

CHAPTER V FIFTH DECADE 1835-1844

THE Asiatic and African fields of the Society have not yet come within our cognisance in this Australian story, but two names must be mentioned here. Dr. Morrison, the pioneer missionary of China, died just before this decade began, after twenty-seven years of ceaseless and consecrated toil. On September 7, 1807, he arrived in Canton; in 1813 he completed the translation of the New Testament; in 1815 he published his grammar of the Chinese language; in 1819 the entire Scriptures were complete; in 1822 the dictionary of the Chinese language in six volumes was printed; and after adding, through the abounding grace of God given unto him, many more labours to this already herculean task, he died in 1834, where he had first resided, at Canton. Morrison, by his Christian scholarship, combined with evangelistic fervour laid the foundation of all subsequent Christian work in China. The other name to be mentioned is that of the foremost pioneer of African Missions. It was during this decade that David Livingstone left his native land to live and die for Africa. The fact of his ordination was thus recorded at the time: "On Friday evening, November 20, 1840, Mr. David Livingstone and Mr. William Ross, missionaries appointed to South Africa, were ordained at Albion Chapel, Finsbury. The Rev. J. C. Potter, Rev. J. J. Freeman, Rev. John Arundel, Rev. John Young, and Rev. Richard Cecil engaged in the service."

The ten years which completed the Society's Jubilee were years of great activity in all its fields. Between 1835 and 1844 thirty-four Englishmen and thirty Englishwomen entered the Pacific as missionary agents under the London Missionary Society. These were all new appointments.

The first of the new missionaries for the South Seas were those appointed to Samoa. The *Dunottar Castle*, bound for Tahiti *via* Cape Horn, left London on November 7, 1835, having on board the Revs. George Barnden, Thomas Heath, Charles Hardie, Archibald Wright Murray, William Mills, and Alexander Macdonald, all of whom, with the exception of the first-named, were married, and had their wives with them. These frequent missionary embarkations from the shores of Britain are full of interest and suggestion, testifying, as they do, to the sustained missionary life of the British churches during this century. The eleven men and women who left London on this occasion were whole-hearted missionaries, all of whom, Mr. Barnden excepted, who was drowned soon after reaching Samoa, had lengthened careers of service, one of them, the Rev. A. W. Murray, continuing in more or less active work in Polynesia and Australia for fifty-five years. Voyaging in such vessels as the *Dunottar Castle* sixty years ago was not attractive to those to whom luxuries were a necessity. Aaron Buzacott, writing of the voyage to Rarotonga ten years earlier, thus describes the effects of a leaky deck: "I managed to secure a tolerably dry place for my wife by nailing thickly folded blankets to the roof of my cabin, whilst I had to rest as best I could on a form in the saloon. At length I procured a piece of bamboo from one of the officers, and with this made a shoot by which the water was drawn off into a large empty tin, and thus I was enabled to lie down in my bed, subject only to the inconvenience of rising three or four times during the night to empty the tin." The drinking water on board this same vessel was described as a "thick fluid, with a most offensive odour," and Mrs. Buzacott was heard one day exclaiming: "Oh! that I were in my father's stable, and had some of the water which his horses used to drink." The experience of the Samoan missionaries was similar. Amongst other discomforts they were compelled to sit for long hours in darkness, because there was only enough oil on board to feed the lamps

required for navigating the ship. There is still hardness to endure in the Mission cause, but the heroism of the modern missionary is not so taxed.

As a preparation for the permanent occupation of Samoa by English missionaries four voyages had been already undertaken, and, as before stated, a staff of native missionaries had been located. In 1830 the Revs. J. Williams and C. Barff had left eight Tahitian teachers with Malietoa and his brother, and had promised the Chief of Manono to bring him a teacher the next time he came. In 1832 John Williams again visited the group in the *Messenger of Peace*, calling this time at the following islands: Manua, Ofu, Olosenga, Tutuila, Upolu, Manono, and Savaii, leaving Teava, a Rarotongan teacher, with the chief of Manono. In 1832 the Revs. C. Barff and A. Buzacott undertook the third missionary voyage in a chartered schooner, accompanied by Lieutenant Nightingale. They found that the teachers having itinerated round Savaii, Manono, and Upolu, many chapels, as the result, had been built, and early half the population had expressed a desire to be taught the new religion. The first books in the Samoan language were circulated during this visitation, "a small reading and spelling-book, a small catechism, and a small hymn-book." They had been printed at Huahine. "Small and imperfect as they were, they were very useful." The visiting missionaries held intercourse with the Samoans in many villages in Savaii, Manono, and Upolu. They entered Apia, their little vessel being the first to anchor in that harbour, which is becoming so historical. The manuscript account which we have of this visit to Apia is exceedingly interesting. In 1835 the Rev. George Platt and Charles Wilson, who were stationed at Tahiti, proceeded to Samoa, and remained in the group until the permanent staff arrived during the following year.

The *Dunottar Castle* reached Tahiti April 14, 1836, and thence proceeded to Rarotonga, finally leaving the latter island for Samoa on May 30. The Revs. A. Buzacott and C. Barff were appointed to accompany and introduce the new missionaries. Seven days' run brought them to Tutuila. Teava had come from Manono to meet them and to act as interpreter. Having acquired, during his four years' residence in the group, a good knowledge of the language, he was well able to render this service. The new missionaries were located thus: The Revs. A. W. Murray and G. Barnden were left at Tutuila, the Rev. W. Mills at Apia, the Rev. T. Heath at Manono, and the Rev. C. Hardie at Sapapalii, in Savaii. The Rev. A. Macdonald, who remained at Rarotonga for a time, proceeded to Samoa the following year (1837), and settled at Safune.

The *Dunottar Castle*, while landing her last passengers for Samoa at Sapapalii, got on to the coral reef, which at this place runs far out to sea. She was rescued from her perilous position, but lost her rudder. Rudderless she proceeded to Apia, where a new rudder was made and fitted by the joint labours of the missionaries and the crew, and with the Rev. C. Barff and G. Platt on board she proceeded to Raiatea and Huahine, and thence returned to England. Two services had yet to be rendered before the new Mission was self-contained. The Rev. A. Buzacott remained in the group for nine months to assist the new missionaries in their first visitations of the villages which stud the picturesque coastline of the different islands. Interesting records have been left of the journeys by sea and by land, and the meetings held to make known the message and to commend the messengers to the people. The splendid work which Mr. Buzacott had done was thus referred to by the Samoan missionaries: "We feel bound to record in our minutes the high and grateful sense we entertain of the kindness, prudence and usefulness both of himself and Mrs. Buzacott during their nine months' residence among us." The other outside service was the providing of the first contribution towards Bible translation in the Samoan language. Messrs. Platt and Wilson had spent

a year in the group, and with their knowledge of a kindred language to help the, were enabled to make a rough translation of St. Matthew's Gospel and the story of Joseph. The manuscripts were taken to Huahine and printed, and only a few months after the missionaries had entered upon the work, they received, through the kindness of Captain Gardner, a large supply of these printed portions of Scripture. Thus was the Samoan Mission established.

Up to the time of which we are now writing no intercourse had been established between Australia and Samoa, but in one of the remote villages of Savaii Messrs. Buzacott and Hardie met an Englishman living amongst the natives, who, with other prisoners, had escaped from New South Wales. The vessel in which they arrived was sunk at her anchorage, and the hospitable Samoans made them welcome. One of these men was still living when we took up our residence on the same island more than a quarter of a century after the time of which we are now writing.

This reference brings our thoughts back to Australia. Great changes were being inaugurated about this time. Enterprising settlers in the older colonies were pushing their way by untrodden paths into new and wider territory, and the same spirit was leading men of courage and adventure in England to promote schemes for utilising the broad lands of Australia. About six weeks before the *Dunottar Castle* left London for Samoa, John Pascoe Fawkner's schooner, the *Enterprise*, entered the Yarra. She was towed up the little stream, and moored in the basin just below the falls. What is now the heart of a great city was then a forest solitude. "At night they slept beside the falls, where the air was odoriferous with the sweet scent of the wattle-trees just bursting into bloom." The colony which was here planted sprang into civic and political life with a rapidity which has not been equalled under British rule. Victoria was the third-born of the Australian colonies, South Australia being the next in order. It should be said, however, that the scheme for occupying South Australia was devised some time before effect was given to the lofty theory of emigration upon which that scheme was based. Edward Gibbon Wakefield had elaborated his proposal so early as 1829, and the first steps towards the formation of the South Australian Company were taken in 1831. Amongst the founders of South Australia were men who were not wholly influenced by self-interest, but in whom the best British patriotism and a sense of Christian responsibility were combined. The man who had most to do with the scheme was George Fyfe Angus, and in many different ways his Christian philanthropy, as well as his marvellous practical wisdom, was seen in the methods pursued. It was in the middle of 1836 that the *Duke of York* anchored at Kangaroo Island with the first settlers for the new Colony, and a little later the infant city of Adelaide was surveyed on the shores of the Gulf, beneath the sheltering hills of the Mount Lofty Range. Thus colony was added to colony, and city to city.

"Australia in her varied forms expands,
And opens to the sky her hundred lands."

The increase of population and the multiplication of colonies enlarged the supporting constituency of the London Missionary Society, and our object in writing this historical manual is to trace, not simply the rise of mission station in Polynesia, but the beginning of those churches in Australasia which were, in time, to provide a new recruiting-ground for the missionary army. The origin of Christian work in South Australia in its earliest initiation centred largely round one man. When the South Australian Company was being formed in London, its most influential director, George Fyfe Angus, insisted that in the methods adopted every opportunity should be given for mission work among the aborigines. How sincere and earnest he was in this contention

is shown by the fact that he sent out, almost entirely at his own expense, Messrs. Teichelmann, Schurmann, Meyer, and Klose, German missionaries, to labour exclusively for their benefit. He was equally anxious to promote Christian education amongst the colonists. "At one of the first meetings of the South Australian Company Mr. Angas, as chairman, said to his fellow-directors that he considered it a first duty, even before a tent was set up in the colony, to provide for Christian education there, and he put down on the table a sum of money to commence a fund for that purpose, and invited his fellow-directors to do the same. This they did, and most of them lived to see the wonderful effects of this early movement." About this time the chairman of the South Australian Company was brought frequently into contact with the Rev. John Williams, and his biographer says: "In arranging educational and missionary matters Mr. Angas was much indebted to the sagacious advice of the ready-witted and enthusiastic John Williams, of the South Sea Islands."

The Rev. T. Quinton Stow, the pioneer Congregational minister of South Australia, arrived in Adelaide on October 18, 1837. The Rev. F. W. Cox says: "Mr. Stow was not a man to lost time in his work, and by the 19th of December he had erected the tent – which was a field-officer's marquee supplied by the Colonial Society – and held the first congregational service in this land on the river's bank where the railway now runs, and Governor Hindmarsh was one of the attendants, for whose convenience an empty box was provided as a seat. There were eleven Christian people who at that service formed themselves into a church and entered into a solemn covenant."

The Colonial Missionary Society which had, assisted by Mr. Angas and others, sent out Mr. Stow, almost immediately afterwards rendered a similar service for the new settlement on the banks of the Yarra. The circumstances may be briefly stated. More than once reference has been made to Mr. Henry Hopkins, of Hobart. It will be remembered how, before the Colonial Missionary Society was formed, he sent to the London Missionary Society, asking its directors to send out a minister for Tasmania. No sooner was Melbourne planted than he became concerned about the religious welfare of the little community. In 1837 he undertook a journey to Port Philip, and finding there were already 450 people in the township, he wrote to the committee of the Colonial Missionary Society asking them to sent out a minister without delay, remitting at the same time a cheque to cover all expenses. The Rev. William Waterfield arrived on May 22, 1838. The founder of Melbourne, John Pascoe Fawkner, provided a large room in his house, and from July 1 services were regularly maintained. In a spirit of aggressive missionary zeal Mr. Hopkins originated many different kinds of Christian work. Mr. Waterfield, who through his instrumentality settled in Melbourne, breathed the same spirit. At his very first service, as he records in his journal, a native took his place in the congregation, and conducted himself in a seemly manner throughout. Referring to the incident, Mr. Waterfield says: "May it be an earnest of the gathering in of the tribes of this land." His interest in Missions to heathen lands was shown by his establishment, at a very early date, of a monthly missionary prayer meeting. The first missionary prayer meeting ever held in Victoria was conducted by him on March 4, 1839, and the first missionary collection was given in connection with this monthly meeting for prayer. We extract the following entry from Mr. Waterfield's journal, a copy of which is in the possession of Dr. Bevan: "2nd Setpember, 1839." Referring to the monthly missionary prayer meeting, he says: "Pretty well attended. Mr. Hopkins made a speech, and urged us to exert ourselves in a pecuniary way for Missions. He had a collection, and five persons contributed 3 pounds 14s. 6d., which was the first missionary collection in Australia Felix (Victoria). The good Lord prosper His work."

How consistently the Collins Street Independent Church, which he founded, even during its earliest years, supported foreign Missions may be gathered from the fact that during the first eighteen years of its existence it transmitted 2,000 pounds to the directors of the London Missionary Society. It is an interesting fact that the Rev. R. Bourne, formerly of Tahiti, although at the time resident in Sydney, was appointed one of the first trustees of the Collins Street Independent Church, Melbourne.

The beginning of this decade found the Rev. John Williams in England: he had arrived there on June 12, 1834. He had gone for furlough, but no period of his life was fuller of work. In 1835 he superintended the printing of the Rarotongan New Testament. Early in 1837 he published his "Narrative of the Missionary Enterprises in the South Sea Islands." On April 11, 1838, he left England in his new missionary ship the *Camden*. He had determined before he went to England to make the purchase of a vessel for Mission service, the end of his advocacy while in England, and so successful were his efforts, that he obtained the sum of 4,000 pounds. His speeches brought to the help of the Society not only money, but men, and when the *Camden* was ready to start, nineteen men and women were ready to embark in her for the Mission fields of Polynesia. The vessel was under the command of Captain Morgan, who had brought out the first settlers for the colony of South Australia in the *Duke of York*, and who, after a remarkable providence in the South Sea Islands, lost his vessel on the coast of Australia, and found his way back to London just in time to take command of the Society's first permanent missionary vessel. Entering the Mission House he met Mr. Williams, who, tapping him on shoulder, said: "Captain Morgan, you are the man we want; we have our ship, but cannot get exactly a suitable man for captain." The captain had in his pocket a letter of commendation from the missionaries in the South Seas, and the command of the new vessel was entrusted to him.

On the morning of April 11, the *Camden*, was anchored about three miles below Gravesend, waiting for her passenger, who were conveyed from London in a steamboat, *The City of Canterbury*. It was a gloriously fine morning, and with Christian songs full of jubilation, and with prayers mighty through faith in the name and blood of the world's Redeemer, this new missionary band was sent away from the mouth of the English river, to carry the tidings of salvation to far-off isles which were still in heathen darkness. The following were the names of the new missionaries: - The Revs. William Day, William Gill, Charles Green Stevens, Thomas Joseph, Henry Royle, Robert Thompson, George Charter, and Messrs. Joseph Johnston, and John Betteridge Stair

The vessel called at Cape Town, and there the missionary band was increased by the addition of Ebenezer Buchanan, a volunteer for service in Polynesia. Sydney was reached on September 10 1838, and during the vessel's stay in Port Jackson important work was done. The substance of a letter sent by John Williams to London during his stay will be read with interest. "Mr. Williams describes the colony of New South Wales as a most important and inviting field for ministerial usefulness, and forcibly represents the amount of good which, under the Divine blessing, would result both in relation to the colony itself and the South Sea Islands, from the labours of a devoted minister of Christ stationed at Sydney. Pitt Street Church was at this time vacant. Mr. Williams earnestly desires that the attention of ministers of the Gospel in England should be invited to this subject, in the hope that an individual possessing requisite qualifications may be found willing to devote himself for a term of years, if not permanently, to this important service. Mr. Williams also states that measures had been adopted for establishing at Sydney an auxiliary to the parent Society; and he thus notices the encouraging results of a meeting which had been held there for the purpose of bringing

the object under public notice. "Our first missionary meeting was held last evening in the Baptist chapel, where the excellent Mr. Saunders in labouring with great success. The late colonial secretary, Alexander McLeay, Esq., took the chair, and the place was crowded to excess by a most respectable audience.

"No collection had been intended, as the meeting was only preparatory to the formation of an Auxiliary to the London Missionary Society. One friend, however, rose and said that he would give fifty pounds annually for five years. Another gave a donation of fifty pounds, two others of ten, and four of five pounds; and this I trust is only the commencement of the work. We are to hold another meeting next Wednesday evening, when the Auxiliary is to be formed, but as neither the Independent nor Baptist chapel is large enough, Dr. Lang has kindly lent us the Scotch kirk." He closes his letter thus: "Our prospects grow brighter as we approach the field of labour, and, I think, if God spare my life for a few years, our most sanguine expectations will be surpassed." In a second letter he wrote: "We had a most delightful meeting last night (Oct. 10), and formed the Auxiliary. His Excellency, Sir George Gipps and Lady Gipps were present, also Captain Bethune, R.N., of the *Conway*, who has been visiting the Islands, and who bore testimony on the occasion to what he witnessed there.

At the close of the meeting referred to the Donation and Subscription List was as follows: -

	Donation.			Annual Subscription.		
	£	s.	d.	£	s.	d.
Sir George Gipps	20	0	0			
Alex. McLeay, Esq.	10	0	0	5	0	0
John C. Manning, Esq.	5	5	0	2	2	0
C. Nicholson, Esq., M.D.	5	5	0	5	5	0
Mr. David Jones	50	0	0	10	10	0
Mr. Thomas Street	5	0	0			
Mr. Samuel Peek	25	0	0	10	0	0
Mr. T. Hyndes	5	0	0			
Mr. G. Sutton	5	0	0			
Rev. J. Saunders	5	0	0			
Mr. Keys	10	0	0			
Mr. Wright			5 years	50	0	0
Mr. J. W. Smart	10	10	0	2	2	0
Mr. Bourne	10	0	0	5	0	0
Mr. Foss				5	0	0
Mrs. J. Stephens				1	0	0
Captain Innes	1	0	0			
Mr. J. J. Davies				2	2	0
Thomas Jones	5	0	0			
Mrs. Redman	1	0	0			
Mrs. Ironside	1	0	0			
H. K. Salting, Esq.	5	0	0	2	0	0
Miss Jenkins				1	0	0
-- Garrard, Esq.	10	0	0			

It so happened that while the *Camden* was in Sydney preparations were being complete there by the Wesleyan Missionary Society for sending forth their second band of missionaries for Fiji, and the two expeditions left Sydney Harbour in company on Tuesday evening, October 23, a united valedictory service was held in the Baptist Church, and on Thursday morning (25) the missionaries and the friends of the two Societies went on board a steamer, and together proceeded to the vessels which were anchored in Watson's Bay. As they steamed down the harbour, service, commenced by the Rev. J. Saunders giving out the hymn "Jesus, at Thy command," was held, prayer being offered by the Rev. John McKenny. In Watson's Bay the Wesleyan missionaries were first taken on board their vessel; then the *Camden* was visited, and her contingent

put on board. During the embarkation many spirited and some solemn hymns were sung, and amid much cheering from the steamer and a whaling vessel anchored in the bay, the Wesleyan messengers of the Cross, among whom was the Rev. J. Calvert, and John Williams and his comrades, sailed through those Sydney headlands through which so many missionary vessels have since come and gone. Both the Societies represented in those vessels were to seal their labours with the blood of some of their devoted servants. The martyrdom of one of the leaders who left Sydney that day was awaiting him with solemn nearness.

The *Camden* sailed direct to Samoa, where John Williams decided to plant his new home. For further aggressive work he felt it would be a more convenient base. They first dropped anchor at Tutuila in the beautiful harbour of Pangopango. After a short stay in that picturesque spot, cheered by the wonderful progress of the Mission, they proceeded to Apia. Here a gathering of all the missionaries was held. "The scene which surrounded Mr. Williams at Samoa could not fail to awaken in his heart peculiar emotions. Here he beheld with gratitude, wonder, and delight the blessed results of his former labours, and reaped the large reward of those two voyages of Christian beneficence, by which he laid the broad and deep foundation of the whole superstructure now rising before him."

From November 23 to January 17, 1839, the *Camden* remained at Samoa, during which time a roughly constructed house was put up at Fasitootai. Here, within the fine barrier reef, which at this place shelters the coast, with the mountains of Savaii visible along the western horizon, Mrs. Williams and her children lived, while he, beyond those western mountains, pursued his perilous work.

Two voyages were undertaken by the *Camden* prior to the fatal voyage. During the first she proceeded to the different stations of the Rarotongan and Tahitian Groups with Mr. Williams aboard. At Rarotonga the 5,000 New Testaments printed in London by the British and Foreign Bible Society were landed. Amid these earlier scenes of the Society's work important service of various kinds was rendered through this visit. The Rev. William Gill was located at Rarotonga, and the Rev. H. Royle at Aitutaki, and the Revs. C.G. Stevens, T. Joseph, R. Thomson, G. Charter, and J. Johnson at different stations in the Tahitian Group. The Tahitian troubles, through French aggression, had begun when these new missionaries landed. Mr. Williams wrote: "The French had only heard one side of the question, and would not hear any statements in defence, but demanded four things within the twenty-four hours – two thousand dollars, a letter of apology to the French King, a salute of twenty-one guns, and the hoisting of the French flag." As the French captain threatened to carry devastation and death to every island in the Queen's dominions, the Rev. George Pritchard, assisted by some merchants, paid the money. To the other demands we shall refer again. Returning to Samoa, with Mr. Pritchard on board, the *Camden* arrived at Apia on May 2. On May 16 a still more extensive cruise was commenced, embracing many places of call. She proceeded first to Vavau, and thence to the Eastern groups, including the different islands of the Marquesas. She got back to Apia on October 26, having on board the Rev. George Pratt and Mrs. Pratt, the Rev. C. Wilson and Mr. Harris.

During the absence of the vessel Mr. Williams was maturing his plans for what he had long felt to be the greatest undertaking of his life. The long-contemplated voyage to the West filled a large place in his mind and heart. The New Hebrides from the beginning of his missionary career had been to him a much-coveted prize, and the near prospect of being able to place that prize at the feet of Jesus Christ excited his

imagination and filled his heart with deep emotion. The pioneer native missionaries having been carefully selected, and everything being ready, the word of farewell was spoken to wife and children, to missionary comrades and to his many Samoan friends, and on November 6 the *Camden* was towed out of Apia Harbour by the boats of the *Vincennes* until, four miles out, she caught a breeze, and sailed away to the West. The evening before he left Apia a Samoan convert came to him, and said: "Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark land. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them about Jesus, my boy – placing his hand on the head of his son, an interesting lad – can read and write, and so we can teach these things." "I never," adds Mr. Mills, "saw Mr. Williams more deeply affected."

Their first calling-place was Rotuma, where they located two teachers, and then from this solitary island sailed by a straight course for the New Hebrides. From a letter he wrote as they approached the group, we know what thoughts filled his mind during those last days. He speaks of death in the letter, and says: "The grand concern should be to live in a constant state of preparation. This I find a difficult matter from the demand incessantly made upon my energies both of body and mind; but I find great comfort from the consideration that many, very many of God's people pray for me, and also that all is spent in the best of all causes. ... Oh, what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature when it asserts: 'It is more blessed to give than to receive'!"

"I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early tomorrow morning. This evening we are to have a special prayer meeting. Oh, how much depends upon the efforts of tomorrow! Will the savages receive us or not? Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event to God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

Of the welcome they received at Fotuna and Tanna, and the successful locating of three teachers on the latter island, we cannot speak beyond stating that the day of salvation for the New Hebrides seemed, to Mr. Williams, to be won when he sailed away from Tanna, leaving behind these three native missionaries. An entrance had been obtained, the leaven had been safely placed in the barrel of meal, and his sanguine nature, strong in faith, saw already another race gathered within the fold of Christ. Good Captain Morgan, after describing in his journal the events of Tuesday, November 19, says: "So commenced the Mission at the New Hebrides. God has given seed to the sower; may He give also to these poor, degraded people a spiritual relish for the bread which endureth to eternal life."

John Williams' reference to the events at Tanna was in the following terms: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion, and the results of this day will be..." Thus ended the last entry in his journal.

On Wednesday morning, November 20, a boat was lowered, in which Messrs. Williams, Harris, and Cunningham, and Captain Morgan were, by a crew from the ship,

taken in near to the shore. They made for a canoe with three natives in it. They tried to communicate with them, and gave them some presents. Pulling further into the bay they found a beautiful stream of water running into the bay between the hills. The natives gathered on the rocks, but were shy, and it was noticed that there were no women present. Signifying their wish to taste the water of the stream, a bucket was given to a native, who, although he was long in fetching, brought the water. Williams drank, the Captain as he did so courteously sheltering his head from the burning sun. Then it was decided to go ashore. Mr. Harris led the way, Williams followed, then Mr. Cunningham, Captain Morgan being the last to leave the boat. Mr. Williams seated himself on the beach amongst the natives, and tried to talk to them, and gave them presents. Mr. Harris expressing a wish to stroll inland, started, followed by natives. Mr. Cunningham also walked on, while Mr. Williams lingered nearer to the beach, repeating the Samoan numerals to a crowd of boys. Mr. Cunningham was in the act of picking up a shell, when, startled by a cry, he saw Mr. Harris pursued by natives. Calling to Mr. Williams, he himself ran straight for the boat. Instead of doing this Williams ran into the water immediately before him, and tried to avoid the uplifted club by plunging his head under the stream. It seems to have been his intention to swim round the boat. It was too late. The deathblows fell with cruel rapidity, and the spirit of the devoted missionary returned to God who gave it. Mr. Harris fell before the beach was reached. We have mournful particulars of the attempts made by Captain Morgan to rescue the bodies. It was of no avail, and the *Camden* sailed away from dark Erromanga for Sydney.

Sydney was reached on November 30. The Auxiliary committee met, and a request was sent to the Governor asking that a ship of war might be despatched to recover the bodies if possible and to convey the news to Samoa. This was done. On February 1, 1840, H.M.S. *Favourite*, Captain Croker, with Mr. Cunningham on board, left the anchorage at Sydney for the New Hebrides. At Tanna, a friendly chief was taken on board to act as interpreter. The discovery was made that only the skulls and a few bones remained, so the Erromangans declared, and then, after some trouble, they produced what they stated were the mutilated relics of the murdered missionaries. These were taken to Samoa, and buried at Apia close to the native church. At the service addresses were delivered by the Rev. C. Hardie in English, and by the Rev. T. Heath in Samoan. Captain Croker requested that the marines might be allowed to fire a volley over the grave of the Christian hero, and he too wrote an epitaph: "Sacred to the memory of the Rev. John Williams, father of the Samoan and other Missions, aged forty-three years and five months, who was killed by the cruel natives of Erromanga on November 20th, 1839, while endeavouring to plant the Gospel of Peace on its shores."

An estimate of the character of John Williams and of the quality of the work he did cannot be given in the space at our command. His talents were most varied, and they were all, we have no hesitation in saying, with sincere and earnest Christian consecration placed upon the altar of missionary service. The Divine reality of the Christian revelation possessed his soul and quickened his whole character. He was a believer in the Lord Jesus Christ, and in His death for the world, and it was in the putting forth of a supreme effort to make Christ known that he died. His personal influence over men was great, and when he died there was universal grief. No more touching scene has been recorded in the annals of modern Missions than the description of the visit of Malietoa, the King of Samoa, to Mrs. Williams after her husband's death. In his lament for Uiliamu, and his effort to assuage the grief of the widow, we have an example of the natural nobility of a Polynesian chief still further ennobled and chastened by Christian influence.

The presence of the *Camden* in Port Jackson gave a special character to the first annual meeting of the "Australian Auxiliary to the London Missionary Society," which was held in the Baptist chapel on December 23, 1839. The tidings which she had brought over-shadowed everything, and the speeches were full of the all-absorbing topic. The speakers were the Revs. J. Saunders, J. McKenny, J. Orton, and R. Mansfield, Captain Hudson of the U.S. Navy, Captain Sadleir of R. Navy, and a young Samoan. The committee called into existence a year before through the exertions of John Williams was re-appointed. We give the names: Rev. John Saunders, ministerial agent; Rev. R. Bourne, treasurer. Members of committee: Revs. W. P. Crook, E. L. Threlkeld, and W. Hayward; and Messrs. A. Foss, D. Jones, L. Myles, A. Saunders, C. Morris, R. Sadleir, S. Peak, R. Dacre, W. Wright, E. Hunt, J. Thompson, J. Fairfax. The Rev. J. Saunders was acting as Honorary Agent for the Society in Sydney during this time, and upon him devolved the painful duty of communicating the tidings of John Williams' death to the directors. The frequent reference to his name at this period in connection with the operations of the Society shows how earnestly he threw himself into its work. It is worthy of note that the first agent of the Society in Australia was an Episcopalian, and the second a Baptist. The fact may also be mentioned that in the case of Mr. Saunders the succession in missionary service is still maintained, for his daughter, Lady Renwick, is today the president of the New South Wales Ladies' Auxiliary to the London Missionary Society.

The Rev. J. Saunders was succeeded in the agency by Dr. Ross. The Pitt Street Independent Church had been without a settled minister since the Rev. W. Jarrett's pastorate closed on April 27 1838. The Rev. John Saunders, with disinterested anxiety, did all he could to serve the Church during this time, administering the Lord's Supper regularly for many months. The extent to which the Church was helped by the missionaries of the London Missionary Society in supplying the pulpit during this period the following extracts from the Church's records will show. "During portions of the months of September and October, 1838, however, the arrival of the occasional ministry of that Apostle of the South Seas, but martyred and now glorified servant of Christ, the Rev. John Williams, assisted by the brethren who accompanied them." ... "After the first Sabbath in January, 1839, the Rev. Thomas Joseph, a missionary appointed for and on his way to the South Seas, preached regularly until the arrival from England of the Revs. Messrs. Howe and Pratt in the colony, also on their way to the Islands, in the month of March, when these gentlemen supplied the pulpit. In the following June the brig *Nimrod* was chartered to convey them and their wives to the scene of their future labours." Dr. Ross arrived in the colony on the 25th of February, 1840. Three days after his arrival a letter of welcome, embodying certain resolutions, was handed to him, signed "WILLIAM PASCOE CROOK." Dr. Ross, who had rendered valiant service in different fields, and who was at the time the much-esteemed pastor of the Congregational Church, Kidderminster, England, was asked by the Colonial Missionary Society to proceed to Australia, to fill what was rightly considered a very important sphere, and probably the letter of John Williams to which we have referred, which was printed in the *Evangelical Magazine*, had something to do with Dr. Ross's decision to accept the appointment. A twofold responsibility was entrusted to him before he left London: he was asked to act as representative and agent for the Colonial Missionary Society and the London Missionary Society.

The arrival in Sydney of missionaries from England continued. On Christmas Day, 1839, the Revs. George Drummond, Thomas Slatyer, William Harbutt, and Henry Dickson reached the colony. Five weeks later Henry Dickson died in Sydney. In

January, 1841, the Revs. Thomas Bullen, George Turner, Henry Nisbet, and Alfred Smee arrived. Two missionaries for Tahiti arrived on October 26 of the same year: one, the Rev. John Thomas Jesson, had been a Roman Catholic priest, and the other was the Rev. Thomas Smith McKean, M.A., who, after two years' service, was killed, it was alleged, accidentally, by a musket ball fired by the French. The Polynesian Mission staff was also during these years further strengthened by the arrival in the Tahitian group of the Revs. John Barff, son of the Rev. Charles Barff; E. R. W. Krause, J. Moore, and A. Chisholm. Of the contingent which came in the new missionary vessel, mention will be made later on.

The death of John Williams greatly quickened the desire of the missionaries to gain a permanent footing in the New Hebrides. The object was pursued with untiring vigour, and few records of the Society are more interesting than those which tell of the annual visit of the missionary ship to those dark islands.

The *Colonist*, of June 24, 1840, contains a most interesting account of a meeting held in Sydney, under the presidency of Dr. Ross, to form a Juvenile Association of a branch of the Auxiliary. Amongst the speakers was the Rev. T. Heath, who, in the *Camden*, had just come from Erromanga, where he had succeeded in locating two Samoan teachers, not at the spot where Williams fell, but in another district. These noble Samoans had volunteered specially for the island on which Williams had been killed. Tanna had been reinforced by two Samoan teachers, not at the spot where Williams fell, but in another district. These noble Samoans had volunteered specially for the island on which Williams had been killed. Tanna had been reinforced by two Samoan teachers, and New Caledonia had been visited. Again the *Camden* returned the next year with the Rev. A. W. Murray on board. He was compelled to take the two teachers away from Erromanga as their lives were in danger. Aneiteum and Fotuna, however, were supplied with teachers, and also the Isle of Pines. And while the missionaries were active, the directors were not idle. The Revs. George Turner and Henry Nisbet were appointed to the New Hebrides with instructions to take up the work as near as might be wise to the spot where Williams had fallen. In June, 1842, they settled at Port Resolution, Tanna, but after about seven months' residence war broke out, and their position became so perilous that they availed themselves of an opportunity which occurred to proceed to Samoa. The group was not abandoned, however, the native teachers being maintained at the different posts which had been occupied. More of this in our next chapter.

In 1843 the *Camden* returned to England. Being in several respects unsuitable for the work, the directors decided to dispose of her and to seek a new vessel. In January, 1844, an appeal was sent forth from the Mission House, headed thus: "To the Members of Juvenile Associations in connection with the London Missionary Society, and all young persons who love Christian Missions." The result of the appeal was that on June 5, 1844, the *John Williams* left London for Australia. After calling at Cape Town she reached Hobart on October 10, and Sydney on October 27. She had on board for Africa the Rev. Durant Philip, and for the South Seas the Revs. T. Heath, J.P. Sunderland, G. Gill, and T. Powell. A novel service was held on board the vessel between Cape Town and Hobart. The Jubilee of the Society was celebrated by prayer meeting, tea meeting, and a collection. All on board contributed, and £13 13s. was handed to Captain Morgan for the Society's funds. At Hobart most of the missionaries were entertained "at the hospitable mansion of Mr. Hopkins." While the ship was in port the "Van Diemens Land Missionary Society" held its anniversary services, and the jubilee of the parent Society was celebrated. When the local Auxiliary, which is thus

referred to, was formed we cannot ascertain. Of the new ship's arrival in New South Wales the directors say: "Our missionary brethren had the pleasure of attending the annual meeting of the Sydney Auxiliary Missionary Society, which was held in the Independent chapel, Pitt Street, on Monday evening, November 4. The place of worship was crowded to overflowing, and the deepest interest was manifested by all present. The chair was occupied by our esteemed friend and brother the Rev. Dr. Ross, and in addition to the brethren, Heath, Powell, Sunderland, and Gill, the meeting was addressed by Revs. Messrs. Mansfield, Adams, and Saunders."

Toward the end of this eventful decade the Colonial and English newspapers were full of information and letters and articles upon the French at Tahiti. Public meetings were held in London and Sydney. Resolutions were passed and protests signed. As it was still a burning question when the following decade opened we will refer to it in our next chapter

Two deaths occurred during this decade which must be here recorded. Before the *Camden* reached Sydney in 1838, Samuel Marsden had died. His life of ceaseless activity closed on May 12 of that year, and, as was fitting, "he was buried in his own churchyard at Paramatta." Six years later Henry Nott died, and, as was also fitting, was buried at Tahiti. The two heroic workers were buried where their main work had been done. We have a letter written by Nott to Marsden on October 11, 1832, which shows how the missionary still confided in the wisdom of his friend and counsellor. Marsden's estimate of Nott may be given in words which he wrote to Dr. Mason Good in 1826: "As a friend of mine is returning, the Rev. Mr. Nott, who has been twenty-seven years a missionary in the Society Islands, I could not deny myself the pleasure of introducing him to you. ... I venerate the man more than you can conceive: in my estimation he is a great man; his piety, his simplicity, his meekness, his apostolic appearance, all unite to make him great in my view, and more honourable than any of the famed heroes of ancient or modern times. I think Mrs. Good will like to see such a character return from a savage nation whom God has so honoured in his work. I shall leave Mr. Nott to tell his own story while you listen to his report."