

in the new chapel; and, as the people now knew that an idol was nothing, they did not hesitate to drive them into the ground, and use them as stakes in the house of their God.

In a few months the building was finished, without any cost to the Missionary Committee, and yet it was *free from any debt*; it was the free-will offering of a grateful people, and also a monument of the fine taste and enlarged ideas of their Sovereign.

The length of the chapel was one hundred and fifteen feet. It was supported by two rows of pillars, and, in order to have a variety in the patterns of *lalava*, (the *kafa* twisted around the posts,) different artists had been employed. The aged gazed upon this chapel with joy beaming in their countenances, and both young and old with praise flowing from their lips.

This house was dedicated to the service of God on the 9th of September, 1835. It was filled upon this occasion, besides hundreds who sat outside the fence (or wall). His Majesty and the Missionary, Mr. Tucker, preached. It was a glorious sight to see such a vast congregation, composed of the natives of this group of islands, who about six years before, were Heathen, now worshipping God, and listening to words of salvation from the lips of their King.

The feast connected with the opening services was on the most liberal scale: both sea and land were laid under contribution. Forty-eight turtles were prepared, some of which were immensely large, also a variety of fish, besides pigs, fowls, and vegetables. During the feast, the Missionary was surprised to see a native bringing a living pig to his house; this was followed by another, and another, until he reckoned eight. Not knowing how many more were coming, he sought the King, and begged him to re-train his bountiful hand. The explanation his Majesty gave was,

that he knew his (the Missionary's) objection to receive a large quantity of food ready dressed, because it must be wasted; so he thought living animals would be more acceptable.

In reference to the conduct of the King at this period, Mr. Tucker writes thus:—

"The King and the Queen have five classes under their care: the King is a nursing father and the Queen is a nursing mother, to the church. The King is a Local Preacher, and as obedient as any other person on the Plan. I have had him under my eye for the last twelve months, and can truly say, that I never heard him speak a word, or saw, or heard of, any action or disposition manifested by him, on any occasion during that time, but such as became the gospel of Jesus Christ. There is not a more striking monument of the saving power of Divine grace in all these islands than he is. The lion is become a lamb."

King George diligently applied his naturally powerful mind to the acquisition of such knowledge as was within his reach. Those portions of Scripture which were now issuing from the Mission press he carefully and prayerfully studied, and gladly availed himself of every opportunity with the Missionaries to ask questions respecting the meaning of various passages of Scripture. He also learned to write; nor did the fact, that the first rudiments of geography were taught by the Missionary's wife, prevent his attending the school. He was deeply interested in this study; and, with his subjects, would express his surprise that Tonga-tabu, that great and important place in their opinion, should look so small and insignificant upon the map of the world.

King George acted as a friend and father to the Missionaries. It was only for them to tell him their wants, and, as far as he could, those wants were supplied.