

gains were represented by seven churches, numbering eight hundred members. Three years later, and the true birth-time of the islands seemed to have come. A very remarkable work of the Spirit took place. A mighty influence passed over that valley of death, and straightway there stood up an exceeding great army of living men. For some years the churches numbered their annual increase by thousands. In 1840 the community, through its king and chiefs, declared itself to be Christian. A constitution was published, the first article of which declares that "all the laws of the islands shall be in conformity with God's law." Education has been liberally provided for by the government, and the educational statistics of the country are said to compare favourably with those of New England. One fourth part of the population are members of a church.—Their observance of the Sabbath and attendance on ordinances are in no respect behind those of Christians among ourselves. Roads are being made, public buildings erected, lands surveyed. Agriculture and commerce make steady progress. The Sandwich Islands hold a respectable and rising position in the roll of civilized and Christian lands.

The missions of the Board to the North American Indians have been attended by success equally complete. A considerable number of these picturesque but decaying tribes—decaying still although Christianized—now profess Christianity, and regulate their public concerns according to its maxims. So complete has been the success of missions to the red man, that the missions have been, for the most part, discontinued, and the people are gathered into churches as among ourselves. In the records of the mission to the Cherokees we learn the amount of effort which it has required to reclaim a tribe of twenty-one thousand persons from heathenism to the profession, at least, of Christianity. The mission existed for forty-three years, employed in all one hundred and thirteen agents, and cost about £70,000. The red men seem to hold rather loosely their opinions about Church government. At the outset the Cherokees were Presbyterians. But in 1838 they were removed beyond the Mississippi, and upon re-organizing in their new home, they adopted the Congregational form. The Choctaws are Presbyterian of the Old School. The Dakota and Ojibwa Churches are also Presbyterian. The Seneca and Tuscarora Churches are Congregational. These once powerful tribes hasten to extinction. The gospel sheds its peaceful light over the closing years of a restless and bloody career.

Elsewhere, on the great mission fields of the world, the Agents of the American

Board pursue their labours with energy and skill. In India, in China, in Western Asia, in Turkey, in Africa, have these devoted men so laboured as well to earn the commendation of Lord Shaftesbury: "They are a marvellous combination of common sense and piety; they have done more toward spreading the gospel of Christ in the East than any other body of men in this or any other age."

During the earlier portion of its career the American Board devoted much effort to the education of the young. Heathen teachers were, of course, employed, under superintendence of the missionaries. In some of their most effective missions, it is to be remarked, that their educational efforts were upon the greatest scale. In the Sandwich Islands, for example, they had, in the year 1832, fifty-three thousand pupils.—Ultimately, however, it came to be the received opinion that the schools did not, in any very valuable measure, promote the success of the missions. A discouragingly small number of conversions occurred among the pupils. The schools conferred great benefits upon the children, but not, it was considered, those special benefits which it was the object of the Board to confer. The employment of heathen teachers was regarded as an arrangement which it was desirable to abandon as soon as possible. The Board now considers that most of its missions are in a state so advanced as to render the disuse of such agents expedient. And, upon the whole, although education is still furnished to ten thousand pupils, the Board seems disposed, more and more, to confine its efforts to directly missionary work.

The average length of foreign service obtained by the Board from its missionaries is fourteen years. This is somewhat under the ascertained average of missionary life in India, which is about seventeen years. Fifteen American missionaries have served over thirty years—mostly in India, where the value of missionary life seems to be high. Two have seen the extreme term of forty-two years of active service abroad.

The American Board undertakes, from its ordinary funds, the support of disabled missionaries, and of the families of deceased missionaries in cases where there are no other means of support. They do this not by any fixed pension or annuity, and not according to any recognized scale. Each case is considered on its own claims, and a sum voted annually as the Prudential Committee deems necessary. The children of a missionary sent home to be educated are cared for by the Board, and grants voted, where needful, to assist in defraying expenses. This thoughtful regard to the welfare of the missionary's children is worthy of all imitation. The missionary