

of Tuahine, who had lived for some time in the missionaries' families. Finding his mind was in a similar state they resolved to retire to some secret place to talk and pray, and after a little while several young persons united with them ; and this little band, without the guidance of any missionary, determined to abandon idols and the wicked practices of their countrymen, keep the Sabbath, and worship Jehovah alone. As Christianity spread, Tuahine helped the missionaries by directing inquirers, teaching in the schools, and translating the Scriptures. Sometimes he spent from eight to ten hours a day in this last work, and rendered invaluable counsel and aid to the missionaries. He proved himself to be a Barnabas and an Apollos both in one, and had a surprising gift in prayer. He discharged the office of a deacon with great faithfulness, and died about forty-five years old, a model of a converted native.

The chapel that Pomare had desired to be built at Eimeo was opened for worship July 25th, 1813, and the next evening thirty-one natives cast away idols, and their names were written among the disciples of Jehovah. Shortly after, the number had risen to above three hundred, embracing, among others, a priest called Patii, who led the way in the burning of idols. He brought out the gods one at a time, tore off the sacred garments and ornaments, threw them one by one into the flames, pronouncing their names, repeating their foolish histories, and challenging the people to observe what helpless logs they were. The joy of the missionaries may be imagined. The queen's sister about the same time publicly showed her contempt for the idol gods ; and Pomare himself, though guilty of many things inconsistent with the character of a Christian, made a tour of Eimeo, seeking to persuade the heathen to turn from idols.

Meanwhile at Tahiti persecution arose against the native Christians. They took refuge in the woods and lonely valleys at midnight for prayer. One young man suffered martyrdom, and another bore a lifelong scar received at their hands. The year 1815 was the most remarkable that had ever been known at Tahiti. A plan was laid to destroy the Christian natives entirely, and the night of July 7th was fixed upon, when the Christians were to be assembled for prayer. Having been advised, however, of this conspiracy, they sailed for Eimeo, and their departure was the cause of a quarrel among their enemies themselves, in which they largely destroyed each other.

The missionaries at Eimeo received the Tahitians with great affection, but feared that the heathen might rise up in both islands and destroy all the worshippers of Jehovah. July 14th was set apart as a day of fasting and prayer. Soon afterward two chiefs from Tahiti came to Eimeo, inviting the Christian chiefs who had fled to return. The invitation was, however, a mere cover for a plan to destroy the king and his friends. A battle ensued in November, 1815, in which Pomare and his little army were victors. Instead of killing his enemies the king determined to destroy their idols. The multitude stood astonished, both at the helplessness of their