

THE FRIEND.

VOLUME 44.

HONOLULU, H. I., MARCH, 1886.

NUMBER 3.

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THE FRIEND

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Business letters should be addressed "J. A. CRUZAN, Box 326, Honolulu, H. I."

A limited number of unobjectionable advertisements will be taken from those whom the proprietors believe to be honest and reliable. Advertising rates made known on application.

MR. ROBERT LAING, Manager of the Sailor's Home, is Agent of THE FRIEND in Honolulu, and is authorized to receipt for subscriptions.

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J. A. CRUZAN, } EDITORS.
E. C. OGGEL, }

FAITH-CURES REVERSED.

Many good things come from Boston, but it does not follow that all Boston methods are good things. That city has recently become the center of the delusion known as "Faith-Cure." An attempt has been made to reduce the cure of disease simply by faith to a system, and instruction is now given in Boston in an "institution" or "College" in this new art. In calling this modern craze a delusion we would not be understood as denying that genuine cures of certain kinds of diseases are wrought by faith. Especially is this true of nervous diseases which depend almost wholly upon the will and the imagination. We believe that genuine cures have been wrought at Lourdes, in France, by Spiritualist mediums, and by the disciples of this new craze. The evidence is sufficient to establish the fact that diseases of a certain class have been healed by each of these widely different wonder-workers. But we do not believe that there is anything miraculous, or supernatural, or power divine in the cures. It is simply the action of the imagination and the arousing of a dormant will, energy and purpose which overcomes and banishes, at least for a time, the disease.

In all the discussions evoked in our religious exchanges by this craze of "Faith-cure" which we have read, no one has called attention to the fact that a belief in the malign influence of prayer has had equally potent effect among superstitious pagans. The native Hawaiians are a case in point. Opening our copy of "JARVES' History of the Hawaiian Islands," on page 39 we find this statement:

"The delusion of 'praying to death' exercised a powerful influence over their minds. Chiefs and common people alike felt its force, though the former, it is to be supposed, seldom came under its baneful operation. Even to this day this superstition exists, though rapidly wearing away. Like the remembrance of goblin tales, the influence is long felt, after all belief is destroyed. As a powerful engine of government and priesthood, it was to be feared and deprecated equally by the innocent and the guilty.

These words were written forty years ago of the early Hawaiians. But this old superstition still lingers in the remnant of the native race, and is potent still for evil. One of the ablest and brightest of the physicians now in the employ of the Hawaiian government, in a conversation with the writer of this article recently, said that he repeatedly has to meet this superstition: "What is the matter?" "They are praying me to death!" will be the sad hopeless reply. And it is almost impossible to disabuse the poor victim of his delusion. Die he must, and die he will, and die he does in some cases; not from disease, but from terror, which joining hands with some slight functional disorder, or producing it, causes death.

We do not doubt the genuineness of some faith-cures; neither do we doubt that many Hawaiians have died, not so much from disease as from the effects of this old superstition. They were "prayed to death" just as certainly as the Boston enthusiasts pray their patients to health.

TWO IMPORTANT DECISIONS.

Two very important decisions in reference to prohibitory laws have been given recently. The first is by JUDGE HAYES, of Iowa, who decides in effect that if it is a crime to sell liquor it is a crime to buy, for the buyer becomes an accessory to the sale and an abettor in the violation of the law. This is certainly logical, and common-sense. One of the strongest objections to prohibitory laws has always been the injustice of inflicting all the penalty upon the seller. If there is any crime about the liquor business the buyer is a partner with the seller in it. But if this decision stands it will render the enforcement of prohibitory laws still more difficult, for success in prosecutions for selling liquor must depend largely upon the evidence of the customers of the saloons. It is now very difficult to compel drinkers to testify against saloon-keepers. If in doing so they criminate themselves, as would be the case under this decision, they of course would not testify. Force them to do so and perjury would be the rule.

A still more important decision is that made by JUDGE BREWER in the United States Circuit Court at Topeka, which declares that the State of Kansas must make good to the owners of a brewery in Lawrence the value of property which was virtually confiscated by the enactment of the prohibitory law. We give

below *The (N. Y.) Nation's* summary and comments on this decision:

Before 1880 the brewing of beer was as free from restriction in Kansas as the milling of flour, and when the Legislature enacted a statute forbidding the further brewing of beer, it made every brewery worthless. To pass such a law without compensating the owners of breweries for the losses thus imposed upon them is simply to legalize robbery by society in its organized capacity. The Federal courts are bound to protect the injured citizen in his rights if he can secure no redress from the State, and there is no doubt that the Supreme Court will sustain Judge Brewer if the case is carried to Washington. Section 1 of the Fourteenth Amendment provides that "No State shall deprive any person of life, liberty, or property without due process of law," and the highest tribunal has already gone on record, in the case of *Bartemeyer vs. Iowa*, some years ago, as holding that, while a State may regulate, and even prohibit, the traffic in intoxicating liquors, it may not deprive the owner of property in which he had invested under a permissive system, without making him due amends. The decision is of more practical importance in Iowa than in Kansas. The latter State has never gone extensively into the manufacture of liquors of any kind, but the census of 1880 showed that Iowa had 114 establishments for the production of malt liquors and three distilleries, which reported an aggregate capital of about \$2,100,000. But it must be remembered that this represents only the value returned for purposes of assessment and taxation, and that the actual investment was much greater than this estimate. The larger share of this was undoubtedly invested in buildings and machinery, which prohibition rendered worthless, and the State is thus bound by Judge Brewer's decision to pay over some millions to the people who were interested in such establishments when the law was passed.

COUNCIL AND ORDINATION.

A Council, composed of pastors and lay representatives of the Fort Street, Bethel Union, Kawaiahao, Kaunakapili and Kohala Churches was held in the lecture room of Fort-Street Church, February 13, 1886.

The Council was called to order at 2:30 o'clock P. M. by the REV. J. A. CRUZAN, who read a letter missive from the Foreign Church of Kohala, requesting that MR. E. N. DYER, a member of that Church might be examined with a view to his ordination to the christian ministry.

REV. C. M. HYDE, D.D. was elected Moderator and REV. E. C. OGGEL, Scribe. The Moderator opened the meeting with prayer. BROTHER DYER, owing to the steamer *Kinaw* being detained at Hilo, not being present, the Council adjourned to meet at the call of the Moderator.

The Council met again in the same place on the 14th at 2:30 P. M.

There were present: REV. J. A. CRUZAN with MESSRS. J. M. WHITNEY and A. W. PEARCE of the Fort-Street Church; REV. E. C. OGGEL with MESSRS. D. P. PETERSON and J. O. CARTER of the Bethel Union Church; REV. H. H. PARKER with MR. HIRAM of Kawaiahao Church; REV. J. WAIAMAU with MESSRS. KALAMA and KAUKANA of Kaunakapili Church; and DR. J. WIGHT of Kohala Church. Invited ministers present were: REV. C. M. HYDE, D.D., REV. LOWELL SMITH, D.D., REVS. S. E. BISHOP, W. C. MERRITT, H. BINGHAM, H. S. JORDAN and J. BICKNELL. In addition to these a number of spectators

and many personal friends of MR. DYER were present.

The Moderator requested the hymn to be sung: "Stand up, stand up for Jesus" and REV. W. C. MERRITT led in prayer. The object of the Council was again stated and the examination of the candidate proceeded with. It was conducted by REV. DR. HYDE and other members of the Council.

The examination was thorough and in all respects satisfactory and by unanimous vote it was resolved to ordain MR. DYER to the Gospel ministry. The Moderator announced the evening services and the meeting closed by singing the Doxology.

At 7:30 o'clock the auditorium of Fort Street Church was filled in every part. The pulpit was occupied by REV. J. A. CRUZAN, the Pastor, and REVS. C. M. HYDE, D.D., H. S. JORDAN, HIRAM BINGHAM and E. C. OGGEL. DR. HYDE, the Moderator, announced that the examination had resulted favorably and that BROTHER DYER would now be ordained to the sacred office of the Gospel ministry. The second chapter of the Second Epistle to Timothy was read by REV. E. C. OGGEL. Prayer was offered by REV. H. S. JORDAN, who also preached the ordination sermon from 1 Corinthians, 15:25, "For He must reign till He hath put all His enemies under His feet." MR. JORDAN said: "To whom do these words refer? Evidently to Jesus Christ. He is to be this Supreme Ruler. It is not with clash of sabre that He is to rule, but by love. He is the friend and savior, and not the enemy of mankind. Christ's rule is not a temporal but a spiritual one. The text plainly indicates that the end is not yet. The sway of Christ is not yet unhindered. There are enemies yet unsubdued. These, though they are legion, may be summarized under three classes: Satan and his kingdom; false religions and false conceptions of religion; and those who personally reject Christ." These points were developed in their order and made clear by facts and illustrations. MR. JORDAN closed his able discourse thus: "The reign of Christ will advance unto the final triumph. Sometimes the way looks dark, but our great Captain will lead His Church on to complete victory. The harbingers of victory are all around us. Arise, young men, arise, and catch the inspiration of the times! Awake, christian men, awake, and behold the dawns of a new day!"

MR. DYER was then set apart to the office of the christian ministry by the laying on of hands, REV. E. C. OGGEL offering the ordaining prayer. REV. DR. HYDE, on behalf of the Council, tendered MR. DYER the right hand of fellowship, prefacing the ceremony with words of congratulation and encouragement. REV. J. A. CRUZAN gave the charge to the newly ordained minister, emphasizing the fact, that the first and greatest requisite for a minister of the Gospel is enthusiastic, unswerving loyalty to the Lord

Jesus Christ, and that in all his ways he should be guided by the teachings of God's Holy Word. A hymn was sung and MR. DYER pronounced the benediction. The music rendered by the choir added much to the interest of the services.

REV. E. N. DYER came from Massachusetts to these islands in 1878. During his almost eight years' residence in this Kingdom he has been engaged in superintending and teaching in the Government Public School at Kohala, discharging in an able and faithful manner the duties of his responsible and trying position. During these years, whenever the Foreign Church of Kohala was without a pastor, he has from time to time conducted the public services and been greatly helpful to the Church there in other ways. And now that he has been ordained to preach the glorious Gospel of the Son of God, our earnest desire and prayer is, that the Holy Spirit, the Spirit of anointing, may endue him with power from on high, and that his labors in the ministry of the Word, wherever the Lord shall call him, may be richly crowned with the Divine blessing.

THE JAPANESE.

On the 14th of February last the steamship *City of Peking* arrived at this port from Yokohama, with 942 Japanese on board, including about 230 women. Appearing to be a healthy and strong class of people, and of good behavior, they are regarded as a valuable acquisition to the labor supply of the Islands. MR. R. W. IRWIN, Hawaiian Chargé d'Affaires in Japan, came with these people; also MR. TARO ANDO, the new Japanese Consul and Diplomatic Agent for Honolulu, and a large staff of physicians and interpreters sent here by the Japanese Government.

On Saturday evening, the 20th, MR. and MRS. F. W. DAMON gave a reception at their residence on Chaplain's lane to these representative Japanese. There were present: MR. R. W. IRWIN, Consul at Japan, and son; MR. and MRS. TARO ANDO, and son; MR. and MRS. G. O. NACAYAMA, MR. and MRS. FUKSHIMA, MR. and MRS. REIJIRO NAGANO, MR. TANAKA; DOCTORS M. YAMASHITA, F. IWAWI and others. Some of these are professing Christians and come from different missions in Japan. To make their acquaintance there were also present a large number of invited guests, who through this occasion of social enjoyment were doubtless infused with a new and stronger interest in the spiritual well-being of those whom God in His providence has brought so near to us. MR. and MRS. DAMON and MRS. DR. DAMON made the evening a very pleasant one to all present.

At the Immigration Depot interesting religious services were held Sunday afternoon, the 21st. Hundreds of Japanese attended. AOKI, the young theological student who arrived in Honolulu a year ago, opened the meeting with

prayer and remarks. REV. DR. HYDE and MR. F. W. DAMON followed with addresses, MR. FUKSHIMA, a christian worker, acting as interpreter. Brief addresses were made also by MR. ONOMI and by MR. TANAKA, who comes from the church of Christ, with a letter from the REV. MR. BALLAGH. The services were closed with prayer by the REV. DR. HYDE. Tracts and Testaments were then distributed.

We would ask our fellow christians on the other Islands to keep in view the higher needs of these Japanese, and to strengthen the hearts and hands of those who aim to lift them up intellectually and spiritually. Remember, we have not crossed the sea to go to them, but they have come to us and this greatly increases our indebtedness to these souls and our responsibility to God.

DRINKING AS A PRIVATE HABIT.

Drinking men affirm that sumptuary laws interfere with personal liberty and private habits. No. No one desires to interfere with a man's private habits. But what right has a man to insist that he shall have a public place in which to gratify and indulge his private habits? The saloon is not a "private right." It is a public curse. If any man has an appetite which he has fed until it has become so much his master that it has become a "private habit" and rules him with iron hand, let him indulge that "private habit" in private. He has no shadow of right to insist that a public place shall be established that he may the more conveniently indulge that "private habit"—a place that will prove a pitfall to young men and boys, and surely and inevitably prove a recruiting station, so that when he falls out of the ranks of the drunkards into a drunkard's grave, one or more young men will be ready to take his place. It is not the "personal liberty" or "private rights" of drinkers which prohibitionists seek to interfere with, but they do seek to destroy the next crop of drunkards. To this end we claim that the community has the right to say to the drinker, "Indulge your private habits if you choose, but do it in private. There shall be no public place established for that purpose, to stand as a menace and dead-fall for our boys and young men!"

—OUR HOME used to be for a little time in the beautiful city of Williamsport, Pa. The *National Temperance Advocate* says that on the 18th of Jan. the following awful death occurred there:

A degraded toper, thirsting for a drink, but having no money, approached a hotel bar in that city and asked for a glass of liquor. The bartender said: "If you drink a pint of whiskey you can have it for nothing." The whiskey was poured out, the man drank it without taking the glass from his lips, exclaimed as he finished and tottered toward the door, "That has made a new man of me," but before he reached the door fell dead upon the floor!

And yet we have men in Honolulu who call this deadly poison a "good creature of God!"

EDITORIAL NOTES.

—THE DOOR of Heaven shuts from below, not from above.

—PHILIPS BROOKS' Trinity Church, Boston, Mass., now has free seats on Sunday evenings.

—HERR BISMARCK thinks

It is well often to aim at the unattainable, as we thereby make attainable what would otherwise be unattainable.

—IN an interview reported in *The Voice*, D. R. LOCKE (Petroleum V. Nasby) said of the Third-Party-men :

You fellows defeated BLAINE and elected CLEVELAND. You didn't do much harm, however, because CLEVELAND is a better Republican than BLAINE.

—SOME ONE writing in *The Advance* about MR. MOODY and his work, says :

We have shut ourselves in to certain ways of working and certain formal rules of religious propriety, till we have actually become almost unable to recognize the great abilities and acquirements of a man who dismisses all these limitations and cuts straight to the line with his own tools in his own way.

—THE BOSTON correspondent of *The Christian Union* says:

There is a large and influential element of un-churched Christianity. Much of it would be churched if there were less dogma and more charity, less creed and more Gospel. The reflex power of the Gospel is very large. I note a turning towards the Gospel of men who ten years ago were rationalists, materialists, agnostics, and skeptics.

—DR. HYDE's forcible and complete "Right-of-Fellowship" at MR. DYER's ordination needs no supplementing from us, but THE FRIEND extends a cordial welcome to the Christian ministry to REV. E. N. DYER, and hearty congratulations upon his successful examination and very interesting ordination service.

—THE YEAR BOOK of the Congregational Churches of the United States for 1886, shows that there are 4,170 churches, 4,043 ministers, and 418,564 church members. This indicates a gain of 78 churches, and 17,015 church members. The whole number in Sunday schools is 510,339. The benevolent contributions aggregate \$1,700,235; home expenditures \$4,567,728; total contributions \$6,267,963; an average of \$14.90 per member. There are 367 Theological students, the largest number ever reported.

—DR. DEEMS must have visited Honolulu at some time or other, for in an article on "Church Manners" he thus writes about us :

Take care how you use fans. Nine-tenths of fanning is unnecessary. You would be more comfortable if you would sit still and be quiet. The most of fanning is an expression of general fussiness of temper. Moreover, it may annoy your neighbor. We heard a physician say "that he thought that a large amount of the prevalent neuralgia was due to the use of fans in church, and fell, not on those who fanned, but upon some of their neighbors." We have often heard the remark: "I got but little good of the sermon yesterday, because of the lady next to me, who fanned me until I was almost in a shiver." What would you think of your minister if he should fan himself while preaching?

—WILLIAM NOBLE, who is soon to begin Gospel Temperance work here, says that he visited America many years ago. Contrasting the state of the temperance cause then and now, he says :

I see no change for the better as far as temperance is concerned. The temperance cause in America has no system, no growing sentiment among the rising generation. We do not try to work through laws in England—it does no good.

Drinking in prohibition places will go on all the same, unless the sentiment of the people is genuine. We work against the evil by strong organizations, which endeavor to educate the rising generation among the lower and middle classes. The National Temperance League addresses itself to the upper classes. In this latter many eminent, and even titled people, have taken an active part.

—MR. and MRS. COLLINS, of Oakland, Cal. and MR. and MRS. ROWEY, of New York, arrived by the last steamer for a brief visit, and express themselves as delighted with Honolulu and our incomparable climate. Messrs COLLINS and ROWEY were present at the last meeting of the Honolulu Social Science Association as guests. Our visitors have already won for themselves many friends who will regret their departure.

—THE SLEEPER in church is ubiquitous. We are not so sorry as we ought to be, perhaps, that it is recorded in the book of Acts (Was it for the encouragement of ministers sorely tried?) that even PAUL could not keep all his hearers awake. And we confess to a feeling of satisfaction in reading in a report of one of MR. MOODY's great meetings that he stopped plump in the middle of his sermon and said:

The ushers will please open the windows. I want a little fresh air, let right down there where those two men are asleep. I don't want anybody in here to go to sleep. I am trying to wake you up.

Nevertheless, brethren, it is not safe to sleep in church. Perhaps it was recorded as an awful warning to the pews that PAUL's sleeping auditor broke his neck!

IN THE line of the importance of the early conversion of children we have seen nothing better than the following wise words written by an honored Presbyterian Doctor of Divinity of New York in a private letter to his daughter, now resident in Honolulu:

Direct your daily exertions and influence to the early, the immediate, conversion of your dear children, including the younger ones. The great error of the Christian church generally is to omit prayer and effort for the early conversion and piety of the children under the influence of the old Svanic maxim that "Young people must expect to sow their wild oats" for many years before yielding themselves to the claims of practical religion. The most hopeful time for securing the substratum of a thorough Christian character is before the child has attained five years of age; and even before three years of age the child should be brought by divine grace and parental effort to yield cheerful obedience to his parents and thus more readily the child will respond to the authority of the invisible Father and Redeemer.

—WE KNOW a small boy of three years of age who is very much inclined to take a pessimistic view of life and consequently his "voice of lamentation" is frequently heard. In order to break up this unpleasant habit his parents have made an old abandoned Chinaman's room a "wailing place," and thither the young man is sent, much to his disgust, whenever he wishes to "lift up his voice." One evening, not long since, after he had said his "Now I lay me," the petition "If I should die," etc., seemed to strike the young man, and he said: "Gan' ma, I'm going up to heaven to-night." "Are you?" "Yes, at twelve o'clock. And Dod will say: Little boy! what you doin' here? I wants no little boys; I wants only ladies. You go straight to the Chinaman's room."

—DR. JOHN HALL, in a suggestive article in *The Independent* on "New Year Suggestions," among other wise things, has this to say:

One peculiarity of our age is the rapid increase of "societies" outside the Church—i. e., under no definite management by any Church, but dependent practically on the money of Church people, and doing work which the Churches ought to do. There are forms of effort that touch civil matters and call for legislation where action of this kind is needful; but to keep young men pure in language and in life, to aid the poor, to help the tempted to resist temptation, the Church is a divinely appointed society for these very things. One of two things it is sound policy to do: (a.) either do this work by Church agencies or (b.) acquire what men in trade would call a "controlling interest" in the societies. Suppose a group of people in the parish in which Dr. A. has been installed—to preach the Gospel, visit the sick, and, with the deacons, aid the poor—should organize a society to secure the visiting of the sick, set about raising the money among the people, get a paid secretary and agent, with a corps of honorary officers; who does not see that sooner or later there would be trouble and loss somewhere in Dr. A.'s congregation? But a process on lines parallel to these is going on in many directions, and "prevention is better than cure."

—IN *The Times* (Philadelphia) of Jan. 27th, we find an editorial article headed "A Report that Ought to be True" which we would change to "Important if True." Here is the remarkable story as given by *The Times*:

The story is that the Mormon leaders are negotiating with a syndicate for one million acres of fertile land in one of the islands composing the Sandwich group. There is already a Mormon colony of four thousand members, owning six hundred thousand acres of land, adjoining the proposed purchase. The combined area, if the proposed deal should be made, would be one million six hundred thousand acres, or about one-eighth the area of Pennsylvania. This would do very well for a beginning, and if more room be needed in the future another island or two might be bought or seized without buying.

DR. RAWSON, late of Hana, now of Cleveland, Ohio, we understand has a million acres of land in Hawaii for sale, and perhaps that is the tract which the Mormons are about to buy. But where is the Mormon colony of 4000 with its 600,000 acres of land? Laie we know, but who will locate this new colony for us?

—WAR, FAMINE and pestilence! Can anything be worse than either of these? Can any one thing be more terrible than these three scourges combined? Yes. CANON FARRAR, in his address before the National Temperance Society in New York said:

I do not know any body in the world which is less susceptible to the sudden passion for social reform than the British House of Commons. I had the honor to attend, not at all unfrequently, at their debates, and it is of all bodies perhaps the calmest and least liable to be swept by any overpowering enthusiasm. Only twice I think in my life I have seen anything like the manifestation of a thrill of emotion pass through that very impassible body; but on one of those occasions to which I allude I did see a manifestation of a thrill of emotion pass through all those assembled members, just as the summer breeze sweeps the corn, when some four years ago, I think it was on the 18th of March, MR. GLADSTONE, standing at the table of the House of Commons in his position of Prime Minister, made use of the remarkable words, that the evils wrought by drink were more deadly because more continuous than the three great historic scourges of war, famine and pestilence combined. I heard those words spoken; they made me shiver, and I do believe they made the very coldest member of Parliament present who heard them, shiver. They were not original; they were not spoken for the first time by MR. GLADSTONE; they were spoken for the first time by a very eloquent and excellent man, a member of Parliament, CHARLES BUXTON, who himself had

been a brewer, and who therefore was able to give ample testimony to the truth of what he said. Still Mr. GLADSTONE accepted them; he quoted and endorsed them with all the weight of his manifest authority, of his high position, and of his vast knowledge of mankind. He accepted and endorsed those words, and he has never withdrawn them, and Mr. GLADSTONE is not a total abstainer.

—It is frequently asserted, both by prohibition orators and also by the advocates of the wine-and-beer antidote for strong liquors "That the American people are the most drunken race on the planet." We commend a study of the following from the Rochester (N. Y.) *Democrat* to all such wearers of blue spectacles:

In 1884 the Statistical Bureau of Switzerland published an exhaustive report on the consumption of spirits in various countries of the world. From it we take the following table, showing the per capita consumption:

COUNTRY.	LITERS	COUNTRY.	LITERS
Denmark	18.90	Russia	8.08
Netherlands	9.87	France	7.28
Switzerland	9.40	Austro-Hungary	5.74
Belgium	9.20	Great Britain & Ireland	5.37
German Tax Union	8.60	United States	4.42
Sweden	8.14	Norway	3.90

The prohibitionist will here learn that instead of being the "most drunken" of all peoples, the United States stands *eleventh* in the list, and very nearly at the head for temperance in the *per capita* consumption of spirits. The advocate of the use of beer and wine as a temperance measure we trust will not fail to note that wine-making Switzerland consumes *per capita more than twice as much spirits as does the United States*, while France consumes nearly twice as much!

We quote again:

The per capita consumption of malt liquors in Switzerland is about 45 gallons; in Belgium is 34; in England is 33; in Germany, 20; in Denmark, 14; in the United States, 11; in the other countries named, lesser amounts.

Commenting on these statistics *The Christian Union* says:

The truth is, probably, that no people drink less or are less drunken than those of native American blood. Drinking and drunkenness are chiefly imported habits.

—*The Independent*, N. Y., is publishing a series of articles on "Local Option," showing how it works from the testimony of competent observers. In its issue of December 24th, '85, REV. W. A. MCKAY writes on Local Option in Canada. He says that the present success of Local Option is "no mushroom growth, but the fuller development of an educational process" that has been going on for a long time. In the following paragraph he gives the secret of the present strong temperance sentiment in Canada, and at the same time a hint to temperance workers:

As early as 1839 the late JOHN DOUGALL, of Montreal, established total abstinence societies throughout this country. At that time the name temperance was held in contempt by the rich, the fast, and the fashionable. Now it is so popular that even our opponents, the liquor sellers and their friends, call themselves by it, and wish to be designated "The Liberal Temperance Union." Thirty years ago there were few boys and girls in the land who did not belong to some temperance society. These societies were condemned by some and despised by others, but feared by none. However, the boys and girls in them have grown up, a new generation, filled with a hatred of the drink traffic. They comprise the voters of to-day; and the effects of their early training we see at the ballot boxes and elsewhere. The little seed has become a great tree. The trickling streamlet has swelled into a mighty river. Our confidence and hope is that the present movement—so powerful,

so general—is no sudden outburst of feeling, which will pass away like the early dew, but that it is indeed the work of God, for which there was a gradual preparation going on for more than half a century. Public opinion has been constantly growing against the liquor traffic, and, as a consequence thereof, our laws have become more and more restrictive, until now any county or city in the Dominion can entirely prohibit the traffic, that wishes to do so.

FORT-ST. CHURCH.

The ordination of PROF. E. N. DYER to the Christian Ministry, which took place in Fort-St. Church Feb. 14th, was one of the most notable events of the month.

REV. H. S. JORDAN, *en route* to the United States, spent two Sabbaths in Honolulu, the 14th and 21st of Feb. On the morning of the 14th he preached in Fort-St. Church an able sermon from the text "Come unto me all ye that are weary," etc. The same day, in the evening, he also preached the ordination sermon of PROF. E. N. DYER.

On Sunday morning Feb. 28th the pastor exchanged with Rev. E. C. OGGE, of the Bethel-Union Church, who gave the people one of his excellent sermons.

The Sunday evening services are well attended, and what is much better than numbers, the Holy Spirit in convicting and converting power is crowning and blessing this attempt to reach the people with the Gospel. On the evening of Feb. 7th in the after-meeting five persons requested prayers; and notwithstanding the break caused by the ordination service, on the evening of the 21st five more declared their purpose to begin the Christian life. Christians are urged affectionately and earnestly by the pastor to heartily second in every way possible this effort to save souls. Work for these meetings. Bring in non-church-goers. Plan your Sunday so that you can regularly attend. Come praying for God's blessing upon the services. Remain to the after-meetings. Is all this too much for the pastor to ask of you? Can you do less without dishonoring your own covenant-promise, and failing to co-operate with the Holy Spirit?

The regular communion of the Church will be held Sunday March 7th. Seven persons will be received to membership.

The pastor also urges upon the members of the Church the privilege and the duty of regular attendance at the prayer meeting. You need the prayer meeting; the prayer meeting needs you. Your spiritual strength and growth largely depend upon your faithful use of the means of grace, and among these the service of prayer stands first in importance.

PRAYER MEETINGS FOR MARCH.

3d. Preparatory Meeting. "Jesus Christ an all-sufficient and my personal Saviour." The hour will be given to the people for experience and testimony.

10th. Concert of Prayer. Educational and religious work in Utah. Monthly review of missions.

17th. Duty and privilege of personal work with non-christians.

24th. Obedience. Matt. 7:24-29. John 14:15-21.

31st. A religion that will wear. Matt. 7:12; Gal. 6:6-10; 1 Cor. 10:31.

The annual business meeting of the church will be called to order as per By-Laws, March 3d, at the close of the Preparatory meeting, and probably adjourned to some future date.

THE BETHEL UNION CHURCH.

FEBRUARY—MARCH.

On Sunday, the 7th, MRS. J. D. ARNOLD, a member of the Church, after a lingering illness of seven months during which time she manifested uniform and exemplary patience, passed away in faith and hope to the rest of heaven.

On Sunday evening, the 14th, the congregation united with Fort Street Church in the ordination services of MR. E. N. DYER of Kohala.

A number of strangers from different lands, traveling in the pursuit of health or of sight-seeing were present on the evening of the 16th at the Church Sociable which was well attended and generally enjoyed.

On the morning of Sunday, the 21st, the REV. H. S. JORDAN preached from the Master's words: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

On Sabbath morning, the 28th, the people were pleased to see and hear the Rev. J. A. CRUZAN of Fort-St. Church who occupied the pulpit in exchange with the pastor.

New members will be received on Sunday morning, the 7th, and the Sacrament of the Lord's Supper celebrated.

There will be a Sociable this month for the children, the evening to be selected by the Committee.

The following subjects are announced for the Wednesday evening meetings:

3rd—Preparatory Lecture.

10th—Monthly Concert.

17th—The love of Christ.—Eph. 3:18, 19.

24th—Be filled with the Spirit.—Eph. 5:18.

31st—The christian conflict.—Eph. 6:12.

—THE PROGRESSIVE is the aggressive. Advance is by attack. Getting ahead is a result of pushing on, crowding on, fighting on. World-forces, and flesh-forces, and Devil-forces yield only to force; and force, however manifested, commands their respect. The lower powers "show fight;" the higher powers must show force, or be foiled. The individual Christian, to be successful, must be aggressive,—dead in earnest,—manifestly a member of the Church militant; evidently such, on the battle-field of daily life as well as at the drills of Bible study, and at the parades of formal church service.—*S. S. Times*.

You don't believe what you don't see. Did you ever see your back bone? Some men believe they have a backbone, when it is nothing but a cotton string run up their backs.—*Sam Jones*.

HAWAIIAN BOARD

HONOLULU, H. I.

A. O. Forbes, - - - - - Editor

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This page is devoted to the interests of the Hawaiian Board of Missions, and the Editor, appointed by the Board, is responsible for its contents.

HOW MISSIONARIES GROW RICH.

Apropos of similar charges so often made in this quarter of the world, we insert the following from *The Christian Advocate*, which will be of some interest to those who are not unacquainted with the career of the notorious STEINBERGER:

"An article has been going the rounds of some of the papers giving an account of one STEINBERGER, an adventurer, who claims to have established a government in the Samoan Islands, and to have had all necessary arrangements made for the annexation of the islands to the United States, when he was thwarted by a wicked combination of the missionaries with the British authorities. He claims that Secretary HAMILTON FISH 'encouraged him, and gave him a semi-official indorsement,' and that the State Department 'officially indorsed him, and sent him out as a secret agent of this government to gain a footing for us, if possible, in the South Pacific.' He was summarily arrested one day by the British authorities, and carried on board one of their ships, 'without any opportunity to save a dollar of his fortune or a stick of his property.' He was landed penniless in Australia, and had to work as a day-laborer to earn money enough to take passage home. Six months afterward he landed in Paris 'without a cent,' but was fortunate enough to get a passage to New York. Since his arrival, seven years ago, he has been pressing a modest claim against our government for \$750,000 for his services in the Samoan Islands.

"Now, this story bears on its face so clearly the marks which ally it in close relationship with the narratives of Baron Munchausen that it would be utterly unworthy of notice were it not for the fact that many people, here and there throughout the country, getting their news mostly from sensational dispatches, have had their minds unfavorably affected toward missionaries by the following paragraph in the story:—

"The missionaries sent out by the various Bible societies of the world have built up powerful rings in the Oriental and Semi-civilized countries where they are sent. The missionary business has become one of the most profitable pursuits. The industrious missionary who goes out to save the souls of the heathen has splendid opportunities for getting rich. Some of them have made large sums of money in this trade. PETER BARKER, one of the richest men in Washington, and who lives in one of the finest houses on Lafayette Square, is an old missionary. He made all of his fortune skirmishing among the heathen."

"We have taken the pains to look up this extraordinary story, and have to say that it would scarcely be possible to crowd more mendacity into a paragraph of that size. The ignorance of the writer is shown in his reference to missionaries sent out by the Bible societies, which do not send out missionaries, but Bibles. Supposing him, however, to mean missionary societies, there is not a word of truth in all that follows. We challenge him to produce a single instance from any missionary field in the world of a 'powerful ring' built up by missionaries. While we readily acknowledge that in almost any of the foreign fields a missionary has 'splendid opportunities for getting rich,' if he is willing to leave his work and engage in governmental service or mercantile pursuits; and while we know that a third-class clerk in Japan, China, or India often receives more than double the salary paid a missionary, and that most missionaries could step at once into positions in which, from their knowledge of the language and of the people, they could command from three to ten times the salary they receive, we challenge the writer, or any other, to give us the names of the missionaries who have become rich while engaged in missionary work. We know that

most of them are barely able to live on their salaries, are unable to educate their children at home except by special assistance, when superannuated are often in great straits for the necessaries of life, and die poor, leaving no legacy to their children, but that of a self-denying, devoted, and unblemished life.

"In very rare instances missionaries, by purchasing a little land in the early beginning of foreign settlements in Oriental countries, have secured a moderate competence by the natural rise in the value of property; but these instances form but very slight exceptions to our general statement. We are glad of the few that can be found, because we know that a few worthy families are saved from humiliating dependence by such foresight or good fortune.

"The paragraph speaks of 'PETER BARKER' as an 'old missionary,' now 'one of the richest men in Washington,' who 'made all of his fortune skirmishing among the heathen.'

"Oh, this we have a few things to say. We find that there never was a missionary by the name of PETER BARKER in China. The mendacious writer probably refers to the HON. PETER BARKER, M.D., who went out in 1834 as a medical missionary of the American Board, and opened a hospital in Singapore, removing the next year to Canton, and opening a hospital there, where he gave his attention mainly to eye diseases and surgical operations. Howqua, the wealthy Chinese merchant, befriended the enterprise, and after the first year gave a building, rent free, for the hospital for twenty years. This led to the establishment of the Medical Missionary Society, which has patrons in England, America, and China, and under whose auspices the work has been carried on until the present time, relieving about 750,000 patients, at an expense of over \$125,000. Dr. J. G. KERR, of the American Presbyterian Mission, is the able and efficient successor of Dr. BARKER, who, after a prolonged service, became American Commissioner to China, and had for several years the general charge of the interests of our government there. In this position he showed great ability, and was exceedingly useful during a critical period. For many years he has been an honored and beloved resident of Washington—a man of purest personal character, upon whose reputation no blot has ever rested. He had some money when he first went to China, which he used freely in his benevolent work. He is now in good circumstances, whereat we rejoice. We do not know where he made his money, but we can, after investigation, testify assuredly as to where he did not make it:

- (1) He did not make it in the opium trade.
- (2) He did not make it as a missionary.
- (3) He did not make it 'skirmishing among the heathen.'

LAUNCH OF THE MISSION YACHT "MARY."

MURRAY ISLAND—NEW GUINEA.

"The 14th of May, 1885, was a great day of feasting and rejoicing here, occasioned by the launching of the mission yacht *Mary*, from the yard of our Papuan Industrial School, where it had been on the stocks in the boat-shed for nearly two years. We have had, of course, a great deal of other work to attend to besides the building of this yacht, during the hours devoted to manual labor; still it is the *chef d'œuvre* of our young institution, and none among the crowd of spectators rejoiced more heartily, or shouted more lustily when the *Mary* slid majestically out of the shed, than the pupils who had been engaged in her construction.

She is forty-five feet in length, twelve feet beam and six feet deep, and carries about twenty tons. She is constructed expressly for work in the Papuan Gulf and Fly River; is strongly built, conveniently fitted in three compartments for passengers, crew and cargo, and sails remarkably well. All the wood has been cut here by the pupils of the Seminary, and all the work done by them, under the superintendence of a boat-builder

who has charge of the industrial branch of our Papuan Institute. The planks on the sides and deck of the vessel are in one length, reaching from stem to stern. She is copper fastened throughout. The wood is of the best quality, and the work has been leisurely and thoroughly well done. The sails were made here, but the ropes, iron and brass work, such as we could not make, were sent from London and Sydney. The whole has been paid for by a kind lady in England who, when she heard that we were building the vessel, offered to bear all expenses. All we know of the kind donor is, that her name is "Mary," the name we have given to the vessel, she having requested the Directors to keep her name a secret.

"The *Mary* is the admiration of all who have seen her. She is built to encounter any sea, yet handy as a boat for moving about among reefs and banks in these dangerous waters. I have just returned from my first voyage, having visited all the stations in this branch of the mission. She sails admirably. Four of us slept comfortably in her cabin, with a berth to spare. Prosperity to the *Mary!*"—*Rev. E. Macfarlane, in the London Missionary Chronicle.*

—ONE OF those "pat" ideas which when we see them "materialized" we marvel "that no one thought of it before," is the "American Board Almanac of Missions, 1886," for a copy of which we are indebted to DR. LOWELL SMITH. It is packed full of Mission-statistics and information. The monthly-calendars are given a page each, and an engraved heading over each month contains a map of some one of the mission-lands in which the American Board is at work, with illustrations typical of the national life, while the daily text is made up of notable mission-events. To Hawaii is given the honor of heading August, (because of our climate probably!) though why the editor should not have yet learned the true name of this group of islands passes understanding. In the left of the "Sandwich Islands" heading is a native church, evidently coral or adobe with grass roof, and a native house very poorly done; in the center is a bold striking headland; and to the right a living crater in furious activity. The letter-press, barring the outrageous cover, is very good, a pleasure to the eye of a printer.

—CAPTAIN S. G. MOORE, formerly in charge of the first *Morning Star*, well known and favorably remembered by many Honoluluans, will have the sympathy of all in the sudden death on January 7th, of his son GEORGE, a leading hardware merchant of Brewster, Mass. The *Danbury (Ct.) News* speaks in earnest, unqualified praise of the sterling qualities of MR. MOORE and regret at his untimely decease.

—THE GREAT end of all preaching, and of the Church itself, is the conversion and salvation of men. Whatever falls short of that is a failure.

EDUCATION.

We invite the co-operation of teachers, and of all friends of education, in the effort to make this page of THE FRIEND really valuable and stimulating. Communications should be sent to Rev. William B. Oleson, Hilo, Hawaii.

Wm. B. Oleson - - Editor.

TEMPERANCE INSTRUCTION IN OUR SCHOOLS.

Call it new education or what not, there certainly is a spirit abroad that demands larger views as to elementary education. Not the least significant proof of this is the intelligent interest, now so general, in the temperance training of youth, notably in such leading American commonwealths as New York and Massachusetts. The spirit of our age is keyed to the highest interests of the race in education as in philanthropy. To use CARLYLE'S phrase, education is "four-square," for it now aims in its best development to instruct brain, hand, heart and muscle. Technical schools are rapidly increasing in number and efficiency. Drawing, as related to the art of designing, is working its way successfully into our elementary courses of instruction. The simplification of methods and means in the interests of a more natural mental training mark all present progress in primary instruction. The necessity for a thorough grounding in temperance principles in view of the gigantic evil of our generation is in the same line.

Were argument necessary, it would be quite enough to say that if elementary education calls for better methods, so that a larger body of real knowledge may be imparted within a limited period; or if it calls for skilled hands and practical knowledge of tools in the interests of industry; it certainly calls quite as loudly for training in practical morals in the interests of civil order and economy.

But there is no call for argument. Individuals may differ as to method but it cannot be said that they differ materially as to the necessity of instruction in temperance principles. The stock sentiment, even among those who cannot be called temperance men is, that they do not wish their young friends or their children to fall into the same pernicious habits. Could a vote be polled among drinking men on the question, "Shall the children be taught the evils of intemperance?" it is more than likely that the 'ayes' would be in large majority.

Public sentiment calls for tidiness and good order as to school grounds and buildings, and none the less as to character and conduct. So far as public sentiment is concerned, the public school teacher is amenable for every departure from good morals and manners. His true gauge is always correctly fixed when his conduct and character do not harmonize with what public sentiment recognizes as essential in one who stands before the young as an instructor. The school is the natural home of all best purposes and practices, and is a failure when it does not come up to this high standard.

To teach the children the physical injury of indulgence in drink and to avoid the first step that leads to drinking habits, is in fullest accord with the sentiment which even among the unthinking and immoral thus voices itself: "Here's Tom. Teach him how to use his hands, and eyes, and brain; how to behave as he ought; and how to keep his body and his heart clean."

Public necessity calls for temperance instruction. Never has the emergency seemed greater than now. We are sowing the wind here in Hawaii. Drunkenness is so common that our sensibilities are dulled, and we do not hear the roaring of the whirlwind that we are sure to reap by-and-by. Systematic temperance instruction in our schools can avail much. Let every conscientious teacher do his utmost to combat the sad influences that surround our youth as they go out from the school-room daily.

ENGLISH LANGUAGE METHODS.

I.

In reply to a letter of inquiry, Mr. H. S. TOWNSEND of Lihue, Kauai, has kindly offered the following suggestions as to his methods of language instruction. "The teacher, meeting the pupils very much as the mother meets the child, takes the mother's method of teaching language. First comes the object, then the idea, and afterwards the word. This is the natural order. The object excites the ideas, and the idea is embalmed in the word. The first and most prominent ideas in a child's mind on giving attention to any objects are its individuality and identity; and these are expressed by the name. To express the idea uppermost in the child's mind at all times, is one of the highest points of excellence to be reached in teaching language.

Names are best taught first, and quite a number of objects may well be named before other words are taught. But while the most prominent ideas are expressed by names, others are taking more and more definite form. Then some verbs follow. They are taught much after the manner of nouns. The manner of teaching adjectives is somewhat different. Here the idea of correlation becomes more prominent. Prepositions are taught by developing their ideas first and afterwards by expressing them in words. And in this the idea of correlation is especially useful. Suppose a child is ready for learning the preposition *on*. How is the teacher to know whether the child's thought is, The book is on the table; or, The book and the table. But let him put the book on the table and then under the table; on a chair and then under a chair, and then returning it impressively to its first position, say: *The book is on the table*, and he knows that he is giving expression to the child's thought. Other words and sentences are taught in similar ways.

Let no one think that language teaching after the Pestalozzian method can be other than hard work, requiring great care and calling into use all of the teach-

er's skill and discretion. The general plan of language work laid down in Swinton's Reader is followed, but it is considerably modified. Questions and answers are greatly multiplied. The exercises in paraphrasing are very much increased. The language of common things is taught by means of frequent talks with tongue and pencil about the things seen and heard at school and out of school, the news of the day, the stories read and heard, the other lessons in school, etc. Some little work approaching technical grammar is done at this point.

Occasionally a word is translated into the language of the pupil. Sometimes when one of the more advanced classes is composed wholly of Hawaiians, a whole lesson is translated into Hawaiian."

We also make quotations from a reply to our inquiry received from Miss N. J. MALONE of Kawaihau Seminary. "We do not teach technical grammar. Our work is entirely language work. We begin by having answers made in complete sentences. Sentence making, dictation exercises, reproductions of stories read, filling in blanks, letter-writing, etc., are the means we use to make our pupils familiar with good English."

From a reply sent by Miss M. SHEELEY of Makawao Seminary we quote: "I always combine the phonic and word methods in the beginning, using objects whenever I can, and paying particular attention to the articulation. Later, we take words and from these form sentences, or 'tell stories' both oral and written. When the meaning and pronunciation of the words in a sentence are known at sight, then the sentence is read with proper inflection and emphasis. After this the pupils are required to get the thought expressed in their lessons, and encouraged to use the dictionary and other helps in mastering the thought. In the advanced classes I use Swinton's Language Lessons."

—What a ridiculous contrast there is between the railroad train that moves slowly but steadily up-grade, and the train that goes bumping along, jerked by an inconstant locomotive that either has not sufficient steam for its work or has failed to gather momentum for the up-grade tug! The temptations are great for teachers equally with other professional workers to lapse into a routine spirit that sees only the same work to be done day after day, and undertakes the work of each day after the same style. But this is far healthier for the atmosphere of school-life than the spasmodic efforts that jerk a whole school ahead one day, only to let it go bumping back the next. Spasmodism should never characterize a teacher's work.

—"What that word *had* mean? I not know" said a tall Omaha Indian at Hampton. Which proves another stumbling-block. Alas, that English should be such an unexplainable language.—*Southern Workman*,

THE Y. M. C. A.,
HONOLULU, H. I.

This page is devoted to the interests of the Honolulu Young Men's Christian Association, and the Board of Directors are responsible for its contents.

S. D. Fuller, - - - Editor.

THE LONDON LECTURER.

We are looking forward with great interest to the coming of MR. WM. NOBLE, the famous Gospel Temperance Lecturer of London. He is expected to arrive here the first or second week in March and to remain two weeks for solid work in the interest of God and humanity and against the drink curse in our midst.

MR. NOBLE comes, rich in the blessed experience of personal salvation from the power of drink through faith in Christ. He is forty-four years of age, and has had a wonderful range of experience between height and depth, wealth and poverty in his checkered life.

He was born in London in 1842, and when but a mere lad he ran away from school and went to sea. Later he entered the Royal Navy, from which his father purchased his discharge in 1860. At this point in his life he reformed, was successful in business and soon accumulated considerable wealth. But during his business prosperity the habit of drink into which he had again fallen rapidly developed strength, until in 1871 he stood stripped of business, fortune and position; bankrupt on life's great highway by the demon drink.

Soon after this through the help of kind friends, the solid foundation of permanent reformation was begun, upon which he wrought a noble temperance work for himself and the cause to which he then gave all his time and energy.

In 1877 MR. NOBLE came to America and in company with John B. Gough visited the Mission of JERRY MCCAULY in N. Y. City. There he heard and saw illustrated the practical value of "Faith in Christ" as the sure remedy for the sin of drunkenness and all other sins as well. He went out from there with a new inspiration and has since given himself unceasingly to the work of Gospel Temperance. A few months later MR. NOBLE returned to London where he secured the National Standard Theatre with a seating capacity for 5,000 persons and sounded out the blessings of Gospel Temperance every Sunday evening for over three months.

The work became so popular that the friends of the cause purchased Haxton Hall, which was opened by MR. NOBLE in March, 1879 and in which about 2,800 consecutive nightly meetings have been held. From the exhaustion of this constant work MR. NOBLE now seeks relief and rest by an extended trip through America and down to the Colonies.

Let us all unite in earnest prayer that that he may be greatly used by God in this city.

"According to your faith be it unto you."

Our doors are open 7 days in the week.

PERSONALS.

On the 13th the Association was honored by a call from SIR ALEXANDER and LADY STEWART of New South Wales, en route to London by the *Mariposa*. They expressed surprise and pleasure at the apparent prosperity of the Y. M. C. A. work in our Island city.

On Sunday, Feb. 21, we were happily surprised to find at the building our old California friend, REV. W. SCOTT WHITTIER of Oakland, he having just arrived on the *Alameda*. We spent a most enjoyable day together in attendance upon the different services in the churches and Association. He sailed for Sydney at midnight where he will remain a few months and then continue his journey homeward by the way of India, Egypt and Palestine.

We have received several pleasant calls from REV. H. S. JORDAN, who was a fellow passenger when coming to the Islands last May, and who with his family has been spending a few days in this city before returning to the States.

MONTHLY MEETING.

The monthly meeting was held on Thursday evening, Feb. 18, PRES. ATHERTON in the chair. The reports showed good interest in the Sunday evening service, also in the Saturday evening Temperance meetings which have been attended during the month by a large number of South Sea Islanders now in the city.

The Entertainment Committee announced an entertainment to be given by the boys' branch and adults jointly, March 5th. The General Secretary reported a growing interest in his Sunday morning Bible Class, which had held four sessions with an average attendance of eight. Also an increased attendance, day and evening at the rooms of the Association.

Employment had been secured for two young men.

During the month the Secretary had attended 24 religious meetings, 4 miscellaneous meetings, and made 51 calls. A most excellent paper written by MR. CHARLES MONTGOMERY of San Francisco on "Business Methods in Our Work," was read by the General Secretary and elicited hearty commendation.

Three new members were elected. Collection amounting to \$10 was taken.

ITEMS.

Young men will find it pleasant and profitable to spend an hour over the Word of God in our Sunday morning Bible class which meets in the parlor at 9:45. You are invited.

Remember that the Y. M. C. A. Singing Class affords one of the best opportunities for vocal culture in this city. It is conducted by PROF. YARNLEY every Tuesday evening and is free to members or to any young lady.

The Boston Young Men's Christian Association has over twelve hundred members in its eighteen evening educa-

tional classes. The only college in the States having a larger number of students is Harvard.

A few weeks ago when DR. MUNHALL was approaching Portland, Or., as the steamer was nearing the wharf, one man remarked to another: "Well, my friend, we shall arrive in Portland just in time for you to go to church." "Oh," said the other, "I do my church going by proxy." To which the Doctor replied: "Yes, and you'll go to heaven by proxy, also." Reader, are you doing business by proxy along this line?

Y. M. C. A. HISTORY.

The Young Men's Christian Association in London, generally known as "the parent Association," was organized June 6, 1844.

To-day there are 2,900 Associations distributed throughout the world—in North America and Europe, in India, Syria, Japan, Turkey, Madagascar, South Africa, New Zealand, South America, Australia, China, West Indies, Hawaii, etc. There have been held in the capitals of Europe ten World's Conferences, the first at Paris in 1855, and the last in Berlin, in 1884.

The first Association in America was organized at Montreal in 1851; the first in the United States at Boston, a few months later. The year following, Associations were formed at New York, Washington, Buffalo and Baltimore. In 1854, the first Convention of American Associations was held at Buffalo. The twenty-sixth of these International meetings was held last May, in Atlanta, Ga.

The work in America has grown in the past ten years as follows: Associations reporting, from 554 to 905; net value of Association property, from \$2,483,804 to \$4,353,090, libraries, from 198 to 325; reading rooms, from 261 to 403; secretaries and other paid agents, from 90 to 415; Bible-classes, from 128 to 583; regular prayer and Gospel meetings, from 740 to 1,173.

During the time sixty-one new buildings, valued at \$2,607,655, have come into the possession of the American Associations, and fourteen more are now in the course of erection.

Eighty-five Associations now own buildings valued at \$3,936,281.

The current expenses last year of the American Associations amounted to \$750,117.—*College Bulletin.*

—"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined youth inquired of his pastor. "Certainly not," answered the minister; "I learned it in youth myself and I have found it of great value during my life." "Indeed, sir! Did you learn the old English system, or Sullivan's system?" "Neither. I learned Solomon's system?" "Solomon's system?" "Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs—'A soft answer turneth away wrath.' It is the best system of self defense of which I know."

MANUAL OF PREACHING.

Lectures on Homiletics, by FRANKLIN W. FISK, D. D., Professor of Sacred Rhetoric in Chicago Theological Seminary. Armstrong & Son, N. Y.

This book comes to us with the "compliments of the author," the able and revered instructor in Homiletics in Chicago Theological Seminary. The book has added interest to the writer of these lines from the fact that the material used is very largely the course of lectures which we heard from DR. FISK'S own lips. We miss in the printed pages of course the contagious enthusiasm and intense earnestness and strong personality of the warm-hearted noble man whom we faced in the class-room.

The author succinctly puts the plan of the book in these words:

The method followed in this volume is, first to take a sermon in pieces and inspect its principal parts, and then to show how to gather materials and form a sermon. First the analysis, then the synthesis.

This plan is admirably carried out. We have given the book an honored place on the Homiletic shelf of our library where it stands alongside of thirteen other standard works on preaching. Were we asked by a young preacher just entering the ministry, or a lay preacher who wished help in training himself in the forcible presentation of truth, to loan him the most helpful of all books from our "Homiletic shelf" we should without hesitation hand him this new "Manual of Preaching." There are other manuals more profound, others more original, others more fascinating and "taking" in style, but no other where the tyro in preaching would find himself so completely furnished with the details and minutia of sermon-making as in DR. FISK'S work.

MR. LAISHLEY AND EDUCATION.

By the *Mararoa*, which arrived in this port January 26th, there passed through on his way to Auckland, New Zealand, MR. RICHARD LAISHLEY, JR., ex-chairman of the Auckland Board of Education, ex-member of the council of the Auckland University and ex-governor of the Auckland college. MR. LAISHLEY has been traveling in Europe, his object being to gather all possible information in relation to the principles and methods of education in England, Germany, France and Holland. We were much pleased to meet this gentleman during his brief stay in Honolulu, being introduced to him by his old friend, CAPT. G. E. G. JACKSON, who improved the time in showing his distinguished guest whatever is of interest as connected with our beautiful Island city.

We have before us the London reprint of four essays by MR. LAISHLEY, entitled "Education and Educators." The articles are headed as follows:

- I. EDUCATION.—What it is.
- II. EDUCATORS.—Who they should be.
- III. RESULTS OF EDUCATION.—What they should be; and
- IV. EDUCATION BOARDS, School Committees and State School.

Each one of these articles bears

throughout the marks of careful thought and investigation. The plan of the writer may be indicated by the treatment, for instance, of the first article. Thus: "What education is not.—The definition.—Inferences from my definition.—Summary." While the perusal of these essays would command the attention of any one at all interested in the cause of education, they are of special value to those who are particularly identified with the work of teaching. It might be well for the Government to procure sufficient copies of this guide to instructors to place one in the hands of every teacher on the Islands.

The difference between the devil and the penitentiary is, that the penitentiary works you hard and boards you, but the devil puts you to the meanest, dirtiest jobs in the world, and makes you board yourself.—*Sam. Jones.*

MONTHLY RECORD.

MARRIAGES.

HOLT—STILLMAN.—In Honolulu, February 10th, at St. Andrew's Pro-Cathedral, by the Right Rev. the Bishop of Honolulu, MR. JAMES R. HOLT to MISS HELEN K. STILLMAN, both of this city.

LOVELL—LYLE.—At the house of Mr. and Mrs. James Lyle, parents of the bride, Honolulu, February 15th, 1886, by the Rev. E. C. Oggel, pastor of the Bethel Union Church, MR. ALFRED LOVELL, master mariner, to MISS IDA B. LYLE.

OPFERGELT—CLARKE.—In this city, February 15th, at the residence of the bride's parents, by the Rev. J. A. CRUZAN, PHILIP OPFERGELT to SADIE C., youngest daughter of Ferdinand L. Clarke. No cards.

OPFERGELT—CLARKE.—In this city, February 15th, at the Roman Catholic Cathedral, by the Right Reverend the Bishop of Oba, PHILIP OPFERGELT to SADIE C., youngest daughter of Ferdinand L. Clarke. No cards.

CASSIDY—EMMES.—In Honolulu, H. I., February 15th, 1886, at the residence of the bride's mother, by the Rev. E. C. Oggel, pastor of the Bethel Union Church, MR. JOHN CASSIDY and Miss ELIZA EMILY EMMES, both of this city.

KEKAUA—KAOHU.—In this city, Feb. 20th, at Kawaiahae Church, by the Rev. H. H. Parker, MR. JOHN KEKAUA to MISS LILIA KAOHU, all of this city.

NA AYAMA—MASUDA.—In this city at the residence of Consul-General Irwin, by J. A. CRUZAN, pastor of Fort-Street Church, MR. GEORGE NACAYAMA and MISS KIN MASUDA, both of Japan.

BIRTHS.

At Napoopoo, Kona, Hawaii, to the wife of Albert Sala, a daughter.

In this city, Feb. 24th, 1886, to the wife of MR. FREDERICK HARRISON, a daughter.

DEATHS.

MOORE.—In Brewster Mass, GEORGE MOORE, son of Captain S. G. Moore a former commander of the "Morning Star." Aged 38 years.

CLARK.—At Spreckelsville, Maui, H. I., January 23d, 1886, E. H. CLARK, a native of Boston, Mass.

ARNOLD.—In this city, on February 7th, 1886, at the residence of Mr. Angus, Punchbowl street, Mrs. J. D. ARNOLD.

KELLETT.—In this city, February 17th, of effusion of the brain, THOMAS MANCHESTER, youngest child of Mr. and Mrs. P. D. Kellett, aged 15 months.

PALMER.—In Sioux Rapids, Iowa, January 28, 1886, Mrs. A. M. PALMER, mother of Mr. Jno. A. Palmer, of this city.

MAGNER.—In this city, at the Queen's Hospital, February 11th, 1886, THOMAS MAGNER, a native of New York, aged 35 years.

MARCOS.—In Honolulu, February 13th, 1886, at her residence, from consumption, MAGGIE FERRIES, the beloved wife of Frank Marcos, aged 31 years, 1 month, 10 days. Deceased was born in Londonderry, Ireland.

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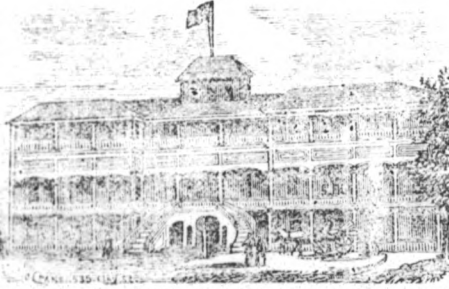
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The main entrance is on the ground floor, to the right of which are the elegantly furnished parlors. A broad passage-way leads from the main hall to the dining-room. The apartments open on to broad verandas, where a magnificent view of the Naunau Mountains may be seen through the wealth of tropical foliage that surrounds the balconies. The fare dispensed is the best the market affords, and is first-class in all respects. Hotel and cottages are supplied with pure water from an artesian well on the premises. The Clerk's office is furnished with the Telephone, by which communication is had with the leading business firms of the city.

Every effort has been made, and money lavishly expended under the present able management TO MAKE THIS ESTABLISHMENT

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- (1) Its manipulation is so simple that any child can keep it in order.
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All orders, the smallest, as well as the most important, will receive the same particular attention, and will be forwarded without delay.

Our Electric Lamps are protected by law, and all imitations and infringements will be prosecuted.

Agents, Salesmen on Commission, and Consignees for our Lamps, wanted everywhere. No special knowledge or capital required.

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MARBLE WORK OF EVERY DESCRIPTION
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Monuments & Headstones Cleaned & Reset.
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HAWAIIAN MONEY ORDERS.

Domestic Postal Money Orders will be furnished on application at any of the following Money Order Offices, payable at this or any other Money Order Office named below:

ON HAWAII.	ON MAUI.
Hilo, Kohala, Honokaa, Waimea, Kealahou, Waiohuna, Pahala.	Lahaina, Waiuku, Kahului, Hamakua, Hana, Makawao.
ON KAUI.	ON OAHU.
Lihue, Koloa, Waimea, Kapaa, Hanalei, Kilauea.	Honolulu, Waianae.
	ON MOLOKAI.
	Kaunakakai.

FOREIGN MONEY ORDERS.

Application for Money Orders, payable in the United States, may be made at any Money Order Office in this Kingdom; and they will be drawn at the General Post Office, Honolulu, on any international Money Order Office in the United States, of which a list can be seen by inquiring at any Hawaiian Post Office.

Likewise Money Orders may be drawn in the United States, payable at any Money Order Office in this Kingdom.

GENERAL POST OFFICE, HONOLULU, January 1, 1886. 1jan86yr

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