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THE FRIEND.

DECEMBER 4, 1876.

END OF THE YEAR.

With this number we close another volume of THE FRIEND. Reviewing our editorial labors embracing more than one-third of a century, we are beginning to think, as all things, we are told must have an end that even THE FRIEND must sometime come to an end, certainly so far as its present editor is concerned, for we hardly think another will be found willing to assume its risks and pay the printer. This paper has for so long a period made its regular appearance on the first of each month, that some of its readers, we must think, imagine it will continue hereafter to be published, although they make no contribution for its support. Although like the moon, it shines monthly for all, yet probably not one in ten of its readers contribute for its support. As our usual contributions and subscriptions from our friends—the whalemens, are necessarily cut off by the loss of the fleet, we hope others will be found to come forward and render the necessary aid to keep the paper alive. To our regular Honolulu and island subscribers we shall send bills for the year now closing, and subscribers will favor us with prompt payment, as we never present bills until the year's end. Any persons coming forward with donations for the gratuitous distribution of this paper will receive our sincere thanks. During the past year several hundreds of each

number have been gratuitously scattered among seamen and strangers visiting Honolulu.

New Vestry and Repairs on the Bethel.

The Building and Finance Committee appreciate the generous contributions of merchants and others for the new Vestry and Bethel repairs. The need of a new Vestry has been seriously felt for years, and only the want of funds has prevented its erection. The Bethel was built forty-three years ago, and requires necessary repairs to render it suitable for the object for which it was originally built. As the system of "free seats" requires voluntary contributions to maintain the efficiency of the chaplaincy, it is most gratifying that there is a willingness on the part of the community still to sustain the Bethel, which was the first house of worship built in 1833, for the accommodation of the foreign and sea-faring community of Honolulu. A report of the committee will, at the proper time, be made of the manner in which the funds have been expended.

In another column we publish a letter from the Rev. Mr. Bingham, who has for so many years labored for the people of Apaiang, where Capt. Pugh, of H. B. M. S. Renard, was sent to secure the punishment of a native who had murdered an Englishman. It appears that we argued upon false premises in our last issue, and we now gladly correct our statement. From the published accounts in the New Zealand and Honolulu papers, we certainly had the right to say that the murderer was executed by some one attached to the Renard. From a review of the whole affair we only wonder that the murderer was secured. He had fled to another island under another king. The king of Apaiang had no more power to arrest the man on another independent island than President Grant would have to arrest and bring to justice the forger Winslow without a treaty between the United States and England.

[For the Friend.]

Visit of H. B. M. S. Renard at Apaiang.

EDITOR OF THE FRIEND—In an editorial of your issue of November 1, on "Prompt punishment in the South Seas" you ask, "Ought not the commander of the Renard to have compelled the King of Apaiang to execute the murderer, or order it done? for it appears from the narrative as published that he was arrested and delivered over by the King's order."

Mr. G. Haina, a Hawaiian Missionary on Apaiang, in a letter to myself of June 15, in which he describes the execution writes, "Te Kaiea [the King] said to Te Tekea, Fire it, and it was fired, and his body was blown to atoms." This supplements what you publish of Rev. G. Leleo's letter of April 29.

Thus it would seem that the King of Apaiang did after all execute the murderer, and so in one sense, "the subject of one nation did not become the executioner of a criminal in another."

No doubt the commander of the Renard recommended to our young king the mode of punishment, and perhaps he may have insisted upon it, but probably a simple recommendation was sufficient in view of the threat which had been made of burning his town in case he failed to arrest the murderer. In regard to the manner in which the punishment was executed, you remark, "we shall be much surprised if the commander of the Renard receives the approval of the people of England and of the civilized world." I would remark the same of his course in securing the arrest of the murderer.

If I am correctly informed the king made every effort to arrest and punish the man immediately after the murder; but he escaped to the island of Marakei, aided it is true by others, not accomplices but friends or relatives. It is doubtful whether public sentiment thus far not sufficiently elevated

would have enabled the king unassisted by a vessel of war to punish these men as they ought to have been. Upon the arrival of the *Renard* one was arrested; the other was on Tarawa.

Now it should be remembered that the king of Apaiang rules over that island only, and if so, was it reasonable in Capt. Pugh to demand, upon threat of bombardment, that he should without fail secure the arrest of the murderer at Marakei. It was right no doubt for the captain to insist upon his making a request to the authorities there for such arrest, and even to have supported him in a demand for the same by the presence of a vessel of war, though I am not aware of the existence of any formal extradition treaty. To me it is wonderful that the man was taken alive, that he did not escape as securely from pursuit, as has Sitting Bull. May we not see the good hand of an overruling Providence?

As I look at it, such a threat was unreasonably humiliating to the king, unjust to the innocent inhabitants of a town miles away from the scene of the murder, unjust to the American and Hawaiian Boards and their missionaries whose property was threatened, cruel to the defenseless native women and children, whom the captain was unwilling the missionaries should inform of the signal for the beginning of the bombardment, which had been communicated to them for their own personal safety, cruel to the missionaries and their little ones to offer them no other temporary shelter than the woods.

It may be claimed that the captain was dealing with the veriest savages who had no claim to respect or mercy from a great and civilized nation, and who were not entitled to the treatment which the Hawaiian people would receive in similar circumstances. We do not indeed claim for the inhabitants of Koinawa, the capital of Apaiang, the same degree of Christian civilization which belongs to the Hawaiians. But is it nothing that, in proportion to the population, more people regularly attend church, nay rather, are church members than in London, that probably more can read and write than in Manchester, that a larger Sabbath School is gathered in their midst, that they are called together by the sweet tones of a church bell, largely the gift of the late Lunalilo and others of your city, that a government school house had been built, and a government school taught by Gilbert Islanders, that a training school supported by funds from America and Hawaii was in operation in the town, where teachers were being prepared for that group, that the New Testament and school books had been published

for them, that they were in the way of purchasing them with their scanty supply of cocoanut oil, that they are wont to contribute monthly more in proportion to their wealth for the spread of the Gospel than any city in Christendom? Is it nothing that the king is himself the son of a king who died in the faith, having made in his old age, great efforts to learn to read and write, to establish a Civil Code of laws, to introduce civilized customs, setting a good example by abandoning idolatry and polygamy, by forwarding in advance \$500 in gold to Honolulu for lumber of a house, and by paying another hundred for its erection? (this house was destroyed in war). Is it nothing that the king is himself married in a Christian way to the Christian daughter of the Christian high chief of Tarawa, that he is not a polygamist like his neighbors, the present kings of Butaritari and Ape-mama, that he numbers himself among the so-called "Inquirers," that he can read and write, keep a book account in one way of school taxes, that he acts as commission merchant for foreign traders, that he wears much of the time European clothing, that his house is erected in the most beautiful way his people are capable of doing, that the interior is not wanting in signs of civilization, that fortifications have been erected, and his town protected by a battery, that he fines all who drink the fermented "toddy" great or small, that he is in treaty relations with the United States to protect shipwrecked mariners, and all foreigners having his permission to dwell upon his soil?

But enough—that he failed to protect the life of Mr. Keyes, to whom he had given a written permission to reside among his people, was not his fault. As we have seen, he sought earnestly to punish the offender. That he was ready to co-operate with Capt. Pugh in securing his arrest on another island I have not a doubt; and until I learn that it was otherwise, I cannot but look at the threat to bombard his capital as unworthy of a man entrusted with the command of one of Her Britannic Majesty's vessels.

Let us hope that the next vessel of war which has occasion to deal with him in similar matters, will deal with him more as with a man willing and anxious to do his duty toward foreign residents, and as with one entitled to more respect, though he be the ruler of a small people just emerging from barbarism, and not yet acknowledged by the great powers of earth. Let us hope that henceforth the more usual modes of capital punishment will be recommended to him as the better way for dealing with criminals. Let us hope that hereafter some

greater respect may be entertained for the efforts of the missionary societies of friendly Christian nations for twenty years to establish the kingdom of the Redeemer in those far off isles of the sea.

Very truly yours, H. BINGHAM.

☞ We copy the following from the *Evangelist*, published in Dunedin, New Zealand:

DEATH OF DR. NISBET OF SAMOA.—This renowned missionary has recently departed this life, after a missionary career of nearly forty years. He sailed with his fellow student in the Glasgow University, the Rev. George Turner, now the well-known Dr. Turner, for the South Sea in 1839, to labor in connection with the London Missionary Society. Their first field of labor was the Island of Tanna, of the New Hebrides group—but an insurrection among the natives compelled them to flee for their life. After a perilous voyage of a month they landed at Samoa. Here they found a field of labor, which has been very fruitful. From the Samoa Mission Seminary, which they established in 1844, more than 600 native agents have gone forth—and it has an annual average attendance of 80 students. The institution is now self-supporting. On 9th May, 1876, Dr. Nisbet breathed his last. His friend Dr. Turner, who was absent at the time on a missionary cruise, is left to carry on the great seminary which they established and conducted so successfully for thirty-two years.

OPIUM.—The laws of the Hawaiian Kingdom now forbid the importation and sale of opium. China would do the same to-day, if in her power. It is a noteworthy fact that the Chinese Government has never sanctioned its importation, and now stoutly protests against its sale. We copy the following from a late letter of the Rev. Dr. Gulick written while on a visit to Shanghai, as agent of the American Bible Society:

"It is mortifying to find so conspicuous on the river, among the clumsy junks, the gallant sail vessels, the ocean steamships, and the river steamers, also a number of unsightly, dismasted, and covered hulks, in which the opium of British India is stored, because the Chinese will not allow of its being otherwise than surreptitiously kept on Chinese soil. How affecting to find the stolid Chinaman, in his governmental relations, steadily refusing any complicity with this trade; and how sad that opium is forced on China by nominally Christian guns and bayonets! God speed the day when the truly Christian patriots of Old England, by continued appeals to its Bible-educated conscience, shall have raised such a sentiment as to sweep the deadly trade from both land and sea, as a contraband, not of war, but of peace and goodwill! This impediment to the Bible and to all Christian work is the first fact we face as a Bible agent, on landing in China, and it will for a long time yet be one of the greatest of our difficulties."

Three New Books on Polynesia.

Some months ago, we remarked that new books might be expected on Polynesia, and now from our exchanges, we learn, that three have recently appeared in London.

MORESBY (CAPT. JOHN.) NEW GUINEA AND POLYNESIA.—Discoveries and Surveys in New Guinea and the D'Entrecasteaux Islands. A cruise in Polynesia, and visits to the Pearl-Shelling Stations in Torres Straits. *With maps and illustrations.* 8vo, cloth extra. London, 1876, \$7.50.

GILL (REV. WILLIAM WYATT.) MYTHS AND SONGS FROM THE SOUTH PACIFIC.—With a preface by Max. Muller, M. A., Professor of comparative philology at Oxford. Post 8vo, cloth extra. London, 1876, \$4.50

CONTENTS.—1. Myths of Creation. 2. Deified Men. 3. Astronomical Myths. 4. The Exploits of Maui. 5. Tree Myths. 6. Ina, the Fairy Voyager. 7. Miscellaneous Myths. 8. Hades; or, the Doctrine of Spirit-World. 9. Veetini; or, the Immortality of the Soul. 10. Adventures in Spirit-World. 11. Fairy Men and Women. 12. Deaths Talks and Dirges. 13. Human Sacrifices. 14. The Seasons, Phases of the Moon, etc., etc. An American reprint of the London edition.

FORTY YEARS' MISSION WORK IN POLYNESIA AND NEW GUINEA, FROM 1835 TO 1875. By Rev. A. W. MURRAY, of the London Missionary Society, author of "Missions in Western Polynesia." New York: Robert Carter & Brothers, No. 530 Broadway.

EVOLUTION.—Remarks in our last issue upon Mr. Huxley's lectures in the United States have called forth the following eloquent and touching paragraphs from one of our correspondents on Maui.

"I do believe, I must believe in a Divine Providence, that is personal, and cognizant of and controlling every particular of my existence as He does also that of the sparrows.

"With our heart's—so deep feeling, so earnest, so loving,—how can we be consoled with *evolution*? It would take away our Father in Heaven, and Christ the Divine Brother whose pitying love reaches down from the tearful Mary, throughout the centuries even unto me, and makes me feel His presence and His mercy to be facts, that I cannot get away from. They fill me, they possess me, they sweeten my life, and as my heart is lifted up and made to rejoice with the conscious presence of the spirit and love of Jesus Christ, how can I feel interested in a discussion that would try to persuade me that my hope which soars beyond the worlds, originated in a *protoplasm*.

"Knowledge I know is power among men, but faith is the greater power of God unto salvation. I am fond of the pursuit of knowledge, but I delight more to trust where I have found mercy and consolation."

WATER SUPPLY FOR HONOLULU.—We think the Government cannot move too speedily, to secure every possible facility for supplying the city with pure water. We

recently heard a physician of large experience, remark, that instances of typhoid fever, might naturally be traced to the supply of water from the cow pasture in upper Nuuanu valley. The time has come when inaction is becoming verily culpable. "A masterly inactivity" may cause the loss of valuable lives in 1876, as it did in 1853, when the small-pox was stealthily lurking in the vicinity. We understand that only the paltry sum of three or \$4,000, stands in the way of securing the purchase of the famous "cow pasture." In an affair of this nature where the comfort health and welfare of the community is concerned, the "penny wise and pound foolish" system is not the right one. We wonder if a physician of repute in Honolulu, should come out with the statement, that the liquor dealers, where selling bad whiskey and poor brandy there would not instantly be a commission appointed to look into the matter. Now as all the people do not drink whiskey, and those who do are supposed to mingle their spirits with water, we think the government should instantly bestir itself in regard to supplying the city with *pure water*!

"TIT FOR TAT."—Some Americans in California would be glad to drive off the Chinese, and so some of the Chinese, would be only too glad to banish Americans and other foreigners from China. The following paragraph is from a letter of Dr. Gulick:

"Teintsin was the scene of the terrible massacre of 1870, when twenty-one foreigners lost their lives, among whom were three priests and ten nuns, who were put to death with horrible cruelty. The Chinese have paid dearly for their savage acts and will be cautious about repeating them. But there is still, on the part of a large number of the ruling classes, a desire, if not a resolve, to be rid of the "foreign devils." It is fear that restrains them from sweeping us away. They more than reciprocate the antipathies they themselves or their fellow-countrymen excite in America, and they would gladly prevent all emigration to the United States, if Americans could be prevented from coming to the flowery kingdom."

☞ We are glad to learn that some writer in the *Gazette* is calling the attention of the "City Fathers" of Honolulu to the condition of our city. It is quite time our streets were better lighted, cleaned, swept and *straightened*. It is important that some should be widened and obstructions removed. We need a street supervisor who will not allow private parties to build fences beyond the street-lines and push out their corners beyond proper limits. Now is the time for action before substantial edifices are erected. Honolulu ought to be made the handsomest city in the world, and it will be if the people will supplement what nature has done for us.

"The Best Ornaments of Our Home are the Friends Who Frequent It."

A gentleman recently returned from the Centennial and the United States, while passing through Hartford called upon Mr. Clements (Mark Twain). During the brief call he chanced to notice the above sentiment in the parlor over the mantle piece. The idea is so beautiful and *welcoming* to a visitor, that he copied it into his memorandum book. Having never met with it before, we take pleasure in presenting it to our readers as a fundamental principle of true hospitality.

This incident reminds us of a pleasant interview we had with the author of "Innocents Abroad," in his own charming home in Hartford, a beautiful engraving of which is to be found in the October number of Scribner, upon Hartford. While in the United States an anecdote was related in our hearing in which "Mark Twain" and the author of "Uncle Tom's Cabin" are concerned, and which we have never seen in print. The residences of these noted authors are situated in close proximity. On a certain occasion, Mr. Clements makes a call upon Mrs. Stowe. On returning home, and relating to his wife where he had made a call, she exclaims, "Why, husband, how could you call upon Mrs. Stowe, without your cravat." "Have I, my dear, where is my cravat?"

The cravat was instantly enclosed in an envelop and sent with an apology to Mrs. Stowe. She returns the same with her compliments stating, that "she is most happy to see her friends although, by *piecemeal*."

NEWSPAPERS CIRCULATION.—The following comparison of circulation of the leading religious weeklies of New York city, is worthy of note: *The Christian Advocate*, 50,000; *The Illustrated Christian Weekly*, 30,000; *The Observer*, 24,500; *The Examiner and Chronicle*, 23,000; *The Christian Union*, 23,300; *The Independent*, 22,000; *The Christian at Work*, 14,500; *The Christian Intelligencer*, 6,500; *The Methodist*, 14,000.

We cannot surely boast of a circulation equal to the above leading religious papers of New York. We can however say truly that during a newspaperial career of thirty-four years, we have distributed gratuitously twice as many copies of the *FRIEND* as we have sold, or have been sent to subscribers.

The government dock-yards of France are unusually active. It is intended to build fifty new war-vessels of various kinds, of which twenty will be armor-plated, and some of them of a size and quality to compete with the terrible *Devastation* and *Inconstant* of the English.

THE FRIEND.

DECEMBER 4, 1876.

Thanksgiving.

The appointed day, Nov. 30th, by the President of the United States, was duly observed in Honolulu by the American portion of the community. Public services were held in the Fort Street Church, where devotional and patriotic music was discoursed by the choir, while the Rev. Walter Frear preached a most timely and eloquent discourse. It was highly appropriate to the occasion. Reference was made to the treaty and the Centennial, while there was a due mingling of facts, figures and sentiment. We hope it will be published in the Gazette or the Advertiser. The following hymn, written for the occasion by Rev. D. Dole, was sung by the choir:

THANKSGIVING HYMN.

Prompted by our hearts, we sing
Praises to our heavenly King;
Loving kindness tunes our voice,
In His goodness we rejoice.

Unexposed to noxious blast,
In a clime by none surpassed,
Dwellers in perennial spring—
Who have better cause to sing?

Autumn here with Summer lives,
And its fruits delicious gives,
While no scorching leaf marks its way,
Nothing indicates decay.

Freedom's blessings too are ours,
Richer far than golden showers,
And the Gospel 'mid earth's strife
Opens up eternal life.

For these gifts our lives to bless,
Marks of love all numberless,
We the glorious Giver praise
In our most exalted lays.

CHRISTMAS AND NEW YEAR'S HOLIDAYS ARE COMING.—It is not necessary to look into our almanacs to learn this fact, for our merchants, who cater for the young, are making preparations. Whitney has replenished his book store with beautiful holiday books and chromos; Thrum & Oat are rebuilding and refurnishing; and McInerney advertises largely; and in coming up Fort street, A. L. Smith's store has a fresh and splendid display of various sorts of holiday articles. Little folks and others buying books at Whitney's and Thrum & Oat's, should go to Smith's and buy book cases and brackets, and other ornamental arrangements. Let the old folks buy spectacles, of which Smith has a large variety.

We are glad to read letters from Miss Coan and Miss Chamberlain, as published in the *Gazette*. If the income of the *FRIEND* would allow we would gladly encourage our islanders as correspondents traveling in foreign countries. We can assure those ladies that their letters are read with interest.

In late San Francisco papers we notice reports of the testimony before the U. S. Congressional Commission, sent out from Washington to investigate the Chinese Question. This is right. Let the question be examined and the matter looked into. Would it not be advisable for the Chinese Government to appoint a similar commission to sit in Hongkong to ascertain the character and influence of foreigners—English and Americans—residing in China. Let facts be published as to the moral character of foreigners living in China. Such as the following question should be asked, How many English and Americans residing in China expect to spend their days in the country and settle among the people of the Flowery Kingdom? How many, if they should die there, expect to allow their bodies to be buried in China? How many become rich and expect to devote their riches to building up the Kingdom of China? How many have taken the oath of allegiance to the Emperor of China? Has the general character of foreigners in China conduced to honesty and morality? Do foreigners in China ever gamble or cheat? Do foreigners in China live up to the principles of Christianity? Do foreigners residing in China for the most part bring with them their wives and families? Verily there is still occasion to repeat the old Jewish Proverb: "And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?"

THE TREATY BENEFICIAL TO AMERICA.—Whether the Treaty benefits the islands or not it is surely beneficial to the United States, if our people are able to pay for all the lumber and goods now being landed on our wharves from Washington Territory, Columbia River, Humboldt Bay, San Francisco and Boston. It appears to us that we never saw so many lumber vessels discharging in our port. It is just what we should naturally expect as the effect of the Treaty, hence the idea that possibly the Treaty will be repealed is ridiculous. Americans are not so short-sighted. We fully believe as we have always advocated that both countries would be mutually benefitted—America fully as much as Hawaii.

EDITOR ENCOURAGED.—About one year ago a ship master visiting Honolulu subscribed for the *FRIEND* and purchased bound volumes, including years from 1852 to 1875, 24 years. On returning, he now desires all of the first series, prior to 1851, which we can furnish, and assures us the *FRIEND* is read "fore and aft" on board his vessel. Such words of encouragement are better than gold. We commenced the publication of this paper January 18th, 1843, 34 years ago, and with this number closes another volume. Our aim has always been to render our little sheet a welcome visitor on ship board, and hereafter it will be the same.

We record with great regret a most melancholy incident which occurred at Waikiki on Monday last. On that day, the scholars of St. Alban's College with their parents and friends were entertained at a picnic by Mr. Atkinson, the principal of the College. During the forenoon, some of the boys went to bathe on the beach, and after playing together, were about to leave the water, when one of the lads named Chenery, when barely breast high in the water, was seen to double up as though attacked by cramp or spasms. One of his companions instantly took hold of him, but he was nearly drawn under the water, and call for help. Two other lads, sons of Major Wodehouse, immediately went to their assistance, and with great difficulty and bravery brought the lad Chenery to shore. Although he had been taken out of the water almost instantly, the symptoms were sufficient to show that he must have been attacked by a fit of some kind, and though every possible effort was made to restore animation, the poor little fellow did not breathe again. A foreigner, whose name was not ascertained, rendered great assistance, and for an hour and a half all that could be done to bring back respiration was done. Dr. McKibbin was quickly summoned from town, but declared life extinct, and further stated that the death had most probably proceeded from a sudden attack and not from drowning. This is rendered clear also from the fact that the whole of the lads were under the personal care of the two ushers who remained on the beach, and that the deceased boy was during the whole time in company with the other bathers, and the period of immersion was too short to account for death by ordinary drowning. Although no blame can possibly attach to the authorities of the school, very great sympathy is felt for them, and we are glad to learn that many of the parents of the scholars have been thoughtful enough to personally express to Mr. Atkinson their sympathy and perfect confidence. The father of the deceased resides in San Francisco, and is a cousin of the Rev. S. C. Damon, and this sad event must call forth the deepest sympathy with both families. A funeral service was held over the remains Tuesday morning, at the residence of the Rev. S. C. Damon, and the mail steamer will convey the sad intelligence and the remains of the poor child to his father's home.—*Gazette*, Nov. 8, 1876.

UNIVERSITY OF NEW ZEALAND.—It is gratifying to learn that the Queen of England has ordered that the University of New Zealand stands upon a par with Oxford and Cambridge in giving degrees, "as fully as if the said degrees had been granted by any University of the United Kingdom." Macauley's traveler from New Zealand, may yet "stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Week of Prayer.

SUNDAY, January 7—Sermon: Christian fellowship. 1 John, 1, 7.
MONDAY, January 8—Thanksgiving and confession, in the review of the past year.
TUESDAY, January 9—Prayer: For the Holy Spirit on the Universal Church. Joel ii, 28: For its deliverance from error and corruption, and its increase of faith, activity, holiness, and Christian charity.
WEDNESDAY, January 10—Prayer for families: For the unconverted, for sons and daughters at school and college, and for those abroad, for any in sickness, trouble, or temptation; and for those who have been recently "added to the Church."
THURSDAY, January 11—Prayer for Nations: For rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and maintenance of peace.
FRIDAY, January 12—Prayer for Christian Missions, to the Jews and Gentiles, Luke 24, 47; for Sunday Schools, and for the conversation of the world to Christ.
SATURDAY, January 13—Prayer for the observance of the Christian Sabbath; for the promotion of temperance, and for the safety of those "who go down to the sea in ships, that do business in great waters."
SUNDAY, January 14—Sermon: One Lord, one faith, one baptism, one God and Father of all. Ephes, 4.

MARINE JOURNAL.
PORT OF HONOLULU, S. I.

ARRIVALS.

Nov. 1—P M ss City of San Francisco, Waddell, 20 days from Sydney.
 1—Am bk Moonlight, Waterhouse, 5^o dys fm Shanghai
 3—Am bk H W Almy, Freeman, 32 dys fm Humboldt.
 6—Am bk Jane A Falkenburg, Hubbard, 29 days from Astoria, O.
 6—R M ss Australia, Cargill, 9 days from Kandavu.
 11—Am wh bk Eliza, Dimond, from cruise, with 150 bbls sperm oil.
 12—Am wh bk Rainbow, Cogan, from Arctic, with 500 bbls oil, 14,000 lbs bone and 800 do ivory.
 13—Am bk Camden, Robinson, 35 days from Puget Sound.
 13—Am wh bk Nerman, from Arctic, with 550 bbls walrus.
 13—Am bk Victor, Sievert, 42 days fm Port Gamble.
 14—French sh National Mazon, 60 days from Brisbane, N S W.
 15—Am schr Ocean Pearl, Grinnell, 20 days from San Francisco.
 16—P M ss City of Sydney, Dearborn, 7 days and 18 hrs from San Francisco.
 16—Haw bk Mattie Macleay, Pope, 33 days from Astoria
 20—Am bk Ceylon, Kelly, 144 days from Boston.
 20—Am schr Mary E Russ, Cousins, 18 dys from Humboldt.
 22—Am bk Eureka, Wallace, 18 dys from Humboldt.
 23—Am bk Powhattan, Swanton, 24 days from Port Gamble.
 24—Am schr W H Meyer, Brown, 13 dys fm San Fran.
 Dec. 1—Am bk Edward James, O'Brien, 25 dys fm Portland

DEPARTURES.

Nov. 1—Am schr Bonanza, Dexter, for San Francisco.
 2—P M ss City of San Francisco, Waddell, fr San Fran
 2—Am bk Moonlight, Waterhouse, fr Jarvis Island.
 2—Brit bk Colombo, Heuer, for Hongkong.
 7—R M ss Australia, Cargill, for San Francisco.
 11—Am bk American Lloyds, Park, for San Francisco.
 17—P M ss City of Sydney, Dearborn, for Sydney.
 17—Am wh bk Eliza, Weeks, for San Francisco.
 18—Am bk H W Almy, Freeman, for San Francisco.
 23—Am bk Camden, Robinson, for Puget Sound.
 27—Am bk Victor, Sievert, for Port Gamble.
 27—Am bk Mary Belle Roberts, Grey, for San Francisco
 30—Am bk Powhattan, Swanton, for Puget Sound.
 Dec. 1—Am bk Jane A Falkenburg, for Portland, O.

MEMORANDA.

REPORT OF P M SS CITY OF SAN FRANCISCO, J J WADDELL, COMMANDER.—Left Sydney Oct 13th (Oct 12th, Honolulu time), at 3 p m; arrived at Honolulu Nov 1st, at 10 a m; fine weather all the way.
REPORT OF BK HELEN W ALMY, FREEMAN, MASTER.—Left Humboldt Oct 1st; had light baffling winds and calms the entire passage; sighted Maui on the 31st, and arrived at Honolulu Nov 3d.
REPORT OF R M SS AUSTRALIA, WM CARGILL, COMMANDER.—Cleared Sydney Heads at 4 p m, Sept 24, and on the following day experienced strong winds from NE to E, which held for the ensuing 3 days; a brisk gale was encountered on the 28th, accompanied by a high head sea, and at 1 p m same day she dropped anchor in Kandavu harbor; at 1 p m same day the Company's steamer City of Sydney arrived from New Zealand, and ranged alongside the Australia for purpose of receiving Australian passengers, mails and cargo, and left for San Francisco at 6.20 p m; Oct 4th, Company's steamer City of New York arrived inward from San Francisco, and having transhipped mails, passengers and cargo for New Zealand to the Australia, she proceeded en route for Sydney at 2 p m; the Australia left for Auckland at the same hour, arriving there at 3 a m of the 8th, after a fine passage of 3 days and 15 hours, being the fastest passage on record; left again at 6.30 p m same day for Napier, Wellington, Lyttelton and Port Chalmers, arriving at latter port at 4 p m of the 12th, landing mails. 42

hours ahead of mail contract time; left Port Chalmers at 4 p m of the 18th, with mails and passengers for San Francisco, arriving at Auckland via Lyttelton, Wellington and Napier at 8 p m of the 22d; after having received mails, passengers and cargo, and left for Kandavu at 4 p m of the 23d; fresh head winds with squally weather and head sea prevailed during the passage to Kandavu, which was reached at 6 p m of the 27th, made fast alongside steamer City of New York and received Australian mails, passengers and cargo, and at 3 a m of the following day left for Honolulu and San Francisco; at 9.30 a m of the 30th passed the R M ss Zealandia, bound S in lat 11° 36', long 175° W; crossed the Equator in long 167° 42' W, at 1 p m of Nov 1st; experienced light unsteady winds and fine weather the whole passage from Kandavu to Honolulu, at which port she arrived at 4.20 p m of the 6th.

REPORT OF AM BK TNE JANE A FALKENBURG, HUBBARD, MASTER.—Left Astoria Oct 7th; for 12 days had strong SE winds, and then light SE to SW to lat 32°, long 135°; from thence had NE winds for 3 days, the remaining passage had light easterly to southerly winds and calms to port.

REPORT OF AM BK CAMDEN, ROBINSON, MASTER.—Left Port Gamble Oct 8th; came out of the Straits on the 10th; have had the winds from SE to SW during the passage, except four days; in lat 28° 28', long 137° 23' W saw a large English ship bound to northward; Nov 11th, at noon, sighted the Island of Maui; arrived off Dimond Head on the morning of the 13th.

REPORT OF AM WH BK RAINBOW, COGAN, MASTER.—Left Honolulu April 15th for Kodiak cruising ground; first twelve days out moderate winds, varying from NE to E and SE, with changeable weather to the 27th; next 7 days variable winds from SW to W and NW, with thick rainy weather. May 5th heavy gale from SE, ship hove-to, at lat 54° 10' N, long 133° 45' W. On the 6th sighted Queen Charlotte Island (north end); 6th to the 18th cruising between Queen Charlotte and Forrester Islands; saw the first right whale on the 13th; 16th and 17th fresh gale from SE; from 18th to June 19th cruising from Hazy Island to lat 58° 59' to lat 58° 15' N, moderate weather most of the time. Saw very few whales; took our first and only right whale June 8th, off Sitka Bay, where we saw most of the whales seen while cruising on this ground. On the 18th took our departure, at lat 58°, long 140° 30' W, for the Arctic. First ten days light easterly wind and fine weather. Passed Kodiak Island on the 26th, through Unamak Pass into Behring Sea on the 29th, and through Behring Straits into the Arctic July 8th. Had light variable winds and fine weather the passage up. On the 17th run aground on Blossom Shoal; hauled the ship off after being aground 8 hours without doing any serious damage. The 18th came up to the main pack of ice off Wainwright Inlet, 10 to 20 miles off shore; 19th, off Point Belcher, fell in with the ships Cornelius Howland, Onward, Three Brothers of New Bedford, and Desmond of Honolulu. Here we heard of the loss of the whale bark Arctic being crushed by the ice; 20th calm and thick fog, at anchor off Sea Horse Islands, the ice fouling the ship, weighed anchor and towed her in shore out of the current and clear of the ice; 21st clear weather; worked the ship between land and ice as far north as Refuge Inlet; ice making on the land at this point; 22d and 23d at anchor; 24th easterly wind, the ice moving off shore; working the ship north along the land, 3 miles north of Refuge Inlet, and ran on a shoal not laid down on the chart, 1/2 a mile from the land; 24th and 25th still hard aground; 26th got the ship off; 26th 1 mile NE of Point Barrow at anchor. The night of the 28th we were obliged to run back south of the Point, the ice setting on the land north of the Point. From the 19th to the last of the month light variable winds from N to NE and E with fine weather. The main pack of ice south of the Point, 20 to 30 miles off shore. August 1st to the 10th variable winds, dark weather and much snow falling. From the 10th and remainder of the month westerly wind prevailing, keeping the ice packed on the land south of Cape Smith, and north of Cape Smith to Point Barrow the ice grounding on a 3 fathoms bank, 1/2 to 1 mile from the land, with 4 fathoms of water inside of it, leaving a strip of open water quite free of ice. Took our first whale on the 15th and the last one Sept 5th. Saw a great many whales during the latter part of August, but was unable to do much whaling by being blocked in by the ice and very severe weather. From the 1st of Sept to the 10th moderate wind from the westward; cold frosty weather, much new ice making about the ship; 10th, 11th and 12th preparing to winter; 13th, 14th and 16th strong gale from ENE; 16th the main pack of ice began to move to the westward, leaving a strip of ground ice outside of the ship, 1/2 to 1 mile wide; 17th still blowing a fresh gale. Made an attempt and succeeded in forcing the ship through the strip of ground ice into open water, the bark Three Brothers following us. Night of the 17th parted company with Three Brothers, she bound direct to Honolulu and we for Herald Island. Cruised about Herald Island from the 21st to the 4th of Oct. Continuation of gales from the NE, and very cold. Saw very few whales on the west shore. On the 7th took our departure from lat 69° 45', long 165° 15', for Honolulu. Passed through Behring Straits on the 8th; 10th, 11th and 12th strong gale from NE; passed through Unamak Pass on the 20th. Had light variable winds from N to NE and fine weather to lat 30, thence to 23 light winds from SSE to S and SSW. Nov 1st sighted Maui; light easterly wind into port. Season catch—500 bbls oil, 14,000 lbs bone, 800 ivory, Spoke the following vessels: Sept 30th, Mt Wollaston, 1 whale; Oct 11, Northern Light, 2 whales and 1000 bbls walrus.

REPORT OF AM WH BK NORMAN, CAMPBELL, MASTER.—Sailed from Honolulu May 13th, and from Koloa on the 14th. Passed through Unamak Pass June 2d; made the ice on the 6th, 20 miles NW Nounivok Island; arrived up to the ice and fleet in Arctic on the 22d; took our first walrus on the 23d, and the last one July 28th, making 550 bbls oil. Had a gale from N, from 28th to Aug 4th; passed by Ice Cape on the 11th, ice on the outer edge of the shoal, and 20 miles south of Ice Cape; worked up between the ice and land as far as Wainwright Inlet, could not get any further, ice made off the land; remained in that vicinity till Sept 4th, during the time was driven south of Ice Cape twice by the ice. The natives reported at Wainwright Inlet one ship lost, and the remainder of the fleet fast in the ice, off Point Barrow; barks Northern Light and Mount Wollaston were in company with me. We left a letter with the natives saying we were going to Herald Island, and if we did not see any of the fleet by Oct 1st we would return to the east shore and take the crews off. Sept

23d spoke bark Rainbow, Capt Cogan, from Point Barrow. Saw the first whale on the same day and the last one on the 28th; only lowered our boats three times for whales the season, and each time not the least show for a whale, all going quick. Northern Light, Capt Smith, up to the 5th of Oct had 1150 bbls walrus and 140 do whale oil; Mount Wollaston took 220 bbls whale oil on Kodiak, and had 1 whale up to Sept 29th, in the Arctic. Oct 10th left off for Behring Straits; passed Cape East on the 12th in a heavy gale with thick snow squalls; came through 72d passage on the 19th. Had favorable winds to lat 34, from that to 33 strong winds from S to SSW, thence to port light SE winds. Died on board, May 31st, of diphtheria, Manuel L Sylva; July 20th, of consumption, Jose Alemeda.

PASSENGERS.

FOR SAN FRANCISCO—Per D C Murray, Oct 30th—Mrs Ira Richardson, Col Norris, Mrs Haake and 2 children, Mrs Gasland, J C Culver, A J McKay.
 FOR SAN FRANCISCO—Per Bonanza, Oct 31st—Chas Hotchkies, L Grieve, J H Black, A L Sylvia, J J De Freto.
 FOR SAN FRANCISCO—Per City of San Francisco, Nov 1st—A Bollier, J Inman.
 FOR SAN FRANCISCO—Per City of San Francisco, Nov 18, —J I Fisher, F H Austin, G H Williams, Jno Golett, Jno Freeman, Mrs A Herbert and child, Miss Herbert, E E Smith, M Mayo.
 FROM PORTLAND—Per Jane A Falkenburg, Nov 6th—Mr Coolidge, Mrs McKay.
 FROM SYDNEY—Per Australia, Nov 6th—Mr Sinclair and wife, Miss Jenny Claus, J Davies, R Golden.
 FOR SAN FRANCISCO—Per Australia, Nov 7th—G N Bartlett, H Smith, C T Mills, J P Cooke and wife, Chas Dietz, A Rudofsky.
 FROM SAN FRANCISCO—Per City of Sydney, Nov 16th—J C Glad, B W Parker, H E McIntyre, G Rouffe, T G Thruss, Miss Parke, Mrs Chase, Miss Dickson, Jno D Holt, H E Ex E H Allen, C Wright, Miss M A Chamberlain, Mrs J S Walker, Mrs W W Atwater and son, W P Faber, D P Hammond, Mrs Parke, H L Chase, J G Dickson and wife, Miss A E Deane, Miss H A Gorman, J S Christie, Jr, G S Wright and wife, Thos Jolly, E T Thornton, S Myers and wife, Alex Spjino, D Manson, Chas Cobb.
 FOR SYDNEY—Per City of Sydney, Nov 17th—H L'Estrange M Pecciuni, N Krushlauer.
 FROM SAN FRANCISCO—Per W H Meyers, Nov 24th—A Peterson, H Johnson, C Olsen, G Wormk, C H Rockwell, C E Kerry, Moses Kerry.
 FOR SAN FRANCISCO—Per Mary Belle Roberts, Nov 27th—C L Cordiner, J L Reed, J Thompson, J Silva, M Lopez, J D Grace, J de Vine.

MARRIED.

CLARKE—HARPER.—In this city Nov 26th, by Rev S C Damon, Capt THOMAS K CLARKE to Mrs ANNIE HARPER, both of Honolulu.
 CORDIS—DEAN.—In this city Nov 28th, at the residence of Mr J G Dickson, by Rev Mr Frear, Mr THOS FREDERICK CORDIS to Miss ADELAIDE ELIZABETH DEAN, both of Boston.

DIED.

DICKENSON.—At Lahaina, Maui, October 29th, Mr HENRY DICKENSON, sr, a native of Birmingham, England, aged 74 years. He had resided on these islands for many years.
 CORNEY.—In this city, Nov 5th, Mr PETER JOHN WINOCH CORNEY, a native of London, England, in the 62d year of his age. Has been a resident of these islands for thirty-five years.
 CHENERY.—Drowned at Waikiki, near Honolulu, Nov 6th, RICHARD P CHENERY, son of Richard Chenery, Esq, of San Francisco, and brother of Lieut Leonard Chenery, U S N, aged 12 years. The deceased was a member of Mr Atkinson's Boarding School, and on the occasion when the sad event occurred, the pupils of the school with their teachers and several mothers of the pupils, were enjoying a picnic excursion. The melancholy event was one of those unforeseen and unexpected occurrences, that calls for an humble submission on our part.
 MANUEL.—In this city Nov 23d, Mr ANTONIO MANUEL, sr, native of the Western Islands, aged 47 years.

DR. LATHROP.

Having returned to Honolulu to reside, has resumed the practice of his profession. Any one desiring his service, either Medical or Surgical, can find him at the Capt. Snow C. stage, adjoining the Hawaiian Hotel. de-1876

J. M. DAVIDSON.

Attorney at Law.
 Office over Mr. Whitney's Book-store, formerly occupied by Judge Austin. Honolulu, H. I. de-1876

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Seamen's Friend.

Sailor Turned Author.

Some years ago a seaman attached to a United States war ship lying in this port was wont occasionally to make us a call and speak of new aspirations which had been awakened in his mind. Years passed on, and we have received occasionally letters from him, in which his wanderings were narrated in South America, among the Andes, next in Europe, running an engine on a railroad in Italy, through the Mt. Cenis tunnel, after that in India, about Delhi and among the Himalayas. The last European mail has brought us a letter dated in Cumberland Co., England, at his native place, and from it we quote as follows: "I am now writing a religious story of Highland life. I am at the 20th chapter. Professor _____ of _____ College, officers, and several editors and others have taken considerable interest in my work."

He sends us a copy of the "Heart and Hand," an illustrated paper, which contains a likeness of his father, "The Cumberland Artist," who is a painter of celebrity, and if our limits would allow we should be pleased to publish a notice of his career.

As our correspondent courts the Lyric Muse, he sends us the following lines:

HYMN.

We long for thee, Jesus, our Saviour divine,
Our life is unreal and lasts but a day,
We long for those glorious blessings of thine,
Those joys everlasting that fade not away.

We long for thee, Jesus, our Saviour of love,
While the day is still bright and the skies are so clear,
While the rude tempest gathers not darkly above,
Nor seasons of sorrow and darkness draw near.

We long for thee, Jesus, in fair sunny hour,
'Mid pleasures thou sendest without e'en a prayer,
Their brightness will surely be so much the more,
If thou, the sweet giver of all, shall be there.

We long for thee, Jesus, while youthful and strong,
While our hopes are so glowing, our path is so light,
For days of repining may follow ere long,
And sunset may usher the gloomiest night.

We would not Lord Jesus give thee the last years
Of lives vainly spent when their beauty is o'er,
When the joys of the present are hidden, and tears
When youth's buoyant spirits and step are no more.

Ah! no blessed Jesus, thy servants would come
And labour with thee in the summer of life,
To feel in our hearts, when we're almost at home,
That thou wast our comfort through all the past strife.

Then send blessed Jesus, thy spirit of peace
To cheer us and hasten our footsteps along
Till life with its burdens and sorrows shall cease,
And our souls shall unite with the angels in song.

J. T.

George Martin will find a letter sent to editor's care.

Atlantic and Pacific Canal.

The following statement respecting this much talked-of enterprise, indicates that it is under serious discussion, and to be pushed forward:

The Nicaraguan ship-canal to connect the Atlantic with the Pacific is estimated to cost \$65,722,137, and to require five years of hard work. Its total length will be 61½ miles, to which is to be added 63 miles of slack-water navigation on the San Juan river, and 56 miles across Lake Nicaragua—making a total distance from ocean to ocean of about 180½ miles. It is to have ten locks in the western division between Lake Nicaragua and the Pacific, including a tide lock at Brito on the Pacific coast to admit ships at any stage of the tide. Each lock is to have a lift of about ten feet. In the eastern division, between Greytown and the mouth of the San Carlos river, seven locks will do.

Letter from Philadelphia.

HAWAIIAN DEPARTMENT,
Philadelphia, Oct. 16, 1876.

REV. S. C. DAMON—Dear Sir—I was delighted to receive a note from a "brother commissioner," and shall be more delighted still when I can shake a "brother commissioner's" hand on the shores of Hawaii.

The great exposition has required of a resident commissioner a strong pair of lungs and plenty of patience. The solicitude as to the whereabouts of "Queen Emma's cloak" is undiminished. The names of our cabinet woods, *koa* and *kou*, are daily spelled out for the great multitude with untiring patience.

The Hawaiian national dish, *poi*, is still perseveringly analyzed for the benefit of the curious, and will become an object of veneration to the commissioner upon his return to the islands, because of the numberless questions it has given rise to.

The average number of visitors to the Hawaiian Exhibit, for six weeks past, has been twice as great as when you were here. They have reached the average number of 8000 daily. Pennsylvania day saw not less than 25,000 crowd through our exhibit. The total number of visitors in the Hawaiian register, up to the 14th inst. is 448; the last recorded name being that of F. W. Damon. Eleven prize medals have been awarded to Hawaiian exhibitors by the judges.

A copy of the FRIEND containing the list of visitors to the department arrived very opportunely.

Very respectfully yours,

H. R. HITCHCOCK.

THE AMERICAN TRACT SOCIETY, 150 Nassau Street, New York City, has established a DEPOSITORY AT 757 MARKET STREET, SAN FRANCISCO, with Rev Frederick E Shearer as District Secretary for the Pacific Coast. This Depository is the Head-quarters of the Coast for ALL SUNDAY SCHOOL AND RELIGIOUS LITERATURE, and has the special agency for the CALIFORNIA BIBLE SOCIETY. THE AMERICAN SUNDAY SCHOOL UNION, CONGREGATIONAL PUBLISHING SOCIETY, PRESBYTERIAN BOARD OF PUBLICATION, HENRY HOYT, ROBT CARTER & BRO., RANDOLPH & CO., and other leading publishers. SUNDAY SCHOOL LIBRARIES will be selected with great care, and sold at New York prices and discounts. BOOKS WILL BE SENT BY MAIL TO MINISTERS at the discount allowed by New York Houses, and postage added,—the price and postage payable in United States Currency. Thus Sunday Schools and Ministers will be supplied at New York rates, and receive any book to be found in San Francisco in the shortest possible time.

Special Notice. Information Wanted

Respecting WILLIAM LITTLEFIELD, who left England about fifty years ago, on board the whaling ship *Fame*, for a cruise in the Pacific, and reported as wrecked at the Marquesas Islands. The ship is reported to have been taken to Valparaiso, and there condemned. There was a report that said William Littlefield left the Marquesas Islands and came to Honolulu with two of his shipmates. He had two brothers, James and Cornelius. The latter went to America, and is now living with his son, William Littlefield, 168 East 82d street, New York City. If any information can be furnished it will be most gratefully received. Letters may be addressed to William Littlefield 168 East 82d street, New York, or to the Editor of THE FRIEND, or Pacific Commercial Advertiser, Honolulu.

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Lean Hard.

Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden child—I shaped it,
Poised it in my own hand,—made no proportion
In its weight to thine unaided strength.
Before ever I laid it on I said,
“I shall be ever near, and while she leans on me
“This burden shall be mine, not her's;
“So shall I keep my child within the circling arms
Of my own love.” Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds:—yet closer come,—
Thou art not near enough: I would embrace thy care,
So I might feel my child reposing on my heart.
Thou lovest me? I doubt it not.
Thou loving me, lean hard.

The Power of Gospel.

In order to eradicate selfishness from the human heart and to implant in its stead sympathy and kindness,—in order to reform the licentious, and inebriates, and cheats, and liars, there must be an adequate power. The wise men of every age and of the most enlightened nations have promulgated systems of morality; and to enforce their systems have represented in glowing colors the happiness resulting from a virtuous life. Some of these systems were enforced by the sanction of rewards and penalties in another world. Other systems had no reference to another life. Some refer to a higher Power whose favor is to be sought, whose will is to be done. Others, and especially is this true of a modern sect of reformers, have much to say in favor of morality, while they ignore God and immortality. But these systems, or theories have made scarcely any impression of the great mass of mankind. The power to renew the heart and reform the life is wanting.

If these systems enforced by the powerful arguments of the wisest men that ever lived have proved powerless to reform the world, what hope is then that mankind will ever become moral and happy?

There is a power that has proved successful in unnumbered instances in reforming the vicious, and in giving peace and hope to the wretched and desponding. This is the gospel glad tidings, which is the power of God unto salvation to every one that believeth. Is there not a power in the offer of freedom to slaves, of rest to the weary, of hope to the despairing, and of a blissful immortality to all who believe? Wherever the gospel has been proclaimed its effects have been wonderful. Justin Martyr in his

apology addressed to the Emperor Antoninus Pius about A. D. 139, says, “We, who once lived in debauchery, now study chastity; we, who loved money and possessions above all things else, now devote our property freely to the general good, and give to every needy one; we, who fought and killed each other, now pray for our enemies; those who persecute us in hatred, we kindly try to appease, in the hope that they may share the same blessings which we enjoy.”

And this was in the Roman empire, and in an age no better than that of which Seneca declares, “All is full of outrage and vice; a monstrous prize contest of wickedness is being enacted; the desire of sin increases, and shame decreases, every day. Vice is no longer even practised secretly, but in open view. Vileness gains on all the streets and in every breast, so that innocence has become not only rare, but altogether extinct.”

And what shows most remarkably the transcendent power of the gospel was the fact that it triumphed not only over vice and false religion, but also over the efforts of emperors and kings and judges to put it down, even when they persecuted to death. As a specimen of this power I refer to the labors of Baxter at Kidderminster. When he went there towards the middle of the seventeenth century, the place was overrun with ignorance, profanity, and vice. Only one or two instances of daily family prayer could be found in a whole street, and the Lord's Day was openly profaned. Through his faithful preaching of the gospel, the church members increased to six hundred, of whom there were not twelve, concerning whose sincere piety he had not reason to hope. When can infidel reformers show fruits like this? and so it was under the preaching of Whitefield and Wesley in the last century. The miners, ignorant, spending much of their earnings at the ale house, profane and quarrelsome went, with their faces begrimed with coal dust, to hear those preachers; and as they listened to the glad tidings of Jesus and his love, and his power and willingness to save, the tears ran down their cheeks forming channels through the grime, and they found a longing springing up in their hearts for a higher life. And thus thousands commenced a life of virtue, and peace, and joy,—a life which they felt assured would continue on forever and ever.

A.

What is the Gospel?

There are probably few who have a clear or correct idea of the meaning of the word *Gospel*. Many doubtless, regard it as tidings of a better way of spiritual advance-

ment than is offered by other religious systems; others are convinced by its superior credentials, and become believers, upon this ground solely, and never get any farther than a mental belief. Many authorized religious teachers rely, for the enforcement of the claim of the Gospel, upon the sanction of regards and penalties in another world, if we may judge from their utterances. The writer of the preceding article apparently holds this view, for after referring to the system of rewards and punishments as a feature of some of those religious systems classed as failures, he says in delineating the influence of the Gospel, “is there not a power in the offer of freedom to slaves, of rest to the weary, of hope to the despairing and of a blissful immortality to all who believe?” Now we want to know, and the world wants to know what the Gospel is. Does it differ from other religious only in offering more valuable rewards and threatening greater punishments, or is it based on another and widely different principle? Is the “adequate power” which is to “eradicate selfishness from the human heart,” the hope of reward and the fear of punishment, if not, what is it? We are of the opinion that no effort, however painful, or earnest, for rest or future happiness,—for their own sake, can be easily mistaken for unselfishness. We are accustomed to look upon the self-seeking that invests in the other world, as simply a shrewder and longer-headed selfishness than that enterprise which is satisfied with earthly stocks and securities.

The wickedness of heathendom cannot be denied, but why should there be so much wickedness in Christian countries? For ourselves, we are sure that it is not from any imperfection or want of power in the Gospel of Christ, but this, whatever it is, must be preached in its purity and not pressed aside or adulterated with the inferior gospels of prudence or pride.

INDEX FOR TWENTY-FIVE YEARS OR VOLUMES.—With the close of this volume, we shall publish an Index for all the volumes of the New Series. It marks an important event in our editorial labors. We can furnish complete sets for a quarter of a century. Our supply of back volumes is not large, hence if persons are wishing to avail themselves of “THE FRIEND,” from 1852 to the present time, now is a good opportunity. A more complete history of Polynesia during this period cannot elsewhere be found. We will furnish the whole series at \$1.00 a year, *binding extra*. Apply to the Editor and Publisher.

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