr Hunkin, a young man in connection with us at the time, an Englishman and a professing Christian, was to take charge of the expedition. Mr H. had been a sailor, and was able to manage the vessel. Messrs Williams and Barff had called at the island as far back as 1830,* when on their way to Samoa, and made an unsuccessful attempt to settle teachers upon it; and, since then, no further steps had been taken, though Mr Williams had intended to visit the island shortly after his return from England. Circumstances prevented his carrying out his intention, and by his lamented death it fell to us to undertake what he had been prevented from attempting.

The "Samoa" had arrived at Pangopango after I left for Leone, and, on that account, I was obliged to hasten home to make the necessary arrangements for the voyage. These were soon completed. Out of the many teachers who were willing to go, four were selected. An interesting farewell service was held, and on the 25th of June the party sailed on their important but perilous undertaking. Their danger arose chiefly from the smallness of the vessel. The Savage Islanders are bold, powerful men, and they have large numbers of canoes, which they manage with great dexterity, and in which they move with great celerity. Hence it would have been a very simple matter for them to have surrounded and taken posses-

* See "Missionary Enterprises," pp. 293–299.

sion of the little craft in which our party sailed, and in that case, what a plight would they have been in! The natives came upon them in a very rough and boisterous manner, but a kind Providence watched over them, and the natives did not attempt to injure them. They kept buying up their clubs and spears as fast as they were able, and in that way strove to keep them disarmed. They tried their utmost, but without success, to get teachers settled on the island. The time did not seem to have come. By the assistance of a native whom they had on board, and who had been in Samoa for some years, they succeeded in inducing three natives to come with them. These were brought to Pangopango and left there. One of them died shortly after their arrival; another, a giddy, thoughtless, young man, left in a whaler after he had been some months on Tutuila, and we heard no more of him; the third, who took the name of *Paulo*, turned out a steady, thoughtful man. He became an inmate in our family, and continued with us till his death in 1852. He was for many years a member of the Church, and a remarkably consistent character in the main; and though he made one or two slips towards the close of his life, I cannot but hope that he was safe at last.

We need not further refer to Savage Island, now generally known by its native name, Niuē. Its story has long been fully before the world.*

But to return to Tutuila:—The good work continued to progress. In the Pangopango district external manifestations of feeling were becoming less violent, though at almost every service there were instances of persons being overcome, and all the time the work seemed to be deepening and extending. Over about two-thirds of the island there were marked indications of seriousness, if not of anxious concern, and these indications were not confined

* See "Missions in Western Polynesia," chapters xiii. and xiv.

to the public services and the house of God, but were apparent at all times and under all circumstances. It seemed like one continued Sabbath, except that the people went about their accustomed employments. Every one seemed instinctively to feel as if levity and trifling would be out of place, and that it became all to be in earnest, and do with their might what their hands found to do. Such was the state of things at the time referred to, that visitors from a neighbouring island told other intending visitors on their return home, that, if they went to Tutuila, they would hear about nothing but their souls from *Taputapu* to *Tula*—the Dan and Beersheba of the island.

No doubt a great deal that then appeared was mere sympathy—merely indirect and incidental—passing away with the occasion; but how powerful must have been the influence which brought about such a state of things, and kept it up for such a length of time; for it was not for a few days or weeks that it continued, but for many months the bulk of the community seemed to feel and act as though looking habitually at, and under the influence of, things unseen and eternal.

Such was the desire of the people of the more distant villages to be within reach of the services at Pangopango, and to enjoy Christian fellowship, that many of them built houses, and made plantations in our neighbourhood, that they might be there when they chose without inconvenience to any one. Quite a number of little settlements sprung up round the bay. In each there was generally one or more white, plastered cottages, which gave the harbour a lively and picturesque appearance—an external indication of the great change that was in progress among the people.

About this time Maunga came out very decidedly. After a severe conflict with opposing feelings and influences from without and from within, he gave about as

convincing evidence of sincerity as he could well do. He determined to give up the lady from Upolu, about whom there had recently been such a stir, and return to his lawful wife. This step astonished and silenced all who were inclined to doubt his sincerity. The case was a painful one to others besides Maunga. He appeared sincerely attached to the woman with whom he was living, and she was in every respect a suitable match for him, and she was a person of rank from Upolu. And what an amount of shame and mortification would he have to bear, especially after what had occurred in connection with his becoming allied to the lady. He had taken such a bold and brave stand, as those who acted with him in the affair no doubt thought, and after all to give in and acknowledge himself in the wrong, and practically pass condemnation on himself and all his accomplices—what a fool would he appear in the eyes of all who could not sympathise in his religious scruples! Keenly alive to all this, he tried hard, after he was brought under convictions, to find a way out of the difficulty without making the surrender for which conscience called. He sought a divorce from his lawful wife that he might be able to get married to the other, but there was no Scriptural ground on which that could be obtained, and the issue was that he was enabled to overcome every obstacle. The lady from Upolu was sent home to her family, and he returned to his lawful wife. After a while he was admitted to the Church, being, to all appearance, a new man.

On the 12th of this month, July 1840, the ordinance of the Lord's Supper was administered. There was nothing connected with the services of the day calling for special remark, but there was one interesting circumstance which deserves a passing notice. The ordinance of the Lord's Supper was observed for the first time on Tutuila in July

1838, so that two years had now passed since the formation of the church. And what an eventful two years had those been on which we were now called to look back! What a contrast did the present state of things present to that of July 1838, though that did not lack interest! At our first communion the reader will remember there were only *three* natives, now we had one hundred in Church fellowship, and hundreds more were hopefully converted, and waiting for admission. So mightily had the word of God grown and prevailed. And at Leone, where no church had been formed at the time referred to, a wonderful change had also taken place, and a great work was in progress. Well was the review of these years fitted to fill us with wonder and gratitude with reference to the past, and to supply the highest encouragement as regards the future.

The excitement having now somewhat subsided, and a considerable time having passed since the awakening commenced, we began to admit more freely to the church. At the close of this month, July, nineteen were admitted, and generally we had additions more or less at every church meeting from this time onward.

CHAPTER XXIII.

VISIT TO LEONE—MR LUNDIE—MEETINGS FOR PRAYER AND INTERCOURSE—A HEATHEN TEMPLE AND SACRED GROVE—INCREASE OF THE CHURCH—EXCLUSIONS FROM THE CHURCH—CONVERSION OF AN ENGLISHMAN—SKETCH OF HIS LIFE.

At the beginning of September I spent a few days at Leone, including a Sabbath, assisting Mr Slatyer, whose circumstances, though animating and interesting in a high degree, were difficult and trying, as his knowledge of the language was necessarily very limited as yet. Hence he was always glad of the help which it was a pleasure to me to render. During my absence from home, a step was taken at Pangopango, *not* without my consent, which, under ordinary circumstances, would have occasioned only gratitude and joy, but which, as the case really stood, became to us a source of great and lasting regret. Our dear young friend, Mr Lundie, had been applying himself to the study of the native language with untiring diligence from the time of his arrival, and he had now so far mastered it as to be able to address the natives intelligibly. He was longing to turn to account his newly-acquired talent; he looked well as regards health, and thought himself well, and the consequence was that I was misled, and gave my sanction to his *preaching* to the natives during my absence. He preached once on that occasion, and did not apparently suffer from the effort; but a second attempt which he made, three weeks after, brought a

return of the symptoms which he had before leaving his native land, and then we saw too late that we had been misled. So far as I know, he did not again speak in public, but the evil was done, and very deeply was I grieved on account of it.

Our dear young friend was filled with a zeal which continually exposed him to the danger of going beyond his strength, and though it was difficult to restrain him, I might have kept him from public speaking; but, hoping with himself that he was in better health than he really was, I failed to do so. Alas! his days were numbered, and the apprehension of this no doubt made him all the more desirous of working while it was day. Thus his desire to be doing something in his Master's service increased as his ability decreased, and he and we were in a painful strait. We were all comparatively young and inexperienced, and to that, I daresay, it was partly owing that we did not hold a tighter rein.

In the month of September of this year, 1840, we commenced a meeting among ourselves, with the view of promoting our own improvement, and advancing the interests of the mission. It has already been remarked that the little band of workers now thrown together on Tutuila were united, loving, and happy, and the plan now adopted was designed to promote the continuance of this, and turn all to the best account. The meetings were held monthly, at Leone and Pangopango alternately. The first was at Pangopango, on the 30th of September, and they were continued till, in the course of providence, our party was broken up. We took our native teachers with us, so they had an opportunity, like ourselves, of meeting, and seeking their own improvement and the prosperity of their work. We were accustomed to spend the early part of the day in devotional exercises among ourselves, and in the afternoon a public meeting was held with the

natives. The end we had in view seemed to be fully answered. The meetings were generally hallowed and delightful seasons both to ourselves and to the natives; and now at the distance of over thirty years, I look back upon them as among the brightest spots in the past, not, however, without a feeling of solemnity bordering on sadness, for all the loved ones with whom we were wont to meet and take sweet counsel, and join our hearts and voices in prayer and praise, are gone—long gone. And of the teachers also who used to assemble with us, between thirty and forty, not more than two or three remain. Thus the review is somewhat saddening, but there is the bright beyond. There is the assured hope of reunion not far distant, and that meets the case. Even now it has power to make joy preponderate, and if such be the hope, what will the full fruition be! It is probable, I think, that if we had been permitted to continue our meetings for a great while, we should have found it desirable to have them less frequently, say once in two months; but in the *then* state of the island, they answered well as they were held, and so it *might* have continued.

During a visit made to the remaining heathen at this time, in company with Mr Slatyer, we fell in with a great curiosity—as things go in Samoa—*a heathen temple.* Samoa was famed, among other islands of Polynesia, as being a nation of *atheists*, from the fact that they were reputed to have neither temples nor idols. "Hamoa ore atua"—Samoa without gods, or godless Samoa—it was called in the ancient songs of the Tahitian group. And that *was* the rule, but there were a few exceptions, and one of these was now found at Sailele, one of the villages visited during this tour. At this village we found a heathen temple—not a great affair by any means, but still a real heathen temple. It was a small house made of the wood of the bread-fruit tree, and thatched, as other Samoan houses are, with the

leaf of the sugar-cane. It was only about ten feet in length, and six in breadth, and so low that a man of middle height could not stand upright in it. It is remarkable that the priest only was accustomed to enter it—the worshippers remaining outside. Within were deposited three sacred stones, each of which bore a significant name. One was called, "*Le fatu lē gaectia*" (the immovable stone); another, "*Le malo tumau*" (the enduring kingdom); the third, "*Le maa mau i le malo*" (the stone fixed in the kingdom). Close by was a small cocoanut grove. There had been originally but one tree, but as it was regarded as belonging to the presiding deity, it was sacred and must not be touched by human hands; hence its fruit had been allowed to fall around it and remain on the ground, and the consequence was that, at the time of our visit, instead of one tree, there was a grove, all of which was regarded as sacred.

This now obscure and insignificant village must have been a place of note in olden times, as worshippers used to resort to it from all parts of the island; and this may account for the obstinacy with which its people clung to heathenism.

On a subsequent occasion, another missionary brother who accompanied me broke some chips off one or more of the sacred stones, with the view, I suppose, of convincing the heathen that they were worthless in a religious point of view, and when I next visited the village I found that the stones had been buried that they might not again be desecrated by profane hands. The village remained wholly heathen for many years. I fear all the adult generation, who were found in it when the gospel was introduced died in heathenism. There is something touching in their burying their poor objects of religious worship. It looks as though they had some kind of affection, or at least veneration, for them.

At our church meeting, towards the close of the month of November, it was our painful duty to exclude two of our members. Two others had been excluded some time before. All the four were afterwards restored, on affording satisfactory evidence of penitence; so that, in as far as appearances went, no one had yet quite made shipwreck.

About this time we were cheered by an event—unhappily of rather rare occurrence in the mission field—the conversion of one of our own countrymen. After what has been said about the conduct of foreign visitors and foreign residents, the reader will be prepared to understand how it cheered our hearts to have one of these decidedly change masters—leave the service of Satan for that of Christ. Such a favour was now granted us. The good man of whom I write—for such he emphatically became—has gone to his rest, so I may speak of him without reserve, and he is well entitled to a place in this record, as he was for many years a most faithful friend, and an efficient helper to me in my work. Henry Gibbons was a native of Islington, London. I know not at what age he went to sea, but he had been a sailor from his youth. For some years before he became a resident on Tutuila he had been in whaling vessels, and when he bade farewell to a sea-life he was an officer, of what rank, I forget, in an American whaler. The vessel was cruising off Tutuila in search of whales, when a quarrel arose between him and the captain, of so serious a character, that the captain told him he might go on shore if he was so disposed. He took the captain at his word, and went on shore, landing at a small village named Poloa on the south-west side of the island, and so ended his sailor-life.

Down to this stage of his history, Gibbons, as during all our subsequent connection we used to call him, was according to his own account, which I doubt not was correct, a haughty, daring, godless fellow. In addition

to being brought up in a Christian land, he had come into contact with missionaries in foreign lands, and had been admonished again and again to turn from his wicked ways; and he had had some marvellous escapes, but nothing had in the least moved him; and he landed on Tutuila, and took up his abode at the above-named village, almost as ignorant of everything connected with religion as a heathen, not much less wicked, and certainly much less excusable. And so he continued for a length of time. It was during the course of 1837 that he became a resident on Tutuila, and there he found himself surrounded by influences which he could not long withstand. The wonderful change which the gospel was producing among the natives, evinced by their earnest attention to religion, and their consistent conduct; and especially the Christian deportment of a young man named *Joane* (John), the teacher of the village where he lived, and, most of all Joane's prayers for him—these all combined to arrest his attention, awaken reflection, and give rise to remorse and shame, which eventually, by the Divine blessing, led him to repentance and faith in Christ.

He told me after his conversion that nothing affected him so much as Joane's prayers on his behalf. He would think with himself, "What a wretch must I be! Here is a man, who but lately was a benighted heathen, praying for me while I do not pray for myself! I who have been so much more highly favoured." When thus led to reflection, he attended the native services, conducted by the teacher at the village where he lived, from which, as his knowledge of the language increased, he was able to derive benefit; and he soon found his way to Pangopango, where he attended the services occasionally and obtained a supply of books, which were no doubt eagerly read. In 1840, when Mr Slatyer arrived, he was an anxious inquirer, groping his way towards rest and peace. Poloa is in the

Leone district, so, after Mr Slatyer's settlement at his own station, he came more into contact with him than with me. A sermon preached by Mr Slatyer from the words, "How long halt ye between two opinions?" made a deep impression on his mind, and in November, 1840, he was admitted to the Church at Leone. In 1842, he left Poloa and took up his abode at Pangopango. He built a house near to our premises, and was closely connected with us during all the time we remained on Tutuila.

In many ways he was of great service to me and to the cause of God on Tutuila. Brought to Christ during times of revival, his piety was of a very decided type. No trimming, compromising, half-hearted Christian was Gibbons. He had been a decided character in the devil's service, and he was not less so in that of his new Master. For many years he was superintendent of our Sabbath-school at Pangopango, and in many other ways he sought to make himself useful, while his consistent walk was a living testimony to the power and excellence of the gospel. In 1845, when Mr Pritchard arrived as British consul for Samoa, he appointed our friend consular agent for Tutuila, and shortly afterwards, Mr J. C. Williams, who was consul for the United States of America at the time, gave him a similar appointment. For a number of years he continued agent for both these gentlemen, approving himself faithful in all things. He spent the latter years of his life at Poloa, acting as teacher of the village under the superintendence of Mr Powell, who succeeded us at Pangopango.

More than once during my connection with him things occurred which put his principles to a severe test—occasions when a little sacrifice of principle or a little compromise would have been to his temporal advantage; but he stood firm, resolutely refusing to do what his conscience disapproved.

He died rather suddenly in March 1864. At the close of February, he walked across the island from Poloa to Leone to be present at the celebration of the ordinance of the Lord's Supper. In the course of his journey he got drenched with rain, and, after reaching Leone, he was seized with an illness which proved fatal. His death took place on the 10th of March at Poloa, to which he had been conveyed after he was taken ill. It is to be regretted that there was no kindred spirit with him during his illness to speak to him appropriate words of comfort and consolation, and commend him to the sympathising care of the great High Priest; but doubtless He Himself was near, and sustained His faithful servant as he drew near to and entered the swellings of Jordan. Few that I have known have, on the whole, maintained a more consistent course than Henry Gibbons; and I cannot doubt that with him to be absent from the body was to be present with the Lord.

It ought to have been mentioned that he married a native, soon after his settlement on the island, by whom he had a large family, and with whom he lived till the time of his death. He never went beyond the Samoan group after his conversion. In Samoa he found all he seemed to care for in this world, and so never left it till called to a better country.

What an interest attaches to such cases as the above as incidental results of Christian missions! *The* object of missions is, of course, the conversion of the heathen, and, in as far as that object is faithfully attended to, missionaries do their duty, and more cannot fairly be demanded of them; but here we see that, beyond that, missions are made the occasion of incalculable good. For though such cases as that in question are comparatively rare—alas! that it should be so—yet they are sufficiently numerous to supply a powerful stimulus to the supporters

of missions. Had we the means of ascertaining how many wanderers have been arrested and led to the Saviour by the instrumentality of missionaries in China, India, Africa, the isles of the Pacific, and elsewhere, we should, I am sure, have a goodly company, the records of whose lives, could such be obtained, would furnish one of the brightest and most encouraging chapters in the history of modern missions. As we proceed with this narrative, other cases will come before us illustrative and confirmatory of these remarks. In the meanwhile we turn to other subjects.

CHAPTER XXIV.

WRECK OF AN ENGLISH WHALER IN PANGOPANGO HARBOUR—A HURRICANE—CLOSE OF THE YEAR 1840—RETURN OF THE "CAMDEN"—SUCCESS OF THE VOYAGE—VISIT TO UPOLU AND ARRANGEMENTS FOR ANOTHER MISSIONARY VOYAGE—PREPARATIONS FOR THE VOYAGE—DEPARTURE—PROCEEDINGS AMONG THE ISLANDS VISITED—VISIT TO SYDNEY—RETURN TO SAMOA WITH A PARTY OF MISSIONARIES—STATE OF MR LUNDIE'S HEALTH—LAST ILLNESS AND DEATH—REMARKS THEREON.

On the 10th of December 1840, an event took place which occasioned us considerable anxiety. It was of a character to put to a pretty decisive test the principles of the people, and show how far their professions were genuine. An English whaler, the "Hope," from London, commanded by Captain Rains, was wrecked in attempting to get out of the harbour. She missed stays, to use a sea phrase, and went on the reef inside the bay, about a mile and a half distant from the heads, and stuck fast. She remained on the reef till the following day, when she was carried into deep water and sank. All lives were saved and a considerable amount of property. The natives did everything in their power for the shipwrecked people, and exerted themselves to the utmost in saving property. The things saved were conveyed to the houses nearest the scene of the wreck that no time might be lost; and, when all was got together that could be recovered, persons were appointed by the chiefs to make a thorough search all round the bay, and collect everything that had been saved; and, when that was done, they sent for the captain,

and delivered all to him that he might make such an apportionment as he thought right. The captain did as he was requested, taking what he considered his fair share, and leaving the remainder for the natives. I think he acted fairly; at least we heard no complaints. Thankful indeed were we that the matter passed off as it did. It was more than could have been expected, when the circumstances are taken into account. The Samoans in the days of heathenism, in common with the South Sea Islanders generally, had a notion that all wrecks were lawful prey—the gift of the gods to the people in whose neighbourhood the wreck occurred. Hence, in the days of darkness, the very least that a shipwrecked party could have expected would have been to lose their property. If their lives were spared, they might consider themselves specially favoured. Among the Fijis, the New Hebrides, and some other islands, to kill all such parties was the rule; to spare, the exception. Among the Samoans, to spare was the rule, to kill the exception; but, with reference to plundering wrecks, I am not aware that there was any difference. Hence, it was something to be thankful for that, among a people who less than five years before had neither teacher nor missionary among them, we should be able to record that not a single article belonging to a wreck was known to have been stolen, though there was every opportunity to have taken what they pleased.* It is surely a proof that cannot, with any show of reason, be gainsaid, that the gospel had come to many of the Tutuilans "not in word only, but in power, and in the Holy Ghost."

Soon after the wreck of the "Hope," the island, or rather parts of the island, were visited by a terrific hurri-

* I had forgotten that there was one instance of theft. A pig was stolen, but the parties that stole it were made to give two instead of the one they had stolen.

cane. It occurred on the 17th of December, unusually early in the season. January, February, and March are the months during which hurricanes generally occur. I remember only two in December, during all the years of my connection with Samoa, and *once* we had one in the month of April.

Mrs Murray and myself had gone to Leone to remain a short time, in order to secure rest and quiet, which we much needed. The gale sprung up suddenly about mid-forenoon, and continued only a few hours, but notwithstanding its short continuance, it made dreadful havoc. Mr and Mrs Slatyer lived in a low native house, which had been enclosed with lath and plaster. The natives tied the roof down so as to prevent its being carried away; but the wind stove in the lath and plaster, though it was strong, and the house was very low; so we were obliged to flee in the midst of the storm—no easy matter, especially for the ladies. Trees were falling in every direction—torn up by the roots, or, as in the case of the tall cocoa-nuts with their heavy loads of fruit and leaves, they were being snapped in two, to the imminent peril of any one who might be near. The rain was pouring in torrents, and the wind blowing so furiously that it was with difficulty we could keep upon our feet. The natives laid hold of the ladies and hurried them along—half carried, half dragged—in search of a place of refuge. We made first for the *fale tēle*, the *caravansary* of the village. We had scarcely got inside, however, when we perceived the roof swaying to and fro, plainly enough indicating that there was no security there; so we had again to face the storm, and direct our search elsewhere. A place of safety was at length found in a new native house, so strong and low that it was little affected by the gale.

While the storm was at its height it was something awful to see and hear. Trees crashing, houses falling, the

wind howling, and the sea roaring, and the poor natives fleeing hither and thither in search of a safe retreat—presented a scene which baffles description. But it was not till the following morning that we could have any correct idea as to the effects of the storm, as night closed in before it had spent itself. The morning revealed a sad scene of desolation. A large number of houses were in ruins, and the destruction of bread-fruit and cocoa-nut trees was very great; but the most serious loss to the natives was their chapel—the large, noble chapel so lately finished. The great roof, and the walls, which were lath and plaster, had fallen down flat, and all that remained standing was the pulpit. It was a wonder, and a great mercy, that no serious accident occurred among the natives; but to ourselves it proved a serious affair, as Mrs Murray sustained an injury the effects of which remain to the present day.

Feeling anxious about home, we returned on the day after the gale. We fully expected to find at Pangopango a state of things very similar to what we had left at Leone. Hence, on entering the bay, we were surprised, and, of course, very thankful, to observe that scarcely any traces of the storm were to be seen, and so also we found it in the village of Pangopango, and about our own premises. We were not aware, in those early days, that such is the character of these storms, that they not unfrequently sweep over a locality, carrying everything before them, but a few miles distant from another that they leave almost untouched.

Nothing else specially noteworthy occurred during the closing days of this eventful year. It had been a memorable year on many accounts to the Tutuila mission, and that which succeeded it, 1841, was scarcely, if at all, less so.

The first event of special importance that occurred

in the new year was the arrival of the "Camden" from her missionary voyage. She reached Tutuila in safety on the 24th of January. The voyage had been successful to an encouraging extent. The island of Rotumā, on which Mr Williams had placed teachers, had been visited, and all found going on well. The mission on Tanna had been reinforced, and on the island of Niua, near Tanna, teachers had been placed, and also on Eramanga and the Isle of Pines. The large island of New Caledonia had also been visited, and an attempt made to introduce teachers, which, however, was unsuccessful.

And another thing connected with the return of the vessel which afforded great satisfaction, and called for special gratitude, was the arrival of a new missionary and his wife. She had called at Tahiti and found there the Rev. George Drummond and Mrs Drummond, recently arrived from England. They had been appointed to occupy a station on Tahiti, but at a meeting of the members of the Tahitian mission, held during the visit of the "Camden," it was arranged that they should come on to Samoa, where they seemed to be more needed than at Tahiti. By our mission they were cordially welcomed. Mrs Drummond has long since gone to her rest (she died in 1855), but Mr Drummond, with a second Mrs Drummond, a worthy successor of the first, occupied a station in Samoa till 1871, beloved and honoured by his brethren as a faithful and devoted servant of the Lord Jesus Christ, when failure of health compelled him to retire from active service.

On the 20th of January the "Camden" sailed for Upolu, Mr Slatyer, Mr Lundie, and myself proceeding in her to attend the meeting of the mission that would be held in consequence of the return of the vessel. We reached Apia on the 27th. At the meeting, which took place as soon as the brethren got together from their respective stations, the principal business was to receive the report

of the late voyage, and arrange for another, and for the settlement of Mr and Mrs Drummond. The result of the consultations with reference to the vessel was, that she should start on another voyage as soon as she could be got ready for sea, and that I should go with a number of teachers, visit the stations already formed, and attempt the introduction of the gospel to new fields as the providence of God might direct and open the way. Mr Drummond was appointed to commence a new station at Falealupo, on the island of Savaii. We were detained on Upolu till the 15th of February. On that day we set sail, and the wind favouring, we reached Tutuila on the following day.

The interval between our return to Tutuila and setting out on our voyage was a trying time. It was occupied in making preparations for the voyage, arranging for the care of the station during our absence, the selection of teachers to accompany us, farewell services, &c., &c.

It was a *great* relief to have brethren in whom we had the fullest confidence in whose charge to leave the station—a great relief and comfort to ourselves, and also to the people—although, with reference to one of these, there was no little difficulty and anxiety felt. Mr Lundie's health was not at all in a satisfactory state. His own wish, however, after much anxious deliberation and consultation, was to remain on Tutuila, and at Pangopango. The principal responsibility connected with the care of the station was to be upon Mr Slatyer, Mr Lundie just remaining on the spot, and taking a general superintendence.

The people loaded us with presents. They put on board a large quantity of provisions for the ship, and of native cloth, &c., &c., to be expended as we might judge best for the good of the cause of missions. Our preparations being completed, we sailed on Wednesday, the 24th

of February, and on the following morning we anchored at Apia. We were detained here till the 8th of March, when we set out on our important voyage.

We had a large and miscellaneous company on board. There were nine teachers. Three, *Tavita, Fuat'aiese,* and *Tataio,* were from Mr Hardie's church at Sapapalii; two, *Samuela* and *Tanielu,* were from Mr Harbutt's church on Upolu; three, *Apelu, Tanielu,* and *Apolo,* were from Tutuila, and one, *Mataio,* was from Rarotonga, but had been some years on Samoa. We had also the wives of three of the teachers who had gone on the former voyage. These, with a man and his wife who went with us, made up our native party. We had also a small number of passengers for Sydney, as the vessel was to proceed thither after finishing her work among the islands. Among these was one in whom we all felt a special interest—Mrs Williams—the sorrowing but wonderfully resigned widow of John Williams. She was among us as a "Mother in Israel," and towards her we all turned with tender and affectionate sympathy. She was a woman of a remarkably "meek and quiet spirit." No murmuring word ever escaped her lips; no symptom of discontent did she ever manifest. And, not only was this the case during the time we spent together on board the "Camden," but it was so also during those days of bitter sorrow when the stunning intelligence had newly reached her. Scenes and doings at the islands we visited, and on board the vessel, brought vividly, of course, to her recollection her recent loss, and brought out strikingly the spirit in which it was being borne. Especially was this the case at Eramanga, and very touching was it, when assembled for our morning worship on the day we were off that island, we were repeating, according to our custom, a passage of Scripture all round, Mrs Williams gave the following as her text for the day:—"When my heart is

overwhelmed, lead me to the Rock that is higher than I." Mrs Williams was accompanied by her daughter-in-law, the wife of her eldest son, whom she had left in Samoa. She was going with her to Sydney, to remain till she might leave for England. Both mother and daughter have long since passed away "to the regions where the mourners cease to weep." Mrs Williams, senior, finished her course after a few years; and her daughter-in-law, who was a very superior woman, and earnestly laboured, while health allowed, to serve her generation and glorify her Saviour, died in Sydney in 1853.

By the help and blessing of God our voyage was successful, but as a full account of it has long been before the public, I need not enter into particulars here.* When we got clear of Samoa, we stood for Rotumā, which we were unable to make on account of strong head winds and rough seas. We next stood for the New Hebrides, and succeeded in introducing teachers to Fotuna and Aneiteum, the most easterly islands of that group. From Aneiteum we proceeded to Tanna. Having reinforced the mission there, and attended to necessary business, we crossed over to Niua, and thence to Eramanga, from which we were obliged to remove the teachers who had been left there by Mr Heath. From Eramanga we went to *Māré* of the Loyalty Islands, where we succeeded in landing two teachers under interesting and encouraging circumstances. From Māré we proceeded to the Isle of Pines, where we found a state of things on the whole promising. There we left the two teachers whom we had brought from Eramanga, taking one teacher from the island to assist us in an attempt we were contemplating to introduce the gospel to New Caledonia. In that attempt we were successful. We left there Tanielu and Mataio, and the teacher from the Isle of Pines (also

* See "Missions in Western Polynesia."

named Tanielu), to remain with them and assist them for a time. This closed our work among the islands. The teachers were landed on New Caledonia on the 15th of April 1841, and on the same day we stood on our way towards Sydney, which we reached on the 28th of the same month.

We were delighted to find, on our arrival in Sydney, a company of missionaries waiting to come on to the islands. Some of these have been privileged to labour long and successfully in the mission field, and their names have been familiar to the friends of missions for many years. The party consisted of the Rev. George Turner, now Dr Turner, and Mrs Turner; the Rev. Henry Nisbet, now Dr Nisbet; the Rev. Thomas Bullen and Mrs Bullen; and Mr Smee, a printer, appointed to the Tahitian mission. The "Camden" required extensive repairs, on account of which we were detained in Sydney till the 13th of July. On that day we bade farewell to friends, and dropped down towards the mouth of the harbour, and on the following morning we stood out to sea, and proceeded on our homeward voyage. After being nearly a month at sea, we drew near the much-loved and longed-for scene of our stated labours. Early in the morning of the 10th of August we sighted Manua, and shortly after the well-known outline of Tutuila was descried in the distant horizon. During our long absence of over five months, no tidings had reached us from Samoa; hence it was with deeply anxious hearts that we drew near Tutuila. The state of things was such when we left, that we trembled to think of what might have occurred during the long interval. Should we find the good work that was in progress when we left still advancing, or would a reaction have taken place? And our dear friends whom we had left on the island, how should we find them? and especially the dear young man who was

in such a precarious state of health, what change would have taken place in his case? Such were the questions we were revolving during the long, weary hours that passed heavily by as we made our way towards Tutuila on that exciting day. With reference to all, we were much relieved on reaching our destination, except as regards our young friend's state of health. That was about as unsatisfactory as it could well be. He had remained at Pangopango about six weeks. At the close of that time, Mr Slatyer saw that he was quite unfit to continue there alone, and kindly constrained him to go to Leone; and there we found him being most tenderly nursed and cared for by Mr and Mrs Slayter. I had to go on to Upolu in the "Camden," but, before leaving, I went to Leone and saw Mr Lundie. I was much struck with the marked change that had taken place upon him since we parted at Pangopango. At that time he himself and all of us clung to hope. Now it was unmistakably evident that his days were numbered, and that but a few remained. Under the circumstances, it was a very painful thing to be obliged to leave him; but duty called, and we strongly hoped that we should get back to be with him during his closing days.

A young man who had been a passenger with us from Sydney, who had a considerable acquaintance with medicine, offered to remain with our friend and do everything in his power for him, and Mrs Murray came on after we left to assist Mrs Slatyer in nursing him. Mr Slatyer thought that he might also go to Upolu, as we hoped to get back in a fortnight or three weeks, and there seemed every probability that our friend would hold out longer than that.

Instead of getting back, however, as we expected, we were absent about six weeks, and during our absence he passed away. He died on the 18th of September, amid

the tears and fond regrets, not only of the members of the mission, but of hundreds of the natives, by whom he was very highly esteemed and warmly loved. We may give the reader a glimpse of the closing scene. It was not so bright and joyous as we could have wished. He had been much troubled with doubts and fears as to his preparedness for death, and had been very much disposed to judge severely in his own case, and "write bitter things" against himself—but at eventide there was a gleam of sunshine.

On the morning of the 17th, when death was evidently near, Mrs Murray inquired as to the state of his mind; he replied, "I am dreading the last conflict very much; I fear I shall not have strength to bear it." She repeated some appropriate promises, and expressed a confident hope that the Lord would be with him. He asked her to read a chapter from the Bible. She selected the eleventh of John, and as she was reading he interrupted her, saying, "I am feeling something that I trust will do my soul good. I have been thinking of the pain I was in the other day, and, if that was so great, what must the pains of hell be? I have been thinking also of what Christ suffered and endured for me." "Oh," he said, "I have got a *new view* —quite a new view! I will try to think of this love." After a while Mrs Murray read a hymn relative to the sufferings of Christ. He remarked, "What a sweet hymn! Jesus is mighty—oh, yes! He is *all* mighty." Mrs Murray read another hymn relating to the glories of heaven. When she had finished, she asked if he had not a hope that he should soon enter into these glories. He replied that he had such a hope. His fears with reference to the "last conflict" proved groundless. On the morning of the 18th, about nine o'clock, it was evident that the change was at hand. Those who had been his attendants during his descent into the dark valley were gathered around his bed; he recognised all, and gently pressed the

hand of each, and then beckoned to be turned, which being done, he gently breathed his last, and so terminated his brief career.

Seldom has one so young, and during so short a space of time, won for himself so large a place in the esteem and affections of a people as he did among the Tutuilans. His sojourn among us, as the reader has seen, was only about twenty months, and, during the greater part of that time, he was struggling with disease, and yet he made an impression deep and abiding, and his memory will be cherished on Tutuila as long as any remain of the generation to whom he was known. It was a mysterious providence that nipt in the bud a plant of such rich promise. Had his life been spared, and his subsequent course realised its early promise, which I do not doubt it would have done, he would have occupied a high place among the labourers in the Lord's vineyard. The field, then as now, was great and the labourers few, yet the Lord of the vineyard saw fit to call him away ere his work was well begun. And what shall we say? It is the Lord, and, whatever appearances may seem to indicate, all that He does must be wisely and kindly done.

And so we leave our dear young friend, thinking of him and speaking of him as he was when he was taken from us. What he is now, after having been more than thirty years in a higher state, "doth not yet appear," and we will not indulge in conjectures. A little while will reveal all, and confirm what faith now decides, that all is right—that "He hath done all things well." Yet one can hardly help having a lingering feeling as if those who are called away as he was must be, in some respects, losers. One who could not be mistaken, however, has declared, without reserve or qualification, that "to depart and to be with Christ is far better." To the cause of God, and to those they leave behind, their removal is a loss,

but for themselves "it is far better." But we will stop. God all-sufficient remains, and He will take care of His own cause, and provide the needful instrumentality for the accomplishment of His own wise and holy purposes, in the way that will eventually yield the largest revenue of glory to Himself, and happiness to the countless myriads who shall be gathered from the successive generations of men, and who, with the unfallen sons of light, shall form His great family when the wonderful history of our world shall have been wound up.

The following touching lines, written by Mrs H. Bonar, Mr Lundie's youngest sister, will suitably close our notice. They are headed

"VALEDICTORY STANZAS."

"Afar he sleeps! the ocean's roar
Disturbs his calm repose no more.
What though the rich banana-tree
Waves where the elm or yew should be!
What though the hymn above him sung
Breathes wildly in a foreign tongue! *
What though no voice of home was near
To soothe with love his dying ear!
What though to other hands than ours
'Twas given to tend his latest hours!
What though that gentle heart alone,
Stood still upon a shore unknown!
That beaming eye dimmed day by day,
While ours were weeping far away!
Not friendless did the stranger die,
Though far from scenes of infancy;
And He who did with Mary weep
Watched by his couch and soothed to sleep.
We murmur not! the day draws on
When all the hidden shall be known!
We yet shall see his jewelled crown

* The allusion is to hymns in the Samoan language, that were sung on the way to and at the spot where his remains rest.

Bright with the souls in exile won !
In heaven's clear light we yet shall know
The cleansing use of all this woe.
Oh, lonely though his earthly lot,
His trusting spirit fainted not !
The cloud is passed from that young brow ;
It glows in heaven's own brightness now.
We give him up ! thrice happy one—
The fight well fought—the victory won !
We give him up ! His exile o'er,
He'll leave his Father's house no more."

Farewell, dear friend!—a short farewell. We shall meet thee soon where "Adieus and farewells are a sound unknown."

CHAPTER XXV.

STATE OF THINGS ON TUTUILA ON OUR RETURN—THE REMAINING HEATHEN—REMARKS UPON THE COMMENCEMENT OF 1842—OPENING OF A NEW CHAPEL AT LEONE—BRIGHT ANTICIPATIONS ON THE OCCASION—PAINFUL DISAPPOINTMENTS—ILLNESS OF MRS SLATYER—RETURN OF THE "CAMDEN" FROM A VOYAGE AMONG THE TAHITIAN AND HERVEY ISLANDS—DEPARTURE OF MR AND MRS SLATYER—THEIR SUBSEQUENT HISTORY.

After full inquiry into and observation of the state of things on Tutuila, I found that the impression I had received, on our return from our voyage, was in the main correct. From the time of our departure till our return from Upolu after the meeting, about seven months, the station had been without a resident missionary except for the first six weeks. At the close of that time, as we have already seen, Mr Lundie was obliged to leave. Mr Slatyer was hindered, by circumstances which he could not control, from giving the station much of his time and attention; hence the public services had to be left to the natives almost entirely. Such being the case, it would not have been surprising if there had been considerable retrogression. As it was, however, that, in as far as appearances went, had not been the case to any great extent. Only two cases of decided defection had occurred among the church members. Large numbers continued, as formerly, to wait upon the means of grace, and the bulk of those who were professedly under concern when we left continued steadfast. These had now been well tested, so we

could admit them to the church with greater confidence than we could have done at an earlier date and amid the excitement of former days.

On the 20th of October, we received twenty new members, and restored the first individual who was excluded after the formation of the Church. The following Sabbath was a pleasant and refreshing season; but our services now were not attended by the same external manifestations of feeling as formerly. When feeling was manifested, it was generally either among those who were decided Christians or the anxious inquirers. Between these and the class beyond, there was now a marked distinction, whereas, formerly, almost all were at times more or less impressed and affected.

The heathen remnant, so often referred to, still continued as obstinate as ever—indeed, their case was becoming more and more hopeless. Having withstood all the influences brought to bear upon them during the extraordinary times that had passed over us, there seemed little encouragement to hope that they would yield now. The tenacity with which they clung to the gods of their fathers, amid so much fitted to move them, while mournful in itself, was an instructive lesson to us as to the inefficacy of everything short of the mighty power of God to move the heart and bend the stubborn will of man.

The state of things in the Leone district at this time was highly encouraging. Mr Slatyer, who had now got a good hold of the language, was labouring with great zeal and earnestness, so that the people were privileged as they had never before been for a continuance, and God was evidently blessing the labours of His servant.

Such were our circumstances with reference to our *work*, when the year 1842 opened upon us. With reference to ourselves *personally*, the case was different. Heavy

domestic affliction had come upon us, painfully reminding us of the precarious tenure by which earthly blessings are held; still we were not greatly cast down. With "so much mercy past," and such manifest tokens of the presence and power of God among us, we were not readily discouraged by personal trials.

The first Sabbath of the year was a season of great interest. It was the fifth anniversary of my beginning to preach in the native language, and what an affecting contrast did the first Sabbath of January 1837 present to the first Sabbath of January 1842! Cold indeed must the heart have been that could have dwelt on the subject without being deeply moved. How much was there in the eventful interval calling for humiliation on our part, and for wonder and gratitude towards God in consideration of the great things He had done for us! Why had we been so favoured? In some other fields eminently able and faithful missionaries had laboured double the time we had before seeing any decided fruit of their labours. How signally therefore had we been favoured —and why? "Even so, Father; for so it seemed good in Thy sight."

Towards the close of February, an event of no common interest took place at Leone. The people there had built another chapel. They had set to work soon after the destruction of the former one by the gale at the close of 1840, and had now completed a building superior to anything that had hitherto been attempted in Samoa. With the assistance of two Englishmen, one of whom was Henry Gibbons, they put up a very neat, commodious place, with a gallery of considerable depth. It was furnished throughout with comfortable seats, and finished in every part in workmanlike style. It would seat from 1000 to 1200 people. The gallery contributed greatly to the strength of the building, and a much less

effort of voice was required to reach the congregation than if they had been all seated on the floor. It was in hand fourteen months, and a great amount of labour was expended upon it.

It was opended on the 24th of February. Two sermons were preached. That in the morning was from Psalms lxxxvii. 5, 6; and that in the afternoon, by Mr Slatyer, was from Nehemiah, x. 39—last clause of the verse. The occasion was a joyous one to all of us—especially to the people of the district and their esteemed pastor. Gratitude to God that the great work, for such it was to them, had been brought to so satisfactory a close, and that they had now a chapel which was likely to weather any storm, was deeply and generally felt; while sanguine expectations were cherished that it would indeed prove the birthplace and nursery for heaven of many souls—especially did such thoughts and feelings as these fill the pastor's heart, as he looked forward and anticipated happy years of labour in the cause he so much loved. Alas! even then a storm was gathering over his head, and was well-nigh bursting, which was to dash to the ground all his fond hopes, and, in a few short weeks, compel him to bid a final farewell to the sphere of labour which was so dear to his heart—a terrible trial was at hand.

We met at Pangopango on the 13th of April, to hold one of our monthly meetings for prayer and Christian fellowship. We united in our accustomed exercises, which were not marked by anything unusual. Mrs Slatyer, who had been in a delicate state of health for some time, remained with us at Pangopango, while Mr Slatyer returned to attend to his duties at Leone. We hoped that the change would be beneficial; and that in a short time she would return, with recruited energies, to her home. Alas! she was to see that home no more. On the day after Mr Slatyer left, symptoms of a most distressing

malady appeared—a mental affection, which in a short time necessitated her removal from Tutuila, and ultimately from the mission field, and from which she never fully recovered. Of course Mr Slatyer was soon with us again; and as Mrs Murray was also ill, so ill as to be totally unable to do anything towards nursing or tending her afflicted sister, our circumstances were of a peculiarly trying character. Happily and most opportunely, about a fortnight after the commencement of Mrs Slatyer's illness, the "Camden" arrived. She was about to make a cruise among our out-stations, and, having accomplished that, go on to Sydney; and on board were our esteemed friends, Mr and Mrs Buzacott. Anxious consultations were held, and the decision to which these led was, that it was Mr Slatyer's duty to embrace the opportunity, providentially put in his way, to try the effect of change of place and climate, and seek in Sydney better medical aid than could be obtained in the islands. Mr Slatyer clung fondly to the hope that in a few months they would be able to return; and perhaps it was well he did, as it was a considerable alleviation of his peculiarly heavy trial. They did indeed return to Samoa, and spend about two years most usefully at Saluafuta, on Upolu; but a return of Mrs Slatyer's malady compelled them to bid a final adieu to the mission field about the close of 1845, and return to their native land. It was another of those dispensations into the reasons of which man cannot penetrate, and in reference to which we can only exclaim, "How unsearchable are His judgments, and His ways past finding out!" "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known."

When our dear brother was compelled to turn his back upon his chosen and loved work, I believe he did not leave behind him a truer-hearted missionary, or one more likely to labour successfully in leading souls to the Saviour,

and training them for heaven, throughout the isles of the Pacific. I speak strongly, but I speak from intimate knowledge of the man. His whole soul seemed to be set on missionary work, and I doubt whether any one ever felt it a more bitter trial to leave that work; yet the Master saw fit to withdraw him from it for reasons which no doubt will be seen to be wise and good and kind when we shall be in a position to understand them.

The distressing malady with which Mrs Slatyer was afflicted was never removed; and, after a few years, she was released from the sorrows and sufferings of earth, and taken to the blessed home beyond. She, like her husband, was warmly attached to the mission cause, and longed to be useful, and was well fitted to be so—so that much that has been said relative to his case is equally applicable to hers; but we will not further enlarge. She has gone where all that by the grace of God she was, and all that it was in her heart to do, is known and approved by Him whose she was, and whom she served.

In Mr Slatyer's case, symptoms of a tendency to disease in the chest appeared after his return to the stern climate of England. He spent some time in travelling for the London Missionary Society, and advocating the claims of missions, after which he took charge of a small church in Torquay, Devonshire, where he laboured assiduously till he too was called home, having finished the work given him to do, and been made meet for the inheritance of the saints in light. He died in 1854.

Between Mr and Mrs Slatyer and ourselves a very warm attachment subsisted. With Mr Slatyer correspondence was kept up while he lived, and we have never ceased, nor shall we cease, to cherish the memory of both while we remain behind. Fondly do we recall and dwell upon the scenes so long gone by—bright spots hallowed by intercourse akin to that which we hope shortly to enjoy

beyond this changing scene. Very precious is the recollection of the past, and more precious still is the anticipation of the future—the blessed reunion which cannot now be very far distant; but I must forbear. May the Lord of the harvest raise up and send forth to His vineyard many more labourers of the stamp of George Lundie and Thomas and Amelia Slatyer!

We were privileged to spend a Sabbath with our beloved friends at Pangopango before parting. The services were, I need hardly remark, of a solemn and affecting character. Mr Slatyer preached in the morning to a very large native congregation, and after the sermon I administered the ordinance of the Lord's Supper At noon Mr Slatyer preached in English, and in the afternoon Mr Buzacott addressed the natives through Teava. Large numbers of Mr Slatyer's people were present, and sad were the hearts of many—indeed, of the great majority of us—on that mournful day. Could we have seen reason for strong hope that ere a great while our beloved friends would return to us, it would have greatly relieved us. As it was, however, some of us, at least, could not rid ourselves of dark forebodings that the separation would be, what it actually proved, final, in as far as our relations on Tutuila were concerned.

The "Camden" was to have sailed on the following day, but contrary winds detained her till Wednesday, May the 5th. On the morning of that day she took her departure, and we were again left with the care of the whole island upon us, and, in addition to that heavy burden, a load of domestic affliction; so our circumstances were very trying. But He who comforteth those who are cast down did not forsake us, and we were enabled to struggle on, often sorrowful and sad, but still upborne. During those trying days we went forth emphatically

sowing in tears, realising to a large extent that affliction for the present is not joyous, but grievous; but learning lessons of inestimable value, which we could not have learned in any other school. For all our trials, heavy and long-continued as they were, there was doubtless a needs-be. We had been specially favoured, and He who knows the dangers to which His weak, erring children are exposed, doubtless saw that our safety, and perhaps higher interests, required that our afflictions should be somewhat in proportion to our mercies. And now in the retrospect, though our present light is so small, we number them among our choicest blessings; and if so, what will be the estimate which we shall form when all shall be seen in the light of heaven? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

When I returned alone from the sad scene on board the "Camden," on the day of parting, it required no small effort to brace myself up for the duties that awaited me. Unhappily our May meetings had been appointed to be held on the day the vessel sailed. The arrangement had been made before the commencement of Mrs Slatyer's illness, and could not well be altered, and we had hoped that the "Camden" would have sailed two days earlier. As it was, I was enabled to get through the services of the day, but the occasion did not equal in interest similar services and gatherings in former days. A dark cloud had come over us, and our hearts were heavy and sad. The people of Leone were greatly cast down on account of the loss of their beloved missionary, and we were scarcely less so on account of losing our fellow-labourer.

Soon after the departure of our friends, I spent a Sabbath at Leone, and sought to lead the sorrowing

people there to a suitable improvement of the painful dispensation that had deprived them in so trying a manner of their missionary, and to speak to them words which, by the Divine blessing, might tend to comfort and encourage them. I addressed them from Heb. xiii. 7, 8. The truth is, I needed words of comfort and encouragement about as much as they did; so it was one mourner trying to comfort other mourners. The end, I trust, both in their case and my own, was in *some* measure answered; I left them I hope somewhat relieved, and returned home with my own burden somewhat lightened.

CHAPTER XXVI.

ARRANGEMENTS TO MEET ALTERED CIRCUMSTANCES—ENCOURAGING STATE OF THINGS—FAILURES IN THE CHURCH—MAUNGA'S DEFECTION—SUBSEQUENT COURSE AND DEATH—RETURN OF THE "CAMDEN"—A GALE—DEPARTURE OF THE "CAMDEN" FOR ENGLAND—REMARKS.

THE first thing that demanded attention after the departure of Mr and Mrs Slayter was, of course, arrangements to meet, in the best way in our power, our altered circumstances. In some respects this was less difficult than formerly; in others more so. There was now no lack of native assistants who were growingly efficient; but as the people were rapidly advancing in intelligence, and many of them, I trust, in Christian experience, it was needful that the teachers should have increasing attention, so as to keep them in advance of those whom they had to instruct; and both teachers and people required constant superintendence, and my circumstances were such as to render the satisfactory accomplishment of these ends a matter of great difficulty. Mrs Murray continued to be heavily afflicted, and it was often to me an exceedingly trying thing to leave her, as I was obliged to do, if Leone was to have the attention it needed. By the help of God we struggled on, striving to do the best of which the circumstances admitted, and being sustained, amid all our difficulties and trials, by continued indications of the presence and power of God among us.

The teachers from all parts of the island assembled weekly, except when unavoidable interruptions came in the way, either at Pangopango, which is about the centre of the island, or at some other village more easy of access to those of the Leone district. At these meetings with the teachers, we were occupied with Scripture exposition, instruction more especially designed to furnish them for their public addresses, and matters of business connected with occurrences which took place in their respective villages.

We had recourse to a plan at this time which proved very useful. A united meeting of the members of both churches was held monthly at the villages most conveniently situated for both districts. These were Nuuuli, the last village of the Pangopango division of the island, and Tāfuna, a short distance beyond, but belonging to Leone. The first was held at Nuuuli on the 17th of June. Our plan was to have first a regular service, at which a sermon was preached having special reference to the circumstances of church members—their relations, privileges, obligations, dangers, encouragements, &c., &c. At our first meeting I preached from Matt. v. 13. This service was in the afternoon, and in the evening there were a number of separate meetings, conducted by the teachers of the different villages, at which the subject of the afternoon service was talked over, and short addresses delivered by such as felt inclined to speak, while all was preceded and followed by prayer. These meetings were kept up for years, and were, I doubt not, productive of much good. They were suited to the circumstances in which the people were when they were commenced, and for a length of time afterwards. They tended to promote a spirit of union and brotherly love among the members of the different churches, and to bind together the two divisions of the island. And, moreover, they tended powerfully,

by the Divine blessing, to promote the life and power of godliness among us, which was the great end at which we aimed, as more or less including every other desirable good. We were aided in keeping before us, at least, a high standard of Christian life and practice. Often did they prove strengthening and refreshing to myself, and some of them are among the most interesting recollections of my early missionary life.

On the occasion referred to, as often afterwards, instead of returning to Pangopango I went on to Leone, and spent there the Sabbath. I found much to cheer and encourage at Leone. The people had evidently laid to heart the loss they had sustained in the removal of their late pastor, and it appeared as if the trial were being blessed to them. It has been remarked that, at the time Mr Slatyer was called to lay down his work, he was labouring under circumstances of much encouragement—and this was doubtless the case. Still, as it seemed to me afterwards, the great work connected with the building of the chapel, and perhaps some other distractions, had exercised a slightly deadening influence upon the people, and a feeling of security appeared to some extent to have stolen over them. They had a missionary among them, and did not dream of losing him; and they had the best chapel, not only on Tutuila, but in the whole of the Samoan group; and perhaps, after the manner of human nature, they were in danger of looking too much to man, and being exalted above measure. If such was the case, they had now had a lesson fitted effectually to arouse them, and teach them to "cease from man," and by many the lesson was not disregarded. At all the services the chapel was crowded with most attentive and apparently deeply impressed worshippers; numbers of those who had been awakened twelve or eighteen months before were admitted to the church, and new cases of conviction and

conversion occurred. This state of things continued for some weeks, till it issued in an awakening nearly as extensive and powerful as that of 1840.

On Thursday, the 21st of July, the united meeting of the churches was held, after which I again went to Leone, and remained over the Sabbath. The meeting of the churches was a very refreshing season. The members from the Leone district came full of life and warmth, and the people of the other were also in a pretty lively state. Hence they came together with large desires and expectations, and we found it good to wait upon God. The Friday and Sabbath services were also times of blessing; but they were so similar in their character to others of which a particular account has been already given, that they need not be again described. The people crowded to hear the word with eager desire, and the work of conviction and conversion appeared to go on to a greater extent than had been the case since the movement in June 1840.

In the Pangopango district there was less excitement, but the state of things was not less interesting. Believers were being established, and additions to the hopeful were being steadily made. These tokens for good were exceedingly opportune, as we had a good deal to try us from some quarters at this time. We were often feelingly reminded of John Newton's homely but truthful words:—

> "What contradictions meet in minister's employ!
> It is a bitter sweet; a sorrow full of joy."

While one page of my journal tells of admissions to the church and hopeful conversions, another sorrowfully records defections and exclusions. Not that we had very much of the latter, but we had been so accustomed to have all going on smoothly in the churches, that when defections did take place, they were very keenly felt.

We were apt to feel as though some strange thing had happened to us. We were somewhat as young Christians are wont to be, when, in the warmth of their first love, they carry themselves as though they were already victors, whose peace was not again to be broken, whereas the conflict is yet to begin. About this time we had to exclude four persons after they had occasioned us a great deal of trouble and anxiety. This was the most serious defection we had yet had. Every month almost we were having additions, more or less, at Leone, and there also we had some defections. On the 5th of August, two were excluded and twenty received.

Our next trouble was occasioned by one who has already been introduced more than once to the reader —Maunga, the chief of Pangopango. He was an impulsive, unsteady man, and when he got wrong, he was inclined to be very headstrong. He took a step now—it was a marriage affair again—which so displeased his people and the subordinate chiefs that they deprived him of his office, and banished him from Pangopango, appointing another chief in his stead, a quiet, steady man, an own son of the former Maunga. Of course the deposed chief was excluded from the church, and, connected with his fall, there was another defection on account of which we felt more than on his. This was the widow of Pomare, whose brief career was so full of interest, and whose memory was so fragrant on his native isle. She had been a woman of great promise, and apparent, perhaps real, devotedness; but she was naturally ambitious and aspiring, and to be the wife of the chief, Maunga, had attractions for her before which she yielded and fell. Maunga and she wished to be married, but, as formerly, there were insuperable difficulties in the way of that. They took the matter into their own hands, and eloped. After a length of time they were married, the obstacle to

that having been removed; and both, I trust, recovered themselves. The chief who took Maunga's place when he was deposed died after a few years, and he (Maunga) was reinstated in his office; and, as he appeared to have truly repented of his misdeeds, he was restored to the church, of which he continued a consistent member till his death, which took place in March 1849. Poor fellow! I trust, he was safe at last, notwithstanding his grievous fall. He had reached the years of manhood when he first heard the gospel. He was a man of strong passions, and had been accustomed to live as he listed. Hence his subsequent course is the less surprising. The stand he took when he was first brought under convictions was very noble, and it is hard to account for it on any other supposition than that of a powerful Divine influence operating upon him. It is difficult for those who have had their birth and education in Christian lands, and who have been brought up under the salutary restraints and benign influences of these lands, to make due allowance in a case like that of Maunga. Even missionaries, who are in favourable circumstances for forming a just judgment and making due allowance, are apt to fail in doing so, and to apply pretty much the same standard that we should to those who have had all the advantages of a Christian land. We know, however, who has said, "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

With reference to the woman there is also ground for hope. She was restored to the church. She was spared many years, during which she maintained a consistent course, and she died apparently resting on the true foundation.

Towards the close of the year, the history of which we are now tracing, we had a pleasant interruption for a few

days. The "Camden" paid us a visit after her return from her last missionary voyage. She arrived on the 11th of December. Mr and Mrs Buzacott and Mr Heath were on board. Mr and Mrs Buzacott were returning to their station at Rarotonga, and Mr Heath was about to proceed to England. The "Camden" was an old vessel when she was purchased by the Directors of the London Missionary Society. She had now been from England about five years, and required extensive repairs; hence it was considered advisable that she should go to England, either to undergo the necessary repairs, or be sold, as the Directors might determine. The result is known to all who are acquainted with the history of the Society. The "Camden" was sold, and another vessel purchased, whose history we need not anticipate.

During the stay of the "Camden" we had one of our periodical gales. It was not so heavy or destructive as that of 1840, but it was pretty severe. After the gale our friends prepared for their departure, and on Friday, December the 16th, 1842, the "Camden" took her final leave of Samoa.

The history of the "Camden's" connection with our missions does not extend over a very lengthened period, but it was in a high degree eventful and interesting. About forty years had passed since the "Duff" set forth on her memorable voyage to the then little known Isles of the Southern Sea, when John Williams determined, God helping him, to get another mission ship in order to push forward the evangelisation of the numerous islands and groups that were then in heathen darkness. By the blessing of God on his efforts the "Camden" was obtained, and full of hope, and planning great things, he came forth with his much-prized treasure to the work on which his heart was set. With characteristic ardour he entered upon the mighty task which he had assigned himself.

He planted the standard of the cross on the island of Rotumā, and on Tanna of the New Hebrides, and then his work was done. He obtained the martyr's crown and the martyr's reward; and his loved "Camden," and still more loved work, passed into other hands. Others entered into his plans, and set themselves to carry them into execution, and by the Master's help their efforts were crowned with a large measure of success, as the reader has already seen. Mighty consequences flowed from the purchase of the "Camden" for missionary work, and from her employment in that work; and though her term of service was so short, it was highly distinguished, and has not been eclipsed by any of the mission vessels which have been employed in these seas since she led the way.

CHAPTER XXVII.

CLOSE OF 1842 AND ENTERING UPON 1843—CONTINUED TRIALS AND DIFFICULTIES—UNITED MEETING OF THE CHURCHES AT PANGOPANGO—REMOVAL OF MR AND MRS BULLEN FROM UPOLU TO TUTUILA—MISSIONARY MEETINGS—MR AND MRS BULLEN ENTER UPON THE CHARGE OF THE LEONE DISTRICT—PLANS OF USEFULNESS—BOARDING-SCHOOL AT LEONE—TEACHER'S CLASS AT PANGOPANGO—PROSPEROUS STATE OF THE WORK —CONTINUED TRIALS.

AFTER the departure of the "Camden," nothing else particularly noteworthy occurred during the remaining days of 1842. It had been in some respects the most trying year we had spent in the mission field. The abrupt and most painful termination of our connection, as labourers on the same island, with Mr and Mrs Slatyer, with our own deepening affliction, extending from the beginning of the year to its close, had stamped it with a peculiarly sombre hue. Nor did the new year open upon us with any indications of an assuring character as regarded the future. Indeed, at no time had our circumstances been more trying than they were at the commencement of 1843. Hitherto I had managed to spend at least one Sabbath out of every three at Leone, though more than once I had been hastily summoned home on account of alarming symptoms, which rendered it doubtful whether I should be in time to see the end.

At this time I could not be away for a single night, so I got the church members of the Leone district to come to

Pangopango, where we had a united meeting of both churches, and a communion service. We had pleasant and interesting services. Twenty new members were received, sixteen belonging to the Leone district, and four to that of Pangopango. Towards the close of January I was able to pay a hurried visit to Leone. I spent an interesting Sabbath, preaching to very large congregations, and witnessed marked indications of prosperity and progress.

Throughout our times of trial we were cheered by the affectionate sympathy of our fellow-labourers on Upolu and Savaii. As opportunity offered, words of kind condolence reached us, and now the time drew near when we were to have a more substantial expression of sympathy than words. Feeling it impossible to attend properly to the whole of the island, I had asked the brethren to send us help, and had proposed that Mr and Mrs Bullen, then occupying a station on Upolu, should be removed to Tutuila; and on the 20th of March the joyful tidings reached us that my proposal had been approved and acted upon—Mr and Mrs Bullen were appointed to Tutuila, and, on the 29th of April, we had the happiness to welcome their arrival, to be associated with us as fellow-labourers. They remained with us at Pangopango till the 1st of June, when they went to Leone, and entered upon the care of the station there. They began their work in their new sphere in circumstances of great encouragement. The people were delighted to have another missionary settled among them so soon, and there were decisive indications of spiritual life all around.

During the interval we had our annual missionary meetings. They were held at Leone this year, on Wednesday, May the 16th, and were of a very different character to those held at Pangopango after the departure of the "Camden" in May 1842. We had a very large gather-

ing, as we had not yet adopted the plan of having separate meetings in each district. I preached to the principal congregation in the chapel from Mal. iii. 10, and a second service was conducted in the schoolhouse for the accommodation of those who were unable to get into the chapel.

From 11 A.M. till 4 P.M. we were occupied in receiving the contributions. Money was still a very scarce commodity in Samoa, but cocoa-nut oil and arrowroot were obtainable, and these were easily converted into money. I have no memoranda at hand from which I can give the amount contributed, but, from the time we were occupied in taking account of it, though we had ample assistance from teachers and others, it must have been something very considerable. In the evening a general meeting was held, at which spirited speeches were delivered, but the meeting would have been more interesting and profitable if we had had more time. It was held in the open air, and continued sometime after nightfall. The spirit of the meeting was excellent, and appearances altogether were most cheering.

Mr and Mrs Bullen came to Tutuila prepared to enter cordially into all the plans which we had been led to adopt, with a view to the deepening and extending of the work of God among us; and they were in full sympathy with the state of things which they found on their arrival. Hence all went on smoothly, and there was no stumbling of the people by the sudden adoption of new plans and measures.

On the 21st of June we had one of our united meetings of the churches—the first at which I had had the presence and assistance of a fellow-labourer. The meetings were interesting, and I trust profitable, to ourselves and the people.

While these things were transpiring, some of our members were passing away from the Church on earth, and being added, as we trust, to the Church in heaven. One

who had suffered long, and borne her sufferings with exemplary patience, said to the teacher on the evening before her death, "I am just preparing and waiting till Jesus send for me." Another, who had been a violent, quarrelsome character before her conversion, which took place during the great awakening, but who since that had been strikingly the reverse of her former self, had also been long a sufferer. She had borne all meekly and patiently, her general reply being to those who alluded to her sufferings, that they were light compared with those which her Lord had endured—the same thought that Robert Hall expressed with reference to his sufferings when near his end, and an interesting point of resemblance between the highly cultivated and great preacher and the poor, untutored Samoan, who knew little that is worth knowing, beyond the one great truth that had raised her to the dignity of a daughter of the Lord Almighty.

As soon as Mr Bullen got settled down to his work, we began to consult about plans for consolidation and extension—for edifying those who had believed, bringing the truth to bear in the most effective manner on the undecided, and laying a solid foundation for the future. Among other things, it was arranged that a boarding-school for girls should be commenced at Leone, to be under the care of Mrs Bullen, and a class at Pangopango for young men, to be trained for teachers at home or abroad. Girls from both districts were eligible for admission to the school, and young men also for the teacher's class. Land was obtained at Leone without difficulty, and the people soon erected a suitable building, and the school was in operation in a very short time. Mrs Bullen, aided by her husband, applied herself with great zeal to the instruction of her pupils and the improvement of their habits, and, doubtless, good was done. Such institutions, however, have not been found to answer so well in these

islands as they seem to do in other parts of the mission field. All that loving zeal and devotedness and aptness to teach could do, was done in the present case; and yet the results, so far as they could be traced, were not all we had hoped for. *That*, however, is not very far, and when the great reaping time comes, many a faithful labourer, who has gone forth weeping and bearing precious seed, with very humble expectations as to the results, shall reap a harvest that will fill him with glad surprise, and lead him to exclaim in the words of the prophet, "I was left alone; these, where had they been?" During my long connection with Christian missions, I have known few more likely to be found in this case, than the estimable woman of whom I now write. She came to the mission field glowing with love to God and man, and longing to spend and be spent in her Saviour's cause, and while the opportunity was afforded her, she was "in labours more abundant," and of her I may say without fear of exaggeration, "she did what she could."

I began my class with fourteen young men, and went on with it till some time after the formation of our central institution on Upolu, the now well-known Malua Institution, on a scale adapted to supply the group with teachers, and also to furnish a supply for the foreign field.

After the settlement of Mr and Mrs Bullen at Leone our burden was much lightened, and our circumstances and prospects for the time being considerably brightened. A change to Leone for a few weeks was, by the blessing of God, of great benefit to Mrs Murray. She returned home very much improved in health, and the state of things among the people was exceedingly cheering, and so it continued during the remainder of this year. The great drawback was ill health. Towards the close of the year Mr Bullen had a tedious illness, which extended

indeed into the *new* year. Mrs Bullen and child were also ill, and Mrs Murray's improvement did not last a great while. Hence we were, with brief intervals, more or less under the rod. It seemed as if a constant pressure were required, and, doubtless, it was so; "for He doth not afflict willingly, nor grieve the children of men." Often and earnestly did we entreat that the thorn in the flesh might depart from us; but He who knew what was best, did not see fit to grant us our request according to the letter. Doubtless, however, He did what was better. He made His grace sufficient for us, and perfected His strength in our weakness. Mrs Murray's illness had now extended over two years, and there was just as little prospect, to all appearance, of any material improvement as there had been at any former time. Hence her circumstances were exceedingly trying. She longed to labour for Christ, as she had delighted to do when she had health, but instead of that, it was given her to suffer in His cause—a thing vastly less agreeable to human nature. But amid all she was sustained, and, in her case, the words referred to above had a striking fulfilment. His grace *was* made sufficient for her; His strength *was* made perfect in her weakness.

CHAPTER XXVIII.

VISIT TO UPOLU—MEETINGS OF THE MISSION—COMMENCEMENT OF THE MALUA INSTITUTION—ARRIVAL OF MR STALLWORTHY—SETTLEMENT AND SUBSEQUENT COURSE—STRIKING AND AFFECTING CLOSE OF HIS LIFE AND LABOURS—RETURN TO TUTUILA—MR BULLEN'S VISIT TO MANUA—MARVELLOUS DELIVERANCE OF HIMSELF AND PARTY—MAY MEETINGS—STATE OF RELIGION ON THE ISLAND AT THE CLOSE OF 1844—SERIOUS ILLNESS OF MR BULLEN.

In the month of January 1844, we were induced to try what effect a change to other parts of the Samoan group would have on Mrs Murray's health; and, on the 30th of that month, we availed ourselves of an opportunity to go to Upolu by an American whaler, the captain of which had kindly offered us a passage.

During my stay on Upolu, two meetings of the mission were held, at both of which business of great importance was transacted. I shall refer particularly to one only of the subjects that occupied our attention at these meetings, Down to the time of which I am now writing, no regular, systematic effort on anything like an adequate scale, had been made towards training a native ministry; and now, some of us felt very strongly, that the time had come when a central institution should be formed on a scale adapted to meet the wants of the group, and also to furnish evangelists for pioneer work among the heathen beyond us; and that, to effect this object, two brethren should be relieved from ordinary station work, and left at liberty to give themselves wholly to the duties of the insti-

tution. The meeting at which the subject was discussed was held at Sapapalii, on the island of Savaii, on the 8th and 9th of February 1844. All the brethren of the mission were found to be of one mind, and it was resolved that immediate steps should be taken towards the accomplishment of the proposed object. Two brethren were appointed to take charge of the institution, and authorised at once to take the necessary preliminary action in the matter—Mr Hardie, then occupying the station of Sapapalii, and Mr Turner, then at Vaiee on Upolu. At the subsequent meeting, which was held at Fasitoo, on Upolu, on the 21st of March, definite arrangements were made for commencing operations at the spot which for many years has been known as Mālua, but which, at the time referred to, was without inhabitant, and covered with bush.

Such was the origin and commencement of an institution which, by the blessing of God on the zealous and well-directed efforts of the tutors, soon took an important place among similar establishments, which it has maintained with growing efficiency to the present day. Particulars relative to its history for many years after its formation may be found in Dr Turner's work, "Nineteen Years in Polynesia."

There is one thing connected with the Mālua Institution which should be known far and wide, and which should surely be imitated as extensively as possible throughout the mission field, if not elsewhere, viz., from its commencement until now it has been, to a great extent, SELF-SUPPORTING. How this has been effected may be learned from Dr Turner's work referred to above.

Little else occurred during my stay on Upolu deserving of particular remark. The settlement of Mr Stallworthy, who had recently joined our mission, was an interesting and important event. In the proceedings connected with

that it was my privilege to have a hand. I must not, however, enter into particulars with reference to these; but a brief notice of the life and labours of the man himself will, I think, interest the reader.

Mr Stallworthy sailed from England in October 1833, and, in the same month of the following year, he commenced his labours on Santa Christina of the Marquesas group. In 1841, the Marquesas mission was given up with the approval of the missionaries on Tahiti, and, after being some time on that island, Mr Stallworthy joined our mission. He laboured at Falealili, where he was settled at the date at which we have now arrived, 1844, till 1859, and during a great part of that time he had under his care a very large district—all that constituted Mr Harbutt's before Mr Stallworthy's arrival, and another considerable district in addition. At the above date, he was requested by his brethren to move to Mālua in anticipation of the departure of Dr Turner on a visit to England. He had but just entered upon his new work when he was called to rest from his labours; he had just completed his fiftieth year.

Mr Stallworthy was a man of a remarkably catholic spirit, and of large and liberal views. Though occupying for many years so large a district, and necessarily so fully engaged with duties connected with that district, his attention and interest were by no means confined to his own sphere of labour, or to the mission of which he was a member; but with a largeness of heart and a breadth of view not very common, he regarded the progress of events in the Church and in the world, keeping himself well informed respecting these, and manifesting a deep interest in their bearing upon the cause of Christ. His interest in Polynesian missions, East and West, was peculiarly deep; and his conviction, from intimate and extensive acquaintance, was very decided that in no part of the world was

God more manifestly summoning His Church to the vigorous prosecution of heathen evangelisation than in Polynesia —that nowhere was He more evidently leading the way, and by His providence beckoning His people onward to conflict and victory.

The circumstances of his death were remarkable and peculiarly affecting. On the Sabbath preceding his departure, he discharged his accustomed public duties, and appeared in his usual health, and when he retired to rest he still seemed quite well. Notwithstanding these appearances, however, his work was done; he had rendered his last service to the Church on earth, and was on the very threshold of the upper sanctuary. It seemed as if he had been unconsciously led to preach his own funeral sermon. His text was, "Let me die the death of the righteous, and let my last end be like his;" and, on the preceding Sabbath, he had preached from a text equally remarkable, "Come, Lord Jesus, come quickly," and now both these passages were about to be fulfilled in his own case. As a thief in the night his Lord came. "At midnight a cry was heard, Behold, the Bridegroom cometh!" And if to depart in peace, having lived the life of the righteous, be to die the death which he desired, then may we safely conclude that he had his desire. So far as he was concerned, he died a truly enviable death; he ceased at once to work and live, passing directly from his loved work on earth into the presence of his Lord above. No depressing season of suffering and inaction preceded his departure; no scenes of mourning and tears wrung his bosom, but all unconsciously the many strong and tender ties that bound him to earth were loosened, and he awoke to consciousness in that world where cares and sorrows enter not, and tears are for ever wiped away. And what a mercy was this to one who left behind him a widow and nine children, the eldest of whom was only fourteen years of age, and the

youngest ten days! About 3 A.M. on Monday, the 7th of November 1859, he was found dead in his bed.

"At midnight came the cry,
'To meet thy God prepare.'
He woke and caught his Captain's eye,
Then, strong in faith and prayer,
His spirit with a bound
Left its encumbering clay;
His tent at sunrise on the ground,
A darkened ruin lay.

"The pains of death are past;
Labour and sorrow cease;;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

The reader will doubtless bear with the writer in yielding to the temptation of doing what to him is an exceedingly grateful work—penning these little memorials of loved fellow-labourers who have passed away. They afford glimpses of faithful and excellent men who have done good service in their Master's cause, but who have been so circumstanced that men have heard comparatively little of them and their labours. It is pleasant and encouraging to think that there have been so many such connected with our missions in days gone by, and that there are, as we trust, many now—good, faithful men of God, and women, too—labouring quietly on in their respective spheres, thinking little of either the applause or the censures of men.

"Ambitious little they, to be by men admired,
Ambitious most of all to be by God approved,
And have their names recorded in the Book of Life."

But to return to matters of a more personal character. When we had been about ten weeks on Upolu, Mrs Murray's health was so much improved, that we thought I might return to my work on Tutuila, leaving her and her native attendants in the care of kind friends on Upolu, for a more prolonged stay. So on the 13th of April I left in the "Victoria," a small, island-built vessel, taking with me our little boy. We had a trying voyage, but got safely to the end of it, and had the satisfaction of finding all well at Tutuila. We found Mr and Mrs Bullen at Pangopango. They had kindly come round to visit the station, and welcome us to our solitary home. The circumstances in which I was placed were, of course, fitted to depress and sadden; but my mind was soon diverted, in a measure, from dwelling upon my own personal circumstances and concerns by important duties which demanded immediate attention. A united church meeting was held at one of the central villages on Wednesday, the 17th of April, the day after I reached home, and on Thursday I accompanied Mr Bullen to Leone, to assist him in making preparations for a visit to Manua. It had been arranged that he should embrace an opportunity which offered of getting to that group in the "Victoria." Manua is considered as being specially under the care of the Tutuila missionaries; and in those days it was a rare thing for an opportunity to offer of getting to it from Tutuila in a vessel of *any* description. Moreover, no missionary had done more than make a passing call at the islands since the visit of Messrs Heath and Buchanan. Thus the case was urgent, and Mr Bullen determined to go, though there was a formidable difficulty in the way. The master of the "Victoria" would not agree to bring him back to Tutuila: hence he had to trust to an open boat for his return; but as the wind is generally fair from Manua, and as the natives were constantly going to and

fro in their canoes, and serious accidents but rarely occurring, we thought that, with proper precautions, we should be justified, under the circumstances, in taking the risk which the step involved. Mr Bullen took his own boat, and a boat's crew with him, and our faithful friend, Henry Gibbons, went to take charge of the boat on the return voyage. The party sailed in the "Victoria," on Saturday, April the 20th, and reached Manua safely. The object of the visit being accomplished, preparations were made for their return, and on the 16th of May they started. There were two boats and a large native canoe, so that, in case of difficulty arising, help might be at hand. A crew of natives were in Mr Bullen's boat, and he and Gibbons and a boat's crew of natives were in a whale-boat which they had obtained at Manua. Whale-boats are considered specially safe. Owing to some cause or causes which I do not remember, they left Manua rather late in the day, and it is sixty miles in a straight line from where they started to Tutuila, so they had lost sight of Manua, and had not sighted Tutuila when night overtook them. The day was fine when they set out; but as night drew on, the weather became rough. The wind rose, and with it the sea, and rain poured upon them in torrents. Of course it was impossible to have lights in the boats, and there was no moon by which they might see the compass, and know in what direction to steer. Hence they *were* in an awful plight. Happily the wind was fair, and drove them before it right onward towards their destination. But their situation was extremely perilous. Between them and Tutuila, and right in their track, lies the island of Aunuu, and the side of the island which is towards Manua is enclosed by an iron-bound coast, which rises abruptly out of the ocean to the height of forty or fifty feet. Had they been driven upon this, and it was perhaps the most likely thing, humanly speak-

ing, that they would be, they must inevitably have been lost. There is just a bare possibility that some of the *natives* might have managed to swim to a part of the island where a landing might have been effected. Their "extremity, however, was God's opportunity;" His eye was upon them, and He wrought for them a most marvellous deliverance. If they had made any other part of the island of Tutuila, within ten miles on either side of the very spot they did make, they would have been in extreme danger. And, as if to make their deliverance the more remarkable, the canoe made the shore a short distance to leeward, and was dashed to pieces on the reef. Happily all lives were saved. Being natives, and used to the sea from their childhood, they will live where a white man would have no chance.

But to return to our friends. As they were driven along by fierce winds they knew not whither—the night was exceedingly dark—all hands were on a sudden startled by the ominous sound of, "Breakers close to!" Every eye was instantly strained, and every ear attent, and the cry arose, "Where are we?" "Is it Aunuu we are upon, or some part of the mainland?" On the answer to these questions their safety depended. Of course the boat's head was immediately turned, and that was scarcely done when they found themselves running upon breakers on the opposite side, and then a thought struck them, or rather a question occurred to them—Could it be that they were in the entrance to Pangopango harbour? And so indeed it proved. To that door of hope and safety they had been guided by a Divine hand, and, in a few minutes, from being, as they supposed, in the extreme of danger, they found themselves safe! Their surprise and gratitude may be imagined; it cannot be described. The boat in which Mr Bullen was, led the way, and those in the other were enabled to keep it in sight; so that both the boats

were safe. The deliverance *was* a marvellous one, and deserves to be had in remembrance to the praise of the great Deliverer.

Seldom have I had a greater surprise than when I was aroused from sleep on the night of their arrival, about eleven o'clock. The time had come for us to expect them, but I never dreamt of their making their appearance at that time of night, and in such weather. My impression is, that during the day the weather had been unsettled at Tutuila, and that it was a stormy night. I listened, of course, with wonder and gratitude to the marvellous tale of their danger and deliverance.

Mr Bullen found an encouraging state of things at Manua. There was the nucleus of a church there before his visit. Five persons had been received at Tutuila many months before, and to these thirty were added, selected from about 300 candidates, during Mr Bullen's stay.

Soon after my return from Upolu, we had a visit from a British man-of-war, the "Hazard," Captain Bell, commander. During the stay of the "Hazard" all the principal chiefs of the island assembled at Pangopango, and resolved to make an application to Her Majesty, Queen Victoria, to be taken under the wing of the British Government. They were induced to take this step chiefly on account of the proceedings of the French at Tahiti. Their application met with attention and a gracious reception from Her Majesty, as will be noticed in its proper place.

An amusing little incident occurred while the "Hazard" was with us, which, perhaps, is worth mentioning. Captain Bell took an odd fancy. He wished to take home in his own person a specimen of Samoan *tatooing*, and in order to accomplish his object he must have the services of a native operator. Tatooing was a regular profession among the Samoans. *O le Tufunga ta tatau*, or the tatoo-marker,

was a personage of no small importance in the days of darkness; but now that the light had come, his profession was no longer in repute, and tatooing was numbered among the works of darkness, and abandoned wherever Christianity had been received. And this is why I came to hear about Captain Bell's tatooing. After trying his utmost without success to induce parties who were acquainted with the art to operate upon him, he applied to me to help him out of his difficulty. It was easy to make the natives understand that what Captain Bell wished them to do for him was a very different thing to tatooing as they had been accustomed to practise it in their heathen state. So their scruples were got over, and the captain accomplished his object; and I took care to guard against the thing being regarded as giving a sanction to heathen tatooing. As practised among the heathen, besides being barbarous and useless in itself, it was always accompanied by a variety of abominable customs. A whole train of evils generally accompany such practices. Hence, on *relative* grounds, it is often of great importance to get practices discontinued, which, in themselves, are comparatively harmless; and ignorance of this fact sometimes leads visitors to go away with the impression that missionaries attach undue importance to trifles, and forbid practices in which they can see no harm, but in which they would see harm were they better informed.

Soon after Mr Bullen's return, we had our annual missionary meetings. They were conducted much as in former years, and need not be particularly described. Two days were occupied this year, instead of one, that we might not be hurried as we had formerly been. In addition to our accustomed meetings we had a gathering of children, with a view to awaken their interest in the missionary cause. Between five and six hundred assembled from the two districts, and with them we had an interesting meeting.

The contributions consisted of between two and three thousand pounds of arrowroot, between two and three hundred gallons of oil, and £10, 4s. in money. The services are noted in my journal as having been "interesting and encouraging in a high degree." There were two sermons as usual, the principal of which was from Isaiah liv. 2, 3, and Carey's two celebrated ideas—"Attempt great things for God, and expect great things from God," were the thoughts chiefly dwelt upon. Perhaps friends at a distance will be ready to smile at our presumption in pitching upon and discoursing upon such lofty themes in our insignificant and obscure corner, and to such audiences as composed our congregations. So it was, however; we gravely entertained such subjects, and sought, by the help of God, to act upon them, and to stir up our people to aim at the same.

In July I had an addition of five young men to my teacher's class from Manua, the first-fruits of that sort from that quarter. Many others followed in subsequent years, and were instructed by Mr Powell on Tutuila, or passed on to Malua.

During the remainder of this year we went on much in our usual way. There was not the uninterrupted progress of former years, still there was much to encourage, and for which to be thankful. My long absence from home had proved somewhat disadvantageous, still we had no cause to complain. Only two had been excluded from the church during the year; seven had been suspended, six sent out as teachers, two had removed to other churches, and thirteen had died; and the number of admissions was forty-five.

At Leone the state of things was very similar to what it was at Pangopango. The frequent changes there, and the illnesses of the missionaries, were trying to that station. Towards the close of the present year Mr Bullen was

again laid aside with a tedious illness, which at one time was so serious as to threaten a fatal termination. He was taken ill early in December, and was able to do very little in the way of work till towards the middle of January. Thus we continued to meet with checks and interruptions, but in the midst of all we were cheered by the assurance that our labour was not in vain in the Lord.

CHAPTER XXIX.

ARRIVAL OF THE FIRST "JOHN WILLIAMS"—RETURN OF MR HEATH—ARRIVAL OF MESSRS POWELL AND SUNDERLAND—VISIT TO UPOLU—MISSIONARY VOYAGE—TEMPORARY APPOINTMENT OF MR AND MRS POWELL TO PANGO-PANGO—INTEREST EXCITED BY THE VOYAGE—NATIVE PIONEERS—LEADING INCIDENTS OF THE VOYAGE—CLOSE OF THE VOYAGE—STATE OF THINGS ON TUTUILA ON OUR RETURN.

THE first noticeable occurrence in the year 1845 was an event of great importance to our South Sea missions—the arrival of the first "John Williams." She reached Tutuila on the 31st of January, having on board our brother Heath, accompanied by two young brethren, Messrs Powell and Sunderland. Having taken on board our Tutuila party, Mr and Mrs Bullen and myself, she proceeded to Upolu, and on the 3d of February she anchored in Apia harbour.

A meeting of the members of the mission was held at Apia on the 12th and 13th of February, at which much important business was transacted, most of which was not of a character calling for particular notice in these records. One or two things may with propriety be specified. It was at this meeting that arrangements were made for the publication of the "Samoan Reporter"—a paper designed especially for circulation among our personal friends. It was to be published twice a year, and Mr Heath, with whom the thing originated, was appointed editor. The design was to supply a medium through

which reports of our work might be given to our personal friends, and others with whom we had relations, and so relieve us from the necessity of keeping up so large a letter correspondence as would otherwise have been required; and also to afford an opportunity of giving to the world any information of importance, scientific or otherwise, which our circumstances might enable us to obtain. The publication was kept up for a number of years, and the object we had in view was in a good degree answered.

After the lamented death of Mr Heath in 1848, the editorial department was chiefly in the hands of Dr Turner. By him the interesting series of ethnological articles, begun by Mr Heath, was continued, and the other matter was furnished principally by other members of the mission. The idea of the publication was suggested, I believe, by a similar thing originated by the late Dr Milne of the Chinese mission.

Another arrangement made at the meeting was that the "John Williams" should proceed with the least possible delay to visit the out-stations of our mission, and to occupy new ground, as far as we might have the means, wherever eligible openings could be found; and Dr Turner and myself were appointed a deputation to carry out the objects of the voyage.

And another arrangement, arising out of that just named, was to us personally a great relief and satisfaction —Mr and Mrs Powell were appointed to reside at Pangopango during our absence on the voyage.

On the 12th of March we sailed from Upolu, on our return voyage to Tutuila, and among the passengers was Mrs Murray, whom I had the happiness to find much improved in health. We reached Pangopango on the following day. Great interest was excited among the people of Tutuila. They were delighted to see the fine

new ship,* and they gave expression to their pleasure and interest by very liberal presents to the ship, and also to the teachers who went forth in her as evangelists to the dark regions of heathenism beyond us. On this occasion sixteen persons, nine men and seven women, went from the church at Pangopango, and four, two men and two women, from the church at Leone, and one man and one woman from Manua.

We took our departure from Tutuila on the 29th of March, and reached Upolu on the following day, and on the 1st of April we sailed from Apia for Matautu, our last place of call in Samoa, and thence we stretched away westward on our missionary voyage. Mrs Turner accompanied her husband, and Mrs Murray also went, so we were quite a family party, and much pleasant and profitable intercourse did we enjoy during our cruise.

We directed our course first to the island of Rotumā, where, it will be remembered, Mr Williams placed teachers a few days before his death. Our errand to the island now was to remove our teachers, pursuant to the arrangement made in London by the Directors of the missions of the Wesleyan body, and the Directors of the London Missionary Society, as Rotumā was within the limits assigned to the Wesleyans.

I do not enter into particulars, nor shall I do more than give a mere outline of our proceedings, and of the facts and incidents of the voyage, as all are fully narrated in Dr Turner's work, "Nineteen Years in Polynesia," and in "Western Polynesia."

In the New Hebrides, to which we proceeded on leaving Rotumā, we found perhaps as much of an encouraging character as we had reason to expect. Our missions on

* She did not come into the harbour on her first arrival, so they had not seen her before.

the different islands of that group, on which operations had been commenced, were still in their infancy, and to find here and there indications of progress was matter for thankfulness, and such indications we thought we did find, though the prospects were far from bright. On Fotuna, the first island of the group at which we called, the teachers had been murdered; the natives, of course, were shy and distrustful, and the door was closed against us. At the island of Aneiteum, however, a gleam of light appeared amid the dense darkness—just enough to keep hope alive.

On Tanna there was more of an encouraging character. A favourable reaction had taken place since the missionaries and teachers were compelled to leave the island in 1843, and the people were now earnestly desirous that missionaries should again take up their abode among them. So the mission was resumed under circumstances of much interest and promise. Operations were also recommenced on the island of Niua. Eramanga was still closed, but on Vātĕ a most encouraging opening was found and embraced.

Darkness still covered the Loyalty Islands. The teachers were just able to hold on; their lives were often in extreme peril, and their privations were many and great, yet they were willing to labour on in hope that success would come in due time. On the Isle of Pines a fearful tragedy had been enacted—the mission party had been all murdered; and such might be their lot any day, yet their faith did not fail them. The circumstances in which we found the mission on New Caledonia were such that we felt constrained to abandon that island.

Nothing calling for particular notice in these records occurred during our return voyage. We got back to Samoa, and anchored in Apia harbour on the 7th of June.

Our voyage had been interesting and very pleasant, and though we had not accomplished all we could have wished, yet we had very much for which to be thankful; and the trials and reverses which we had to report, though of a deeply painful character, were no strange things, but such as have been common from the beginning wherever efforts have been made to subvert the reign of darkness by introducing the gospel of the grace of God.

We were detained on Upolu till the 19th of June. On that day we sailed for Tutuila, which we reached on the 23d. No tidings of our home and people had reached us since we set out on our voyage, which had occupied three months. Hence we drew near Tutuila with some anxiety. We were delightfully relieved, however, on our arrival. We found all well, and the good work going on encouragingly. The "John Williams" made no stay with us, but, after landing us, stood away at once for the Hervey and Tahitian islands. In order to avoid detaining her at this time, it had been arranged that Mr and Mrs Powell should remain with us till her return.

There had been three failures in the church during our absence, but the state of things, on the whole, was such as to call for much gratitude to God. To this no doubt the presence of Mr and Mrs Powell, and the occasional visits of Mr Bullen, had, by the Divine blessing, much contributed, and to them we and our people owed a large debt of gratitude.

Meetings were held in both districts soon after our return, at which accounts were given of our voyage. These were listened to with intense interest, and appeared to diffuse a healthy influence among the people. And so ended the first missionary voyage of the "John Williams."

The "John Williams" has long ceased to be; and some

of the loved ones, whose presence contributed so much to the interest of the first and subsequent voyages, have also passed away—"gone before"—but the effects of her voyages, and of their character and labours, live, and will continue to live, till the great work be done,—

> "And the kingdoms of this world
> Are the kingdoms of His Son."

CHAPTER XXX.

VISIT OF H.M.S. "DAPHNE"—ARRIVAL OF MR CONSUL PRITCHARD—A MESSAGE FROM HER MAJESTY QUEEN VICTORIA TO THE CHIEFS OF TUTUILA—DEPARTURE OF MR AND MRS POWELL—JUBILEE OF THE LONDON MISSIONARY SOCIETY—ENCOURAGING STATE OF THE WORK—DEPARTURE OF THE "JOHN WILLIAMS" FOR ENGLAND—PERSONAL TRIAL CONNECTED THEREWITH—ARRIVAL OF THE REV. JOHN GEDDIE AND PARTY FROM NOVA SCOTIA—REMARKS ON THE ORIGIN AND BEARING OF THEIR MISSION.

In the month of July 1845 we had a visit from a British man-of-war, no very unusual occurrence, but connected with the visit of H.M.S. "Daphne" at the time referred to, there were circumstances which invested it with peculiar interest to the Samoan group, and to the island of Tutuila more especially. She had on board Mr Pritchard, just arrived from England as Consul for the group; and she brought a message from Queen Victoria to the chiefs of Tutuila, in answer to the application from them forwarded by the "Hazard" in March 1844. The purport of the message was, that the Queen declined to take the island formally under her protection; but that she would befriend the people, and not allow any other power to interfere with the independence of the native Government, or to have a greater interest in the island than herself. The message gave great satisfaction to the chiefs and people; it met their request in a way which satisfied them; and they were not a little surprised and pleased that they should be treated with so much consideration by so

august a personage as Queen Victoria. Happily no occasion has yet arisen rendering protection from, or defence against, a foreign enemy necessary, and we hope none ever will; but the kind and prompt response of the Queen of Great Britain to their application was a great encouragement to a people who felt themselves at the mercy of any great power that might be disposed to treat them as others in circumstances similar to their own had been treated, and with the tale of whose calamities and sufferings they were well acquainted. The "Daphne" arrived on the 13th of July, and sailed for Upolu on the 23d.

Captain Onslow, commander of the "Daphne," kindly offered Mr and Mrs Powell a passage to Upolu, and as they were naturally anxious to get to the station to which they had been appointed on the island of Savaii, they gladly accepted Captain Onslow's offer; so we were deprived of their society and help much sooner than we had expected. We felt their leaving much, especially as it was so unexpected, though we could not but approve of their wish to get to their own station as quickly as possible. The people, also, who had become much attached to them during their lengthened sojourn among them, felt their leaving, and they took their departure from Tutuila followed by the grateful affections and best wishes of all. Mr Powell had not, of course, been able to do much direct missionary work, as his acquaintance with the language was necessarily very limited; but his knowledge of medicine had been turned to good account. He had been instrumental in affording relief to large numbers throughout the island who had been suffering from various maladies, and on that and other grounds his departure was regretted.

At the meeting of the mission held on the arrival of the "John Williams" from England, it had been arranged that services should be held this year at all our stations, to commemorate the fiftieth anniversary of the London

Missionary Society, and that a special effort should be made in aid of its funds; and JUBILEE services were held accordingly throughout the group. The services at Leone took place in the last week of August; those at Pangopango in the first week of September. The amount raised at Pangopango in aid of the funds of the Society was large considering the circumstances of the people. We had in cash £21, 19s. 1d.; oil, 265 gallons, and a small quantity of arrowroot. Of the cash, £3, 5s. 4d., and of the oil, 36 gallons, were from the children, contributed by them in imitation of the noble example set them by the children of England in the purchase and outfit of the "John Williams."

Mr Bullen was with us at Pangopango, and took part in the services. We had a regular service in the morning, conducted by Mr Bullen, and in the afternoon a public meeting was held, at which some very interesting speeches were made. It appeared that there had been some talk about so many of our people going as evangelists to heathen lands, to the effect that those who gave up their relatives for that object were acting foolishly, and (with the exaggeration in which fault-finders of the class referred to usually indulge) predicting that soon only old people and women and children would be left in the land. With reference to the doleful predictions of these grumblers, and the charge of acting foolishly, which they were bringing against their neighbours and countrymen, interesting remarks were made by several of the speakers.

One of the leading men of the village of Pangopango, who was for many years a pillar in our church, and who remained steadfast unto death, spoke to the following effect:—"If to give up our children and young people to the cause of Christ be to act foolishly, let us continue to act foolishly; let our land be left desolate, and our children fall in the work of God; and let only the women,

and the weak, and the children be left. Don't let us grudge our children to the cause of Christ," with much more in the same strain; and, in this and other speeches, touching allusions were made to 2 Cor. viii 9, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The occasion, on the whole, was interesting and solemn. The past was crowded with recollections in a high degree suggestive and encouraging, as the future also was full of promise; but still feelings of solemnity, mingled with a touch of sadness, seemed to predominate. The thought that those who were taking part in the service, and the great bulk of those who united in it, would never see another jubilee of the Society—would be all in the eternal world before such another service would be held, was fitted deeply to solemnise our minds, and lead to reflections and forecastings of a sombre hue. And already, though many years are still to run before the friends of the Society shall be called to celebrate its centenary, the thoughts that passed through our minds on the present occasion have become facts. Of the two missionaries who took part in the service, one has long been taking part in the celebration of a higher jubilee, and I doubt whether one of the native speakers remains. Such is the evanescent nature of all on earth; all that is external, and of the nature of means and instruments, passes away like the baseless fabric of a vision. But there is another side to the picture. The changes in the future are far from being all of the sombre and melancholy cast. On the contrary, there is joy—solid joy—arising from no vain dreams or baseless fancies, in contemplating the changes that the future will assuredly bring. The precise character of the changes before us we do not of course know, but, one thing we do know, viz., that if the great end at which missions aim be not fully realised

twenty years hence, it will be vastly nearer being so then than it is now. Taking as the basis of our calculations the progress that has been made during the past half century, and allowing for ever-increasing facilities, and ever-multiplying and extending agencies and influences, it would be an intensely interesting problem to work out, What will be the state and prospects of our world as regards its evangelisation in 1895? Surely millennial ages will then be near, if they have not actually begun to run their course.

During the remainder of 1845 we went forward in our usual way, nothing particularly noteworthy occurring, and so it was also during the early months of 1846; but about the middle of that year we were again favoured with indications of revival and progress. A change was perceptible from about the middle of May—from the time our missionary meetings were held. There was nothing particularly remarkable about these. The services were of average interest, and the contributions were liberal; but it was not till the first Sabbath of June that unusual indications of spiritual quickening appeared. On that day I preached from Psalm lxviii. 9, and we observed the ordinance of the Lord's Supper, and many of the people were very much moved. The afternoon service also was very solemn, and for a length of time we continued to have growing evidence that the work of God was being deepened and extended. The church and the teachers were stirred up and revived. Inquirers and candidates who had grown slack were aroused afresh, and some who had hitherto been "stout-hearted and far from righteousness" were subdued and brought to repentance. Forty-one were admitted to the church during the course of the year, and the state of things altogether was improved. It would be speaking too strongly to say that God sent us "a plenteous rain," but it is not too much to say that He

sent us refreshing showers by which He confirmed His heritage when it was weary.

I wish to avoid as much as possible, or at least to touch very lightly, matters that are strictly personal, and to confine myself to things that bear directly upon our work, or are of a character to suggest profitable remark. Still I suppose I may without impropriety notice and remark upon a trial of a personal character which came upon us towards the close of this year, viz., parting with a child for an indefinite number of years. This trial, common though it be in the mission field, is a dreadful one. There is but one thing with regard to children, judging from our own experience, to be compared with it—only their being taken away by death; and, in our case, the trial was intensified by the fact that at the time referred to we had but one child.

The "John Williams" arrived unexpectedly at the close of October. She was returning from a cruise among the islands to the west of Samoa, and was on her way to Upolu, whence she was to start, in a short time, for England. Her arrival on the present occasion was, of course, regarded by us with anything but joyous feelings; and when the boat left the beach (the vessel did not come into the harbour), bearing away from us our only child, the feelings experienced on returning from the parting scene to our desolate home, were pretty much akin to those which bereaved parents feel when returning from committing the remains of a loved one to the grave. Between the two trials there is, of course, this difference—in the one case hope is extinct as regards the present life; in the other the child is alive, and may continue to live, and parent and child may meet again after long years have passed away; but, oh, the anxieties, the struggles, the yearnings of the intervening years!—these no pen can describe, no tongue fully express. Surely all in Christian lands whom

missionaries represent—especially Christian *parents*—should deeply sympathise with them in this trial of trials, and do their utmost to supply all the alleviations of which the case admits; and this, indeed, they are doing to a praiseworthy extent; but let them beware of growing slack in this labour of love. Rather let them abound more and more in a service, than which one would think few would be more acceptable to Him who has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The "John Williams" arrived off the island on the 29th of October, but was unable to come to anchor on account of the weather. On that day our kind friend and fellow-labourer, Mr Nisbet, who, with the Rev. W. Gill, then of Rarotonga, had been visiting our out-stations, came in in a boat. The vessel was driven out to sea, and to leeward of the harbour; hence the dreaded moment of separation was deferred till the 2d of November. On that day the vessel got sufficiently near for a boat to come in for the passengers, and these being conveyed on board, she stood on her way towards Upolu.

Nothing else calling for particular notice occurred during the remaining months of this year; nor was there anything out of the usual course during the greater part of 1847. But towards the close of that year, an event occurred having bearings of vast importance upon our South Sea missions, and possessing features of very peculiar interest.

Hitherto the Presbyterian section of the Christian Church had been unrepresented in the South Sea Islands, nor had any British Colony in any part of the world undertaken a mission to the heathen; but this state of things was no longer to continue, and the way in which the new epoch in the history of modern missions was introduced is worthy of special note. Who would have thought that

one of the smallest and least known of the British Colonies, and one of the most remote from the sphere of action, would have been honoured to lead the way—and that mainly through the instrumentality of a single individual; and that the small beginning would in so short a time have led to results so great as those which have already been realised? Of course, it is all in keeping with the usual mode of the Divine procedure, but how different is that from the manner of men!

But to proceed: On Monday, October 18th, 1847, towards evening, Mrs Murray and myself went for a little walk down towards the sea. We had gone but a short way, when we were startled by an announcement that *four* boats were in sight. A thing so unusual led to all manner of conjectures as to what was coming upon us. Whence could four boats have come, and what could be their errand? All our conjectures, of course, were wide of the mark. And when the boats reached the beach, towards which we were making our way, and the natives called out that "there were missionaries in the boats," we were at our wits' end, and our wonder was at its height. We had no reason to expect missionaries, and coming in open boats too! The thing seemed incredible—yet so it was. The Rev. John Geddie and Mrs Geddie, and Mr and Mrs Archibald, were in the boats. They had come forth from their distant home, NOVA SCOTIA, sent by the United Presbyterian Church in that colony, to seek a field on which to commence a mission on some island of Polynesia, as the providence of God might direct. Their instructions were to come to Samoa, and confer with the missionaries there, and seek their advice and co-operation in carrying out the object of their mission. The idea of a foreign mission had originated solely with Mr Geddie, and like most undertakings of the kind—especially when they originate with comparatively young men—it was strongly opposed by the

elder men of the church. Some of these were not much more complimentary to Mr Geddie than was Dr Ryland to Carey, when he ventured to unfold to his seniors his project for a foreign mission. The same hand that was upon Carey, however, was upon John Geddie; and he and his heroic wife were enabled to overcome all the obstacles that lay in their way; and now it was our high privilege to welcome them to the mission field, and bid them God-speed in their great and noble enterprise. Mr Geddie had been a settled minister on Prince Edward's Island for eight years before he decided to give himself to foreign missionary work. Still he was comparatively a young man when he came forth to the mission field. He had been ordained to the work of the ministry at home when only about twenty-two years of age.

The idea of seeking a field in the South Seas was not a thing of haphazard. It was suggested by a fact which deserves a permanent record in the annals of missions. The United Presbyterian Church of Scotland, in response to an application made by John Williams, when he was in England about 1836, gave a sum of money, I think £300, to the London Missionary Society to assist in the opening up of New Caledonia as a sphere for missionary labour, the understanding being that missionaries should be furnished by that Church to occupy the island, as soon as the way had been prepared by native pioneers.

All this was known to the United Presbyterians in Nova Scotia, and they were led in consequence to turn their attention to the South Seas as a place in which they had some interest.

It is a remarkable illustration of the common saying, that "Coming events cast their shadows before them," that the mission party were ultimately led, in the providence of God, to the very island towards which Mr Geddie had felt especially drawn before they left Nova Scotia. He

had read the account of the introduction of Christian teachers to the island of Aneiteum in 1841, and a desire had taken possession of his mind that that might be his sphere of labour, if such should prove to be the will of God.

Mr Archibald, a young man, had come out in a subordinate capacity. He was to act as schoolmaster and missionary-assistant. His connection with the mission lasted only a few months after the field of labour was reached. He retired to Australia, and for a number of years Mr and Mrs Geddie were the only foreign labourers in Western Polynesia.

The party had come by way of the United States and the Sandwich Islands. From the latter place they had come in a whale-ship, having made an arrangement with the captain that he should land them on some island of the Samoan group. Tutuila was first made, and the captain, without having any communication with us, had sent them, with everything belonging to them, on shore in his boats. As it happened, it was all right. They were not moving at random, but were being led by the right way towards the attainment of their great object.

The best arrangements of which the circumstances admitted were at once made for the accommodation of our guests; we were soon at home with each other, and the foundation was laid of a friendship between ourselves and Mr and Mrs Geddie, which subsisted unbroken till one of the parties finished his course and rested from his labours. Many were the hallowed and delightful hours spent in the society of our dear friends, both on Tutuila and elsewhere; but I will not anticipate.

The glad tidings were of course conveyed without delay to our fellow-labourers at Leone, and our brother, Mr Bullen, was soon with us, sharing in our pleasure and gratitude on account of the auspicious arrival, and rejoicing

in the unexpected opening of a new door of hope for the dark regions of Western Polynesia. No white missionary had as yet obtained a permanent footing in that great division of the "island world."

Anxious consultation took place as to the steps that should be taken towards carrying out the views of our friends; and it was arranged that, as soon as practicable, Messrs Geddie and Bullen should proceed to Upolu, to be present at a meeting of the mission which was about to be held, and confer with the brethren as to future plans and proceedings.

CHAPTER XXXI.

MEETING OF THE MISSION—DETERMINATION TO ATTEMPT THE FORMATION OF A MISSION ON THE NEW HEBRIDES—APPOINTMENT OF MR BULLEN TO THE PROJECTED MISSION—VISIT OF BISHOP SELWYN—REMARKS—PREPARATIONS FOR THE NEW MISSION—ILLNESS AND DEATH OF MR BULLEN.

According to the arrangement mentioned at the close of the last chapter, Messrs Bullen and Geddie proceeded to Upolu to attend the meeting of the mission. It was held early in November; the business on which the brethren went was fully considered, and the result was, a determination to attempt the formation of a mission on Vātĕ, or some other island of the New Hebrides, as the providence of God might direct; and Mr Bullen was appointed, in conjunction with Messrs Geddie and Archibald, to the important undertaking.

Soon after the return of the brethren from Upolu, we were surprised by the arrival of a most unexpected visitor. On the 18th of January 1848, H.M.S. "Dido" called, having on board Bishop Selwyn from New Zealand. The Bishop spent the greater part of two days with us, and we had much very pleasant intercourse. He manifested anything but an exclusive or intolerant spirit. Our regular week-day service was held while he was with us, and he not only attended the service, but took part in it, by giving an address to the natives. His address was given in English, and by me interpreted

to the natives. He appeared full of missionary zeal, and a *very* warm friend to the native races. His conduct and bearing towards all the members of our mission were exceedingly kind and Christian; and in all our subsequent intercourse, though some serious difficulties arose in arranging our fields of labour, he uniformly acted as a Christian and a gentleman. With reference to an island on which we had long had teachers at work, to which he took a great fancy, he remarked to me, "I should very much like to have ———, but I will not take possession of another man's field without his consent; the apostle Paul tells me not to do so, and I will not." How much trouble and vexation and mischief might have been avoided, and what a saving might have been effected in missionary resources, if all missionaries and missionary directors had acted an equally honourable and Christian part with Bishop Selwyn! If the authority of the apostle Paul were allowed to rule as it was in the Bishop's case, all unseemly strife and contention would be at an end.

And during the many years that the Bishop went about on his missionary voyages, our missionaries and teachers in the Loyalty Islands and the New Hebrides were indebted to him for many acts of kindness. In the early days of the New Hebrides mission, especially when Mr and Mrs Geddie were toiling and suffering alone in Western Polynesia, the visits of the kind, genial Bishop were most seasonable and welcome; and when Mr and Mrs Inglis determined to leave New Zealand, where they had laboured for some years, and join the Aneiteum mission, the Bishop brought them and their property in his own vessel to their new station, and I need hardly add, without expense to them and the Society to which they belong. On the whole, the Bishop deserves to be, and is, gratefully and affectionately remembered through-

out our missions, and so he will continue to be as long as any of those to whom he was known remain. That he may be long spared, and be very happy and useful in his present important sphere, is, I doubt not, the hearty wish and prayer of all his old friends throughout Polynesia.*

Soon after the return of the brethren Messrs Geddie and Bullen from Upolu, they set to work to make preparations for their mission. As they expected to be associated in their future labours, they remained together at Leone. The principal thing required was the frame of a house, and that involved a great deal of heavy work, as every bit of wood had to be cut from the bush. The felling of the timber and dragging it down to the village was done by the natives, and some other of the heavier parts of the work was also done by them; but a large share fell to the lot of the brethren themselves, and there was not a great deal of time in which to get through that and other necessary things. Mr and Mrs Archibald remained with us at Pangopango, and Mr A. employed himself in similar work to that which occupied Messrs Bullen and Geddie.

Time wore on, and the arrival of the "John Williams," by which the party expected to proceed to their destined sphere of labour, might not be distant; Mrs Murray went on to Leone to pay a farewell visit to her dear sister from

* Since the above was written, I have observed with deep regret that Bishop Selwyn has adopted a policy, in managing the affairs of his diocese, which will disappoint and grieve all his old friends in the mission field, viz., that of sanctioning, and of course abetting to some extent, the Romanising party in the Church of England. It seems very sad that so amiable and zealous a man should countenance and abet practices which are fast working the ruin of the Church which he so much venerates and loves, and of whose interests he is bound to be, and no doubt means to be, a faithful guardian and conservator to the utmost of his power and influence. Alas! alas! what strange and mournful transformations, positions and circumstances bring about!

whom she expected soon to be separated, and we were all anticipating, without any misgivings, the speedy carrying out of our plans.

Alas! how wide of the mark were we in our calculations and expectations! While no warning cloud dimmed our horizon, we were on the eve of a change of which none of us had dreamt, which disarranged our plans, and brought a dark and portentous cloud over the great undertaking which we had been regarding with such joyous and hopeful anticipations.

A united meeting of the churches of both districts was to be held at Tāfuna, a central village, on Wednesday the 10th of March, at which Mr Bullen was to preach, and which was to be of a *valedictory* character, as it was uncertain how soon the "John Williams" would arrive. On Monday, I received a note from Mr Geddie stating that Mr Bullen was not well, and that he would not be able to preach as had been arranged, though he hoped to be present at the service. On the day appointed, I went with the people of our district to the place of meeting, where I was met by our brother Geddie alone. Mr Bullen's illness had greatly increased, and the symptoms were those of acute rheumatism, brought on by fatigue and exposure. He had been weakened by the hard work in which he and Mr Geddie had been engaged—work to which his strength was not equal, and to which he was quite unaccustomed. While thus weakened, he had gone in company with Mr Geddie to pay a farewell visit to Aoloau, a village on the opposite side of the island. They had a long and very fatiguing walk. It is a most laborious walk even for a person hale and strong. The road is very steep on both sides, and when the mountain ridge is reached in the centre of the island, the traveller is bathed in perspiration, and perhaps drenched with rain as well. Such, I think, was the case with our friends on the fatal day

of their journey, and a fresh breeze generally blows from the one side or the other, and the temptation of course is very strong to sit down to rest and enjoy the cool breeze; and to this temptation our friends yielded, and the consequence was that Mr Bullen received a chill, which, together with what followed, cost him his life.

Meetings were held with the people of Aoloau the same evening, and, on the following morning, he and his friend returned to Leone, again walking across the island. The distance is not very great, perhaps not more than from six to eight miles; but it is an exceedingly trying walk. Mr Bullen was taken ill immediately on his return home, or rather I suppose he was ill when he reached home, and his illness rapidly increased, and assumed a serious aspect. Mr Geddie, who was tough and wiry, and probably had been more accustomed to fatigue and hard work, escaped with but little inconvenience.

After the services at Tāfuna, I went on to Leone with Mr Geddie, and found our brother as above described—very ill. He was suffering great pain, but we did not apprehend danger. On the following morning he appeared somewhat better, and as I was much needed at home, I returned on that day to Pangopango. I should have returned again to Leone on Monday morning, as unfavourable tidings had reached us in the meanwhile; but Mrs Murray was taken ill on Sabbath evening, and was not in a fit state to be left. I started, however, early on Tuesday, and had the satisfaction to find our friend apparently a little better than he had been. The pain was less severe, and altogether appearances were hopeful. And so they continued till Thursday morning; then he appeared decidedly worse, and in the afternoon of that day his mind began to wander, and throughout the night he was very ill. He was in a high fever, and the disease seemed to be rapidly gaining ground in spite of all our

efforts to check its progress; and on Friday morning our worst fears were confirmed. There was no mistaking the symptoms; our friend was evidently dying. Oh, what a shock did I experience when, drawing aside the curtains on that sad morning, the conviction forced itself upon me that our brother was dying! and what a sad, gloomy day followed! The mournful truth could not be concealed from her on whom the stroke would most heavily fall; and how intensely painful a duty was it to apprise her of what was now at hand!

He was speechless during the remaining hours of his life, but retained a degree of consciousness. He could only gaze wistfully on the dear ones he was about to leave, and speak to their hearts by looks of yearning affection, the general import of which it was not difficult to understand; but his inability to speak was very affecting to the mourners who watched around his bed. As passages of Scripture and hymns were repeated, and words of consolation dropped, he signified from time to time that he understood what was being said, and that his mind was in peace. He continued gradually sinking till about three P.M., when he ceased to breathe, and his spirit passed peacefully away to the land of rest:

> "So fades a summer cloud away,
> So sinks the gale when storms are o'er,
> So gently shuts the eye of day,
> So dies a wave along the shore."

So indeed it was, a calm and peaceful departure. The gale had spent itself, the storm was over, and to him who was gone it was no doubt gain. But, oh! what a blow had fallen upon those he had left—the widow and her three little ones, who were too young to understand their loss! The stroke came upon us so suddenly and so unexpectedly, and, as it appeared to us, so unseasonably, that

we all felt it very deeply. Its aspect towards the new mission appeared especially mysterious; and to us all it looked dark—very dark, on the human side, and we could only find relief by turning to that side which, to the eye of faith, is ever bright.

On the following day, Saturday, the remains of our dear brother were committed to the grave. The grave was dug near the spot where his infant son had been buried about twelve months before; and, while the digging was in progress, the little coffin was found; so father and son were laid together in the same grave. Before leaving the house of mourning, the soul-cheering words in 2 Corinthians, about the resurrection and the life, which have been balm to so many bleeding hearts as the remains of their dear ones have been laid in the tomb, were read; prayer was offered, and an address given from Rev. xiv. 13, and then all that was mortal of our departed brother was laid in the grave—in the little burial-ground to which we have already had occasion more than once to introduce the reader. There he sleeps, side by side with the beloved Lundie, and other dear ones who have since found a resting-place within the same enclosure:—

> "We laid them down to sleep,
> But not in hope forlorn;
> We laid them but to ripen there
> Till the last glorious morn."

On the following day, Sabbath, I sought to improve the solemn event by addressing the natives in the morning from Heb. xiii. 7, and in the afternoon from Heb. xii. 5.

It was a great relief and comfort to us all, under the very trying and painful circumstances in which we were placed, that our kind friends Mr and Mrs Geddie were with us. But for their presence at Leone, it would hardly

have been possible for me to have left so soon as I did; such was the state of things at my own home that my presence there was urgently needed.

Mr Bullen's term of service, as the reader has seen, was short. It was not quite seven years. He spent about two years on Upolu, and the remainder on Tutuila. He was very warmly attached to missionary work. In early life, when he was yet in his "first love," an earnest desire to be engaged in that work took possession of his mind, and he gave himself to preparation for it with a remarkable degree of warmth and singleness of purpose. The depth and sincerity of his attachment to missionary work were severely tested. Discouragements were thrown in his way before which a less ardent attachment and a feebler purpose would have given way. Not so, however, was it with our brother. When one door was closed, and hopes that had been highly raised dashed to the ground, he sought to gain his object in another way; and, after years spent in preparatory studies, he renewed his offer of service for the foreign field; and he came forth to his long-desired work, and threw himself into it with a zeal and an ardour in keeping with his early preference. It was probably his desire for a wider sphere than he had at Leone, and a wish to break up new ground among the dark regions to the west of Samoa, that led him to offer himself for service there. But that was a work to which his physical strength did not seem equal; hence his health gave way on the threshold, and his life and labours were brought to what seemed to us an untimely close. He could only have been about thirty-two years of age. His death took place on the 24th of March 1848. And so his brief course closed; he rested from his labours, and his works followed him; and another of those mysterious dispensations which had so often occurred in our mission supplied lessons of warning and

caution to those of us who were left, teaching us to improve the present, and not to build upon the uncertain future. Very affectingly and forcibly were we taught to cease from man, and to look with greater singleness of heart and simplicity of purpose to Him who is "the same yesterday, to-day, and forever."

CHAPTER XXXII.

MISSIONARY SERVICES—RETURN OF THE "JOHN WILLIAMS" FROM ENGLAND—ARRIVAL OF MESSRS ELLA AND SCHMIDT—MEETING OF THE MISSION—ARRANGEMENTS TO MEET THE ALTERED CIRCUMSTANCES WITH REFERENCE TO THE NEW MISSION—COMMENCEMENT OF THE MISSION ON ANEITEUM OF THE NEW HEBRIDES—RETURN TO TUTUILA—VISIT TO LEONE—ENCOURAGING STATE OF THINGS IN BOTH DISTRICTS ON TUTUILA—REMOVAL TO LEONE.

THE "John Williams" did not arrive till the 27th of May. In the meanwhile we had our annual missionary services, which were interesting, and the contributions liberal, notwithstanding the depressing circumstances under which they were held. The "John Williams" had on board our esteemed friends and fellow-labourers Mr and Mrs Miles, who had been to England on a visit, and were returning to their work in Samoa, and reinforcements to our mission, consisting of Mr Ella and Mr and Mrs Schmidt. The vessel made no stay at Tutuila, only waiting to take on board our party, consisting of Mrs Bullen and family, Mr and Mrs Geddie and ourselves, and proceeding at once to Upolu.

On Thursday and Friday of the following week, the 1st and 2d of June, the members of the mission met and made the needful arrangements for the new missions. Mr and Mrs Powell were appointed to fill the vacancy caused by Mr Bullen's death. Mr Nisbet was also appointed to go with the brethren, and with Dr Turner, who was the deputation, to visit the out-stations, to assist in the selection

of a field of labour, and remain for a time, or return with Dr Turner, as might be deemed advisable. Such were the arrangements which led to the commencement of the Presbyterian mission in the New Hebrides.

Mr Schmidt was appointed to the station which Mr Powell had occupied on Savaii, and Mr Ella took charge of the printing-press, according to his appointment from England. The state of things on the Leeward Islands of the Samoan group was very critical at this time. A war involving all these islands was on the eve of breaking out when we arrived at Upolu, and before we left actual hostilities had commenced.

We sailed from Apia for Tutuila on the 19th of June, and anchored at Pangopango on the 22d. On the following day the "John Williams" left on her return to Upolu, whence she sailed on the 3d of July on a missionary voyage second in interest and importance to none that had yet proceeded from our group. Hitherto, with the exception of the unsuccessful effort to occupy Tanna by foreign missionaries in 1842, we had sent forth native agents only, and only pioneer work had been done. Now we were about to attempt, with something like an adequate force, to follow up the labours of our teachers by the establishment of a mission under the conduct of men able to meet all the requirements of the work.

After a careful examination of the different fields from which the choice had to be made, ANEITEUM of the New Hebrides was fixed upon as the most eligible place at which to commence operations; and the event has proved that the choice was made under Divine guidance.

The occurrences just narrated left us once more in our own sphere alone, and solitary enough we felt after the eventful months that had just passed. Months of very unusual stir and bustle they were to us in our little obscure corner of the wide world—very pleasant in some of their

aspects, and very sad in others; and now they, like other times of mingled joy and sorrow that had preceded them, had passed away, and all who had shared with us their pleasures and trials had gone too. Even Mrs Bullen had remained on Upolu. It would have been a high gratification to us could she have continued with us till the time came for her to take her departure for England. Her circumstances, however, were such as to render it desirable that she should be elsewhere. She found a home with her kind friends, Dr and Mrs Turner, with whom she resided, with the exception of a short interval, till she took farewell of Samoa.

With the whole island upon our hands we had enough to occupy fully our time and attention; and in our work, and in Him to whom the work belongs, we found support and consolation. His providence had brought us into the circumstances in which we were placed, and He would not fail us.

Shortly after our return from Upolu I paid a visit to Leone. Alas! how altered the circumstances compared with what they had so recently been! And how greatly had the station been tried! What with the building of chapels, and losing their missionaries, the people had been kept more or less unsettled from the commencement of the mission. And they had a very heavy work in hand at the time of Mr Bullen's appointment to the new mission. A large stone dwelling-house for the missionary was in an advanced state; and now, in as far as present appearances went, they had been labouring in vain. They manifested a very becoming spirit under their trials. My visit on the present occasion was of an encouraging character, and I returned home cheered by what I had seen and heard, and every successive visit confirmed the impression I now received. I gave a considerable amount of time and attention to the station at the present juncture, and was cheered

and rewarded by growing evidence of progress. At Pangopango also the state of things was encouraging.

In the month of August, partly on our own account, and partly on account of the people, we thought it our duty to spend some time at Leone. Mrs Murray's health was still very delicate, and having the whole island under our care, it seemed but reasonable that, circumstances permitting, we should reside part of our time at Leone. Such were our views and such was our plan, when, about the middle of August 1848, we left Pangopango, and took up our abode there. As it turned out, however, another course was marked out for us.

The people of Leone, and the district therewith connected, were much pleased with the movement, and seemed very desirous that our sojourn among them should be turned to the best account. Schools and services were well attended, and all went on encouragingly.

On the 2d of September we were surprised by the arrival of the "John Williams." She had accomplished the objects of her voyage—the out-stations had been visited, and the new mission commenced under circumstances, on the whole, encouraging.

In the meanwhile, a thought had struck us, involving a somewhat serious responsibility. Hence we were glad of an opportunity of naming it to our brethren, Messrs Turner and Nisbet, who were on board the "John Williams," and having their advice in the matter. It had not been deemed necessary for Mr Nisbet to remain at the New Hebrides, and he was now returning to his station in Samoa.

It had occurred to us that, as we were now alone on the island, and Mrs Murray seemed to have her health somewhat better at Leone than Pangopango, we might as well make Leone our home. The subject cost us much anxious thought, and many painful conflicts. To take final leave of a place so endeared to us as was Pangopango as our own

station and home, was a step which it was painful to contemplate. It was some alleviation that we were not going to leave the island, and that the station, for a time at least, would still be under our care. It cost us a severe struggle, however, to make up our minds to take the step. The views of our brethren, very kindly expressed, were to the effect that they did not doubt that the step we were contemplating would be cordially approved by the mission, should we decide to take it. This cleared the way so far, and about a month after, our minds having in the meanwhile been fully made up, the *very* painful duty of intimating our decision to the people had to be undertaken.

On the 28th of September I went to Pangopango to spend a few days, and acquaint the people with our decision. Never before was the journey to Pangopango made with so heavy a heart and so anxious a mind. In all my former journeys I had been going home—going to our first and most endeared home, where we had spent the early years of our missionary life, under circumstances fitted to make a very deep impression on the mind, and take a very fast hold of the heart; now I was going to take a step that would render that home no longer ours. I hoped yet to make many *visits* to Pangopango, but never again should I approach it as my home. Oh, what a break-up did it seem! And it really was so. We have had many homes since, and to some of these we have been much attached, but around none have our affections clung with equal fondness as they did to the first; nor will they to any future earthly home. Blessed be God! there is a home connected with which there are no drawbacks, no regrets—an *abiding* home, which may be loved without fear of excess, and from which the affections will never need to be withdrawn.

The making known our decision to the people was, of course, exceedingly painful—painful to me and painful to the people. The spirit which they manifested was somewhat relieving. They felt much, but they showed a very becoming spirit. The question of health, which had led to the step, made them feel that they could not reasonably offer much objection. They knew how long and how severely Mrs Murray had suffered, and they knew that Leone was a more favourable place for her; hence to have offered much opposition would have seemed unkind. And the fact that we were not going to leave the island was a great alleviation. This, perhaps, prevented them from realising so fully as we did what the step involved. We felt that we no longer stood to them in the same relation we had done, and that a bond was severed that in all probability would never be reunited.

Judging from our experience, I should think that no subsequent sphere of labour can be to a missionary all that the first has been—*i.e.*, of course, if his connection with the people of his first charge has been happy, and his work successful. What spring is to the succeeding seasons of the year, what youth is to the successive stages of human life, that is the early years of missionary life to those which follow. Let missionaries therefore make much of their early years and early attachments, and let them not be forward to desire change unless plainly called thereto in the providence of God. Such a call we conceived we had now, and nothing afterwards occurred to lead us to doubt that we had been led by a right way.

So far the people of Leone were ignorant of our intentions. We had no doubt as to how they would feel, and I wished the people of Pangopango to have the information first, and direct from myself. On my return to what was now our home, I got the leading people of the district

together, and explained all to them. They gave a hearty response to our desires and wishes, and so we and they entered into a new and closer relation than had hitherto subsisted between us, and our interview closed with the expression of earnest desires and prayers that the blessing of God might largely rest on our connection.

CHAPTER XXXIII.

STATE OF THE MISSION AT THE CLOSE OF 1848—OCCURRENCES AT PANGOPANGO—MISSIONARY MEETINGS—LIBERAL CONTRIBUTIONS—PAINFUL DOMESTIC TRIAL—REMARKS THEREON—VOYAGE AMONG THE OUT-STATIONS—STATE AND PROSPECTS OF THE WORK—RETURN OF MR AND MRS POWELL TO SAMOA, AND SETTLEMENT AT PANGOPANGO.

OUR removal to Leone proved to be "the beginning of the end," as regarded our connection with Tutuila. The object we had in view in making the change was in some measure answered, but not a great while passed before we were called to make another move.

In the meanwhile, we went on with our accustomed work, and had much to encourage in both districts. Of course the Leone district had now the greater share of our time and labours, and the people generally seemed earnestly desirous of turning their advantages to account. Our circumstances were such that they probably felt that they had but a slender hold upon us; and both they and ourselves seemed to feel that we were loudly called to work while the opportunity lasted. Services, schools, &c., were well attended, and everything seemed to receive a fresh impulse.

The people set to work, soon after we took up our residence among them, and completed the dwelling-house, the building of which had been interrupted by the appointment of Mr Bullen to the westward mission; and all, in as far as the people were concerned, promised fair

for a lengthened period of uninterrupted prosperity. We had frequent additions to the church, and comparatively few failures. Many of those now admitted had been aroused during the great awakenings in Mr Slatyer's time, and those which followed soon after his departure, and they had been struggling on during all the intervening years, but had not, from some cause or other, been received into the church. At Pangopango, too, the state of things was pleasing, though there were not the decided symptoms of life and progress which were manifested at this time at Leone.

Such were the circumstances under which the year 1848 closed. It had been an eventful year, but as the events that marked its progress have been referred to in their proper place, they need not further detain us.

During the early months of this year, 1849, all went on smoothly and encouragingly at Leone; but the people of Pangopango were startled by two occurrences which were to them of much importance. They lost two Maungas within a few weeks of each other, under circumstances well fitted to arrest attention and lead to reflection.

They had been a highly favoured people for many years. A large measure of spiritual prosperity had been granted them, and no heavy trials had come upon them similar to what had fallen upon the other district, and now it seemed as if the time had come for them to be tried and proved as their neighbours had been.

In the month of May we went on to Pangopango to remain for a short time. We hoped the change would be beneficial to the health of our dear child who was in delicate health.

We had our annual missionary meetings at Leone before leaving to come on to Pangopango, and those of that district were held during our stay there. The services were peculiarly interesting at both places, and the

contributions were about one-fourth larger than they had ever before been.

At Leone the amount of oil collected was about 1500 gallons; and at Pangopango about 1200—quite as much in proportion to the number of people and their resources in cocoa-nuts as that of their neighbours.

The interesting and encouraging meetings and services connected with our missionary gatherings were but just over, when an affliction came upon us, different in character, and greatly more painful, than anything that had hitherto befallen us. A few months after the departure for England of our then only child, God gave us another dear one, as if to comfort us under the trial of separation from the one who was gone. He had been a delicate child from his birth, but he had, as we thought, got over the most critical period, and we fondly hoped that he would be spared to us. He had a very strong hold upon our affections, and was loved and cherished to a degree which was perhaps excessive and perilous to ourselves. Fathers and mothers will understand how his very delicacy and frailty contributed towards strengthening the hold which he had upon the hearts of his parents.

As already intimated, it was on his account that we had now come on to Pangopango to reside for a time, and the change appeared to be answering the end. He improved considerably, and our hopes of his recovery were sanguine. Alas! it was otherwise determined. Early on the morning of Wednesday, May the 24th, he was seized with an illness which, in a few hours, put a period to his mortal existence. For two years and two months the precious gift had been lent to us, and now He who gave, for ends wise and kind, was pleased to recall the gift for reasons no doubt equally wise and kind; but, oh, what a dreadful blow it was, and how deep was the wound it made!

On the day after the sad event we returned to Leone, taking with us the remains of our loved one. In the afternoon of the same day the interment took place. We laid him alongside our dear brother who had so lately left us, and there they and other dear ones sleep—a precious deposit—awaiting the resurrection morn :—

> "Rest, precious dust, lie there an hour ;
> Ere long, like blossom from the sod,
> Thou shalt come forth a glorious flower,
> Fit for the eye of God." *

Our dear Robert Ebenezer was born on the 22d of March 1847, and died on the 24th of May 1849. And so ended his brief day; but he has not ceased to be. "Of such is the kingdom of heaven." "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him." These and similar words were precious balm to our bleeding hearts during those sad days when the wound was still fresh; and so indeed they continued to be, but they were specially precious when the need was greatest. It is a merciful arrangement of our gracious Father that time and occupation have the effect of gradually bringing relief from the poignancy of grief, and inducing a calm, which, though mingled with sadness, is not incompatible with a degree of enjoyment, such as the newly bereaved are apt to feel that they will never again taste on this side heaven. But I must refrain.

During our time of trial we had a large amount of sympathy and kindness from the natives and our faithful friend Gibbons. All they could do to help and alleviate was most kindly done. Teava and his wife were especially helpful to us. The latter had had a great deal to do with

* From Bonar's "Hymns of Faith and Hope," slightly altered.

the child, and she mourned for him as if he had been her own. In her case it was strikingly manifest that,

> "Skins may differ, but affection
> Dwells in white and black the same."

It was a kind and most seasonable arrangement of Providence, that towards the close of June a call reached us requesting us to take a voyage among our out-stations in conjunction with our esteemed brother Mr Hardie. Nothing could have been more suited to our circumstances, and with thankful hearts we set ourselves to prepare for the voyage. The "John Williams" arrived on Saturday the 11th of August. She remained with us over the Sabbath, and on the following day we sailed for Upolu, and anchored at Apia on Tuesday the 14th, and on the 30th we sailed for Matautu, our last place of call in Samoa, and, on the following day, we again sailed, and stood away for the New Hebrides.

We had a fine run, and on Friday the 7th of September we reached the first place to which we were bound—Aneiteum of the New Hebrides.

Aneiteum was now the head-quarters of the New Hebrides mission, and the place of greatest interest in that group. We were delighted to meet our dear friends Mr and Mrs Geddie, and Mr and Mrs Powell; and we were specially thankful to find that a little progress was being made. The missionaries and their families had suffered much from sickness and other causes, and had had great and formidable difficulties to encounter; but they had been sustained and brought safely through all, and a favourable impression had been made upon the natives, and their confidence had to a considerable extent been gained.

For the reason mentioned in connection with other voyages, viz., that full accounts of all our early missionary voyages have long been before the public, I shall not say

much with reference to the present. We had the great satisfaction to find a more encouraging state of things than had been witnessed on any previous voyage. Viewing the missions as a whole, the tide had evidently turned. This was especially the case on the island of Mare. There a change was in progress of a very marked character, and in other fields also there were signs of promise which greatly cheered our hearts.

Mr and Mrs Powell returned with us to Samoa. We reached Apia on the 26th of October, and at a meeting of the mission held during our stay on Upolu it was arranged that they should occupy the station at Pangopango.

On the 23d of November we sailed from Apia, and on the following day we anchored in Pangopango harbour. On the 26th Mr and Mrs Powell left the vessel, and took up their abode in their new home. They were no strangers, of course, to the people, nor the people to them. They received a cordial welcome, and so commenced a connection which extended over a period of more than twenty years.

CHAPTER XXXIV.

STATE OF THE MISSION ON TUTUILA ON OUR RETURN FROM OUR VOYAGE—REMARKS RELATIVE TO THE PANGOPANGO DISTRICT—TOUR ROUND THE DISTRICT—PROGRESS AT LEONE—SPECIAL MEETINGS—A HURRICANE OUT OF SEASON—GREAT DESTRUCTION OF HOUSES AND FRUIT-TREES—LAND-SLIP—THREE PERSONS KILLED—MAY MEETINGS AND CONTRIBUTIONS AT LEONE—SCARCITY OF FOOD—RESOURCES OF THE NATIVES IN TIMES OF SCARCITY—STORY OF THE CHINESE BANANA—THE SAMOAN NEW TESTAMENT—REMOVAL FROM TUTUILA TO MANONO DETERMINED UPON.

We had the happiness to find all quiet on Tutuila on our return from our voyage, and the state of things encouraging on the whole throughout the island. The Pangopango district was in a less satisfactory state than it had been two or three years before, still there was much to encourage. It was now between thirteen and fourteen years since we began our labours, and about ten years had passed since the times of revival commenced. A number of those who had been the fruits of the revival had gone to heathen lands; a still greater number had, as we trust, been gathered into the fold above, and some, no doubt, had left their first love, and fallen into a lukewarm and apathetic state. The time for steady, continuous progress, such as we had been favoured with for so many years, had come to an end, and conflict and trial had begun to be the characteristics of the stage which the mission had now reached. Of course, the station having been without a resident missionary for some time had not been favourable to its advancement; and another thing,

which for a number of years exerted a very unfavourable influence, was the character of the man to whom the name of Maunga was given after the death of the two chiefs mentioned in the last chapter.

These remarks will give the reader an idea of the difficulties with which Mr Powell had to contend on entering upon his new sphere. It had been largely blessed, and comparatively little tried in the past, and now its time of trial had come.

We resumed our labours at Leone, after returning from our voyage, under encouraging circumstances. No failures had taken place in the church during our absence; there had been a great deal of sickness, and many deaths. Twenty-six persons had died, but at the time of our arrival the health of the district was in a satisfactory state, and in every respect there was much to cheer and encourage.

Towards the close of December, Mr Powell and I made a tour of the Pangopango district. We were much pleased with what we found in the different villages. Mr Powell was everywhere warmly welcomed; much grateful satisfaction was manifested on account of his appointment, and many were the wishes expressed that a large measure of blessing might rest upon the connection.

During the early months of this year we were occupied as usual with our accustomed duties. At the church meeting at the close of February we had twenty additions to our membership, and few months passed during the remainder of the time we occupied the station without additions more or less.

Early in April we were surprised by an occurrence such as we had not before seen at that season of the year. Before daybreak on the 5th of that month, a fresh breeze began to blow, and continued to increase till it ended in a heavy gale, which lasted a whole day, and did a great

amount of damage throughout the island. Large numbers of cocoa-nut and bread-fruit trees, and many houses, were destroyed. Our house, being new and substantial, sustained little damage, but Mr and Mrs Powell had to abandon theirs, and seek shelter elsewhere. The most serious thing for us and the people of Leone was that the chapel, on which they had expended so much labour and property only a few years before, was injured to such an extent that it could not again be occupied till it was rebuilt. A great mistake had been made. The walls were of lath and plaster, instead of stone and lime. But for that, the house would in all probability have stood through any storm, and the ultimate saving would have been great. We were much inconvenienced during all the remaining time we occupied the station. The largest houses in the village were at our service, but it required three of these to hold the congregation, so we were obliged to have three separate services every Sabbath, two for adults, and one for children.

Rough weather continued for some days, and led to an occurrence in the Pangopango district which was attended with more serious consequences than the gale. A land-slip from a mountain, near whose base a family dwelt, buried three persons, a young man, a woman, and a child, entirely obliterating all trace of their little hamlet. I visited the fatal spot soon after the occurrence. The detached mass must have been immense, and must have been precipitated down the side of the mountain with tremendous force. Its track was as smooth as a pavement. Great trees, the growth of ages, which had stood in its way, had been torn up by the roots, and, with immense blocks of stone, had been hurled to a surprising distance after reaching the level ground. No wonder that the poor Samoan house and its unfortunate inmates were swallowed up in the awful manner they were.

Our missionary meetings at Leone this year were held towards the end of May. They were of a very interesting and promising character. The contributions were fully as liberal, considering the circumstances, as those of the preceding year. Not only had there been great destruction among the cocoa-nuts, but a considerable quantity of oil had been lost; still no symptoms of discouragement, or of a disposition to murmur, appeared among the people.

Thus were we being cheered and encouraged with reference to the state of the work. Our hopes were being raised, and our desires quickened, and it looked as if we might ere long be favoured with times of special prosperity, such as we had enjoyed in former years; but changes were at hand. Mrs Murray's health, which had been somewhat improved during our recent voyage, had again given way, and we began to feel that we *must* entertain the question of leaving Tutuila, and seeking a change of climate. The question with us was, whether we should go to Australia or England. We sought advice from our brethren. From them, as on former occasions, we received the kindest sympathy. They were ready to sanction any step that we might think it our duty to take, but they strongly recommended that, before deciding to go to Australia or England, we should try the effect of a change to another island of the Samoan group. It became, therefore, a subject of anxious deliberation with us what course we should adopt. We were both exceedingly reluctant to leave the mission field, so that a proposal which held out even a faint hope of our being able to remain was readily entertained, and anxiously considered. The question was not settled till the close of October. Hence we had ample time for consideration.

But to return to what was taking place in the meanwhile at Leone, and to the state and prospects of the mission during these last months of our labours there. The storm

was followed by a great scarcity of food. In Samoa, as elsewhere, calamities seldom come alone. A severe storm makes great havoc among the cocoa-nuts and bread-fruit and bananas in all places exposed to its ravages. The taro plantations, on which article the Samoans depend at least as much as upon the bread-fruit, are not of a character to be much injured by the hurricanes; but, almost invariably, after one of these comes a caterpillar, which eats up the leaves of the taro, and this renders the root almost, if not quite, unfit for food; hence famine follows in the wake of the storm, and famine is apt to affect health, so the calamity becomes threefold.

There is a remarkable provision in the Samoan, and I suppose other groups of islands also, which is of great value to the people in times of scarcity. A yam is found in the bush which grows without cultivation, and which, I think, is never quite exhausted. It is much inferior to the cultivated yam, and is not to be compared with taro, and it has to be dug from a depth of four, five, or more feet, and generally it has to be carried from a considerable distance; still, it can be got, and, with what bananas and cocoa-nuts may have escaped the storm, it enables the people to struggle along till times of plenty return. I have mentioned bananas, but the bananas indigenous to the islands have a poor chance when a hurricane sweeps over them. There is one kind, however, the *Chinese* (*Musa Cavendishii*), which now grows abundantly throughout the South Seas, which is valuable at all times, and especially so when ordinary resources fail, connected with which there is a tale worth preserving. When Mr Williams reached Samoa in the "Camden" in 1838, he brought with him a number of plants, which had been furnished by the Duke of Devonshire, with a view to their being introduced to the islands of Polynesia. Among these was a root of the Chinese banana. It appeared to Mr

Williams to have lost its vitality, and so satisfied was he of this that he threw it away. It caught the eye of Mr Mills, who was the missionary at Apia at the time, and it struck him that it might possibly grow. At all events, there would be nothing lost by giving it a trial. A trial was made, and the result was that it did grow, and from that apparently dead root, every group, and every inhabited island of any considerable extent south of the equator, has been furnished with the Chinese banana, and its value to the natives is beyond all computation. It is low, and embeds itself more deeply in the soil than the native bananas, and so it escapes, and lives through the ravages of storms which destroy these. It grows with or without culture, but it amply repays the attention which it receives. I have seen bunches from plants that have been tended and cared for, so large as to require two men to carry them conveniently. And another of its superior qualities is that it bears in a much shorter time than the island bananas.

Our teachers have taken the plant, whose value is now so well known, wherever they have gone, and by their means, and that of other parties, the said banana is now found throughout the wide Pacific from Tahiti—I daresay I might include the Marquesas—to the islands of Torres Straits and the mainland of New Guinea.

There was a considerable amount of suffering throughout Tutuila at the time of which I now write. It did not, however, appear to exert an unfavourable influence. I was often surprised at Leone to see how the attendance at services, schools, and classes kept up, not only in the case of those who lived in the neighbourhood, but also of the people belonging to places at a distance. During the months of June, July, August, and onward, there were growing indications of prosperity. As our personal prospects became clouded, and our domestic affliction deep-

ened, the prospects of the mission brightened, and so it continued very much during the remaining months of our residence on Tutuila.

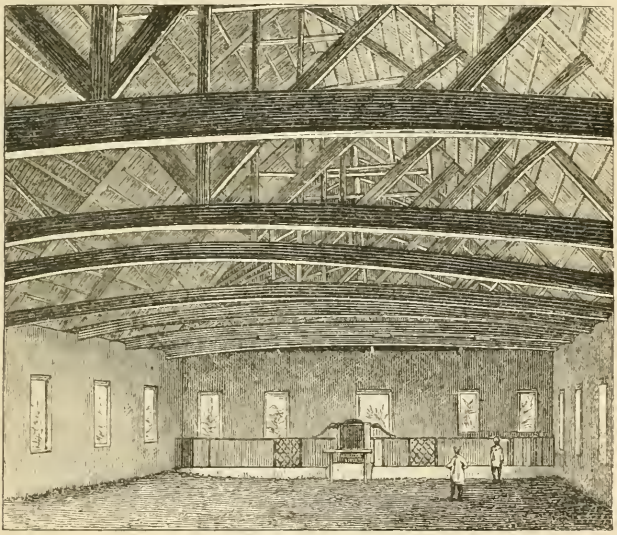
In the month of July an event of great interest and importance occurred. A vessel arrived bringing the first instalment of an edition of the Samoan New Testament, which had been printed for us in England by the British and Foreign Bible Society. Most of the members of the mission had had a share in the translation and revision of the different books. These had been revised and printed separately at the mission press in Samoa, and, after a second revision, they had been sent to England, and an edition of the New Testament complete, of 15,000, had been printed under the superintendence of the Rev. J. B. Stair, who had been connected with our mission for several years, and had recently retired on account of Mrs Stair's health.

The arrival of the whole New Testament, in one neatly bound volume, was quite an event in our mission's history, and awakened a deep interest throughout the group. The volume was sold at 2s. 6d. per copy. It met with a ready sale, and in a few years the entire sum—£1300 odd (thirteen hundred pounds)—at which the edition was invoiced to us was paid, and a balance was left to meet incidental expenses.

Towards the close of October, a definite proposal was made to us to remove to the island of Manono, and take charge of that and the station connected with it. This brought matters to a point, and rendered a speedy decision necessary. We decided in favour of remaining in Samoa. We would give Manono a trial, and should we after that be obliged to seek a change elsewhere, we should have the satisfaction of feeling that we had done all of which the circumstances admitted to remain in the mission field.

So the thing was now settled. We had made up our

minds to bid adieu to Tutuila, which had been our home so long, and which was endeared to us by so many hallowed and tender associations. The trials and sufferings through which we had passed, instead of alienating our affections from the island and the people, seemed rather to endear them the more. And it was our first field—our first love—and notwithstanding the numerous drawbacks, we had enjoyed a large measure of happiness. Our feelings were



THE CHURCH AT LEONE IN 1875.

similar to those we had on leaving Pangopango; we felt that though we might become attached to other places, and love those among whom our lot might be cast in the future, we should never feel exactly towards any place and people as we did towards Tutuila. And so it has proved. There we spent the spring and early summer of our missionary life, and these can be enjoyed but once.

We felt, however, that necessity was laid upon us to strike our tent. The indications that our work on Tutuila was done were plain; the Master was calling us elsewhere, and we were made willing to "arise and depart," following, as we believed, the guidance of His hand.

CHAPTER XXXV.

LAST DAYS ON TUTUILA—VISITS TO PANGOPANGO—LAST SABBATH AT LEONE—DEPARTURE FOR UPOLU—RETURN WITH MR AND MRS SUNDERLAND TO TUTUILA— RECEPTION AT MANONO—DESCRIPTION OF MANONO—ITS PAST HISTORY AND PRESENT POSITION—STATE OF THE MISSION—THE WAR—FIRST PROCEEDINGS AND LABOURS—NOTICE OF MAMOE—SUSPENSION OF THE WAR—VISIT TO AND DESCRIPTION OF APOLIMA—REVISION WORK—RENEWED PREPARATIONS FOR WAR—GLOOMY CLOSE OF 1851.

It only remains to give the reader a few parting glimpses of our connection with the little island that has occupied our attention so long. Considering its limited extent, and comparatively small population, it may be thought that we have had a great deal to say about it, and our doings and experiences upon it. That thought, however, will perhaps be sufficiently met by its being borne in mind, that what had been done and suffered by ourselves and others during the years that have passed under review had in this, as in all similar cases, relations and issues which cannot be measured by the extent of territory on which they transpire, nor the number of those immediately interested and affected—relations and issues inseparably connected with, and related to the evangelisation of the world, and the boundless future here and beyond, with which all our doings and sufferings are indissolubly linked. To allude to a common illustration—How many pebbles had been cast upon the surface of the lake during these fifteen years, and who can calculate the number and extent of the ever-widening circles ?

"The useful, not the great,
The thing that never dies,
The silent toil that is not lost ;—
Set these before thine eyes.
The seed whose leaf and flower,
Though poor in human sight,
Bring forth at last the eternal fruit,
Sow thou, both day and night."

We made up our minds to remove to the Leeward Islands about the close of October, and about the same time Mr and Mrs Powell left Tutuila on a visit to Manua. They did not return till after we had left, so we were alone on Tutuila during the last two months of our residence on the island. These two months were spent in earnest efforts among the teachers and people, with a view to promote their steadfastness and prepare them for the changes that were at hand. Transferring stations from one labourer to another in the early stages of a mission is generally attended with difficulty greater or less, and sometimes with danger. The people are apt to form an extravagant estimate of their first missionary—to regard everything he does and teaches as the standard of perfection, and to judge of his successor according as he conforms or otherwise to what they regard as the perfect model. Hence the difficulty of his position; and hence the importance of endeavouring to get the people to look beneath the surface, and make allowance for differences in minor matters.

I made two visits to Pangopango during these last days on Tutuila, one about the middle of November, the other early in December, going on Friday and returning home on Monday each time. I will not enter into particulars respecting these visits. I was cheered, on the whole, by what I saw and heard, and parted from the people hopeful with reference to their future.

Nothing calling for particular notice occurred at Leone during the remainder of our stay there. At the commencement of the year, an opportunity to get to Upolu offered, which we thought it right to embrace. January the 5th, 1857, was our last Sabbath on Tutuila. I preached in the morning from 1 John v. 11, and in the afternoon from 2 Chron. xx. 20; and on the following morning we sailed for Upolu, and the next morning, Tuesday the 7th, we were landed at Saluafata, where our kind friends Mr and Mrs Drummond were at that time stationed.

During the following week a general meeting of the members of the mission was held, at which it was definitely arranged that Mr and Mrs Sunderland and ourselves should exchange stations. Pursuant to this arrangement a small vessel was chartered, and on Thursday, January the 30th, we, Mr and Mrs Sunderland and myself, sailed for Tutuila. We did not reach our destination till the afternoon of Sabbath. On Monday and Tuesday everything connected with landing and shipping goods was finished, and on Wednesday a farewell service was held with the people, and a farewell conference with the teachers, all of whom assembled from both districts. These engagements over, I was ready to depart. Our official connection with Tutuila was at an end, and new scenes and connections were before us.

We sailed from Tutuila in the evening, and the following day, Thursday, the 6th of February, we reached Apia. Mrs Murray had come from Saluafata, and was waiting my arrival; and on the following morning we sailed for Manono, which we reached on Saturday morning, February the 8th.

Manono had been without a resident missionary since the death of Mr Heath in May 1848. Mr Sunderland, in whose district it was included, had resided on the adjacent coast of Upolu. At the time of our removal to the

island, the long war, in which it was deeply involved, was in progress. Hence we found things in a very rough state. The few people who stood aloof from the war had put up temporary houses on the mission premises, and formed a little settlement in which they lived together, and they had thrown up a rough stone wall around the mission-house, that it might form a sort of fortress in case of a fight taking place in the neighbourhood. The wall in front was close to the doors and windows, darkening and almost blocking up the house, and giving the place about as dismal and repulsive an appearance as can well be imagined. However, before proceeding further, it may be well to give the reader a little information about the island which for the present was to be our home. Manono is a pretty little spot. It is circular in shape, and rises in the centre to an elevation of one hundred and fifty or two hundred feet, and slopes gradually down to the sea. It does not much exceed three miles in circumference. It is covered with bread-fruit and cocoa-nuts, bananas, and trees and plants of smaller dimensions. The bread-fruit so largely predominates as to give it at a distance almost the appearance of a bread-fruit grove. Taro, except to a very limited extent, cannot be raised upon the island, but it is famed for the production of yams, superior to any that are found in other parts of the group. The greatest privation to a family residing on the island is the want of good water. A drink of good water cannot be obtained on Manono. There is an abundant supply of cocoa-nuts, however, and one soon gets reconciled to the substitute which they furnish.

The island lies about four miles to the west of Upolu, and is enclosed in the same reef with that island. About five or six miles distant lies the small island of Apolima, and beyond that, at the distance of from ten to fifteen miles, is Savaii, the largest island of the group. Thus

Manono is placed in the bosom of the Leeward Islands, and this—its central situation—and especially its proximity to Apolima, and interest in that island, may account in some measure for the influential position to which it had attained in the group, and which it had maintained for many generations. When the gospel was introduced to Samoa, there was no place on the Leeward Islands equal to it in political influence and importance. At the time we took up our abode upon it, it had lost much of its ancient *prestige*, though it was still an important place. Had its rulers adapted themselves to the new order of things which Christianity introduced, instead of attempting to carry matters with a high hand, they might have continued to maintain an honourable and influential place; whereas, by adopting a policy similar to what they had pursued in the days of heathenism, they had involved the islands in the war that was now in progress, and, to a great extent, lost their own standing and influence. To them it had happened, as sooner or later it always will happen to those who adopt the course which they adopted, "He that exalteth himself shall be abased."

At the time of which we now write, the number of people properly belonging to the island was about one thousand—but there were settlements on the larger islands which were considered as belonging to it, and almost the whole of the large island of Savaii and it were in close political alliance. And at the time to which we now refer, and for many years after, it could still wield a powerful influence, as has been proved of late years both to its own cost and that of others. After the cessation of the war which was now in progress, and an interval of peace stretching over many years, it again stirred up strife, which led to a general war throughout the Leeward Islands, and now its influence is almost entirely gone.

But to return: We found on our arrival a number of

the leading people at home, and by these we were very cordially welcomed. On the day after our arrival, which was the Sabbath, I went round the island, and preached at the three villages at which the people were accustomed to have their services; and on Monday I had an interview with the leading chiefs with reference to the war, and begged them to use their influence to get it brought to a close. This they intimated their willingness to do, but they expressed their conviction that things had gone too far to admit of a settlement without further fighting; and stated that on the following day they were going to start for the fort as an attack was considered imminent.

The war, of course, had brought everything to a stand as regards missionary work. The church was broken up; the bulk of the people, old and young, were continually on the move going to and from the seat of the war; some were in exile, and those that remained were in an excited and unsettled state, as an attack might be made upon the island any day or hour, and those belonging to it be treated as in former times they had been accustomed to treat others.

A few church members remained on the island who had stood aloof from the war; and they, with the teachers, three in number, kept close to us, and formed a little select community. The most remarkable man among these was *Mamoe*, who will be remembered, it may be, by some of our readers as having been in England many years ago, and having excited considerable interest in many parts. He and his wife accompanied Mr and Mrs Mills when they visited England in 1846, and returned with them to their native land in 1848. An excellent portrait of Mamoe may be seen in Dr Turner's "Nineteen Years in Polynesia." He was a shrewd, sensible man, and a faithful, attached friend and helper to us. He belonged to one of the most influential families on Manono,

that of which *Matetau*, mentioned in Mr Williams' "Missionary Enterprises," was the head. From an early period of our mission's history till his death he acted as a teacher, and laboured zealously and usefully for the good of his countrymen. He was subject to fits, occasioned, it was supposed, by an injury which he had received in his head in the days of darkness, and this led to his life being brought to a mournful close. He went out to sea alone in a small canoe to fish, and was not again heard of. It was supposed that he had been seized with a fit, and had fallen into the sea and been drowned.

It is sad to think of Mamoe as terminating his life in the manner he did. It really matters little, however, how the Christian dies. The circumstances and manner of his death, of course, affect not in any degree the glory which awaits him in the blessed beyond:

> "Who dies in Christ the Lord, dies well,
> Though on the lonely main;
> As soft the pillow of the deep,
> As tranquil the uncurtained sleep,
> As on the couch where fond ones weep;
> And they shall rise again."*

Though so many of the people of the island were generally absent at the war-camp, we had often large numbers with us for longer or shorter terms. The island was the head-quarters of one of the war parties, and it lies right in the way between Savaii and the seat of the war on Upolu. Hence it was often crowded with warriors passing to and fro, and to such I had frequent opportunities of preaching the gospel. Those who happened to be with us on the Sabbath would generally, with few exceptions, attend at least one service; and some, who had been dragged into the

* Bonar, "Hymns of Faith and Hope," second series, p. 64.

war by circumstances, would embrace every opportunity that offered.

I was accustomed to preach at each of the three villages on the Sabbath, and to give an evening to each during the week; so few could call at the island, and remain for two or three days, without my coming in contact with them.

Soon after our settlement on the island schools were resumed, both on week-days and Sabbaths, for the benefit of those who stood aloof from the war, and any comers and goers who chose to attend.

On the first Sabbath in March, in the midst of rumours of war, we observed the ordinance of the Lord's Supper with the little remnant of Church members who had kept out of the war—*i.e.*, with those of them who remained on the island, for some had gone elsewhere. The exact number of Church members I could not ascertain, as no church book was forthcoming, and the members were scattered hither and thither, and no one was able to furnish correct information. Three candidates for Church membership remained.

At this time skirmishes were of almost daily occurrence between the different war parties, and ones and twos were being killed or wounded, and reports were incessantly reaching us as to the sad things that were taking place, and that were likely to take place, generally much exaggerated, and sometimes entirely false. We knew little at this time of the dilatory manner in which the Samoans were accustomed to carry on their wars; hence we were in daily expectation of hearing that a decisive engagement had taken place. Day after day and week after week passed, however, and reports kept pouring in upon us of dreadful things occurring and impending, yet nothing decisive was done.

Early one morning we were startled by an announcement

that the enemy had actually arrived, and as it was fully expected that when they did make an attack, Manono, as having stirred up the mischief, and having been little accustomed to show mercy to others in bygone days, would not find much mercy now, the intelligence was anything but agreeable. The report abroad was that Manono was to be made a desolation—the disturber of the peace in Samoa was to be rendered powerless for all time to come. I hastened to the spot where the hostile party were said to have landed, and was relieved by finding that the report was incorrect. Intense excitement, however, was occasioned throughout the island. Those belonging to the war party who remained at home—old people and women and children—were cleared off with all possible speed, and taken to places where they would be likely to be safe in case of an attack, and the alarm and excitement were about as great as they could well be. The thing reported was so probable, and it was just what had been expected and dreaded; hence it met at once with full credence from almost every one, and few seemed to pause and inquire into its truth.

Just as we were expecting matters to come to a crisis—when a conflict more serious than anything that had yet occurred seemed inevitable—we were surprised and delighted by a report which seemed credible that there was a fair prospect of the matters in dispute being adjusted without further bloodshed. Both parties appeared tired of the miserable strife, and disposed to listen to proposals of peace. Such proposals were made, and so far entertained, that there was a lull which lasted for some months, and was a great relief from the constant strain that had been upon us from the time of our settling upon the island.

Appearances were so promising at this time, that many of the people seemed to entertain strong hopes that the war was really at an end. To such an extent was this the

case, that numbers returned to their lands, and to the spots where their homes had once been; for of these there were, in many cases, only the charred remains. Places where flourishing and smiling villages once stood were now scenes of desolation and ruin, and but for the remains of human dwellings, and in some cases a deserted chapel that was fast going to ruin, and perhaps the rude monuments that marked the resting-places of the dead—but for such objects as these their sites would not have been distinguishable from the surrounding bush. Such was the havoc which the horrid war had made; and alas! the effects which it had left upon material things were but too correctly emblematic of the moral and spiritual desolation it had wrought. The reader will readily understand how all the better-disposed among the people, in common with ourselves, hailed the symptoms that now appeared, that an era of peace had at length opened upon us.

Connected with the Manono district is Apolima, already mentioned. It is a very remarkable little spot. It is evidently the *crater* of an extinct volcano.* Perpendicular cliffs rise abruptly out of the sea, and completely surround it, except at a single point on the north-west side. Here there is a small break in the crater, which admits the waters of the ocean, and forms a small bay, where a boat can lie safely when once it is inside, but the entrance is exceedingly narrow and difficult—often unapproachable. The basin of the crater is covered with luxuriant vegetation from the centre to the circumference, and, with the houses of the natives nestling in its bosom, it looks a beautiful and inviting spot, "presenting an impressive contrast to the dreariness and desolation without." † The island is only about two miles in circumference. It had a population at the time of which we write of about 250 or 300. From the

* The name is formed from *apo*, hallow, and *lima*, hand.

† See Williams' "Missionary Enterprises," pp. 487, 488.

description we have given, it will be seen with how much ease it can be turned into a fortress, that, with little difficulty, can be defended against any attack that could be made with such implements of war as the Samoans possessed in their heathen state. All that was necessary was to keep the narrow pass well guarded, which was easily done, and to this natural fortress the people of Manono were accustomed to retreat when driven to extremities.

In the month of June I made a visit to this interesting little spot. Mrs Murray went with me, and we spent a few hours very pleasantly among the people. They, at that time, professed to be of the *Tongan* religion, as it was called, *i.e.*, Wesleyanism, and were shy of us because we were, as they said, of the *Tahitian* religion.* We had one Church member on the island, and she belonged to a family of some importance. From her we received a warm welcome, and we were very kindly entertained in her family. Mr Heath visited the island once, but he was not allowed to preach because he was of the Tahitian religion. In my case the people were much less exclusive. They not only allowed me to preach, but to have the service in their chapel. I avoided making any allusion to either the supposed Tahitian religion or the Tongan religion, and addressed the little congregation from the words, "We preach Christ." It was the first time, so far as I know, that the gospel had been preached by a white missionary on Apolima. It is a very awkward place to visit, as an arrangement cannot be made beforehand. An opportunity has to be waited for when wind and weather will allow; and when an entrance is effected, a sudden change of weather

* In the sense in which they meant it, they were as much of the Tahitian religion as we were, as Tahiti was the radiating point from which the light went forth to Tonga equally as to other islands in its neighbourhood.

may shut one in as in a prison for an indefinite time. Mrs Murray was certainly the first white lady that ever set foot on Apolima, and she had reason to congratulate herself that, though she got a little fright by our boat striking upon the reef, and sustaining a slight injury as we passed through the opening, she was not put to any serious inconvenience. Much less fortunate was a party of our friends, among whom were both ladies and children, who visited the island a few years since. Their boat was capsized as they were passing through the narrow opening, and they were in no small danger. Happily, having native aid at hand, all escaped with no other inconvenience than what arose from the fright, and getting thoroughly drenched. Their situation was sufficiently awkward when they got to the shore. They had intended to make merely a passing call, and had not taken the precaution to provide themselves with a change of apparel. Hence the whole party had to borrow from the natives, and rig themselves from head to foot in native costume, and wait till their own garments could be washed and dried. Without shoes and stockings, and clothed with native *tapa*, they must have presented a ludicrous appearance.

We enjoyed our trip to the interesting little spot very much, and returned to our home glad to have had an opportunity of meeting the people and speaking to them of Christ and His salvation.

In July we had a pleasant change of scene and work. We crossed to Sapapalii, where I left Mrs Murray with Mrs Nisbet, while Mr Nisbet and I went on to Matautu, and, in conjunction with Mr Pratt, revised a portion of Scripture for the press. In this work of Bible revision it was my privilege from this time onward frequently to have a hand, and to few parts of my life and labours do I look back with more pleasurable and grateful feelings, than to those spent in conjunction with brethren, esteemed and

beloved, in an employment so profitable to ourselves, and having such important and far-reaching issues.

At the close of November we again crossed to Savaii, and at Sapapalii, the station of Mr Nisbet, about three weeks were spent in revision work, and on the 20th of December we returned to our home, not a very inviting place at this time, for it was now evident that the war was not really at an end. All disguise was thrown off, and both parties were avowedly preparing for another struggle. And so closed the year 1851, amid disappointed hopes and gloomy forebodings. Clouds were gathering thick and fast, portending a storm not likely soon to spend itself.

We could only go on with such work as was practicable under the circumstances, preaching to the people as opportunity offered, doing everything in our power to induce the authorities to bring their miserable strife to an end, and looking to Him who is able to make the wrath of man to praise Him, and to restrain the remainder of wrath.

CHAPTER XXXVI.

RETURN OF THE "JOHN WILLIAMS" FROM ENGLAND—THE REV. W. LAW—A PAINFUL OCCURRENCE CONNECTED WITH THE ARRIVAL OF THE "JOHN WILLIAMS"—VISIT TO OUR OUT-STATIONS IN CONJUNCTION WITH MR SUNDERLAND—CHEERING PROSPECTS—REMARKS—REVISION WORK AND MISSIONARY MEETINGS—A VETERAN MISSIONARY—SLIGHT SYMPTOMS OF PROGRESS IN MY OWN DISTRICT—DECISION TO TAKE A VOYAGE TO SYDNEY.

Our prospects brightened both on Manono and Upolu during the early months of 1852. I spent the first Sabbath of the year at Falelatai, a district on Upolu connected with the Manono station. On Saturday I met the church members and candidates, and on Sabbath had encouraging services, at the close of one of which the ordinance of the Lord's Supper was administered.

While thus occupied in our own district, an event of public interest occurred, which called us for a time to other but not less congenial work. The "John Williams," which had been away for about two years on one of her visits to England, arrived. She reached Upolu on the 22d of March. We had but one addition to the number of our missionaries on the present occasion, the Rev. W. Law. High hopes were entertained that Mr Law would prove a valuable acquisition to our mission, and these hopes were in a fair way of being realised when domestic affliction compelled him, after a short term of service—about two years—to retire from the mission field. He proceeded to

Australia, and after a short interval settled in Tasmania, where he continues to the present day, having, through all the intervening years, reminded us at not distant intervals, by unmistakable tokens, that he has not forgotten his first love. Many valuable expressions of his continued interest in the cause of missions in general, and in the Samoan mission in particular, have from time to time been forwarded to our institution at Malua by his church and congregation in Launceston, stimulated and advised no doubt by their pastor. Long may he be spared to labour usefully and happily in the Master's service!

There was a deeply painful event connected with the arrival of the "John Williams" on the present occasion. She called at Tutuila on her way to Upolu, and took on board Mr and Mrs Sunderland, and Mr and Mrs Powell. They went on board all well, and no doubt, like ourselves, were rejoiced to see the "John Williams" safe from her long voyage, and were anticipating much pleasure from intercourse with fellow-labourers at the Leeward Islands; but alas! a fearful stroke fell upon one of the families, which cast a deep gloom over all on board, and sent a pang of grief through the mission as the sad tidings reached one and another of its members. A dear little boy, about two and a half years of age, was seized with an illness soon after he was taken on board, and died the same day. What the bereaved parents endured during the four days which the voyage lasted, and for many subsequent days, only parents who have themselves been bereaved can understand.

As usual on the return of the "John Williams," the members of the mission were convened for business. The meeting was held at Malua. It commenced on the 31st of March, and lasted for two or three days. One thing only calls for particular mention here, viz., the arrangement for the visitation of our out-stations. To this service

Mr Sunderland and myself were appointed. The arrangement was exceedingly opportune as regarded our esteemed friends Mr and Mrs Sunderland, to whose heavy trial we have referred above. It would have been deeply trying for them to have returned at once to their desolated home; and we were also again much in need of a change. Mrs Murray's health had continued much as it was at Tutuila, but society and frequent change had, by the Divine blessing, enabled us to struggle on. It was, however, a constant struggle. Her state of health for so many years was "the crook in our lot," which He who does not afflict willingly saw it for our good to lay upon us.

We embarked on our voyage on the 27th of April, and it lasted till the 8th of July. We took with us seven teachers, and a number of natives of different islands, who had been over three years under Christian instruction and influence in Samoa. There were four natives of Vatĕ, four Eramangans, and four Niueans. We went our accustomed round, beginning with Aneiteum and ending with Niuē, and a deeply interesting voyage we had, greatly surpassing any previous one. It was now unmistakably evident that we had really entered upon a new era in our evangelistic work, and wonder and gratitude filled our hearts as we went from island to island, and witnessed the triumphs of the gospel; and on our return we had a tale to tell which greatly cheered the hearts of our brethren and our native teachers and churches. While we rehearsed to them the wonders which God had wrought, and told them how the fields were white unto the harvest, and the first-fruits were being gathered in, fervent thanksgivings arose from joyous hearts, and, with an emphasis unknown before, "we thanked God and took courage." It is remarkable that tokens of success began to appear about the same time on the island of Aneiteum in the New Hebrides, and on the Loyalty Islands. The commence-

ment of the missions dates from the same month of the same year, and the trials and vicissitudes through which they had passed had been very similar. They had been very much one in their "night of toil," and now they were one also in the opening upon them of a "morning of joy."

We got back to our own station on Manono on the 22d of July—not, however, to settle down to steady work there, as had been our wont when returning from former voyages. Literally at this stage of our course we had no abiding home. We found the state of things on our return much as it was when we left, both on Manono and at other parts of our district.

We had been at home only four Sabbaths when we were called to proceed to Falealili, where a month was spent in Bible revision, pleasantly varied at short intervals by missionary meetings. Of these, three were held in different parts of Mr Stallworthy's district, at each of which an account of our late voyage was given. Great interest was excited by the cheering tidings we had to communicate, and pleasant and interesting in a high degree were those times spent and enjoyed at Falealili on this occasion. There was one member of Mr Stallworthy's family to whom an unusual interest attached—the Rev. Charles Wilson, Mr Stallworthy's father-in-law. Mr Wilson was the last survivor in the islands of the second party of missionaries who sailed in the "Duff," in 1798. He had been a laborious and devoted missionary on Tahiti for many, many years, and now, compelled by bodily infirmity, he had retired from active service, and was calmly waiting the Master's call to enter into rest. He continued in the family of his son-in-law till his long pilgrimage closed in July 1857, in the eighty-seventh year of his age.

Having finished our engagements at Falealili we returned to Manono, and resumed our work in our own district for a little while. My labours were as usual divided between

the different parts of the district, and there were some encouraging symptoms, especially at Falelatai. Parties who had fallen from the church through the war were seeking re-admission, and there were a few other candidates.

In the month of October we felt constrained again to entertain the question of seeking a change. We had managed to drag along during the time that had passed since we left Tutuila, but now there appeared no alternative. We seemed shut up to leave Samoa for a season, in order to obtain medical aid, and try the effect of a change to a cooler climate. Satisfied as to the path of duty, we determined to proceed, D.V., in the "John Williams" on her next voyage to Sydney.

CHAPTER XXXVII.

DEPARTURE FROM SAMOA—ARRIVAL IN SYDNEY—ACCIDENT TO THE "JOHN WILLIAMS"—UNEXPECTED ARRIVAL IN SYDNEY—ANOTHER MISSIONARY VOYAGE—CONTINUED PROGRESS ON ANEITEUM—MR AND MRS INGLIS—SAD OCCURRENCES ON TANNA—PROGRESS ON ERAMANGA, VATĚ, AND THE LOYALTY ISLANDS—DEATH OF THE TEACHER SETEFANO—BRIEF NOTICE OF HIS LIFE AND CHARACTER—ARRIVAL AT SAMOA—MANONO ABANDONED AS A PRINCIPAL STATION—REVISION WORK—APPOINTMENT TO APIA.

After making up our minds to leave Samoa for a time, we had not long to wait. The "John Williams" arrived at the close of November, and in a fortnight after her arrival, we were on board and on our way to Sydney. We sailed on the 13th of December 1852, and reached our destination on the 4th of January 1853.

During the few months of my residence in Sydney, I found congenial and useful work, and the end of our visit was being answered to a very gratifying extent. Mrs Murray was rapidly improving in health, and we were expecting to remain quietly in Australia till about April or May of the following year, when we hoped her health would be quite re-established. But an unexpected occurrence came in the way, and led to the adoption of a very different course. To the surprise of all concerned, the "John Williams" arrived in Sydney in the month of July. She had had a very narrow escape from being wrecked at the island of Borabora, and had sustained so much damage that it was necessary for her to come on to Sydney with all practicable speed for repairs. And it had been arranged

in Samoa, that after she had been repaired, she should proceed from Sydney direct to visit our out-stations. Mr and Mrs Sunderland came on in the vessel, and I was requested by the mission to join Mr Sunderland, should that be practicable, and, in conjunction with him, make the round of the stations. The step which I was thus called to take was, in some aspects of it, a very painful one, yet it was not impracticable. Mrs Murray's health was so far restored that she could be left, and the result was that, after full consideration, and using all available means to ascertain the path of duty, we decided to accede to the wish of the brethren.

It was near the middle of October when the vessel was ready for sea. And on the 13th of that month we sailed, and directed our course towards the island of Aneiteum. We had a fine run, and on the 21st, the eighth day from our leaving Sydney, we sighted the island, and on the following morning we anchored in the harbour of Anelegauhat.

It was our happiness to find the mission families and teachers well, and the mission in a deeply interesting state. I say "families," for there were now *two* mission families on the island. Since last visit, the Rev. John Inglis, from the Reformed Presbyterian Church of Scotland, who had been for a number of years in New Zealand, had joined the mission, and was settled at Aname, near the spot where the first teachers were landed in 1841. The arrival of Mr and Mrs Inglis appeared specially opportune. A second missionary was much needed, and they seemed well adapted for the sphere they were called to occupy. Highly gratified, indeed, were we to find that they had come to the aid of Mr and Mrs Geddie, who had so long laboured and suffered alone.

We were delighted to find that the high expectations that had been raised by the bright signs of promise that

MISSIONARY STATION AT ANELLEGAUHAT, ANEITEUM.

were appearing when we last visited the island were being fully realised—perhaps I might say exceeded, for the progress during the short interval had been very rapid. The numbers attending schools and services had very greatly increased; light was fast spreading, and, in the case of many, there was good ground to believe that the truth was taking hold of their hearts. We had the satisfaction of being the bearers of the first complete portion of Scripture that had been printed in any language or dialect of Western Polynesia. It was the Gospel of Mark. Mr Geddie, of course, was the translator. The MS. had been taken to Sydney by Mr Sunderland, and during the stay of the "John Williams" there, an edition of 3000 was printed.

From Aneiteum we proceeded to Fotuna, and there, under circumstances of much interest and promise, missionary operations were resumed after they had been suspended for more than ten years. We found a sad state of things at Tanna. A vessel from California had brought the small-pox to the island. Of the teachers, only one family escaped, a number of the natives died, and the mission was broken up. The remaining teacher and his wife, after their lives had been in imminent peril for a length of time, had fled to Aneiteum.

On Eramango and Vatĕ a little progress was being made, and on the Loyalty Islands all was cheering in a very high degree. During the interval of the present and the former visit, there had been steady and rapid progress, and it was now our privilege to witness a state of things such as certainly had never before been seen in similar circumstances, either in Eastern or Western Polynesia.

The mighty change that was in progress had been brought about solely by the blessing of God upon the labours of teachers from the eastern islands—Hervey Islanders and Samoans. All that the white missionary

had done was to make visits at distant intervals. Throughout the island of Lifu generally, and in the Christian part of Mare, a complete revolution had been effected in the entire framework of society, and externally, at least, all things were made new. Everywhere the cry was for missionaries, and most urgently were missionaries needed, as the mission had reached a stage when it could not be much longer left in the hands of our native labourers without the danger of a reaction. That danger, however, had to be incurred, as we were not in circumstances at the time to place missionaries on the group. Deeply painful was it to us to be unable even to speak with confidence as to when missionaries might be expected.

About a fortnight after we left Aneiteum, on our way to Samoa, an event occurred which cast something of a gloom over our company. Setefano, whom we had brought from Vatě in the hope of getting him home alive, if not with health somewhat recruited, was taken from us. He improved slightly after he came on board, but the improvement was not of long continuance. After a short time he became decidedly worse, his strength rapidly declined, and on the 1st of December he passed peacefully away. The apparent improvement which took place after he came on board misled us as to the real state of his health. As was afterwards manifest, the disease had done its work before that time. His strength was gone; he had worn himself out in doing and suffering in his Master's service; and all that remained to him on earth was a few days of waiting, in much weakness, but not in severe suffering; these past, the warfare was at an end, and the victory won.

Setefano was a native of Pangopango, so all his little history was known to me. He was rather an interesting man. He was possessed of considerable decision of character, and his natural abilities were of a fair order; he was grave and sober, rather inclining to sternness. He continued a

heathen for a considerable time after the introduction of the gospel to his native land, but when he did embrace Christianity, he did not remain long a mere nominal Christian; and, from the time he professed to have given himself to the Saviour, he came out boldly and decidedly, and never afterwards seemed to waver in his attachment or fidelity to his new Master. After being for a length of time under training in my teachers' class, he offered himself for foreign service, and he was one of the first four teachers who were placed on Vatĕ in 1845. His wife died about eighteen months or two years after their settlement on Vatĕ, so that for about six years he lived and laboured and suffered alone among the savage Vatese, till, as we have seen, he was worn out and died. He lived and died unknown to fame, but his name will live and have a place in the history of the Vatĕ mission, as one of the first who "bore the heat and burden of the day" in laying the foundation of that mission; and we doubt not he has met the approving smile of the Master whom he loved and trusted, and in whose service he died.

Our return voyage on the present occasion was protracted beyond all previous voyages. We sailed from Aneiteum on the 15th of November 1853, and did not reach Samoa till the first week of January 1854.

My return from the present voyage was under circumstances very different to those under which all former voyages had closed. It was trying to return alone, but, in addition to that, I found myself without a home. During our absence the war had broken out afresh. The long-threatened attack on Manono had been made. It had been successfully repelled, but the island had very narrowly escaped being made a desolation, and the brethren of the mission had thought it advisable to have everything belonging to us removed; so the station was broken up, and it was not considered desirable, under the circumstances, that

I should resume my work on the island. I found a home in the meanwhile at Malua with our kind friends Dr and Mrs Turner. In their happy family I always met with a warm welcome; and, while I was without a station of my own, useful work was found, chiefly in Bible revision.

At a general meeting of the mission, which was held soon after our return, it was arranged that I should take charge of the station at Apia during the anticipated absence of Mr Mills, he being about to proceed to Sydney on account of health.

The interval between my appointment to Apia and entering upon the charge of the station was spent chiefly at Falealili and Matautu in the way I have named; and I was able, moreover, to make a visit or two to Manono and Falelatai. Manono was in a sadly distracted state, but Falelatai was keeping aloof from the war, and was in consequence in a much more satisfactory state.

CHAPTER XXXVIII.

ENTERING UPON THE CARE OF THE APIA STATION—THE HARBOUR AND VILLAGE OF APIA—POPULATION, NATIVE AND FOREIGN—THE ISLAND OF UPOLU—STATE OF THE DISTRICT—FIRST SABBATH AT APIA—ARRIVAL OF MESSRS CREAGH AND JONES—MISSIONARY MEETINGS—HOPEFUL CONVERSION OF AN IMPORTANT CHIEF—ARRANGEMENT WITH REFERENCE TO MALUA—VOYAGE OF THE "JOHN WILLIAMS" TO THE OUT-STATIONS—RETURN AND DEPARTURE FOR ENGLAND—MISSIONARY MEETINGS—CONTRIBUTIONS—SYMPTOMS OF IMPROVEMENT IN THE APIA DISTRICT—COMPLETION OF THE TRANSLATION AND PRINTING OF THE SAMOAN BIBLE—CELEBRATION OF THE EVENT THROUGHOUT THE GROUP.

THE departure of Mr Mills and family, which took place on the 24th of April 1854, opened the way for carrying into effect the arrangement to which reference has been already made, and from that time the care of the station, which he had occupied from the commencement of the mission, devolved upon me.

The circumstances in which I found myself at Apia differed widely from anything to which I had been accustomed in the former part of my missionary life. The stir and bustle there formed a great contrast to the quiet of Tutuila, especially of Leone, where there is no harbour, and where, in those days, a vessel was but rarely seen, and the foreign population consisted of only two or three families.

The bay in which the village of Apia is situated is *the* harbour of the Leeward Islands. Even in those early days it was seldom without vessels, and as years passed on, it

was more and more frequented, till it came to be a rare thing to see a clear harbour.

The British and American consuls have resided at Apia ever since these Governments have been represented in Samoa. The first American consul, or commercial agent, as he was called in these early days, was Mr J. C. Williams, son of the Rev. John Williams, appointed by Commodore Wilkes of the American Exploring Expedition in 1840; and

BAY AND VILLAGE OF APIA.

the first English consul was Mr Pritchard, formerly of Tahiti, who, as already noticed, arrived in H.M.S. "Daphne" in 1847. The safety which the harbour affords, except in case of a hurricane, when very few harbours are perfectly safe; the centrality of the situation; and the facilities which exist for obtaining water, wood, and supplies, native and foreign, have all combined to make Apia the chief resort of persons visiting the islands for purposes of trade,

and to lead settlers to make it their place of permanent abode.

The island of Upolu * is the central island of the Samoan group, and Apia is about the middle of the island on the north side. Upolu is acknowledged on all hands to be the finest island of the group, but something much higher than that may be claimed for it. I have seen a large number of islands, extending from the Marquesas to New Guinea, and far beyond, many of them very beautiful, and I can say without any hesitation that, according to my ideas of beauty, a lovelier island than Upolu I have not seen. Tastes differ, of course, but according to my notion, and the extent of my acquaintance with Polynesia, Upolu is the Queen of the Pacific. Tahiti is more bold and grand, but for quiet loveliness Upolu is to my eye unrivalled.

Commodore Wilkes speaks of the island as follows:—"In the morning we were delighted with the view of the latter island (Upolu) as we ran down its coast to the westward. It appears much richer and more fertile than the other islands of the group, and may be described as of moderate height, rising gradually in a succession of ridges from a low shore; here and there broad, fertile valleys are seen, with numerous streams falling from the mountains in cascades. . . . . The shore is lined with a coral reef, which is now and then interrupted by channels, and forms snug and convenient harbours." Well do I remember the delight and admiration with which I gazed upon the lovely scene, when, in the early morning of a beautiful day

* Upolu is about 120 miles in circumference. Like all the principal islands of Polynesia, the great island of New Guinea, and the islands of the Indian Archipelago which I have seen, it lies south-east and north-west. This is a remarkable fact, deserving of more attention than, so far as I know, has yet been given to it; and it is the more remarkable as all the continents on the globe lie north and south.

in June 1836, I first sailed along the coast towards Apia; and though it became so familiar in after years, I never ceased to admire its beauties. The coral reef, of which Commodore Wilkes speaks, extends round perhaps three-fourths of the island, and adds greatly to its picturesqueness and beauty. The *alo-alo*, as the natives call the space between the reef and the shore, varies in breadth from thirty or forty feet to three or four miles.* It varies also in depth from two or three feet to many fathoms. It is of great use to the natives, affording as it does excellent facilities for fishing, and also for intercommunication between different parts of the island. However rough may be the ocean outside, it is generally possible to get along inside the reef without much difficulty or discomfort.

Anything more charming than one often sees in sailing over parts of these margins of the great ocean on a calm, bright day, especially in the early morn, it would be difficult to imagine. The surface is often placid as a summer lake, and the water clear as crystal, and fathoms below is something suggestive of a fairy scene—branching coral of varying forms and sizes and colours, and many other objects of interest and beauty; and all enlivened by hundreds, perhaps I might say thousands, of the finny tribes, larger and smaller, and many of them of colours the most beautiful and brilliant, disporting themselves in all the exuberance of joyous life.

The village of Apia is small; the native population, at the time referred to, did not much exceed two hundred; but there are other villages in the immediate neighbourhood: hence there was a considerable population within a short distance. The district embraced from ten to twelve miles of coast-line, and the entire native population was 2700, and the foreign population—white and coloured—might amount to about one hundred and fifty.

* See "Nineteen Years in Polynesia," pp. 95, 96.

I took up my abode at Apia in the last week of April 1854, and the last day of that month was my first Sabbath in my new sphere. The village of Apia and a large part of the district had stood aloof from the war, while another, and that close to Apia, had been fully committed to it from the beginning—so thoroughly was this the case, that on its territory were the principal forts of the Manono party, and of that party it was the great rendezvous. In that part of the district all missionary operations were suspended, except preaching in the camps on the Sabbath; and the neutral villages, though services and schools and classes were continued, had not escaped its deteriorating influence.

My first Sabbath passed encouragingly. I addressed the natives from 2 Cor. v. 20, and our little English congregation from, I suppose, the same text; and, in the afternoon, I went to a village about four miles distant, and addressed a congregation composed of the people of two adjacent villages. And for many years this was my ordinary Sabbath-day's work—viz., the native service in the morning at Apia, an English service at 11 A.M., and a little service in the afternoon at one of the villages within a manageable distance. In this service I generally had help from the teacher of the village, and though to keep up these services was something of an effort, I used greatly to enjoy my quiet rides on horseback, or journeys in canoes to the villages, and my meetings with the villagers, who used to welcome me with hearty greetings, and listen with much apparent interest to the addresses delivered to them. The state of things throughout the district will come out more fully as we proceed.

The first noteworthy occurrence, after I took up my abode at Apia, was an event in which every member of our mission felt a deep interest. Early in 1853, through the combined efforts of the Rev. William Gill of Rarotonga,

who was at the time *en route* to England, the Rev. W. Harbutt of the Samoan mission, and myself, a Society was formed in Sydney, auxiliary to the London Missionary Society, in connection with Pitt Street Congregational Church, then under the pastoral care of the Rev. Dr Ross, and the Congregational Church, Redfern, the pastor of which was the Rev. Joseph Beazley, now of Blackheath, London; and at the same meeting at which the Society was formed it was resolved that an application should be made to the Directors of the London Missionary Society to send two missionaries to labour in some part of Western Polynesia, the newly-formed Society pledging itself for their permanent support, and stipulating that they should be considered, in a special sense, its missionaries. The application met with the reception it deserved from the Directors of the parent Society, and in the arrival of the Rev. S. M. Creagh and the Rev. J. Jones we had their response. Messrs Creagh and Jones arrived on the 23d of May, and remained with us in Samoa till the September following.

On the 30th of the same month we held our annual missionary meetings—the first of many, many interesting occasions of the kind, in which it was my privilege to take part at Apia. Everything, of course, was in a depressed state on account of the war, still the meetings were interesting, and a pleasing spirit was manifested. Dr Turner and Mr Ella kindly lent us their aid. The contributions amounted to £39, 12s. 6d. in cash, and there was also a quantity of native property, and a little cocoa-nut oil.

About this time Moengāngongo,* one of the most important chiefs in Samoa, one of the few denominated "kings," broke off from the war, and declared his determination to renounce everything contrary to the Word of God, and seek the salvation of his soul. Moengāngongo

* We spell the name, Moegagogo, but we give to *g* the sound of *ng*.

was very extensively connected, and did not always reside at one place, but his usual place of residence was Faleata, part of the district connected with the Apia station—the seat of the war referred to above. He was an elderly man, and down to this time had been mingling among all the polluting scenes of heathenism, and his mind was no doubt *very* dark; but his subsequent course was such as to encourage the hope that he was sincere in his profession. We shall meet with him again in the course of our narrative.

On the 24th of August the "John Williams" arrived from Sydney, and her arrival on this occasion was to me an event of special interest. Mrs Murray was a passenger by her, and she was very much improved in health. At the meeting held on the return of the vessel, an important alteration was made in our circumstances. Our appointment to Apia was temporary, and Mr and Mrs Hardie were about to leave their work at Malua, also temporarily, as was hoped. They were about to proceed to England on a visit; and to meet the case as satisfactorily as the state of the mission would allow, it was arranged that we should reside at Malua, and I should share the duties of the Institution with Dr Turner, still retaining the charge of the Apia station, while the Malua church and district should be in Dr Turner's charge; and the Sabbath services we were to share, as circumstances might allow and render expedient. It was thought, moreover, that the quiet of Malua would suit Mrs Murray better than the stir and bustle of Apia.

In accordance with this arrangement, we moved to Malua on the 2d of October, and entered upon the duties of our now double charge. These we did our best to overtake, but the circumstances were such as to render their satisfactory discharge a matter of much difficulty. The distance between Malua and Apia is about twelve miles, and the constant journeying to and fro involved a great deal of fatigue

and exposure, and, with our slow modes of travel, generally by canoe or a small boat, much loss of time. However, it seemed the best arrangement that could be made under the circumstances.

On the 20th of September the "John Williams" sailed on one of her periodical visits to our out-stations. This was a voyage of peculiar interest, as she took the newly-arrived missionaries, Messrs Creagh and Jones, and their wives, in order to convey them to the field of labour that might appear to them and the deputation from the Samoan mission to have the strongest claims. The deputation consisted of the brethren Hardie and Sunderland; Mr Hardie going to return by the "John Williams;" Mr and Mrs Sunderland to remain for a time with the young missionaries. In the beginning of December the "John Williams" returned, having successfully accomplished the important objects of her voyage. Mr Hardie had a delightful tale to tell. There were some dark shades of course, but the report, on the whole, was of a highly encouraging character. The young missionaries had been located on the island of Mare; they had been enthusiastically received, and they and Mr Sunderland had been left in circumstances perhaps as cheering and interesting as any under which first missionaries ever entered upon their labours.

The "John Williams" made a very short stay with us on the present occasion. It was the stormy season, and she was making all haste to set out on one of her home voyages. On the 21st of December she sailed for England, taking as passengers Mr and Mrs Hardie, and twelve children from our mission.

During the early months of 1855 our prospects had begun to brighten considerably. For some months there had been promising indications in various parts of the district, and among other fruits of the improved state of things, the large increase in the liberality of the people

was not the least remarkable. A short paper which appeared in the "Samoan Reporter" may here be inserted. Having been written about the time and on the spot, it may have advantages over recollections—even though these are compiled from memoranda made at the same date. The paper referred to is as follows :—

"The Apia district contains a population (native) numbering about 2700. These are scattered over some twenty villages, and are under the care of fifteen native teachers; the teachers are the schoolmasters, as well as the religious teachers, of the respective villages under their care. The schools contain upwards of 500 children at the present time. The war and other untoward circumstances retarded the progress of education in past years, but now encouraging advances are being made, and there is reason to hope that all now under instruction will ere long be able to read fluently and intelligently. Perhaps about 150 may be able to do this now. In addition to reading, writing, and arithmetic, a little geography and general knowledge are also being taught.

"The church numbers 200 members, and the candidates for admission considerably exceed that number. During the past year we have not been without indications that our labours are not in vain. Among these indications the liberality of the people deserves special notice. When a people are willing to pay for the gospel, it seems a fair inference that they attach some value to it. The following sums have been contributed to the cause of God, or expended in connection with it, during the past year (1855). For the support of their own teachers, the people have raised in money or given in property to the value of £40, 14s. In aid of the London Missionary Society—raised by the children, £33, 12s. 3d.; by adults, £53, 5s. 9d.; in all, £86, 18s.; and in the purchase of books £64 have been expended, making a total of £191, 12s."

Few if any additions had been made to the church since I took charge of the station, so the 200 members were the fruits of the labours of Mr and Mrs Mills. Having but temporary charge at this time, and having known very little of the people till my connection with the station commenced, I thought it well to proceed cautiously.

The year 1855 was rendered memorable in the history of the Samoan mission by an event which deserves a permanent record, and perhaps I cannot do better than copy from the "Samoan Reporter" a notice of the event to which I refer, which was written at the time. It expresses not my own sentiments and feelings only, but those also, I doubt not, of my esteemed brethren and fellow-labourers. It is headed "The Samoan Scriptures," and is as follows :—

"The most important event we have to record in our present number is the completion of the Samoan translation of the Sacred Scriptures. That great work was finished early in September last, and during that and the following month, public meetings were held at all the stations throughout the group, to celebrate the joyous event.

"These meetings were seasons of peculiar interest. The event celebrated was felt to be an era in Samoan history, perhaps the most important that has ever occurred, or ever will occur, if we except the introduction of the gospel to the group. All the leading points in the history of the mission, linked as they have been with the translation and circulation of the sacred volume, were brought before the mind; and not small were the joy and gratitude felt in view of what God had wrought. The results already realised were felt to call for the devoutest thanks, and to furnish occasion for the most exalted joy; while bright visions of the future rose before the mind, of a work widening and extending down through successive

generations, bearing down every obstacle, and conferring the most precious temporal and eternal blessings without limit and without end.

"The natives manifested an interest scarcely inferior to that felt by the missionaries, and many of them have since evinced that their interest was not confined to the passing hour. Their subsequent efforts to possess themselves of the sacred volume have been in keeping with the remarks then made, and the interest manifested. There was an encouraging demand for the Scriptures in many parts before the meetings, but it has greatly increased since, and there is reason to hope that it will continue. . . . .

"The first party of missionaries, appointed to Samoa reached their destination on the 10th of June 1836. The first issue from the Samoan press of a complete portion of Scripture was in 1841; and the translation and printing of the Bible were completed in September 1855, a little more than nineteen years from the commencement of the mission by European labourers.

"It is an interesting fact, and, so far as we know, a singular one as regards Southern Polynesia, that the Samoan version of the Scriptures has been printed from beginning to end on the spot, and that a large part of the work has been done by native workmen, under European superintendence of course. It has been issued in parts, containing one, two, or more books, and these have been bound in volumes of convenient size. The entire Old and New Testaments are in four volumes, exclusive of the Psalms, which are bound separately. . . . .

"Such as the version is, the translators commend it to Him by whose good hand upon them it has been executed. They implore His blessing to rest upon its circulation, and upon the diffusion of His own truth in all the languages and nations of the earth; they offer their heartiest thanks

for having been sustained through so many years of wearing labour and toil; and they adopt, as the most appropriate conclusion to this record, the language of the ancient Church:—'Not unto us, O Lord, not unto us, but unto Thy name give glory.' "

CHAPTER XXXIX.

VISIT OF THE UNITED STATES SHIP OF WAR "ST MARY'S"—PROCEEDINGS OF CAPTAIN BAILEY—VISITS OF H.M.S. "JUNO" AND "DIDO"—THE UNITED STATES FRIGATE "INDEPENDENCE"—EXTRAORDINARY PROCEEDINGS—MAY MEETINGS—MR MILLS DECIDES NOT TO RETURN TO THE MISSION FIELD—MRS MILLS—DEFINITE ARRANGEMENT WITH REFERENCE TO THE APIA STATION—ENCOURAGING INDICATIONS—SCHOOL FOR THE CHILDREN OF FOREIGN SETTLERS—TERMINATION OF THE WAR.

THE closing months of 1855 was a time of unusual stir and excitement at Apia. On the 15th of September the United States ship of war "St Mary's" arrived, Captain Bailey, commander. The special object of Captain Bailey's visit was to inquire into and adjudicate upon various matters that were in dispute between the natives and citizens of the United States. Some of these matters were of grave import, and Captain Bailey had no small difficulty in ascertaining their real merits.

All went on smoothly till towards the close of Captain Bailey's stay, when difficulties arose between him and the natives of Faleata, which well-nigh led to very serious consequences. The occasion was a very paltry affair, but, in the course of the negotiations between the captain and the natives, it came to assume such an important bearing, that he determined, that unless a stipulation which he had made should be complied with, the honour of the United States would demand that he should inflict punishment upon the offenders. His demand was, that the chief, Moengāngongo, should go on board his ship, and have an

interview with him. His going on board was to be viewed as an acknowledgment that he and his people were in the wrong. The chief himself might not, in the state of mind in which he then was, have objected to go, but his people were determined he should not, and were ready to submit to anything Captain Bailey might choose to inflict upon them rather than trust their chief on board. The captain of an American man-of-war some time before had not kept faith with two or three important chiefs who went on board his ship with the understanding that they were not to be detained. They were detained; and this mistaken policy, on the part of the commander of the vessel referred to, was fresh in the minds of the natives, and was no doubt one principal reason why they would not trust their chief on board the "St Mary's."

But there was another consideration to which they attached great importance, viz., that compliance with Captain Bailey's demand would be equivalent to the renunciation of his independence. I was at Malua when the difficulties arose. I had left Apia with the understanding that all matters in dispute had been adjusted, and the present affair had sprung up after my departure. Between three and four o'clock one morning I was aroused by the arrival of a messenger from Apia, with the startling intelligence that an attack was to be made upon Faleata that same morning. He brought a note from one of the foreign residents, urging me to make all haste thither, and stating that, unless the natives could be brought to submit to Captain Bailey's terms, there would certainly be bloodshed. The captain had given the natives till 9 A.M. that day to consider his demand, and unless it was complied with, the attack would then be commenced.

I was among the natives with the least possible delay, and, with some difficulty, got them persuaded to go on to Apia to meet me there. They seemed inclined just to remain

quietly where they were, and leave the captain to do what he pleased. They with the chief, however, went on to Apia. Leaving them gathered together there, I hastened on board the "St Mary's," in order to ascertain how matters really stood, and what could be done towards bringing about an amicable settlement of the business. I found that it was as stated above—the captain's demand must be complied with, or the attack must be made. According to the captain's view there was no alternative. He appeared very glad that I had come to counsel and advise the natives, and agreed to defer the commencement of hostilities for an hour beyond the time that had been fixed, *i.e.*, till 10 A.M.

I returned to the shore, and found the natives assembled in the chapel. I put before them as strongly and forcibly as I could the awkward circumstances into which they had been brought, and the danger that was impending, which could be averted in no other way than by complying with Captain Bailey's demand. It is exceedingly difficult to get the natives to act with decision and promptitude in an emergency. Speech after speech was interchanged with most provoking formality and prolixity on the part of the natives, and always ending in the same strain—*they could not* and *would not let their chief go.* They could not trust the captain, and, moreover, compliance would compromise the dignity of the chief; his honour would be gone. Talking largely, they said he was the only remaining king in Samoa; meaning, I suppose, the only one whose dignity had not been sullied. The captain might do his worst, destroy their houses and property, and lay their lands waste; they were determined their chief should not go on board his ship. I replied to their excited speeches as best I could, telling them that though they might not feel that they could trust the captain, they might trust me—they had known me for a long time, and I had never deceived them, and I would guarantee the chief's return. Let the

chief go with me, and if I return he will return. The captain has pledged his word to me, and he will not break it. The other objection it was more difficult to meet, as, according to their view, there was great weight in it. I continued, however, to urge compliance as the wisest course we could adopt under the circumstances.

While all this was going on the chief sat silent. I seemed to have gained nothing, and the time was gone. At length the discussion was brought to a close by the chief starting up, and exclaiming, "I will go with the missionary." No sooner said than done. Off we went, the chief elbowing his way through the noisy, excited crowd towards the boat, which was waiting on the beach. Jumping into the boat, I felt such a relief. We had gained our point!—no; not yet. Just as the chief was approaching the boat, a number of strong, powerful men seized him, and, in the twinkling of an eye, he was borne off through the crowd, and speedily lost sight of. My heart sank; the time was up, and I could only sorrowfully ask the person in charge of the boat to shove off, telling him that I had done everything in my power; the chief was detained against his will, and nothing more could be done. The boat was being pushed off, when, to my great joy, I saw the chief again pushing his way through the crowd, and beckoning for the boat to stop. He was a very large, powerful man, besides being a great chief, so it was not an easy matter to keep him against his will. He was soon in the boat, and we were off to the ship in something like triumph, as I thought and felt; though doubtless my companion was of another mind. He was going to save his people from being attacked, and perhaps partly in deference to me, but he, no doubt, felt that he was taking a humiliating step. I confess to have felt sorry for him on that ground, still I had no hesitancy in urging submission. On the side of the captain there was power, and prudence seemed to

leave but one course open to the natives; and with all right-minded people the chief's dignity would not really be compromised. Rather did he do himself real honour by submitting. "He that ruleth his own spirit is greater than he that taketh a city."

To the credit of Captain Bailey be it recorded, my success appeared to be as gratifying to him as it was to me. He was acting under what appeared to him a necessity, and he seemed very glad to be relieved from proceeding to extremities. The chief went on board, and had a friendly interview with the captain, which he regarded as an act of submission, and a sufficient vindication of the honour of the United States' flag. And so the exciting business was got over. During the course of the day the captain called, and thanked me very cordially, telling me how glad he was that he had been saved the necessity of proceeding to extremities. "My young men," he remarked, "were very anxious to have a brush, but *they* have not the responsibility."

After the above awkward affair all went smoothly between the captain and the natives, and he took his departure, leaving behind him the impression that he had honestly aimed to hold an even balance between contending parties, and to act in the manner which *he* conceived worthy of the great country which he represented.

The "St Mary's" had not long left when the "Juno," British man-of-war, Captain Freemantle, arrived. She arrived on the 18th of October and remained nearly a month, and on the 3d of November, we had a visit from another British man-of-war, the "Dido," Captain Moreshed.

Captain Freemantle found various matters of importance requiring adjustment between the natives and British subjects. To all he gave careful attention, and his decisions appeared to us reasonable and just. The following short

extract from the "Samoan Reporter" embraces all that need be said with reference to the visits of these vessels: —"We have great pleasure in being able to speak in terms of strong commendation of the conduct of Captains Freemantle and Moreshed. In all their proceedings during their stay, their conduct was uniformly such as to reflect the highest credit on the country they represent and on the religion they profess. The 'Juno' sailed on the 14th of November, and the 'Dido' on the 15th of the same month."

Nothing occurred after the departure of these vessels calling for particular remark during the remainder of this year; and the early months of the new year 1856, though they were passed amid considerable difficulties and trials, need not detain us.

In the month of April we had a painful addition to our troubles from a very unexpected quarter. Another man-of-war, the United States frigate "Independence" visited us, and occasioned us a great amount of worry and vexation. The conduct of her commander towards the natives and ourselves was very extraordinary.

The natives of a district about seven or eight miles from Apia had quite as narrow an escape from being attacked as the people of Faleata, and in the present case the attack was averted with much greater difficulty, as the visitors, instigated and led by a gentleman against whom Captain Bailey gave judgment in favour of the natives, were seeking occasion against them, and were only kept from attacking them by being brought into circumstances that put it out of their power to do so with any kind of decency. The attack was planned with all possible secrecy, and I got to know of it just in time to allow of my reaching the village as operations were about to be commenced. When I reached the spot, not later I think than 8 A.M., I found seventy men drawn up in battle array and on the point of

opening fire upon the natives. I pushed forward to the person in command, who had announced that in ten minutes the attack would commence, and begged him to tell me what he wished, and allow me time, and I would try to get the natives to comply with his wishes. He felt, I suppose, that he could not with any show of reason refuse to stay proceedings for a time, so he replied sternly and with scant civility, "I want so many *hogs*"—I forget the number. The hogs were a *fine* imposed for a paltry offence said to have been committed against an American citizen.* With great difficulty I succeeded in getting the natives to collect a number of hogs. It is not easy, as already remarked, to get them to act promptly in any emergency, and in the present case it was especially difficult as they felt that they were being imposed upon. They had prepared to fight their assailants, and if the attack had been made, the loss of life would not have been all on one side. The natives knew better than their enemies were aware of how to use their guns, and they were all ready.

The hogs collected were inspected and declared to be not enough, and the natives could raise no more, so our irate visitors were asked if they would take the balance of the fine in yams. They could not well refuse such a proposal, so it was agreed that a certain number of yams should be added to the hogs, and as these could not be got at once, it was arranged that they should be delivered by the natives at Apia. The natives took the yams according to agreement in their own boat to Apia. They, the yams, were received by their oppressors, and—will it be believed?—they were robbed of their boat on the pretext

* The party said to have been aggrieved—a poor inoffensive sort of man, whose interest it was to keep on friendly terms with the natives—was on the spot, and declared that he did not wish them attacked on his account. He was married to a native, had a number of children, and was not likely ever to leave Samoa. Hence his aversion to incur their indignation.

that the quantity of yams taken was not sufficient! The party who was the instigator of the whole affair was superseded soon after, and his successor restored to the natives their boat. But it seemed to us a surprising thing that a gentleman, holding the position of commodore in the United States navy, should allow himself to be a party to conduct so contemptibly paltry. There were other things in the conduct of Commodore —— not less reprehensible than the affair of which we have given the particulars, but we must pass them by. There was at least one gentleman on board, the chaplain, who was heartily ashamed of the conduct of his countrymen. He condemned it quite as strongly as we did, and he regarded with especial scorn the "Hog Expedition," as he denominated the above affair.

In the month of May, our annual missionary meetings were held at Malua and Apia. The brethren Turner, Ella, and Drummond were with us at the Apia meetings. We had a very large gathering, and all passed off pleasantly. The contributions to the London Missionary Society amounted to £94, 8s. 6d. At Malua, the contributions for the London Missionary Society were £64, 4s. 4d. The sums raised for the support of teachers at home this year I am unable to give. After the first year or two, they generally amounted to something a little under what was raised for the London Missionary Society. In Samoa, as elsewhere, the two things went hand in hand. Those who did most for the one did most for the other, so our teachers never needed to fear that their own incomes would be diminished by the liberality of their people towards foreign objects; nor, so far as I am aware, did they ever discover any apprehension or jealousy on this ground. They were always among the most liberal contributors themselves, and they strove zealously to get their people to follow their example.

The time had now come when arrangements must be made for the full and permanent occupation of the Apia station. Mr Mills had decided not to return, and the station required the entire time and attention of a missionary. Hence, at a meeting held in the month of June of this year, 1856, I was released from my Malua appointment, and left at liberty to give my undivided attention to Apia.

It cost our esteemed friends, Mr and Mrs Mills, a great struggle to give up the hope of returning to the mission field. Mission work had had their first love, and to it their hearts fondly clung. Considerations connected with health and family circumstances, however, decided them, after long hesitancy, in favour of remaining in Australia. Indeed, in the case of Mrs Mills, it is doubtful whether the effect of remaining was not more injurious to her health than a return to the islands would have been. Her attachment to the mission field and to mission work was such, that separation from these was a constant trial throughout her few remaining years. In Sydney, as in Samoa, she taxed her time and strength to the utmost in works of faith and labours of love, till disease compelled her to desist. In 1861 the patient unostentatious worker for Christ passed away to that blessed home where "there is rest for the weary." I cannot help feeling that it is much to be regretted that no record of the life and labours of Mrs Mills has been given to the world. A well-executed memoir of her might have worthily taken its place by the side of the lives of other gifted women, who, in modern times, have consecrated themselves to the cause of Christian missions; and, like the memoirs of the Judsons, Mrs Winslow of the Ceylon mission, Mrs Smith of the Syrian mission, Mrs Wilson of Bombay, Fidelia Fisk, and other loved and venerated names, might have kindled in other hearts a flame of missionary zeal similar to her own,

and stimulated and encouraged the friends and supporters of a cause for which characters such as these are found willing to forsake all the attractions and endearments of home and civilised life, and to labour and suffer and die in sickly climes, and among degraded and barbarous tribes of men.

Surely when such fall, the precious fragments they leave behind should be gathered up that nothing be lost. I know that, in the case of the dear departed sister of whom I write, the fragments which she left would have been well worth gathering. She was a woman of superior natural abilities; she had enjoyed high educational advantages; she had great decision of character, and her zeal and industry were in keeping with her other endowments. Often did she go to her classes when she seemed much more fit to recline on the sofa; but, as if constantly acting in the spirit of the Master's words, "I must work the works of Him that sent me while it is day, for the night cometh," she toiled patiently on. Alas! as it seemed to us, the night came all too soon; but her work was done, her allotted task was completed, and the compassionate Taskmaster called her home.

Immediately after the meeting referred to above, we removed to Apia. It was trying to leave our esteemed friends at Malua to bear their heavy burden alone; but, as matters then stood, the plan adopted appeared to be the best of which the circumstances admitted. We were expecting by every arrival of letters to have definite information as to Mr Hardie's intentions. Down to this time we had hopes of his return, so that nothing could be done towards the appointment of a permanent successor.

To me it was an immense relief to be freed from my double charge; not that the work at Malua was uncongenial, but because I was unable satisfactorily to discharge the duties that devolved upon me at the two places. At

Apia things began to look brighter immediately after the new arrangement was carried into effect. The old one had not given satisfaction to certain parties, perhaps not full satisfaction to any, and troubles and difficulties had arisen in consequence. Among the foreign population a very favourable change took place. The congregation increased, and something like a new era commenced as regards my relation to them, and from that time forward all went smoothly. And to the natives, also, the new arrangement gave great satisfaction.

And now the time seemed to have come to attempt to carry out a project which I had long had in my mind, viz., to attempt the establishment of a school for the education of the children of foreign settlers. There were at the time referred to about one hundred and twenty of these, and their children, older and younger, numbered from eighty to a hundred. The want of a suitable provision to meet the case of these had long been felt, and Mr Mills, aided by other members of the mission and the foreign residents, had taken steps towards the accomplishment of the object ten years before. Money was raised, and land and premises were purchased, and it was intended to commence an educational establishment, in which the children of foreigners might be collected from different parts of the group, find a home, and receive a suitable education. These steps were taken in the hope that a teacher would be obtained from England, and that some considerable pecuniary help would also be obtained. That hope was not realised, and nothing was done beyond the purchase of the land and premises.

Now, June 1856, it was determined to make an attempt to meet the case in a way that was thought to be more suitable to the existing state of things than what had been before planned, viz., by the establishment of a day-school. One insuperable difficulty that had hitherto stood in our

way was now removed in a remarkable manner. We might determine to commence a school, and raise funds for its support, but where was the teacher to come from? That question was now met. A young man, Mr A. W. Stearns, who had resided on the islands for about eighteen months or two years, and who, during that time, had become a decided Christian, was desirous of abandoning commercial pursuits, in which he had hitherto been engaged, and of being employed in some way having a more direct bearing on the welfare of others. The projected school was proposed to him, and his views were met.

Many of the members of our community, when it was known that Mr Stearns was willing to undertake the office of schoolmaster, came generously forward and contributed towards the object. A public meeting was held, a committee of management chosen, terms were arranged with Mr Stearns, and on Monday, June the 13th, 1856, the school was opened with twenty-four scholars. Our teacher proved to be "the right man in the right place." He had an arduous task, and both teacher and committee had many and great difficulties with which to contend.

The school was almost entirely dependent for support on our small community, and many a weary walk the members of the committee had, as month after month they went from house to house round our bay, collecting for the school. By the help and blessing of God, however, it lived and prospered, and we had the satisfaction of seeing that our efforts were not in vain. We shall get glimpses of its progress now and again as we proceed.

During the remaining months of this year we went forward with our accustomed duties without interruption, meeting with much to encourage, and, with the exception of our own domestic trial, which did not cease to press heavily upon us, we had much for which to be thankful in all the different departments of labour. The state of

things was increasingly promising both among natives and foreigners.

One event that took place during the course of this year we must not omit to notice. We have had frequent occasion to refer to the sad war, which, for so many years, obstructed more or less the progress of improvement of every kind. It was, of course, a matter of no small satisfaction when, at length, we could regard the evil as really at an end. The following extract from a paper written for the "Reporter" at the time expresses the views and feelings with which we hailed the advent of peace :—

"THE WAR AT AN END.

"It is with feelings of lively gratitude to God that we report the termination of the war. Manono and her allies declared peace on the 10th of July last, and Atua and Aana did the same on the 13th of December. The miserable strife has, for nine long years, exerted a baneful influence throughout our group of islands. The interests of religion, morality, education, and civilisation have all suffered fearfully. Matters might, however, have been much worse. Like our brethren in Africa and elsewhere, we might have had to mourn over station after station broken up, churches swept away, property destroyed, and labours suspended, whereas we have suffered *comparatively* little."

The hopes expressed in the above extract were to a great extent realised, as we shall see in the course of our record. With the close of 1856 ended a period of sore trial to ourselves and our churches and people; and with the new year, an era of peace and prosperity opened upon us, all the more welcome and inspiring as its advent had been so long delayed.

CHAPTER XL.

EARLY MONTHS OF 1857 -- HOUSE-BUILDING — RETURN OF THE "JOHN WILLIAMS" FROM HER FOURTH VISIT TO ENGLAND—RETIREMENT OF CAPTAIN MORGAN—MR AND MRS GORDON—MISSIONARY VOYAGE OF THE "JOHN WILLIAMS"—A VOYAGE TO SYDNEY—RETURN VOYAGE—TAHITI —MR HOWE—"THE RIGHT MAN IN THE RIGHT PLACE"—CHARACTER AND DEATH OF MR HOWE—ARRIVAL AT SAMOA—DANGER IN COMMUNICATING WITH PANGOPANGO—REACHING HOME.

THE early months of 1857 were not marked by any extraordinary occurrence. We continued to meet with encouragement in our work, and went steadily forward with our accustomed duties. One rather formidable undertaking was entered upon, which added considerably to our cares and labours. The house built by Mr Mills in early days was destroyed in a hurricane in 1850, and from that time till he left he had occupied a house that in the emergency had been fitted up as a temporary dwelling. Circumstances had prevented his undertaking the erection of a house such as was required for the station. Now it was thought the time had come when an effort should be made to meet the case. Accordingly, early in the present year the work was entered upon, and it proceeded, with various and unavoidable delays, till it was brought to a successful completion. The natives did all the stone-work, providing the materials, building the walls, &c., &c., and the result was that a good, substantial house, 90 feet by 40, was

obtained at a comparatively small outlay. The cost of wood, which was purchased from foreigners, doors and windows, which were brought from Sydney, foreign workmanship, and all other expenses connected with the undertaking, amounted to £160. The natives, as was meet and right, did their work without being paid, and to that it was owing that the house cost so small a sum.

DWELLING-HOUSE OF MISSIONARY AT APIA.

On the 27th of April the "John Williams" returned from her fourth voyage to England. There was one thing connected with the arrival of the "John Williams" on the present occasion which caused universal regret throughout our Polynesian missions. The man whom we all so highly esteemed and loved was no longer in command. Failing health had compelled him to relinquish the post he had

filled so long and so faithfully, and, whatever might be our esteem for, and confidence in, his successor, we all seemed to feel as if the loss of Captain Morgan was irreparable—as if we should never see his like again. With reference to Captain Williams, who succeeded him, our feelings were expressed in the following words, which occur in the notice of the voyage in the "Samoan Reporter:"—"As regards the successor of Captain Morgan, we have only to express our wish that, at a distant day, he may retire from that situation equally honoured and beloved as the man he is called to succeed."

On the 27th of May the "John Williams" sailed for the New Hebrides and Loyalty Islands—Messrs Dummond and Harbutt going as a deputation to visit our out-stations, and the newly-formed missions in these groups. It added to the interest of the present voyage that she took as passengers Mr and Mrs Gordon, who had come in her from England, appointed to labour in the New Hebrides. A melancholy interest now attaches to everything connected with them, in consequence of the tragic, and, as it seems to us, untimely termination of their lives and labours on the island of Eramanga, after labouring on it about four years. But to return to matters more immediately connected with ourselves. We were again obliged to entertain the question of a step involving at least a temporary absence from our station. A change for Mrs Murray was again imperatively demanded, and it was arranged that I should accompany her to Sydney in the "John Williams," leave her there for a change, and return as quickly as possible.

The "John Williams" arrived from her visit to the eastward missions on the 10th of December, and on the 4th of January 1858 we sailed for Sydney. We had an extraordinarily quick run, and were in Sydney on the 24th of the same month. The stay of the vessel in Sydney was short.

I had sufficient time, however, to make all necessary arrangements for Mrs Murray's remaining there for an indefinite time; and on the 29th of March we sailed on our return voyage.

We had a long round in returning, as we went first to Tahiti, but we had a very pleasant party on board, and I had useful mission work to do; I had also the privilege of renewing my acquaintance with places and scenes which I had not seen since first I looked upon them in 1836. Our party consisted of Mr and Mrs Creagh, Mrs Howe of Tahiti, Mrs W. W. Gill of Mangaia, and Mr and Mrs Matheson from Nova Scotia, who were on their way to join the New Hebrides mission. We were a united and happy company, so our time passed pleasantly, and I trust not unprofitably. We were thirty-four days between Sydney and Tahiti. On the 2d of May the romantic peaks of that land of renown were descried in the distance, and on the evening of the same day we got to anchor a few miles to the east of Papeete, which I suppose we may call the capital of the island.

At Tahiti it was my privilege to meet a man with whom I had corresponded for years, but had not before seen—the Rev. William Howe. Mr Howe occupied an important position, and a useful one, for many years on Tahiti, though he was sadly cramped and hindered by restrictions imposed by the French authorities. He was not allowed to preach to the natives, or instruct them publicly in any way, at the time of our visit.

Our last evening at Tahiti was spent at Mr Howe's, in a manner befitting our circumstances. Precious and never to be forgotten was the intercourse we enjoyed on that memorable evening, and it was the last we were to enjoy with Mr Howe on earth. He was only about sixty years of age, and looked strong and hale, but in about two years from the time of our visit he finished his course. In 1860,

while on his way to Australia for a change, a disease with which he was afflicted was developed to an alarming extent in the early part of the voyage; and, when he reached Rarotonga, he was unable to proceed farther, and there he obtained his release, and entered into the joy of his Lord.

Mr Howe was a superior man, eminently fitted for the very trying and difficult position he occupied on Tahiti, and most creditably to himself, and honourably to the cause of Protestant Christianity, did he fill that position. Determined attempts were made again and again to convict him of having violated laws imposed by the French authorities, with a view to his expulsion from the island; but, with a prudence, ability, and heroism which silenced and rendered powerless his enemies, and cheered and encouraged his friends, he maintained his position, and continued his testimony till the Master whom he had so faithfully served called him home.

On the 7th of May we took our leave of Tahiti. On the 8th we anchored at Huahine, thence we proceeded to Raiatea, thence to Mangaia, Rarotonga, and Aitutaki: and on the 31st of May we reached our own group. On that day we were abreast of our old home—Pangopango. We had had very boisterous weather from the time of our leaving Raiatea, and when we reached Tutuila it was still very rough. Hence, in communicating with Pangopango by boat, those of us who were in the boat were in great peril. Never I think was I in greater danger than on that occasion, except when Mr Barnden and myself had so narrow an escape not far from the same place in early days.

We reached Apia on Thursday the 3d of June, and glad and thankful was I to get to the close of my long voyage, pleasant though it had been, and to find myself once more at home.

CHAPTER XLI.

ADDITION OF THE SALUAFATA STATION TO THAT OF APIA—HISTORY OF THE STATION—CONTRIBUTIONS TO THE LONDON MISSIONARY SOCIETY, AND FOR THE SUPPORT OF NATIVE PASTORS DURING 1858—VOYAGE OF THE "JOHN WILLIAMS" AMONG OUR OUT-STATIONS—INTRODUCTION OF THE GOSPEL TO THE TOKELAU GROUP—ENCOURAGEMENT AT APIA—THE ENGLISH SCHOOL—RESIGNATION OF MR STEARNS—SOME PARTICULARS RELATIVE TO MR STEARNS—HOPEFUL CONVERSION AND DEATH OF A SOJOURNER—HOPEFUL CONVERSION AND DEATH OF AN OLD SETTLER—REVISION OF THE SAMOAN BIBLE—MISSIONARY MEETINGS AND CONTRIBUTIONS FOR 1859—ANOTHER VOYAGE OF THE "JOHN WILLIAMS"—LOCATION OF MESSRS M'FARLANE AND BAKER ON LIFU—EXTRACT FROM THE REPORT OF THE VOYAGE—DEPARTURE OF THE "JOHN WILLIAMS" FOR ENGLAND—THE SAMOAN BIBLE AND ANEITEUM NEW TESTAMENT.

It was pleasant to be able to settle down to steady work in my own appointed sphere of labour, after having been on the move for about six months. The state of things appeared to be much as it was when we left, both among natives and foreigners, and my accustomed duties were resumed under encouraging circumstances.

Owing to the departure of Mr Drummond, it was necessary that the station lately occupied by him, Saluafata, should for the present at least be united to that of Apia. This of course was a considerable addition to the work of the missionary of that station, but the addition was not unwelcome. To get away from the comparative stir and bustle of Apia for a few days, every now and again, to the quiet of Saluafata was to me a change which I used greatly

to enjoy, and I do not suppose Apia lost much by being left occasionally.

The Saluafata station embraces fourteen or fifteen villages, larger and smaller, having a population a little over 2000. The coast-line from Apia, inclusive of Fangaloa, of which we shall have to speak by and by, is about eighteen or twenty miles. Saluafata Bay forms a good harbour, and at one time it was thought it would rival, if it did not take precedence of, Apia, from which it is distant about twelve miles, and, on that and other accounts, it was early fixed upon as an eligible place for a mission station. Its first missionary was my early fellow-labourer, Mr Slatyer, who commenced his work in the district in 1843, and continued to labour most zealously, and with an encouraging measure of success, till the same cause that drove him from Tutuila compelled him to leave the mission field.

Mr Slatyer was succeeded by Mr Drummond, who entered into his labours, and worked on zealously till the long war broke out and wrought sad havoc throughout the district. Lufilufi, which is the headquarters of Atua, one of the three political divisions of Upolu, is close to Saluafata. It and the district of which it is the acknowledged leader, were the mainstay of one of the war parties; and on that account the district came in for its full share of the evils that arose from that desolating scourge. At the time referred to, the war was but recently over, and its effects were everywhere visible. Scarcely a decent chapel was to be found throughout the district, as the number of people who stood aloof from the war was comparatively small, and in most places they were unable to keep the well-nigh deserted chapels from going to ruin. Unoccupied houses in Samoa soon go to decay.

Soon after my return we held our annual missionary meetings. The contributions for the year were smaller

than usual. On account of my absence from home at the time when the collections for the support of the native pastors should have been made, they had to be made at the same time as those for the London Missionary Society, and to that it was doubtless in some measure owing that there was a falling off as regards both. For the London Missionary Society we had £62, 16s. 6d., and for home, money and property to the value of £88, 4s.

On the 28th of June the "John Williams" sailed on her ninth voyage to the New Hebrides, the Loyalty Islands, and Savage Island. Mr George Gill from the Hervey Island's mission, and Mr Stallworthy of our mission, were the deputation. The vessel made the usual round, and got back to Apia on the 22d of August. The deputation had a deeply interesting report to give. They found "the fields white unto the harvest," and their only regret was —a regret in which we all strongly sympathised—that labourers could not at once be sent forth to enter in and reap.

On this occasion a sort of supplementary voyage was made, which, though it was directed towards a small group of islands, and did not accomplish all we desired, yet had important results. *The* voyage terminated on the 22d of August, and, on the 30th of the same month, the "John Williams" again sailed, her destination being a small group of islands named Tokelau. The particular island of the group to which this first effort was to be directed was Fakaofo, which lies due north of Samoa at the distance of about three hundred miles. The group consists of three islands, Atahu, or Duke of York's Island; Nukunono, or Duke of Clarence Island; and Fakaofo, or Bowditch Island. Our attention had been drawn to the group, especially to the island of Fakaofo, by parties connected with the American Exploring Expedition, as far back as 1840; but, down to the present time, no effort had been made to

occupy it or any other island of the group. Now the time seemed to have come to discharge the long-deferred obligation, and the brethren succeeded in introducing the gospel to the group by means of two natives who had found their way to Samoa some years before.

While these movements, affecting the general interests of our missions, were in progress, we were continuing to meet with much encouragement in our own immediate sphere. Among the natives, and also among the foreign population, there were pleasing indications that God was working with us. All was quiet throughout the district; the teachers generally were working diligently in their schools, and doing their best to discharge with efficiency their pastoral duties; and the number of the hopeful was being gradually augmented.

One thing occasioned us considerable trouble and anxiety at this time. Circumstances led to our being deprived of the services of our schoolmaster, Mr Stearns; and to get his place suitably filled was a great difficulty. After a while, however, this difficulty was met. The committee succeeded in securing the services of Mr C. W. E. Schmidt, who for a number of years filled the situation, and applied himself diligently to the discharge of its duties, till death put a period to his labours.

A few words relative to our first teacher, Mr Stearns, will not be out of place in this record—especially as he owed his conversion to missionary instrumentality. On a certain Sabbath, very shortly after I took charge of the Apia station, I went to the English chapel at the usual hour of service, but, owing to some cause which I do not now remember, there was no congregation, except a solitary stranger whom I had not before seen. I was struck with his appearance. He was small of stature, pale, thin, and sober—rather pensive—and thoughtful looking. I exchanged a few commonplace remarks with

him, and then asked him to go with me and have a little conversation. He went, and I spent some time with him, endeavouring to learn as much as I could with propriety of his early history, present circumstances and state of mind. I found that he had recently arrived from California, and that he was from the United States of America—Boston, I think, was his native city. He had been brought up among Unitarians, and his notions on the subject of religion were exceedingly vague. I forget whether I put a book into his hand or not, but it is altogether probable I did. However, from this time I had a hold upon him. As regularly as the Sabbath came round, he was in his place at the English service; his attention was arrested, his interest awakened; light gradually shone into his mind, and the truth of God took hold of his heart. At this time he was in the employ of a man who was very unscrupulous in his business transactions, and this became a difficulty with our young friend, and was perhaps the chief reason why he left his employ. After a while he removed to Tutuila, and was employed in some agency business for a time at Pangopango, and during his stay there, aided by the kind attentions of Mr Powell, he became decided, and made a public profession of his faith in Christ. In a short time he returned to Apia—now a decided Christian—and his taking charge of our school followed soon after.

After terminating his connection with the school he went to Australia, but not finding congenial employment there, after a short stay he returned to Samoa in the "John Williams." His next move was homewards. He went *viâ* Valparaiso, and during his progress to the United States he met with trials, difficulties, and dangers, great and many, but God preserved him amid all, and took him safely to his home. In succeeding years he had many ups and downs, but, amid all, he held fast the beginning of his confidence, and sought to glorify his Saviour, and promote

the best interests of his fellow-men. Throughout the whole of his chequered career he continued to correspond with me at not very distant intervals, and sent me regularly for many years missionary periodicals, and occasionally newspapers. Thus my connection with my friend was kept up till within about two years, when there was a sudden interruption, for what reason I know not. I suspect he has finished his course and gone to his home. Since leaving Samoa towards the close of 1870, I have neither heard of him nor from him.

I have, of course, watched his career with deep interest, and have rejoiced to observe that, notwithstanding a tendency to something like fickleness and instability, he held on, as long as I could trace him, to the hope sure and steadfast. He took part in the "Christian Commission," as it was called, during the American War, and throughout his whole course he appears to have been ready for every good work. It would be a high gratification to me to be able to trace his course to the end, or, if that is not ended, to obtain information respecting him. This I may yet be able to do.*

During the time Mr Stearns was with us we had another hopeful conversion, which, though much less satisfactory and interesting than his, may be mentioned. A man, named Robinson, also from the United States, came from California to Samoa. On his way he remained some months at Tahiti. Down to the time of his leaving Tahiti he was utterly godless—so much so, that he never entered

* Shortly after the above was written, I received a *long* letter from my friend. The reason of his not having written, or in any way communicated with me for some time, was that his views on some important points of theology had undergone a change. He writes with all the warmth and kindness and frankness of bygone days, and though he has taken up notions with which I have no sympathy, I rejoice in the evidence which his letter supplies that he is still clinging to the one Name given under heaven among men by which we must be saved.

a place of worship during his stay on the island. When he reached Samoa he was in failing health. Soon after his arrival his attention was arrested, and his mind directed to spiritual things. He was spared for many weeks, during which he advanced steadily in knowledge, and seemed growingly to feel the power of Christian truth.

I visited him frequently, and always found him ready to converse about, and give his earnest attention to, spiritual things. He sought advice as to how he could best dispose of a little property of which he was possessed. He wished to leave it to *local* objects. The result was, that one-half was left to our English school, and the other was to be expended in the purchase of Bibles and religious books, to be given or lent to foreign residents or visitors, at the discretion of the resident missionary. When he became too weak to live alone, he gave up the cottage he had occupied, and went to his countryman Mr Stearns, and remained in the same house with him as long as he lived. By Mr Stearns he was most kindy tended and cared for during his remaining days, and from him I obtained cheering tidings respecting his state of mind. As he drew near the closing scene he appeared to grow in meetness for the change awaiting him; and when it came, he passed peacefully away, leaving in the mind of his kind attendant the conviction that he had gone to be with Christ.

The assiduity and kindness with which Mr Stearns tended and cared for his sick and dying friend was a pleasing confirmation of the reality of the change which had recently passed upon himself, and a beautiful illustration of the nature and power of Christianity. The two wanderers landed upon our shores a few months before, strangers to each other and utter strangers to religion, and with scarcely a care or a thought beyond the present life and their own individual concerns. How great and happy the change that took place upon both,

and under what different circumstances would the poor wayfarer, Robinson, have ended his days, had he not found in Samoa those who felt it a duty and a privilege to direct him to the Saviour, and to minister to his necessities!

About this time, October 1858, we had another case of hopeful conversion which merits notice. It differed widely in many respects from those just referred to. Y——l was one of our oldest settlers. He was an Englishman—a native of London, I think. He was rather a superior man, pretty well educated and informed, and something of an artist. He was superior to the generality of the early settlers, and was looked up to by most of them as a leader. At one time he and his fellows set up a *government* among themselves. A code of laws was drawn up, rules of government prepared, and an executive chosen, of which Y. was elected president! This might all have been harmless enough, but the president and others of the official staff were notoriously godless, and for a time they set themselves against us, and occasioned considerable trouble; and as Y. was chief of the mimic State, and chief also in his hostility to us, he succeeded in throwing considerable difficulties in our way.

By-and-by he was brought into difficulty himself. A calamity overtook him which stripped him of his earthly all. His house, with all it contained, was burned, and he and his wife and family escaped with only the clothes they wore. (He had been married to a native many years, and had a large family.) What effect this had in producing the change which followed, it is impossible to say. He had been thoughtful for some time before. Whilst attending another of our old settlers, during an illness which ended in death, I came frequently in contact with Y., who was an intimate friend of the sick man, and waited upon him during the whole of his illness. He was generally present during my visits to his sick

friend, and appeared to listen with interest to our conversations, and join in prayers that were offered, and from the time of his friend's death there was a visible change in his behaviour towards me. He became softened and respectful, which he had not always been, and he became a regular attendant upon our English services, and with these he was sometimes much affected. Then came the crushing blow which in an hour reduced him to utter destitution, and then, I think, if not before, he began in good earnest to seek a treasure in heaven.

I saw him soon after the fire, and talked with him in a little hut, with the blackened remains of his house and property before us, and was pleased to find him bearing up nobly. His conduct contrasted strikingly with that of a neighbour, a miserable old man, who, though he had a large amount of property left, wept like a child over what was gone. God raised up friends for Y., and he and his family were not suffered to want. From this time till his death, which occurred in September 1860, he was a different man to what he had been—a *new* man, I trust. The illness of which he died was of short duration. Soon after its commencement I was called to leave home, so I had not the satisfaction of seeing him during his last days. I visited him on the day before I left, and conversed and prayed with him, little thinking that I should see him no more in this world. A kind brother, Mr Powell from Tutuila, was at Apia at the time, and well supplied my lack of service. He was satisfied that our friend died in the Lord; and from all that I knew of the case, I think there is much reason to concur in that opinion; and if so, what an encouragement does his case afford to despair of none, and to use every available means to reach all to whom we have access! If I had been asked at one time to name the party in our community whom I thought least likely

to be brought under the influence of the gospel, Y. would have been among the first I should have thought of; yet he was hopefully converted, while others who seemed at times to be near the kingdom of heaven, stopped short, and never got beyond being "almost persuaded."

During the year 1859 revision work again demanded a share of time and attention. It had been arranged sometime before that the entire Bible should undergo another revision, prior to an application being made to the British and Foreign Bible Society to print an edition. The brethren Nisbet and Pratt, both of whom were at the time stationed on Savaii, and so were conveniently situated for the accomplishment of the object, were appointed to undertake the task, and, moreover, Mr Pratt had expended a great deal of labour in collecting material for improving the translation. They were to sit alone upon all the more simple books, Dr Turner and myself being referees in cases in which they differed in opinion; and we were to take it in turn to sit with them on the more difficult parts, all of which arrangements were carried into effect.

Nothing out of the usual course occurred during the early months of this year. All went on hopefully, and in the month of May, when our missionary meetings were held, and account taken of the contributions for the support of the native pastors, we had from the two districts—Apia and Saluafata—for the London Missionary Society, £104, and for home £161.

The amount raised throughout the mission this year was larger than it had ever been before. In aid of the London Missionary Society we had £610, 9s. 4d., and over a thousand gallons of cocoa-nut oil, worth, say, £60. Sales of books realised £330, 15s. 8d. The exact amount raised for the support of teachers I am unable to give; but if at one station we had £161, we shall be quite safe in putting the amount raised at all the stations at £500; so that

upwards of £1500 had been contributed to, or expended in connection with, the cause of God.

On the 27th of September of this year, 1859, the "John Williams" sailed on another of her missionary voyages, Dr Turner going as our deputation. At length missionaries had arrived for Lifu, and on this occasion Messrs M'Farlane and Baker were conveyed to that interesting field, and introduced to their respective stations, under circumstances of deep interest and high promise. In closing his report of the voyage, which was not less encouraging than those that had preceded it, Dr Turner writes :—

"In summing up our progress in these islands just visited, where twenty years ago we had not a single white missionary or a single convert from heathenism, and at the very entrance to which John Williams fell, we find that out of a population of about 65,500 souls, we have 19,743 who have renounced heathenism, and are professedly Christian. Of these, there are 645 Church members, and 689 who are candidates for admission to the Church. And there are now labouring among them ten European missionaries, and 231 native teachers and assistants. Three printing-presses are also at work, specially devoted to the Papuan vernacular of the respective islands."

The close of this year brought us again to the time when the "John Williams" must, according to the arrangements of those days, proceed to England. Connected with this voyage there were circumstances of peculiar interest. In addition to the passengers who went from our own and other groups, one of whom, alas! Mrs Stallworthy, was a widow with eight children, the "John Williams" took our *Samoan Bible*, a second thorough revision of which had been completed, in order to get an edition printed in England. It was sent in charge of Dr Turner, who with his family was about to visit England. Dr Turner was commissioned, in addition to superintending the printing of the work, to

undertake a very onerous task, viz., to supply *Marginal References* after the plan of the authorised English version. This important work was successfully accomplished by our brother, and added not a little to the value of our beautiful Bible—for such indeed it was. The Bible Society did their part to our entire satisfaction; and the accuracy which was attained reflected the highest credit on Dr Turner and his estimable wife, who lent him very effective help throughout the whole work.

Other passengers by the "John Williams" on this occasion were the Rev. John Inglis of Aneiteum and Mrs Inglis. Mr Inglis had a charge and a commission similar to that of Dr Turner. He had a translation of the New Testament in the Aneiteum language—the joint work of himself and Dr Geddie—partly in print and partly in manuscript, which he was taking to England to get printed by the British and Foreign Bible Society.

The vessel arrived from her westward voyage, *i.e.*, from her visit to the New Hebrides, Loyalty Islands and Niuē, on the 17th of December, and on the 9th of January 1860 she took her departure for her distant port.

CHAPTER XLII.

THE ENGLISH CHAPEL—VISIT TO THE FALEALILI DISTRICT—CANDIDATES—SCHOOLS, ETC. — REFLECTIONS — VISIT TO SALUAFATA — PROCEEDINGS THERE—ARRIVAL OF MR AND MRS DRUMMOND—MISSIONARY MEETINGS AT APIA, SALUAFATA, AND FANGALOA—CONTRIBUTIONS—ANOTHER VISIT TO SALUAFATA AND FANGALOA—DESCRIPTION OF FANGALOA—OUR OWN CIRCUMSTANCES.

At the commencement of this year a matter of much interest occupied our attention. The resort of shipping to the harbour of Apia, and the increase of foreign settlers, rendered it desirable, a few years after the commencement of the mission, that a place of worship should be built in which English service should be regularly conducted. Accordingly steps were taken towards securing this object as early as 1846. Money was raised towards it on the spot by foreign residents, and by contributions from visitors; and in 1847, Mr Mills, during his visit to England, made an application to the British and Foreign Sailors' Society, and from that and private friends he obtained help which, with the local contributions, enabled him to procure an iron chapel, which he brought with him on his return in the "John Williams" in 1848. The "John Williams" reached Samoa in May of that year. The chapel was soon put together, and opened for Divine service, and, from that time onward, English service was regularly held in it, except when the missionary was absent or ill, and unable to procure a

supply. All credit was due to Mr Mills for his zealous and persevering efforts, and to those who assisted him in procuring the chapel. But for their exertions we should have found ourselves in a very different position to that in which we were at the time to which we now refer.

At the time when the chapel was erected an eligible site could not be obtained; the building, moreover, was not well suited to the climate, and, owing to various causes, it was becoming increasingly uncomfortable. And now the time seemed to have come to make an effort to procure a better site, and to make various alterations and improvements in the building, so as to get rid of the inconveniences, and adapt it to the altered state of things; and at a meeting of the School Committee, as it was called—that is, the Committee for managing the affairs of the English school, of which the leading men of our community were members—held on the 10th of January 1860, the subject was considered, and it was determined to set about the accomplishment of the object at once. No time was lost. By about noon on the following day four hundred dollars were raised towards the object, and what was needed beyond that sum was obtained without difficulty. The heartiness and promptitude with which the thing was taken up and gone about was most cheering. The work was commenced on the last day of January, and towards the close of March it was completed.

A very eligible site was obtained near the centre of the bay. The roof, which originally was nearly flat, was raised to within a little of the ordinary pitch of roofs, and lined with timber, which was a vast improvement both as regards comfort and appearance. New seats were procured; a new pulpit was supplied; and various other improvements made. The length of the house was forty feet, and the breadth twenty, so there was ample accommodation, not only for our ordinary,

but for our extraordinary congregations. A school house was erected close by, and the whole was enclosed in a neat fence. The amount of money expended was £120; and some of the members of our community gave, in addition to money, materials and also time and labour.

While the work of removing and rebuilding the chapel was in progress, I visited the large districts of Falealili and Aleipata on Upolu, which, at the time, owing to late changes, were without missionary superintendence. These districts, and also a third, Safata, had for several years been under the care of Mr Stallworthy, till he was moved to Malua. I left home on my rather long journey on the 31st of January, and was absent till the 21st of February. A few days, including a Sabbath, were spent in the Saluafata district, on my way home.

My tour was interesting. My work consisted in holding meetings and conferences with the teachers, conversing with candidates, holding Church meetings, examining schools, preaching, and kindred engagements. It was cheering to find everywhere indications of progress. I visited five central points, at each of which the adults and children came together from the neighbouring villages, and from which visits were made to some of the leading villages at convenient distances.

Our services and engagements were occasions of great interest, delightfully congenial to me, and apparently much enjoyed by the teachers and people, whose kindness and liberality to me and my boat's crew were manifested in the most hearty manner. I conversed with 234 candidates for admission to the churches, and out of these we selected 145 to be admitted by the teachers, after a further short probation, should all continue satisfactory.

My first Sabbath was spent at Sapunaōa, where Mr Stallworthy had resided. I trust the time spent there was profitable both to me and to the people; but there was

much in the circumstances fitted to induce feelings of sadness. How changed was all since my last visit, and in how short a time had the changes occurred! Scarcely twelve months had passed since Mr Stallworthy had moved to his new sphere of labour, and now his course was finished; his wife was a widow, and his children fatherless, and being borne away from the home of their childhood to see it no more. The house which the little ones used to fill with glee was silent now; around, the bush was gaining the mastery, and everything wore an air of melancholy. I slept in the little *sanctum* which the venerable patriarch, Wilson, occupied, and mused much on the past, and found it soothing and relieving to think of the land of reunion, where broken links shall be re-knit, and all the scattered members of the great family regathered to be scattered no more.

The only thing that seemed unchanged was the little *graveyard* in front of the mission-house, where Mr and Mrs Wilson, and the first Mrs Stallworthy, and another worthy member of our mission—Mrs Schmidt—sleep. The stones which mark their respective resting-places, and the fence which enclosed them, had not yet been much affected by time and climate, though they too would soon show symptoms of decay. Blessed be God—

> "For the land of the undying,
> On which no blight nor curse is lying,
> Where all is holiness,
> And everlasting peace." *

On my return home I found all going on as when I left. The work of the chapel was proceeding apace, and on the 25th of March we were able to have service in it. On that day I preached from Revelations xxii. 17, and fervent were my desires, and those of others of my fellow-worship-

* Bonar's "Hymns of Faith and Hope." Second Series, p. 196.

pers, that our renewed chapel might prove to us a Bethel indeed, and that at the great day of revelations it might be said of very many "that this and that man was born in her," and "that the Highest Himself might establish her."

Among the natives we continued to have cheering indications of progress. The number of candidates and Church members was steadily increasing, and the state of things altogether wore a healthy aspect.

In the middle of April I made a visit to Saluafata, and was cheered by symptoms of a revived state of things in that district. Thirty-two members were admitted to the Church during this visit, and seventeen proposed.

The next noticeable occurrence which took place was an event of much interest, especially in the then weakened state of the mission—the return of an old and much-esteemed fellow-labourer, accompanied by a young brother. On the 30th of April Mr Drummond, who had been to England on a visit, returned recruited in health, and accompanied by a lady, who lent him very effective aid during the remaining years of his missionary life; and along with Mr Drummond were a young couple, Mr and Mrs Gee, whom we were also glad to welcome to our field of labour.

Mr and Mrs Drummond were appointed to occupy the vacant station at Falealili, and Mr and Mrs Gee took charge of the station on Savaii lately occupied by Mr Nisbet, who had moved to Malua after the death of Mr Stallworthy. The improved state of things in my own sphere showed itself this year in the increased liberality of the people. For some time past I had thought that by the adoption of more system and method in the mode of raising our contributions, a larger amount might be collected than had hitherto been; but that alone will not account for the great increase we had this year.

Our meetings at Apia were held on the 2d of May, and

the amount raised for the London Missionary Society was £135, and for home over £100. The meetings in the Saluafata district were held towards the close of May. The services were interesting and fruitful. The united contributions of the two districts amounted to a little over £200 for the London Missionary Society, and for the support of native pastors a like sum; so that over £400 was raised for home and abroad.

About the middle of July, I spent a few pleasant days in the Saluafata district. There were encouraging symptoms in the smaller villages. Large congregations assembled, and numbers professed attachment to the Saviour, and were seeking admission to the Church. Out of those with whom I conversed, eighteen were selected, and proposed for admission, and thirty-two, who had been proposed on a former visit, were now received. One part of the district, the most distant, to which I have not yet introduced the reader, was in a very backward state. It consists of a bay about seven or eight miles deep, and from two to three miles in breadth. It is named Fangaloa (long or deep bay), and is one of the most remarkable-looking places on Upolu. It is surrounded by steep and lofty mountains, rising to a height of some 1800 feet or more; and on one side, at a short distance, is a mountain named Matafao, which rises to the height of 2300 feet. It is the highest mountain on Upolu. The mountains are clothed to their summits with large wood, interspersed with cultivated patches, and, like other parts of the group, exhibit unceasingly all the year round the blended beauties of spring, summer, and autumn. On one side of the bay there are no less than three waterfalls, which, descending like streams of liquid silver through the bright-green foliage, look very beautiful. And there are small bays within the main one, in which the villages of the natives are embosomed, surrounded by bread-fruit groves, and shaded by lofty cocoa-nuts, bending their

feathery tops in graceful beauty over the scene. There are five of these small bays within the large one, and two outside, one of which is double, and has in it two hamlets; so the villages of Fangaloa are reckoned eight. The bay, on the whole, is one of the grandest and most picturesque spots on Upolu, but it is open to the sea, and there is nothing to break the force of the waves, which roll in often in large volume from the ocean before the prevailing trade winds. Moreover, the holding ground is bad, so vessels cannot anchor with safety. There is a beautiful reef inside, which extends all round close to the shore, and protects the villages from the incursions of the sea, and adds much to the beauty of the scene.

At this time the state of the people formed a contrast rather than a counterpart to the beauty of the heritage which God in His providence had assigned them. Fangaloa had been the headquarters of the *sea-forces* of the district to which it belongs from of old; hence in times of war it generally came in for its full share of the evils and calamities which follow in the train of that hateful scourge. And in this respect the late war had been no exception to the general rule. Hence, when the station came under my care, I found things in a very low state. They soon began to revive a little, however. During the present visit, I found among the candidates only two who appeared eligible for admission to the Church; but my visits were always well received, and the people were willing, and many of them interested listeners to the Divine message; and there was soon, by the blessing of God on the means employed, a considerable change for the better.

Towards the close of this year an important and very agreeable change took place in my personal circumstances. The intelligence I had been receiving from Sydney from time to time was of such a character as to make it exceedingly difficult to decide as to the path of duty. Our

hearts were in Samoa; my labours seemed to be required there at the time (I do not forget that the Master is in no way dependent upon any of His instruments, but I speak as looking at the thing from a human point of view); I was very happy in my work, and God appeared to be smiling upon it; but there was the old difficulty—health. Thus we were in a painful strait, and, with a view to having the matter brought to a point, I had proposed to Mrs Murray, that if there seemed any likelihood of her being able to stand the climate of Samoa, after her long residence in Sydney, she should return and give it one more trial. And now, at the close of October, I had the happiness of welcoming her return. The committee of management of the missions of the Wesleyan body in Sydney kindly gave her a passage in their mission ship the "John Wesley," and on the 31st of October she reached Samoa.

It was two years and nine months since her departure, and two years and a half since I left her in Sydney, so she had had a long change, and the consequence was that, by the blessing of God, her health was much improved; but past experience forbade our being sanguine with reference to the future. We rejoiced to be permitted once more to resume our much-loved work together, but our joy was mingled with forebodings. We rejoiced with trembling.

CHAPTER XLIII.

PROSPECTS AGAIN DARKENED—A WEEK-SERVICE IN ENGLISH—SPECIAL SERVICES THROUGHOUT THE MISSION—MISSIONARY MEETINGS AND CONTRIBUTIONS FOR HOME AND ABROAD FOR 1861—REMARKABLE CONVERSION OF ONE OF OUR FOREIGN SETTLERS—TWENTY-FIFTH ANNIVERSARY OF OUR ARRIVAL IN SAMOA—ENCOURAGEMENT AMONG THE FOREIGN COMMUNITY—RETURN OF THE "JOHN WILLIAMS" FROM ENGLAND—ARRIVAL OF MESSRS LAWES AND BIRD—OUR CASE DECIDED—FAREWELL SERVICES AND PARTING SCENES—DEPARTURE—STATE OF THINGS IN THE APIA AND SALUAFATA DISTRICTS IN MAY 1862.

THE year 1860 closed upon us, and the new year opened with a blink of sunshine. It was *but* a blink, however. Our sky was speedily overcast, and months of trial and conflict succeeded, as sharp perhaps as any through which we had passed in the mission field. It soon became unmistakably evident that we must leave the work we so much loved; and what made the thought of this so deeply painful was, that we could not entertain the hope of being able to return.

About the middle of this month, December 1860, a weekly English service was commenced in addition to that held on Sabbaths. Many solemn and delightful seasons did we enjoy at our week evening services. They were continued till the time of our departure, and the interest kept up and increased to the last. At the time we left, the attendance was nearly as large as on Sabbaths, and there were very hopeful indications that the services were not in vain.

In the last week of December a general meeting of the members of the mission was held, at which the state of religion among our churches, and throughout the group, was talked over, and it was arranged that special services should be held at all our stations in the first week of January, with a view to bring about an improved state of things. Meetings were held accordingly, and it became in Samoa, as elsewhere, an *institution* that the first week in January of each year should be a time of special prayer for the prosperity of the work of God throughout the world.

During the early months of this year everything went on encouragingly throughout my own district. Our annual missionary meetings were held as usual in May, and the contributions, both for home and abroad, reached a higher figure than they had ever done before. For the London Missionary Society we had from the two districts—Apia and Saluafata—£224, 2s. 3d., and for home £203, 13s.

Soon after the missionary meetings we were cheered by an occurrence which deserves a particular record. For a length of time, though there had been much to cheer, and much to encourage hope among the foreign residents, there had been no decided case of conversion. Now a case occurred of a very remarkable character. The circumstances were such as effectually to hide pride from man, and to secure the undivided praise to Him to whom belong "wonders of grace," and who is able, not only out of seeming, but out of real evil to educe good. The case, the particulars of which we are about to give, had its origin in a disturbance which all but led to fatal results; so that God did literally make the wrath of man to praise Him, and restrain the remainder of wrath.

The said disturbance took place on the 8th of June of the year which we are now reviewing, 1861. The principal actor in the affair was one of our foreign settlers—a

native of the United States of America, who had been in Samoa for a number of years. He was a man of energetic character; he had had considerable educational advantages, and was possessed of more than an average share of capacity and intelligence. Hence he was not a man to be a cipher. For good or evil he would make his influence felt. Unhappily, up till the time of which we now write, he had thrown himself, with all the native energy of his character, into the service of the devil, and he had been a decided and sometimes a *violent* opponent of all that tended to thwart him in his reckless course. Missionaries were the special objects of his aversion, and often did he employ his tongue in holding up them and their work to reproach and scorn. This was not to continue, however, and the time had now come when an effectual arrest was to be laid upon him. He had for a length of time been the keeper of a *grog-shop* and *bowling-alley*, of which he was part owner, and he did not always drink in moderation. On the day named above, he had been indulging freely; and in company with another man, perhaps the lowest and most infamous man in our community, he rushed off to a place at a short distance from his home, to avenge an insult which he *supposed* had been offered to his wife. He carried a loaded gun. Proceeding to the place where he understood the supposed offender to be, he demanded of the gentleman in whose employ he was that he should be given up. This, of course, was refused; and in his rage and frenzy, he fired off his gun and wounded a native. Happily the wound was not in a vital part, but, in as far as he was concerned, it might as well have been so. Matters had now reached a point beyond which they could not be suffered to go. By some means he was induced to go home, and, when the effects of the drink wore off, and he came to his sober senses, he was smitten with remorse, and was horrified at the idea of having come so

near committing murder. His first impulse was to take a determined stand against the demon of intemperance which had been the immediate cause of his having so narrowly escaped incurring the guilt of murder. So he took the total abstinence pledge. The gentleman with whom he advised on that point remarked to him, that merely taking the pledge would not do much for him; meaning that unless he sought help from God, he would not be able to keep it. He replied to the effect that he had sought help. It ought to be mentioned that he had a *pious mother,* whose prayers had no doubt followed him through all his wanderings, and recollections of whom had, we may be sure, sent many a pang of remorse through his hardened soul even at his worst times.

Soon after the above occurrences I saw and conversed with him. He was no longer shy of missionaries. His distress continued for some time. I saw him almost, if not quite, daily, while he continued an anxious inquirer, feeling his way after peace. His burden pressed heavily, but ere a great while "God's way of peace" was understood and embraced, and rest was found. He was enabled to come to Christ, and in so doing he found his case met and his burden gone.

But what of the after effects? Were these such as to evince that the persecutor, the blasphemer, and the all but murderer, had really undergone a saving change, and passed over to the ranks of those who are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God? Let the reader form his own judgment. The change which came over him found him, as we have seen, the keeper and part owner of a grog-shop and bowling-alley, and one of the first things that pressed upon his conscience after his change was that he ought to give that up, and seek some mode of obtaining a living that would free him from the guilt and responsibility of contributing to the

ruin, temporal and eternal, of his fellow-creatures. But there was a serious difficulty. In as far as he was individually concerned the way was clear, but he was not sole owner of the business and premises. It was a partnership concern, and his partner was in Australia at the time. Of course he must act honestly and honourably towards him; and how was this to be accomplished if the business were given up? He was in a sore strait, and some time passed —I think about three weeks—before he saw his way out of the difficulty. During that time the business dragged heavily, his burden becoming more and more intolerable. A well-meaning but mistaken friend suggested a compromise: if his conscience would not allow him to go on with his business, employ some one else to act for him. He had light enough and right feeling enough to reject at once that proposal. At length he hit upon a plan which met the case, and afforded striking evidence of his sincerity—and, perhaps I may add, strength and decision of character. He determined to close the grog-shop, and, in addition to the loss which he would thereby sustain, he would hold himself bound to indemnify his partner for his share of the loss, by paying him on his return his share of the average profits that would have been realised during the interval from the time of closing the concern till his return, when he would arrange to pass all over into his hands. So the grog-shop was closed, and there it stood day after day, bearing a silent but most impressive testimony to the genuineness of the change which H. had undergone. It went far at the time towards stopping the mouths of gainsayers, and convincing all that he was in thorough earnest. One of his former associates—one, by the way, who has since come to a miserable end by persisting in a course of intemperance—said to me, "I know H.; if he had not been in earnest he would not have acted as he has done."

H. now turned to pursuits which he could follow with a

good conscience; God blessed and prospered him, and he never had occasion to regret having acted out his conscientious convictions. He was now in all external respects a new man; and, instead of being a persecutor and injurious, his lot was cast in with the people of God, and in various ways he sought to advance the cause which formerly he had laboured to destroy.

The change was so marked, and the evidence of its genuineness so clear, that all was quiet for a time. By and by, however, the enmity which, in the case of some of his old associates, had only been repressed, burst out into active persecution. His premises were attacked, the fence which enclosed his dwelling-house was broken down, and the house itself pressed upon by drunken scoundrels, who fiercely assailed him with insulting and abusive language. By judicious firmness he succeeded in preventing his assailants from entering the house. They were induced to desist, and, perhaps, becoming afraid of the consequences to which their violent conduct might lead, they ceased their attempts to annoy H., and left him to go on his way unmolested. He bore the trial bravely, and all redounded to the glory of God, and contributed to his steadfastness and fruitfulness.

An interesting circumstance occurred soon after he entered upon his new course. A *chandelier* had been ordered from Sydney to light and adorn the grog-shop, and, of course, to make it more effective in alluring victims to their ruin. It was rather a grand affair for Apia in those days; but, when it reached its destination, it was no longer needed for the purpose for which it had been intended. We were just in want of such a thing for our chapel, so instead of lighting and ornamenting a gin-palace, it was transferred to the house of God; and there testified to the reality of the change that had lately startled our community.

Many years have passed since the time of which we write, but till within a recent period H. was still identified with the cause and people of God. I trust he will be enabled to hold fast the beginning of his confidence steadfast unto the end; and that the close of his career will be in keeping with its striking and hopeful beginning. Temporal prosperity with the favour and smiles of the ungodly, as all experience proves, is much more dangerous to the Christian than poverty and persecution; and a pretty large share of the former has fallen to the lot of H. of late years. I trust, however, that he will be kept steadfast amid all, and be found at last among the number of those who, having been faithful unto death, have obtained the crown of life.

The 11th of June of this year was the twenty-fifth anniversary of our arrival in Samoa. I will not trouble the reader with any detailed account of the feelings and exercises to which this gave rise. The review of a quarter of a century of one's life and labours is of course a very solemn affair, and gives rise to feelings of a very conflicting character—at least so it was in my case. A deep tinge of sadness mingled with all, arising from the fact that it was now plain that we must tear ourselves away from Samoa, and from the work to which our hearts so fondly clung. This was the dark cloud which shaded our path, and it was to us very dark; no silver lining was visible. Under other circumstances, we should have entered upon the new period of our labours with joyous hearts and buoyant spirits. As it was, however, we were sore oppressed, and carried about with us continually a burden, which became more and more heavy as the end drew near. While thus exercised and thus circumstanced, the "John Williams" arrived from England, and her arrival brought matters to a crisis.

The "John Williams" reached Samoa on the 23d of

July, bringing a valuable addition to our staff of labourers. This consisted of the Rev. P. G. Bird and the Rev. W. G. Lawes. The arrival of these brethren was specially opportune, as we were much in need of help in Samoa, and a missionary was urgently needed for Niuē. On that island a wonderful work had been in progress for several years, and the time had fully come when a missionary was needed to step in and take the helm. Mr Lawes was appointed to occupy the important post, and Mr Bird took charge of the Faasaleleaga, a large district on Savaii.

At the same meeting at which these appointments were made, held on the 30th and 31st of July, our case was considered, and the decision to which we had felt constrained to come was approved, as the only thing practicable under the circumstances. It was something of a relief that it was arranged that we should close our mission life, as we then supposed we were doing, by a missionary voyage. The "John Williams" was about to visit our stations in the New Hebrides and Loyalty Islands, and I was commissioned to proceed in her, to visit the stations already formed, and take any steps towards extension in the Northern New Hebrides that might be practicable and appear advisable. It was left an open question whether we should return to Samoa, and thence take our departure for Australia, or whether we should leave the "John Williams" when our work was complete, and remain at the New Hebrides, and wait there an opportunity to go to Sydney. Taking all the circumstances into account, we decided upon the latter course; so all that now remained for us to do in Samoa, was to wind up our affairs and make arrangements for our departure. This had to be done in a very hurried manner, and perhaps it was as well that it was so. It was no desirable thing that our stay should be prolonged, now that Samoa was no longer our home. The meeting at which the arrangement was made

closed on the 31st of July, and on the 12th of the following month, we embarked on board the "John Williams," and took, what we believed at the time to be, our final leave of Samoa.

I will not enter into particulars, or dwell at any length upon the parting scenes. Though they were of a character to make an indelible impression upon our hearts, and occupy a place in our recollections while life shall last, they need not be obtruded upon the public. Both natives and foreign settlers testified their grateful and friendly feelings in a manner that spoke strongly as to their depth and sincerity. Not in words only was this done but also in deeds, which, considering the circumstances, were generous in a high degree. And so terminated our connection with Samoa at the stage of our course at which we have now arrived.

An extract from a number of the "Samoan Reporter," which appeared in May, 1862 will give the reader a glimpse of the state of the district at that time, and of course but little change had taken place since our departure.

The paper from which the extract is taken was written by the Rev. H. Nisbet, the information and statistics having, as internal evidence shows, been furnished by the Rev. H. Gee, who took charge of the station when we left. Mr Nisbet writes as follows:—"In our short account of the work on the island of Upolu, we begin with the district under the care of Mr Gee, on the north side, which embraces from Faleata on the west to Fangaloa on the east. Properly speaking it contains three distinct divisions, formed into three churches with a membership of 840, and the candidates for church-fellowship number 500. At the several villages throughout the district the teachers continue to be fully occupied in their duties of preaching and teaching; but we have not

received a definite report of the number of scholars in the schools; still it will not be above the mark to put them at 1000.

"The school also for the children of foreign residents is still conducted by Mr Schmidt, and it proves a great blessing to both parents and children. At the yearly examination the examiners were gratified to observe the pleasing progress the scholars had made in their studies, and especially the amount of Scripture knowledge they manifested."

Thus the various departments of the mission continued steadily to progress down to the above date, and throughout the mission generally there were cheering indications of a healthy and advancing state of things.

CHAPTER XLIV.

THE VOYAGE—TRIALS OF THE MISSIONS IN THE NEW HEBRIDES—HOPEFUL INDICATIONS ON ERAMANGA AND VATE—INTRODUCTION OF TEACHERS TO EPI AND ESPIRITU SANTO—ORIGIN OF THE MISSION SHIP "DAYSPRING"—CONSULTATION WITH THE MISSIONARIES OF THE LOYALTY ISLANDS MISSION—STAY ON ANEITEUM—DEPARTURE AND ARRIVAL IN SYDNEY.

We took our departure from Samoa, as already mentioned, on the 12th of August 1861. We had on board Mr and Mrs Lawes, and Mr and Mrs Pratt and family. Mr Pratt had been appointed to accompany Mr and Mrs Lawes to their station, and remain with them a few months, to give them the benefit of his long experience in missionary work. We reached Niuē on the 20th of August. Mr and Mrs Lawes were introduced to their sphere of labour under circumstances of the deepest interest, and on the evening of the 23d we went on our way, and on the 30th of the same month we reached Aneiteum, our next place of call.

We had the satisfaction of finding our esteemed friends Mr and Mrs Geddie, and their family, well, but in very trying circumstances with reference to the state of the mission on their own and other islands of the group. A series of calamities had come upon them, by which they had been well-nigh overwhelmed. Wave had succeeded wave in quick succession, and the wonder is that on some of the islands, at least, the missions were not ruined.*

* For full particulars, see "Western Polynesia."

I was instructed by the brethren of the Samoan mission to consult with the missionaries on the New Hebrides and Loyalty Islands as to the most desirable plans for future operations among those islands which were still without the gospel. This commission was kept in view throughout the voyage, and during our stay on the New Hebrides. One important step towards carrying it out was an arrangement that Mr Geddie should accompany me in the voyage round the stations. This afforded us ample opportunity to confer fully with reference to plans and proceedings; and at the meeting of the Loyalty Islands mission, which was held during the course of the voyage, the New Hebrides mission was represented by its senior member.

On leaving Aneiteum we made our accustomed round. The state of the missions on the different islands of the New Hebrides was perhaps quite as encouraging as, under the circumstances, we had reason to expect. At Eramanga we were agreeably surprised. Instead of finding, as we had feared, that the recent tragedy—the murder of Mr and Mrs Gordon—had been followed by the extinction of all traces of our labours, we were delighted to learn that a considerable number of persons were keeping up the worship of God, and were seemingly determined at all hazards to walk according to their light. On Vatě also there was much to encourage, and on the islands of Epi and Espiritu Santo, teachers were placed under circumstances of interest and promise.

In the course of the voyage, the state and prospects of the missions was the subject of frequent and anxious consultation between Mr Geddie and myself; and with reference to one important matter our consultations took a definite shape, and led to important practical results. It was strongly impressed upon our minds that in order to carry on the work efficiently a *vessel* must be procured,

and we determined, God helping us, that a vessel should be procured; and from these consultations and that determination came the mission ship "Dayspring." We thought at first of a vessel of about fifty or sixty tons, but it was ultimately determined to get one of larger dimensions.

When we reached the Loyalty Islands the subject was laid before a meeting of the members of that mission, and fully discussed. Our brethren saw as we did in the matter, entered cordially into the proposal to make an immediate effort to procure a vessel, and engaged to appeal to their friends and supporters in Australia to raise a proportion of the funds necessary for its purchase and support; the understanding being that the vessel would be at their service part of her time—about one-third it was expected. It was proposed that the Presbyterian bodies to which the missionaries labouring in the New Hebrides belonged, *i.e.*, the Presbyterian Church of Nova Scotia, and the Reformed Presbyterian Church of Scotland, should take the responsibility of procuring the vessel, and that they should be the responsible owners, as the Congregationalists are of the "John Williams;" these sustaining a relation to the new ship analogous to that of the Presbyterians to the old. So far the matter was arranged during the course of the voyage, and on our return to Aneiteum the necessary steps were taken towards the accomplishment of our object.

We were detained at Aneiteum, waiting for a suitable opportunity to get to Sydney, about three months. During this time we enjoyed delightful intercourse with our dear and much-esteemed friends, Mr and Mrs Geddie, and, as it was the last opportunity we had of any prolonged residence together, it is remembered with peculiar interest as a time of hallowed and profitable converse with kindred spirits.

As we were under the full impression that our work in the mission field was done, we were much downcast. We sought to acquiesce in what we believed to be the Divine will; but our affections still clung to our loved work in the islands; and, when we finally took our departure, we, in a sense, left our hearts behind us, and went forward because necessity compelled. As it ultimately proved, the heart was on the right track, from which we were only to be called to deviate for a season, that we might afterwards return to it with undiminished, if not keener, zest.

The time of our stay on Aneiteum wore away, and, on the 2d of January 1862, we sailed in the "Adolphus Yates," a small vessel engaged in the sandal-wood trade, and on the 13th of the same month we reached Sydney, where we remained till, in the course of Providence, the way was most unexpectedly opened for our return to the mission field.

CHAPTER XLV.

RETURN TO THE MISSION FIELD—REAPPOINTMENT TO THE APIA STATION—DEPARTURE OF MR AND MRS GEE—RESUMING WORK AT APIA—DEATH OF MR SCHMIDT—ILLNESS AND DEATH OF MRS BIRD—DEATH OF MR J. M. MILLS—DREADFUL HURRICANE AND LOSS OF FOUR VESSELS WITH ALL ON BOARD—WRECK OF THE FIRST "JOHN WILLIAMS"—DEATH OF MRS WHITMEE AND MR BIRD—VISIT TO SAVAII—CLOSE OF THE YEAR 1864—ANOTHER DREADFUL HURRICANE—WRECK OF A VESSEL IN APIA HARBOUR, AND LOSS OF THIRTEEN LIVES.

It has been intimated in a former chapter that, in leaving the mission field, we did not act from choice, but simply yielded to what we believed to be a plain call of duty. And, such being the case, we were of course prepared to welcome any change in our circumstances which held out the prospect of a return to the work of our choice; and, about the month of July 1863, such a change did take place as in our own opinion, and that of competent advisers, justified our entertaining the subject. And, while we were anxiously pondering it, and looking to God for guidance, events transpired which brought matters to a crisis. Our fellow-labourers, Dr and Mrs Turner, with a party of young brethren, arrived in Australia from England, on their way to resume their work in the islands, and consultation with them and other friends helped us much in coming to a decision. In the meanwhile, the "John Williams" arrived in Sydney on her annual visit, and in a few weeks all was arranged, and we embarked in her and sailed for Samoa.

We left Sydney on the 20th of September, called at Mare, Lifu, and Uvea of the Loyalty Islands, and Aneiteum of the New Hebrides; and, on the 29th of November, we reached Samoa, and anchored in Apia harbour. On the following day, which was the Sabbath, my work in the mission field was resumed. In the morning I addressed the native congregation, and the English in the evening.

The Apia station, including the district of Saluafata, had been under the care of Mr Gee from the time of our leaving. Now a bodily infirmity, from which he had been suffering for a length of time, had so increased that he determined to proceed to England by the first favourable opportunity, to seek medical aid. Thus the station was open, and it was arranged that after the departure of Mr Gee, I should again take charge of it.

We retired in the meanwhile to Saluafata. We went there on the 12th of December, expecting to remain for a considerable time. We re-entered upon regular missionary work there in circumstances of much interest and promise. Three Sabbaths had passed, and a new year, 1864, had opened upon us, and we were in the midst of the special services which we were accustomed to hold in the first week of January, when a most unexpected summons reached us to make all haste to Apia. An opportunity to go to England had offered which Mr and Mrs Gee had determined to embrace, and they had to prepare for their departure on very short notice. Late in the evening of the 7th of January, we reached Apia from Saluafata; on the 9th our friends were ready for a start, and on the 10th they took their departure. And now we were again in our old home, and among the people from whom we had been taken for a season in presence, not in heart, and our wonted duties were resumed.

I have passed over the time we spent in Sydney, as it does not furnish any *missionary* recollections, properly so

called; and I must not dwell upon the *ordinary* events of the years that succeeded our return to Apia, lest this work swell to an inconvenient size. Missionary work, not connected with my everyday duties, together with events out of the ordinary course, will furnish ample materials to fill up the limited space that remains.

Very soon after our return we sustained a serious loss in the death of our schoolmaster, Mr Schmidt. For a number of years Mr Schmidt had faithfully and zealously discharged his duties as teacher of the school for the children of foreign residents, often under circumstances of no small difficulty and trial, and many of the members of our community owed him much. Now he was suddenly taken from us, and in his death we sustained a loss which has been felt, more or less, to the present day. The services of other teachers have been obtained from time to time, but no one has been found to fill the situation as did Mr Schmidt.

We continued to have much to encourage, both in the Apia and Saluafata districts, during the early months of this year. There were many candidates for admission to the churches, and many were being admitted at not distant intervals, while the failures were comparatively few, and our educational work was going on as heretofore.

In the month of April an event occurred, the second of a *series*, which gave this year a melancholy pre-eminence over all that had gone before it since the commencement of our mission. Three years had not passed since our hearts had been gladdened by the arrival of Mr and Mrs Lawes and Mr and Mrs Bird. Now two of these were laid aside from their work, and in a little while they were away from the toils and sufferings of earth to the rest of heaven. Early in the present year, Mr and Mrs Bird had gone to Niuē, in the hope that a short residence in that fine climate would prove beneficial to their health. We had heard nothing of them since their departure. Hence

we were not prepared for the melancholy arrival which we had on the 14th of April. On that day a vessel dropped into the harbour, having Mr Bird on board. He had buried his wife on Niuē, and was now returning with his infant son, himself a dying man. The case appeared a very sad one. Mr Bird was a man of great zeal and energy, and during his brief term of service he had been in labours more abundant, and was no doubt anticipating many years of useful work. Now all his fond hopes were extinguished, and he had nothing before him on earth but a few days or weeks of waiting and suffering. Under the circumstances, it was only natural that *he* should cling to hope, even when it was manifest to others that no ground for hope remained. His disease was that insidious one, pulmonary consumption, which so often buoys up its victims with false hopes to the last. Our friend, however, strove to be resigned and submissive; and his mind seemed generally calm and peaceful. After a short time spent with us, he went to Malua, and found a quiet home in the family of Mr and Mrs Nisbet during his remaining days.

And soon after Mr Bird's return from Niuē, another trial came upon us of a character equally sad—indeed, in some of its aspects, more sad than his. One of the three young brethren who had recently arrived from England with Dr Turner was Mr J. M. Mills, a son of my predecessor at Apia. Mr Mills, junior, after having been favoured with educational advantages of a high order, had given himself to missionary work, and had returned from the land of his fathers to his native land, hoping to spend his life in carrying forward the work which his father and others had begun. He had, of course, but just entered upon his work. Early in the month of May he was seized with an illness which gradually increased, till on the 14th of the same month it terminated fatally. A sad, sad blow it seemed to all concerned, and a most mysterious dispensation of Divine

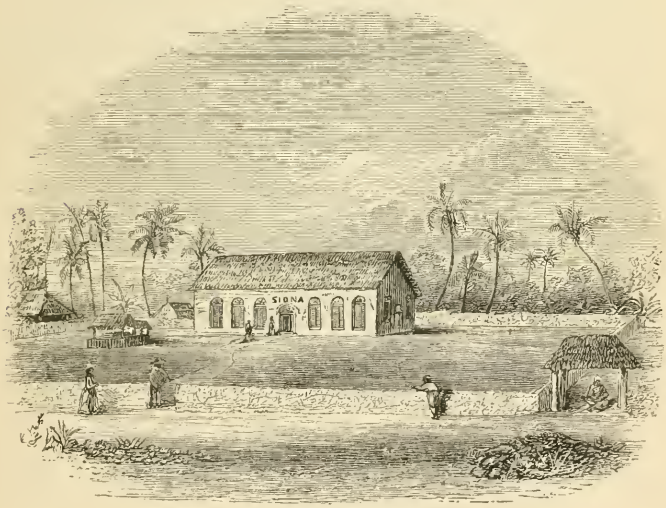
providence, that put a period to the life and labours of our young friend, just as he was girding his armour on. Perhaps it ought to be mentioned as a warning to others, especially the young and inexperienced, that Mr Mills had laboured beyond his strength before the commencement of his illness, and that after it had commenced, he had gone to a distance to fulfil a preaching engagement, and that on his way he had got wet, and had gone and preached notwithstanding. His zeal, of course, was highly commendable, but how sad the result! Let young men therefore beware, and avoid over-exertion, and everything likely to induce chills and colds, if they would insure a prolonged course of usefulness.

While disease and death were thus invading the families of our mission, calamities of a different character were falling upon our own and neighbouring groups of islands. On the 20th of May a vessel arrived bringing the intelligence that in the month of March a dreadful hurricane (a *cyclone* no doubt) had swept over the groups and islands a few degrees to the south of us. The full fury of the gale had fallen upon Fiji, and no less than four vessels had been lost, with every soul on board. And what invested the sad tidings with so deep and mournful an interest to our community, was the fact that one of the lost vessels, the "Charlotte," belonged to our port, and had sailed thence about three months before with Mr Unshelm on board, the representative of the firm of Messrs Goddefroy & Son of Hamburgh, the owners of the vessel. Mr Unshelm had left a wife and family in Samoa, and over them of course fell the darkest cloud; but so large a space did the business of which Mr Unshelm was the originator and sole manager occupy in our community, that his death, in circumstances so awful and so unexpected, was felt more or less deeply by all. Every one seemed to be affected and impressed for the

time, and our English service on the Sabbath immediately succeeding the arrival of the intelligence was deeply solemn. An address from the words "The Lord's voice crieth to the city," was listened to with apparently earnest attention. I am not aware, however, that there were any lasting results. Impressions which appear deep and promising are often, alas! "like the morning cloud and the early dew which goeth away." In the midst of these commotions within and without, our annual missionary meetings were held. The contributions in the Apia district were for the London Missionary Society £131, 11s. 6d., and for the support of native pastors £159, 8s. I am unable to give the sums raised in the Saluafata district this year. It is probable that the amount in the two districts was considerably over £400.

I had just got home from Saluafata and Fangaloa, to which places I had gone to hold the missionary meetings, when an event was announced which concerned us as a mission much more deeply than the occurrences to which reference has just been made, though we were far from indifferent to these. On the evening of the 29th of May we were startled by the arrival of Mr Turpie, chief officer of the "John Williams," in an open boat. What could it mean? Alas! the mystery was soon solved. The "John Williams" was wrecked! The dear old "John Williams," in which we had so often voyaged, and whose arrival had so often filled our hearts with gladness, was gone! The mournful tale was soon told. The vessel had drifted on shore in a calm at the island of Pukapuka (Danger Island), and, after hanging on the rock on which she struck a sufficiently long time to allow of all on board getting safe to the shore, she slid off and sank in seventy fathoms water! What a mercy that there was an interval between her striking and going down! The passengers on board were Mr Royle of

Aitutaki, on his way to Sydney for change and rest, and Mr and Mrs Barff, who were also on their way to Australia, retiring from the mission field, after about half a century's faithful service. A vessel was despatched with all possible speed to the scene of the wreck, and on the 14th of June all the shipwrecked party arrived in safety at Apia, where they remained till an opportunity offered of proceeding to Sydney. They left us for that place on the 6th of July.



VIEW IN PUKAPUKA.

The loss of our ship was felt by us all to be a grievous calamity, still there was much connected with it of an alleviating character. That all lives were saved, and that there was no serious accident to any one, nor any prolonged suffering, either to those who remained on the island or those who risked their lives to come so far in an open

boat, was matter for much thankfulness; and, though our fine ship was gone, she had done a great work. For twenty years she had voyaged to and fro throughout the vast Pacific, in pursuance of the one great object for which she was purchased and sustained, and that object had been promoted to a very gratifying extent; and now that she was taken from us, it was not for us to murmur or complain, but, on the contrary, to be thankful for the past and hopeful for the future; and so we felt, while we took immediate steps to do what we were able towards procuring a second "John Williams" to take up and carry forward the work which had been begun by the "Camden," and carried on so far by her successor.

Our views as to the necessity of procuring another vessel with the least possible delay were forwarded at once to the Directors, and an appeal was made to the children at all our stations throughout the group, to make a special effort to assist the children of England in the purchase of a new mission ship. The appeal met with a warm response, and a goodly sum was raised—I think between £400 and £500.

The stir and excitement connected with the wreck of our vessel were but just over, when another calamity of a very painful character came upon us. We had gone to Saluafata to spend a few days towards the close of July. After attending to the work of the station there, I had gone on to Fangaloa, leaving Mrs Murray to await my return. About midnight I was aroused to hear the sad tale that another member of our mission had been taken from us. Mrs Whitmee—one of the same party to which Mr Mills belonged—a woman of high promise, and esteemed and beloved by all to whom she was known, had passed away. She died at Leone, where she and her husband had been

settled only a few months, leaving behind her a delightful testimony to the power and preciousness of that gospel, to spread the knowledge of which she had left her home and native land, and come to the ends of the earth, to spend her life among semi-barbarians, or whole barbarians, as the case might be. She died on the 16th of July, and passed, no doubt, into the presence of the Saviour she loved; and on the 22d of the month of August Mr Bird followed.

Thus stroke upon stroke fell upon us during the course of this eventful year. Our mission had recently been largely reinforced, and we were probably in some danger of being elated on that ground. If such were the case, we were forcibly and affectingly taught how little dependence can be placed in mere numbers, and how important it is to cease from man, and look to and depend upon Him who, amid changing scenes and dying friends, remains "the same yesterday, to-day, and forever."

We may close our notice of the year we are now reviewing by a brief reference to a visit which we were called to make to the station on Savaii, left vacant by the death of Mr and Mrs Bird. We spent a full month in discharging the duty devolved upon us. There was much of an affecting and saddening character connected with the visit. We must not stop, however, to give expression to the feelings and reflections to which the sight of the desolate dwelling, and the many objects which everywhere reminded us of the departed, gave rise.

There was much that was encouraging in different parts of the district. I conversed with over a hundred candidates for church-fellowship, and seventy-two were added to the different churches. Interesting meetings were held with the young with reference to getting a new mission ship, and many meetings were held with the teachers, at which they were counselled, advised, and encouraged.

After our return from Savaii we went on with our accustomed work, and nothing further calling for particular remark occurred during the remainder of the year; but early in 1865 we had another dreadful hurricane. Our group did not suffer directly from that of the former year, but that which occurred in the beginning of February of this year fell very heavily upon some parts of Samoa, and in our own harbour, at a short distance from the shore, the most dire calamity occurred that has resulted from any similar visitation since the commencement of our mission to the present day.

These gales are generally—perhaps invariably—preceded by rough and stormy weather, lasting for a week or more. So it was on the present occasion. A fresh breeze had been blowing for some days, and there had been an extraordinarily high sea, and on the 4th of February there were unmistakable signs of a heavy blow, and towards evening the wind had increased to a hurricane, and the sea had risen to a greater height than I had ever seen it before. It was grand but awful to look upon the huge waves as they rolled in in terrible majesty and broke upon the shore, seeming as if they would engulf the village. Happily no houses of any consequence were destroyed, and no lives were lost on shore; but in the bay, as already intimated, an awful calamity occurred. The "Alster," a German vessel, owned by Messrs Goddefroy & Son, between 300 and 400 tons burden, was at anchor. She had her cargo on board, and was nearly ready for sea. She was bound for Europe, and a party from our mission, Mr and Mrs Powell and family, and four children belonging to another mission family, were about to proceed in her. Their passages were taken, and every arrangement made. Towards evening of the day I have named, parties on shore who were watching

the vessel were apprehensive for her safety, as the sea seemed to be making clean breaches over her, but, strange to say, those on board appeared to feel quite secure. The vessel had new chains, and her anchors and everything on which her safety was supposed to depend were in first-rate order. Hence no doubt the confidence that was felt. Alas! it was misplaced confidence. The storm raged with unabated violence as the night wore on, and about 9 o'clock a blue light or lights were seen—seen for a brief space—and all again was darkness. Those on board had at length awoke to a consciousness of their danger, but it was too late. While the daylight lasted, help might have reached them; but now it was impossible, and they must be left to their fate, and a fearful fate it was! When the morning light dawned the gale had spent itself, and the full extent of the havoc it had wrought on shore could be seen, but the "Alster" was gone! Only the tops of her masts rising a little way above the water marked the spot where she had been, and where every one belonging to her, except a single individual, had found a grave. *How* the man who was saved managed to get to a place of safety is a marvel. He was found in the morning on board a small vessel that was at anchor inside where the "Alster" lay—nearer the shore. He could give no account of himself, nor of the calamity that had befallen the "Alster," but there he was alive. The probability is that he had got hold of the anchor chain of the small vessel, and so managed to clamber on board. Of all the others—thirteen in number—not one even of the bodies was ever found. It was supposed that the vessel must have broken in two about the middle, and, in that case, all would be engulfed in a moment. The vessel lay at a short distance from a fine sandy beach, on which she might have been run without any difficulty,

and all lives have been saved, and perhaps also the ship and cargo.

And now we will turn from this dreary record of deaths and storms and shipwrecks to something of a more cheering and inviting character, which will form the subject of our next chapter.

CHAPTER XLVI.

FIRST MISSIONARY VOYAGE TO THE ELLICE'S GROUP—REMARKABLE ORIGIN OF THE VOYAGE—ARRIVAL AT NUKULAELAE—INIQUITOUS DOINGS OF THE PERUVIAN SLAVERS—SETTLEMENT OF A TEACHER—FUNAFUTI—DOINGS OF THE SLAVERS THERE—GREAT DESIRE OF THE PEOPLE FOR A TEACHER—NUKUFETAU—STATE OF THE PEOPLE AND INTRODUCTION OF A TEACHER—VAITUPU—THE FIRST HOME OF THE ORIGINAL SETTLERS—INTERESTING FACTS—VISIT TO NUI—CHEERING RECEPTION—INTERESTING STATE OF THE PEOPLE—THEIR ORIGIN—AN ODD CHARACTER—CLOSE OF THE VOYAGE—REFLECTIONS.

During the course of the year 1865, we took a step in the way of *extension*, which led to results and was brought about in a way so remarkable, as to be deserving of a particular and permanent record. The voyage, the particulars of which I am about to give, took its rise from another voyage, the history of which is as follows :—

On Saturday, the 22d of April 1861, a party consisting of nine persons—six men, two women, and one child, —left the island of Manihiki, of the Penrhyn group, which is about 1500 miles to the east of the first island of the group to which we were now about to attempt to introduce the gospel. The craft in which the party sailed was a frail and cumbersome affair in which to attempt a voyage in the open ocean, even for a short distance. It consisted of two canoes lashed together by means of transverse spars. Over these boards were laid, which formed a sort of deck, and on that was a shed covered with the braided leaf of the cocoa-nut, which afforded a shelter from the sun and rain. The canoes

were about forty-eight feet in length, and the platform was six feet in breadth. There was one large sail of native matting, and two small calico sails. The provision for the voyage consisted of a quantity of cocoa-nuts, and four calabashes of water (perhaps about two gallons). Thus equipped the party left Manihiki, their native isle. The reason why they started so poorly furnished was, that the island of Rakaanga, to which they were bound, is only about thirty miles distant from Manihiki. They commenced their voyage with a fair wind, and all went smoothly till they were within a few miles of their destination. They were so near that they could discern the sandy beach and the houses along the coast. An hour more of fair wind, and they would have been safely landed. Alas! alas! little did they dream of what awaited them. A sudden change of wind dashed their hopes, and was the first of a series of perils and sufferings which has few recorded parallels in our missionary annals.

For a while they strove to reach Rakaanga, but finding that impracticable, they changed their course with the intention of returning to Manihiki, but this being low, was not in sight, and Rakaanga was soon lost sight of, and so night overtook them in the open ocean and out of sight of land. They kept on all night, supposing that they were making their way towards Manihiki; but when morning dawned, neither Manihiki nor any other land was to be seen. And what a plight was theirs! Afloat on their frail craft, with only cocoa-nuts and about two gallons of water, on the great, wide sea, without chart or compass, and altogether uncertain as to their position! They held a consultation and determined to abandon the search for Manihiki, and stand to the south, in the hope of making Rarotonga or Samoa, or some other land in that direction. Three men of the six were required to be always on duty to keep the canoe afloat, one to steer and two to bale; so

they divided themselves into two watches, and kept on, day and night, at their weary, monotonous task. They kept steering southward till Friday, the seventh day from the commencement of their voyage, when a strong southerly wind set in which prevented their getting farther in that direction. This continued till Sabbath, when it fell calm. Then came a westerly wind, and other changes followed, but brought them no relief.

On the following Friday, about noon, they sighted land. What a gladsome sight to their strained, weary eyes! But, alas! their troubles were not yet to end. They strove with all their might to reach the land, and got very near it; but the weather was squally, night overtook them, and their efforts were fruitless. One thing, however, they gained by getting near land, which was to them of priceless value. A copious shower of rain fell, and they managed, with the aid of their sails, to obtain a supply of water. They had been suffering intensely from thirst. Again and again they would steer in the direction of a cloud which seemed to promise relief, and as often, like the deceitful mirage of the desert, would the object of their pursuit disappoint their hopes.

On the following day they again sighted land, but were unable to reach it on account of the roughness of the weather. They kept on guiding the movements of the canoe till the following Monday, when they gave themselves up pretty much to the winds and currents, or rather, I should say, to the providence of God, to be carried where that might conduct them. Now and again one would take a spell at the steer-oar, but, being uncertain as to whether any advantage would be derived from so doing, there was no motive of sufficient power to prompt to persevering effort. Thus they went on from day to day for six weary weeks, and then a consultation was held, and it was proposed that they should give up exertion, and

resign themselves to what seemed to be their inevitable fate. But hope was not yet extinct in the bosoms of all. One stated that he felt able to go on baling for a little longer if another would join him. It would have been useless for one to go on alone. While he was baling the one canoe the other would fill and sink both. One of the canoes was less leaky than the other, and another of the party volunteered to do his best to keep that afloat. But now only six cocoa-nuts remained, and those who kept at work, and on whose continued exertions the lives of all depended, must have support. Hence it was agreed that the six cocoa-nuts should be kept for them. The others had to subsist as best they could on scraps that had been thrown aside during the early part of the voyage. They caught two sharks and one sea-bird during the course of the voyage.

For nearly two weeks longer they lingered on, the two balers exerting themselves most bravely, while the others quietly awaited the issue. During the whole voyage they had worship regularly, morning and evening, and on the Sabbath, they had services somewhat more protracted. Four of the party were members of the Church, and one, Elekana, was a deacon. On the eighth Sabbath matters reached a crisis. Deliverance must appear within a few hours, or their doom was sealed. Only half a cocoa-nut remained for the balers, and when that was consumed nothing further could be done. They had finished their Sabbath evening worship; they concluded that the end had come, and agreed that they would just commit themselves into the hands of God, and wait His will. It seems almost incredible that all were still alive, but so it was. The evening was calm and beautiful, and the sky without a cloud—strikingly out of harmony with their sad circumstances in as far as *appearances* went. Elekana looked round the horizon—one more despairing look—before what

was expected to be their last night closed in upon them. Eagerly scanning the horizon, something having the appearance of land caught his eye! Could it really be land, or was it a dream, or were his senses failing him, and death approaching? So he felt while he was intently gazing upon the object towards which all eyes were speedily turned. Nothing similar was to be seen in any other part of the heavens, and soon all were satisfied that what they saw was in very deed land. But they had seen land before, and been near it too, more than once, and had failed to reach it, and so it might be again; especially was this to be dreaded as a squall of wind sprung up soon after the land was discovered. The wind, however, brought a shower of rain, which was as life from the dead. They drank, and were refreshed and strengthened for a final effort to save their lives; but the wind that brought the rain was from the land, and should it continue so, the last door of hope had closed, and the end had surely come. It was not so, however. The wind that brought the rain was only a passing squall. They had one sail remaining; this they hoisted and ran straight in for the land. To make it, however, was a formidable undertaking, since between them and it was a broad reef over which the sea was breaking heavily. This, of course, they did not know, or if they had, they must still have gone on at all hazards, as there was no other hope for them but that of reaching the land before them. So on they went, and towards midnight their frail craft was close to the reef, and very soon they were among the breakers; but on they must go and on they went, roller after roller bearing them onward, till the welcome shore was reached. It is painful to add that one woman and one man and the child, after surviving all the perils and hardships of the voyage, perished among the breakers; and when the canoe had grounded, another was found just alive, and died soon after. The remaining five

were saved, and one of these was Elekana, who was destined to act so important a part in the evangelisation of the islands, on the shores of one of which he and his fellows were now cast.

The island which the voyagers made was NUKULAELAE of the Ellice's group. They were of course greatly exhausted—so much so, that though cocoa-nuts were hanging over their heads they were unable to reach them. The morning light, however, brought relief. They were soon discovered by a native, of whom we shall have more to say by and by, and from him and others they received needful help and succour. In return for their kindness, Elekana set to work to instruct them in the knowledge of the true God, and told them of the Saviour whom he had learned to love and trust. They manifested a great desire and aptitude to learn, and applied themselves with the utmost diligence while he remained among them, and they consented to his leaving them after four months, only on condition that he should go to Samoa and return to them with a teacher. He promised that, should God spare his life, and furnish him with the opportunity of returning, he would do so, and now he was returning according to his promise.

Our voyage was made in the "Augustita," a trading vessel of about fifty tons burden. We sailed from Apia on the 3d of May 1865, and directed our course towards the island on which the shipwrecked party landed four years before—Nukulaelae. Our party consisted of two Samoan teachers and their wives, and Elekana, who was unmarried.

The island, or rather group—for Nukulaelae is one of a group of small islands, seven or eight in number—lies in lat. 9° 18′ S. and long. 179° 48′ E. It is called Mitchell's Group on the charts. It is about 600 miles distant from Savaii, the most westerly island of the Samoan group.

We reached our destination on the 10th of May, and came to anchor outside the reef. There is no harbour, and the entrances through the reef for boats are of a very indifferent character, but once inside the beautiful lagoon, one is all right. The people were surprised and delighted to see their old friend Elekana, and they gave us all a hearty welcome; but events had transpired since 1861 which cast a sad gloom over our meeting. At that time there was a population of 300, a peaceful, harmless community, wanting just one thing to make them contented and happy, and many of them earnestly desirous of being put in possession of that one thing. Now they were reduced to a remnant considerably under one hundred, and the bulk of these were women and children. The iniquitous Peruvian slavers came upon them like beasts of prey, and carried off about two hundred to bondage and death. Nowhere, perhaps, did these infamous men act more basely than at this and the neighbouring group, Funāfuti. They first endeavoured to induce the people to go with them, by putting before them the temporal advantages which they pretended they would gain by so doing; and when they found that they could not accomplish their object in that way, they, guided by a wicked fellow who had resided on the island some time, named Tom Rose, took advantage of the desire that existed among the people for religious instruction, telling them that, if they would go with them, they would take them to a place where they would learn about God and religion, and after a time bring them back to their own land. Tom Rose had been acting as a sort of religious teacher, and he was going to ship in one of the vessels. Hence it is not surprising that they fell into the trap so cruelly laid for them.

Thus was this base transaction accomplished, and these poor people deceived away from their quiet homes. Alas! for them. Surely He who heareth the groaning of the

prisoner, and delivereth them who are appointed to die, did not forsake them in the hour of their sore affliction. It is an affecting and deeply interesting fact that they carried with them to the land of bondage, as their most prized treasures, portions of the Rarotongan New Testament and Hymn Book, which they had obtained from Elekana. These he had managed to save when he and his companions were cast upon their shores, and so eager were the people to learn to read, and to become acquainted with the truths which the books contained, that they constrained him to take them to pieces, and divide them out, giving a few leaves to each, as far as they would go. May we not hope that many of those who carried with them these leaves of the tree of life, learned from them to know and love that Saviour who confers on His followers a freedom,

"Which whoso tastes shall be enslaved no more."

But to return from this long digression. It was deeply affecting to mingle with the small number of people whom we found, and to listen to their mournful tale. As Elekana put the question to one after another among the women we met, "Where is this one? and where is the other?" the unvarying reply was :—"Gone, gone; carried away by the men-stealing ships."

After consulting with the chief, who, being an old man, had been rejected by the slavers, and the few others who remained, and finding them earnestly desirous of having a teacher, I determined to leave with them one of the three at my disposal, notwithstanding the smallness of their number. I had not the heart to refuse their application. We hope, moreover, that the population will increase, and a deep interest will always attach to Nukulaelae, as the spot from which the movement took its rise, which we believed would extend to all the islands of the group to which it belongs, and indeed to others beyond. And, as will hereafter appear, this hope has been fully realised.

It is a remarkable fact that, a number of years before Elekana was conducted to the group in so remarkable a manner, the people of it, and several other of the islands (groups) with which it is connected, had burnt their idols and ceased to be idolaters. Hence the prepared state in which he found them, and the cordial welcome which he and his companions received. All I could learn respecting the origin of a movement so strange among a heathen people was, that the master of a trading vessel, named

A LAGOON ISLAND.

Stuart, from Sydney, had told them of the true God and advised them to turn from idolatry, and worship Him. All honour to the man who, at this and other islands in the neighbourhood, sought to turn the benighted people from the service of idols to that of the living God.

It is a vast advantage to us in carrying on evangelistic

work in Nukulaelae and other islands beyond, that the language differs so little from the Samoan, that our translations of the Scriptures and other books are available, and that our teachers are able to speak intelligibly to the people almost at once. Nukulaelae is the largest of nine small isles (*atolls* in modern phrase) dotted over a wide coral reef of an oblong shape, inside of which is a beautiful lagoon. The whole cover a space of only about four and a half or five miles in length, by two and a half in breadth. The islands are very low, not more, I should think, than 150 or 200 feet above the level of the ocean at the highest point. Most of them are more or less covered with cocoa-nuts, and at a distance they look like cocoa-nut groves. They are charming little spots. There is very little soil upon them, however, so that the natives depend chiefly for their subsistence upon fish and cocoa-nuts, and a root which they manage to raise, named *pulaka*, a coarse species of taro. They have also bananas, but not in great abundance. We shall have something to say about the people as we proceed. Want of space compels us to pass over other interesting particulars. The next group to which we were bound was

FUNAFUTI.

This group is distant from Nukulaelae about sixty miles, and is, I suppose, the Ellice's Group of the charts. It is in long. 179° 21′ E., and lat. 8° 30′ S. It is much more extensive than Nukulaelae. The islets are thirty-one in number, and cover a much larger space—at least four times as large. Each islet has a name of its own, and Funāfuti is the general name. The immense reef which forms the basis of the islands is circular in form, and is one of the finest I have seen. It forms a magnificent harbour, with three good openings through which vessels of any tonnage may safely pass. As regards productions and

the like, what has been said of Nukulaelae is equally applicable to Funāfuti.

We found the state of things at this group very similar to that we had just left, both as regards what is pleasing and painful. The slavers, on leaving Nukulaelae, came direct here, and, sad to say, they succeeded in carrying off one hundred and eighty persons. They had Tom Rose for their guide and interpreter, and they adopted the same policy as at the other group. We found about one hundred remaining, some of whom were saved, we were told, through the exertions of a white man living on shore, who found out the character of the vessels and warned the people. Here, as at the other group, the remnant consisted chiefly of women and children.

The population in this and the neighbouring groups had been kept down in the days of heathenism by the practice of *Foeticide*, and occasional infanticide. Their motive for these was one of policy. They were genuine *Malthusians*. They feared that unless the population was kept down they would not have sufficient food. When they ceased to be idolaters, they were content to leave that matter in the hands of God.

They destroyed their idols and began to *feel* after the true God, at the same time as their neighbours, and by the advice of the same party. We found them observing the Sabbath, and having some sort of religious services conducted by a native of Tokelau. From Elekana also they had learned something, as he was at their group after leaving Nukulaelae, on his way to Samoa.

We reached the anchorage late in the evening of Saturday, and on the following day, May the 14th, we hastened on shore. We went direct to the house of the chief, whose name was Kaitu. His first words to me were striking and affecting:—"We are all in darkness here," said he, "and are just waiting for some one to teach

us." Of course I told him that we had come for the purpose of bringing some one to teach himself and his people. I need not say that the teacher Matitia and his wife were most warmly welcomed. They left the ship on the following day, and took up their abode on Funāfuti.

The people set to work at once to learn to read, and during the two days we remained, after the teacher and his wife were landed, about seventeen had mastered the alphabet; and when we called again a fortnight after, on our return from other islands, between twenty and thirty were able to read a little. I never saw a people apply themselves with such energy and heartiness as did those of Funāfuti. Again want of space compels me to omit many interesting particulars, and pass on to the next place to which we were bound,—

NUKUFETAU.

This group (De Peyster's of the charts) lies in lat. 7° 51′ S., and long. 178° 35′ E. It is in many respects similar to Funāfuti, but the lagoon is smaller, and there are not so many islands. We found the people in very much the same state as those of Nukulaelae and Funāfuti, and happily the slavers had succeeded only to a very small extent in their efforts to entrap them. By some means they had been put on their guard, and only three were captured, and two of these escaped at the island of Rotuma, and found their way back to their own land.

Here, as elsewhere, we had a warm welcome. The report of what had been done at the other islands, in the way of destroying idols and abandoning idolatry, had reached this group, and they had followed the example of their neighbours, and for years they had been feeling after God, and worshipping Him according to their little

light. They had built a large chapel, about forty-five feet in length by forty in breadth, a very good house considering their circumstances, and very neat and clean; and Sabbath after Sabbath the poor people were accustomed to meet and hold a sort of service. There was a platform on which the party conducting the service was accustomed to stand, and over that was an English Bible suspended, carefully wrapped up in a cotton handkerchief. This they were accustomed to take down, and spread out open before the person officiating, while they sang or chanted one of three hymns, which some visitor or visitors had taught them. One of these was singularly inappropriate. It was the well-known hymn beginning, "When I can read my title clear." Of another, the burden, or perhaps the chorus, was "Hallelujah," and the third was in the Hawaiian language. But how strange to find a people in their circumstances thus acting! and how manifestly was our way prepared and a door wide and effectual set before us! I had reserved Elekana for this island. The chief and people gave him a cordial reception, and we left him in encouraging circumstances. The population was about 250 at the time of our visit. Infanticide had been discontinued for a number of years, and, so far as I know, the people had lived in peace from their first settlement on the island. We left Nukufetau on the 24th of May, and, on the following day, we reached the next island to which we were bound,—

VAITUPU.

This is a charming little spot. It is in lat. 7° 31′ S., and long. 178° 46′ E. It is a single island, about four miles in length and three in breadth. There is a salt-water lake in the centre, and the island is well supplied with fresh water; and in this and other respects it has a

pre-eminence over all the other islands of the group. These all regard it as, in a secondary sense, their *fatherland,* inasmuch as it is the spot where their *Samoan* ancestors landed and found a home more than two hundred years ago. Of this fact, which of course invests the island with a very special interest, the tradition is perfectly clear and definite. I got the names of seventeen chiefs who had successively ruled the island since their ancestors landed upon it. These came to it, or rather were guided to it, by the hand of God, in two large double canoes. I got the names of twenty-one men and five women who reached the island in these canoes. There were many more women, but my informants were unable to give their names. There were also two children.

On many points of interest I was unable to obtain information. What part of Samoa they came from, where they intended to go when they left, whether any died at sea, and how long they were at sea—these and many other important points have dropped out of their traditions, and of course their frankly acknowledging this adds to the credibility of what they do give.

The little colony remained together on Vaitupu till their number so increased that it became necessary, or at least was thought desirable, to hive off and settle upon other islands in the neighbourhood, which seem to have been without inhabitants till they made them their homes. Long before we knew anything of them they had spread over at least six islands. To me, as a Samoan missionary, it was of course deeply interesting to mingle amongst them, and listen to the accounts they had to give of themselves; and they too were no doubt interested in hearing about their fatherland.

I found the people of Vaitupu earnestly desirous to have a teacher—quite as much so as those of the more easterly islands. Like them, they had destroyed their

idols and renounced paganism, and they were observing the Sabbath after a fashion, but they were not attempting to keep up any regular service. Some foreigner, who had been living among them, had taught them the Lord's Prayer in English, and something in the form of a prayer in their own language.

One intelligent-looking man made some very interesting inquiries about the origin and state of man, and matters of kindred import; and he was especially anxious to be taught *how* to pray. I was deeply grieved that I had not a teacher to leave among this most interesting people. I could only give them a promise, and this, I am happy to say, was not long unfulfilled.

The next and last island visited during this voyage was,—

NUI.

This island (Netherland Island of the charts) is in lat. 7° 15′ S., and long. 177° 7′ E. As we drew near the island, canoes met us, and the first words we heard were the following, in English, from a young man in one of them: "Is this the ship with the missionaries?" A report had, by some means, gone before us, that missionaries might soon be expected, and the people seemed full of the idea. Hence their inquiry was not, "Have you come to trade with us?"—but virtually—"Have you come to bring us the words of eternal life?" In their case, as in that of their neighbours, the words of inspiration—"The isles shall wait for His law"—had a literal fulfilment. And so began our connection with this charming little island, whose subsequent history equals in interest anything to be found in the annals of our South Sea missions.

There is no anchorage, and it was near sundown when we got near the land; so we were obliged to stand off for the night, while our new acquaintances returned to the

shore with the welcome news. Early on the following morning, canoes were again off to us, in one of which was our young friend of the evening before. He brought a present from the chief—three ducks, a basket of taro, and a dozen cocoa-nuts—with a request that I would go on shore. To the shore, of course, I went with all practicable speed. Nui consists of two larger islands and six islets, with a lagoon in the centre. It is a pretty little spot—a gem on the ocean's breast, with rather a rough and formidable, though grand setting. It is surrounded by a reef, over which the sea breaks heavily, and there is no opening in the reef. The natives, however, are thoroughly accustomed to it, and have their canoes so constructed as to be suitable for riding in on the crest of a wave. They manage most dexterously; just waiting at a safe distance for the opportune moment, and, seizing that, they shoot over the reef, and are soon in smooth water, the only inconvenience suffered by the uninitiated being a little fright, and perhaps a wetting. This is the style of things at many islands in the South Seas, but Nui is the most perfect example which I have seen of an island entirely surrounded by a large reef without any break, and a very heavy surf ordinarily rolling over it. At all such islands which I have visited, I have found nothing equal to the native canoe, managed entirely by natives. With them, in their own canoes, I would not hesitate to go where I should tremble to go in the best whale-boat with a crew of white men.

My reception on shore was in keeping with what had gone before. Kauie, the chief, whom I found a most interesting man, gave me a very hearty welcome, and with him and the people my intercourse was of the most satisfactory character. As at the other islands, the idols had been destroyed, and, for about five years, the people had been, according to their measure of light, worshippers

of the true God, and waiting and longing for some one to instruct them fully in the knowledge of Divine things. For about four years, a man who resided among them as an *oil-agent* (that is, a purchaser of cocoa-nut oil for some trader or merchant) had conducted some sort of services, and taught some of them to read, and even to write a little.

Bob, as he was called, seems to have been a very odd character to set up for a religious teacher. He had two wives, and was guilty of other glaring inconsistencies; but he had the rather rare honesty to tell the people that his conduct was wrong, and to admonish them to do as he said, not as he did. He had left the island when we arrived, but in many ways he had left his mark behind him. He had outdone all the adventurers of similar stamp of whom I have heard in the course of my voyagings. He went the length of *baptizing* some parties, and he was careful to make all turn to his own temporal advantage. A system of *fines* for misdemeanours, real or supposed as Bob chose to decide, was imposed. The fines were paid in cocoa-nut oil, and they were his perquisite, and of course the oil was quite in his line, and it is likely he took care to make the fines pretty heavy; and there is no doubt he managed to serve himself of the people in other ways besides the fines. We shall come across Bob again as we proceed, and unhappily see him in a more unfavourable light than that in which he now appears. So we leave him for the present.

The people of Nui are a different race to those of all the other islands of the range to which it belongs. These, as we have seen, are from Samoa. Nui was peopled from the Kingsmill group. About seven generations back, the people say, their ancestors came in two canoes from Tapitoouea (Drummond's Island) and Nanouch, a neighbouring island of the group. They are said to have

been weary of the frequent wars that were being carried on in their native lands, and they determined to go in search of some spot on which they might live in peace—an interesting and singular movement for a people in such circumstances — a sort of *Pilgrim-father* movement on a very small scale, though lacking of course the grand distinguishing element that marked that.

They set out on their adventurous voyage, and God led them to a home where they and their descendants have lived in peace to the present day; and, of all the many tribes of Polynesia with whom it has been my lot to have intercourse, I have found none more engaging than the people of Nui. They numbered about 300, as nearly as I could ascertain at this time. They are a fine, noble-looking race, and very industrious, as, according to the testimony of an oil-agent who was living among them, they were making as much as sixty tons of oil annually for sale.

I was grieved that I had no teacher to leave. I could only say that two young men whom Bob had appointed to conduct services, and who were very well reported of, had better just go on till a teacher should arrive from Samoa. I was surprised to find books among the people in their own language. These had been sent by the Rev. H. Bingham of the American mission to Micronesia from the Sandwich Islands. The books consisted of spelling-books, hymn-books, and the Gospels of John and Matthew.

Nui was the limit of our present cruise. So having finished our business there, we commenced our return voyage, and got back to Samoa on the 21st of June, having been absent seven weeks all but one day.

So ended this remarkable voyage. Island after island we had found prepared to our hand; doors wide open; people waiting to welcome us as if they already knew the

preciousness of the treasure of which we were the bearers. How different to what is generally found on first visits to heathen lands! What it usually requires years of toil and suffering, and, not seldom, the sacrifice of valuable lives to accomplish, we found already done. No weary night of toil had gone before, and yet the day had dawned; the night of heathenism was past, and the first rays of the Sun of Righteousness had appeared—sure precursors of a glorious day. We will not, however, anticipate, but close our notice of the first missionary voyage to these regions with ascribing the praise of all to Him to whom it belongs.

CHAPTER XLVII.

THE HAND OF GOD AGAIN UPON US—VISIT OF THE "DAYSPRING"—CALL AT THE TOKELAU AND ELLICE'S GROUPS—CONVEYANCE OF TEACHERS TO VAITUPU AND NUI—VISIT TO TUTUILA AND MANUA—A SECOND VOYAGE TO THE ELLICE'S GROUP—ARRIVAL AT NUKULAELAE—TOUCHING INCIDENTS—REMARKABLE ESCAPE OF A NATIVE FROM A SLAVE-SHIP—SIGNS OF SPIRITUAL LIFE—AN INTERESTING SABBATH—REMARKABLE PRESERVATION FROM SHIPWRECK—FUNĀFUTI—WONDERFUL PROGRESS—VAITUPU—GREAT ADVANCEMENT—THE FIRST CHURCH-GOING BELL IN ELLICE'S GROUP—STATE OF THE MISSION ON NUKUFETAU—FROM LIGHT TO DARKNESS—THE CAPTAIN OF A SLAVE-SHIP BAFFLED—A HORRID TRAGEDY—UNAUTHORISED PUNISHMENT—VISIT TO NANOMEA—CURIOUS CUSTOMS—PREFERRING DARKNESS TO LIGHT—OBJECTS OF WORSHIP AND SACRED RELICS—VISIT TO NUI—WONDERFUL PROGRESS—PLEASANT INTERCOURSE WITH THE NATIVES—CLOSE OF THE VOYAGE.

I HAD the satisfaction to find all going on encouragingly at home on my return from my voyage, and so it continued to be in both districts throughout the remainder of this year. As a mission the hand of God was again upon us. On the 28th of August, Mrs Scott of the Tutuila mission, who had been but a few months in the field, and who, in as far as appearances went, might have been expected to have had a long and useful course, was taken from us. She died after a few weeks' illness, leaving her husband, who was just recovering from an illness which very nearly brought him to the grave, with an infant a few months old.

In the month of October we were favoured with a

visit from the "Dayspring." This visit was specially opportune, as we were still without a ship of our own, and were having great difficulty in obtaining vessels in which to make visits to our out-stations. The "Dayspring" had come to convey to their homes Rarotongan and Samoan teachers who had been labouring on the Loyalty Islands, but had been compelled by the French authorities in New Caledonia to desist from their work. And, in addition to rendering us this important service, she did for us another great favour. On her return voyage to the New Hebrides she called at Fakaofo and Atahu of the Tokelau group, and at several islands of the Ellice's group, thus enabling us to communicate with the teachers, and to fulfil the promise I had made to the people of Vaitupu and Nui. To each of these islands a teacher and his wife were now taken, and so our minds were relieved with reference to that matter.

Nothing out of the usual course occurred during the early months of 1866. Our missionary and other contributions were large, and all went on hopefully. From the two districts we had for the London Missionary Society £255, 5s., and for home we had at Apia £144, 15s. 2d. The amount raised for that in the other district I have not noted, but it would probably be about £100. The people of that district were fewer in number than those of the other, and they were less favourably circumstanced for obtaining money.

In the month of November 1865, the Tutuila missionaries, Messrs Powell and Scott, left on a visit to England, and from that time Tutuila had not been visited by any missionary; and, after our May meetings this year, it was arranged that we should embrace the earliest eligible opportunity to proceed to that island, to spend a few weeks among the people of our first charge.

After long waiting and many disappointments, we

were enabled to carry out the arrangement in a very unexpected manner. H.M.S. of war "Brisk," Captain Hope, commander, called at Apia. He was made acquainted with our wish to visit Tutuila, and *very* kindly offered Mrs Murray and myself a passage thither. The offer was gratefully accepted, and on the 17th of July we sailed. We went direct to Pangopango, which we reached on the 19th. There Mrs Murray was left, and Captain Hope did us the great additional favour of going on to Manua, and affording me the opportunity of visiting the people there. I had a special reason for wishing to get to Manua. For a length of time there had been war between the two political parties into which the little community is divided (the population is about 1400), and I was anxious to make an effort to get the difficulties adjusted and peace restored. Captain Hope and Mr J. C. Williams, British consul for Samoa, who was with us, lent all the assistance in their power, and we had the satisfaction of accomplishing our object. The war was declared at an end, and peace continued for some time, though it was again disturbed by some restless spirits ere a very great while. After spending an interesting Sabbath with the Rarotongan teacher Taunga, and the people, we returned to Tutuila.

We spent three Sabbaths in the Pangopango district. We were, of course, fully occupied with the various duties to the discharge of which missionaries in such circumstances are called—conferring with teachers, and aiding, advising, and encouraging them in their work; conversing with candidates, preaching, dispensing medicine, &c., &c. I conversed with seventy candidates, forty-nine of whom were received to the church. Many were re-admissions.

It would be interesting to linger over and dwell upon our visit to this, the place of our first labours, and connected with which are memories so hallowed, and associations so

precious; but space forbids; nor, of course, can strangers be expected, except to a very limited extent, to share the feelings of the writer. Our own feelings, indeed, were of a very mingled character; still we enjoyed our visit, and it was appreciated by the people, and the end appeared to be in a good degree answered.

At Leone we spent also three Sabbaths. There we were occupied in the same way as at Pangopango, and with similar results. The candidates were sixty-seven in number, and fifty-one were received into the church.

On the 11th of September we bade adieu to Tutuila, and on the following morning reached our own home at Apia; not, however, to remain there a great while, for another voyage was projected shortly after our return. It was felt to be important that our newly-formed missions in the Ellice's group should not be long left, and that our efforts should be extended to the other islands of that group as soon as that might be practicable; and in October of this year the wished-for opportunity offered. A vessel, the "Susanné" of Hamburgh, was going on a trading voyage to the group, and in her I obtained a passage. She was a comfortable vessel, over 200 tons burden—a vast improvement upon the little "Augustita."

We sailed from Samoa on the 19th of October, and reached Nukulaelae on the 1st of November. I found the teacher Joane and his wife all right; and from them and the people, received a joyful welcome, and the intercourse I had with them was of a very pleasing character. The doings of the infamous slavers could not be forgotten, but the feelings of sadness occasioned by the remembrance of these were relieved by feelings of a very different character. Among the little remnant whom God's mercy had saved from the grasp of the destroyer, I found what it had not occurred to me to expect at so early a stage of the mission, —satisfactory evidence that some had passed from death

unto life. I conversed individually with seven, and was satisfied that five, at least, were genuine disciples of Christ. One of these, a man named Faivaātala, deserves particular notice on account of the remarkable character of his religious experience, and the part he acted towards Elekana and his companions when they were cast upon the shores of Nukulaelae. To them he acted to the life the part of the good Samaritan. He had occasion to visit the island, Tumuiloto, on which they landed, on the morning after the memorable night when they made the land. Passing near the spot where they were, his attention was attracted by seeing articles of wearing apparel on the bushes. Going down to the beach, he found a man dead lying on the sand. He stripped off his own shirt and wrapped it around the body, and removed it a little inland. The survivors were soon found, and their affecting tale told. The situation was such as would have moved a much less feeling heart than that of Faivaātala. They were in a famishing state. Cocoa-nuts were hanging over their heads, but none of them had strength sufficient to reach them, and, but for the timely arrival of the hospitable stranger, it seems as if they must have perished for want with plenty before their eyes. Of course, no time was lost in supplying them with cocoa-nuts ; and, that done, Faivaātala proceeded to get food cooked for them, after which he went for help and canoes in order to get them to the settlement. When he returned, a grave was dug and the dead buried, and then all proceeded to Motutala, the island on which the people generally live.

Faivaātala and Elekana became at once fast friends, and their friendship was no doubt a mutual benefit. The native learned from the stranger something of the way of salvation, and the truths he learned seemed to have taken a firm hold of his mind. About two months after my first visit, he went to Joane, the teacher, with the all-

important question, "How can sin be forgiven, and man find peace with God?" The way of acceptance with God was explained to him; he seemed to understand it and to embrace the Saviour, and, with his wife, whose case was about as satisfactory as his own, he strives to serve and follow Him who has called him out of darkness into His marvellous light.

We spent a deeply interesting Sabbath at the island. The people appeared to listen to the preaching of the gospel as for their lives, and it was a delightful privilege to unfold to them the truths which they seemed so much to prize. Not the least interesting part of the day's engagements was the Sabbath-school. There were twenty-nine children present. The progress they had made was surprising. Little boys and girls not only read the Samoan Bible with fluency, but turned up readily chapter and verse as well as hymns in the Samoan hymn-book. There had been a slight increase in the population since my former visit; a number of years must pass before it be very considerable, but everything seemed to promise fair for a steady increase. There were now a few settlers on the island, and the whole number, including these, was ninety-two. God grant that the little one may yet become a thousand, and the small one a strong nation!

We had one of the narrowest escapes from being shipwrecked before we left the island that I have ever had during all my voyaging. The vessel was becalmed one night near the reef, and a strong current was setting in upon it. Notwithstanding all the efforts that could be made with boats, the vessel kept steadily drifting on till our danger became most imminent. We were so near as to hear the roar of the dreadful breakers, and in ten minutes or a quarter of an hour we should have been amongst them, but for a most marvellous interposition of Providence. All that man could do had been done, and with intense anxiety

we were awaiting the dreaded issue. It was a dead calm, and the vessel and the boats which were towing ahead were being carried noiselessly but surely on towards the reef, when God mercifully interposed. A dark cloud hung over the land, and out of that dark cloud deliverance came. Oh, what a relief!—no words can express it—when the sails filled and our good ship glided away, leaving the terrible breakers astern. Had we got amongst them the ship would, in all probability, have soon gone to pieces, and we should have been in great danger. We were a long way from the shore, and, as it was night, nothing was known there of our circumstances; so we should have been left to our own resources, which, under the circumstances, would probably not have been of much avail.

At Funāfuti, which we reached on the 10th of November, I found an equally pleasing state of things as at Nukulaelae. The progress that had been made was amazing. It was difficult to realise the fact that only eighteen months had passed since the introduction of the gospel to the island. Here, as at Nukulaelae, I had the privilege of spending a Sabbath, and how striking was the contrast between that Sabbath and the one I spent on the island in May 1865! Then the chief received me with the touching words, "We are all in darkness here;" now the darkness was past and the true light shone; and some, I believe, had not only come to the light, but had also found the life.

A neat little stone chapel had been built. It was furnished throughout with seats, and had venetian windows and doors; the floor was covered with beautiful, clean mats, and everything looked so neat and tidy. The roof was ornamented with various devices, and all had evidently been the work of willing hands.

I need hardly remark that our services were interesting and delightful. How, under the circumstances, could they

be otherwise? Many very pleasant Sabbaths have I enjoyed during my numerous voyages among the "isles of the sea," but few have exceeded in interest those spent during the present voyage on Nukulaelae and Funāfuti.

The Sabbath-school was in keeping with other things. There were thirty children present—all on the island who were of an age to attend. They were divided into classes taught by *natives* of the island, and they manifested a degree of intelligence truly surprising.

On Monday I conversed with thirty persons who professed themselves disciples of Christ, and at least one-half of them appeared to be Christians indeed; and what a consideration is this!—what a result from only eighteen months' labour! The whole community seemed largely under the influence of the gospel. Every family had its altar, from which arose, morning and evening, the voice of prayer and praise; and the moral state of the people, so far as I could ascertain, was in keeping with their profession and observance of religious duties. Polygamy, and other remnants of heathenism which lingered among the people when the gospel was introduced, had vanished. "Old things had passed away," and, externally at least, "all things had become new."

Over fifty persons, out of a community numbering only a little more than one hundred, had learned to read—many of them intelligently and fluently. How some of the old people had accomplished this feat seemed surprising. But there was the "will," and as a consequence the "way" was found. The desire for books, especially for *the* book, was very great. Ten copies of the Samoan Bible had been sent to this island, and an equal number to Nukulaelae, some time before my visit, and they had all been bought up, and the people were longing for a further supply.

Hymn-books also, and other books, were purchased readily. School-books and detached portions of Scripture were *given* to those who were able to turn them to account.

At our next place of call, which, on this occasion, was Vaitupu, we found a state of things equally remarkable. The teacher Peni and his wife, whom we found on the island, had been conveyed thither by the "Dayspring" towards the close of 1865. They reached their destination at the beginning of November, so they had now been on the island only a little over twelve months, and the results were truly marvellous. The population of the island, I found, was a little over 400, and the number who were able to read was 58 men, 59 women, 48 boys, and 36 girls. A few of these had been on Nui for some time before the arrival of the teacher, and had learned to read there. Of these, there were twenty-four who had the start of their countrymen, and who, no doubt, lent valuable help to Peni. It is a pleasing fact, moreover, that among these were some who afforded satisfactory evidence that they had found something more precious than mere knowledge. I conversed individually with fourteen, all of whom were decidedly hopeful, and six of them were of the party who had been on Nui. The said party were my fellow-voyagers for four days from Nui to Funāfuti in 1865. Little did I then imagine that I should so soon meet them in circumstances so different.

During the short time the teacher had been among them they had built a good, substantial chapel, sixty feet in length, and forty in breadth, and a house for the teacher, nearly as large, which must have cost them a great deal of labour, as it was weather-boarded throughout, and they had no pit-saw. The teacher wished them to enclose his house, as they had done the chapel, with the pandanus leaf, but this they would not do. Enclosing the chapel as they did

was a temporary expedient. The leaves were to be replaced, as soon as that might be practicable, by stone, or rather block-coral, and lime.

All that has been said relative to the moral and religious state of the people of Nukulaelae and Funāfuti is equally applicable to those of Vaitupu, and need not be repeated. I was sorry that I did not have a Sabbath at the island, but I had to regulate my movements by those of the vessel, and over these I had no control.

During our stay a very interesting purchase was made by the people. They bought from the supercargo of our vessel a *bell*, for which they paid in cash and produce £16, 16s. It was a noble bell, as it was entitled to be, considering the price that was paid for it; and now, instead of the harsh sounds of the conch-shell, there would be "the sound of the church-going bell," summoning the little community to their house of prayer.

From Vaitupu we proceeded to Nukufetau, distant thirty-five miles. We found our old friend Elekana well, and prosecuting his work with much zeal and diligence; but I was sorry to find in his field of labour a less satisfactory state of things than that of the neighbouring islands. It was less advanced at the outset, and so it continued. But for the extraordinary progress that had been made on the other islands, we should have been well pleased with what we found on it; but it suffered by comparison with them. Polygamy and other heathenish practices had been abandoned, as on the other islands. The whole population were professedly Christian, and, externally, they had much in common with their neighbours; but, as regards intelligence and decisive indications that the truth was taking hold of their hearts, there was a marked difference. I conversed individually with thirteen persons who professed to be seeking salvation in earnest, but all were unsatisfactory.

I trust, however, that though their views were vague and dark, they were sincere, and that ultimately they were led to a saving acquaintance with Christ.

A tolerable house had been built for the teacher, and a chapel was far advanced, which, if it was finished as it had been begun, would do credit to any mission in the South Seas.

The next island we visited was

NIUTAO

(Speiden Island of the charts). This island, which I now visited for the first time, lies in lat. 6° 8′ S., and long. 177° 22′ E.; and here a new scene and a widely different one opens upon us. We pass from light to darkness, and have our impressions deepened as to what God had wrought at the islands we have just left. As we drew near the shore, canoes came out to us, but, though they came pretty near the vessel, the people hesitated to come on board, assigning as their reason that our vessel was probably a *slaver*. It sounded strange to hear again the hated name of slaver (*a vaa gaoi tagata—i.e.*, a ship that steals men, in native phrase), as we had been resting in the persuasion that the traffic in human beings was at an end throughout the Pacific. Instead of that, however, we found that only a few days before our visit, a genuine slaver had been to Niutao, and that, but for the adroit management of a *canny* Scotchman residing on the island as an oil agent, some fifty or sixty or more of the natives would have been carried off. The story is an interesting one, but it is too long to give in detail.

When our Scotch friend M'K—— boarded the vessel, he found fifty or sixty of the natives already there. They were sitting around a long table in a grand saloon, and were being treated in a manner designed to secure

their confidence. The captain divulged his design to the white man, and asked him if he would assist in getting from fifty to one hundred more natives than were already on board, and if he wished he would purchase his oil, take him off the island, and give him seven hundred dollars! He signified his willingness to comply with the captain's wishes, but proposed to him that, in order to accomplish his object, he had better come on shore and barter with the natives, and so gain their confidence. The captain approved of the plan, and sent his supercargo on shore. M'K—— accompanied him, and when they landed he took him straight to his own house, and, having got him safe there, addressed him to the following effect:—"Now, the best thing you can do is to write a note to the captain to send on shore every native of this island he has on board. Till every one is landed you have got to remain with me here." The note was soon written, and conveyed on board. The natives were sent on shore, and the crestfallen supercargo was at liberty to return to his ship. The said slaver must have been one of the first of the so-called "labour vessels" from Australia. She was a barque of 300 or 400 tons burden. The captain was a Frenchman, but the supercargo told M'K—— that he belonged to Melbourne, Victoria. M'K—— did not succeed in getting the vessel's name. She had a number of natives of different islands on board. M'K—— thought there must have been about one hundred. One poor fellow belonging to Nui, though warned, remained on board in the hope of getting to his own land, and was carried off. It is worthy of remark that the slavers had passed the islands on which there were teachers, and gone to the one that was still in darkness; as if conscious that their doings were not of a character to be carried on in the light.

Niutao is a small island, similar in form and appearance

to Vaitupu and Nui. The population was said to be about 700. This, however, I suspect was an over-estimate. The natives are a fine race—not at all inferior to their Samoan ancestors. There had been some sad doings on the island, connected with a party of lawless foreigners who resided on it for some time, *professedly* as traders, but really as *free-booters.* The natives bore with them, till, driven to desperation by their outrageous doings, they rose upon them and murdered the whole party, eight in number. There were two white men, an Irishman and an American, and a native of the Kingsmill group. They were well armed, and carried things with a very high hand. Each of the white men had *two wives*, natives of the Kingsmill group, and the native man had one. The natives watched their opportunity, and when that was found, they came upon them in overwhelming numbers, bound them hand and foot, and carried them out behind the reef and drowned them in the deep sea! A horrid end, no doubt; but who can wonder when their conduct towards the natives is taken into account? There was a general wish among the people to spare the women, though they seem to have acted about as fiendish a part as the men. The proposal to save them was overruled by two men, natives of some other island or islands, who suggested that if they were spared they would tell what had been done, and foreigners would come and take their island from them. As it was, foreigners did come and inflict upon them a heavy fine—*ten tons of oil,* worth in Sydney about £300. It was all right that the thing should be inquired into, but the parties who called the natives to account, and imposed the fine, and appropriated it to themselves, had no right whatever to do so. They were simply traders to the island, but they managed to frighten the natives into compliance with their demand.

It is no wonder that I found the natives shy and dis-

trustful, and that it was with the utmost difficulty I succeeded in getting them to promise to receive a teacher. Indeed, I don't think I should have succeeded at all but for the help rendered me by their friend M'K——.

From Niutao we went into still deeper darkness. The next island we visited was

NANOMEA.

This island, or rather islands, for there are two, are in lat. 5° 38′ S., and long. 176° 10′ E. The islands are about two or three miles apart (the name of the second is Rakenga). They are enclosed in the same reef, and with their great coral barrier and rich green foliage, they looked very beautiful as we approached them in the early morn. But the people—alas! what a contrast did they present to the lovely spots which Providence had allotted them for their home! We found them just in the state in which Mr Williams found their Samoan ancestors in 1830, except that at that time many in Samoa were weary of heathenism, and willing to renounce it when something better was offered to them. Not so the natives of Nanomea.

They have a very curious custom, the origin of which I cannot trace. I have heard nothing of any similar practice in any island or group throughout the Pacific. Instead of going off to vessels that approach their shores, and having intercouse with them, every ship, boat, or canoe is under *tabu* till certain ceremonies, which occupy nearly a whole day, are gone through. The mode of procedure is as follows:—When a boat or canoe is approaching the beach, the natives rush into the water, and seize it, and carry it and its crew, and everything belonging to it, right up inland. They make all the strangers wait at a distance till preparations are completed, and when that is done, they are taken

to the place appointed, and a long round of tedious ceremonies is gone through in front of a large coral slab, about nine feet in height. The observances consist of presentations of cocoa-nuts to various deities, accompanied with prayers, singing, dancing, shouting, throwing the spear, &c. One of the concluding observances is very curious—the strangers are *sprinkled with water* all round.

As I did not go on shore in the first boat, I escaped the infliction to which our party were subjected; and when a part of those belonging to a ship have gone through the ordeal, the vessel is no longer considered *tabu*. I am not sure, however, that my not having been one of the party who were "devilled," as the traders call it, had not something to do with the danger in which I found myself when I did land. I have never before nor since, so far as I am aware, been in so much danger in all my dealings with savages. The particulars of my adventure are interesting, but too long for insertion in this place. The chief, who was evidently my friend, held me by the hand all the time I was on shore, and did not quit his hold till I went to the boat. Something was gained, however; I gave the chief a present, which he received, and on him at least a good impression was made. Perhaps one reason why the chief took me in special charge was, that before landing I had sent and asked his permission, and this I understood I had.

Ten principal deities are said to be worshipped on the island, and there are various objects which the people hold sacred, the chief of which seem to be the *skull* of one of their ancestors whom they call Folasa, and the *seat* of one of the canoes in which their ancestors came from Samoa. These appear to be held in great veneration. They seemed excessively addicted to dancing, not confining it, as is done in most islands, to the night, but carrying it on at times during the day. They declared,

without any mincing of the matter, that they preferred darkness to light. A native of Samoa, who accompanied me in the voyage, in trying to persuade them to abandon heathenism and receive Christianity, told them that the light was *good*. "No," said they, in reply, "*E lelei le pouli*"—darkness is good. The islands are small, not more than about seven or eight miles in length from the extremity of the one to that of the other. They are very narrow, but the population is considerable. It was estimated at 600 or 700. Nanomea was the limit of our voyage in this direction, and, after leaving it, our course was directed towards Samoa, calling on our way at NUI.

We reached this delightful little spot on the 3d of December, and felt it pleasant indeed to have intercourse with its teacher and people. Kirisome and his wife, who had been about twelve months on the island, had evidently been labouring with great zeal, and their success had been wonderful. Every external vestige of heathenism had passed away; the people were, with few exceptions, decently clothed; many, both old and young, read well, and all, who were at all capable, were learning. The Sabbath was being observed in the most exemplary manner, and public services were being prized and improved. And, best of all, as it is the end of all, a spiritual work seemed manifestly in progress. Nowhere did I find more clear indications of a work of grace than on Nui. I conversed, one by one, with twenty persons, all of whom appeared decidedly hopeful; and some, who were unable on account of illness to come to meet me, were, according to the teacher's opinion, among the most marked cases. I was so much hurried that I was able to see only one of these, and with his case I was very much struck. The greatest difficulty with which the teacher had had to grapple arose from a strange quarter. Soon after his settlement on the island, who should turn up but that

nondescript character *Bob*, to whom the reader was introduced in a former chapter. He had been trying to push his fortune among the islands to the north still remaining in heathenism. Whether he had been disappointed there, or what, does not appear; but, whatever may have been the case in that respect, he had determined to return to Nui, and make an effort to regain his former standing there. To effect this, he made a determined attempt. He met his match, however, in the teacher, who, though a young man, is remarkably sensible, judicious, and firm. He took a decided stand, and the people stood by him; so Bob was foiled, and, with his *three* wives, slunk back again into the congenial darkness of the Kingsmill group.

My intercourse with the people of Nui, and the estimable couple who were doing the work of God among them, was exceedingly pleasant. The only drawback was that my visit was so hurried—a consequence of its being made in a trading vessel. The people were so eager for information on matters of importance, that they kept me answering their questions, till the signal-flag was hoisted for me to go on board; so, having commended ourselves to the care and protection of our Father in heaven, I bade adieu to Nui, hurried on board ship, and we stood on our way towards Samoa, which we reached on the 4th of December 1866.

CHAPTER XLVIII.

NOTICES OF THE MISSIONS ON ELLICE'S GROUP CONTINUED—VISIT OF THE REV. H. BINGHAM—VISIT OF THE REV. S. J. WHITMEE—STATE OF THE MISSIONS ON NUKULAELAE AND FUNĀFUTI—EXTRAORDINARY ZEAL AND LIBERALITY OF THE PEOPLE OF VAITUPU—THE TEACHER PENI AND HIS WORK—STATE OF THE MISSION ON NUKUFETAU—CONTINUED PROGRESS ON NUI—EXEMPLARY GENEROSITY OF THE PEOPLE—INTRODUCTION OF THE GOSPEL TO NIUTAO—A FOOTING GAINED ON NANOMEA—THE SLAVERS AGAIN—ITEMS OF INTELLIGENCE FROM THE REPORTS OF MESSRS POWELL, PRATT, AND DAVIES—CLOSE OF OUR NOTICES OF THESE MISSIONS.

On my return from the voyage, the account of which has been given in the preceding chapter, my accustomed home duties were resumed, and carried on with little further interruption for a considerable space of time. I will, however, leave, for the present, matters connected with my own immediate sphere, in order to give the reader a view, in as far as our space and materials will allow, of the subsequent history of the missions, whose commencement and progress we have traced to the point at which we have now arrived—the close of 1866.

So far as we have proceeded, the hand of God has been strikingly manifest in connection with our mission to the Ellice's group. Even before the almost miraculous preservation of the Manihiki party, these little communities were being prepared for the reception of the gospel. God had evidently gone out before us, and we

had only to arise and follow where He led; and, how cheering is the fact, that subsequent visits have supplied the most satisfactory evidence that the progress of these missions, down to the present time, is in keeping with their early history; and that the hopes and anticipations, which that awakened, have been fully realised!

Between the visit, a narrative of which has just been given, there was a long interval, as we shall presently see; but during that interval, the Rev. H. Bingham of the Micronesian mission, in company with another American missionary, kindly visited several of the islands in their mission ship, "Morning Star." Mr Bingham and his friend showed much kindness to our teachers and their people, and aided and encouraged them in every way in their power; and to them, and to our brethren in the New Hebrides, we are much indebted for their kind help in a time of special need.

The third regular visit was not made till towards the close of 1870. At that time the Rev. S. J. Whitmee visited the islands on which missions were in progress, and some others beyond that were still heathen, in the *third* "John Williams." A second had been wrecked in the meanwhile, and to that it was owing that our out-stations were so long left unvisited. The following extract from Mr Whitmee's interesting report will show the state in which he found the islands already occupied, after their having been so long left. I may state, in order to explain the fact that no church had been organised on any of the islands before Mr Whitmee's visit, that though I was satisfied that on four of the islands there were genuine Christians, I thought it better to leave the formation of churches to the visitor or visitors who might come after me. I had had all to do in the way of visiting and corresponding with the missions so far, and we were ex-

pecting our new "John Williams" in a few months, when it was expected a visit would be made by two of my fellow-labourers. Mr Whitmee writes as follows with reference to the island of

NUKULAELAE.

"No church had been formed on this island, but I found forty candidates for membership. From the time I landed, soon after noon on Saturday, till late at night, I was fully occupied either with Joane, the teacher, or with the candidates, whom I examined individually. The next day being Sunday I preached in the morning at eight o'clock, after which I finished conversing with the candidates, and consulted with the teacher as to those who were eligible for church-fellowship. Of the forty, we decided on admitting twenty-seven. All these read the Samoan Scriptures very well—indeed, all the inhabitants of the island, with the exception of five or six very old people, and young children, can read intelligently. The people are not, on the whole, as well informed in Scripture truth as the Tokelau islanders (they had been more than double the time under instruction), but some of the young people are quite as intelligent. The teacher has evidently laboured faithfully, and the success which has attended his labours is seen in the fact that, with three or four exceptions, all the adults on the island are candidates for church-membership. All of those now admitted have been fully four years candidates, and have maintained a consistent deportment during the whole time."

The next island visited was

FUNAFUTI,

concerning which Mr Whitmee writes as follows:—"This island has been without a teacher for two years, the

Samoan located here by Mr Murray having fallen into an error which deprived him of his influence, and in consequence he returned home. We have not been able before to supply his place, and the work has been carried on by four natives of the island. Under these circumstances I expected to find the people in a less advanced stage than on the other islands. I was agreeably surprised to find the general state of the island far in advance of anything I had expected to see. Before the teacher left he had taught the greater part of the people to read, and, after his departure, four of the most intelligent of the community had been chosen by the rest to conduct the ordinary services and classes. All has gone on regularly to the present time. With the Bible in their hand, and the teaching of the Holy Spirit, many have been brought, I believe, to a saving knowledge of the truth, and the whole population has advanced to a state which would put to shame many a village in highly-favoured England. The population comprises 116 individuals. Nearly all (except old people and young children) can read the Scriptures, and forty-seven were candidates for church-fellowship. Great joy was manifested by all on our arrival, and Tema, the teacher whom I had appointed to labour here, was received with a hearty welcome. We found a neat stone chapel; also a good house ready for the teacher to reside in. After a full examination of the forty-seven candidates, I decided on admitting twenty-eight of them to Christian fellowship. They were all well informed on vital doctrines, and had preserved a consistent outward deportment for four years."

These statements need no comment. With reference to the state of things found on the next island visited, Vaitupu, Mr Whitmee writes as follows:—"During the stormy season last year part of the walls of the old chapel was washed down by the waves, which rose very high

and flooded it. In consequence of this, the people set to work and built a new chapel farther from the beach, and, in the exuberance of their zeal, they have foolishly built it large enough to hold three times the number of the whole population. I was sorry to see their zeal so misdirected, and asked Peni the teacher why he had allowed them to expend so much labour and expense on the work. He vindicated himself from all blame, telling me that he had repeatedly tried to dissuade them from erecting so large a chapel, but all to no purpose. The building is 120 feet long by 60 feet wide. The stone walls are high and well built; the doors and windows symmetrically arranged, with arched tops. The whole design does credit to the architectural skill as well as to the extraordinary zeal and energy of the people. Doors and windows too have been purchased of a trader who visits the island, the natives having paid four and a half tons of cocoa-nut oil for them—a price which would have cooled the zeal of a more civilised community.

"I found here abundance of work, for there were 157 candidates for church-membership with whom I had to converse. This occupied me till eleven o'clock at night, and the greater part of the next day. The teacher and I decided on admitting 103 to membership in the church about to be formed. All these had a clear knowledge of the Scriptural truths all-important to salvation, and were all well reported of by the teacher as to outward deportment."

Peni, the teacher, who had been labouring so diligently and successfully among the people, had lost his health, and it was necessary that he should now leave the island. With reference to his retirement Mr Whitmee writes:—"The mention of Peni's removal deeply affected many amongst the audience, and I was obliged to cut my remarks short, to prevent the place becoming a house of weeping.

It must be a source of joy to Peni to leave the island in so prosperous a state, as a result (through the Divine blessing) of his own labours. He leaves a church of one hundred and three members, with fifty-four candidates yet remaining. Vice is almost unknown on the island; a respectable form of government is established, and everything conducted in the quietest and most orderly manner. If the people err, it is through overmuch zeal; an error (if error it be) which is refreshing now and again to behold.

"During the second day of our visit the people provided a large present for the ship, comprising from 2000 to 3000 cocoa-nuts, with pigs, fowls, fish, taro, &c. A special present was also brought to me from the king and two principal chiefs, which included a right royal present, viz., a very fine turtle. The ladies and gentlemen also brought me a present which I prized far more than the eatables, viz., articles of home manufacture, and curiosities of the island."

Well, indeed, might Peni rejoice in what God had wrought by his instrumentality; and well may all, who love the Saviour and His cause, be sharers in his joy. Such results, in so short a time, from the labours of a native teacher, is a thing that has few parallels in the history of modern missions.

At Nukufetau, the state of things was still much less satisfactory than on the neighbouring islands. In addition to its having been in a more backward state from the first, difficulties had arisen between the teacher and the chief and people, and the progress of the mission had been seriously impeded. Had the island been visited two years earlier, the difficulties might have been adjusted, and a very different state of things found now. The teacher, Elekana, had no doubt aimed to do right, but he had been injudicious. Arrangements were now made for his removal; and Sapolu, a Samoan teacher, took his place.

When all things are taken into account, the wonder is that the mission was not ruined. The following extract from Mr Whitmee's report shows a much more favourable state of things than could reasonably have been expected :—

"There were forty candidates for church-fellowship, but I found them ignorant in comparison with those of the other islands, and deemed it well not to form a church here at the present time. By another year, Sapolu, the new teacher, will be accustomed to the people, and the missionary then visiting them will be better able to judge of their real condition. The population of the island is 202."

The following extract from the same report refers to the island of Nui :—

"The external benefits brought by the gospel to this island are evident as soon as one lands. The people, a few years ago naked savages, are now clothed and in their right mind. Their chapel, without exception the neatest and most pleasant-looking which I have seen in the South Seas, is a very prominent object. The teacher, Kirisome, met us in a canoe outside the reef, and a crowd of people met us on the beach. My work commenced at once. For several hours Kirisome kept me occupied, giving reports of what he had done, asking me questions on various passages of Scripture which had puzzled him, and on matters relating to his work. . . . He and his wife are an excellent pair, and models of what our Polynesian pioneers should be. The report of the work closed with what was to me a pleasant surprise. Kirisome handed me a bag of money, the contributions to the London Missionary Society. When I counted it, I found $202, 25 cents, or £40, 9s. This is the gift of 212 people, the entire population amounting only to that number.

"The number of candidates for church-fellowship was

117. Kirisome and I examined them individually, and upon his recommendation I decided on uniting ninety of them in Christian fellowship. We accordingly held a meeting in the afternoon of October the 12th, at which a church was formed of ninety members, and the new church then partook of the Lord's Supper."

The reader will not fail again to notice how strikingly the after-history of Nui corresponds to its early promise. Indeed, with reference to it and some of the other islands of the group, we may say without exaggeration, God hath done for us "exceeding abundantly, above all that we can ask or think."

At Niutao Mr Whitmee succeeded in getting teachers received, though the great bulk of the people were still heathen, and were not yet prepared to renounce that. The following extracts will be read with interest:—"I was rejoiced on landing to meet seven or eight men and women who were clothed, and have renounced heathenism. These have been on visits to Christian islands, and have received a measure of Christian instruction from the teachers there. From these we received a warm welcome. . . . The population of the island is about 360; but over 100 people are away at other islands, many of them at Vaitupu. I left Tapu, one of the Samoan teachers, to labour on the island; and Sione, a native of Nuiē, to live with him for one year, in the hope that by that time he may be received at Nanomanga, a heathen island which is still closed against the gospel. I left Niutao feeling very thankful for the success which we had met with."

The last island of the Ellice's group visited during this voyage was

NANOMEA.

Mr Whitmee's account of his visit to this island is highly interesting. I must confine myself, however, to one or two

brief extracts. Mr Whitmee had found on the island of Funāfuti a native of this island, named Tavita (David), who had been admitted to church-fellowship there, and who was desirous of returning to his native land, to endeavour to introduce the gospel there. His wife, who was a native of Funāfuti, and also a member of the church, was willing to accompany her husband. Tavita's wish was gladly complied with, and the following extract will show how he was received by his countrymen:—

"Early next morning, the 24th, our fellow-passengers returned to the ship; and one of them, Tavita, who came with us from Funāfuti, and to whom I had given a temporary appointment to act as a teacher until the people will receive a Samoan, brought me an invitation from the two kings to go ashore. This was accompanied by a message to the effect that I need not fear on account of what was done to Mr Murray. The danger to which he was exposed arose entirely from a mistake. They had heard more of missionaries since then, and knew we would not harm them, and I should find them a quiet people. Of course I at once decided on accepting so courteous an invitation. . . . When we were seated I addressed the two kings, and told them the object of our visit. We had no Samoan teacher to leave on the island, but I asked them that their own people, who had returned with us to their homes, and who were Christians, might have liberty to worship God without hindrance; that they would allow any others who wished to become Christians to do so, and that they would consider what Tavita would tell them about Christianity, and allow a Samoan teacher to come and live amongst them next year." The reply was favourable, and a footing for Christianity was gained on Nanomea by means of one of its own people. So God works, finding means and instruments for the accomplishment of His purposes in the most unlikely ways and places, and adding

link after link to the great missionary chain, which ere a very great while will encircle the globe.

All these islands were again visited in 1871, and also in 1872 and 1873. The visit in 1871 was by Mr Powell, that in 1872 by Mr Pratt. Only a small part of the reports of these brethren is in my possession—especially that of Mr Powell. I had the pleasure, however, of meeting Mr Powell while he was returning from his visit, and hearing from himself a full account of his voyage. He had a very cheering report to give. His voyage seemed to have equalled in interest and promise those that preceded it, and that is saying much. The liberality of the people on Vaitupu, as noted in Mr Powell's report, is specially remarkable.

Allowing £10 (a moderate estimate) for what was given to the "John Williams," £30 for contributions to the London Missionary Society, and £23 paid for books, we have the munificent sum of £93 raised by this handful of people, who a very few years before were in heathen darkness. Were the people of God in England and other lands of light to give, in anything like the same proportion, according to their means, how amply would the Lord's treasury be furnished to meet all demands! In that case, the grand project propounded by Dr Angus at the Conference of the Evangelical Alliance held in New York in 1874 might be realised in as far as means are concerned:—"In a generation we could preach the gospel, and give the New Testament to every creature." With reference to the island of Nui, Mr Powell writes:—"It was from this place that Mr Whitmee took Kirisome, the teacher, last year, to act as interpreter in the Gilbert group (another name for the Kingsmill group), and whom he left at Tamana. He had not returned, and the people had therefore been left to their own resources the whole year. I was delighted to find how well they had managed. There was a band of ten

or more assistant teachers, and these had conducted the usual services during the year. One of the number had lately died rejoicing in the Lord. After preaching on Sunday he was suddenly taken ill, and died on the following Wednesday. During his brief illness he earnestly exhorted his family and fellow-Christians to cleave unto the Lord."

It is deeply interesting to get a glimpse of this Nui preacher as he closes his brief career, and passes away rejoicing to join the innumerable multitude before the throne. One is reminded of Bonar's beautiful words so touchingly appropriate :—

> "From the balm-breathing, sun-loved isles
> Of the bright Southern Sea,
> From the dead North's cloud-shadowed pole,
> We gather to one gladsome goal,
> One common home in thee,
> City of sun and smiles!"

Mr Pratt's visit was made in July and August 1872. He seems to have found a state of things very similar to that reported by former visitors. Nukulaelae is not mentioned in the published account of his cruise. At Funāfuti, from sixteen candidates for church-fellowship nine were selected for admission; and the little community on that island had contributed in aid of the funds of the London Missionary Society 15,000 dried cocoa-nuts, worth £15; and they collected thirty-six fathoms of print and 500 dried cocoa-nuts to send as presents to the teachers at Arorae, who, they had heard, were suffering from scarcity of food. This is a very beautiful little circumstance, so like the practice of early days, when the disciples of the Lord were so ready to contribute of their substance to help their poorer brethren. Another thing worthy of note at this island was that a young man offered himself as a candidate for admission to the Institution at Malua, and at Nukufetau two more made a similar application, and were

all accepted, I suppose, as nothing is said to the contrary. That these missions, still in their infancy, should furnish men to aid in the evangelisation of lands remaining in darkness is a noteworthy fact. A native of the Tokelau group is already in the field, and, in a few years, I trust all these little tiny lands will be represented on the *monster* island, to whose shores the glad tidings have at length found their way.

Mr Pratt reports that the people of Nukufetau had made a large collection for the Society, and that the teacher was well provided for. Hence I suppose we may infer that the state of things on the island was satisfactory.

Very encouraging progress had been made on Niutão. Only forty of the people remained heathen, and Mr Pratt arranged for the formation of a church, to consist of nine members; and though the people were themselves short of food, they made a present to the ship, and "there was a good demand for books."

Wherever Mr Pratt went among the islands of the Kingsmill group, he found traces of the doings of the villanous slavers. Elisaio, the teacher on the island of Peru, "had boarded one of them to see if he could send letters. He was pretty severely handled by them, on the ground of his preventing them from getting slaves. He finally made his escape over the side of the vessel, leaving a part of his shirt in their hands." What an impression this statement gives one of the savage and reckless character of these men, while it affords very pleasing evidence as to the influence of the teachers in preventing their people from falling into their hands. Mr Pratt mentions one island, Nukunau, from which "a thousand people had been carried off within four years." How one longs to have the accursed system brought to a perpetual end! Arise, O Lord, and plead Thine own cause; execute justice and judgment for all that are oppressed!

The visit in 1873 was made by the Rev. S. H. Davies. The following is all we are able to give from his report:—

"The work on the Ellice group, on all the islands where teachers have been labouring for a length of time, is in an encouraging state. Each island has its laws, which are respected and enforced; a nominal king with a body of rulers and magistrates. Each island has its good stone chapel and teacher's house, and the services are well attended. Hundreds can read the Scriptures with fluency, and the progress these young Christian communities have made is a matter for wonder and gratitude. And the effect of the gospel upon their own souls is evident in the love they manifest to heathen lands, by giving largely of their produce for the work of the Society."

And here we must stop. The history of these missions, so far as we have seen, is a bright page in the records of our South Sea missions. God grant that their future may be still more bright, and to His name be all the praise!

CHAPTER XLIX.

HOPEFUL COMMENCEMENT OF 1867—WRECK OF THE SECOND "JOHN WILLIAMS"—LIBERAL CONTRIBUTIONS—ARRANGEMENTS FOR A NEW EDITION OF THE SAMOAN BIBLE—ANOTHER VISIT TO TUTUILA—APPOINTMENT OF A KING—A MISSIONARY VOYAGE TO THE TOKELAU GROUP—STATE OF THE MISSIONS ON FAKAOFO AND ATAHU—PROCEEDINGS THERE—GLOOMY PROSPECTS IN SAMOA—WAR COMMENCED—INDECISIVE STRUGGLES—ONE OF THE WAR PARTIES IN EXILE, AND THEIR LANDS AND HOMES IN THE HANDS OF STRANGERS—ALTERNATIONS OF HOPE AND FEAR.

We now return to the date, January 1867, at which we turned aside, in order to complete our story of the missions on the Ellice's group.

The year opened hopefully. We had our accustomed week of special services, and the state of things generally throughout the mission was fair and promising in as far as external appearance went. We had peace and a measure of prosperity at home, and we were in hopes that very shortly we should again be able to give the attention and succour to our out-stations of which they had been so long deprived. A new "John Williams" was drawing near our shores, and might be expected very shortly, and on her arrival we should be in circumstances not only to look after the missions already formed, but to extend our operations to new fields.

Alas! a bitter disappointment awaited us. Two serious disasters had already befallen our ship. She was in the gale in the British Channel in which the "London" was

lost, and was so much injured that she had to be taken back to an English port for repairs; and at Aneiteum she came very near being lost altogether; still we were confidently expecting to see her reach in safety her destination. Instead of that, however, we had an arrival of a very different character.

On the 23d of February, Mr Turpie, who had been chief officer of the ship, and two young missionaries, Messrs Chalmers and Davies, who had been passengers in her from England, arrived with the startling announcement that our fine vessel was a wreck! She had drifted on shore at Niuē in a calm, and was lying there a total wreck.

The loss of a second mission ship was a sad blow to us, and a grievous interruption to our work in many ways. We endeavoured to meet the circumstances as best we could. Immediate steps were taken, so far as anything was in our power, towards getting another vessel; and trading vessels were engaged to do our work in the meanwhile, in as far as it was practicable to obtain such vessels.

Our contributions this year reached a higher figure than they had ever done before. In the district of Apia we had for home £166, 19s., and for the London Missionary Society, £220, 0s. 9d.; and in Saluafata district, now under the care of Mr Watson, there was for the London Missionary Society £100.

A subject of great importance occupied our attention at a general meeting of the mission held in September of this year. The edition of the Samoan Bible, printed for us by the British and Foreign Bible Society a few years before, was all but sold out. The edition consisted of 10,000. It was invoiced to us at £3000 odd, all which sum had been accounted for to the Bible Society; and it was now felt that the time had come when steps

should be taken towards getting another edition, and a minute to this effect was adopted. It was resolved that an application should be made to the British and Foreign Bible Society, and that the forthcoming edition should be stereotyped; and the task of giving a final revision to the work in order to that, was devolved upon Mr Pratt and myself. The task was undertaken, and we were occupied with it, during intervals longer or shorter, for over three years. It was begun in March 1867, and finished in July 1870.

Early in 1868 it again fell to our lot to visit Tutuila, it being still without a resident missionary. We left home on the 21st of January, and spent about a month between the two stations, Pangopango and Leone. Our visit was cheering to ourselves, and it was appreciated by the natives, and I trust it was useful to them. We found over one hundred candidates for church-membership at Pangopango, with all of whom I conversed individually, and seventy-two of them were received to the church. It was a curious coincidence that in the Leone district the number of candidates was also one hundred, and that the number of admissions was seventy-one—one less than at Pangopango. We saw evidence at both stations of a decidedly improved state of things compared with what we found on our former visit, and returned to our own sphere of labour hopeful and encouraged with reference to the future of Tutuila.

On reaching home, on the 23d of February, we found all bustle and excitement. An event was on the eve of taking place, which, on account of the consequences to which it led, is entitled to particular notice. Since the death of Malietoa, son of *the* Malietoa who received Mr Williams in 1830, which took place about two years before the date at which we have now arrived, there had been no proper settlement as to who should bear

his name and be regarded as his successor. There were two candidates who aspired to fill the vacant post—a young man named Laupepa, a son of the late Malietoa, and an elderly man named Pea, a younger brother of the first-named Malietoa.

Each of the candidates had a party who espoused his cause, and, down to this time, no decisive steps had been taken by either party.

Now the adherents of the young man belonging to the Tuamasanga, one of the three political divisions of Upolu—that in which Apia is situated—determined to have him formally inaugurated as their "king;" and on the 25th of February of this year, 1867, the "anointing," as the natives called it, took place. The event was allowed by the other party to pass quietly, but they were greatly offended. They complained of the *manner* in which the thing was gone about, and it became the real or pretended cause of a series of calamities, which, in their sad consequences, involved all the Leeward Islands. Other grounds there were of dissatisfaction on the part of the adherents of Pea, which we shall not stop to specify. Some of them had at least a show of reason, but the more important, which really lay at the root of the whole, had their origin in jealousy of the party who espoused the young man's cause; and what took place in connection with his inauguration was made the pretext for the determined attempts which were afterwards made to bring them into subjection, and deprive them of all that men hold dear in the present life. I was in the very midst of the strife, and had every opportunity of becoming acquainted with the views and intentions of *both* parties, and the above is the conclusion—the *only* conclusion—to which I could come.

Our contributions this year at Apia were a little affected by the troubles that were looming in the *near*

distance. Still we had a goodly sum—£378, 8s. for home and abroad; and in some other districts the sums raised were larger than they had ever been before. Over £2000 were raised throughout the group.

In August of this year I made a little missionary voyage. The Tokelau group, on which evangelistic efforts had been carried on since 1861, had not been visited for a number of years in consequence of the loss of our mission ships. Correspondence had been kept up with the teachers, and supplies sent to them at not distant intervals; but a visit was greatly needed, and an opportunity which now offered of engaging a vessel was gladly embraced.

The vessel in which the voyage was made was the "Wild Wave," a Sydney trader. We set out on our voyage on the 20th of August, taking with us three teachers and their wives, two of whom were natives of Niuē, the first who had gone from that island as evangelists to other lands.

The Tokelau mission had had an eventful history down to the date at which we have now arrived. On that, however, we must not dwell, but content ourselves with a very brief notice of the state in which we found the islands now, and of our proceedings during our visit.

Our first call was at a small island named Olosenga, or Quiros Island, 170 miles from Samoa, which, though an interesting little spot, we must not stop further to notice. We made the island of Fakaofo,* the most important island of the Tokelau group, on Sabbath the 24th of August, towards evening. When we got within a convenient distance a boat was lowered, and we pulled in towards the reef. This we found it impossible to cross in the boat. It appeared to be low water, and, as the waves receded, it stood high and bold out of the deep sea like

* Fakaofo is in lat. 9° 26′ S., and long. 171° 12′ W.

a huge rampart. The sea was breaking heavily over it, and there is scarcely anything of an opening, so we could only lie upon our oars at a safe distance, and wait till the natives came to the rescue in their canoes. This they were cautious in doing, as the fear of the slavers was still upon them; but no sooner did they ascertain who their visitors were, than confidence and joy took the place of distrust and fear; and with their help the formidable reef was safely crossed, and we were soon among our rejoicing friends on shore. The people live altogether in one settlement, so the whole community were assembled near the landing-place. I was surprised and cheered to find such a number of people, after so many had been carried away by the slavers. No fewer than 116 persons fell into their cruel hands, and of that large number, only three found their way back to their native land. Most of those who were carried off were men, hence the adult male population was still comparatively small; but the number of children of both sexes gave one the impression of a thriving community. The total number was under 200. Of these, 130 were Protestants, and the remainder Papists. Popery had gained a footing on the island while it was so long left unvisited.

Soon after landing we proceeded to the little chapel, which was crowded with apparently devout and earnest worshippers.

After the service a list of candidates for church-membership was handed to me containing thirty names. With these I conversed one by one. Seventeen were selected—ten women and seven men—who were, as far as man could judge, eligible for church-fellowship; and on the following morning they made a public profession of their faith in Christ by being baptized in His name; after which, we observed together the ordinance which is to show forth His death until He come. The occasion was solemn and

delightful—the inauguration of a new era in the little island's history; the visible setting up of the kingdom of Christ in a spot but recently reclaimed from "Satan's dark domains." Mafala, one of the teachers whom we had brought, a native of Savaii, from Mr Pratt's district, was left in charge of the newly-formed church, and as teacher of Fakaofo.

All the Protestant part of the population who were capable of learning to read had been taught. The Word of God was prized exceedingly; and, as we have seen, a fair proportion afforded evidence that it had come to them not in word only, but in power and in the Holy Ghost. The poor people loaded us with kindness, in the shape of provisions for the ship, mats, &c. Their gratitude seemed to know no bounds, and they begged, with great earnestness, that they might not be forgotten in the future; and these are the people who, but a few years before, would on no account allow a Christian teacher to live among them! How wonderful the change, and how remarkable that it should have been effected under the circumstances! With mutual regrets that we were obliged so soon to part, we bade each other adieu, and the same evening stood on our way, and, on Thursday the 27th of August, we reached

ATAHU.

Atahu is in lat. 8° 33′ S., and long. 172° 25′ W. Like Fakaofo, it consists of a number of islets, dotted round a circular reef, which encloses a lagoon, somewhat smaller than that of Fakaofo. The islands are said to be about twenty in number. About thirty of the people were carried off by the slavers, none of whom had returned; and at the time of our visit the population was about 150 or 160. Difficulties had arisen between the people and the

teacher, which rendered it necessary that another teacher should take his place. So Fataiki, a very promising young man from Savage Island, was appointed his successor.

I conversed with thirty-five candidates, and out of these, twenty-eight were selected—twenty-one women and seven men—and a church was organised. Most of those who composed the newly-formed church had been candidates for four, five, or more years. Similar services were held here as at Fakaofo; the kindness and liberality of the people were equally great, and appearances were not less pleasing; and so ended my visit to these interesting little communities. May the good Shepherd Himself have them in His safe keeping! To Him and to the word of His grace we commend them and their pastors, "which is able to keep them from falling, and to give them an inheritance among all them that are sanctified."

We got back to Samoa on the 27th of September. Nothing of much moment had occurred during our absence. With reference to political matters, complications continued to multiply during the remaining months of the year, and the new year, 1869, opened upon us under circumstances anything but promising. A dark cloud hung over the future, and though we, aided by the teachers, and the neutral parties belonging to both sides, strove, by every means in our power, to bring about a peaceful settlement of existing difficulties, all our efforts were fruitless. It ought to be stated that one of the war parties was strongly inclined to peace all through, and at any stage of the war they would have listened to any reasonable proposals from the other party, or they would have referred the matters in dispute to arbitration, binding themselves to submit to the decision to which arbiters, fairly chosen, might come.

Trying times indeed were those through which at this time we were called to pass. It is one of the worst features of Samoan wars, that they drag on for such a length of time before anything decisive is done, and, on this account, the incidental evils are much greater than they would otherwise be.

Matters became worse and worse, till at length, on the 20th of March, that which we had so long feared came upon us. The Tuamasanga party kept strictly on the defensive, till they were compelled to fight by the other party attacking them on their own territory, within a few miles of Apia. There was a sharp fight on the evening of the day I have named, Friday the 20th of March; and on Saturday and Sabbath there was more fighting, and serious loss of life, for a Samoan war, on both sides. About thirty or more of each party fell, and many were wounded more or less seriously.

A grand attack was to have been made on the following day by the *itu taua tele* (the great war party), as it was called, which it was hoped by the said party would be decisive; but, the smaller party feeling themselves unable to stand their ground, fled for help and succour to other districts of Upolu, which up to this point had remained neutral. Between sunset on Sabbath and sunrise on Monday, they took their departure, leaving their lands and their villages a prey to the spoiler. This was a politic move on their part, and perhaps it was the wisest thing they could do; but it led to the war becoming general throughout the island of Upolu, and to its being indefinitely prolonged.

And now followed dreary and anxious months, over which we must pass in silence. The effects of the war were deeply trying. Our people were in exile, and their lands and homes were in the hands of strangers, and we were left with only a little band around us, consisting of

our teachers, and a few others, who, on account of age and infirmity, or some other cause, had kept out of the war. It was a very difficult thing for any one who was able to go to the war to keep aloof from it in the Tuamasanga, inasmuch as the people of that district were fighting for all that men hold dear on earth—their homes, their liberties, their lives.

The comparative leisure which the war necessitated enabled Mr Pratt and myself to make much more rapid progress than, under ordinary circumstances, we should have been able to do with our revision work. Other missionary duties were kept up, as far as practicable, and now and again efforts were made towards effecting a reconciliation between the hostile parties; and so matters went on for many months, hope and fear alternating with the changing aspects of our little political horizon.

CHAPTER L.

ARRIVAL OF THE THIRD "JOHN WILLIAMS"—A VOYAGE ON ACCOUNT OF HEALTH—CALL AT ANEITEUM, AND IMPORTANT CONSULTATIONS—GENERAL IMPRESSION RESPECTING THE STATE OF OUR MISSIONS—VOYAGE OF THE "JOHN WILLIAMS" TO SYDNEY—DEPARTURE OF DR AND MRS TURNER FOR ENGLAND—THE NEW EDITION OF THE SAMOAN BIBLE—DECISION TO REMOVE TO THE LOYALTY ISLANDS—THE REVISION OF THE BIBLE FINISHED—MORE FIGHTING, AND LARGE LOSS OF LIFE—LAST MISSIONARY MEETINGS IN SAMOA—WAITING—CESSATION OF THE WAR—THE TUAMASANGA RESTORED TO THEIR OWN LAND—ARRANGEMENT FOR OUR DEPARTURE—OUR WORK IN SAMOA DONE—LAST SABBATH IN SAMOA—KINDNESS OF NATIVES AND FOREIGN RESIDENTS—DEPARTURE—CLOSING REMARKS.

In the midst of the worry and excitement connected with the war, an event of no common interest occurred which greatly cheered us. On the 13th of July of this year, 1869, a new "John Williams" arrived! It would not be easy to speak too strongly as to the satisfaction with which this event was hailed. We had had so much difficulty in obtaining the services of trading vessels, and had been obliged, to so great an extent, to neglect our out-stations, that to have again a vessel of our own was a very high gratification. And our pleasure was not a little enhanced by the character of the vessel. Such a trim, neat, beautiful little craft, just the very thing we wanted. How we thanked God, and took courage!

The arrival of the vessel was very opportune for some of us. Our long-continued labours, together with the constant anxiety and suffering connected with the war,

had told considerably upon our health. On former occasions, when change was needed, it was only in the case of one—now we both needed a change; and it had been arranged, some time before the arrival of the vessel, that when she did arrive, we should be at liberty to take a voyage, and this arrangement was now carried into effect.

We sailed on the 30th of July, and directed our course towards the Loyalty Islands. I found useful employment on board in going on with revision work; and as I was free from interruption, and the voyage lasted over three months, a considerable amount of work was got through, which greatly facilitated progress when Mr Pratt and I were again able to meet.

We met with much during the voyage which it would be pleasant to notice in these records did space permit. Our call at Aneiteum, on our way to the Loyalty Islands, is entitled to particular notice. There it was my privilege to meet the three senior members of the New Hebrides mission, Dr Geddie, Mr Inglis, and Mr Copeland, and to enjoy with them much pleasant intercourse. The subject of greatest moment that engaged our attention was one which had an important bearing upon matters that were at the time engaging the earnest attention of the Board of Directors of the London Missionary Society at home, and of their agents abroad, viz., the *extension* of our work. The time had come when we were in a position to take up new ground, and we were anxiously considering where that new ground should be, whether on some island of the Northern New Hebrides, or on the great land of New Guinea. Now I ascertained that the Presbyterian Churches, whose agents had for many years been labouring on different islands of the New Hebrides, were prepared to take upon themselves the responsibility of giving the gospel to the whole of that group, and this prepared the way for steps which were soon after taken.

We found all quiet at the Loyalty Islands. Even poor, down-trodden Uvea was enjoying a little respite, and the state of the mission wore an encouraging aspect. Such was also the case at the different stations on the larger islands, and on the islands of the Tahitian and Hervey groups appearances generally were promising.

On the 13th of December the vessel again sailed bound for Sydney, taking as passengers our esteemed friends Dr and Mrs Turner. The state of Mrs Turner's health required that she should again visit England; so we were able to secure the services of our brother, who had already proved himself so well fitted for the work, to superintend the printing of the new edition of our Bible; and so much of the corrected copy as was ready was now placed in his hands, that the work might be proceeded with at once on his reaching England. The remainder was forwarded in detached portions as we were able to get it finished.

More than twelve months had now passed since the commencement of the war, and the prospect of a settlement appeared as distant as ever. During the early months of this year, our circumstances compelled us again to entertain the question of a temporary or final removal from the Samoan mission. Mrs Murray had a very serious attack of illness, and the opinion of our medical brother, Dr G. A. Turner, coincided with our own, that we should run a great risk by remaining through another wet season. This led to our minds being much exercised as to the path of duty during the months which followed, and when, at a general meeting of the mission, held in April, it was proposed that we should remove to Lifu, and take charge of the station there, which Mr M'Farlane was about to leave, we were induced to comply with the proposal. The Directors had requested us to send one of our number to Lifu, so the step we were

taking had their sanction. Two years were mentioned as the time of our probable stay, and our return to Samoa was left open. It ought to be stated that the proposal originated entirely with our fellow-labourers. At our time of life, we should never have thought of proposing ourselves for a place at which a new language had to be acquired, radically different from those languages with which we were acquainted. When, however, the proposal was put before us by others, and the choice lay between compliance with it and leaving the mission field, we gave our consent, and the event showed that in so doing we were following the leadings of Providence. The step proved to be the introduction to not the least important stage of our missionary life. We were being led by a way that to us seemed strange, but it was the "right way."

Shortly after the above decision, Mr Pratt and I met for our last sitting at the pleasant and profitable work that had occupied us for so many months. At intervals, more or less distant, we had been engaged upon this and former revisions for many years, and now the end had come. The important work which will live, and contribute towards the good of men, present and eternal, and the glory of God when we are gone, was all but finished.

We were about five weeks in completing our task, and while engaged in our peaceful occupations on Savaii, sad work was going on on Upolu. Fighting began soon after I left home, and continued at intervals for many weeks. When I returned, I found that about sixty had been killed on the side of the aggressive party, and about forty on the other, and the outlook continued as dark as ever.

Amid the war and consequent confusion that surrounded us, our annual missionary meetings were held. The circumstances, of course, were sad and depressing.

A striking and painful contrast did our small assembly present on our May-day to the joyous gatherings which had so often assembled on similar occasions in byegone years. Some of the most animating and joy-inspiring scenes which it has been my lot to witness in the mission field had these occasions been. Large numbers of people were accustomed to flock together from all parts of Upolu to the May meetings of Malua and Apia. There used to be large gatherings in other parts, but these two places drew together the largest numbers. As many people used to assemble as would have filled our chapel, though it was not small, two or three times over; so the adult meeting, when the weather allowed, which was almost always the case, was held in the open air, under the shade of an immense tree ("the *big* tree of Apia," as it used to be called), supplemented by a number of bread-fruit trees with their thick and graceful foliage. The joyous groups had been accustomed to gather, arrayed in their gayest apparel, to listen to the report and the speeches with which missionaries and teachers from other stations were wont to entertain us, and to join in the songs of praise which arose from glad and grateful hearts. Alas! what a contrast now! The grand old tree, which had stood for so many ages, and under which our first meeting with the chiefs and people was held when we arrived in 1836, was gone! only an unsightly and charred trunk remained to show where it had stood, and upon the bread-fruit trees also the hand of the spoiler had been.

The little company that assembled on this doleful occasion only about half filled our chapel; yet, though we could not but feel a rather deep touch of sadness, hope was strong. We knew that "the night of weeping" would not last always, and that a "morning of joy" would in due time come. We remembered that the foundation of

God standeth sure, and was not that foundation laid in Samoa? And though the storm that had burst upon us was still raging fiercely, we knew that it would spend itself, and that the cause we loved would survive the shock, and emerge from the surrounding ruin fair and glorious, to the praise of Him on whose faithful words of promise our hopes were built: "Lo, I am with you alway;" "The gates of hell shall not prevail." Considerations such as these, and words such as these, formed the staple of our addresses at this humble gathering, and the occasion was perhaps not less profitable than those of byegone days.

The sums of money raised surprised and cheered me. We had at Apia £55, 12s. 9d., and at Saluafata £27, 12s. 9d.

We had to wait much longer for an opportunity of getting to Lifu than we had expected, and it was trying to wait on for weeks after we felt that our work in Samoa was done. We had never before been able to bring our minds submissively to feel that that was the case. There was, however, a compensation awaiting us such as occasioned a joyful surprise. Various skirmishes had been taking place, and there had been some pretty sharp encounters, and the aggressive party were still suffering much more heavily than the other, and now they were disposed to listen to terms, so that at least an interval of peace might be secured. This could only be by their consenting to the Tuamasanga being brought back and reinstated in their own territory by their allies; and this was done; and on the 8th of September we had the unspeakable satisfaction of seeing them brought back to their own lands! Words can but feebly express how this gladdened our hearts.

On the Sabbath I enjoyed a privilege such as I had

ceased to expect ever again to have on earth. Our chapel was crowded to its utmost limits with our own people. I addressed them from Matthew xxi. 42, last clause, and very deeply did many of us feel that what had been brought about so unexpectedly was indeed the Lord's doing; and it was truly marvellous in our eyes.

And now we were ready and willing to depart. God had granted us the desire of our hearts, and we felt that we should leave with hope largely in the ascendant with reference to the future of Samoa. It was a great relief to us that a young brother, Dr G. A. Turner, was ready to step into our place immediately on our leaving.

A very brief interval now remained. An arrangement was made with Captain M'Leod of the "Wild Wave" to convey us to Lifu, and, on Sabbath the 30th of October, I addressed for the last time the congregations to whom I had so long ministered. I preached to both, the native and the English, from the same text, viz., Philippians i. 27, and this closed my work in Samoa. On the following morning, October the 31st, we bade adieu to the familiar and much-loved scenes and friends, amid which, and among whom, we had spent so many happy years, and took our final departure.

On this, as on former occasions, the foreign residents, and the natives also, as far as their circumstances allowed, acted towards us with their wonted generosity and kindness. May God reward them, and His blessing amply rest upon them!

With a few general remarks we close our narrative of this part of our missionary life. So far as our space would allow we have given the reader, in connection with more personal and local matters, a view of what has been attempted by the Samoan mission, in conjunction with the Hervey Islands mission, in the way of extend-

ing missionary operations from the first voyage of the "Camden" in 1839 to the present time.

To the writer it has been a work of deep interest to trace the history of these movements, and their issues. Having had a full acquaintance with all from the first, and having been privileged to have a hand more or less in almost all that he has been called to narrate, his feelings with reference to the various movements and their results are such as others cannot be expected fully to sympathise with or understand. Still every reader who loves the Lord Jesus Christ will no doubt in some measure share his feelings of devout gratitude in view of the great things which God has wrought.

He has a vivid recollection of the time when all that has passed in review in this volume had no existence, except in the purposes and hopes of his fellow-labourers and himself. The esteemed and beloved brethren, with whom it was his happiness to be associated in the early years of his missionary career, were men of large views, of large desires, and of large expectations. We had no idea of having our labours circumscribed by the narrow limits of a single island or a single group. Thus it was with the original party who composed the Samoan mission; and others, who in subsequent years were from time to time added to our ranks, were in full sympathy with our views and feelings. With reference to the subject of extension, a remarkable degree of unity has characterised the Samoan mission, and we may add the Hervey Islands mission, during the whole of their history.

It has ever been felt that we were set for the *extension* of the gospel, as well as for planting it in our own more immediate spheres. Hence we have pulled together and worked together with reference to that end, and the reader has seen to how large an extent the Lord has wrought with

us, and blessed our efforts. Deep cause have we, doubtless, for humiliation, and none for self-gratulation. Still, it is a fact that God has done great things for us; and we should fail in our duty to Him did we not devoutly acknowledge this to His praise.

Late news from Samoa is of a cheering and assuring character. The agitations and troubles of the last few years have issued in what, we trust, will prove a consolidated government; and Samoa is likely to take its place (a very lowly one, of course) among the nations of the earth as a Christian country. In a letter lately received from Dr Turner, dated March 4, 1875, there are some very important items of news. Negotiations have been pending for some time between the native authorities and the Government of the United States of America, with a view to some sort of annexation. Dr Turner, after referring to this, writes as follows:—

"Meanwhile, the Samoan Government, with a *Duumvirate** in the persons of Laupepa and Pulepule (no mention is made of Pea), are doing what they can to keep order. Our churches in all the villages are re-organised (a general disorganisation took place during the war), and are increasing in membership. A second 2000 shipment of Bibles has just come, and there is a rush upon them. The first 2000 are all gone. London Missionary Society contributions keep up wonderfully—over £1200 last year, I think."

There is good hope for Samoa while the people keep close to the Bible. Another thing which vitally concerns the future of the group is well reported of; the

* Still later news mention the appointment of *one* chief to be at the head of the Government for four years, according to the American fashion.

institution for *training* a *native ministry* appears to be in a state of high efficiency. In a letter from Dr Turner to the Rev. Dr Damon of the Sandwich Islands, which has appeared in print, the following information is given:—

"In company with Dr and Mrs Nisbet, we are carrying on the work of our mission seminary, with which, as you are aware, I have been connected since its commencement in 1844. We have seventy-two young men here preparing for the ministry. Their wives are also with them. We are forming a preparatory department, under the charge of a native tutor, which will be a great help to Dr Nisbet and myself."

The *commerce* of the group is said to be rapidly increasing. I am unable to give statistics, but fifteen years ago the value of the imports was $88,537, and of the exports $110,813, and both are probably double these amounts, or more now.

It is a pleasing fact that, notwithstanding the great loss of life connected with the late war, there has been but a small decrease in the population in those islands that were specially exposed to its ravages, and that on Tutuila, to which it did not extend, there has, during the last eleven years, been a considerable increase. The following extract from a paper, prepared by the Rev. S. J. Whitmee, places the matter in a clear light:—"Upolu shows a decrease of 988, over 5 per cent. for the eleven years; Savaii has decreased 140, slightly over 1 per cent.; while the increase on Tutuila is 296, about 8½ per cent. for the eleven years."

It has not seemed to come naturally in my way to notice the *religious* divisions which exist in Samoa. In the different spheres which I have occupied I have had *chiefly* to do with the adherents of the London Missionary Society. The following statistics from Mr Whitmee's

paper give the present population of the group, with their nationalities and ecclesiastical connections :—

Total population of the group,	35,184
Total native population,	34,265
Europeans and Americans,	204
Polynesians from other islands,	236
Asiatics,	4
Imported labourers,	475
Religious Parties—	
London Missionary Society,	26,493
Wesleyan Mission Society,	4,794
Papists,	2,852
Mormons,	126

CHAPTER LI.

ARRIVAL AT LIFU—THE NEW GUINEA MISSION PROJECTED—ORIGIN OF THE MISSION—TRANSFER OF OUR INTEREST IN THE NEW HEBRIDES TO THE PRESBYTERIAN CHURCHES—FIRST VOYAGE TO NEW GUINEA—FIRST SIGHT OF THE COAST—GRAND APPEARANCE OF THE ISLAND—ARRIVAL AT DARNLEY ISLAND—DESCRIPTION OF THE ISLAND AND PEOPLE—TEACHERS INTRODUCED—CURIOUS CUSTOMS—VISIT TO WARRIOR ISLAND—REMARKS ON THE ISLAND AND NATIVES—A FOOTING GAINED ON TAUAN—THE ISLAND AND THE PEOPLE—APPOINTMENTS OF THE TEACHERS—VISIT TO KATAU ON THE MAINLAND—THE PEOPLE, HOUSES, ETC.—SECOND VISIT TO DARNLEY ISLAND—VISIT TO CAPE YORK—REDSCAR BAY—REMARKS—RETURN VOYAGE—SAFE ARRIVAL AT THE LOYALTY ISLANDS.

We reached our destination at the Loyalty Islands on the 2d December 1870, with the expectation of taking charge for a time of the station at Hepenehe on the Island of Lifu, which Mr M'Farlane was about to vacate. It soon appeared, however, that that expectation was not to be realised. For a length of time before we left Samoa, as already intimated, the subject of extending our operations had been under consideration by the Board of Directors in London; and it had also been engaging the anxious attention of our brethren in the Loyalty Islands, and of ourselves in Samoa. It had been proposed that a mission should be commenced on Espiritu Santo, or some other island of the Northern New Hebrides; and the proposal had been so far entertained, that I had been appointed by my brethren to assist in carrying it into effect. We felt that a serious responsibility rested upon us with reference to that group,

so long as no arrangement had been made for the transfer of our interest in it to other parties. The mind of our Presbyterian brethren, who occupy the southern islands of the group, had been ascertained. They, and the Churches by whom they are supported, were willing to take upon themselves the entire responsibility of providing for the evangelisation of the group, and in them we had full confidence; and the result was, an understanding that the New Hebrides should be left to them, and that we should look elsewhere for a field to which we might extend our efforts.

We had long looked wistfully to the island of New Caledonia, and had done our utmost to effect an entrance into that island, and *re*-commence missionary operations upon it. The French authorities on the island, however, were inflexible, and we were shut up to look elsewhere; and a remarkable combination of providential circumstances pointed to New Guinea as the quarter to which the Master would have us turn our attention. That great land had been looked to as the goal towards which we were to work from the days of John Williams downwards, though I daresay few of his contemporaries and immediate successors had ventured to hope that they would live to see it actually reached. Yet so it has proved, and, at the time referred to, we were on the very threshold.

Before leaving Samoa, and especially during the voyage thence to the Loyalty Islands, my thoughts had been much occupied about New Guinea. I had been seeking information, and had been feeling and acting very much as I should have done had I known what was before me. It was therefore a great surprise, when I reached Lifu, to find that a mission to the island was actually projected, and that steps had been taken towards carrying the project into effect. Mr M'Farlane, who was obliged to leave his station on Lifu through French intolerance, had been

instructed by the Directors to hold himself in readiness to proceed to New Guinea, as soon as the way might seem clear for such a step; and an arrangement had been made to carry out the wish of the Directors. An agreement had been entered into with Mr Thorngren, the owner of the "John Knox," a small vessel originally built for the service of the Presbyterian mission in the New Hebrides. Mr Thorngren had resided some years on Darnley Island, in Torres Straits, and he was disposed to return to the Straits, and again take up his abode on that or some other island adjacent. Mr M'Farlane was to go with two teachers, in the expectation that they would be received on Darnley Island, and, that hope being realised, he was to be brought to some part of the Australian coast, whence he might make his way to Sydney, and thence to the Loyalty Islands, while Mr Thorngren would return to the Straits, to engage in some pursuit on his own account, and have a friendly eye upon the teachers, and assist them in every way in his power.

After much earnest consultation between Mr M'Farlane and myself, it was determined to enlarge the plan of operations, and endeavour to carry out the object on a scale more in keeping with the magnitude and importance of the undertaking. Mr Thorngren would still accompany us, and lend any assistance he might be able; but, as his vessel was only a large decked boat, about ten or twelve tons burden, we determined to engage a larger vessel, and take eight teachers instead of two. All the members of the Loyalty Islands mission entered into our views. A vessel about eighty tons burden was chartered; men were selected, four from each of the large islands of the Loyalty group—Mare and Lifu—and all the necessary arrangements were made.

We were to start (D.V.) at the end of April or the beginning of May, *i.e.*, at the close of the stormy season.

Hindrances, however, came in our way, occasioned by the wreck of the first vessel that was engaged for the voyage —the "Emma Paterson." She was wrecked between New Caledonia and Lifu, when on her way to take us and the teachers on board, and we were detained till the close of May. On the 31st of that month we sailed from Lifu in the "Surprise," a vessel of about ninety tons burden, and directed our course towards the great land which had now become to us an object of intense interest.

Our agreement with the captain of the "Surprise" allowed him to spend three weeks on his own account in the neighbourhood of New Caledonia; hence our voyage was long and tedious.

It was not till the 29th of June that we had the satisfaction of looking upon the land that for months past had seldom been absent from our thoughts during waking hours. On that day, about noon, we caught the first glimpse of the mountain tops of the great Stanley Range, which forms the backbone of the eastern Peninsula. We made the land near Keppel Point, in lat. 10° 11′ S., and long. 148° E., and ran along the coast within a short distance of the reef, which at this part of the island protects the shore, and adds to its picturesqueness and beauty. The appearance of the island, as we passed along, was charming. The mountain range, about forty miles distant from the coast, with its lofty peaks varying from 5000 to over 13,000 feet in height, looks very grand. Night overtook us near Hood Point, and, as nothing more was to be gained by keeping near the land, we stood away direct for

DARNLEY ISLAND,

and, about mid-day on Saturday, July the 1st, we sighted this now memorable spot. We got to anchor about mid-afternoon. Before proceeding further, we may as well say

a few words about the island itself, that the reader may have an idea of the size, character, &c., of the island on which Christianity first obtained a footing in Torres Straits.

Darnley Island, or Erub, as the natives call it, lies in lat. 9° 35′ S., and long. 143° 50′ E. It is small, about seven or eight miles in circumference. Some parts of the island look pretty as viewed from the sea, but all around the coast it is rough and unattractive. It is not well watered, and there is no commodious harbour that is safe all the year round; but during the south-east trades, safe anchorage can be found on the north side of the island. Huge boulders lie scattered all round the coast, and in some parts there are great piles of sandstone. Its highest elevation is 580 feet. The surface is pleasantly varied by hills and valleys. Clumps of trees, larger and smaller, with patches of grass and cultivated spots, and cocoa-nut groves, enliven and beautify the scene. Mr M'Gillvary, naturalist on board H.M.S. "Rattlesnake," speaks of parts of the island as resembling "park scenery in England," and the description may perhaps be allowed. Every part of the island is clothed with vegetation, and the usual tropical plants are found in abundance.

But it is time we were turning to the subject which mainly concerns us—the *natives*. All through the voyage —and indeed long before entering upon the voyage—we had been looking to Darnley Island as the "door of hope" with reference to the great enterprise in which we had embarked. It was the only place respecting which we had any reliable or available information. Hence it was with no ordinary interest that we approached its shores; and it will be readily understood how anxiously we watched for indications of the presence of human beings, and how our anxiety increased as for a long time we looked in vain. We saw no houses on the shore, nor

any other indications of the presence of men; and night was at hand before our anxieties were relieved. One solitary individual appeared on the beach, nearly opposite where we were lying, and so far relieved our minds and gladdened our hearts. Our courage revived, a boat was lowered, and we were soon in communication with our newly-found friend. We got him to go on board the ship without difficulty, and managed, through the medium of what is called *Sandal-wood English* in the South Seas, to convey to him some idea of our errand. Parties engaged in pearl-shell and *bêche-de-mer* fishing had been in the habit of resorting to Darnley Island for a length of time; and now some of these parties had an establishment on the island, and from them the natives had picked up a little broken English.

On the day after our arrival, we met the principal part of the people on shore, and arranged with them to leave a teacher on the island, and on Monday the 3d of July 1871, the great object was accomplished—a Christian teacher was introduced to Darnley Island, and the first stone of the foundation of the New Guinea mission was laid. This object, small in itself, but vast in its issues, was not accomplished without difficulty. Enemies to our cause came between us and the people, and very nearly succeeded in shutting the door against us. It was only by proposing a compromise that we got the consent of the people to the teacher being left on the island. He was received with the understanding that he should be removed in twelve months, or when the island might be again visited, should that be desired. We had no doubt the teacher would make his way, if he were only allowed to remain. It was in reply to objectors and opposers on this occasion, and at this island, that Tepeso made his memorable speech: "Wherever there are men, missionaries are bound to go."

We found a very small population on the island. It is said that only a few years before there was a population of 400 or 500, now they had dwindled down to 120 or 130. Infanticide, intercourse with foreigners of abandoned character—including natives of Eastern and Western Polynesia—and perhaps the excessive use of tobacco, and other causes, had reduced them to the small remnant we found; and similar causes have been, and are operating now, on most of the islands of Torres Straits. Infanticide, so far as I have ascertained, was practised on Murray Islands, Stephen's Island, and Darnley only, but all have suffered more or less from the other causes specified.

We found the Darnley Islanders in a very low state. The men were entirely destitute of clothing, and the women had only a scanty girdle of leaves or grass. The women looked exceedingly degraded and down-trodden, and the men only a few removes above them; still they did not seem to lack capacity, and their subsequent history proves that they do not. They have pretty good houses and plantations, which they carefully tend. Their houses are of different constructions; the best are in the shape of a hayrick; they are thatched down to the ground; they have no windows, and have only one small entrance, about two feet in height by a foot and a half in breadth; others are of an oblong shape, and open in front and partly at the sides.

They had some very curious customs with reference to the treatment of their dead—customs which seem to link them on to countries far remote, and ages long gone by. Instead of burying their dead out of their sight, they were accustomed to preserve them. The more corruptible parts were removed, and the body was stretched upon a wooden frame, to which it was fastened, and this was placed in an erect position, and *smoked* till all the juices of the body were dried up; and when this was effected, it

would keep for generations. We saw one of these Papuan *mummies*, which looked as though many years had passed since it was a living man. The head had been removed. The skulls the relatives were accustomed to clean and preserve with great care; the tongue, we were told, used to be *eaten* by the nearest relatives—with what intent we did not learn; and the liver was cut up and distributed among the young male members of the family—to make them *plucky*, as an Englishman would put it. The heathen customs of Darnley Island are now, with few exceptions, numbered with the things that have been; but that of preserving the dead had not been quite discontinued long after the introduction of the gospel. During one of my visits I found that the body of a man of note belonging to Stephen's Island, who had died on Darnley, was being preserved after the old fashion. The people of Darnley, Stephen's, and Murray Islands are one, and differ considerably from those of all the other islands in Torres Straits.

From Darnley Island we proceeded to WARRIOR Island. We were just *feeling* our way towards the mainland, and here we expected to find a man who could give us reliable information and lend us important aid. Captain Banner, the superintendent of a large shelling establishment, was well known to Mr M'Farlane, and we had both met him at Lifu, and we expected to find him on Warrior Island. In this we were not disappointed, and from Captain Banner we obtained the information and the assistance we needed. He directed us to TAUAN (Cornwallis Island), and he lent us one of his large shelling-boats, and put in it a crew of his own, to take us to that, or any other place to which we might wish to go. It was all unsurveyed ground where we were going, so the captain of the "Surprise" would not take his ship beyond Warrior Island. Warrior Island is just a great sandbank, without fresh water, without soil, and without vegetation, except a low, stunted scrub,

only fit for the fire; yet it has a population of about 200. The natives live chiefly upon fish. For water, and anything that it requires soil to produce, they go to a small island adjacent, named Turtle Back. They are said to have been a fierce people in the days of heathenism, and, on that account, the name *Warrior* was given to their island home, and to the great reef on which it stands, which bears the name of Warrior Reef, and is now famous for its large yields of pearl-shell. We did not attempt to do anything amongst the Warrior Islanders during this voyage. In subsequent voyages, however, I got to know a good deal about them, and found them an interesting people. They received a teacher most gladly and thankfully, and I trust some *pearls* will be found amongst them, of greater price than those that so abound in the waters that encircle their poor barren home:—

> "Pearls of price by Jesus bought,
> To His glorious likeness wrought."

They, like their neighbours, have suffered from their intercourse with the white man, and with strangers from other lands; but there is a considerable degree of character and stamina about them; so I trust they will not be quite swept away, as has been the case with so many others.

We started for Tauan with only a *native* crew. Even the man in charge of the boat, *Joe* by name, was a native of one of the South Sea Islands. He was from the Friendly Islands (Tonga). He had been a long time about Torres Straits, and was able to render us most valuable service We got to Tauan, which is thirty miles distant from Warrior Island, all right, and were well received by the chief, and the few people whom we found on the island. These are very few; but, on relative grounds, Tauan is important. It is close to the mainland of New Guinea (about four or five miles distant), and it is separated from the large island

of SAIBAI by a channel only about three miles wide; and, being lofty, parts of it are nearly, if not quite, free from fever and ague. It was, therefore, of great importance to get hold of it; and glad and thankful were we, in a very high degree, when we had succeeded in getting Christian teachers located upon it. We had unsettled weather, and very poor accommodations in the old shaky garret of the native house in which we passed the night, and all around looked extremely gloomy. Yet was it to Mr M'Farlane and myself a night of intense interest. As we thought of the great future of the New Guinea mission, and of the results which we fully believed would flow from these small beginnings, we felt a satisfaction which words cannot express, and which found, perhaps, as adequate an outlet as language can furnish in the hymn we sang sitting under the canopy of heaven, with the great dark land before us—"Jesus shall reign where'er the sun." While singing that hymn, and pouring out our hearts in prayer, it seemed as if the thing were within our grasp, and the glorious consummation were at hand; and so in a sense it was. We were not, and are not, insensible to the mighty obstacles that lie in our way, but—

> "Mountains shall sink to plains,
> And hell in vain oppose;
> The cause is God's, and must prevail
> In spite of all our foes."

We left four of our teachers on this island, two of whom were to be considered as belonging to the neighbouring island of Saibai, to which we made a very interesting visit, the particulars of which we must omit. Two of the teachers, who were intended for Bampton Island, were afterwards left here also; and our friend Captain Banner, who had ample means, engaged that all should be looked after, and should want for nothing during our absence.

Tauan is in about lat. 9° 30′ S., and long. 142° 40′ E. It is a small island, not much larger than Darnley. It is rocky, mountainous, and much less productive. There is a central mountain, which rises to a height of perhaps 1500 feet, and which slopes gradually down towards the sea. Immense blocks of stone are strewed about in every direction, which give the island a rough and rugged appearance, strikingly different from our beautiful Polynesian gems, that are found in the same latitudes. The natives are similar to those already described. They are all genuine Papuans, very dark coloured, and their hair slightly curled, but not woolly. Many of them are tall and well proportioned, and not unpleasant looking. The women everywhere are much inferior to the men—arising, no doubt, from the treatment to which they are subjected. The gospel, and the gospel alone, lifts woman into her proper place, and fits her for the position she is designed to fill. Apart from that, selfish, ungenerous man will not concede to her her proper rights—will not allow her to rise to an equality with himself.

The Papuans neither paint their bodies, nor take much pains to ornament them. Armlets, a piece of pearl-shell, polished, and formed into a crescent shape, and suspended from the neck, and beads suspended from the lobe of the ear, are about all the adornments seen amongst them.

We had occasion to make a second visit to Tauan during our voyage; and, on our way back to Warrior Island, we called at KATAU, a place on the mainland of New Guinea. Katau is about thirty miles to the east of Tauan. It is a large and populous village, near to a river of considerable size. We were not the first white men who visited this place. Captain Banner and Lieutenant Chester from Somerset had been to it some months before we were; but we were told that they landed armed, and that the natives were frightened, and all fled into the bush, except

a few who seemed to have more courage than their neighbours. Hence we were the first white men that most of them had seen, and this accounts for the intense curiosity they manifested. They must see different parts of the body —the breast and the legs especially—in order to satisfy themselves that we were really white. Perhaps they fancied our faces were *painted.* They gave us a most friendly welcome, and we trod the soil of New Guinea for the first time without fear, and felt as if we were among friends. We saw no women on this occasion, but we learned that they were seeking to gratify their curiosity by peering at us through the chinks and crevices of the houses where they were concealed.

The houses specially attracted our attention. As on other parts of New Guinea, and even on Saibai and Tauan, they are built on stakes eight or ten feet high. But here their size far exceeded anything we had before seen. One which we measured was over a hundred feet in length; yet that was small, if the following extract from Lieutenant Chester's journal may be relied upon. I don't know on what part of the island the houses referred to were seen:—"Some of the houses were upwards of three hundred feet in length, and appeared like immense tunnels when viewed inside." So far as I have seen, the houses are not generally divided into separate apartments. A large number of people no doubt live together in the same house; perhaps three or four generations may be found in those of the largest dimensions. There is a rough platform, a sort of verandah, in front, nearly on a level with the floor, and this is reached by a ladder of very inferior construction. All the houses we saw, both on the islands and on the mainland, are built chiefly of the *bamboo.* The roofs are thatched, and the sides are enclosed with the pandanus leaf.

Before finally quitting Torres Straits, we made a second

visit to Darnley Island, to ascertain whether all was right there; and, having satisfied ourselves on that point, we commenced our return voyage, well satisfied so far with the results. The end of our voyage had, by the help of God, been gained. We had got possession of keys which, we believed, would in due time open the great land to the churches of God as a field of missionary enterprise, and to the world as a field of scientific research and commercial enterprise.

It did not enter into the plan of *our* voyage to go beyond the islands of the Straits, and the coast immediately adjacent; but the captain determined to call at Redscar Bay on our way back to the Loyalty Islands, so we had a look at that place, and gained some knowledge which was afterwards of use. We reached the great bay (it is twenty-three miles in breadth), and anchored under Redscar Head on the morning of Friday, the 4th of August. During the whole of that day, though we saw numbers of natives on the beach, no one showed any inclination to come near us. We had before our minds the frightful accounts which former voyagers, who had touched at different parts of the coast, had given of the ferocious and dangerous character of the natives of New Guinea; so we did not feel very secure on board our little vessel, and a vigilant watch was kept all night. Morning came and found all right, however; still no natives came near us; and, as we had no introduction to them, and no interpreter, and had not come on our own account, we did not feel called to go on shore; but the captain sent a boat in towards the beach, and after a while, to our great joy, it returned with a man and a boy, and a discovery was made which gladdened our hearts. We were not before aware that any other than the Papuan race is found on this part of New Guinea, so we were equally surprised and

pleased to find here a race as light coloured as our Eastern Polynesians, and speaking a language having a close affinity to that of Polynesia. It was worth our while to have come out of our way to make this discovery. Parties belonging to the ship afterwards ventured on shore, and spent many hours in searching for what was to them the great attraction to Redscar Bay—GOLD. And here I may as well remark, once for all, that, whatever may prove in the future to be the real state of the case with reference to the existence of gold on New Guinea, I have seen no traces of it in all my wanderings in different parts of the island, nor have I met with anything among the natives that seemed to indicate that it exists; and as regards the extravagant stories that are in print with reference to Redscar Bay, I am perfectly satisfied that they are entirely without foundation.

We sailed from Redscar Bay on the 7th of August. We made an unsuccessful attempt to force our way against strong head winds and seas along the coast of New Guinea, and, after a fearful knocking about for a few days, we entered the great barrier reef of Australia, and worked our way round inside the reef. We had a very tedious passage. We were no less than twelve weeks in going a distance that might have been run in ten days. It was the wrong season of the year, and we had to beat the greater part of the way against strong head winds and heavy seas—often so strong and heavy, that we were obliged just to lie at anchor, and wait till the weather moderated. We were more than once in imminent danger of being shipwrecked, and we had some rather trying experiences on board, into the particulars of which, however, we shall not enter. Notwithstanding all, the voyage was completed without any serious mishap to any one, and all the dangers and disagreeables were forgotten

when, on the 2d of November, we dropped anchor in Lifu harbour, and found all from whom we had been so long separated alive and well. With deeply grateful hearts we thanked God, and raised a fresh Ebenezer to His praise.

CHAPTER LII.

REMOVAL TO MARE—BRIEF NOTICE OF OUR CONNECTION WITH THE MARE MISSION—PROPOSAL TO TAKE CHARGE FOR A TIME OF THE NEW GUINEA MISSION—VOYAGE IN THE "JOHN WILLIAMS" TO CAPE YORK—DIFFICULTIES ON OUR ARRIVAL—CONVEYANCE OF TEACHERS TO MURRAY ISLANDS—CRUISE AMONG THE ISLANDS OF TORRES STRAITS—STATE OF THE MISSION—ARRANGEMENTS FOR THE DISTRIBUTION AND LOCATION OF THE TEACHERS—INTRODUCTION OF TEACHERS TO THE MAINLAND—COMMENCEMENT OF A MISSION ON BANKS ISLAND—VISIT TO DARNLEY ISLAND—REMARKABLE COMMENCEMENT OF THE MISSION ON MURRAY ISLANDS—REDSCAR BAY—SETTLEMENT OF TEACHERS THERE—BAMPTON ISLAND—INTRODUCTION OF TEACHERS—PROMISING APPEARANCES—THE FLY RIVER—RETURN TO CAPE YORK.

At the meeting of the Loyalty Islands mission held at the close of 1870, shortly after our arrival at Lifu, it was arranged that Mr Creagh should remove from Mare, where he had laboured successfully for many years, and occupy the station of which we had expected to take temporary charge. After our arrival at the Loyalty Islands, and seeing the state of the mission, and taking into account the prospects that were opening up with reference to extension, I felt satisfied that this would be the wisest course that could be adopted, and proposed it accordingly, with the full concurrence of Mr M'Farlane. And growing out of this was another arrangement, which calls for a brief notice. It was decided that (D.V.) we should, at the close of the New Guinea voyage, take charge of the station on Mare which Mr Creagh was about to leave; and now the time had come for carrying that arrangement into effect.

We had nothing to detain us at Lifu after our return from New Guinea, so an arrangement was made with the master of the "Surprise" to take us to Mare, on his way to Sydney, to which he was now bound. We sailed from Lifu on the 7th of November, which happened to be the anniversary of our sailing from England in 1835, and reached our destination on the 9th. Here, of course, we were no strangers. We had never ceased to feel a deep interest in Mare, from the memorable day on which the first teachers were introduced to it in 1841. The people gave us a warm welcome, and we were soon at home among them. From the time that it was arranged for us to settle for a time on the island, I had been giving some attention to the language, which, being radically different from our Eastern languages, was of course new to me; so I was soon able to do a little among the people, and, moreover, I had interpreters at hand when such were needed, as in conversing with candidates for church-fellowship, dispensing medicine, and the like. On the first Sabbath of the year 1872, I made my first attempt at addressing the people in public—a *very* imperfect attempt, of course. It was the thirty-fifth anniversary of my first trial at preaching in the Samoan language. It seemed strange, at so late an hour of the day, to be, as it were, beginning anew my missionary life. But I must not dwell upon particular incidents connected with our stay on Mare. We spent ten months on the island very pleasantly, and not uselessly, I trust, either to ourselves or the people. We were treated with great kindness, and our health was much benefited by the fine climate. The climate of the Loyalty Islands is, I suppose, one of the finest in the world; and it seemed just the thing for us after our long residence in Samoa. It soon appeared, however, that Mare was to be only a place of brief sojourn. We had just got settled, and were beginning to get into full work, when an event

occurred which changed the whole current of our views, and feelings, and prospects. Early in the month of March, a letter reached us from the Mission House, proposing that we should take charge of the New Guinea mission for the time being. The question as to where we should reside was left open; but the thing could only be carried out in a satisfactory manner by our removing to Cape York. The proposal took us very much by surprise, and our first impression was that it was impracticable. True, my heart was in extension work more perhaps than in anything else, and I had thought it not unlikely that I might be called upon to make one or more voyages to New Guinea; but the idea of actually removing to the spot, and taking up our residence at Cape York, had not, I think, crossed my mind. Now, however, when it was brought before us, and the whole circumstances of the case were looked at, we were led to the conclusion that the call was from God; and that, of course, settled the matter. It was for us to arise and follow where He led, and leave difficulties and consequences in His hand.

So the decision was made, and we had only to try to turn the intervening months to the best account, and prepare for the arrival of the vessel that was to convey us to Cape York. It smoothed our way much that it was arranged that the "John Williams" should go to Cape York this year, when she had finished her allotted work among the islands of the Pacific. The interval, though not uneventful, we must pass over, and come at once to the next stage of our course.

The "John Williams" reached the Loyalty Islands on the 31st of August. Her work about the group occupied nearly a fortnight. We took farewell of Mare on the 11th of September, and on the 14th we sailed from Lifu, and stood on our way towards the great land which

was henceforth to be to us the all-absorbing object of interest.

We took eight teachers with us from the Loyalty Islands, four of whom were from Mare, three from Lifu, and one from Uvea; and we had also six teachers from the Hervey Islands, who had come on from that group, in charge of our esteemed friends and fellow-labourers, Mr and Mrs Wyatt Gill from Mangaia. In the society of these dear friends our time passed happily and profitably on board, and our voyage came to an end on the 11th of October. We had anchored the evening before at a short distance from our destination, and early in the morning—a bright and beautiful morning—we entered Albany Pass, and very soon Somerset * was full in view. We were all charmed with the beauty of the place. The pass, which is narrow—perhaps about three-quarters of a mile in breadth—is formed by Albany Island on the right, as one enters from the east, and the mainland of Australia on the other. A small bay on the Australian side forms the chief anchorage. There is also a bay on the Albany Island side, directly opposite, where tolerably good anchorage is found. The bay on the Australian side is surrounded by land rising a few hundred feet above the level of the sea, and the houses that form the settlement are pleasantly situated on the highest parts, and look very pretty and picturesque from the sea.

My own enjoyment of the beauty of the scene was much marred by the anxieties that pressed upon me with reference to the circumstances in which we were placed. It was not without difficulty that we found a resting-place, even for ourselves, at Cape York; and fourteen teachers and their families were on our hands, and there

* Somerset is a station supported by the Imperial Government and the Queensland Government jointly, the object of which is to afford succour to shipwrecked or other distressed British subjects.

they could not long remain; and the "John Williams" had done all that she was authorised to do when she had landed us at Cape York. What, then, was to be done? It was a time of pressing necessity—*our* extremity—and happily it proved to be God's opportunity.

On the day after our arrival, when all was dark—*very* dark—Mr Thorngren turned up. He had been engaged in pearl-shell fishing in the Straits in a small vessel, the "Viking," about eight tons burden, which he had got built in Sydney after parting with the "John Knox;" and now he had left the fishing-ground, and come to Cape York, he hardly knew why. We were expected, but the time of our arrival was quite uncertain. Mr Thorngren's arrival was a great relief. He brought intelligence as to the state of the mission, which was, on the whole, encouraging. We had heard of the death of Tepeso before leaving the Loyalty Islands, and now we learned that his wife and child had also died. All the others had suffered more or less from fever and ague, but they were all pretty well then; and though some were much discouraged, and ready to yield to despondency, there was not really any cause for discouragement. It was high time, however, that they should be visited, and counselled and encouraged.

An arrangement was made with Mr Thorngren to convey all the newly-arrived teachers to Murray Islands in the meanwhile, where provisions could be obtained, and they could remain till we might be able to arrange for their settlement on the islands of the Straits, or on the mainland, as Providence might direct our way.

And in another remarkable manner did God appear for us at this crisis. We found the "Wainui," a small steamer, at anchor at Cape York; and with the master of her, Captain Gay, an arrangement was made for Mr Gill and myself to have a passage with him during a short cruise

which he was about to make in Torres Straits, and a hope was held out, which was afterwards realised, that we might be able to obtain the services of a vessel, the "Loelia," connected with his establishment, which we should meet with in the course of the cruise, to convey the teachers to their destinations. Thus we were mercifully relieved for the present.

We left the "John Williams" on Tuesday the 15th of October, and took up our abode in one of the houses belonging to the Government station, kindly placed at our service by F. L. Jardine, Esq., police magistrate at Somerset, which had been for a length of time unoccupied. The settlement at Cape York, though supported partly by the Imperial Government and partly by the Queensland Government, is, I think, solely in the hands of Queensland as regards its management, so that to it we are directly indebted for the accommodation afforded us at Cape York, and for many other favours which we received. On Thursday, the 17th of the same month, Mr Gill and I embarked on board the "Wainui," and sailed on a prospecting cruise among the islands of Torres Straits. Mr Gill, with his family, was on his way to England, but he was naturally desirous of having a look at New Guinea in passing; so he remained to accompany me on my first voyage, while Mrs Gill and the family went on before to Sydney in the "John Williams;" and to me it was a great pleasure and relief to have his company and help, especially as six out of the fourteen teachers that were to be located were from Mr Gill's own group, and some of them from his own church and family.

During our cruise in the "Wainui," which lasted about a fortnight, we visited the principal islands in the Straits, and learned a good deal respecting them that was afterwards of use. We left her at Katau, on the mainland. We were glad to be able to look in to that place in passing,

as we had an opportunity of ascertaining that the door there was still open, and also that there was an opening at Torotoram, on the opposite side of the bay, about five miles distant. We had brought with us a boat and boat's crew of our own, and in that we went on to Tauan, there to wait for the "Viking" and the "Loelia," which it had been arranged should meet us there. We had already called at Tauan in the "Wainui," and ascertained particulars as to the state of the mission, which was found to be in accordance with the information we had received at Cape York.

We got to Tauan on the 1st of November, and on the 6th the "Viking" and "Loelia" arrived. On the following morning we started in the "Viking" with four teachers for Katau—Josaia and Elia, who were of the party brought in the "Surprise," and Saneish and Pethin, newly arrived. It was long after sunset before we got near our destination, but the night was fine, and a beautiful moon lighted us on our way, and everything looked very lovely, as we passed along by the cocoa-nut groves towards the river, near which stands the village of Katau.

As we were making our way towards the anchorage, the natives hailed us from the shore, and asked who we were. When told that we were missionaries, it was all right; the natives retired to their houses, and we slept quietly on board our little vessel. On the following morning we were astir betimes. It was a bright and beautiful morning, and all around seemed in harmony with the object of our visit. The opening day seemed an apt emblem of the rising of "the dayspring from on high" on the great dark land of New Guinea.

After a little service on the deck of our vessel—the first act of worship, doubtless, ever rendered to the true God at that part of New Guinea—we landed among the friendly natives, who were assembled in large numbers to welcome

us and the teachers to their shores. The reception given us was all that we could wish; and on the same day Elia and Pethin were also well received at Torotoram. The chief of that place, Auda, was equally friendly with Mainou, the chief of Katau, and both seemed interesting and promising men. Auda appeared quite affected when he was told of the death of Tepeso, who, during his short course, had made one or more visits to this place, and who had evidently made a favourable impression on his mind. He gave up to us also his *fighting* gear—a bow or two, and a lot of arrows—as evidence that he meant for the future to give up war and live in peace. And so ended the memorable transactions of this day—the first introduction of Christian teachers to the mainland of New Guinea.

We returned the same day to Tauan, and on the following day, the "Viking" was sent thence with two teachers, Uaunaea and Gutacene, to Bank's Island (Mua), one of the largest islands in the Straits. Mr Gill and I had visited the island in the "Wainui," and had made arrangements for the settlement of teachers upon it. They afterwards moved to another island in the neighbourhood, Mabuiagi or Jervis Island, which seemed to offer greater advantages.

Having got the "Viking" off on her voyage, preparations were made for our cruise in the "Loelia," and, on the 11th of November, we set out on that. We intended to have left two teachers at Ugar, Stephen's Island, and called there for that purpose. There, however, we met with a refusal—the first and the *only* refusal I ever had on any island of Torres Straits, or on the mainland of New Guinea. It is a very small island, and has a smaller population than we had been given to understand; but it is very fertile, and it was an object, as we were circumstanced at this time, to get the teachers settled, though it might be but for a time, where native provisions could

be obtained. *Foreign* influence had been brought to bear upon the chief, and to that it was doubtless owing that he declined to receive the teachers.

From Stephen's Island we went to Darnley Island, and here we met with a joyful reception, and found a state of things which greatly cheered our hearts. The circumstances under which the teacher was left on this island, in July 1871, will be remembered; he was just allowed to remain, with the understanding that on our return he should be removed if that were desired. What met the eye on every hand told in language not to be mistaken that there was no need to propose the question—Shall we take the teacher away? It turned out as we expected. The teacher, Guceng, and his kind and amiable wife, had completely won the affections and gained the confidence of the people. It would be too much to say that they esteemed them very highly in love for their work's sake, in the highest sense; but they understood and appreciated the temporal advantages which they derived from their presence among them. They were no longer liable to be trampled upon, and robbed and outraged by men from other lands—natives of different islands of Eastern and Western Polynesia; or, it may be, from the Australian colonies, or even from Great Britain itself. Their plantations were now safe; their houses were no longer plundered, and their wives and daughters were unmolested; and these were advantages readily understood and appreciated.

The people were generally observing the Sabbath, and attending services; and, with few exceptions, they were more or less clothed; and the more gross and barbarous practices, to which they had been addicted in their heathen state, had been discontinued. *Infanticide,* the most revolting of their customs, had ceased to be practised. Four children had been born since our first visit. Of these, one had been strangled, one had been saved from a similar

fate by the teacher, and the other two were alive, and were being cared for by their own parents. We looked with very peculiar feelings on little Martha, as the teacher and his wife who have adopted her have named the rescued one, as we thought of her little history, and of her owing her life to the same gospel to which we owe our higher life and all we hold dear. She was a bright-eyed, pleasing-looking child, with delicate features, and a light skin, considering her parentage. What took place at her birth and rescue is worth recording. The teacher remonstrated with the parents, and begged that the child might be spared. "And who is to take care of her and provide for her?" responded the parents. "I will," said the teacher. The difficulty was met, and the child was saved. At the teacher's request the unnatural mother consented to suckle the child for one month, and after that it was taken in charge by its foster-parents; and when I saw it, it appeared about six months old, and looked healthy and strong. How humbling the fact thus established, by evidence that cannot be gainsaid, that a mother *can* forget her sucking-child, and cease to have compassion on the son of her womb! The *rule* on Darnley Island was not to rear more than *three* children. Only one case of child-murder took place on the island after the time of which I now write, so far as I was able to learn. Other things of interest which had occurred we must not stop to mention, but pass on to the next place visited—

MURRAY ISLANDS.

These islands are three in number, Mēr, Waier, and Dawar. Mēr, which is *the* island of the group, is in lat. 10° 55′ S., and long. 144° 2′ E. It is 750 feet in height, and is the first land of Torres Straits seen by vessels approaching from the east. It is only four miles distant

from the great Barrier Reef. The largest island, which, however, is only about five or six miles in circumference, if so much, is a very interesting-looking spot. It is quite a garden for fertility, and it is equal in beauty and attractiveness to many of the gems of Eastern and Central Polynesia. The people, as has been already noticed, are the same as those found on Darnley Island and Stephen's Island. The group was visited in 1802 by Captain Flinders of the British navy. He estimated the number of the population at 700, and, if the teacher's reckoning be correct, that is not far from what it is at the present day. The following extract is interesting, especially considering that it was written so long ago :—

"Some of these people are of a dark chocolate colour, others nearly black. The men are about the middle size, active and muscular, their countenances being expressive of quick apprehension. The numerous dwellings seen near the shore, and the plots of cultivated land in different parts of the island, had an appearance of comfort and civilisation totally unknown among the savages of the adjacent coast of Australia. These islanders are a warlike race, and are very dexterous in the use of their weapons, which consist of bows and arrows of very superior construction, requiring in their use great strength and address ; and as they also possess large and fast canoes with outriggers, capable of carrying eighteen or twenty men, they are not to be despised by a weak force navigating these seas."

These remarks, written over seventy years ago, are not less applicable to the present generation than they were to their fathers, except that now they seem to be a quiet and peaceable race, and not inclined to learn the art of war any more.

But we must proceed to give the tale of the introduction of the gospel to this little group. Mr M'Farlane and

MURRAY ISLANDS.

(*From a Sketch by the* Rev. W. W. Gill.)

I had intended taking a teacher to it, and had arranged accordingly; but the plan was changed, in compliance with a request made by the teacher of Darnley Island and Mataika, who had been appointed to Murray Islands, that they might remain together on Darnley for a time.

We left them there, with the understanding that after some three months or so, Mataika should proceed to Murray Islands, should an opportunity offer. And we had ground for hoping that a gentleman in the neighbourhood, who was well acquainted with the islands, would convey him thither. This hope, however, was not realised; and Mataika was placed in a fix, out of which it was no easy matter to extricate himself. Mataika, however, was equal to the occasion. He was a John Williams in a small way. There was wood in the bush, and he had tools, and health and strength, and assistance could be had. Why not set to work and construct something that would carry him to Murray Islands? So he thought; and with the aid of his brother teacher, and two Lifu men who were on the island, he built a canoe. It was dug out of a single tree, but it was raised a little at the sides, that it might not so readily fill, should the sea be rough; and in this poor craft Mataika started for Murray Islands, which lie dead to windward, and are thirty miles distant from Darnley. He had a crew of five including himself, viz., two Lifu men, and two natives of the islands to which he was bound. His object was to ascertain the disposition of the people—whether they would allow him to live among them as a teacher of a new religion. The voyage occupied one night and two days, and ended in the party reaching their destination in safety, and being well received. A boat was engaged belonging to a coloured man residing on the islands, in which Mataika returned to Darnley Island, and in which he and his wife and property were conveyed to Murray Islands, and so

commenced the mission whose simple but interesting tale we are recording. The subsequent history of the mission we found had been in keeping with its remarkable beginning; but, for the present, we leave it, and pass on to the next place to which we were bound—

REDSCAR BAY.

The reason why our course was now directed to this place was that I had a little acquaintance with it, and we had more reliable and full information respecting it than about any other part of the coast where the Malay race is found. We sailed from Murray Islands on the 19th of November, and anchored on the 22d near Redscar Head—a remarkable headland, which forms the east point of the great bay. The name Redscar was given to the bay on account of the *reddish* colour of the cliffs.

We had not been long at anchor when a canoe came off to us with five persons in it. They appeared a little shy and distrustful at first, but we soon succeeded in getting them to come on board, and in gaining their confidence. Mr Gill and I hastened on shore, and, under the guidance of some of our newly-found friends, we commenced to explore the bay. In this interesting but trying work, under a New Guinea sun, we spent a large part of the day. Our guides took us up a salt-water creek—the same, by the way, judging from its position, that on the charts is named the Manoa River—near which we found a small settlement which our guides called Kido, somewhat like a gipsy encampment of the olden time in Scotland or England. Men, women, and children, of all ages and sizes, were moving about without any apparent order, and the appearance of the whole seemed to indicate that, though there were large plantations of bananas in the neighbourhood, it was only a place of call and temporary sojourn;

hence it was not the kind of place of which we were in search. The people were friendly, but they showed less curiosity than the Papuans, though white men must have been to them a rare sight. They had probably seen parties belonging to the "Surprise." They were excessively anxious to trade, but they had little to trade with, except *earthenware* vessels, which all along this part of the coast, are manufactured by the women in large quantities. After spending a considerable time in intercourse with the people and looking round the neighbourhood, we continued our explorations, but without meeting with any place suited for our purpose.

On the following morning our prospecting work was resumed. We had tried hard, but without success, to get one of our guides of the day before to sleep on board, so we started now without a guide. We had been told, however, of a place which the natives called Manumanu, and they had pointed in the direction where they gave us to understand the place lay; so we pulled in close to the shore, and went in the direction which they had indicated, watching the shore closely as we passed along, and after a *very* long weary journey, made partly in the boat and partly on foot, we reached the long-looked-for Manumanu, with the appearance of which we were much pleased. We had seen nothing at all equal to it before on any part of the mainland or the islands. It stands on the banks of a large river,* and has a large population for a heathen village. We counted ninety houses, many of which had two stories. The houses are placed in two straight rows, with a broad street between. They are similar in construction to the houses at Katau, but none that we saw are nearly so long as these. There was no mistaking the origin of the people. They are as evidently of the Malay

* To this river, of which we were the discoverers, we gave the name of the *Manumanu River*.

type as their dark neighbours are of the Papuan. They gave us a very friendly reception, and reposed in us perfect confidence, and we saw no reason to distrust them. They signified their willingness that the teachers should remain amongst them; so, after looking round the place, we returned to the ship, and during the evening of that day, and on the following day, which was the Sabbath, we had very anxious consultations as to what plan we had best adopt with reference to the location of the teachers. We, Mr Gill and myself, endeavoured to look at the subject in all its bearings; and, of course, we sought guidance from above; and we consulted with the teachers themselves; and the result was that we came to the conclusion that the best thing we could do under the circumstances was to leave the teachers together at Manumanu, to remain there till I might be able to return to them, which I hoped to do in a few months; not later, if possible, than April. In commencing a new mission, in a strange country, there must always of course be some risk. In the very nature of the case the thing is an experiment, and both teachers and missionaries must be prepared to take risk; but it is our part to do everything, of which the circumstances admit, to make the risk as small as possible.

We left the teachers, six in number, Piri, Rau, Anederea, Ruatoka, Adamu, and Eneri, and their wives, with a good supply of food (so it was considered by all on board our vessel), and they had a supply of medicines, and a good boat, and a little trade. Part of their property had been left at Murray Islands, as it was not thought advisable to bring a large quantity of property among a heathen people. And, in all our experience throughout the South Seas, we have found that natives will not be allowed to starve among other natives, whereas the possession of a large amount of property might expose them to danger. Still, with all the

precautions we could take, it was not without anxiety that we took our departure from Redscar Bay.

We left Manumanu on the 27th of November, and stood for Bampton Island, which lies about 200 miles to the west of Redscar Bay. This island has been already mentioned. Its occupation was resolved upon by Mr M'Farlane and myself, and two teachers, Tepeso and Elia, were selected for it; but circumstances had prevented the arrangement respecting them from being carried into effect; and now we had two teachers on board to place upon it, should an open door be found.

We made the island on the 1st of December, and had a most encouraging reception, and the teachers Cho and Mataio were welcomed in a manner that removed all apprehension on our part with reference to their safety. We had serious fears on the score of health, as the island is low, and on that account it is likely to be unhealthy; but, on other grounds, we felt quite easy, and we hoped to get the teachers visited in the course of a month or so from the time of their being placed on the island. We left them with an ample supply of provisions, and took our departure, satisfied and thankful with the result of our visit.

A peculiar interest attaches to Bampton Island from its proximity to the greatest river that has yet been discovered in New Guinea. The island is separated from the mainland by a very narrow channel—*how* narrow we don't know, as, so far as I am aware, it is as yet unexplored—and it is only a few miles to the west of the opening to the FLY RIVER, which is said to be *five* miles in breadth at its mouth. There are islands, shoals, and flats, in the opening, which make it inaccessible to vessels of *very* large draft. It is said, however, that vessels not drawing more than fourteen feet could safely enter by taking due precautions.

How intensely interesting would it be to explore this mighty river—away into the unknown interior of the great land! Captain Blackwood of H.M.S. "Fly" found fresh water *nine* miles from its mouth.

"The population of this great delta" (that is, the space between Bampton Island and Yule Island, 187 miles in breadth) "appeared to be immense, as villages were seen at every part visited; but it was found impossible to hold friendly communication with the inhabitants in consequence of their implacable hostility." *

Bampton Island was the last place on the programme of our voyage, so, having accomplished the object of our visit to it, we returned to what was now our temporary home—Cape York, and had the great satisfaction of finding all going on pretty well there. Our voyage had occupied seven weeks; it had been anxious and eventful in no ordinary degree, and thankful indeed were we that it had at length reached a close satisfactory on the whole.

* From the "Australian Directory" for the south coast of New Guinea.

CHAPTER LIII.

DEPARTURE OF MR GILL—GENERAL REMARKS ON OUR RESIDENCE AT CAPE YORK—DIFFICULTY IN OBTAINING VESSELS—SICKNESS AND DEATHS AMONG THE TEACHERS—PAINFULLY ANXIOUS CIRCUMSTANCES—HELP RENDERED BY CAPTAIN MORESBY—MURDER OF THE TEACHERS ON BAMPTON ISLAND—VOYAGE IN THE "VIKING"—ALL THE TEACHERS BROUGHT FROM REDSCAR BAY TO CAPE YORK—OTHER VOYAGES IN TORRES STRAITS—FIRST VOYAGE TO PORT MORESBY—LOCATION OF TEACHERS AT ANUAPATA—SECOND VOYAGE TO PORT MORESBY, AND VISIT TO ALL THE STATIONS IN THE STRAITS—LOCATION OF A TEACHER AT BOERA—ARRIVAL OF MR M'FARLANE—THE "ELLENGOWAN"—H.M.S. "CHALLENGER"—KINDNESS OF CAPTAIN NARES—FIRST MISSIONARY VOYAGE OF THE "ELLENGOWAN"—SUPPLEMENTARY VOYAGE—ARRIVAL OF MR AND MRS LAWES—ARRIVAL OF THE "JOHN WILLIAMS"—VOYAGE OF THE "JOHN WILLIAMS" AND THE "ELLENGOWAN" TO PORT MORESBY—LOCATION OF MR AND MRS LAWES—RETURN OF THE "JOHN WILLIAMS" TO SYDNEY.

FROM the close of the voyage, an account of which we have given in the preceding chapter, dates a very anxious and trying period of our missionary life. Mr Gill left us about a week after our return from our voyage, and, from that time we had to bear our burden alone. We cannot attempt to give anything like a full account of what transpired during the two eventful years we spent at Cape York. To do so would swell this work beyond all reasonable bounds. We must therefore content ourselves with selecting the more prominent occurrences, and endeavouring to convey a general impression—correct as far as it goes.

We were sorely disappointed with reference to one thing, and to it was owing the most painful anxieties we were

called to endure, and the sharpest trials through which we had to pass. Knowing, as I did, before taking charge of the mission, that a large number of vessels—larger and smaller—were engaged in pearl-shell and *bêche-de-mer* fishing in Torres Straits, I depended on being able to obtain help from them—just as we did on our first arrival from the "Wainui" and the "Loelia," and I was authorised by the Board of Directors in London to engage vessels as the necessities of the mission might require.

But shortly before we took up our abode at Cape York, some new laws were enacted by the Queensland Government, with the praiseworthy design of putting a stop to abuses, which were being practised by shellers and fishers upon the natives of the South Sea Islands and of Torres Straits, and to secure for these men fair and humane treatment. Every vessel which at the time was in the Straits, except one or two small craft which had recently arrived with a licence from Sydney, was required to repair to Brisbane or Sydney to obtain a licence in accordance with the provisions of the new regulations. They were allowed to remain on the fishing-ground till the close of the year, after which they were liable to be seized and dealt with as violaters of the law. The result was, that during the early months of this year, 1873—the most critical period in the past history of the mission—no vessel of any description could be obtained.

On the 18th of January, H.M.S. "Basilisk," Captain Moresby, commander, arrived. The arrival of a British man-of-war was cheering indeed to us in our solitude—for solitary we were, in as far as having any one of our own colour, who understood our object, or sympathised with us in our difficulties and trials. Now we thought a door of hope was opened; now we should be able to communicate with our teachers, and have our anxieties relieved; and such, to some extent, was the case. I was extremely

desirous to get to Redscar Bay. In that, however, I did not succeed.

On the 25th of January news reached us from the teachers at Redscar Bay which did not tend to lessen our anxieties. Mr Thorngren had come from Sydney with his little vessel shortly before our arrival at Cape York, and had obtained a licence in accordance with the new laws; so he did not require to repair to Brisbane like his neighbours; and shortly after our return from our cruise in the "Loelia," he started for Redscar Bay, chiefly, I suppose, with the view of testing the truth of the reports, which had long been current, that gold was to be found in that neighbourhood. Mr T. ascended the Manumanu River a considerable distance, and made as thorough a search as he was able for the reported treasure. Instead, however, of finding gold, he and his companions came very near finding a *grave*. The party consisted of three only—himself and another white man, and a coloured man. They got back to Cape York alive, but in such a state that many weeks passed before the white men recovered. That was the reason why I could not get the services of the "Viking" till the month of March.

The accounts from the teachers greatly increased our anxieties, and made me long intensely to be amongst them. One of the men, Atamu, had met with an accident shortly after we left them, which proved the commencement of an illness that had ended in his death. He went with the others to cut wood for a dwelling-house, and got a wound in his foot which disabled him from further exertion. He was confined to the house; his wife was also taken ill, and, after a few days, she died, and he followed after a short interval. What was the nature of the disease that supervened after he was wounded I could not well make out. Most probably it was fever and ague. Another of the women, who was on the eve of her confinement when we

left them, had also died, and all the others had suffered more or less from sickness, and, *native* like, they had been improvident with reference to the supplies we had left them. Instead of carefully husbanding them, they had been serving them out among the natives, and were already getting short of some things themselves. It ought to be remarked, however, that it is a *difficult* matter to avoid doing as they did among a savage people; and it is also true that, as a general rule, those who shared their bounty would return it to the extent of their ability.

The "Basilisk" had sailed the day before the "Viking" arrived, and was on her way to Redscar Bay, among other places. She was to be detained some time in the Straits, and happily there was an opportunity of sending after her; so I wrote to Captain Moresby, begging him to let the teachers have whatever they might be in want of, and stating that I would be responsible for any expense that might be incurred. I sent also an *additional* supply of *quinine*, and a small supply of trade for barter with the natives. Captain Moresby acted with great kindness to the teachers, supplying them with necessaries as requested, and taking two of them, with the wife of one, on board his ship for a cruise, and bringing them with him to Cape York on his return to that place. He called a second time also at Manumanu, and took on board the wife of one of the two who had been left behind, as she was not ill, and her husband's case was less serious than that of his fellow-teacher. So he brought two families to Cape York; and one of the men, at least, owed, I suppose, his recovery, under God, to the timely visit of the "Basilisk," and the kind and judicious treatment he met with on board.

All the teachers and their wives spoke with high appreciation of the kindness of Captain Moresby, and of the doctor and others on board the "Basilisk;" and their kindness was much felt and cordially acknowledged by

ourselves.* The "Basilisk" returned from her cruise on the 6th of March, and by that time our invalid teachers were much improved in health. The health of the women had been very little affected.

In the meanwhile, we had been having difficulties and anxieties connected with the teachers in the Straits from the same causes—sickness, and improvidence in the management of their supplies, and the want of a vessel in which to visit them, and keep up communication with them. We had brought a large boat with us from Lifu, in addition to that we had left at Manumanu, and it was making frequent visits to different parts; and generous friends in Sydney and Adelaide, in response to applications made by the Rev. J. P. Sunderland, agent of the London Missionary Society in Australia, had kindly furnished three other boats besides; but the grand want was a small vessel in which regular visits to the teachers might have been made. The large shelling-boats lent us much assistance, in the way of carrying supplies to the teachers, and bringing to Cape York parties who were ill and in need of a change. We had almost always two, three, or more families on our hands to tend and nurse. Our first season was an exceptionally sickly one in the Straits. Happily, however, by the goodness of God, we got through it without any death occurring from natural causes, except those that took place at Redscar Bay.

But, in the midst of other trials, another calamity came upon us, of a more distressing character than anything that had yet occurred; and it was all the more keenly felt as it was entirely unexpected. The reader has seen what a hopeful entering in we had at Bampton Island. I

* A letter was also addressed to Captain Moresby, after his return to England, by the Directors of the London Missionary Society, warmly thanking him for his kindness to our teachers, and accompanied by a present of books.

was feeling anxious about the teachers there, lest they should be suffering from the effects of the climate; but on no other ground did I feel any anxiety. Our surprise therefore may be imagined, when tidings reached us on the 12th of March that the whole party had been murdered!

As the report came through natives, we were inclined to cling to hope; but all ground for that was soon removed by my meeting with parties at Warrior Island—natives—who had been to the spot, and found that it was true. As the whole affair is still involved in mystery, no good end would be answered by indulging in conjectures as to the cause of the sad catastrophe. To one report, however, which I have heard, I may give an *emphatic* denial, viz., that the teachers were left on the island without supplies of provisions, or the means of purchasing them from the natives, and that when they (the natives) found that they would have to supply them, they determined to put them out of the way. The statement is *entirely false.* The teachers had an ample supply of provisions, and they had a large amount of property, far more than they should have had in going among a heathen people; and this, probably, was one reason why they were murdered. They were exceedingly desirous of having all they had with them, and had taken all on board the vessel, contrary to the wishes of Mr Gill and myself; and, when we got to the island, everything looked so assuring, that we did not offer any further opposition to its being all taken on shore.

That the teachers themselves did not act wisely is, I fear, true. The report was that, while the natives showed a disposition to be generous to them, they were niggardly on their side. It was also reported that there was a party on the island, who have relations with Darnley Island, who were averse to their being murdered, but were unable

to save them. I wished very much to have visited the island, and investigated the matter before leaving Cape York, but was never in circumstances to do so.

Soon after this event, I determined that, should no more suitable vessel turn up, I would venture to Redscar Bay in the "Viking." The vessel—under eight tons burden—was decidedly too small for a voyage of over three hundred miles; but, rather than endure longer the anxiety I felt on account of the teachers, I was prepared to take the risk.

While the thing was pending, however, there appeared some glimmerings of hope that a larger vessel might shortly be obtained; so I determined to make a voyage in the Straits first in the small vessel, in the hope that at the close of that, something would turn up to meet the difficulty with regard to the other. So, on the 9th of April, I embarked on board the little craft, and visited all the stations in the Straits, and also Katau and Torotoram on the mainland. The voyage occupied nearly a month. We got back to Cape York on the 6th of May. I returned with health a good deal affected, but my mind was much relieved. The following brief extract from my journal will show the impression made upon my mind by what I found at the different stations:—"I have returned from the visitation of the stations *very* much relieved. We have had no death this season from disease, and all who have been ill are recovering. I have got the stations pretty satisfactorily adjusted, and, on the whole, the prospects are such as to call for the devoutest gratitude to God, and to supply encouragement for the future."

The state of my health was such when I got back from this visitation, that the intended voyage to Redscar Bay in the "Viking" could not be carried out; so I was obliged to wait on, in hope that something would occur in the providence of God to meet the difficulty; and something *did* occur, and that in a very remarkable way. I

had felt shut up to leave the matter in God's hand, and just wait and hope for His interposition; and I had not long to wait. He did interpose in a marvellous manner. Shortly after the close of our voyage in the "Loelia," in November and December of the former year, she was taken to Australia, and sold to Mr Orkney, a gentleman of independent means in Victoria. Mr Orkney had her fitted up as a gentleman's yacht, and sailed in her for a cruise among certain islands of Western Polynesia. In returning from his cruise, he came along the south-east coast of New Guinea. He had the same captain in command of the vessel who had charge of her when we made our voyage in her—Captain Websdale—and by him he was informed of the teachers being at Redscar Bay; and he, being a generous, benevolent man, and a friend of missions, determined to call and see the teachers, and render any assistance in his power. Three families remained after the two that left in the "Basilisk" had been brought away. Since their departure, another of the women had died under the same circumstances as one of the former women—in connection with childbirth—so that three men and one woman now remained. They were in a poor state of health, and their supplies were getting low; still they were inclined to remain at their post, and they wrote a letter to me to that effect. However, Mr Orkney being satisfied that they needed a change, refused in his kindness to bring the letter, and insisted on their coming themselves. They—brave and faithful men!—consented with misgivings as to whether they were doing right in leaving. No one else, however, had any such feelings. The relief which it gave me to see them at Cape York was such as language cannot express. They arrived on the 25th of May; and, having got them alongside of ourselves, we determined not to let them go again from under our eye till their health was fully restored, and I

had some reliable prospect of being able to visit them, wherever they might be stationed, at not distant intervals. Oh, what a God-send the whole thing did seem! And the *manner* in which it was done added not a little to the satisfaction we felt. I need hardly add that Mr Orkney would accept no *pecuniary* recompense.

Change of climate, medicine, and regular supplies of suitable food, with the blessing of God, soon brought all the teachers round; and for the present our anxieties with reference to them were at an end. In the month of July we lost one of the Loyalty Islands teachers by death. Wanegi, one of those who came with us in the "John Williams," died on Murray Islands, after a lingering illness, the nature of which I could not make out. He was an estimable man, and, had his life been spared, I have no doubt he would have been a useful teacher. It pleased the Master, however, to call him away before his work was well begun. His death was the second that had taken place among the Loyalty Islands teachers, since the commencement of the mission in 1871. A woman and a child had also died, making four deaths in all out of about forty individuals—a fact which surely calls for much gratitude to God.

In the month of August of this year, I was again greatly relieved by having a vessel, which had recently arrived from Brisbane, belonging to the Queensland Government, kindly placed at my service by Mr Jardine, in which to visit the islands in the Straits, and Katau and Torotoram on the mainland—the "Lizzie Jardine," a cutter, about twenty tons burden, very comfortably fitted up, and well suited for cruising among the islands in the Straits; but too small, according to Mr Jardine's opinion, for a voyage to Redscar Bay.

We sailed from Cape York on the 22d of August, and

visited all the stations in the Straits, except Murray Islands, and we were unable to get to Katau on account of the roughness of the weather. The teacher of Murray Islands had been on a visit to Cape York, and had left for his home very shortly before we sailed, so a visit to that place was not needed.

The most interesting incident that occurred during the voyage was a thing very small in itself, but important in its connection with the New Guinea mission, as the first link in a chain that will extend on indefinitely till the whole land be filled with light. We spent a Sabbath on Darnley Island, and on that Sabbath, the 24th of August 1873, the first attempt to get a *school* under weigh in Torres Straits was made. With the assistance of the teachers and the natives, I had managed to prepare a lesson-sheet, which Mr Sunderland had got printed in Sydney, and on the day I have named, teaching was commenced among the Darnley Islanders. The bulk of the population were assembled, and were greatly amused and interested.

I had been but a short time home from this visitation, when circumstances arose which rendered another voyage necessary. Difficulties had sprung up between the chief of Tauan and the teachers. They fancied that their lives were in danger, and fled in their boat during the night, and came on to Cape York. When I heard their tale, I was strongly inclined to believe that their fears were groundless; still I determined to go to the spot at once if a vessel could be obtained. Mr Jardine again kindly favoured me. The voyage was made in the Government cutter. The teachers returned with me to their work; the difficulties were got over, and things were left in a satisfactory state.

The teachers from Redscar Bay had now regained their health, and were longing to be again at work; and I was also longing for an opportunity of conveying them to some

place where they might enjoy better health than they had done at Redscar Bay. I had been trying to make an arrangement with masters of shelling-vessels, plenty of which were now in the neighbourhood, and with the owner of one I had well-nigh succeeded. He deceived me, however, so I was compelled to wait on. In the meanwhile, Mr Thorngren had disposed of the "Viking," and had been to Sydney and purchased the "Retrieve"—a ketch of about twenty-five tons burden; and with him an arrangement was made now to visit Port Moresby—a place recently discovered by Captain Moresby, and very favourably reported of by him.

I got home from my second voyage in the Government cutter on the evening of the 14th of November, and on the 18th of the same month we sailed in the "Retrieve" with four of our teachers—Rau and Eneri, who had lost their wives at Manumanu, and Ruatoka and Aneterea, with their wives. We could not well take more in our small vessel, so Piri and his wife remained at Cape York.

The voyage was one of the most interesting, and it was not the least important, of the many voyages I had made. I cannot say that Port Moresby realised the expectations I had formed of it, but it met what had been regarded as the most formidable obstacle in the way of evangelising New Guinea—viz., the difficulty of finding a place for the headquarters of the mission FREE FROM FEVER AND AGUE,* and it was upon an equality with Manumanu, with reference to another thing that had been regarded as a serious obstacle—the reported *ferocity* of *the natives.*

When these two difficulties are met, smaller inconveniences should not be much accounted of. *Some* inconveniences—oftentimes great ones—are to be met with every-

* Recent accounts seem to indicate that Port Moresby is not quite free from fever and ague, but it is comparatively so, and in a country like New Guinea that is no small matter.

where in the pathway of Christian missions, and especially may that be expected in commencing a great mission like that of New Guinea; but, where there is a healthy climate and a peaceable people, ordinary ability and perseverance, with the help and blessing of God, will overcome all. Hence I rejoiced, as one that findeth great spoil, when an opening was found at Port Moresby. Want of large timber, and scarcity of food, are the special difficulties there at the present time; but wood can be obtained, and is obtained by the *natives*, from Redscar Bay, about thirty miles distant, the passage to which is close to the shore inside the reef; and, as regards food, there is plenty of fish in the sea, and plenty of game on the hills; and there is soil that may be cultivated; and hogs and fowls may be reared; and there is safe anchorage at all seasons; so that, when the advantages and disadvantages are fairly balanced,we may perhaps look long before we find a place better suited, on the whole, than Port Moresby, to be the headquarters of the Malay branch of the New Guinea mission.

We had a very interesting interview with the people of Manumanu on our way to Port Moresby. We informed them why we were leaving them for the present, and going in search of some other place—viz., the unhealthiness of their land. We gave them a promise that they should not be forgotten, and parted very good friends. At ANUAPATA, in Port Moresby, the four teachers were located, under circumstances of much interest and promise; and, satisfied and thankful, we returned to Cape York, which we reached on the 8th of December.

In the month of March 1874, I made another voyage in the "Retrieve." We were specially favoured with winds and weather, and all our stations in the Straits, and also Port Moresby, were visited in very little over a month. With the close of the western monsoons we ran straight to

Port Moresby, and with the commencement of the eastern, we returned to the west, and did all our work in the Straits. We sailed on the 2d of March, and got back to Cape York on the 3d of April. The voyage was, on the whole, satisfactory. My chief anxiety had been with reference to Port Moresby; and, when I found all well there, I felt a relief and a satisfaction such as had not often been exceeded in my experience. The trial had been made without any loss of life; one unhealthy season had been safely passed, and the point seemed satisfactorily settled—we had found a place on New Guinea where foreigners could live with the prospect of enjoying a fair measure of health.

The teacher Piri and his wife went with us on this occasion, and were located, under circumstances of much interest and promise, at *Boera*—a place about eighteen or twenty miles to the west of Port Moresby.

The places of greatest promise in the Straits, at this time, were Darnley Island and Murray Islands. All the people on these islands, with few exceptions, were under instruction, and were progressing hopefully in general improvement. At Murray Islands I found the teacher and the people engaged in building—or preparing to build, for they had not begun to erect the building—a place of worship which was expected to hold the whole population. It was nearly completed at the time I left Cape York; and long ere now, I suppose, it has been opened, and is being occupied as the first building worthy of the name of a church in connection with the New Guinea mission.

The next thing of importance, in the history of our sojourn at Cape York, was an event which took us greatly by surprise, as it came upon us altogether unexpectedly. On Wednesday the 23d of July, the mail-steamer arrived. She did not get to anchor till after sundown. We had heard of the missionary party for New Guinea having left England for Sydney, and were now expecting the *news* of

their arrival there. Instead of news, however, Mr M'Farlane himself appeared. We *were* surprised, and of course delighted. There was not much sleeping with some of us at Cape York that night; and the intercourse that followed the arrival of our esteemed brother and fellow-labourer, was in a high degree pleasant and refreshing.

From this time events crowded upon us in quick succession. A little more than a month after Mr M'Farlane's arrival, the long and anxiously looked-for "Ellengowan" reached her destination. The "Ellengowan," as the reader will probably be aware, is a small steamship—the gift of one of the most generous friends of the London Missionary Society and of the New Guinea Mission—Miss Baxter of Dundee. Miss Baxter gave the handsome sum of £2000 for the purchase and outfit of the vessel, and also furnished what more was required to cover the expense of her passage to Cape York.

A few days after the arrival of the "Ellengowan" we had a call from H.M.S. "Challenger," under the command of the brave man who is now battling with the ice and storms of the Arctic regions.

Captain Nares showed us great kindness, and manifested a very warm interest in our mission; and, among his other acts of kindness, he lent us very important aid in getting our newly-arrived ship equipped for her work in Torres Straits and on the coast of New Guinea. Of course, after her long voyage from England—which was a great undertaking for so small a vessel dependent chiefly upon steam—a good deal of work was required before she was in a fit state again to go to sea. By the assistance, so kindly furnished by Captain Nares, the work was much facilitated; and, on the 22d of September, she was ready for sea. Mr M'Farlane and I had intended to have made the round of the stations together; but, as there was uncertainty with reference to the arrival of the "John Williams," it was

thought best that one of us should remain at Cape York. So I went alone. We were especially desirous to get to Port Moresby before the arrival of the "John Williams," to ascertain whether the door there was still open, and the way clear for a missionary to settle. That object was successfully accomplished, and two islands of the Straits, Darnley and York, were visited; and then we were obliged to cut short our voyage, as we had not brought a sufficient supply of fuel, and return to Cape York which was reached on the 8th of October.

On the 15th of the same month, the vessel sailed with Mr M'Farlane on board, who went to complete the work which I had been obliged to leave unfinished. News had been received during my absence, to the effect that the "John Williams" could not be at Cape York, till considerably later than we had expected.

A few days after Mr M'Farlane left on his voyage, we were surprised by another unlooked-for arrival. Mr and Mrs Lawes, and all the mission party remaining in Sydney, were to have come on to Cape York in the "John Williams." Circumstances arose, however, which rendered it necessary for Mr and Mrs Lawes to come in the mail-steamer, and on the 20th of October they arrived.

In a few days more Mr M'Farlane returned from his voyage. He was much pleased with what he had seen, and much encouraged with the appearance of things in the mission.

And now another arrival was at hand, which was awaited by us all with deep interest—the "John Williams" was almost due. We were not kept waiting long. The vessel had an extraordinarily quick run from the Loyalty Islands, at which she called on her way to Cape York, and on the 2d of November she anchored within a few miles of Somerset. Those most deeply interested hastened on board, anticipating a joyous meeting with dear ones,

for whose arrival they had been anxiously waiting. Alas! what a disappointment awaited one of our mission circle. An event had taken place, during the voyage from Sydney, which was deeply felt by all of us, and which was well-nigh overwhelming to those on whom the blow directly fell. A daughter of Mr and Mrs M'Farlane—a peculiarly interesting child, about six years of age—had died on the voyage, and been buried at sea. The feelings of the parents, of course, were such as only parents who have been bereaved can understand.

Ten days longer and *our* connection with Cape York had terminated. On the 12th of November we bade adieu to dear friends there, and took our departure in the "John Williams." She was bound for Port Moresby. Our errand to that place was to convey thither Mr and Mrs Lawes, who were proceeding to it as their future sphere of labour. It was deemed desirable that the "Ellengowan" should accompany us, that she might render any assistance that might be required by the "John Williams" in carrying out her difficult undertaking. She is too large a vessel to be among the islands of Torres Straits and on the New Guinea coast, without steam-power—especially during the season of the year when calms and variable winds prevail. Our passage was tedious, and it was not accomplished without danger. However, we got to our destination all right at length. We anchored in Port Moresby, abreast of Annapata, on the 21st of November.

The transactions that occupied us there have been already narrated, and have but recently been laid before the public; so they need not be repeated here. In little more than a week from the time of our arrival, Mr Lawes' house was so nearly finished as to be in a habitable state. On the morning of Tuesday, December 1st, he and Mrs Lawes and family left the "John Williams," and

took up their abode on the shores of New Guinea; and shortly after their departure, we got under weigh and continued our voyage towards Australia. We had a long and stormy and dangerous voyage through the imperfectly surveyed Coral Sea. By the good hand of God upon us, however, we were enabled to reach in safety our destination. On the 7th of January 1875 we anchored in Sydney harbour; and, with our arrival there, terminated, at least for the time being, our *direct* connection with the mission field.

CHAPTER LIV.

NEW GUINEA AS A FIELD OF MISSIONARY ENTERPRISE—NOTICE OF A GERMAN MISSION ON AN ISLAND NEAR NEW GUINEA—GENERAL DESCRIPTION OF NEW GUINEA—DISCOVERY—EARLY VISITORS—REMARKS ON "WANDERINGS IN THE INTERIOR OF NEW GUINEA"—THE INHABITANTS, MANNERS, CUSTOMS, ETC.—EXTRACTS FROM CAPTAIN MORESBY'S PAPERS—RELIGIOUS BELIEF AMONG THE NATIVE TRIBES OF NEW GUINEA, AND THE ABORIGINES OF AUSTRALIA—CONCLUDING REMARKS—ENCOURAGEMENT—CERTAINTY OF FINAL TRIUMPH—CLOSE OF THE WORK.

THIS work would be incomplete without some more particular information than has yet been given respecting the great island, the mission to which occupies the closing chapters. It seems a surprising thing that no effort should have been made, by any body of Christians, to introduce the gospel to this great country till the year 1871 of the Christian era; yet, so far as I have been able to learn, such is the fact. And this is the more surprising when we remember that New Guinea is separated from the great continent of Australia only by a narrow channel, little more than eighty miles in breadth

Mr Wallace, in his interesting work, "The Malay Archipelago," informs us of the existence of a mission at the time he was on or near New Guinea, conducted by German missionaries on an island near the north-west coast; and in an article in the "Leisure Hour" for August 1875, p. 533, the editor introduces some very interesting information respecting that part of New Guinea and islands in the neighbourhood, as having been

furnished by the same missionaries, no doubt, as those to whom Mr Wallace refers, as follows :—

"The Rev. D. I. Mulheisen Arnold, lately Her Majesty's Chaplain at Batavia, forwards to us a translation of a paper drawn up by two German missionaries, now both dead, who spent some years on an island adjacent to New Guinea."

How interesting it would be to have fuller information respecting these good men! From the article to which I have referred in the "Leisure Hour," it is evident that they had collected a considerable amount of very interesting information respecting the Papuan tribes inhabiting that part of the coast of New Guinea, and the islands adjacent, on which was the headquarters of their mission, I have not Mr Wallace's work to which to refer, but, so far as I remember, he speaks of the mission as having been a failure; and the impression I received from his account was, that it had not been adequately sustained, and that the missionaries were left to a great extent to shift for themselves, and so were obliged to combine *trading* with mission-work, and the usual—perhaps I may say the *natural* result followed—failure as regards the higher objects of their mission.

For the account I am about to give of the extent, situation, productions, &c., of New Guinea, I am largely indebted to a paper kindly placed at my service by Lieutenant Chester, a gentleman who was residing at Cape York when our first voyage was made:—

"New Guinea,* so called by the early Dutch navigators

* With reference to the name *Pāpua*, by which the natives of New Guinea are designated, the German missionaries write as follows :—"The Malay word, *papœah*—woolly, crispy-haired—is derived by some from the Manilla root, where it signifies dark-brown. In the Papuan tongue itself, the word signifies 'different sorts of trifling things,' which evidently will help us very little. But there is no doubt that the term *Papua* is applied alike to the people on the coast and to the natives in the interior."

from a fancied resemblance of its inhabitants to those of the coast of Guinea in Africa, is, with the exception of Australia, the largest island on our globe. (This is at variance with the statements of some geographers; these affirm that *Borneo* has a larger *area* than New Guinea.) It lies in the Australian Archipelago, and is about 1400 miles in extreme length, or nearly double that of Borneo. It is bounded on the south by Torres Straits (and the Coral Sea); west by the Molucas Sea; north and north-east by the Pacific Ocean. The Western Peninsula, which is nearly insulated by Geelvinck Bay, entering from the north, and the Gulf of M'Clure from the west, consists of masses of elevated land, penetrated by deep salt-water inlets.

"The most striking geographical feature of the great Eastern Peninsula is a backbone of lofty mountains, apparently extending throughout its length, with peaks far surpassing those of Australia, the loftiest being more than 13,000 feet above the level of the sea. . . . .

"The greatest breadth of the island is over 300 miles, in longitude 141° east, and its least breadth 20 miles at the head of Geelvinck Bay, and the Gulf of M'Clure.

"New Guinea was discovered in 1511 by the Portuguese commanders De Abreu and Serram, and first visited in 1615. During the 17th and 18th centuries, the northern coasts were frequently visited by Dutch and English navigators; and, in 1774, an English officer, Captain Forrest, in the service of the East India Company, who was sent to search for spice-producing districts, resided for some months at Port Davy on the north-east coast, and maintained constant friendly intercourse with the natives. . . . Captain Cook, who visited the south-west coast in the 'Endeavour' in 1770, was the sole authority respecting the natives till 1828. New Guinea extends from 10° south latitude to within thirty miles of the equator."

My own acquaintance with New Guinea extends from the island of Tauan (Cornwallis) on the west side of the Great Bight, or Gulf of Papua, about lat. 9° 30′ and long. 142° 40′, to Port Moresby, *about* lat. 10° and long. 148°. I have visited all the principal islands in Torres Straits, most of them several times, and have mingled familiarly with the natives; and, as the reader has seen, I have also made several visits to different parts of the coast of the mainland. Hence I am in a favourable position for forming an opinion as to the reliableness or otherwise of a book that has lately appeared, entitled "Wanderings in the Interior of New Guinea;" and I am constrained to state, that, unless some other part of New Guinea is referred to than that indicated by the names and positions given, the book is entirely unreliable, as is clearly shown by the criticisms of Captain Moresby in the "Athenæum," and those of the Rev. W. W. Gill in the "Leisure Hour."* It is surely an utterly incredible thing that a person resident at Cape York, and making frequent voyages in Torres Straits, and in constant communication with teachers and others living permanently on islands which cover all the ground where Captain Lawson states that he made his preparations for his journey into the interior, and from which he started upon his "wanderings," should never have heard of him, or of the Sydney trading vessel the "Nautilus," or of the island of *Houtree*, and the marvellous discoveries made by the captain, till they were read of in his book in London! I am perfectly certain there is no island named Houtree in Torres Straits. The curious fact, that the position given by Captain Lawson places the village in the *sea*, might be simply a mistake; but the fact that Houtree was never heard of by persons familiarly acquainted with every part of Torres Straits, long

* See the "Leisure Hour" for August 1875, pp. 532, 533.

before Captain Lawson's alleged connection with it, seems conclusive proof that no such place exists there. Had Captain Lawson placed his starting-point away in the far west, about the Gulf of M'Clure or Geelvinck Bay, his statements might have obtained a measure of credence, though even in that case some of them, such as the story about the discovery, height, &c., of Mount Hercules, would have made very large demands upon the faith of his readers. As it is, however, they have no chance of being believed by any one acquainted with Torres Straits and the adjacent coast of the mainland of New Guinea. I have no knowledge of Captain Lawson, and have no other object in referring to his book than to serve the interests of truth.

The following extract from the manuscript from which we have already largely quoted gives valuable information, and, with the exception of the *character* ascribed to the natives, agrees substantially with my own observations:—

"Our information respecting the people of the Eastern Peninsula is confined to the tribes dwelling on the coast. These appear to be divided into two varieties, one resembling the Torres Straits islanders in appearance, who inhabit the western shore of the Great Bight and the banks of the large rivers; the other occupying the remainder of the south-east coast and the Louisade Archipelago, who are split up into numerous small tribes speaking different languages (*dialects?*), but are more advanced in civilisation. The natives inhabiting the country extending from the eastern edge of the Warrior Reef to the Aird River are described by W. Jukes, the naturalist attached to the 'Fly,' as generally hostile and treacherous. They made several attempts to cut off the 'Fly's' boats, and refused to hold any intercourse with Europeans; but they do not appear to have been very

formidable, as the small revenue-cutter 'Prince George,' accompanied by one of the 'Fly's' boats, went about twenty miles up the Aird River, through a densely populated country, in spite of all opposition, without a single casualty."

So far as my experience goes, the character given of the natives in the above extract, and by early visitors generally, is not deserved. That the dark races on some of the islands of Torres Straits have been guilty of great barbarities, is no doubt true; but possibly, if a different mode of treatment had been adopted by visitors, the result might have been very different. I have gone freely amongst them—not merely where others had been before, but where the foot of a white man had never trod—entirely *unarmed*, and I have never been molested by either race. I have found in all my experience that the rule that holds in dealing with men, whether civilised or savage, is THAT WHAT WE ARE TO OTHERS, THEY ARE TO US. Our conduct and bearing towards them determine theirs towards us. This I believe to be the *general* rule, which the exceptions, if fairly considered, will but go to confirm. I have endeavoured to act upon it for over forty years, and the exceptions I have met with have been more numerous among *civilised* than savage men.

I will not add much to what has already been said relative to the manners, customs, &c., of the people of New Guinea. Now that missionaries are settled amongst them, and scientific expeditions are being fitted out for the express purpose of exploring and examining the country, we shall soon have more reliable information than I am in a position to give.

With reference to their views and practice as regards religion we know little as yet. That they have some religious belief, and some notions of a future life, I have no doubt; and that they believe in the existence of beings

superhuman at least, I know; and they have also objects which they regard as, in some degree, sacred. They wear charms, and some sort of religious service or observance takes place in connection with planting, and I have no doubt also on other occasions. Indeed I have never found in all my wanderings among savage tribes any who had not some idea of a future life, and of beings superior to themselves, to whom they owed some sort of homage, and whom they feared, and sought in some way to propitiate. If the entire absence of all religious belief is to be found anywhere among the human family, I know no place so likely as among the aborigines of Australia. There man has sunk about as low as he can sink, yet among some of the tribes there is a distinct belief in a future life, and a *supreme* being. The following information, kindly furnished by a warm friend to the aboriginal races, the Rev. William Ridley of Sydney, N.S.W., is deeply interesting:—

"The Kamilaroi and Wiradhuri tribes, who formerly occupied a large territory on the Darling and its tributaries, have a traditional faith in 'Baiame,' or 'Baiamai,' literally 'the Maker,' from *baia*, to make or build. They say that Baiame made everything. Some say that he once lived as a man upon earth; and near the Narran River is a hole in a rock, somewhat in the shape of a man, where they say Baiame used to rest. He makes the grass to grow, and provides all creatures with food. Baiame gave them a sacred wand, which they exhibited at their 'bora,' the initiatory rite of admission to manhood, and the sight of this wand is essential to make a man. Baiame once showed the black-fellows how to get rid of 'Mullion,' a demon in the form of an eagle, who lived in a tree and devoured many people. Baiame is also the supreme judge who awards to men their future lot. When people die, the good ascend to Baiame, and

he appoints them a place on the great *warrambool* (water-course, with groves, fruits, and animals, for the enjoyment of the blessed), in the sky—the Milky Way; the bad perish at death.

"The Rev. James Gunther, of Mudgee, who was many years engaged in the instruction of the Wiradhuri tribes, has recorded the fact that these people ascribe to Baiame 'three of the attributes of the God of the Bible'—supreme power, immortality, and goodness. There are among them men who make light of these traditions; but even when first spoken with by Christian instructors, some were evidently devout in their thoughts of Baiame and their hopes of a future life; and as to a future state, they generally have a lively expectation. A squatter, M. De Becker, who lived many years at a remote station, where the blacks were in frequent communication with him, told me he had seen many of them die with a cheerful anticipation of being soon in a 'better country.'"

It is very touching, and, in some aspects of it, very surprising to see these poor wanderers of the Australian bush thus "feeling after God," and looking forward to a state of rest and happiness; and that they should attribute such attributes to the being they worship is truly wonderful. In this respect they seem in advance of the most civilised nations of antiquity. The inhabitants of the islands of Torres Straits are closely connected with the aboriginal tribes of the adjacent coast of Australia, and I do not doubt that, when we get to know more of them, we shall find that they have all their religious beliefs more or less distinct.

But I must stop, and draw my long tale to a close. I have endeavoured to compress, and have omitted much that might have been interesting, still the tale is a long one. When it is borne in mind, however, that the record embraces *forty* years of a life not uneventful, it will

perhaps be felt that the narrative has not been unduly drawn out.

To the writer it has been a pleasant, and he trusts not an unprofitable work, to review the way by which he has been led, and the leading events of his life, in connection with the great cause with which it has been identified from the early spring-time of youth to the far advanced autumn which he has now reached. In closing this record he feels *as if* he were bidding adieu to the cause which he so much loves. God helping him, however, he will not cease to live for and serve that cause in some way, so long as any ability to do so shall be continued.

We need not trouble the reader with any lengthened *résumé* of the contents of this volume. We cannot forbear, however, adding a few words with special reference to the *encouragement* which the facts it records supply to the friends of missions. There are still amongst us persons who, from time to time, raise a wail, a warning, or a caution, or whatever it may be meant to be, to the effect that missions are, after all, a failure, or something very near it. It is hard to tell what would satisfy such persons; but surely the facts recorded in these pages meet all that can reasonably be demanded in proof that a fair measure of success has been achieved in that part of the world to which this narrative specially refers. It is surely not a thing to be lightly accounted of, that all the principal islands and groups of the great Pacific both north and south of the equator, from the Marquesas on the east to the Loyalty Islands on the west, and from New Zealand on the south to the Sandwich Islands and Micronesia on the north, are either now occupied by different sections of the Protestant Church, or the responsibility of their occupation has been accepted; and that, within a reasonable time, they may all be expected to be under full culture, and that already

the *principal* groups are really Christian countries—fast becoming independent of foreign aid. Such is the Tahitian group, the Hervey Islands, Samoa, Tonga, Fiji, the Loyalty Islands, and the Sandwich Islands. Each of these, with one exception, has its complete version of the sacred Scriptures, with its literature in the vernacular more or less extensive; its churches and native pastors; its schools and institutions for training a native ministry; and each is, at least to a large extent, *some* entirely, sustaining its own native pastors, and in addition lending effective aid towards sending the gospel to lands still heathen. Facts like these will surely have great weight with all reasonable men who duly consider them. True, we all long for more rapid progress, and we look forward to a time, not very distant we trust, when we shall see vastly greater things than have yet been witnessed. But, if we compare what has been accomplished within the last half century with any former period since the times of the apostles, we have surely no cause for discouragement.

And referring again more particularly to the contents of the volume, we have seen in these what has been accomplished during the space which it embraces by the instrumentality of a single Society. We have seen how the great cause has made steady advances, and that often under circumstances in themselves calculated powerfully to impede its progress. The ranks of the labourers have again and again been invaded and thinned by disease and death, and, in some cases, by the hand of violence. Some who seemed to be pillars indispensable to the stability of the cause, have been removed. Calamities great and sore have from time to time come upon us. Wars and shipwrecks, and false teachers, and other evils, have greatly tried us, and sorely hindered us in our work; yet, amid all, the cause has steadily progressed.

And, let it be borne in mind, that advances of a similar character have been going on in other parts of the world, in connection with the Society with which the writer is identified, and many other Societies and agencies. The rate of progress may be very different in different fields, but still, progress, more or less, is I suppose the rule everywhere. And what a prodigious extent of territory do missions now embrace! The missionary movement is no longer an isolated and partial thing, like inland seas or lakes, covering only a few small spots in the great fields of heathendom—but rather, is it becoming like the all-embracing ocean. Its line is gone out over all the earth, and its words to the end of the world. There remains now no very great land in *total* darkness. Great regions, there are, no doubt, that have been but slightly touched; but the movement is progressing unceasingly, and it is closing in more and more. The occupied ground is extending and still extending, and the unoccupied is becoming more and more circumscribed, and so it shall continue to be, for so hath God willed. Are not the heathen given to the Great Redeemer for His inheritance, and the uttermost parts of the earth for His possession? Yes, verily; the mighty movement has been put in motion by the arm of Omnipotence, and the same arm sustains its every moment, and will continue to sustain it, till the end be gained. No power on earth or in hell can stay or even impede its progress. Onward and still onward the mighty tide will roll, sweeping before it every obstruction, obliterating the sad effects of the curse, and realising the scenes of glory and beauty which the pen of inspiration has recorded, and the mouth of Him who cannot lie hath spoken: "But as truly as I live, saith the Lord God, all the earth shall be filled with the glory of the Lord." "For the earth shall be full of the knowledge of the Lord

as the waters cover the sea." Glorious consummation! Soon may the blessed goal be reached, and a jubilee be celebrated, not by a single nation of the earth, but by a ransomed and happy *world*, in unison with the countless hosts above. Amen, so let it be!

"To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, and is,
And shall be evermore."

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THE END.

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By the same Author.

MISSIONS

IN

WESTERN POLYNESIA,

BEING

HISTORICAL SKETCHES OF THESE MISSIONS
FROM THEIR COMMENCEMENT IN 1839
TO THE PRESENT TIME.

COMPARISON OF LANGUAGES

SPOKEN ON THE

ISLANDS OF TORRES STRAITS, AND ON THE MAINLAND OF NEW GUINEA, WITH SOME OF THE DIALECTS OF POLYNESIA AND THE AUSTRALIAN CONTINENT.

COMPARATIVE views of the Languages and Dialects of Polynesia have been given in various works that have appeared of late years (that by Dr Turner, in his work "Nineteen Years in Polynesia," is the most extensive, so far as my knowledge goes); hence to attempt anything of that kind would be a work of supererogation. It may be of use, however, and may interest those who are addicted to philological studies, to give a few specimens of three languages, which are being reduced to writing for the first time. And for the sake of comparison, specimens of the languages of Polynesia may be given, and also of the Malay language, and of one or two of the dialects spoken by the Aborigines of Australia. With reference to Eastern Polynesia, one language is spoken throughout all the islands and groups scattered over that immense region, extending from the Marquesas on the East to the Tongan group (the Friendly Islands) on the West, and from the Sandwich Islands on the North to New Zealand on the South; so that any one of the dialects might be selected to represent the whole. I shall give the Samoan, as that with which I am best acquainted; and, moreover, it is allowed, by competent judges, to be one of the most complete. With reference to *all* the dialects, one thing is specially noteworthy—every word and every syllable ends in a vowel. This, so far as my knowledge extends, is a rule without an exception, and so it contradicts the common remark that "there is no rule without an exception." As regards Western Polynesia, so far, I have yet been ascertained, there is no common root. In the New Hebrides group alone, the missionaries are acquainted, more or less, with ten languages or dialects, each of which, according to their testimony, differs from the other as widely as Gaelic does from English or French from German. Hence, of course, any specimens that can be given cannot be regarded as representative any further than as exhibiting certain features in which all show a marked difference to the language of Eastern Polynesia. I shall give the dialect spoken on Mare, of the Loyalty Islands, as being the one with which I have some acquaintance. Of the New Hebrides dialects, I select that of Aneiteum, and from Micronesia, north of the Equator, we give one dialect viz., that spoken on Eleon, of the Marshall group, in long. 168° E., and lat. 5° N. We give specimens also of the Malay language, and of one or two of the dialects spoken by the Aborigines of Australia.

PRONUNCIATION.—The vowels have uniformly the Italian sounds. Thus *a* as in the English word father; *e* as *a* in face; *i* as *ee* in me, and *u* as double *oo* in look, without an English sound. The consonants are as in English. The comma, which separates some of the vowels, as in the Samoan word for cocoa, *niu*, represents what we call a break. The sound cannot be conveyed by words. Where it occurs in the Samoan, the Tahitian, and some other dialects, there is a *k* in many of the others, such as the Rarotongan, Niuean, and Tongan.

English	Torres Straits, and adjacent Coast of New Guinea	Murray Islands, Darnley Island, and Stephens Island only.	Redscar Bay, and towards towards the East End of New Guinea.	Samoan, Central Polynesia, long 168° to 172° W Lat. 13° N to 14° 30' S	Mare or Nengone, Loyalty Islands, near New Caledonia.	Malayan, Gen. "Marsden's Dictionary," as given by Dr Turner	Australia, dialect spoken near Moreton Bay, from Dr Turner	Australia, New Hebrides, 169° E. Long., 20° S Lat., from Dr Turner	Fiwa, of the Marshall or Rabik Islands, from Dr Turner	Dialect spoken by Tribe, Northern Australia
Sun	Geiguar	Genigor	Tima	La	Do	Matahari	Buggo	Nangeseuga	Al	Inga
Moon	Mibujan	Mup	Ua	Masina	Uhekol	Bulan	Bobbin	Imachone	Aleng	Ekon
Star	Titol	Vir	Itu	Fetu	Uschekol	Bintang	Miriyan	Imonjeiur	Uebu	Ilinbu
Heaven	Dnjaura	Alemisek	Kape	Langi	Awe	Langit	Yuru	Nohotang	Nalong	Ulura
Earth or land	Barabar	Utep	Anua	Fanua	Kawa	Tanah	Biram	Inpece	Eni	Umpa
Wind	Gubu	Wak	Sila	Matangi	Yengo	Angin	Kattow	Nimunjep	Kattow	Alba
Rain	Ari	Irmer	Mitu	Ua and Timu	Ele	Ujan	Turramturrum	Inenapik	Nord	Apara
Sea	Mulu	Gure	Tadi	Sami	Chelo	Tasek	Bugun	Ingeip	Langith	Rawa
Stone	Kula	Biker	Mali	Maa and Fatu	Ete	Batu	Mullo	Inbat	Jimun	Alpa
Day	Waragaiga	Okaia	Uari	Ao	Rane	Ari	Kitte	Nabat	Kan	Ura
Night	Gubal	Ki	Autapoi	Po	Bida	Gelap	Muno	Nepeing	Bung	Olma
Chief	Kokeruka	Oyule	Daupada	Ali'i	Doku	Datuang	Gabbar	Natum Alupes	Irotch	Lohnie
Man	Mabiak	Lokiniar	Doulimulma	Tangata	Ngome	Orang	Murda	Natum	Man	Klelumu
Woman	Ipikar	Nankiel	Aice	Fafine	Hunenewe	Perempuan	Dundahlyn	Inbakte	Kurra	Indimun
Boy	Kuakuik	Kebtberima	Mero	Tamà	Aichoman	Anak lakilaki	Ngurring	Nabulep	Lachek	Malpulli
Girl	Ngauakao	Neuri	Kekeni	Teine	Aisa	Anak perempuan	Mirrung	Natabang	Lalrick	Padatrumu
Head	Kaik	Kirin	Kwara	Ulu	Hawo	Kepala and Ulu	Mgeh	Nepek-ram	Bur	Pabo
Hand	Get	Ta	Ima	Lima	Arimun	Lengan	Yammu	Nikman	Pe	Atur
Back	Ngar	Turnat	Ae	Tua	Wash	Betto	Turn	Nedmon	Ne	Quaga
Fish	Wapi	Lar	Warumê	Ia	Wa'ie	Ikan	Murang	Numu	Isk	Wapa
Fowl	Kalokala	Eguar	Kokoroku	Moa	Tatewa	Ayam	Wagun	Injà	Ilao	Arannia
Fig	Burim	Brom	Boromu	Fua'a	Pouka	Anakbabi	Diag	Pewal	Gera	Rogumu
House	Lago	Mata	Luma	Fale	Ma	Rumah	Gonnur	Neum	Iin	Quaia
Canoe	Gui	Nur	Lakatoi and Vanua	Va'a	Koe	Sampan	Gaadel	Nelem	Wa	Unghini
Fire	Mui	Ure	Lai [ski	Afi	Jei	Api	Dalo	Incap	Kejelk	Yuko
Water	Ngaki	Ni	Laua	Vai	Wi or Tiri	Ayer	Kong	Inwai	Drem	Epi
Tree	Gomi	Geina	Taro	Talo	Wasni			Intal		Karum
Yam	Gabau	Levê	Mao	Ufi	Uakoko	Ubi		Nuh		Yiura
Sugar-cane	Ngera	Noru	Tou	Tolo	Waes	Tebu		Nettoh		Gunia
Banana	Katam	Kamba	Pugu	Fa'i	Waelbo	Pisang		Nohow	Kaberong	Katarmana
Club	Matamar	Ipit	Samada	Utongi	Hmu	Gada and Tukam	Daberi	Nebep		Kura
Spear	Utun	Eameda	To	Tao	Chiech	Tombak	Kana	Mopul	Mano	Alka
Bow	Bunar	Salik	Beva	Auiana	Kupu	Panah	Durai	Inee Nefana		Gagari
Arrow	Bui	Ewatumu	Daba	U or Ufana	Pena	Anakpanah		Nefena		Tarcka
Great	Koiza	Aule	Pata	Tele	Hinaisi	Besar	Wiuyar	Ahpus	Eliap	Butagera
Small	Magna	Kembile	Mahki	Iti	Wsiam	Kecilal and Kité	Folgichin	Inbahlen	Erek	Imbiagoia
Good	Kaquza	Depo	Nimu	Lelei	Roi	Baik	Gallang	Upene	Emmon	Meta
Bad	Wataza	Andiit	Tika	Leanga	Nia	Burok	Warrang	Tea	Enana	Oqua
Old	Gulaua	Emêrut		Tuai	Kodo or Momoeh	Tua	Windo	Itu	Emer	Tendiimon
New	Kaim	Marmi		Fou	Kabesi	Bahru	Yingang	Nat	Ekal	Trimmu
Black	Iour	Gelegole	Tupatupa	Uli or Ulisli	Drid	Hitam	Kurum	Apieg	Mate	Nibiou
White	Gamorenga	Kukukuka	Kurokoro	Sinasina	Gada	Putik	Dundera	Abi	Mute	Bure
Red	Purulan	Mitero	Auia or Aniani	'Ai	Kaka	Makan	Tsumauna	Hang	Mungar	Au
Drink	Inuwenz	Ave	Inua	Inu	Kua	Minum	Dawan	Unwing	Bark	Gelpgâ
Come	Are	Maiam	Maio	Sau	Huelo	Datang	Bogojo	Apam	Ethok	Wai
Go	Uzar	Bakeun	Lao	Alu	Nohu	Pergi and Pai	Yanna	Apam	Idok	Mmi
Sit	Ajautanur	Emerisli	Nobo and Elsi	Nofo	Meneng	Duduk	Andowneh	Ateue	Chetchet	Ingo
Stand	Katutari	Ekneel	Toletti	Tu	Sere					Ingimiu
Sleep	Itiui	Ito	Moeta	Moe	Tiuet					Onago
I	Ngai	Ka	Lau	A'u	Iau	Aku	Atta	Aingok	Unga	Yuba
Thou	Ni	Ma	Oa	Oe	Nubo	Kau	Inta	Anok		Lulia
He	Ngita	Mamanâru	Ia	Ia	Nabon	Ia	Ungula	Asen	Ej-en-e	Ilaben
We two, excluding the party addressed	Ngalobai	Meriu	Laron	Maua	Ehne		Allin	Ajumma	Romero	
We two, inclusive	Ngala		Tutoi	Taua	Ethewe		Allin	Akaiau	Kijero	
You two	Nipeh	Wandrai		Dulua	Hunengo		Inugei	Aigauau	Kwero	
They two		Pugidrai		Laua	Bushengon		Ngentia	Aaau	Itto	
We, exclusive of person addressed	Ngoi	Kurindiri	Umuia	Mutoi	Ekonje	Kami	Nbamba	Aijiama	Kim	Onago
We, inclusive	Ngalepa	Meriip	Itiabou	Tatou	Eje	Kita	Nbamba	Akaija	Kij	Kon-ka-ouk
You	Nita	Wabu	Tomabou	Outou	Buhnije	Kau	Nobu	Aijaua	Kon-ka-ouk	
They	Tuan	Iba	Ikobou	Latou	Bulo	Orang	Ngunna	Ara	Ire-ge-ren	
One	Urabon	Netat	Tamonu	Tasi	Sa	Satu and Satu	Kabun	Ethi	Iwun	Tilimun
Two	Ukasar	Ytasnesa	Ytasnesa	Lua	Rewe	Dua	Dallae	Ito	Ebul	Hiamunu
Three	Ukasar urabon	Nesanetat	Toi	Tolu	Tuu	Tiga	Bupar	Leok	Chilu	Ondra
Four	Ukasar ukasar	Nesanesa nesanesa	Ani	Fa	Ethe	Empat	Milling kulla	Monokwan	Unor	Gusara
Five	Ukasar ukasar urabon	Nesanesa nesanesa netat	Ima	Lima	Sedongo	Lima	Mosnin	Nikman	Lailem	Tabuna
Six	Ukasar ukasar ukasar		Taulatoo	Ono	Sedongo ne as	Anam		Nikman eled et eilu	Chilchinu	
Seven	By repeating ukasar three times, and adding urabon, and so on to ten, and then is the limit	Like the Incagong	Itu	Fitu	Sedongo ne rewe	Tujuh		Nikman eled et eto	Chilchimo	
Eight			Tauhau	Valu	Sedongo ne tini	Salapan		Nikman eled et eawik	Twalithuk	
Nine			Ta	Iva	Sedongo ne eche	Sambilan		Nikman eled et matochwan	Twalmejuen	
Ten			Qituauta	Sefulu	Rue tubenin	Sepuluh		Nikman lep ik-ren	Iungou	
Eleven	...		Quauata ta	Sefulu ma le tasi						
Twelve			Quauata lua, and so on to nineteen	Sefulu ma le lua, &c. &c.						
Twenty			Qualuasi	Lualulu	Sa ro ngone*	Duapuluh		Nikman eto un redmon		
Fifty			Ima aui	Limagafulu						
A hundred			Chinaui	Selau	Sedongorengome	Ratus			Iruke	
A thousand			Qauauta Chinaui	Afe		Ribu				
Ten thousand				Mano		Salaksa				

* Literally, one man, the idea being that the *fingers* and *toes* represent twenty, and *sedongo re ngome*, below, is *five men*, and so represents *one hundred* toes and fingers