

Ata should know of it, and punish him. For a short time he attended the heathen games and dances as usual; but it was soon reported that he had begun to pray. This was confirmed by absenting himself from their festivities on the Sabbath-day. The enemy became alarmed; his heathen friends were sent to persuade him to renounce the new religion; but this proving ineffectual, harsher measures were resorted to. Ata peremptorily commanded him to abandon it, or quit the place of his abode. Shadrach, hoping that the rage and alarm occasioned by his turning to God would soon subside, was induced to remain where he was; but the storm increased. He was threatened; but this producing an effect the contrary of what the heathen anticipated, he was ordered to leave that part of the island. He begged his father to allow him to reside just on the outside of the fortress. This request was complied with for a short time; but the enemy was enraged at losing such an efficient agent. The festivities of the heathen lost much of their attraction when he embraced Christianity. The other boys who formerly belonged to the school, and who resided at Hihio, now began to resort to his house for religious purposes. The demon of persecution pursued them; they were harassed by the heathen, being scoffed at, and threatened with death, if they persevered in opposition to the views of the Chiefs and Priests in that place. This little band were in nothing moved; and Ata resolved that Shadrach, and all who were like-minded with him, should be banished from that part of the island. This was a severe trial to them, and tested the soundness of their Christian principles; but the Lord stood by them: they endured as seeing Him who is invisible; and went forth, like Abraham, not knowing whither they should go. They had not proceeded three miles, when, having come to a small plot of ground belonging to Shadrach, he said to his companions in tribulation, "Let us stop here, and work for the Lord." His request was acceded to: they raised temporary houses, and covered them with the branches of the cocoa-nut, &c., and began clearing away the underwood, preparatory to the erection of more substantial dwelling-places, and planting their gardens.

The little settlement being formed, with Shadrach at the head of the community, they had rest from persecution, and were regularly visited by the Missionaries and Teachers from Nukualofa, who preached to them, met them in class, and strengthened their hands in the Lord. Being come to a new place, they had to endure many privations. They had little to eat, and scarcely any thing to clothe themselves with; and their sufferings at night, from the swarms of mosquitoes in the summer, and the cold in the winter, were intense. They were afraid lest their little ones would perish; and some of the females, Shadrach's wife among the rest, used to tie up the small pieces of native cloth, which they clothed themselves with, into small bags, and put their children into them to sleep during the winter season. They then used to lie down, several of them together, with a fire on each side, as a substitute for something to protect them from the cold. This fact I have had from one of the sufferers, who has been Shadrach's companion throughout his Christian pilgrimage. He further informed me, that when they were called to forsake their homes, Shadrach and he had each a small mat. These they divided in two, for the accommodation of their wives and themselves for a dress. If Shadrach had to visit any of the Chiefs, his friend Daniel (who is a useful Class-Leader and Local Preacher) used to furnish himself with a dress of leaves, and lend his part of the mat to Shadrach, that he might put it on with his own, and thus appear somewhat respectable. Some of those who accompanied him, became wearied and faint in their minds, in consequence of the complicated trials which they had to endure, and the entreaties of their heathen friends.

Having met in class for a considerable time, and maintained his integrity, Shadrach and several others of his companions were selected for baptism. This solemn ordinance was attended by a blessing to his soul: he felt more than ever the weight and importance of religion, and the increased obligations he was under, from having made a confession before many witnesses, to consecrate himself fully to God and his service. Some of the young converts wished to remove to Nu-

kualofa; but he wished to remain as near to Ata and his friends as he could, hoping that the Gospel would extend its saving influence to all his "kindred after the flesh." These hopes and wishes he was not permitted to realize in their full extent. While residing at the place just mentioned, the Ata sickened and died, and another was placed in his office. Shadrach had often visited his late adopted father, and talked faithfully to him respecting God and religion; but he died a heathen.

Shadrach cherished an intense desire for the salvation of his relations, and regretted that they were so far separated from each other, as he wished constantly to visit them, to "exhort, reprove, and admonish them, with all long-suffering and meekness, if by any means he might save some." He consulted with his Christian friends, as to the propriety and necessity of their removing nearer home, if they could obtain permission; and resolved to visit Ata, and solicit him to allow him and his people to come and reside at a place called Foui, about a mile from Ata's residence. This request was complied with and they removed thither, with another young Chief and his people, who had embraced Christianity. This was in 1833. They were now in closer contact with the heathen, who often annoyed them by their filthy conversation, stealing, desecration of the Sabbath, &c.; but Shadrach determined to use his influence and authority to put a stop to these evils, and inflicted punishment on such as despised reproof, and committed offences. Ata was so pleased with his proceedings, that he requested him to judge all the heathen there who should be guilty of any misdemeanour, as well as the Christian party. He thereby became a terror to evil-doers; and many were restrained from doing evil, thinking it impossible to elude his vigilance.

Having made considerable progress in the knowledge of divine things, and walked worthy of his vocation, while he evinced a real change of heart by being enabled to glory in tribulation, and to rejoice that he had been counted worthy to suffer for Christ's sake, he was appointed to take charge of a class; and he discharged the duties of his office to the edification and spiritual advantage of those who were committed to his care. He was truly zealous for the Lord of hosts; being instant in season and out of season, instructing and encouraging his people, and exhorting the heathen to abandon their system of lies, and worship the only living and true God. They dreaded his attacks, knowing how inadequate they were to argue with him about religion. The word of the Lord increased; those who had embraced Christianity were importunate with their friends to turn from dumb idols to Him who is able to save. Their labour was not in vain in the Lord. The number of converts was considerably augmented. This was a source of sacred joy to the subject of this memoir; and he felt himself richly rewarded for all his sufferings for righteousness' sake, in witnessing the prosperity of the work of God. His sterling piety and superior mind soon recommended him to the notice of those who had the care of the flock of Christ, as a person more than ordinarily qualified for holding forth the word of life. Hence he was taken on trial as a Local Preacher. This added fresh energy to his zeal, and was the means of bringing him more into the society of the Missionaries; while his ingenuity was acknowledged by those to whom he ministered the word of salvation. His sermons were clothed with figures, appropriate and striking; while he brought out of his treasury things new and old. The natives used often to remark, after hearing him, that nothing remained on that subject for any one else to say. The heathen looked upon him as an authority, and often used to come from various parts of the island to ask the meaning of different things; and they never thought of questioning the correctness of his opinion on the subject of their enquiry.

The little flock at Foui had now remained nearly two years unmolested, when another storm of persecution arose against all the Christians on the island. The heathen were mad for their idols, and beheld with dismay their ranks diminishing, and their gods neglected and forsaken. They began to rage, and imagine a vain thing; they took counsel against the Lord, and against his Anointed; but he who reigns as King in Zion mercifully prepared his people for the trial, by making them partakers of that grace which was

so abundantly poured out upon the churches at Vavou and Haabai in 1834. Many of them experienced the love of God shed abroad in their hearts, by the Holy Ghost given unto them. Now it was that the enemy began to mock and threaten. The heathen were instigated, by their Priests and Chiefs, to put a stop to the spread of the *lotu*, as they called religion, by banishing all the Christians on the out-stations to Nukualofa. With this intent, they burnt several chapels, and plundered the Christians of their little property, and threw them into great confusion; several of them escaping merely with their lives. Many of the particulars of this persecution are recorded in the Missionary Notices for 1835. Shadrach and his people again experienced the cruelty of their persecutors, and were driven from their habitations. They proceeded to Nukualofa, where they took up their abode with the King, the Missionaries, and other Christian friends, who were suffering for the sake of the Gospel. Here they continued for some time, and rejoiced in their spiritual privileges. The fury of the storm being past, Shadrach felt a longing desire to return again to Foui. He made known his mind to the Missionary and the Chiefs, who encouraged him and his Christian band to go. Some were inclined at first to remain at Nukualofa; but when the time came to remove, they determined to accompany their leader and their companions in tribulation. They were soon comfortably settled in their old habitations; and the heathen have ever since been restrained from deeds of violence and oppression. The number of Christians has been greatly increased; and the place became a sort of refuge for such as wished to embrace Christianity in that part of the island.

The Lord put honour upon his servant: he was their guide and counsellor; maintained great order throughout the settlement; and at the time of his decease there were twenty Local Preachers, and upwards of two hundred members in society there, who are the flower of our people on this island. For some years past he was our principal Teacher in the native language on this station. He was invaluable to us in this capacity, both in teaching us the language, and in preparing our translations for the press. As a Tonguese scholar, perhaps he has not left his equal in these islands. He had an extensive and correct knowledge of the niceties of the language, accompanied by a sound and discriminating judgment.

His Christian experience was clear and scriptural. He habitually walked in the fear of the Lord, and in the comfort of the Holy Ghost, and brought forth the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God; and while thus diligently and usefully employed in the world and in the church, he was mysteriously called away. He was seized with fever, which was brought on by over-exertion, one rainy day. We had him at Nukualofa, under our care, for some time, and at first had hopes of his recovery; but he was attacked by two epidemics, which visited this island. These, following each other in quick succession, were more than his shattered constitution could bear. He was taken to Haabai, and placed under the care of Mr. Lyth, who paid him every attention; but he gradually sunk, until the weary wheels of life stood still. His mind, during his affliction, was kept in peace; and he looked forward to a better country. He requested that his wife and children should return to Foui, and share with the people of God there in all their joys and sorrows, and follow him as he had followed Christ. He expressed a wish to be taken to Tonga, to give his dying advice to his relations and friends; but this could not be accomplished: "death had swifter wings than love." On the morning of Tuesday, March 26, 1839, the day on which he died, he said that he had done with every thing below, and was going to heaven; and that his hope was in the Lord Jesus Christ. Soon after, he entered into the joy of his Lord, aged about thirty-six years. Mr. Lyth says of him, "He lived well, and died as he lived, leaving a blessed testimony that he has gone to that abode where they rest from their labours, and the inhabitants no more say they are sick."

Thus ended the pilgrimage of one of the brightest ornaments, and one of the greatest sufferers, in the Redeemer's cause at Tonga. "Mark the perfect man, and behold the upright; for the end of that man is peace."