

hymns, much to the gratification of the natives. It was not long before a church was built at Honolulu, and this having been destroyed by fire a larger and better house was speedily erected and dedicated. Many of the chiefs and rulers had come under the influence of christianity, and schools were in a flourishing condition on many of the Islands. At the end of this year fifty natives were employed as teachers and two thousand had learned to read. The religion of the Gospel had taken root in Kailua where it was first proclaimed, and here also a church had been erected, in which the usual attendance was from six hundred to a thousand persons. The Gospel was introduced to Hilo and Puna on the opposite side of Hawaii in 1824, and in two months after another church—the ninth on the group—had been erected. A few years more and Hilo became the most interesting of all the christian districts. In 1825 more than a hundred natives of both sexes at Honolulu offered themselves for christian baptism. An important event of this year was the institution of a prayer-meeting at Honolulu by the Prime Minister and several others. It was called by the natives a “tabu meeting,” since none were admitted who did not engage to live sober and correct lives, and to attend to the external duties of religion. What may be called the first “awakening” on the islands took place in this year at Lahaina, when family worship began to be instituted, and when scarcely an hour of the day passed in which the missionary had not calls from persons anxious to know what they must do to be saved. There was a similar experience at Kailua on Hawaii; and at Hilo, on the other side of the island, at least two thousand habitually attended public worship.

Meanwhile there were not wanting wicked men to oppose the progress of the Gospel, seeing that it interfered with their unlawful gains and sinful pleasures. The outrages committed by English and American sailors, and under the protection of their national flags, were too flagrant to admit of description. But even these were providentially overruled for good, for we read that soon after this the Queen-regent, Kaahumanu, made a tour of the island of Oahu in person, accompanied by Mr. Bingham and a company numbering between

two and three hundred, to counteract the pernicious influences exerted by the visit of U. S. war vessel the *Dolphin*. Subsequently to this the regent made repeated tours on other islands, addressing the people in the different villages, prohibiting immoral acts, enjoining a due observance of the Sabbath, encouraging them to learn to read, and exhorting them to love and obey the Saviour of sinners. The people attended these meetings in crowds. The old queen was in real earnest, and the influence of her own reformed character carried greater weight even than her absolute authority.

A great meeting was held at Kailua in October 1826. The regent was there, with many of the chiefs and most of the missionaries, when it was determined to erect a new church, the first having become too small. Thousands of people were employed in the construction of a building 180 feet by 78 feet: it contained an audience of about *four thousand*. The day of dedication was one of rejoicing such as had not been witnessed on that island. On the next day the regent, chiefs, and missionaries again addressed vast crowds, re-affirming their purpose to refrain from interference with the political affairs of the nation; while as missionaries they would declare the whole counsel of God, whatever might be its bearing on the former customs and existing usages of the government and people. At another station a still larger convocation assembled, where Mr. Bishop preached twice to a congregation of more than *ten thousand* people—the largest audience that ever assembled on those islands for christian worship. In 1828 a second re-inforcement of missionaries arrived consisting of five ministers, one printer and four unmarried female missionaries. In this year religious instruction seemed to take a stronger hold on the people than ever before. The attendance at Lahaina, on the stated prayer-meeting was seldom less than a thousand. At a score of places on Maui, similar meetings were conducted by native teachers. The spacious church at Kailua was filled to overflowing on Sabbath mornings. Among the converts were the wife of the Governor and other persons of distinction and influence whose spiritual experiences were similar to those of members of congregations in Christian lands: the same frank confession of