

SIXTIETH

ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

MEETING HELD AT BROOKLYN, NEW YORK,

OCTOBER 4-7, 1870.

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6th. *Resolved*, That in view of the new demands upon their faith and energy created by this change, this Board and the churches that will remain as its constituency are called to a higher consecration to the work of missions — to study not curtailment abroad but enlargement at home — that all the resources of the disciples of Christ may be brought out to meet the promise of his providence in the fulfillment of his last command.

Remarks of much interest were made on the subject by Dr. J. P. Thompson, Dr. Wm. Adams, and Rev. H. W. Beecher, after which the report of the Committee was accepted, and the resolutions were adopted by the Board.

Secretary Clark made the following statements respecting his recent

#### VISIT TO THE HAWAIIAN ISLANDS.

It has seemed desirable to the Prudential Committee that I should make some statement respecting my visit, a few months since, to the Hawaiian Islands. The visit was made partly for health, and partly that I might be present at the Annual Meeting of the Hawaiian Evangelical Association, and at the Jubilee commemoration of the introduction of Christianity into those Islands. The occasion was one of deeper interest to me as it was my first visit to missionary ground, and gave me an opportunity of seeing with my own eyes what the gospel had accomplished for a heathen people in the short space of fifty years.

The journey occupied sixteen days and a half, traveling time, from Boston by the way of Chicago and San Francisco. As I rode at my ease across the continent in a Pullman car, and took a commodious steamer at San Francisco for Honolulu, I could not help contrasting the long and wearisome voyage of the first missionary company, of 163 days, in the little brig *Thaddeus*. But the contrast between my experience and theirs on reaching the Islands was, if possible, yet greater. They found a people sunk in ignorance and given up to all the superstitions and degradations of heathenism, only the more debased and corrupted by contact with the civilized world. I found a Christian nation, with the arts, usages, and institutions of civilized life. The very shore on which I first set my foot bore evidence of the great change. The first object to greet the eye was the great stone church, whose foundations were laid by the veteran Bingham. The barren waste of a few years ago, where was neither tree, shrub, nor flower to relieve the eye, had been changed as into a garden of the Lord. The ships in the harbor, the wharves, custom-houses, and other public buildings, the consular flags of different nations, shops, stores, the busy industries, the homes of taste and comfort, were in delightful contrast to the scenes of fifty years ago. Here were all the varied institutions of civil government — legislative assembly, executive officers, judiciary. Here was a commerce amounting to four millions a year, instead of the poor, wretched barter with passing ships. Here was a Christian literature with its newspaper press, and its issue of printed volumes in six different languages, amounting from the first to more than two hundred millions of pages. Here were educational institutions of all grades, from the common school to the college, to which over \$40,000 a year are appropriated by the government.

Here was civilization; here were openings to enterprise that had attracted

men from all parts of the world. But was the gospel really here also? Was the native population indeed Christian, or only brought under the influence of civilization? The first Sabbath I spent in Honolulu, I looked into that stone church. A Sabbath-school was in session, with a large infant class in one room, the older classes in another, and Bible classes of adults in the body of the church. Besides these, this church had six branch schools in outlying districts, where, in connection with the Sabbath-school, religious services were held every Sabbath, the pastor of the church going the round, visiting first one and then another on successive Sabbaths, besides his usual work in town. This certainly looked like business, and suggested some hints on the vexed question of home evangelization.

I found there were, in all, fifty-eight independent, self-supporting churches, forty-four in charge of a native ministry, with a membership of 14,850,—about one fourth of the entire population, a larger proportion than is to be found in Great Britain or in the United States.

Beyond some little aid in printing and in higher education, which they have more than made up by their contributions for the foreign work, these churches have, for some years past, been no charge upon the Board. Out of their comparative poverty, the Hawaiian Christians contributed, last year, to various Christian objects, upwards of \$30,000. They have a foreign mission of their own in successful operation, in the Marquesas Islands, and they assist the American Board in its labors in Micronesia—fields relatively as remote from them as our missions in Western Asia are from us. These Hawaiian churches give up thirty per cent. of their ministry to preach the gospel abroad; the American churches, as a whole, less than one per cent., and the churches this year cooperating with the American Board, less than three. The Hawaiian churches spend twenty-two per cent. of their contributions for the cause of Christ on the foreign field; the churches of this preëminently Christian land, less than five per cent. Thus it is that these Hawaiian Christians, but just emerged from the darkness and degradation of heathenism, express their love to Him who hath redeemed them, and their desire to make others the sharers of the same precious hopes.

Yet the work at home was not neglected; \$10,000 were expended on church buildings, till the number of these buildings is about 120, valued at a quarter of a million of dollars. The Chinese emigrants were not neglected. An able and efficient colporter was employed to labor among them, and an expense of \$1,500 was incurred in their behalf.

The Sabbath-school, too, is an honored institution, with its beautiful monthly finding its way into every village, and its conventions and anniversaries. At one of these, presided over by my friend Mr. Gulick, for whom we can ask no greater joy than to see a similar gathering in Japan, I saw from 1,500 to 2,000 children assembled. The singing and speeches were in the best home style. That assemblage, I did not hesitate to say, was worth coming 5,000 miles to see. One of the most interesting features at the Jubilee was the thousand or more Sabbath-school children, with their banners and mottoes, marching in procession, and filling the galleries of the great church. As I looked in the faces of that goodly company, and heard the martial strains, "We are marching on," I thought the Sabbath-school was a success, and the mission, too, that bore such fruits.

If I had had any doubts on the latter subject, they were pretty well dispelled by the Jubilee exercises. It was something to see a native Hawaiian, born of heathen parents, educated in mission schools, in dress and manner the Christian gentleman, without note or memorandum, holding the undivided attention of an audience of 2,500 persons for an hour and ten minutes, while in eloquent speech he portrayed what the gospel had done for him and his, in bringing them up from their degradation to the high places of Christian life, and in giving the Hawaiian nation a recognized place among the nations of the earth. Whatever else had been done, I took that man to be a success, and felt that the institutions which had made him what he was, could hardly be termed a failure. It was something to see a well-attired assemblage of 7,000 people, from all classes of society, rich and poor, the high-born and the lowly, meeting together on the common level of a higher humanity, to do honor to the noble men and women who there planted and nurtured the seeds of a Christian civilization. And not the least interesting portion were the hundreds of men and women who had come down from the old heathen days, sitting there, clothed and in their right minds, living examples of the elevating power of the gospel.

But the grandest scene of all, that Jubilee-day, was the veteran native missionary Kauwealoha, returned after seventeen years in the Marquesas Islands, — where, after the failure of English missionaries, and American missionaries, he, with two others, had driven down their stakes and stayed on, through trials and hardships, till he could report four churches of Christ established, and that five hundred men and women had learned to read the story of the cross. And there, on that 15th of June, standing up in the presence of his king, foreign diplomats, old missionaries, and that great assembly, he held aloft the Hawaiian Bible, saying, "Not with powder and ball, and swords and cannon, but with this living Word of God, and with his Spirit, do we go forth to conquer the Islands for Christ." Such was one of the men sent out by these Hawaiian churches to carry the gospel to the regions beyond. The enterprise that develops such men and such work may well share in the love and sympathy of the church, and, may I not add, in the respect and generous confidence of mankind.

Where in all the course of human history have results so grand, so beneficent, been achieved in so short a period? Yet they have been accomplished through the blessing of God upon the faith and toil of forty ordained missionaries, assisted by about half as many laymen, as teachers, printers, mechanics, and physicians. The number of persons received to church fellowship, on profession of faith, is more than equal to the present native population over four years of age, amounting in all to 55,300, or an average of about 1,400 to each ordained missionary. This, it would seem, ought to satisfy a large Christian ambition. To one of this mission band, now happily present with us, it has been permitted to receive into his church 11,960! One of the three single ladies who went out to this field as early as 1828, Miss Ogden, still lives, joyful in the thought of having had over a thousand Hawaiian girls under her instruction. As I heard her story of labor on four different islands, and of the Waialua Seminary and its seventy girls, as I was present at the examination of the Kawaiahae Seminary, in charge of the

Misses Bingham, and saw there what the gospel is doing for woman in the Hawaiian Islands, I could not but recall the scene on the *Thaddeus*, fifty years ago, when the missionary ladies of the party first looked out upon their Hawaiian sisters, and turned weeping away, to find fresh strength and grace for their work in prayer, at the feet of the Master.

Yet, to the eye of the world, how insignificant the means employed to change the character, habits, and moral life of a nation!

How kind of the ship-owners to give the captain of the little craft that bore away the first missionary company permission to bring them back, when the poor creatures should realize the folly of their enterprise! Ah, there were great designs on the part of the Head of the Church, that the world wot not of! Well has it been remarked, there was ONE on board the *Thaddeus* whose name was not on the ship's register. There were strange movings of heart in many New England homes. The tears of Obookiah, as he sat on the doorsteps of Yale College, weeping that the treasures of knowledge were not open to him and his, had not fallen in vain. There had been prayer at Goshen and at Park Street Church, and in Pinckney Street, when the pioneer missionaries were set apart; and many a petition had gone up from public altars, and from secret places known to God alone, and the highway had been cast up, and a preparation made which filled even the heroic faith of the missionary band with wonder and admiration.

But I cannot here trace the steps of progress, so rich in interest to every lover of missions, so grandly illustrative of the Divine blessing upon our efforts. This work has been admirably done by my honored predecessor, Dr. Anderson, in a volume now in press, to which I am indebted for some of the details here given. It is enough to point you to the completed work. The Hawaiian churches have attained their majority. The varied institutions of a Christian civilization have been established. Difficult problems—social, political, and religious—that will tax the thought and energy of the wisest and best in church and state, await solution there as well as here. There is immorality in Honolulu, as there is still in London and New York. Men and women are not perfect there any more than here. Yet the same divine grace bears its precious fruits, in faith and love and sacrifice for Christ. And the church can present no nobler examples of these, no grander trophies of redeeming love, than in the islands of the Pacific. The present race may pass away; but it will bear its share in the praises of the Lamb. The light set up there already streams far over the seas to other lands, and will enlighten whatever races may hereafter make these Islands their home.

Let us rejoice to-day in this finished work, as one of the rich fruits of the coöperation of the two great denominations represented in the American Board, who, laboring together, have known only Christ and his cause. Let our faith be strengthened, and our hearts encouraged to greater sacrifice and more earnest effort to realize the glorious vision of the Psalmist, when all nations shall come and worship before thee, O Lord, and the continents shall unite with the islands of the sea, in one choral anthem of praise.

In closing, I cannot forbear an acknowledgment of the courtesy shown me, as a representative of the Board, by the king and the government officials,

and the hearty welcome I received from the missionary families. If I might name one in particular, I would gladly mention Dr. Judd, who kindly offered me the hospitalities of his home, and to whom, in years past, the Hawaiian Islands were so largely indebted for their political independence, and the organization of those civil institutions which give them their present position in the civilized world.

#### REPORT ON AN ANONYMOUS COMMUNICATION.

Judge Strong, in behalf of the Business Committee, presented the following report:—

The Business Committee have received a communication addressed to the Board, making certain inquiries respecting the mutual rights and responsibilities of missionaries and the Prudential Committee. The communication has no signature, though it is understood to be from a returned missionary not now in the service of the Board. It is not a complaint against any action of the Prudential Committee, or against the conduct of any missionaries in the field. It is merely a statement of certain hypothetical cases, followed by inquiries respecting the course proper to be pursued when such cases may arise. Your committee are of opinion that it would be inexpedient for the Board to take action upon it. Any action that could be taken would settle nothing respecting any existing case, and it is manifestly undesirable for the Board to deal with mere abstractions.

The report was accepted.

#### LETTERS FROM ABSENT MEMBERS.

Letters of apology for non-attendance at the meeting, were received from the following corporate members of the Board: Dr. J. F. Tuttle, Dr. J. B. Condit, Gen. Wm. Williams, Hon. Thomas W. Williams, Dr. P. R. Hurd, A. W. Porter, Esq., Dr. J. J. Carruthers, Dr. Charles Walker, T. Fairbanks, Esq., D. W. Ingersoll, Esq., Dr. Ray Palmer, John Tappan, Esq., Hon. H. W. Williams, Hon. J. G. Foote, Gen. S. Lockwood Brown, Col. C. G. Hammond, Dr. S. C. Bartlett, Dr. Wm. S. Curtis, Dr. T. M. Post, J. W. Wier, Esq., James M. Gordon, Esq., and Dr. P. H. Fowler.

#### RESIGNATIONS.

Gov. Buckingham, in behalf of the Committee on New Members, reported that the following persons had tendered their resignations as Corporate Members: Edward Spalding, M. D., of New Hampshire; Dr. Charles Walker, of Vermont; Henry Hill, Esq., of Mass.; Drs. Wm. Adams, G. L. Prentiss, J. G. Atterbury, P. H. Fowler, R. R. Booth, S. T. Spear, S. H. Cox, and Baxter Dickinson, Wm. A. Booth, Esq., and Wm. W. Stone, Esq., of New York; Dr. J. F. Stearns and J. Marshall Paul, M. D., of New Jersey; Hon. Wm. Strong, of Pennsylvania; Dr. J. C. Smith, of the District of Columbia; Dr. H. A. Nelson and T. P. Handy, Esq., of Ohio; D. R. Holt, Esq., of Illinois; and D. W. Ingersoll, Esq., of Minnesota.

Some of these resignations were tendered because, from the infirmities of age, or for other reasons, the duties and responsibilities of membership could no longer be met, but most of them grew out of the changed relation of Presbyterians to the missionary cause, and it is fitting that extracts from