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THE FRIEND.

JULY 7, 1868.

The Coolie System Improved.

We rejoice to learn from the Hawaiian Gazette of June 24th that the Hawaiian Government has taken higher ground in regard to the introduction of laborers into this Kingdom. If we understand the principles adopted in the management of bargains with the Japanese, the old coolie system is superseded or abolished. This is a step in the right direction. It is following the principles of the American Government, which passed laws as early as 1862, subjecting ship-owners and their agents to *fine and imprisonment* if they should engage in the *coolie trade*, which has been found in many instances to be but a slight modification of the African slave trade. In one respect it even is wanting a redeeming feature of that abominable trade. We refer to the point of bringing from China, and other countries where coolies are to be obtained, *none but male laborers*. African slavers transport men, women and children; whole families go together!

We would call the attention of our readers to an article found in another portion of our columns, respecting the coolie system as now carried on in Queensland, Australia. We copy the article from a London publication of high character. There can be no doubt that the grossest imposition and cru-

elty have been practiced upon Polynesians. The cry made a few years ago about the Peruvian slavers kidnapping South Sea Islanders was no false alarm. The kidnapping was done, and we have yet to learn that the Peruvian Government ever had the magnanimity to return one poor islander who was stolen from his home.

His Majesty in his speech of prorogation, alludes to the appropriation of funds by the Legislative Assembly for "introducing immigrants of a kindred race." If natives of the South Sea Islands can be found who are willing to migrate hither voluntarily, it might be well, but we should deprecate any system of compulsion, or any system which did not embrace whole families. We do not believe the introduction of a large number of male laborers alone from any country into the Hawaiian Islands will prove advantageous to our islands and aboriginal community. England in her excellent Colonial system sends out families. America is made strong, vigorous and rich, because *whole families*—men, women and children—go over from the over-populated countries of Europe. We want laborers, but at the same time we desire to see growing up a healthy, moral and religious community.

Installation.

The installation of Rev. A. O. Forbes over the church and people at Kaumakapili in the place of Rev. L. Smith, resigned, took place Sabbath P. M., June 14th.

Installing prayer by Rev. Mr. Manase, of Maui.

Right hand of fellowship by Rev. H. H. Parker, of Kawaiahao.

Charge to the new pastor by Rev. L. Smith.

Charge to the church and people by Rev. B. W. Parker, of Kaneohe.

Benediction by Rev. A. O. Forbes.

In his charge to the new pastor, Rev. L. Smith stated that that house of worship was

built and dedicated to the worship of the living God in 1838, just thirty years ago, and during that period he had baptized and received into the church 2,794 persons, and that he had received by letter from other churches 1,149, making in all 3,943; that he had baptized 891 children; that he had solemnized 2,655 marriages; that five missionaries and their wives have gone from this church to the Marquesas and Micronesian missions; that two of the native pastors now settled on Oahu, one at Waianae and the other at Waialua, are also from this church; that the church at Moanalua and Kalihi, of nearly 200 members, is an offshoot from this church; and he also stated that as a church, they have contributed from time to time both for home and foreign missions.

On the other hand, he stated that during these thirty years 1,780 church members have died; that he has dismissed 756 to other churches; that quite a number have been excommunicated, and died without being restored to church fellowship; that there are now over 700 church members, some of whom are aged men and women, and that a large majority are poor; that there is now a flourishing Sabbath school of 200 children and youth; that there is a school of 170 children learning the English language, and doing well; that the church has a choir of more than 30 singers, whose performances are admired in this community.

This church and congregation, these schools and the rising generation, Rev. Mr. Smith passed over into the hands of his younger brother, charging him to watch over their spiritual interests; to feed the sheep and the lambs with the bread and water of life, and that he be to them a father, instructing them both in the things of this life and that which is to come.

Mr. Leonard, on the Esplanade, is opening a new consignment of furniture received per D. C. Murray.

History of the Marquesas Mission.

BY REV. L. SMITH, D. D.

This mission was commenced in 1853 under the auspices of the Hawaiian Missionary Society, and in answer to a call from Matuunui, a Marquesan chief. Two native pastors and two school teachers and their wives were sent out as pioneers, viz: Rev. James Kekela and wife; Rev. Samuel Kauwealoha and wife; Mr. J. W. Kaiwi and wife, and Mr. L. Kuihelani and wife. Mr. James Bicknell, a carpenter by trade, volunteered to accompany them, and aid them as he might have time and opportunity. The Society appointed Rev. B. W. Parker as their delegate to go and introduce the missionaries into this difficult field. They chartered the English brig *Royalist*, Capt. Harris, for \$2,000 to take the missionaries and their outfit (via Tahiti) to Fatuiva, and after satisfactorily locating the families, to return the delegate again to Honolulu. The brig sailed on the 16th of June, and arrived at Fatuiva on the 26th of August, after a passage of two months and ten days. They were all located at Oomoa, on Matuunui's land, and lived together more than three years, acquired the language, taught school, and held meetings on the Sabbath.

In 1856, the Society chartered the schooner *John Young* (40 tons), Capt. Tabor, to go and take supplies to that mission. Rev. L. Smith went as delegate. The schooner was 36 days on her passage to Fatuiva—stood at anchor 10 days, and returned in 14 days. Two natives were received to the Oomoa church this year, and Mrs. L. Kuihelani died in the month of August.

In 1857, the brig *Morning Star*, Capt. Moore, took supplies to that mission. Rev. J. S. Emerson went as delegate; Namakeha, a Hawaiian chief, his wife and servant, and J. E. Chamberlain, Esq., went as passengers. Rev. A. Kaukau and wife went at this time to reinforce the mission. During their general meeting at Hanahi, J. W. Kaiwi, one of the teachers, was ordained to preach the gospel. One native was received to the church. On the return of the *Morning Star*, Messrs. Bicknell and Kuihelani came home on a visit. During this visit Mr. Bicknell was ordained and appointed a missionary of the Society.

In 1858, the *Morning Star*, Capt. Johnson, made her second trip, and was 40 days on her outward passage. Rev. A. Bishop went as delegate. Rev. J. Bicknell and Mr. Kuihelani and his second wife returned as passengers. P. Kapohaku and L. Kaiwi and their wives went at this time to reinforce the mission. Five natives were received to the church at Oomoa. On the return of Capt. Johnson, Rev. J. Kekela came home on a visit with his son Hunnewell.

In 1859, the *Morning Star*, Capt. Brown, made her third trip to the Marquesas Islands. As Rev. James Kekela was to return from his visit home, no delegate was sent this year. On arriving at Oomoa, Capt. Brown heard of the wreck of the whaleship *Twilight*, Capt. Hathaway, at Hanamenu, on the island of Hivaoa, and he made haste to aid the unfortunate seamen, and give them a passage to Honolulu. Capt. Brown was 81 days in making this voyage to and fro.

In 1860, the *Morning Star*, Capt. Brown, left Honolulu on the 28th of February, and arrived at Tahuaka in 24 days. Rev. T. Coan was delegate. Mr. Coan visited the missionaries at their several stations on Tahuaka, Hivaoa and Fatuiva, holding their general meeting at Hanaiapa. Two persons were received to the church at Puamau this year. On her voyage this year, the *Morning Star* was absent 77 days.

In 1861, on her fifth voyage to the Marquesas, the *Morning Star* was under the command of Capt. Gelett; Dr. L. H. Gulick, delegate. Mr. Z. Hapuku and wife went and joined the mission at this time. Five natives were received to the church at Oomoa this year. Paulo Kapohaku and wife were recalled at this time on account of his having become blind, and unable to read or travel over the precipices. By this opportunity, Rev. J. Bicknell returned to Honolulu, and soon after resigned his connection with the mission.

In 1862, the *Morning Star*, Capt. Gelett, made her sixth visit. Rev. D. Baldwin was delegate. Mr. G. W. Laioha and wife went out to reinforce the mission. One person was received to the church this year. Mr. L. Kaiwi was recalled, his wife having forsaken her family. Rev. L. Kuihelani and wife were also recalled, on account of his inefficiency.

In 1863, the Hawaiian Board chartered the schooner *Manuokawai*, Capt. Bent, to carry supplies to the mission; Rev. B. W. Parker, delegate. The schooner was 45 days in going from Honolulu to Uapou. During this year 1,000 natives died of the small-pox on Nuuhiva, and 500 on Uapou. Arrangements were made with the missionaries at this time not to send them supplies again till 1865.

In 1865, the *Morning Star*, Capt. James, visited the mission; Hon. John Ii, delegate. The vessel was 30 days to Uapou. Rev. J. Bicknell went as passenger, and brought some 20 Marquesans to Oahu to teach them the Christian religion.

In 1867, the new *Morning Star*, Capt. Bingham, carried the supplies; Rev. T. Coan and Rev. B. W. Parker, delegates. Miss Carrie P. Parker, Miss Maria O. Kekela, Mr. B. H. Nagle and nine Marquesans went

as passengers. They had a passage of 35 days to Uapou, and were detained among the islands 24 days. During this visit Mr. Z. Hapuku was ordained a minister of the gospel, and four new churches were organized: At Hanavave, one of 2 persons; at Atuona, one of 3 persons; at Hanamenu, one of 10 persons; at Hakatu, one of 8 persons. To the church at Puamau, 7 were received; to the church at Oomoa, 18—in all 48. The total number now received to these churches is 62, 5 of whom have died, leaving 57 in good standing.

In 1868 (March 26th), the new *Morning Star*, Capt. Adolph Tengstrom, Rev. L. Smith, delegate, sailed from Honolulu, and arrived at Uapou on the 1st of May, 36 days passage. Samuel Kapaha, a Marquesan, went as passenger. The following are signs of progress during the last 12 months: Six new meeting houses have been built, and the gratuitous labor of the people upon said houses is valued at \$130. Fifty persons have been baptized and received to the several churches, making the total number received from the commencement 112, 6 of whom have died, and 7 are now suspended, leaving 99 in good and regular standing.

The *Morning Star* was eleven and a half days from Uapou to Honolulu. On account of ill health, Rev. J. W. Kaiwi came home on a visit.

"Queen Emma's Countryman is a Pagan."

No, Mr. Dixon, author of "New America," Queen Emma's countryman is no pagan. The aborigines of these Islands are no more pagans than the people of the British Islands. We fancy Mr. Dixon must have drawn his views of the present condition of Queen Emma's countrymen from those rhetorical flourishes and oratorical flights which the Bishop of Oxford threw off when describing Hawaiians as "children of nature, children of the air, children of the light, children of the sun, children of beauty, taking their greatest pleasure in the dance." We copy this remark from Dixon's new book. It is to be found on page 256, where the writer is describing the four races in America, viz: the Anglo-Saxon, Negro, Chinese and Indian. He thus remarks: "You may sit down at dinner in some miner's house with a dozen guests who shall not be matched in contrasting types and colors in a Cairene bazaar, an Aleppo gateway, or a Stamboul mosque. On either side of you may set a Polish Jew, an Italian count, a Choctaw chief, a Mexican rancher, a Confederate soldier (there called a 'whitewashed Reb'), a Mormon bishop, a Sandwich Island sailor, a Parsee merchant," (and London Cockney.)

Mr. Dixon indulges in a strain of free and easy remarks on the various religious tenets

of the motley assemblage at this dinner table. He styles the Italian an infidel; the Mexican a Catholic; the Negro a Methodist—an Episcopal Methodist; the Choctaw a worshiper of the Great Spirit; the Chinese a Buddhist. In order to round out and polish off the paragraph, he styles "Queen Emma's countryman a pagan." We do not propose to prove the Sandwich Islander *no pagan*, by referring to the *Missionary Herald*, the reports of the Evangelical Association, or Bishop Staley's Pastoral, but we would narrate the following incident:

Some years ago an Irish titled gentleman and his accomplished sister were visiting the Islands in their travels around the world. They visited the volcano on Hawaii. After leaving Hilo, they pursued their journey, putting up for the night at the half-way house between Hilo and the volcano. "Mine host" was one of Queen Emma's countrymen. The weary travelers retired for the night "to sleep, perchance to dream." A suspicious noise was heard near the head of his bed. The wakeful traveler grasps his revolver. Awful moment of surprise! Perhaps the fate which Cook experienced is to be that of his countryman! Fortunately he reserves his fire, but with his finger still upon the trigger he watches the *savage pagan*. The terrified traveler imagines that he may be searching for some deadly weapon concealed under the thatch; but, no! it was for his Family Bible, for before retiring he must offer his devotions and read his Bible. The scene which followed may well be set forth in Burns' beautiful lines, describing the "Cotter's Saturday Night:"

"The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amelek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of God's avenging ire;
Or Job's pathetic plaint, or wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

"Then kneeling down to heaven's Eternal King,
The saint, the father, the husband prays;
Hope springs exalting on triumphant wing,
That thus they all shall meet in future days."

The sudden revulsion in the feelings of the stranger and his sister can be better imagined than described. An angel of peace suddenly had come to the dwelling; kindly, grateful and fraternal emotions were awakened. The subject of Queen Victoria learned a lesson from Queen Emma's countryman, which he will not probably ever forget. He related this incident in our hearing after his return from the volcano, and Mr. Dixon might doubtless hear it repeated if he should ever in his travels visit ———, Ireland.

☞ Two hearts which mutually love, are like two magnetic clocks; that which moves in one must move in the other, for it is the same power which acts in both.—*Goethe*.

Peep at Mission Life in the South Seas, or the Rev. L. Smith's Report as Delegate to the Marquesas Islands.

On the return of the *Morning Star* from her recent trip to the Marquesas Islands, the delegate made a long and satisfactory report to the Hawaiian Board and the Evangelical Association. The latter was in the Hawaiian language, while the former was in English. We have carefully read over the report, but cannot publish it entire, as it would occupy so much of our little sheet, and as we have published in former years much relating to that mission. In another column will be found a brief historical sketch of that mission.

The report however of Mr. Smith calls attention to several points of interest, which we shall notice.

1. *Church Building*.—During the past year six new church buildings have been erected at the several mission stations. Respecting the one at Hakahekau, Mr. Smith thus remarks: "May 2d.—Had a pleasant visit with Kauwealoha last night at Hakahekau, and a good meeting this A. M. with 30 of his people in his new meeting house. The foundation of this house is an old *hula platform*, raised three or four feet from the ground. It is a framed building 24 by 13, inclosed with boards; has a framed door and five small sash windows, a seat around the room, and a table and chair for the minister. The floor is gravel, covered over with a mat of wattled bamboo splinters. It fronts the sea, and is whitewashed inside and out. His people assisted him last August in building it." Other Hawaiian missionaries are engaged in a similar work elsewhere among Marquesans.

2. *Schools*.—The missionaries are teaching the young. Some years ago the Rev. Mr. Bicknell brought some Marquesans to Honolulu. They remained under his care and teaching, and then returned as missionaries to their poor, benighted and savage countrymen. Since their return they have been teaching and preaching. Mr. Smith thus refers to their labors at Hanamenu: "Off Hanamenu this morning, and went on shore at 8 o'clock. Honiae and Daniela were glad to see us. At 10 o'clock the horn was blown, and the people assembled in one of the three meeting and school houses. There being three Christian chiefs in this valley, each has his meeting and school house. They alternate and hold their meetings in the different houses, Honiae being their spiritual teacher. The school appeared well. Twenty of the adults had each committed a separate chapter in the New Testament, and recited the same to me verbatim. Then I selected a chapter, when each read a verse. I was very much pleased with this

part of the examination. Abraham Touauveau, one of the chiefs, now a church member, says he is very desirous that the Rev. Mr. Bicknell shall return to Hanamenu and become their teacher. He says he was a reckless, drunken heathen when Mr. B. was here, and cared not for his instructions, but now he has reformed, united with the church, and wishes to be taught. It is very obvious to me that a good, pious, self-denying missionary and his wife would add immensely to our Marquesan Mission."

The Rev. J. Kekela's Station.—Respecting this station, Mr. Smith thus remarks: "Kekela's boarding school has failed the past year, but he wishes to make another effort, if he can have the boys, instead of the girls. [Such an arrangement has been made. A school for girls is to be taught by Kauwealoha.] Intemperance has been the order of the day for months, and has reduced his congregation one-half. We had a prayer-meeting in Kekela's middle room, while some twenty-five or thirty wild and savage looking natives were around the doors and windows. Kekela and his people have built a meeting house the past year, where they hold meetings on the Sabbath and his week-day schools.

"On returning to the boat, Kekela presented us with a pig, eight bunches of bananas and some breadfruit, for which the Captain gave him several fathoms of rope, a paper of fish-hooks, and some other little articles which he wanted. Arrived on board at 3 P. M., and set off for Atuona."

The foregoing sketches and extracts will furnish our readers with a "peep at mission life" on the Marquesan Islands. There, as elsewhere—in China, Japan, India—mission labors have their bright and dark aspects, but still the gospel leaven is spreading and permeating heathen society, mind and life. Christians may find abundant encouragement to press the good work forward.

☞ "The *New York Mail* says that Rev. Daniel Lord, of the South Congregational Church at Bridgeport, surprised his audience last Sunday by the announcement from the pulpit that henceforth he would never use tobacco in any form, nor wine except at communion service, as his occasional indulgences in cigars and wine had been made rocks of stumbling by some of his weak-minded parishioners. His determination is certainly most commendable, and some other ministers would do well to turn a short corner in the same direction."

The editor of the *New York Mail* refers to the *weak-minded* parishioners of a tobacco-using and wine-drinking clergyman! We think the epithet *weak-minded* would better apply to the *unfortunate* clergyman who had fallen into such pernicious habits. The hint in the closing sentence of the above paragraph is worthy of attention.

THE FRIEND.

JULY 7, 1868.

Aheong, the Colporteur.

At the recent meeting of the Hawaiian Evangelical Association, the preliminary steps were taken to employ this gentleman as a laborer among his numerous countrymen on the Hawaiian Islands. As this is regarded as an important movement in behalf of the Chinese, we wish to call the special attention of our island readers to this subject. For years the spiritual welfare of the Chinese has been a subject of anxious thought to many. Letters have been written to China and California, in order to secure the services of some competent laborer, but without any good result. Providence appears now to have been raising up the proper man from among the Chinese. The history of this man is briefly this:

In 1854, Mr. Graves goes to China for coolie laborers. Among them was found AHEONG, who was about twenty years of age, and well educated in the literature of China, being competent to write and speak several of the dialects. His services were secured, because he was a competent translator. His father was a school superintendent in China, about 150 miles from Canton. In the wars then raging, AHEONG was separated from his family, and compelled to seek employment at one of the seaports. He fell in with an agent of Mr. Graves, and came to the Islands under an engagement for five years. On his arrival he became a laborer of Mr. Torbert, who then resided at Ulupalakua. There he was a clerk in a store on the plantation. When Mr. Torbert removed to Makawao, AHEONG accompanied him. At that place he became a pupil of the Rev. J. P. Green, and subsequently a sincere follower of Jesus of Nazareth. As years rolled on, AHEONG became located at Lahaina as a prosperous merchant. He is connected with the church of the Rev. Mr. Baldwin. At the meeting of the Evangelical Association, he came as delegate from that church. He has a family, and is much respected as a merchant and resident at Lahaina.

Agreeable to present arrangements, AHEONG will close up his business, and about the 1st of November enter upon his labors among his countrymen on a salary of \$800 per annum. He has already performed much voluntary labor among the Chinese and Hawaiians, speaking and writing English and Hawaiian as well as the Chinese. He has never been licensed or ordained, but should the arrangement be perfected, ere long he may enter the Christian ministry.

We have thus stated these facts in order to introduce AHEONG to the island commu-

nity, but especially to those planters and others who may have Chinese laborers in their employ. We doubt not every friend of humanity and Christianity will give AHEONG a most cordial welcome, and aid forward the efforts of the Evangelical Association to evangelize the Chinese upon the Islands. Would that we had a similar instance to commend with reference to the Japanese who have just arrived amongst us.

The World Mutual Life Insurance Company.

Mr. Adolphe M. Weiss, Agent for this Company, is now visiting the Islands. This Company is located in New York, and has A. A. Low first upon its list of Directors. It represents a capital of \$200,000 as already paid up. It resembles the other leading Life Insurance Companies, which have incorporated the non-forfeiting principle in their policies. Before the adoption of this principle, Life Insurance Companies bore very heavily upon those who wished to enjoy their benefits. For example, if a person through any derangement in his business affairs could not pay his annual payment, he must forfeit all that he had previously invested. This was wrong, and operated unfavorably.

Life insurance is working favorably among the American people. Laws are now enacted favoring those who insure. The companies are held to strict accountability, and their books are annually examined by a competent Board of Commissioners, appointed by the Legislature. From our examination of the principles of these companies, they combine many of the benefits which savings banks hold out to those who desire to invest a portion of their incomes for future necessities. The endowment principle appears to be admirably suited to meet the wants of those who would invest, but hope to live sufficiently long to enjoy the benefits of their investments; but if they should die before the time specified for the payment of the said endowment, then the heirs enjoy the benefit. The Agent of this Company would gladly explain its principles to any one who wishes to improve the opportunity for effecting an insurance.

The statistics of those mammoth Companies, the "Connecticut Mutual," "New England," and "Manhattan," show most conclusively that the principles of Life Insurance Companies commend themselves to the common sense of the people.

The news brought by the *Blossom* was most favorable respecting the progress of the Hawaiian missionaries on Butaritari, where the massacre of Hawaiian sailors occurred about two years ago, and the missionaries were driven off. They have returned, and the good work is rapidly progressing. About two hundred readers have already been taught.

"THE FOURTH."—Agreeable to the arrangements of the patriotic Americans in Honolulu, the day was becomingly observed. There were various private gatherings. The United States Consul, Colonel Spaulding, entertained a large number of visitors at his office, who called to pay their respects. The exercises at the Stone Church occupied the former part of the day. Decorations and singing indicated that the tone of patriotic feeling ran high. The oration of Dr. Gulick was highly appropriate to the occasion. He took a rapid review of the events of interest subsequent to the war, and glanced at the progress of free principles in Europe and other parts of the world, closing up with an allusion to Hawaiian affairs. The orator expressed the hope, in conclusion, that on the next similar occasion we might assemble to celebrate the day with *Ulysses S. Grant* as President.

The Captain and officers of the U. S. S. *Mohongo* furnished a most agreeable entertainment on the evening of the "4th" to a large company of ladies and gentlemen.

"FOURTH OF JULY DINNER" AMONG "UNCLE SAM'S WEB-FEET."—The Committee of Arrangements omitted to notice this part of the festivities on the "4th." The sailors on board the *Mohongo* managed to celebrate the day in a becoming manner. About one hundred surrounded the table. They honored the *Chaplain* with an invitation. While seated among them, we were forcibly reminded of the compliment which President Lincoln paid to the seamen of the American navy at the breaking out of the great rebellion: *There were no rebels among them!* There were rebels North and South, East and West, in every part of the land—in the Cabinet, Senate, House of Representatives, in the pulpit, and in every grade of society, but among the sailors of the United States navy there were no rebels. During the war the navy acted a distinguished part. We never heard that the sailors, on a single occasion, were wanting in courage or patriotism.

CHURCH ON STRONG'S ISLAND.—A new and neat stone church edifice has been erected at the principal station on Strong's Island. The Rev. Mr. Snow has applied for a few materials to finish off the building. Building materials, including boards, nails, windows, costing \$117, were forwarded by the *Morning Star*. To defray this expense, a collection was taken up at the Bethel Sabbath morning, July 5th, amounting to \$55.12. Any person inclined to assist in this good work will please pass over their contributions to the Editor.

ERRATA.—In the supplement to the *Friend* for July, page 58, 2d column, 3d line, for "developed grace" read *undeveloped grace*. Also on page 62, in the table of publications in the Ponape dialect, substitute *Ponape* for Honolulu as the place of publication in the year 1859.

We furnish our readers with a valuable supplement this month.

A CARD.

UNITED STATES STEAMSHIP MOHONGO, 3D RATE, }
HARBOR OF HONOLULU, June 29, 1868. }

At a meeting held on board of the U. S. S. *Mohongo*, Saturday evening, June 27th, 1868, by the "Mohongo Base Ball Club," it was unanimously resolved that they return their sincere thanks to Commander Edward Simpson, commanding the *Mohongo*, and to Lieutenant Commander Thomas L. Swann, the Executive Officer, for their kindness in giving us permission to form a Base Ball Club, and granting us permission to practice the game ashore. And our thanks are due to all the officers of the vessel for the kindness they have manifested towards us in the carrying on of the game.

It was also unanimously resolved that the cordial thanks of the "Mohongo Base Ball Club" are due to the members of the "Pacific Base Ball Club," of Honolulu, for their kindness in allowing them the use of their grounds.

It was resolved that these proceedings be published in the *Honolulu Friend*, and that a copy of them be presented to Commander Edward Simpson, and to Lieutenant Commander Thomas L. Swann, and to the President of the "Pacific Base Ball Club," of Honolulu.

By order of the President. WM. WHITTAKER, Secretary.
A. DUNLAP, President.

WRECKED JAPANESE SEAMEN.—Captain Loveland, of the Hawaiian bark *Eagle*, reports having on board three Japanese whom he has especially brought from the Bonin Islands for delivery to their native country. The Japanese were wrecked on Ponifaidin Island, an uninhabited barren rock situated about lat. 30° 30', long. 140° 20', they having been on the island for eighteen months together with four others, being seven in all taken from the island by the whaleship *William Rotch* last February and carried to the Bonin Islands. The Japanese are in good health. The remainder are supposed to be on board the whaleship *Ohio*.—*Japan Gazette*

We regret that the narrow limits of our sheet will not allow us to notice the numerous school examinations which we have attended, viz: at Oahu College, Royal School, Mrs. Kinney's, Mr. Beckwith's, &c. We congratulate the Honolulu public on the good schools now in operation. Teachers are energetic and faithful.

Queensland—Compulsory Servitude of South Sea Islanders.

Much uneasiness has recently been felt by many of the inhabitants of Queensland at the prospect of oppression and social demoralization afforded by the increasing practice of importing natives of the South Sea Islands, for agricultural labor in the Colony, ostensibly as free agents, but really as bondsmen, or little better than such. Further, many of the poor creatures thus inveigled into lengthy and unremunerative servitude, are virtually kidnapped from their native islands, either by force, or entrapped by false and tempting promises which are never fulfilled. The religious and moral interests of the Colony are, in a particular degree, imperilled by this system, which so closely resembles that which has brought such innumerable sufferings upon the American States and other lands. All the islanders thus imported into Queensland are males; they are generally grossly ignorant and licentious; and hence their condition soon becomes a general social nuisance; when they perceive the manner in which they have been deceived, they also naturally become resentful and troublesome. But above all, a most mischievous scandal to the Christian feeling and profession of the Colony is ensuing, in consequence of the compulsory servitude and wicked kidnapping of these unfortunate people.

Captain J. P. Luce, of H. M.'s S. *Esk*, the

senior naval officer on the Australian station, reported to the Governor of Queensland, on the 25th of April, 1867, as follows: "I have lately received reports of the loss of several vessels, and the murder of several Europeans at Hinchinbrook and other islands of the New Hebrides group. I enclose an extract from a letter written by a trader in that group, wherein you will see that he is informed that the natives say that they are doing these atrocities in revenge for the loss of many of their countrymen who were carried away, three years ago, to Queensland and the Fiji Islands, by Europeans, who hired them as laborers, and promised to return them to their homes in twelve months."

A vessel recently arrived at Maryborough in Queensland, bringing a large number of islanders as a speculation. They had been ordered by no one, and were sold by the captain at £9 per head to any one that chose to buy them. Again, a batch of twenty-six islanders were landed at the Upper Flats in September. The vessel bringing the latter was to have imported sixty instead of twenty-six; but on arriving at the islands her captain found that other ships from Queensland had preceded him, and had kidnapped those whom he hoped to have secured.

The agricultural interest in the Colonial Legislature is very influential, and seeks to promote the importation of the islanders. With this view a bill has recently been introduced to "regulate and control the introduction and treatment of Polynesian laborers;" or, in other words, to protect the large agriculturists in their system of imposing engagements for three years' cheap and servile employment of the "coolies," reserving their wages until the end of the term, and exercising, meantime, compulsory powers of exacting labor under pain of imprisonment. If, as will often happen, the islanders die before the three years terminate, or the employers become insolvent, the labor of the former is wholly unremunerated.

In a lecture on this subject, recently delivered at Brisbane by Mr. R. Short, he mentioned instances where the naked backs of the islanders had been beaten freely by the Queensland overseer to make them work faster. Again, at the Bowen Police Court, Queensland, in October, 1867, nine island "coolies" were brought before the magistrate by their employer, on a charge of illegally quitting his service. In defense the men pleaded that they had been badly fed, and forced to work on Sundays. The charge was ultimately withdrawn, inasmuch as the employer admitted that he had failed to feed his men according to agreement. The latter were, however, compelled to return to their work, and were cautioned that in case of further refusal to serve, they would be committed to Rockhampton Jail. One of the men had been suffering from fever and ague for a fortnight, but it did not appear that the least provision for the needs of sickness had been made.

The good people of Queensland are abundantly warranted in their opposition to this Polynesian "coolie" system, by the experience of a similar system in British Guiana and elsewhere. Speaking of Guiana, the *Colonist* of March last says: "With regard to the moral state of the people, it is almost appalling to contemplate the amount of im-

morality which exists; and to those who are engaged in the diffusion of education, and the instilling of the principles of Christianity into the minds of the mass of the people, the work at times must appear almost impossible to be overtaken. Amongst the mass of the people to whom we refer, sensuality is rampant in both sexes. Marriage as an institution does not exist. Affection for wife or family has no force. As we walk the streets our ears are perpetually assailed with profane and indecent language, even out of the mouths almost of babes and sucklings."

These affecting statements are fully confirmed by the account of Guiana and its coolies, published by the Rev. Robert Duff, the senior minister of the Church of Scotland in British Guiana.

The advocates of the coolie system in Queensland plead that the warmth of the climate renders compulsory labor by colored natives an unavoidable necessity. To this argument it is justly replied that the Syrians, the Persians, and other energetic nations mentioned in the Bible, were white men, and lived in climates as hot as, and even hotter than Queensland. Again, Texas, Buenos Ayres, Monte Video and Banda Oriental are countries quite as hot as Queensland, and the white settlers in those regions do not find themselves unable to work. A very convincing and practical reply to this objection is further afforded by the strong opposition to coolie importation manifested by the poorer classes of European immigrants in Queensland. Thus, when one of the oppressed coolies recently assaulted an overseer and broke his nose, the incident excited expressions of general satisfaction amongst the white laborers in the vicinity. The latter clearly perceive that cheap (and often wholly unpaid) coolie labor will be the degradation and ruin of the white immigrant. Speaking on this point, a local pro-slavery journal remarks that "those who would throw the slightest obstacle in the way of the introduction of island labor should clear out, and go to some place which suits them better, and where the whites will not come."

Very naturally the independent British immigrants in Queensland object to "clear out" in this compulsory manner from the fertile land of their adoption. But their opponents are wealthy and influential; and at present the danger is great that a virtual slavery will be established in the young and hitherto free Colony which, in honor of our gracious Sovereign, was named Queensland.

It is to be hoped that the matter will receive the earnest attention of the Home Government, and that especially Christian and philanthropic persons in Great Britain will seek for means of sustaining the efforts of the band of good men (none too numerous) who in that distant Colony are seeking to preserve the religion, the morals and the free privileges of their land from the oppressions of a ruthless avarice. The interests of the Church of Christ, of the honor of English colonization, of the white race and of the black, are alike concerned in this important question; and we pray God Almighty to bless every exertion which may be made to remove from the people of Queensland the serious danger which now threatens to blight the religious and social prospects of their whole community.—*Christian Work*.

City of Osaka, Japan.

In the Japan Gazette of March 27th we find the following notice of Osaka, a city of 350,000 inhabitants :

The commercial part of Osaka is of most importance to foreigners. Here are to be found streets of bankers—some establishments as large as the Bank of England ; drapers with houses containing the fabrics of all nations. In one concern I entered they have 300 assistants. In all directions were to be seen Japanese youths and men, some with books busy writing, others smoking pipes, others looking at me. They took me up to the first floor. I sat down and asked to see some crapes. They were brought up from a godown below. On inquiry why they did not have them exposed to view, they replied that it was the custom of the house to keep them in the godown to be secure in case of fire. I was permitted to examine the godowns, eight in number, each devoted to a different class of goods. Among the merchandise were to be seen foreign velvets, carpets, shirtings, camlets, etc. The same firm, or company as I imagine it to be, has an establishment of similar extent, both in Kioto and Yedo.

Passing out, I traversed streets in one of which are none but book-sellers ; in another on both sides of the way, shops filled with tobacco pipes ; in another rows of carpenters' tool sellers. From this is entered a town of building materials, and presently a town of rice merchants and dealers.

Then there are streets of theatres, some capable of holding 1,000 people. I entered the largest ; it was full of men, women and children. It was three o'clock in the afternoon, and many of the audience appeared to be men of business who could afford to waste the best part of the day. In a second theatre I went into, an elderly man amused a large audience with witty and laughable readings. Among the audience were vendors of all kinds of edibles hot and cold, consisting of rice, fish, eggs, smoking hot and stewed eels.

Hard by these theatres is a place where they behead the criminals, whose heads are stuck on a fence as a warning to others. Beyond this place, which is the limit of the city, are the buildings appointed for burning the dead. There are seven such localities in Osaka. I was told that when cholera raged here ten years ago, the dead were burnt in heaps, and two of these places were destroyed by the fire, which caught the roof of the buildings.

The streets of temples are to be found in the northern and southern limits of the city. In these they bury the remains of the daimios and wealthy merchants and all who can afford it.

The interiors of most of the temples are very richly embellished with carving and gilding work. There are entire towns of temples fully equal in extent to the entire foreign settlement of Yokohama. In the central parts of the city there are about sixty Miya where the myriads repair to worship. Two of them are very large, of great height, surrounded by walls of solid masonry. They are now used as residences by the conquering princes—Choshu, Satsuma, Tosa, Geyshu and others.

The bridges are plain, made of wood, in number about 400. The streets intersect the city at right angles. Some of them are more than a mile in length. The population is about 350,000. All appear well fed and clad. I walked about among them for five days in succession. They did not molest me nor look at all annoyed ; and I did not hear a scornful word uttered against me. They merely said, " here comes a tojin." They believe every one is from Oranda (Holland.) They call foreign goods Oranda dekita mono (Dutch made goods.)

They may well be proud of their city, for it is large, clean and commodious ; it has abundance of good water, and can boast of, at the lowest calculation, forty miles of canals and river conveyance, which also connect with streams that are navigable to Kioto on the north and the Inland Sea to the west.

VISIT OF FOREIGN OFFICIALS IN JAPAN TO THE MIKADO.—Japan newspapers refer to the visit of the Ministers of France, Holland and England to the Mikado. The American Minister declines for the present to make the journey. The editor of the Japan Gazette in his issue of April 1st, thus comments :

" That they have been to his sacred residence in Kioto we are sure, but we do not for a moment believe that the functionary they were introduced to was the Mikado. We believe they have been subjected to one of those gross deceptions for which the Japanese were of old so celebrated ; and we doubt not that the actor who played the part of Mikado, and the great officials who devised the deception, are quietly laughing over the hoodwinking they have effected on the foreign ministers.

" It certainly says much for those Daimios who have the holy one in charge, that they should so have managed as to open the doors of the palace to foreigners ; but we believe that this is all they have done. This, however, proves their anxiety to satisfy the ministers of the reality of their power, and that they do not use the Mikado's name or his sacred standard without authority."

HARBOR MASTER'S OFFICE, HONOLULU, May 25, 1868. }

To the Editor of the Commercial Advertiser :

DEAR SIR—I send you the positions of the Gilbert, Marshall and Ralik Groups, selected from the best authorities and arranged by the Rev. L. H. Gulick, who resided on Ebon Island for ten years. Dr. Gulick having visited a great many of the groups, has had the best opportunity of judging of the accuracy of former navigators, and from his knowledge of the language spoken by the natives, he is the best authority for the names given by the natives to the various groups or atolls, which, in all the charts I have seen, are very much confused. Dr. Gulick has kindly loaned me his journal for my perusal (which is well worth publishing), from which, with his permission, I copy the following :

POSITIONS OF THE GILBERT, RALIK AND MARSHALL ISLANDS.

Table with columns: Names., Lat. South, Long. East, Authority. Lists various islands like Arorai Atoll, Hope or Hurd's Island, Tamana Atoll, Chase or Phebe Island, etc.

Table with columns: Names., Lat. North, Long. East, Authority. Lists islands like Aranuka Atoll, Henderville's Island, Kuria Atoll, Woodie's Island, Apamama Atoll, Hopper's Island, Malana Atoll, Gilbert's or Hall's Island, Apaiani Atoll, Charlotte's Island, Tarawa Atoll, Knoy's Island, Marakei Atoll, Mathew's Island, Butaritari Atoll, Tonching Island, Makin Atoll, Pitt's Island, Benabe Atoll, Ocn' Island, Nawodo Atoll, Pleasant Island, Milli Atoll, Mulgrave Isl., Majuro Atoll, Arrowsmith Island, Arho Atoll, Daniel or Peddes Island, Awhi Atoll, Ibbets'n's I., Maloeab Atoll, or Kavenland Island, Erikub Atoll, Bishop Junction Island, Wotje or Otdia, A'he willhin Atoll, or Ro-manzoff I., Likieik Atoll, or C't Heiden I., Jemo Atoll, or Steeple Ailuuck Atoll, or Tindall or Watt's Isl'd, Mejit, Miadi Atoll, or New Year's Island, Uterik Atoll, or Button I., Taka Atoll, or Souworoff I., Bikar Atoll, or Dawson's Island, Ebon Atoll, or Boston Island, Do. do. anch'ge within Namorik Atoll, or Baring's Island, Kili Atoll, or Hunter's Island, Jaluit Atoll, or Bonham's Island, Ailinglablab or Muskillo Gr'p, south point, south point middle lobe, Isthmus con't'g N & mid pt, north point, Jabwat or Tebut Atoll, Lib Atoll, or Princessa I., Namu Atoll, or Margaretta Island, Kwajalen Atoll, or Catherine Island, Lae Atoll, or Brydon I., Ujae Atoll, or Lydia I., Wotto Atoll, or Shanz I., Ailinginae Atoll, or Remski-Korsakoff I., Rongerik Atoll, Island, Rongelab Atoll, or Peacadores Islands, Biken Atoll, or Escach-ottz Island, west part, Eniwetok Atoll, or Parry's Islet, or Brown's north point, Islands, Ujilong Atoll, or Morn-lag Star Group, Ujilong Atoll, or Kewley Group.

* These Islands require further examination. I remain very truly yours, DANIEL SMITH. Better be honorable and be despised, than to be despicable and be honored.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7 1/2 o'clock. N. B. Sabbath School or Bible Class for Seamen at 9 1/2 o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Rev. E. Corwin Pastor. Preaching on Sundays at 11 A. M. and 7 1/2 P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9 1/2 A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A.M. and 2 P.M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. Lowell Smith Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2 1/2 P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley, assisted by Rev. Messrs. Ibbotson, Gallagher and Elkington. English service every Sunday at 11 A. M. and 7 1/2 P. M.

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WHO HAS BEEN IN THE EMPLOY OF
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The Parker Company, Connecticut,
J. M. Singer & Co., New York,
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Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.
Please Call and Examine. 11 tf

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Two copies, " " 3.00
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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

June 1—Am bark Comet, Abbott, 15 days from San Francisco, via Hilo.
1—Am brig Morning Star, Tengstrom, 11 1/2 days from Marquesas Islands.
3—Haw Brig China Packet, Reynolds, 68 days from Hongkong.
9—Am str Idaho, Conner, 10 1/2 days from San Francisco.
18—Am wh bark Peru, Morgan, 33 days from St Pauls.
18—Am ship Anna Kimball, Williams, 22 days from Puget Sound.
25—Haw brig Blossom, Bridges, 45 days from Ascension.
28—Am bark D C Murray, Bennett, 14 days from San Francisco.
July 1—Haw bark R W Wood, Jacobs, 17 days from San Francisco.

DEPARTURES.

June 1—H B M S Reindeer, Nares, for Tahiti.
15—Am str Idaho, Conner, for San Francisco.
19—Am ship Anna Kimball, Williams, for Shanghai.
22—Haw brig China Packet, Zeiglhert, for Hongkong.
24—Am bark Comet, Abbott, for San Francisco.
26—Am brig Morning Star, Tengstrom, for Micronesia.
27—Am wh bark Peru, Comstock, for St Pauls, Alaska.
30—Brit ship Scioto, Reagan, for Baker's Island.

PASSENGERS.

FROM SAN FRANCISCO—Per Str Idaho, June 8—B Marks and wife, Adolph M Weiss, C D Robbins, S C Powell, S Bernard, W Krammacher, Mrs O C Chamberlin, Miss M E Rowell, E K Laidley, Rev Father M G Robert, Rev Father Boniface Schafer, Rev Brother B Quinten Weber—13.

FOR SAN FRANCISCO—Per Idaho, June 15th—Captain W Browne, Rev E Corwin, E C Rowe and wife, Mr Marks and wife, Miss H C Wilder, Miss Alice Lamb, Miss Cardigan, Messrs Phillips, Dickenson, S L Coan, J Reinhardt, S L Austin, Win Allen, J McVean, Manchung, Hyman, Dr Sekido, Yeguchi, Yangimoto, Ougata, Fisher, Larue, Rollins, Blabon, Dietrich—27.

FOR SAN FRANCISCO—Per Comet, June 24th—Miss Manning, D A Baum, W Krammacher, M Nurberger, S Magen, Mrs Reinhardt, Geo Keens—7.

FOR MICRONESIA—Per Morning Star, June 26th—Rev H Bingham, wife and servant; Rev G Lele and wife, and three others—8.

FOR HONGKONG—Per China Packet, June 22—8 Chinamen.
FROM MILLIE—Per Blossom, June 14th—John Smart, John Williams, John W Crowell, John Smith, F Miller.

FROM SAN FRANCISCO—Per D C Murray, June 28th—Mrs Geo Leonard and child, A A Phillips and son, Capt Cooke, Henry May, S Roth, Capt J Paty, C B Plummer, B Kinchloe, Wm Mann, C W Gardener, Wm F Evans, Charles Woolly, W Walsh, J F Kennedy—16.

FOR WINDWARD PORTS—Per Kilauea, June 29th—Miss Mary A Cooke, Miss Mary Rice, Miss Lyons, Miss Gibson, Gov Nahaleole, E Jones and wife, W T Martin, A A Phillips, H B Phillips, W M Gibson, W Beckley, W Hillebrand, Geo Castle, A Cooke, A P Jones—16 cabin and 160 deck.

MARRIED.

GURNEY—THURM—In Honolulu, on Thursday evening, June 11th, by Rev. S. C. Damon, Joseph S. Gurney to Jennie E. Thurm, both of this city.

PFLUGER—BOSSE—In Bremen, North Germany, April 16, Ferdinand Pfluger, Esq., to Miss Johanna Bosse.

DIED.

KIESSLING—In South Kona, Hawaii, of consumption, Hugo KieSSLing, aged 24 years. Deceased was a native of Prussia. San Francisco and New York papers please copy.

BUSH—In Honolulu, on Friday morning, the 26th inst., after a short illness, Maria Caroline, daughter of J. E. and Mary A. Bush, aged 3 years 9 months and 24 days.

YOUNG—In New York, March 17th, Frank N. H. Young, M. D., of Danbury, Connecticut, U. S., aged 36 years. Dr. Young was a resident for some length of time on Hawaii, both in Hamakua and Hilo. He died rejoicing in his Saviour.—Com.

ROBBINS—At Walluku, Maui, May 9th, James S. Robbins, aged about 37 years. He was a native of Western New York, a watchmaker by trade, and had lived on these Islands some fourteen or fifteen years. He has a sister and other relations living in New York State. Rochester papers please copy.

COE—At Kaupo, Maui, March 8th, Albert A. Coe. He was a native of New York. He has been an officer on board a whaler-ship. He left a native wife, but no children. Report says he left property amounting to four or five thousand dollars, one-half of which, according to Hawaiian laws, would go to his legal heirs in America, if such show the proper papers.

MADDOX—At Kula, Makawao, April 17th, Mr. David Maddox, or Maddocks, aged 63 years. He left a native wife, and no children. His estate is estimated at three or four thousand dollars, one-half of which, according to Hawaiian laws, would go to his legal heirs in America, if such can be found. His protection makes known that he was born in Boston, and the protection was made out in New Bedford in 1841. He came to the Islands in 1844 or '45. He once resided in Honolulu, but since 1850 has resided on Maui. He was a carpenter or wheelwright by trade. He reported himself to have been born in Bangor, Maine, and had friends residing in Bucksport, Maine.

Positions of the Caroline Group.

Table with columns: Names of Atolls, Islands, &c., Lat. North, Long. East, Authorities. Lists various islands like Ualan, Kasale, Strong's island, etc., with their coordinates and chart references.

Table with columns: Names, Lat. North, Long. East, Authority. Lists names of islands and reefs like Morieu or Hall's islands, Morieu or Hall's islands or atoll, etc., with coordinates and chart references.

*NOTE—I think the Spanish chart is the correct position of Bordenale Island and Reef. DAN'L SMITH, Harbor Master's Office, Honolulu, June 4, 1868.



The True Theory of Missions.

The Annual Sermon on Foreign Missions, Before the Hawaiian Board. Preached in the Fort Street Church, Honolulu, by Rev. L. H. Gulick, June 7th, 1868.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, THEREFORE, and teach all nations: * * * and, lo, I am with you alway, even unto the end of the world."—MATTHEW xxviii : 18, 19, 20.

The command of Jesus is our authority for disciplining all nations. The ultimate ground for executing our Saviour's last command is that he is Divine—"all power is given unto me in heaven and in earth;" and our only ground for hope of success is his promised co-operation—"lo, I am with you alway, even unto the end of the world."

The divinity and promised assistance of Jesus are our only basis for the missionary work, and are the essential points in any proper scheme of missions.

It is unnecessary to enlarge on the proofs of this doctrine. The words of our text are sufficient for our present purpose.

Any theory or practice in Christian work which ignores or hesitates regarding Christ's divine power, and which tends to any exaltation of human agency at the expense of the divine co-operation, is unscriptural, and fatally wrong. This principle of the divinity of Christ must rule in every plan we project, and be the test of all our practice. The power of Jesus is the force which correlates all other forces in the moral world. Love to Jesus is but allegiance to this principle, which vivifies and energizes all lower powers.

We have but to carry this idea consistently out, and we have the true theory of missions. By this principle also should we test all the details of our practice.

We therefore propose, *first*, to discuss a few of the methods which the experience of eighteen centuries teaches us are in harmony with, and essential to, this central doctrine, and *then* to briefly review our foreign missionary work in the Marquesan and Micronesian Islands.

1.—The True Theory of Missionary Labor.

Since we accept Jesus as the Divine Saviour, our every effort and mode of labor must tend to hold Him before the minds of individuals, and of nations, so as most effectually to draw them to Him. Christ has promised his omnipotent presence with us, but it is only for such processes of ours as are consistent with his divine work of saving lost sinners.

This statement will, alone, clear our path of many difficulties. It simplifies, and gives

a unity to our efforts; it also excludes, as secondary, unnecessary, or antagonistic, much that a worldly scheme of missions would introduce. This ultimate fact—this generalization, carried into the doctrine of missions, simplifies a chaos of facts and doctrines,—as true generalizations always do. This is the pole, round which the missionary work revolves—this the central fact, on the radii from which every other will find its natural place.

1. The question as to the agencies to be employed, and the relative degree of prominence which shall be given to each, receives a sufficient solution from the application of the test as to whether, and in what degrees, they have a direct tendency to honor Jesus, by leading souls to Him.

(1.) *Personal Effort, or Oral Persuading*—sometimes spoken of by the misleading term of "preaching,"—is evidently the agency of first importance in the foreign field as in the home, and in all Christian endeavors, as in efforts for any cause under the sun. None more certainly honors Christ, and there is none he more certainly honors. The face to face, and mouth to mouth method is of all agencies the highest. This is the mode of reaching the masses,—the open road to almost every soul God has made. None are prohibited or incompetent to in some way engage in it—none are exempt from the duty of attempting it.

(2.) *Formal Preaching* is one of the forms of this agency, and a form that is limited; limited to those few who have the special qualifications; limited also to those who may be induced to attend upon it; and limited again to the comparatively brief and widely separated times of assembly. Preaching the Gospel is very important, but must not be allowed to take the place of the still more important and more useful modes of exerting direct personal influence.

(3.) Another of the forms of personal effort is that of *Teaching*. It is a limitation of numbers and an increase of power over the few who are subject to it. The simple fact that there is in any sense a limitation, is conclusive that this method is not, in a general estimate of the work, the most important. Yet again, that an increased power is by it secured over the few of higher intelligence, shows that it is by no means to be ignored, or lightly estimated. It is, on the contrary, to be pressed with the utmost vigor by those who have adaptations for teaching; and it is to be pressed in all the different ways and to the different degrees which the varying intellectual status of different nations and classes requires. But it must be rigorously

demanding of all missionary teaching that it tend directly to the religious education and to the conversion of the pupils; and the test as to the different methods of teaching is their success in bringing to Jesus as the Saviour from sin.

(4.) The Preparation and Circulation of *Christian Literature* is another of the great agencies. It is the impersonal method. In consequence of the almost entire absence of the personal element from the printed page, there is a loss of power, except in a limited number of cases where that absence is a gain. Reading is the method by which mind whispers to mind with the minimum of material and personal intervention. It is the arrow flying after having passed beyond the sight of the archer. Christian literature is to the previously mentioned agencies of preaching and teaching, what the quiescent forces of Nature are to those brought into activity. We need a large bulk of it ready for daily application, and adapted to all the various intellectual phases of the work of reform. Combined with personal effort, it attains its highest power. It is, by necessity, an indispensable auxiliary in teaching; and it is a great fault if it is not made large use of in furthering all forms of oral persuasion. The tract or book may, if rightly used, be the quiet re-echoer upon the souls we seek of what the voice has uttered. The printed page may be the bur on the remote extremity of the thought our voice has given forth, which shall retain the thought in the individual or individuals addressed till after the world shall have melted with fervent heat.

The production and circulation of Christian literature is a part of our missionary duty, but it should be adapted as far as possible to being made an auxiliary for the efforts of the living voice, and it must be thoroughly Christian—full of Jesus.

2. Regarding the course of development—the progressive results—to be expected and sought from the application of the above mentioned agencies, the promised assistance of Jesus' divine power is the clue which will guide us through a wilderness of opposing theories. A considerable variety in plans of labor will doubtless be allowable, and will be equally blessed, if they preserve the essentials necessary for the full co-operation of the divine power.

(1.) This principle alone peremptorily casts aside the whole device of first civilizing, then christianizing. Christ came not first to civilize and then convert the lepers and thieves of old, or the nations of the present. He came primarily to save their souls from the consequences of sin, and to accomplish

this, His divine power did not delay to first teach them their A B C, and to clothe and civilize. He operated first and directly on their moral natures. If in physical distress, he relieved them—healed them; but in such ways that the healing of the body was but the direct and immediate means for the healing of their souls. This accomplished, untold results of course follow, among which are the development of intellect and refinement, the improvement of social relations, and of temporal circumstance—in fine, of all which constitutes the valuable and permanent in modern civilization.

(2.) As a result of Omnipotence being one factor in the agency for spreading the knowledge of Life, and in correcting the nature and out-goes of humanity, it follows that the missionary work can be carried on by agencies which in a merely human view are utterly inadequate to the mighty results attempted. It is not necessary that we multiply foreign missionary instrumentalities as we should if it were a purely human enterprise; and a pure form of Christianity requires vastly less of human force than one which is impure.

This idea is becoming more distinct in the mind of the church. The estimates of laborers needed for the conversion of the world were much larger a few years since than now. One of the most stimulating of recent missionary publications estimates that one foreign missionary to 100,000 heathen is as much as it is necessary to attempt, and that the heathen world will be well supplied with that number. As our reliance on divine power increases, our faith is being still further strengthened by the successful experience of missions; and it will be no wonder if this estimate should yet be even still further reduced. The change of sentiment on this point has been very great within half a century, since it was thought necessary for the proper manning of the Sandwich Island Mission that 76 men (49 of whom were ordained) and 83 ladies, making a total of 159, should be sent out in the space of about forty years. This was a scheme of missionary colonization, providentially permitted and overruled for the expediting of results that should stimulate and instruct the civilized world; but we may safely say that such an experiment will not be again attempted in all the future of the missionary enterprise. From this and other less marked attempts the church has learned to exercise greater trust in the divine element.

(3.) We have been taught that the power of Jesus is able and is ever ready, if properly trusted in and provided for, to raise up children to Abraham from stony heathen—children, not servants or subordinates—not passive ciphers, simply multiplying the prominence of the missionary—but by the free exercise of Divine Grace, those who may and do become Christian integers, standing in the high places of hundreds and thousands in the arithmetic of the millennium.

It is found to be more consistent with the divine plan than was even a few years ago imagined possible, to throw not only work, but the responsibility of work on the recently converted heathen. In the review of missions, it is found that less injury has resulted from putting the responsibilities of the Christian church on the converted heathen, than

from keeping them in a state of mere pupilage for the sake of avoiding the results of ignorance and developed grace. It is plainly seen that mischiefs do occur from the conceit, ignorance and incomplete sanctification of recent heathen, particularly when individuals, rather than the body of converts, are advanced to work and responsibility. But these mischiefs are far less than those which come from distrusting the efficiency of Jesus' divine presence even in the yet ignorant but converted pagan.

From light shed upon this subject by ages of effort, especially that of the last active missionary period, it is now the plan of every evangelical missionary society, and of every active scriptural mission, to organize churches as nearly self-governing and self-supporting as possible, as soon as there are a sufficient number to constitute such a body.

The almighty grace which has brought from darkness into the marvelous light of the Gospel, is not exhausted in that effort, but will accomplish still more, developing not only individual graces, but calling forth grace and strength for work in union with fellow disciples. Jesus has promised to be with all companies of believers who seek to combine their energies and multiply their efficiency by Christian fellowship: "always, even unto the end of the world." We therefore find, wherever churches are gathered on the face of this globe, though from the depths of idolatry and superstition, they are blessed with "power," "after that the Holy Ghost is come upon them," and they become gifted "witnesses" for Jesus "unto the uttermost parts of the earth." How often do the self-regulating and self-consecrating graces of the uneducated and poverty-stricken churches on missionary ground shine even more markedly than in other churches, where the incrustations of familiarity and routine have dimmed the point of light!

(4.) In a company of renewed souls associated in church fellowship, even though renovation be but, so to speak, initiatory (as we well know it is), if the promise of our text be fulfilled, Jesus will be with them providing whatever best promotes their strength of life in him; and to this end will raise up from among themselves persons more immediately taught of his Spirit, who may instruct the feebler and more ignorant. It is not sufficient (though for a time very necessary) that they have the missionary from other lands—the representative of an indefinitely higher and more perfect Christianity. The experience of missions demonstrates to all unprejudiced minds that the pastorate of churches even in heathen lands, should with few exceptions, be of the same race and tongue with the people over whom they are set. Under a foreign pastorate, from what may guardedly be called a superior race, the parishioners are on such an inferior level of intellect and civilization from that of their spiritual guides, that while there is, doubtless, an admirable development of submissiveness and teachableness, and a consequent avoidance of irregularity and over-awing of perversity, there is, on the other hand, a more than counterbalancing evil of mere dependence and comparative imbecility; it promotes a dependence in things both temporal and spiritual on the missionary rather than on Jesus. It is found to be vastly better that

mission churches should, from the first, begin to develop the gifts of self-government, self-support and self-instruction, and that the missionary induct natives as pastors at the earliest date he can bring himself to deem it prudent.

The promise of continued presence is made by our Lord as truly to native pastors over mission churches as to any class of disciples in the world. Wherever, therefore, a sufficient number of heathen are converted—a few scores or hundreds—to support one of their own number in their own better style of life, it is but proper and necessary co-operation with Jesus to place as pastor whoever among them is most apt to teach, and has the best gifts of the Holy Spirit, after a period of specific instruction for the work such as is in Christian lands the usual term of special ministerial education. After such time and labor spent on the most hopeful of the converts, the responsibility is not with us if they are not as learned as graduates of universities, and as thoroughly furnished for battling with the educated wickedness of Christian lands as graduates of theological seminaries in America and Europe. They are, with all their defects, better adapted for direct battling with the heathen wickedness and stupidity about them than the missionary himself. They are the best in spiritual gifts among their fellow disciples, and are as much better educated than the average about them as the minister is in Christian lands. What more can be asked? Has the Lord limited himself to helping as pastors only those who attain to a certain university standard? * Has he limited his grace to certain grades of civilization?

It is hard to break the bands which our weak faith has placed on our thoughts in this matter. But the Lord is bursting them for us, and here on the Hawaiian Islands we have a flood of light on this subject, which is teaching the whole missionary world, and from which we must endeavor to gather all the trusting boldness which our work demands in the Marquesan and Micronesian Islands.

(5.) These churches as early as possible, self-governing, self-sustaining and self-instructing, should also, be at the same time pressed forward in self-propagation. Churches organized and provided with pastors, should, under faith in Jesus, be stimulated to not only seek the edification of their own membership, but to act as radiating centers of light,—to, in fact, take a leading part in propagating the truth as it is in Jesus into the darkness that surrounds them.

It is not necessary that the infant church should delay taking part with its older and mature sister churches of christendom, till itself has become mature. With the helping hand of Jesus pledged to even the new and weak members of his body, the church, it is now clearly seen that a church just gathered in a dark land, may, and must, make attempts to take part in the work of discipling all nations; and that these attempts will be as honoring to God, and will consequently be as richly blessed by Him as the wiser efforts, in human view, of the foreign missionary himself, with the life and strength of enlightened christendom to direct and sustain him.

II.—Our Foreign Missionary Practice.

1.—Marquesas Islands.

In the light of the principles we have discussed, it is plain that we are right in sending Hawaiians as missionaries to the Marquesas Islands. Once more in the history of missions it is proved that the Lord will be with His working disciples. "Wisdom is profitable to direct," and it would be unwise to send men as missionaries to a people of higher culture than themselves: but it is wisdom to expect "the weak things of the world to confound the mighty."

During the first seven years of that mission we sustained there an average of about five missionaries to a population of perhaps eight thousand. From 1862 to 1867 there were six missionaries to a population now less than seven thousand. The mission is now reduced to four ordained ministers; but even with that reduction, there is one to every sixteen or seventeen hundred—a larger proportion than we have of pastors, native and foreign, on these Hawaiian Islands.

Our seven mission churches there on three different islands have now a membership of ninety-nine in good standing. There are seven houses for the worship of the Lord of heaven and earth built by the people themselves. Three of them are in the valley of Hanemanu, where no missionary resides. One of their own number, a disciple of our honored brother, the Rev. Mr. Bicknell (as are a large number in this valley), unordained and unlicensed, save by his Divine Maker, exhorts in each of these three churches each Sabbath. A Marquesan cannibal has become an itinerant preacher for Jesus! The tabu system has been overthrown in that valley, and on the island of Uapou, and is much weakened elsewhere.

The vital principle is at work on those islands in a way which must revolutionize the group. An active nucleus has evidently been secured. We have but to strengthen our brethren there, not so much by sending out more men, as by assisting them in guiding the intellectual and spiritual developments of the converts, while still leaving them to act the part of Christian men in self-government, self-support and self-propagation.

An evangelical association of the Marquesan churches will perhaps be formed during this year, and it may be well to devise some plan of giving the more promising few a higher education as teachers and preachers, than is yet provided.

In another fifteen years of labor on the Marquesas Islands, every valley of that group should have its native Marquesan school teacher and spiritual instructor. The most of their Christian work should by that time be performed by themselves, and they should, with such assistance from us as we now receive from America, be pressing southward and eastward upon the Paumotu Group, and to Easter and the Gambier Islands,—for the Lord of all power has promised to be with them alway.

2.—The Gilbert Islands.

Turning westward to Micronesia, we first reach the Gilbert Islands. Here are perhaps thirty thousand inhabitants scattered on sixteen different atolls. For several years we have had six Hawaiian missionaries there,

and are now about sending two more, making one missionary to about every four thousand inhabitants, besides the Rev. Mr. Bingham, who now re-devotes himself to the service of that people. Should we send eight more Hawaiian missionaries to the Gilbert Islands, it will be giving more than one to every two thousand inhabitants. This will certainly be a very large supply—more than our funds may ever allow, with all our other foreign and home responsibilities, and more perhaps than will be for the highest good of the work among them—for sixteen missionaries will be one for every atoll, and this may seriously check the growth of a native pastorate, as a too large missionary force has done in other lands. Yet we will doubtless send several more as the calls increase and the right men are found; and there should be another superintending English and Hawaiian-speaking missionary to assist in the general direction of the work, and in raising up teachers and preachers from among themselves, and in preparing a Christian literature.

Eleven years of labor on this group has secured less of outward result than in the Marshall Islands, where we commenced in the same year, there being only six church members; but there is not the slightest reason for discouragement. We have but to go forward, with implicit obedience to the command, and full faith in the promise, and we shall yet hear of a revolution of the whole group, native Christians being raised up to spread the work on every coral ring and islet of that entire archipelago, in anticipation of which we may well exclaim,

"How fair on ocean's breast they seem,
Reflecting th' immortal smiles
That from the source of glory beam."

The younger of us now interested in this glorious enterprise may very possibly be permitted to join in that rich triumph before we "sleep in Jesus." Comrades in labor and in the "patience of hope in Jesus," as our "almost martyr missionary" and his wife, in a few days, re-descend to the depths of barbarous heathenism, accompanied by several of our most promising young men and women, who are, if necessary, "ready to be offered," let us pray the Lord to exercise his divine power on the Gilbert Islands, to whom the comparative hardness of that field is inappreciable—for with God all things are equally possible.

3.—The Marshall Islands.

The Marshall Island Mission was commenced in 1857. For six years we have sustained in that group of perhaps six thousand inhabitants three Hawaiian missionaries, which is one to every two thousand souls, besides the Rev. Mr. Snow, who superintends the work in this group, and also on Kusaie. We cannot think of sending many more certainly to those islands. One strong station in the Radak Chain, and one in the Rakik, are probably all that we ought to plan to maintain.

The initiatory work has been successfully accomplished, the growing time has already commenced on those islands. There are eighty church members in good standing on Ebon, and there are several hopeful ones on Namarik. From these two islands we have received by the last trip of the *Morning Star* \$135 36 worth of cocoanut oil of monthly

concert contributions, and \$103 37 from the sale of books. A native of Mili, converted and taught on Ebon, has returned to his native atoll, and is teaching his fellow islanders, probably not very profoundly, but perhaps sufficiently, with the help of Jesus, to lead them to Him. It is proposed by the Marshall Island Mission to send out members of the Ebon church to labor with our Hawaiian missionaries. The "little leaven" has not only been introduced into the "measure" of Marshall Island heathenism, but it is beginning "to leaven the whole lump." This spiritual force is from Jesus. We have but to co-operate; and we may well do it, aglow with "the full assurance of hope."

4.—The Island of Kusaie.

This island, also called Ualan, or Strong's Island, is the most eastern of the Caroline Archipelago. The people speak a language of their own, and have had a very striking history since Mr. Snow landed there in 1852.

The horrible coils of civilized, but not christianized, commerce, were fast closing around that most interesting people; its licentious pangs had poisoned the blood, and the stupor of death was upon them. The effort to deliver and resuscitate seemed all but hopeless. Human wisdom bade us go to less contaminated and more hopeful fields. But Jesus had said, "teach all nations;" and Jesus' power extended even to Kusaie. The faithful soldier of the Cross blew no uncertain sound against every form of wickedness, and in the name of Jesus bade the devils depart. The balm of Gilead was applied, with faith, to the souls of the lowest and most debased, and, lo! Kusaie is in some senses already christianized! The population having dwindled to about six hundred, has begun to revive. There are one hundred and seventy-nine church members in good standing. Out of the depths of their poverty the monthly concert contributions in oil, received this year, amounted to \$94. Three substantial stone buildings have been erected for the worship of Jehovah; and, best of all, it is proposed to place one of their own number, the son of good King George, over them as pastor. All power has indeed been given to Jesus, and it is again verified that He will be with those who go discipling all nations, alway, even unto the end of the world.

5.—The Island of Ponape.

Ponape, or Ascension Island, is our last post to the west. The Gospel was introduced there sixteen years ago, in 1852. In the spring of 1854 the small-pox was recklessly introduced, by a vessel direct from the Sandwich Islands. The beautiful groves of breadfruit and cocoa soon re-echoed with the shrieks of the most horrible of sufferers, and in a space of only about eight weeks more than half of a population a little less than ten thousand were in their shallow graves. The heart sickens at the recollection.

But these deep furrows of God's Providence broke something of the strength of their superstition and wickedness, and opportunity was given for the commencement of a wide-spread sowing. As on Kusaie, after about ten years, the moral aspect began to change; and now our ears tingle with each arrival from there at the news of changes which seem almost incredible to those who

had experience of only the earlier stages of the attack on this strongest of Satan's citadels in the West Pacific.

The Rev. Mr. Sturges has been there uninterruptedly ever since the establishment of the mission, and the Rev. Mr. Doane has for several years been his associate. The population numbers between four and five thousand, so that they have one ordained American missionary to about two thousand souls. This we should be obliged to pronounce a force disproportionately large, considering its efficiency, but for the fact that Ponape is the point from which we must push Micronesian native agency westward as far as Iap and Pelew.

Half the people are now numbered with the Christian party, and some seven hundred can read God's Word. Seven houses of worship are standing, besides two which have been destroyed—one by wind, and one by the torch of an incendiary chief. Nearly four hundred are hopefully converted by Jesus' power, one hundred and seventy-eight of whom have been admitted to the church. The brethren are anxious to this year make explorations westward, and are preparing, with well advised belief in the doctrine of our text, to station some of their converts who are being especially educated for teachers, on some of the groups further towards the setting sun.

More has been accomplished on Ponape by the power of Jesus that when the walls of Jericho fell, or than when the sun stood still upon Gibeon, and the moon in the valley of Ajalon.

We make no further application of our subject. The thoughts which have been presented regarding the best modes of working with Jesus in the foreign missionary fields, and the facts given regarding his help vouchsafed in the Marquesan and Micronesian Islands, will, we trust, assist us all the coming missionary year to a more vigorous, humble and individual consecration to foreign and home works for and with Jesus—that name which is above every name, at which every knee shall yet bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

FIFTH ANNUAL REPORT

OF THE

Board of the Hawaiian Evangelical Association.

Our first lines properly record the departure of two of the founders of the Christian Church on these Islands. The Rev. E. Johnson died on the 1st of September, 1867, while on the *Morning Star* as delegate to the Micronesian Mission. The American missionaries write from Ponape: "Before reaching the Marshall Islands he slept in Jesus, and his body awaits the resurrection morn in a hallowed spot upon the mission premises on Ebon, a sad and touching link between the Hawaiian and Micronesian Missions."

On the 11th of March, our beloved Father, the Rev. Asa Thurston, of the first company of American missionaries, departed this life in Honolulu, where he had long been wait-

ing for the summons. He had been in the missionary service, from the time of his appointment, forty-nine years. After most happily completing his life's work in a week of years, he entered on his heavenly jubilee.

Within a few months we have issued a call for a conference of Evangelical missionaries in the Pacific Ocean, to be held in this city in June, 1870, in conjunction with the semi-centenary anniversary of Christianity on the Hawaiian Islands. It yet remains to be seen what response we shall receive; but we have good hopes of a very interesting anniversary and conference.

HOME DEPARTMENT.

Contributions.

The total of contributions this year from Hawaiian churches is:

For foreign missions, - - -	\$3,366 86
For incidental fund, - - -	2,447 81
For home missions, - - -	272 82

Total, - - - - - \$6,087 49

This is a falling off of nearly \$3,000 from the contributions of last year. We regret to be obliged to notice the fact that several churches have not contributed to our treasury during the year. It is, however, a larger sum than we have before received in any one year, with the exception of 1867, since the organization of this Board, as the following table shows:

1864, - - - - -	\$3,569 86
1865—Haw. Board, \$4,446 69	
Am. Board, 842 68—	5,289 57
1866, - - - - -	5,757 72
1867—Haw. Board, \$8,643 00	
<i>Morn'g Star</i> , 336 84—	8,979 84
1868, - - - - -	60,87 49

Total, - - - - - \$31,684 48

It will be noticed that the balances on hand are considerably less than last year, and it should be mentioned also that the grant from the American Board for the *Morning Star* for 1868 is only \$3,000, which, after paying the Captain's salary, leaves but \$2,000 for running expenses; and as she costs about \$500 a month when on her voyages, we shall in a few days be obliged to draw largely from the fund for foreign missions and incidental expenses. The large and important publications also which are approaching completion, and which are mentioned below, will in a short time more than exhaust all our surplus funds, not to mention the other and various demands upon us.

Home Missions.

Since September, our home missionary efforts at Ewa in sustaining Rev. Joseph Manuel have been discontinued in consequence of his becoming the pastor of Kaneohe. We have assisted but four other pastors during the year, namely, those of Wailupe on Oahu, and Central Hamakua on Hawaii, and Koolau, Kauai, and Niihau.

The rule last year adopted of not granting aid to pastors, except as we are applied to by the local associations with which the pastors are connected, has had the intended effect of dividing responsibility in this matter, and has served to lessen our expenditures in this direction.

We do not doubt but that many of our pastors have been straightened for want of

means. We admire their devotion in continuing in their work under such discouragement, and we doubt not that they will continue to the end. But the churches should be stimulated to more systematic efforts to properly support their pastors.

We have made several unsuccessful attempts during the year to secure a colporteur to labor among our Chinese population, and at one time supposed we had secured one from California, but were disappointed. We shall not, however, cease our endeavors in this direction.

Theological School.

The Rev. W. P. Alexander reports to us regarding the *Theological School* under his care at Wailuku:

"I have twenty pupils in my theological class, two of whom are now absent on account of their health. Ten of them are married, and they are of various ages from 25 to 45 years. They have derived their support from their own efforts and the hospitality of the members of the church of Wailuku. One teaches a Government school, and two others are employed in teaching a parochial school supported by the parents. They are instructed in Natural Theology, the Evidences of Christianity, Theology, Exegesis, the Composition and Delivery of Sermons, Church History, and they have a theological debate once a week. They are all active in aiding the pastor in religious meetings, Sabbath schools, and going from house to house to persuade the people to attend to the calls of the Gospel."

The Hawaiian churches are under great obligations to the Christians of Wailuku for the hospitalities they so liberally bestow on the students of this school.

Female Education.

The Rev. O. H. Gulick reports regarding the *Female Seminary at Waialua*, Oahu, that there have been connected with the school the past year 78 different pupils. The highest number attained at any time, and which was the number from June to March, was 75. The present number is 74. Of these 26 are from Hawaii; 21 from Maui; 23 from Oahu; 3 from Kauai, and 1 from Micronesia. One has married during the year, and one has left to teach school at Lihue, Kauai. One pupil has been expelled, and one has died during the year. The one mentioned above as married, and another who is engaged to be married, are under appointment as missionaries of this Board to Micronesia. Eight have made a profession of religion during the year, making a total of 29 out of the 78 above mentioned, who are church members. The graduating class in June will number ten. The principal improvement made upon the premises the past year has been the erection of a two-storied school house, at a cost of \$1,200 from our own treasury. The American Board have very kindly allowed for the year 1868 \$2,150, besides \$450 for the Principal of the school. Mr. and Mrs. Gulick, assisted by Miss E. W. Lyons, are the only permanent teachers, though they have had at different times the kind assistance of several young ladies, and particularly the last year that of Miss S. E. Emerson.

This institution was commenced at Kau in 1862, under the auspices of this Board, and was moved to Waialua in 1865, where

the house and lands have been purchased by us for the school. Instruction is given in the Hawaiian language alone. No girl is received below the age of eleven years. No charges are made for tuition, unless the girls are removed against the advice of the teachers; but the parents or guardians furnish clothing and provide for all incidental expenses.

The Rev. J. P. Green reports regarding the *Makawao Female Seminary* on Maui, that the number of scholars has been on the increase, and has nearly doubled since the examination in July last, and at present there are 60, with a prospect of several more in a few weeks. Eleven (11) of these are members of the church. The institution will comfortably accommodate about 75 girls. Mr. and Mrs. Green and Miss Green are the Principals of this Seminary, assisted by Miss A. F. Johnson and Miss Sarah Rogers. We continue to assist towards the salary of Mr. Green, and have the past year granted aid to the first assistant teacher. It is an English-teaching school. It draws aid from the Government, but is as nearly self-supporting from the tuition fees as such a school can be in this land. The use of the original house and land is very kindly allowed by Rev. C. B. Andrews, who commenced the school in 1859, but it is highly desirable that the place should be purchased for the school.

The *Kawaihau Female Seminary* at Honolulu, Oahu, was commenced in April, 1867, by Miss Lydia Bingham, in buildings a part of which belonged to the American Board. During the year we have appropriated \$1,094 13 to the repair of these buildings, and the Honolulu community has recently very generously raised \$1,950 and purchased the house of the Rev. E. W. Clark, which was necessary to the comfort of the school. The whole place is now held in the name of the A. B. C. F. M. Miss Bingham is supported by the Hawaiian Mission Children's Society. She has during the past year been assisted by Miss S. E. Johnson, whose salary is paid by the Honolulu Ladies' Benevolent Society. Miss Elizabeth Bingham is expected in a few months from the United States to join her sister in the Seminary. The school commenced with 7 pupils, and now numbers 24 boarders, besides several day scholars, which is a marked success for the first year of such an effort on these Islands. Two of these are professing Christians. The English is the principal language of the school, and the pupils pay for board.

Besides the three above mentioned girls' boarding schools assisted by this Board, there are under Evangelical auspices on these Islands several other very interesting and important enterprises.

The *Makiki Female Seminary*, Honolulu, Oahu, was commenced by Miss Ogden in 1859. It has been largely assisted by the Honolulu community through the Ladies' Benevolent Society, and also by the Government through the Board of Education, while tuition fees are also a part of its income. The studies are mainly in English. Miss Ogden has been of late years efficiently assisted by the Misses Holden. The present number of pupils is about 25.

The *Koloa Female Seminary*, Kauai, was commenced in 1862 by Miss Knapp and Mrs. J. W. Smith, assisted by the two daughters

of Rev. J. W. Smith. It is an English school, though the girls are taught to read and write the Hawaiian. Charges are made for tuition, and the Board of Education assists. There have been in all 30 girls in the school; 6 have left the school for various reasons; 2 have been married the past year, both to foreigners, and are doing well so far as is known. One was received into the church during the past year.

Mrs. Shipman, of Hilo, Hawaii, has had since 1862 a family school. It now numbers — pupils, — of whom are girls. Mrs. L. Lyons, of Waimea, Hawaii, has also for several years taught and boarded a number of girls in her own family. Mrs. L. H. Gulick has for about four years taught a small family school in Honolulu. Miss Mary Paris, on Molokai, has for three years had a boarding school of five or six girls, in addition to a large day school, which is aided by Government.

It thus appears that not less than twenty individuals, eighteen of them ladies, are engaged in the instruction of about two hundred and forty girls of all ages in our five seminaries and four family schools. This does not include quite a number of girls cared for in private families; nor in this enumeration have we made any reference to Oahu College, where boys and girls of all classes attend. It may therefore be safely estimated that there are now in our Evangelical boarding schools and families nearly three times the number of girls that are gathered in all other similar institutions on the group.

In this review we have made no mention of the many English day schools which have been multiplying over our Islands since 1849, taught mainly by Protestant teachers. These schools have within a couple of years had a most marked development under English-speaking Hawaiians as teachers, the most of whom have been pupils of Mr. Morris Beckwith, who has labored so efficiently in this department, and these schools are the natural auxiliaries of our English boarding schools for girls.

Nor must it be inferred from the above enumeration of the recent efforts in behalf of female education, that nothing before was done in this direction. The Wailuku Female Seminary, Maui, was commenced in 1837, and was continued till 1849. For several years it numbered about 40 pupils, and at one time had 60. Miss Ogden, one of the teachers of that institution, immediately on its being discontinued, opened a family school at Wailuku, which for two years numbered about a dozen pupils. Mrs. Coan opened a girls' boarding school at Hilo, Hawaii, in 1839, which had an average attendance of about 25 till 1847. Mr. and Mrs. Cooke opened a family school in 1840, under the patronage of the chiefs, for their children of both sexes. Mrs. S. E. Bishop had for three years from 1858 a flourishing girls' school at Lahaina, which at one time numbered 20 pupils.

While it is true that female education did not, and could not, in the earlier stages of the missionary work, receive as much attention as it of late has, it is also apparent that the American missionaries early began to educate the girls. This was done not only in day and boarding schools, but from the first days of the Mission a very large amount

of instruction of females was accomplished by the missionary ladies by individual efforts, in their own families and in those of the Hawaiians themselves. But for this very arduous previous labor in all its forms, the present large and very encouraging development of female education would have been impossible.

Publications.

We have during the year printed, in five different languages, a total of 2,806,800 pages. There have been put into circulation on these Islands about 1,465,871 pages, about 152,811 of which have been given away. Our expenditures for the book department have been \$4,106 44—\$1,818 25 of which were donated from abroad principally by the American Board, \$1,351 55 have accrued from the avails of the book department, and \$1,036 64 were from the contributions of our own churches.

We have published works in four of the five languages among which our missionaries are laboring in the Marquesas and Micronesia, making a total of 364,800 pages.

In the Hawaiian language we have published in book-form 1,442,000 pages, besides what is equal to 960,000 duodecimo pages of the monthly *Alaula*, making 2,402,000. In this we have included a new edition of 3,000 of the Hymn Book, carried through the press by Mr. H. M. Whitney, and which we purchased from him. We have also included the beautiful and valuable Memoir of Opukahaia (Obukaia) announced last year, reprinted from the *Kuokoa*, through the kindness of the American Tract Society. By a letter from Rev. Dr. Hallock, we learn that the stereotyping of this work cost \$117 75; and that this makes the sum total which that Society alone has expended for these Islands \$29,947 40. We are certainly greatly their debtors. Nearly 500 copies have been already disposed of this Memoir, though we are sorry to say that 32 churches have not ordered a single copy of the work.

From a table which we exhibit to the Association, it is plain that much remains to be done in securing a full circulation to our books. We last year reported that there were 20 churches which had not during that year ordered a Bible directly from us, and 29 which had not ordered even a Testament. This year we have had but few Bibles or Testaments to furnish, and for some time have not had any, so that we have been unable to fill a number of orders for them. Last year 32 churches ordered not a single page of all that we furnish gratuitously; this year 17 churches have in the same way failed. In our table of last year it was seen that 8 churches failed of ordering a single book or tract of any kind; our table of this year shows that 7 churches are again in the same category.

The newspaper *Kuokoa* is one of the most important of the auxiliaries to our Evangelical work, though one over which we have no direct control. Great effort should be made by all who are interested in the increase of intelligence and religion to put it before the people, and insure the prompt payment of subscriptions. We are glad to know that its circulation is increasing, and that since January, 1868, it has had about 2,700 subscribers, or about 2,600 for the year since June, 1867. This is equivalent to 4,326,400

duodecimo pages, which, added to the issues of our Board, makes a total of 7,134,200 pages, which very nearly corresponds with the 7,186,800 of last year.

The *Alaala* had during its second volume ending in March, a circulation of 2,647, while during the first year it circulated 3,826. We fear that the third volume recently commenced has a still more reduced list, though it is not too late even now for the pastors to bring it up, by vigorous efforts. The request made us by the Sabbath School Association of last year that we issue a new book of hymns and tunes for children, has been in substance met by the beautiful music now printed in each number of the *Alaala*, and which ought to make the paper indispensable to every Hawaiian Sabbath school.

The new edition of the Bible, we are sorry to say, has not yet arrived, but we may expect a number of copies in a few days. The American Bible Society has very generously consented to prepare the plates of a pocket edition of the Hawaiian Testament, under the supervision of the Rev. E. W. Clark. Mr. Clark is making good progress in the translation of the American Tract Society's "Dictionary of the Holy Bible." The Hawaiian churches are under deep obligations to him for the patient labors he is performing for them in preparing, revising and proof-reading for the press. The Rev. J. F. Pogue has prepared an extensive commentary on Matthew, which is in the hands of a committee for revision, and which is very desirable for the Hawaiian student. The Rev. B. W. Parker has performed perhaps about half the labor of preparing the American Tract Society's "Bible Test Book" for the press, and we have recently requested the Rev. Dr. Smith to carry it to completion as he may have strength and leisure.

The following table shows our issues for two years, and connects with the tables in our report of 1866 :

Publications during the Year ending May, 1867.	No. of pages.	No. of Copies.	Total No. pages.
Hawaiian-English Testament.....	727	1,000	727,000
Primer (Kumumua Hou).....	80	2,000	160,000
Child's Hymn Book (Lira Kamalii).....	192	3,000	576,000
Cruelty to Animals.....	4	5,000	20,000
Culture, Sale and Use of Awa.....	4	5,000	20,000
Child's Question Book.....	174	2,000	348,000
Exhibition of Popery.....	23	3,000	69,000
Thoughts on Popery.....	56	3,000	168,000
The True Church.....	26	3,000	78,000
The <i>Alaala</i>	16	60,000	960,000
Annual Report.....	26	300	78,000
Total.....	1,328	87,300	3,204,000

Publications during the Year ending May, 1868.	No. of pages.	No. of Copies.	Total No. pages.
Memoir of Opukahaia.....	103	2,000	206,000
Hymn Book.....	408	3,000	1,224,000
Annual Report.....	43	300	12,000
John in Kusae Dialect.....	64	700	28,800
Mark in Kusae Dialect.....	56	700	25,200
Acts in Ebon Dialect.....	75	1,000	75,000
Primer in Ponape Dialect.....	60	2,000	120,000
Primer in Marquesas Dialect.....	48	2,000	96,000
Total.....	401	11,700	2,806,800

We also insert as matters of interest, full tables of all the works yet issued in the five languages among which we are carrying on foreign missions :

Publications in the Marquesas Is. Dialect.				
Matter published.	When printed.	Where printed.	No. of Copies.	Total No. pages.
Spelling Book..	1833	Honolulu.	3,000	60
Spelling Book..	1834	Honolulu.	3,000	8
Spelling Book..	1853	Honolulu.	..	12
Spelling Book, "Piapa".....	1858	Honolulu.	..	48
Gosp. Matthew	.....	.....	.....	.....
"Piapa," 2d ed.	1868	Honolulu.	2,000	48
Total.....				96,000

Matter published.	Year of publication.	Place of publication.	Number published.	No. of pages.	Total No. pages.
Simple Reading Lessons, 11-3-3 Chapters Matthew.	1889	Ponape.	200	1	200
Primer.....	1889	Hawaiian Islands.	300	43	12,900
Hymn Book.....	1880	Hawaiian Islands.	400	20	8,000
Large Reading Chart.....	1860	Hawaiian Islands.	200	12	2,400
Hymn Book.....	1860 or '61	Hawaiian Islands.	20	1	20
Primer.....	1863	Hawaiian Islands.	300	27	8,100
Gospel of Matthew.....	1863 and '64	A palang.....	325	124	40,200
Gospel of John.....	1864	A palang.....	64	108	6,512
Epistle to the Ephesians.....	1864 and '64	A palang.....	54	20	1,080
Bible Stories.....	1865	A palang.....	300	36	10,800
Primer.....	1865	A palang.....	180	38	6,450
Gospel of Matthew.....	1866	Hawaiian Islands.	1,000	48	48,000
Gospel of John.....	1866	A. B. S., New York.	1,000	49	49,000
Epistle to the Ephesians.....	1866	A. B. S., New York.	1,000	39	39,000
Bible Stories.....	1866	A. T. S., New York.	500	155	77,500
Catechism—Mr. Mahoe.....	1866	Hawaiian Islands.	500	75	37,500
Total.....			7,343	801	355,192

Publications in the Kusaie Dialect.				
Matter published.	When printed.	Where published.	No. of Copies.	Total No. pages.
Primer—Mr. Snow.....	1860	Hav. Is.	500	32
Primer—Mr. Snow.....	1863	Hav. Is.	300	38
Primer—Mr. Snow.....	1864	Ebon.....	100	11
Primer—Mr. Snow.....	1865	Hav. Is.	500	24
Primer—Mr. Snow.....	1865	Hav. Is.	500	50
Primer—Mr. Snow.....	1867	Kusaie.	300	32
Hymns, Calendar, Multiplication Table.....	1867	Kusaie.	..	48
Primer—Mr. Snow.....	1867	Kusaie.	..	..
Primer—Mr. Snow.....	1868	Honolulu.	700	50
Primer—Mr. Snow.....	1868	Honolulu.	700	64
Total.....			3,600	338

Publications in the Ponape Dialect.				
Matter published.	When printed.	Where published.	No. of Copies.	Total No. pages.
Primer—Dr. and Mrs. Gutick.....	1857	Ponape.....	..	26
Primer—Dr. Gutick.....	1858	Ponape.....	..	12
Hymn Book.....	1858	Ponape.....	..	19
Old Testament Stories—Dr. Gutick.....	1858	Ponape.....	..	59
New Testament Stories—Dr. Gutick.....	1858	Honolulu.....	500	36
Primer—Mrs. Gutick.....	1859	Honolulu.....	..	40
Eight Chapters Matthew—Dr. Gutick.....	1859	Honolulu.....	..	29
Primer—Mrs. Gutick.....	1859	Honolulu.....	..	39
Primer—Mr. Sturges.....	1862	Honolulu.....	..	24
Nine Chapters Mark—Mr. Sturges.....	1864	Ponape.....	..	27
Hymns—Mr. Sturges.....	1864	Honolulu.....	500	27
Hymns—Mr. Sturges.....	1865	Honolulu.....	500	61
Bible Stories—reprint.....	1865	Honolulu.....	1,000	51
Luke—Mr. Sturges.....	1865	Honolulu.....	1,000	48
Acts—Mr. Sturges.....	1865	Honolulu.....	2,000	60
Primer—Mr. Sturges.....	1867	Honolulu.....	..	..
Total.....			550	264,600

Publications in the Ebon Dialect.				
Matter published.	When printed.	Where published.	No. of Copies.	Total No. pages.
Primer—Dr. Pearson.....	1838	Ebon.....	..	8
Primer—Mr. Doane.....	1860	Ebon.....	..	..
Hymns—Mr. Doane.....	1860	Ebon.....	..	..
Primer—Mr. Doane.....	1861	Ebon.....	..	..
First Lessons, etc.—Mr. Doane.....	1861	Ebon.....	..	..
Seven Chapters Matthew—Mr. Doane.....	1861	Ebon.....	..	..
Last three Chap. Matthew—Mr. Doane.....	1862	Ebon.....	..	..
Arithmetic—Mr. Doane.....	1863	Honolulu.....	300	24
Hymns—Mr. Doane.....	1863	Honolulu.....	1,000	47
Primer—Mr. Doane.....	1863	Honolulu.....	1,000	10
Primer—Mr. Doane.....	1863	Honolulu.....	1,000	10
Geography—Mr. Doane.....	1864	New York.....	300	24
Primer—Mr. Snow.....	1865	Honolulu.....	600	79
Primer—Mr. Snow.....	1866	Honolulu.....	400	34
Hymns—Mr. Snow.....	1866	Honolulu.....	1,000	75
Acts—Mr. Snow.....	1867	Honolulu.....	..	..
Total.....			1,000	296,756

FOREIGN DEPARTMENT.

Micronesia.
 AMERICAN MISSIONARIES.—*Gilbert Islands*—Rev. H. Bingham and wife.
Marshall Islands—Rev. B. G. Snow and wife.
Ponape—Rev. A. A. Sturges and wife; Rev. E. T. Doane and wife.
 GILBERT ISLAND MISSION.—*Tarawa*—Rev. W. B. Kapu and wife; Mr. G. Haina and wife.
Apaiang—Rev. H. Moku and wife.
Butaritari—Rev. Kanoa and wife; Mr. Maka and wife.
Returned for Health—Mr. D. Aumai and wife.
Under Appointment—Mr. G. Leleo and wife.
 MARSHALL ISLAND MISSION—*Ebon*—Rev. D. Kapali and wife.
Namarik—Mr. J. W. Kaelemakule and wife.
Returned for Health—Mr. H. Aea and wife.

The new *Morning Star* left on her first voyage to the west on the 1st of July, 1867. She explored the southern part of the Gilbert Islands, visited all our mission stations in Micronesia, and reached Honolulu January 24th, 1868. The reports of her exploration and voyaging have been so fully published in the *Friend* of March, and in the *Kuokoa* of February and March, that we need but refer to those papers. The Gilbert Island and Marshall Island Missions each held a formal meeting, as we desired, and sent us full reports of their doings. So did the American missionaries of the Marshall Islands and Ponape hold a meeting of their number as a separate mission at Ponape.

Kanoa and Maka have returned with their families to Butaritari under very favorable auspices. Their property was carefully preserved during their absence, and the King of the island has explained and apologized by letter to His Majesty Kamehameha V., saying that his violence was committed when drunk. The missionary vessel *Evening Star*, built by the children of California, has been sold

for \$723 53. Experience has shown us that a smaller and lighter craft is the most serviceable at this stage of our work. We are consequently furnishing our different stations with boats. No less than four boats are already in use in the Gilbert Islands, viz: the *Alfred*, *Soso*, *Star of Peace*, and the *Evening Star 2d*, named after the California donation just sold, and another large surf-boat was last year sent to Ebon. Still other boats are already called for, and will be from time to time supplied. It is hoped that the owners of the first *Evening Star* will be satisfied with the change, by which their one vessel gives place to a whole fleet of very useful, and indeed indispensable, missionary boats, which have already cost very nearly the sum for which their vessel has been sold.

Many of the churches in Micronesia show a spirit of liberality which speaks well for the genuineness of their Christianity. The oil received from the sale of books shows increasing thrift. We tabulate the receipts as follows:

Place.	Foreign Missions.	Avails of Books.
Ponape.....	\$9 00	42 77
Kusaie—to American Board.....	92 59	84 13
Ebon.....	116 09	19 74
Namarik.....	19 27	6 00
Butaritari.....	6 00	2 35
Tarawa.....	41 90	34 38
Apaiang.....	24 40	
Total for 1868.....	\$309 25	\$183 84
Total for 1867.....	66 07	
Total for 1866.....	80 60	
Total for 1865.....	63 32	

Rev. H. Bingham, Jr., on his return from Micronesia, desired not to be re-appointed to the command of the *Morning Star*, preferring to devote himself to the Gilbert islands, and the purpose has been approved by the American missionaries of Micronesia and by ourselves, in accordance with the action of the Evangelical Association in 1863. We have been favored in securing Capt. A. Tengstrom to take charge of the *Morning Star*.

Loud calls have come up from Micronesia for more men. The calls have been published to the Hawaiian churches, and many have offered themselves. It does not seem best to send abroad those who are not fitted to become pastors at home, nor those who have reached even middle life. As a result of this, we have selected only three young men, viz: G. Leleu, Heulu and Kiniakua, with their wives, who will probably sail in July. Prayer should be made the Lord to raise up men fitted and adapted to His work.

We transcribe, almost entire, the report prepared by the American missionaries in their general letter as the best statement which can be made of the present state of our western missions:

"We all rejoice at the brightening prospects of the good cause upon the GILBERT ISLANDS. Though upon the particular points where missionary labor has been more especially devoted, those cheering results have not been so fully developed as we have prayed and hoped for, yet the truly cheering development of missionary interest on the island of Nui, so intimately traceable to the books that had been prepared with such patient care in the dialect of those islands, should awaken both our gratitude and praise to 'Him who is wonderful in counsel and excellent in working.'

"The schools upon *Apaiang* and *Tarawa* have not flourished as we could have wished, nor has there been that interest in the

preached word which we had hoped. We rejoice to learn of more hopeful indications upon *Apaiang* on the arrival of the *Morning Star*. It is also a matter for gratitude that the way is open for the safe return of Kanoa and Maka to Butaritari.

"We are not able to report so definitely of the work upon the MARSHALL ISLANDS as we could wish. Mr. SNOW and his family left *Ebon* for Kusaie about the middle of last February. Up to that time there had not been the usual interest in schools, though the attendance and attention to the preached word were perceptibly on the increase. The Sabbath schools were flourishing. After Mr. SNOW left, there was a sad rupture in the church, by which a considerable portion of it left the main body, eschewing the Hawaiian teachers. It is to be hoped they will be led to see their wrong and return to love and duty.

"We have cheering reports from the station on *Namarik*. Converts have been multiplied and the schools are flourishing. Capt. Bingham spoke of their greetings, as the *Morning Star* touched there, as reminding him of his visit to Nui.

"The report from *Jaluij* seems to be less encouraging, owing in part perhaps to the unfavorable location of the mission station, allowing immediate access to but few of the people.

"Mr. SNOW's visit of more than seven months to KUSAIE was timely no less for the health of his family than for the good of the church and the cause upon that island. Kanoa had been with them for several months, and had labored with much acceptance to the church and people. Eighty-two have been received to the church during the year, making one hundred and eighty-eight from the beginning. Many have died, and some have been removed by discipline. The church had fallen into some of the habits of the island in regard to feasting at their funerals, and they were conducting some of their meetings with less of Christian propriety than formerly, which things might have led them far astray but for the providential visit of their missionary teacher.

"During four months Mrs. SNOW, aided by Kanoa, had a flourishing school of the children, numbering at times from fifty to sixty pupils. In the early part of the year 1866 a small and neat stone chapel was built at one of the out-stations. In the early part of 1867 a second chapel was built at another out-station. On the 6th of June, 1867, the King and all the people commenced a stone church at the head station, where the King and chiefs reside. It is a neat little edifice, some thirty-six feet by fifty, and quite a monument to the industry and skill of the people.

"The good cause upon PONAPE is prospering, with such trials as are incident to every good work. He that runneth may read the great moral change that has been wrought. Yet a vast amount of missionary work remains to be accomplished. While some half of the population is considered as with the Christian party, it is not true that half the heathenism of Ponape is Christianized.

"That they can number six hundred to seven hundred readers upon the island, shows that the school-master has been abroad, and that a wide door is opened for intellectual improvement and Christian intelligence.

That nine meeting houses have been built, which also serve as school houses, shows that 'church building' is receiving good attention on the island. The first and best of these passed away before the torch of a hostile, drunken chief. The next best fell to pieces before the violence of the wind, showing that exemption from the violence of man or the destructive elements of Nature is not always the allotment of a superintending Providence. The one hundred and seventy-six church members fail to represent the hopefully religious state of the people. Perhaps as many more are as worthy of church membership as most of those who are already members.

"The proportion of decidedly hopeful cases is proportionably less on the other parts of our field than upon Ponape. So also, the four hundred and fifty-nine who have been received to all our churches from the first, do not indicate all that has been wrought by the saving power of the Gospel during these fifteen years of missionary labor in Micronesia."

Marquesas Mission.

U APOU.—*Hakaekau*—Rev. S. Kauwealoha and wife.

HIVA OA.—*Puamau*—Rev. J. Kekela and wife.

Atuona—Rev. Z. Hapuku and wife.

FATUIVA.—*Omoa*—Rev. J. W. Kaiwi and wife.

The *Morning Star* returned from the Marquesas Islands last year just after our annual report was rendered. We simply refer to the supplement to the *Friend* of July, 1867, and to the *Kuokoa* of June, 1867, for full reports of that voyage.

The *Morning Star* sailed again on the 26th of March, 1868, for those islands with Rev. L. Smith, D. D., as delegate, and returned to Honolulu on the 1st of June. Rev. J. W. Kaiwi returned in her without his family, after an absence of fifteen years, for a visit to recruit his health, which he has long needed, and which he had our approval of doing several years ago.

Our missionaries there are quite encouraged. There has been no fighting on Fatuiwa this year, a thing unknown before during the fifteen years of the mission. Six houses for worship have been built by the people themselves. The converts at Hanamenu, where we have no missionary, still do well, maintaining Christian character, and bringing their whole valley under religious influence. The boarding schools have not been well attended, but efforts will be again made this year, Kauwealoha taking girls and Kekela boys.

Mr. J. W. Laioha has been recalled, not for any moral delinquency, but as he has had complications in his work which seemed to check his usefulness, it was thought best that he return to his native land. He has, however, preferred to remain.

Dr. Smith's report will soon be published, with communications from the brethren. We therefore simply append a table of statistics of our Foreign Churches.

Church Members in Regular Standing—Ponape, 178; Kusaie, 170; Ebon, 8; Apaiang, 8; Total in Micronesia, 445. Fatuiwa, 23; Puamau, 4; Atuona, 12; Hanamenu, 22; Hakanetua, 13; Hotaku, 22; Total in Marquesas Islands, 96. Grand Total, 541.

**Report of the Treasurer from June, 1867, to
May 15, 1868.**
Received—FOR FOREIGN MISSIONS.

Hawaii.	
From Hamakua Centre, by Keikiniu.....	\$10 00
Hamakua Centre, by J Bicknell.....	30 00
Hamakua East, by Kamelamela.....	25 10
Kekaha, by Keonohimaka.....	26 00
Waiohina, by J F Pogue.....	387 87
Hamakua West, by Kukahekahe.....	57 80
Pahuka, by J Kaubane.....	50 00
Hilo Sabbath School Union, by C H Wetmore.....	175 00
Hilo, by T Coan.....	600 00
Hakala, Hilo, by J Pohano.....	11 75
Kohala West, by S C Luhian.....	63 00
Oonomea, by K Pahlo.....	25 60
Kailua, by G W Pilipo.....	20 00
Kohala, by J Wight.....	10 00
Kohala, by Mr Byram.....	10 00
Waimea, by L Lyons.....	33 25
Kealahoukua, by J D Paris.....	90 00
Total.....	\$1,625 37
Maui.	
From Honouaia, by H Menase.....	\$14 50
Lahainalana, by S E Bishop.....	19 60
Wailuku, by T G Thurston.....	25 00
Lahaina, by D Baldwin.....	152 50
Wailuku, by W P Kahale.....	10 00
Total.....	\$221 60
Molokai.	
From Halawa.....	\$141 25
Kaunaha, by A O Forbes.....	65 08
Total.....	\$206 33
Oahu.	
From Fort Street Church.....	\$362 23
Mission Children's Society.....	150 00
Collection after Annual Sermon in English.....	76 75
Collection after Annual Sermon in Hawaiian.....	36 00
Hon J Li.....	10 00
Ewa.....	26 80
Capt Workman, of brig "Anna".....	10 00
Missionary tour on Oahu, by Aumai.....	52 32
Kaunakapili, by L Smith.....	310 18
Kalihi.....	45 75
Waikane, by Z Foli.....	9 75
Waimanalo, by Waiwaiolo.....	27 00
Waianae, by A Kaoliko.....	26 00
Haula.....	16 00
Kaneohe—B W Parker, \$47 70; Manuella, \$24 55	72 25
Total.....	\$1,231 03
Kauai.	
From foreign residents, Hanalei, by A Wilcox.....	\$23 00
Waiohi, by Mrs Johnson.....	49 00
Waiohi Miss. Society, by Mrs Johnson.....	26 00
Koloa, by J W Smith.....	73 50
Total.....	\$171 50
Niihau.	
From Niihau, by D S Kupahu.....	\$3 62
California.	
From First Congregational Church, San Francisco.....	\$150 00
Apaiang.	
From Apaiang, by Aumai.....	\$24 40
Ponape.	
From Ponape, by E T Doane.....	\$9 00
Ebon.	
From Ebon—avails of oil.....	\$116 09
Namarik.	
From Namarik—avails of oil.....	\$19 27
Butaritari.	
From Butaritari, by R Maka.....	\$6 00
Tarawa.	
From Tarawa, by J H Mahoe.....	\$16 90
Tarawa, by G Haina.....	25 00
Total receipts for Foreign Missions.....	\$3,826 11
RECEIPTS FOR INCIDENTAL OR GENERAL FUND.	
Hawaii.	
From Hamakua Centre, by J Bicknell.....	\$14 00
Kohala, by Mr Byram.....	10 00
Hilo, by T Coan.....	480 00
Kohala, by H Bond.....	735 45
Kohala West, by S C Luhian.....	37 00
Hilo, by C H Wetmore.....	25 00
Kau, by J F Pogue.....	156 30
Kawalahe, by A Pali.....	65 00
Total.....	\$1,512 76
Maui.	
From Wailuku, by T G Thurston.....	\$70 25
Wailuku, by W P Alexander.....	22 50
Keane, by S Kamakahi.....	35 25
Lahainalana, S E Bishop.....	28 88
Kaanapali, by W Kahookaumaha.....	38 12
Total.....	\$195 00
Molokai.	
From Kaunaha, by A O Forbes.....	\$65 00

Oahu.	
From Honolulu, by S N Caville.....	\$10 00
Missionary tour on Oahu, by A Kaukau.....	300 00
Hon G B Ukeke.....	7 00
Ewa.....	93 18
Major Mochonua.....	8 00
Capt Zeinghart.....	6 65
Waipae, by S N Holokahiki.....	13 00
Waialua, by J N Paikuli.....	50 00
Kawalahe, by H H Parker.....	136 60
Total.....	\$624 43
Kauai.	
From Mr and Mrs Dole.....	\$10 00
Mr George Dole.....	5 00
Waimea, by J W Smith.....	45 62
Total.....	\$60 62
Miscellaneous.	
From sale of "Evening Star".....	\$723 53
A B C F M to refund grant to Mr Doane.....	300 00
Rev E W Clark, of the United States.....	10 00
Total.....	\$1,033 53
Total receipts to General Fund.....	\$3,481 34
RECEIPTS FOR HOME MISSIONS.	
From A B C F M.....	\$2,337 50
Collection after Annual Sermon in English.....	104 50
Collection after Annual Sermon in Hawaiian.....	63 75
Hamakua Centre, by Keikiniu.....	7 00
Hamakua East, by Kamelamela.....	10 00
Hamakua West, by Kukahekahe.....	35 00
Kohala, by Dr J Wight.....	10 00
Waimea, Hawaii, by L Lyons.....	27 00
Niihau, by D S Kupahu.....	15 57
Total receipts for Home Missions.....	\$2,610 32
FOR MARQUESAS MISSION.	
Balance returned by Capt Bingham, not used.....	\$52 07
FOR BIBLE FUND.	
Avails of Bibles sold by Dr Gulick.....	\$187 38
Avails of Bibles sold in Micronesia by H Bingham.....	1 60
Donation from Dr J Wight, Kohala.....	10 00
Total.....	\$198 98
FOR MORNING STAR.	
From A B C F M.....	\$3,500 00
Avails of shares sold.....	24 12
Total.....	\$3,524 12
FOR MICRONESIAN MISSION.	
From A B C F M.....	\$2,166 67
FOR FEMALE EDUCATION.	
From A B C F M.....	\$2,000 00
FOR PUBLICATIONS.	
From A B C F M.....	\$1,500 00
Avails, by Dr Gulick.....	724 36
Avails of "Alaula".....	450 35
Avails of books, by Dr Baldwin.....	11 00
Avails of oil from Kusaie.....	42 77
Avails of oil from Ebon.....	84 13
Avails of oil from Namarik.....	19 74
Avails of oil from Tarawa.....	2 35
Avails of oil from Bu aritari.....	47 47
Donation from Joel Bean.....	18 25
Avails of books sold by Aumai, Apaiang.....	7 13
Avails of books sold by Kapu, Apaiang.....	3 50
Avails of books sold by H Bingham, Apaiang.....	5 75
Avails from Bible fund for printing Acts in Marquesas Island dialect.....	300 00
Total.....	\$3,169 80
FOR TRACT FUND.	
From avails by H Bingham in Micronesia.....	\$3 25
FOR MEDICAL FUND, MICRONESIA.	
From A B C F M.....	\$100 00
FOR E. T. DOANE (PERSONAL.)	
Donation from Rev J Hamlin.....	\$10 00
EXPENDITURES—FOR PUBLICATIONS.	
Paid Printer's bills.....	\$1,308 76
" Binder's bills.....	851 92
" for printing in "Kuokoa".....	200 00
" electrotypes and charges.....	72 57
" Am Tract Society for 2,000 copies "Opukahaha".....	235 29
" for cuts.....	21 00
" for proof-reading in Marshall Island dialect.....	20 00
" for printing for Sunday School Association.....	10 00
" for printing Supplement of "Friend".....	22 50
" Board of Education for books.....	129 65
Total.....	\$2,871 69
FOR BIBLE FUND.	
Paid Binder's bills.....	\$84 75
" for printing the Acts in Micronesia dialect.....	300 00
Total.....	\$384 75
FOR MARQUESAS MISSION.	
Paid balance of expenses trip "Morning Star," 1867.....	\$450 00
" grant to A Kaukau.....	100 00
" grant to two boarding schools.....	200 00
" grant for supplies for General Meeting.....	25 00
" expenses of "Morning Star," trip 1868.....	1,000 17
" for medicines sent.....	14 62
" freight from Hilo on donations.....	1 00
" salaries of missionaries.....	800 00
Total.....	\$3,190 79

FOR MEDICAL FUND, MICRONESIA.	
Paid for medicines.....	\$100 00
FOR MORNING STAR.	
Paid expenses of trip to Micronesia.....	\$3,251 98
" for outfits, oars, etc.....	204 24
Total.....	\$3,456 22
FOR FEMALE EDUCATION.	
Paid grants to Boarding School, Waialua.....	\$1,650 00
" grant to assistant teacher, Waialua.....	352 00
" grant to assistant teacher, Makawao.....	250 00
Total.....	\$2,250 00
FOR MICRONESIAN MISSION.	
Paid charges on boats and oars.....	\$49 85
" bill for types, slates and pencils.....	26 82
" salaries of four American missionaries, 1868.....	1,910 00
" salary of H Bingham, balance 1867.....	266 87
" salaries of nine Hawaiian missionaries.....	1,400 00
" for casks, measures, etc.....	64 37
" outfit and 6 mos salaries 2 new Haw missionaries.....	350 00
Total.....	\$4,067 71
FOR HOME MISSIONS.	
Paid grant to J Bicknell.....	\$100 00
" " J Manuela.....	104 25
" " Holokahiki.....	50 00
" " Helekuinihi.....	50 00
" " Kupahu.....	50 00
" salary of A O Forbes.....	437 50
" " J P Green.....	450 00
" " O H Gulick.....	450 00
" " L H Gulick.....	1,000 00
Total.....	\$2,691 75
FOR THEOLOGICAL EDUCATION.	
Paid W P Alexander for school at Wailuku.....	\$60 00
FOR INCIDENTAL OR GENERAL FUND.	
Paid traveling expenses of Hawaiian members.....	\$150 87
" noon expenses of Hawaiian members.....	88 00
" Dr Gulick's traveling expenses in 1865 and 1866.....	141 60
" newspapers, copying, and blank book.....	75 02
" grant for building new school house at Waialua.....	1,200 00
" grant for repairs on house at Waialua.....	100 00
" for furnishing book depository.....	60 00
" for repairs on Kawalahe school premises.....	1,094 13
" for Dr Gulick's traveling expenses, 1867-'68.....	65 12
" postage and stationery for Corresponding Sec'y.....	80 35
" expenses of Board's room.....	433 45
" clerk hire for book department.....	700 00
" for 3,000 copies Hawaiian Hymn Book.....	700 00
" for new sails for "Morning Star".....	518 72
" for binding for library, etc.....	12 00
" Board of Education for books.....	41 90
" for stationery, postage and incidentals Treasurer.....	21 87
Total.....	\$4,794 86
FOR GENERAL MEETING.	
Paid traveling expenses of members.....	\$161 00
RECAPITULATION.	
Balance cash on hand June 1, 1867.....	\$7,039 32
Rec'd on acct. of Foreign Missions.....	\$3,826 11
" " Incidentals or Gen'l Fund, 3,481 34	3,481 34
" " Home Missions.....	2,610 32
" " Marquesas Mission.....	52 07
" " Bible Fund.....	198 98
" " "Morning Star".....	3,524 12
" " Micronesia Mission.....	2,166 67
" " Female Education.....	2,000 00
" " Publications.....	3,169 80
" " Tract Fund.....	3 25
" " Medical Fund, Micronesia.....	100 00
" " E T Doane, personal.....	10 00
Total.....	\$28,181 98
EXPENDED	
On account of Publications.....	\$2,871 69
" " Bible Fund.....	384 75
" " Marquesas Mission.....	3,190 79
" " Medical Fund, Micronesia.....	100 00
" " "Morning Star".....	3,456 22
" " Female Education.....	2,250 00
" " Micronesia Mission.....	4,067 71
" " Home Missions.....	2,691 75
" " Theological Education.....	60 00
" " Incidentals or General Fund.....	4,794 86
" " General Meeting.....	161 00
Total.....	\$24,008 77
Balance cash on hand May 15, 1868.....	\$4,173 21
BALANCES.	
Cash.....	\$4,173 21
Bible Fund.....	16 53
Foreign Missions.....	6012 83
Incidentals.....	1,682 57
Publications.....	383 15
General Meeting.....	273 25
Tract Fund.....	125 66
Medical Fund, Micronesia.....	145 71
" "Morning Star".....	966 61
Total.....	\$4,189 74 \$4,189 74
E. O. HALL, Treasurer.	
I. BARTLETT, Auditor.	
Audited and found correct.	
Honolulu, Oahu, May 22, 1868.	