AAHUMANU TO MR. EVARTS.

etter was written by Kaahu-
ıiian language, in reply to one
r. Evarts in December, 1830,
termination of his labors as
ecretary. The writer, as the
ork are aware, is the highest
s, and has acted as regent dur-
of the king. She was one of
rts, and among the first receiv-
church. The translation was
planatory clauses inserted by

Oahu, Sept. 11, 1831.

Mr. Evarts, the director of
y first brother in Christ
my thought for you and my
ide by the voice of the
Christ, who hath redeemed
I was dwelling in the eye-
was clothed and adorned
likeness of death. When
e of Jesus, as it sounded in
efreshing to my bosom, say-
e unto me all ye that labor
aden and I will give you
e voice of him said, "Who-
et him come and drink of the
Therefore I arose and came
myself beneath the shade of
y great trembling. There-
is yo with this thought
elf, t. am not able to
gth adequate to carry his
n is the ability, [to bear it,]
by night and by day; there
y abiding by his righteous-
or glory] and his love to
set my love and my desire
s of my heart, and there on
e my soul; there shall my
tongue give praise contin-
life which I now live till
s everlasting glory. Such
of mine for you.
er thought of mine for you.
mire] the kindness of our
ist in aiding us by several
r us. They have arrived.
heir eyes and their cheeks,
ith them in the presence of
own presence also,† with
mmon Lord for his preserv-
ocean till they arrived here
w we wait while they study
tage of Hawaii, when that
then they will sow in the
seed of eternal salvation.
r brethren, with these more

† may mean the hall, or the pupil
means also the central or upper
ire. The figure is not very clear
which is to me new.
formal presentation to the chiefs
n the preceding phrase a place
is intended.

recent, and my brethren and my sisters of my own country, will all of us together take up the desire of Christ, [or what Christ wills or wishes] on this cluster of islands, with prayer to him for his aid that the rough places may by him be made plain, by his power through all these lands from Hawaii to Kauai.

I and he whom I have brought up have indeed carried the word of our Lord through from Hawaii to Kauai, with the love of the heart towards God, was our journeying to proclaim to the people his love, and his word, and his law, and to tell the people to observe them.

Thus was our proclaiming, not according to our own will, but according to the will of God, did we undertake it. Such is the thought of mine for you.

This is one more thought to make known to you. Make known my love to the brethren in Christ, and to my beloved sisters in Christ Jesus. This is my salutation to you all. Pray ye all to God for all the lands of dark hearts, and for the residue [unconverted] of all lands of enlightened hearts, and for us also; and thus will we, with our kindred here, all pray to God for the lands of dark hearts, and for the residue [unconverted] of the lands of enlightened hearts, and for you also. Thus shall we and you unitedly call upon our common Lord, that the nations may in peace follow him, that his kingdom may be smooth and uninterrupted even to the ends of the earth; that all men may turn to him without dissent, and praise his everlasting name. That is my sentiment of love to you all.

Great love to thee; our bodies will not meet in this world, but our thoughts do meet in this world, and hereafter, will our souls meet in the glory of the kingdom of our Lord Jesus Christ thy Savior and mine. This ends my communication to you.

From [or by]
ELIZABETH KAAHUMANU.

By a recent arrival letters have been received from the missionaries at the islands of a date as late as Nov. 27th, more than two months later than any previous communications.

Cherokees.

SCHOOL AT NEW ECHOTA.

A small school has been in operation at New Echota for a year or two. Miss Sawyer, under date of January 20th, gives the following account of its state and character.

With the circumstances of this school you are acquainted. The scholars board at home, except two, who board at Mr. Worcester's. Many applications were made to us for board at the commencement of the school, but no scholars could be received. The school is taught in the council house, and the wood is supplied by the parents. This has hitherto been done promptly and with cheerfulness; often without my giving notice. This I did not expect: as it was the business of all, I feared all would neglect it. But there seemed to be a mutual care, which never left me unsupplied. The parents also encourage me by occasionally coming to hear the scholars read, and whenever I have given notice at the close of a term, they have always given importance to the school by visiting it, and hearing the children present in season and clean. Nor are we kept waiting until the scholars are impatient. To-day the children were just seated in order, when the company came and gave the most fixed and silent attention during nearly two hours' examination of eighteen scholars, which was the number present. Encouraged by the silent attention of the parents, the children went through their lessons promptly and correctly. The lessons were in the Testament, Easy Lessons, and the Spelling Book, and a repetition of a part of their Sabbath instruction.

The children attended the school with remarkable regularity. The school, including the Sabbath School, was taught eighty-two days. Of these a number of the children, from four to seven years old, attended seventy-five, seventy-six, eighty and eighty-one days; and one attended every day.

I could fill sheets in communicating my labors and anticipations respecting the school, but this is unnecessary. You can readily anticipate them all, as they are chiefly found in fixing moral principal and in keeping the interest of the scholars so as to secure constant attendance. This must be done or the object is lost. Moral principle must be fastened, and habits of industry and study begun and carried forward. In doing this we must sometimes have recourse to the rod. But I turn to the more delightful part of my employment. Most of the scholars can read understandingly in books suited to their age and capacities. We wish to give them taste for reading and thirst for knowledge. To do this they must not only be taught, but suitable books must be obtained.

Noticing the trials to which the mission family at that station are subjected since the arrest and imprisonment of Mr. Worcester, and the anxiety and trouble into which the Cherokees are thrown by the proceedings of the Georgia guard, Miss S. remarks—

This is a day of trouble and rebuke and of blasphemy. May none of us even in our darkness, go down to Egypt for help, or trust in chariots or horsemen. Is it not as true of nations as of individuals, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord?

May we all have our hearts fixed, trusting in the Lord, so that we shall not fear evil tidings. God seems to be overturning the nations of the earth, but we know that he will come whose right it is to reign, and the world will be filled with the knowledge of the Lord. When that day comes nations shall learn war no more. Whether our beloved country will be destroyed by intestine wars ere this blessed day arrives is known to Him who rules the destiny of nations. Oh for faith to pursue a right and steady course, so that we may lose no time by painful anticipations.

LETTER FROM MR. CHAMBERLIN, DATED FEB. 7TH, 1832.

Statement respecting the Church at Willstown.

Our meetings have been thinly attended this winter, owing principally to the very open and cold place we have had to meet in. A house was erected last fall by the church; but there is yet no floor or chimney to it, and it is otherwise not finished. It has therefore been a very uncomfortable place for meetings this cold winter. But as the weather has now become warmer, our congregation will probably be considerably increased. One member has been suspended from the church the past year, one dismissed by letter, and one has died. Three new members have been added. There are now in regular standing 26 Cherokees, eight whites, and three blacks, making in all 37 members.

One of the persons who has united with the church the past year is a young man who formerly went to school at Brainerd. I have received him into my family in order to prepare him for an interpreter. He is a young man of considerable promise. The member that died was Eunice, a full Cherokee woman. She died rejoicing in the Lord. She has left good evidence that she was indeed a child of God.

Mr. Huss continues to itinerate and preach as usual, and is increasing in knowledge and usefulness. The Cherokee members all appear well. The prospects around us, however, are gloomy indeed. Since the laws of Alabama were extended over that part of the Cherokee nation in which we live, white people are flocking into the valley to look for land. Some have already moved in, and we hear of many others that are coming soon. One man has set up a little store within about a mile of us, where he deals out the liquid fire, and some who had for a long time abstained from drinking, have now returned to it, like the dog to his vomit. Out of the church I believe there is but very little if any seriousness. The minds of the people seem wholly occupied with the things that have come and are coming upon them.

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