

the principal translators of the Tihitian version of the Bible, had a most intimate acquaintance with all the niceties of the language. He lived generally with King Pomare (Po-maw-ry), who spoke the language not only with correctness, but with elegance. The language of the Court, the most correct and elegant that was spoken on the island, was that into which the Scriptures were translated in Tahiti. The first portion of the Scriptures that was published in Polynesia was printed by the Rev. Mr. Ellis, author of *Polynesian Researches, Three Visits to Madagascar*, etc., at Eimeo, an island adjoining Tahiti, in the year 1818. The Rev. Mr. Davies, another eminent linguist, compiled a Dictionary and Grammar of the Tahitian language.

These remarkable results were all effected by means which the world would call foolishness, and failures were experienced only so far as the Societies and the missionaries followed the approved wisdom of the world. It was, and to some extent still is, a maxim with the wise men of the earth, that you must civilize savages before you can Christianize them. The London Missionary Society, but especially the Church Missionary Society, adopted this principle in part; and, so far as it was adopted, it proved a failure. The first agents employed in the New Zealand Mission were chiefly artisans, intended to teach the useful arts along with Christianity; but they effected nothing.—The society afterwards sent out missionaries to instruct the natives in Christianity only, and their labours were crowned with marked success. If you wish to civilise a South Sea savage, you must Christianize him. You must begin within; you must bring the truths of God's Word to bear upon his understanding, his heart, and his conscience; and his civilisation will speedily follow, and that without any special effort.

As an inference from the above principle, it was thought that half or partially educated mechanics would make better missionaries than fully educated ministers. This notion is now all but exploded.—Knowledge and skill in a few of the mechanical arts are very useful, but these must be in addition to a thorough education, not as a substitute for it. Usher's opinion regarding a learned ministry holds as true in those islands as anywhere: "It will require all our learning to make

things plain." To reduce barbarous languages to a written form, to translate the Scriptures into language destitute of all literature, and to instruct the natives in all branches of knowledge, is not a task for illiterate, or only half-educated men, to undertake.

This work, however, was of God, and it was carried on by God-fearing men. The directors of the various Societies were men of strong faith, great enterprise, and largely endowed with good common sense.—Among the agents they sent forth were many men of great self-denial, great honesty and earnestness of purpose; and if they did not possess high literary attainments, they had clear heads, and great aptness both for acquiring and communicating knowledge. The missionaries gave great prominence to the Scriptures. They sought to make their converts Bible Christians; they translated the Scriptures; they printed them; they expounded them, and tried to make the natives understand them.—To accomplish this they gave great prominence to education; they covered the islands with schools, and endeavoured to teach the whole population everywhere to read. To accomplish this, and to extend the work generally, they employed a great amount of native agency. They did this for two purposes: to complete and consolidate the work on those islands where missionaries were residing, and to act as pioneers in opening up the way on other islands, or other groups of islands, for the locating of new missionaries.

The value of the pioneers was very distinctly seen in the commencement of the Sandwich Islands' mission. A band of American missionaries had arrived in those islands, but the natives were jealous of them from their being foreigners, and would not listen to their instructions. At this very time, however, Mr. Ellis was on his way to locate Tahitian teachers on the Marquesas; but the winds were so adverse that he was obliged, greatly against his will, to sail to the Sandwich Islands. On his arrival there he found the American brethren labouring under great discouragement.—The Tahitian language is considerably different from the Hawaiian, but they have so much in common that Mr. Ellis and the Tahitians could soon make themselves tolerably understood. They immediately