

shipped with human sacrifices. The family institution can hardly be said to have existed among them, for in their practice of polygamy not only might the husband have many wives, but the wife might have many husbands, and children were killed without scruple at the convenience or in the anger or weariness of parents. They had no conscience that made them ashamed of falsehood or of murder; and in licentiousness not Paphos, nor Corinth, nor Sodom, could surpass their universal and brutish degradation. From forty years of intercourse with the ships of civilized and commercial nations they had acquired nothing but new vices, new diseases, new implements of mutual destruction, and the art of distilling a fiery drink for the purpose of intoxication."

The American missionaries arrived at an extraordinary epoch, when the people had destroyed their old idols and trampled on the regulations of the old idolatry, having been led to do so by the example of their lawless king. The missionaries, having with them several converted natives who had strayed to the United States, with much difficulty obtained leave to remain a few months on the Islands.

"Their patient persevering labors, in the face of many disheartening difficulties, were rewarded with remarkable success. They studied the language and mastered its principles and its idioms. They gave it an alphabet, and an orthography so simple and perfect that adult, as well as children, could learn to read it. They established schools. They created school books; they translated the Bible; they enriched the language with Christian hymns; they taught in their schools not only reading and writing, but arithmetic and geography; they initiated a system of higher education to such as might require it; and all the while the one great object of their teaching was to communicate that knowledge of Christ as the Saviour of sinners which is "the power of God unto salvation to every one that believeth." After years of labour they began to rejoice in the manifested efficacy of the Gospel which they preached. They began to see in one and another that ever-marvellous change of character which attests the presence of the Holy Spirit, and in which the Gospel becomes its own witness.

Almost thirty years ago they were permitted to see throughout the archipelago, which was the field of their labours, a most memorable victory of the gospel over ignorance and sin. Thousands of Hawaiian natives gave credible evidence of an intelligent and spiritual faith in Christ, and though some (as was to be expected) have fallen away, the perseverance of thousands through life

and in death, has proved the reality of their conversion to God. The result of our mission at the end of forty years from the arrival of our first missionaries, was that the Hawaiian Islands had become substantially, a civilized and christian nation, recognized as such by the leading powers of christianity. Our missionaries found the natives almost as naked as Adam and Eve, and quite as far from being ashamed. The people whom they found in that condition, are now decently clothed. Thousands of families are dwelling in humble but comfortable homes. Native workmen are busy in the various mechanical trades, and to a wide extent habits of industry and thrift have superseded the indolence and waste of savage life. The Christian Sabbath, that characteristic institution, which distinguishes British Christianity on the continent of Europe, and which we have received as part of our inheritance, is observed by the Hawaiian people as carefully as it is observed in Scotland or in New England. On that day "the sound of the church going bell" floats over the valleys and is echoed from the mountains, and of the entire population, as large a portion, as in any christian country, answers the call to public worship. In cheerful throngs, decently appareled, they resort to Christian temples, humble but comfortable, and in many instances substantial, built by native hands, and paid for mostly by native contributions.

They worship the God of the Bible in their own melodious language, not indeed with ceremonial pomp, but according to the simple ritual of Protestantism and of primitive Christianity, with prayers offered in the name of Christ "with psalms and hymns and spiritual songs, making melody in their hearts unto God," with the reverent hearing of God's word, with the administration of baptism and the Lord's Supper. So great a moral and religious revolution was naturally followed by a corresponding revolution in the administration and form of government. Forty-five years ago, the government there was a simple, absolute despotism. All power was in the hands of one man, the son and the immediate successor of Kamehameha, the conqueror, who in a series of savage wars had brought all the islands under his dominion. The chiefs were the mere vassals of the king, and had no power but by his will. The people were the property of the chiefs, and there was no law that could protect them from any outrage. Twenty-five years ago, the then reigning king, Kamehameha, III, freely proclaimed a written constitution the "Magna Charta" of the Hawaiian nation. By that charter, all the liberties which the English have achieved for themselves, through so many ages of conflict, were conceded and guaranteed to