

ORIGINAL POETRY.

SONG.

OFF will the sun-beams glower,
On the bier of the dead;
And the soft-dropping shower
Be on the bridal shed,
Moistening each bright flower
For that fair bridal spread.

So, dear though be man's treasure,
Its bloom may fade at last;
So, bright though be his pleasure,
'Tis here, and then 'tis past;
And grief's severest pressure,
His joys doth overcast.

But though doubt's dark coercion,
Plunge Faith in Fear's deep gloom;
Hope shall with love's assertion,
Its darkness reillumine;
And then in sweet reversion,
In brighter bliss 'twill bloom.

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REVIEW.

A Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants. BY JOHN WILLIAMS, of the London Missionary Society. London, 1837, pp. xviii. 590. 8vo. (Continued.)

On their way to New South Wales Mr. and Mrs. Williams visited an Island called Aitutaki, the natives of which presented in their persons and manners all the wild features of savage life. Some were tattooed from head to foot; others were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures. Mr. Williams' son, about four years of age, being the first European child the natives had seen, attracted much notice, every native wishing, in the way of salutation, to rub noses with the little fellow. Two teachers were left here, to instruct the people of this Island in the truths of Christianity. After a residence in New South Wales for a few months, Mr. and Mrs. W. returned with recruited vigour, to the scene of their labours.

In 1822 Mr. Williams and Mr. Bourne, accompanied by six Missionaries with their wives, visited Aitutaki, with a resolution of searching for Rorotonga, a large and beautiful island, and to attempt the introduction of the Gospel into every island of the Hervey group. After about five days pleasant sail they reached Aitutaki, and received grateful salutation from every canoe that approached them. At length the chief's canoe came alongside, when they learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers that had been left; that the profession of Christianity was general, so much so, that not a single idolator remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and waiting the arrival of Mr. Williams to open it. This news was as delightful as it was unexpected. The teachers confirmed all that had been mentioned, and added, that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the

people, men, women, and children, attended divine service; and that family prayer was very general throughout the Island. The opening of the Chapel which took place the next day, was very interesting. It was, indeed a delightful sight to behold from 1,500 to 2,000 people, just emerged from heathenism of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending with glistening eyes, and open mouth, to the wonderful story, that "God so loved the world, as to give his only begotten son", &c. Leaving two more teachers, with their wives, and taking Papeiha with them, they left Aitutaki in search of Rorotonga. Not succeeding, after six or eight days search, in discovering Rorotonga, they steered for Mangia, where they made an unsuccessful attempt to introduce the Gospel through two married Missionaries, and their wives, but a subsequent attempt, in the case of two single men, David and Tere, members of the church at Tahaa, was crowned with success.

On leaving Mangia they steered for Atiu: to which two teachers had been sent some two or three months previously; and had suffered much from hunger and ill-treatment, and were much disheartened by their want of success. The chief, Roma-tane, came on board, attended divine worship the following day, being Sabbath, was convinced by the sermon of the folly of idolatry, and commenced building a Chapel. They visited Mitiaro, and Mauke, two small islands in the vicinity of Atiu, accompanied by Roma-tane, who used his influence to induce the chieftains to destroy their maraes, renounce idolatry, and embrace the Christian religion. A teacher also was left in each of these islands. Of the success which attended their efforts the author remarks, "Were three islands ever converted from idolatry in so short a time! so unexpectedly! Islands almost unknown, and two never before visited by any European vessel? In, as it were, one day, they were induced to consent to the destruction of what former generations had venerated, and they themselves looked upon as most sacred.—The sun had risen with his wonted splendour, gilding the eastern heavens with his glory; and little did the inhabitants of Mauke and Mitiaro imagine, that before he retired in the horizon beneath the western sky, Ichabod would be written on the idolatry of their ancestors." A variety of interesting little incidents occurred at Mauke and Mitiaro, where the natives had never before seen Europeans, or European animals. The simple-hearted inhabitants were much astonished at the appearance of the missionaries and took hold of their hands, smelt them, turned up their sleeves, examined them most minutely, and being delighted with the whiteness of their skins concluded that they must be very great chiefs.

After some days sail, and just upon the point of abandoning all further attempt to find Rorotonga, suddenly the sun having chased away the clouds which had enveloped its towering heights, it hove in sight. Papeiha offered to remain on the condition of a coadjutor whom he named, being sent from Raiatea. They had brought with them some natives of Rorotonga from Aitutaki who had there become converts.

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