

this book that fired William Carey with a desire to carry the Gospel to Hawaii, and led him, in the face of much opposition, to found the first Foreign Missionary Society of Great Britain. William Carey went to India, but not long after (September 23d, 1796) the London Missionary Society sent out twenty missionaries to Tahiti on the *Duff*, under the command of Captain James Wilson. (See pages 15, January, and 342, May, of REVIEW for current year.)

Tahiti is one of the *Society Islands*, a group consisting of thirteen islands with an aggregate area of about 650 square miles, and inhabited by Polyynesians. Physically, the natives of these islands are powerful and symmetrical, and in disposition are affable, light-hearted, and generous, but fickle, and under provocation, irritable and brutal. The missionaries found them a warlike people, and quick to learn the art of manufacture. They worshiped innumerable idols, accompanied with horrid orgies and human sacrifices. Immorality, polygamy, and infanticide prevailed to an incredible extent. One chief confessed to having murdered all of his nineteen children. Captain Cook said: "There is a scale of dissolute sensuality to which these people have descended wholly unknown to every other people, and which no imagination could possibly conceive."

It was only after sixteen years of much peril, hardship, persecution, and discouragement that the missionaries began to see any fruit of their toil. Finally, however, the natives learned to trust the messengers of God and to lose faith in their idols. The king became a Christian, and many of his subjects followed his example. There are now in Tahiti sixteen Protestant churches with 1663 members, and this in spite of the baneful effects of the French rule and the influence of French immorality. Persecutions in Tahiti caused the dispersion of Christians and the establishment of missions in Moorea, where there are now 360 church-members, and in the Leeward Islands, where 1500 have confessed Christ.

The *Austral Islands*, situated 350 miles south of Tahiti, first learned of Christianity through natives who vis-

ited the Society, and returning home induced their countrymen to renounce idolatry and begin Christian worship. The work on these islands is now in charge of the Paris Missionary Society.

The first missionaries to the *Pearl Islands* were their own inhabitants returning from exile in Tahiti, where they came under the instruction of the missionaries. Some years later Commodore Wilkes visited the islands, and says: "Nothing could be more striking than the difference between these natives and those of the Disappointment Islands (of the same group). . . . If the missionaries had effected nothing else (than the changing the savage nature of the people), they would deserve the thanks of all who roam over this wide expanse of ocean and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts the people possess." France has now possession of these islands also, and the Paris Society is in charge of the work.

The *Marquesas Islands* first heard the Gospel story from missionaries from Tahiti, and are now reinforced by workers from Hawaii. These islanders were, like the inhabitants of the Society Islands, of fine physique, but vile morals, bloodthirsty disposition, and without any form of civil government. It was only after repeated attempts and many narrow escapes that missionaries finally established a station among them. This has been quite as dangerous a people to labor among as any in the Pacific, and what with long intervals of from twelve to thirty years, when no work was carried on, and the usurpation of the islands by the French, the three Hawaiian missionaries stationed there, "faint, but persevering," are able to report but little progress.

Concerning the wonderful transformations from cannibalism to Christianity in the Fiji Islands and elsewhere, much has already been written. The story is fascinating, and is an ever-living testimony to the success of foreign missions.

As to the future of the Pacific islands, Rev. James M. Alexander writes:

"We have noticed in the islanders of the Pacific certain developments of good that promise a future conquest of their barbarism by Christian civilization. . . . We cannot make much account of the influences of mere civilization apart from Christianity. . . . The influences of civilization have never had power to cause the moral renovation that is essential for the beginning of true civilization, as well as for its con-