



CONTENTS

For September, 1870.

	PAGE.
The Land of Sinim—Poetry.....	81
China viewed in the light of Prophecy.....	81-84
Meeting of the Hawaiian Club.....	85
Infamous Traffic.....	85
Editor's Notes, &c.....	86
Cruise of the U. S. S. "Jamestown".....	86
Young Men's Christian Association.....	88

THE FRIEND.

SEPTEMBER, 1870.

The chances and changes produced by war bring about strange meetings. A few years ago, J. F. B. Marshall, Esq., resided in Honolulu, and also young Armstrong. In the *Boston Advertiser* of June 18th, we find a letter signed "J. F. B. M.," giving an account of his visit to Virginia, and call upon General Armstrong:—

We left Boston at 5 P. M., on Friday, June 3, and reached Norfolk early Monday morning, having been compelled to anchor outside the harbour on the evening previous by fog, which is unusual at this season. We were just in time to take the steamer *N. P. Banks*, which landed us at about 7 A. M. at Fortress Monroe, where we found General Armstrong, superintendent of the Hampton Normal and Agricultural Institute, who conveyed us to his residence, about two miles distant. The occasion of our visit was the first meeting of the trustees of the institution under the act of incorporation just passed by the legislature of Virginia."

The school now numbers seventy students, one third of whom are females. They are preparing to go forth as school teachers.

FLOWER SEEDS.—We would acknowledge a small case of flower seeds from Alexander Ballour, Esq., of Liverpool, England. The success which has already attended the efforts of those who have been introducing seeds of flowers, trees and vegetables ought to encourage all to continue the enterprise. We can well remember when there was scarcely a rose in Honolulu, and now how changed the aspect of our gardens!

"And These from the Land of Sinim."—ISAIAH 49:12.

BY REV. SAMUEL WOLCOTT, D.D.

Lo! the land of Sinim waking!  
Touched by rays of sacred light;  
Glim'rings from the Orient breaking  
O'er the darkness of her night;  
On the terraced hill-sides resting,  
Glancing over stream and lawn,  
Temple and pagoda cresting,  
Gleam the tokens of the dawn.

With ancestral worship blending  
Round the tablet and the tomb,  
Whispers of the day impending  
Breathe their prophecy of doom  
Over altars and oblations  
And the gilded gods of wood,  
O'er the incense and prostrations,  
And the pagan rites of Boohd.

Lo! the faith which crossed the ocean,  
Westward with the Pilgrim Band,  
Throbbing with unquenched devotion,  
Westward crosses now the land,  
Rocky ramparts swiftly scaling,  
Westward o'er the world's highway—  
Now, the other ocean hailing,  
Fronts the gateway of Cathay.

Onward, still, thy glorious mission!  
Westward to the isles and main!  
Till the prophet's glowing vision  
Burst upon the sea and plain—  
Heaven and Earth their gladness voicing,  
Breaking forth with loud acclaim  
O'er the ransomed host rejoicing:—  
"These from the land of Sinim came."

We learn that some of our Chinese merchants have resolved to employ legal advice and prosecute to the full extent of the law, when they learn any of their countrymen are ill treated by their employers or others. This is a step in the right direction, and is indicative of a national and fellow feeling which betokens good. Suppose an English merchant was kidnapped in London, or an American merchant in San Francisco, we think there would be a "stir;" yet we are told a Chinese merchant of great wealth was kidnapped in Macao, or China, and is now in the hold of that Coolie ship which recently touched at Honolulu.

China Viewed in the Light of Prophecy.

A Discourse preached in Honolulu August 7th, 1870, by Rev. S. C. Damon.

ISAIAH XLIX: 12.—"Behold, these shall come from afar: and, lo, these from the north and the west; and these from the land of Sinim."

Twenty-five centuries ago lived and prophesied Isaiah. No one of the Old Testament prophets was more highly favored with Divine revelations, or made known more clearly the future triumphs of the gospel. The 49th chapter—that from which my text is now taken—by general consent of all evangelical commentators, treats of the Messiah, of the gospel age, and of the wide diffusion of pure Christianity far abroad to the ends of the earth. That portion of the chapter now selected for consideration presents a most vivid picture of the final conversion of all the heathen nations. The prophet glances his eye down the long vista of coming ages. Wrapt in vision, he sees the Gentile nations coming up to worship God. Seeing the thronging millions coming from the south, the north, the west, he looks again, and instead of saying these from the east, he says, "these from the land of Sinim." What land is that? This is a question naturally asked. What land merits such marked consideration in prophetic vision? Surely it must be some country teeming with a countless number of inhabitants, otherwise it would not be taken for the whole populous *East*.

The word translated west in my text means "the sea." We know that the Mediterranean Sea is here specified. That sea lies west of Palestine. There is no doubt about the meaning of the word translated north. "From afar," is supposed to refer to "the south," and to include Arabia and Africa. That I am not assuming too much in supposing Sinim refers to China, I will, passing over all inferior authorities, quote but three names as sanctioning this view of the subject. The first is the great German professor, Hebrew scholar and lexicographer, Gesenius. This is the language: "I un-

derstand by *Sinim* the Sinenses—Chinese, and their country is Sina—China. This name appears to have been given to the Chinese by the other Asiatics, for the Chinese themselves do not employ it." Another authority is that of the great American Hebrew scholar and commentator, Dr. J. Addison Alexander. He sums up the evidence that *Sinim* means China in the following forcible language :

"An hypothesis which solves all difficulties, satisfies the claims of philology and history, unites the suffrages of the most independent schools and parties, fully meets the requisitions of the text and context, and opens a glorious field of expectation and effort to the church, may be safely regarded as the true one."

Mr. Barnes did not adopt this view in the first edition of his Notes on Isaiah, but in the second edition he remarks, "I have on re-examination come to this opinion."

Under such leaders, and supported by such authority, the Bible reader may feel that he is standing on firm ground, and when he reads, "these from the land of Sinim," may confidently believe that the Prophet Isaiah referred to the Chinese, when they should be seen coming in crowds to worship the Lord on Mt. Zion. The prophet's ken reached down to the nineteenth century of the Christian era. He saw afar off in vision what Christians of this age are beginning to see realized. Taking this view of Isaiah's language, I consider that the Chinese occupy a most prominent place in the prophecies of the Old Testament. While the populous nations of Europe are unworthy of distinct mention, and are included in the term "north," all the nations of Asia are included under that of Sinim, or China. This is the *nation*, the *only* nation distinctly pointed out as one of the Gentile nations. It is the only one distinctly specified in the 49th chapter of Isaiah, besides that of the Jews.

*My object in this discourse will be to give some reasons why Sinim, or China, merited so distinguished a position above other nations of the Gentile world.*

*First.* China is the most populous of all nations, in ancient or modern times. The population of China may be estimated in round numbers at 400,000,000. China is a nation exceeding in population all the nations of Europe. The separate nations of Europe would only form provinces of China. The country is divided into eighteen provinces, and the smallest of the provinces contains a population of over 5,000,000, while the average would contain over 20,000,000. One province, that of Hon Kwang, has a population of over 37,000,000; Kiang-si, over 30,000,000. In population China stands at the head of all the nations upon the earth. Taking this view of the subject, there was a

reason, very good and satisfactory, why the Prophet Isaiah should have been instructed by God to specify China by name among all the Gentile nations, when he contemplated the conversion of the Gentile nations to Christianity. I am inclined to the opinion that the conversion of all the other Gentile nations, during the past eighteen hundred years, was only a preparatory work towards the conversion of the most populous of all the nations which has ever existed, or which now exists upon the globe.

*Secondly.* China is the *oldest* nation upon the globe. Very soon after the sons of Noah separated, and the earth began to be peopled by their descendants, some one of the descendants of Shem migrated to the extreme parts of Asia, and there laid the foundations of the Chinese Empire. In a manner which history does not now disclose to view, China became a great and populous nation long before the days of Grecian and Roman supremacy. We are accustomed to speak of those as old nations, but China was older than either. Both those nations have long since passed away, and historians have written their "decline and fall," but China still lives, and has been rapidly increasing in population during the last thousand years. This increase has not been by conquest, or by immigration from abroad, but from among themselves. Six hundred years ago the population of the nation was estimated at only 60,000,000, but now at 400,000,000, as I have already stated.

In referring to the antiquity of the nations of the earth, of course China ranks the highest.

*Thirdly.* China possesses the most *stable* form of government. I do not argue that it is the best, but it is the most stable, and possesses elements of strength worthy of the profound study of the statesman and the Christian. Writers denominate the government of China as a despotism, and as maintaining its existence by arbitrary power. Other nations have been ruled by despots, but those despots and their governments have passed away; but here is a government that has existed for thousands of years, and a government that has embraced under its rule a vast population. Williams, author of the "Middle Kingdom," thus remarks :

"The theory of the Chinese government is undoubtedly the patriarchal; the Emperor is the Sire, his officers are the responsible elders of its provinces, departments and districts, as every father of a household is of its inmates."

Confucius was not the founder, by any means, of the Chinese Empire, as Moses was the law-giver of the Jews; still the teachings of Confucius, which exerted such a controlling influence over the Chinese people for more than two thousand years, have been most potential in maintaining and perpetuating the existence of the Empire. Confucius died 479, B. C., and during his life the Jews returned from Babylonish captivity, Xerxes invaded Greece, and the Persians conquered Egypt; but even then China was an old country. The question arises, why

should China have existed for so many centuries and thousands of years, while other nations and governments have risen, flourished and passed away? It may be a mere opinion of mine, but it does appear to me that the perpetuity of the Chinese nation may be partially accounted for by a thoughtful consideration of the great principle involved in the fifth commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." No people or nation have ever exceeded the Chinese in their love and reverence for their parents and ancestors. This reverence may have degenerated into a wicked superstition, still there is the principle deeply embedded in the hearts of that people. May it not be that God has thus honored his truth? May it not be that God—the God of nations—has thus caused the Chinese as a nation to live longer as a nation than any other, because they have kept this one of his commandments?\*

But while this *populous, ancient and stable* nation has existed for so many centuries, yet during all this long period it has been a heathen nation—an idolatrous people—and most fearfully estranged from God. Why God should have caused China thus to be perpetuated, is utterly beyond the wisdom of man to account for. It is one of the most difficult problems of human history. It is a fact, and a most marvelous one in our world's history. China of to-day—China of the nineteenth century—is nearly the same as China in the days of our Saviour, and in the first century; yet seven hundred years before our Saviour's birth, Isaiah, one of the Lord's prophets, looking down through the coming centuries to the conquests of the nations to Christ, distinctly refers to those who shall flock to Mt. Zion, and embrace Christianity, from the land of Sinim. Well may Cowles, a late and popular writer upon the Old Testament prophets, exclaim, "It is certainly remarkable that the finger of prophecy should drop precisely upon this immensely populous nation, designating them to represent the mighty East, from which teeming hosts should come up to the standard of King Messiah."

HAS THE TIME COME FOR THE CONVERSION OF CHINA?

The question arises, why was it necessary that the conversion of such a populous nation should have been thus delayed for nearly two thousand years? This is a very natural and sensible question, but it is akin to that question so often asked with reference to the advent of Christ, Why was his coming so long delayed? Why was it necessary that so many of those nations of antiquity—the Babylonians, Assyrians, Persians, Egyptians, Grecians, Romans, and many others, should have flourished and passed away before the coming of the Saviour into our world? This question is more easily asked than satisfactorily answered.

\* Since the delivery of this discourse, the author has met with some remarks of Mr. Williams, author of "Middle Kingdom," confirmatory of the above statement. After referring to the absence of human sacrifices, and the non-deification of vice, in the Chinese system of religious belief, Mr. Williams remarks: "If there be any connection between the former of these virtues and the promise attached to the fifth commandment, 'That thy days may be long in the land which the Lord thy God giveth thee,' then the long duration of the Chinese people and Empire is a stupendous monument of the good effects of even a partial obedience to the law of God, by those who only had it inscribed on their hearts." (Vol. 2d, pp. 232, 233.)

Christ is said to have appeared in the fullness of time. "But when the fullness of time was come, God sent forth his son." Mark you the expression, "fullness of time." This means that Christ came at the exact time in the world's history, when, all things considered, it was proper to the Divine mind He should come. The condition of the Jewish nation and of the Gentile world was ripe for his coming. Just so I argue with reference to the conversion of the heathen world to Christ. There were doubtless reasons in the Divine mind why a nation like China should be perpetuated for thousands of years, why it should remain comparatively isolated and shut out from the other nations of the earth, why it should become exceedingly populous and rich, and why it should attain its present state and condition before the gospel should be proclaimed to its inhabitants. *The fullness of time* had not come for the conversion of that vast Empire to Christianity. There are marked and manifest indications why I think it has now come. For some two or three centuries Catholic missionaries have labored among the Chinese, but it was not until this, the nineteenth century, that Protestant missionaries commenced the work of evangelization among the Chinese. The Catholic missionaries could not be said really to have made known the gospel among the people of that vast Empire, because they did not translate and circulate among them the Sacred Scriptures. This is a most marked defect in all Catholic missionary operations, *the Bible is not put into circulation*. I am not aware as Catholic missionaries in any part of the heathen world ever circulated the Bible. They do not believe it to be a proper book to be generally circulated among the common people. Not so with Protestant missionaries. This is among their very first labors, viz, the translation and circulation of the Bible. This is what all Protestant missionaries have united in doing in China; and this I am led to think is a most important step towards the conversion of that Empire to Christianity.

Another important step in the same direction is the general impression, among the friends of foreign missions in Europe and America, that now is the time to labor for the conversion of the Chinese; hence not one society, but many missionary societies, have sent missionaries to that land, and are sustaining them there by their contributions and prayers.

#### MISSIONARY INFLUENCE UPON THE CHINESE.

Some statements were recently made in the British House of Lords, disparaging to the character of Protestant missionaries. The Duke of Somerset commented upon the character and conduct of English Protestant missionaries in China after the same style that India missionaries were treated in Parliament fifty years ago. These remarks have called out some counter statements, which serve to place the cause of Protestant missions on a right footing. The statements recently made in England, concerning the missionaries to China, as respects their literary ability, are answered in the following statement:

"Nearly a hundred works on science, medicine, history, geography, law, and miscellaneous subjects, have been published in China by Protestant missionaries. These works have been composed in a style so ac-

ceptable to the learned class, that men belonging to this class, when acting as Governors and Viceroy, have reprinted, at their own expense, not a few of them, thus adding them to the permanent literature of the country. All the Chinese dictionaries yet made, for English students of Chinese, are the work of Protestant missionaries; the conductors of and principal writers in the 'Chinese Repository,' an invaluable mine of information on almost every Chinese subject, highly prized by all who wish to become acquainted with this country, were Protestant missionaries; the author of one of the best works on China, 'The Middle Kingdom,' taken as a text-book among the student interpreters of the British Legation, was a Protestant missionary; the translator of the Chinese Classics is a Protestant missionary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese Government, is a Protestant missionary. One of the principal Professorships in the new University which the Chinese Government is said to be desirous of establishing in Peking is filled by a Protestant missionary. The only writers in Chinese, on subjects that will elevate this people, morally and intellectually, are missionaries."

It is very manifest why there should be an inimical feeling in England and India towards the missionaries in China. This is occasioned by the fact that the missionaries are universally opposed to the opium trade. This is a subject which is beginning deeply to agitate the people of England. Honorable and Christian statesmen in England see and deplore the abominable traffic. A strong remonstrance has already been made to Parliament, and the only reply which could be made on the part of the Prime Minister was that of the rum-seller, "If we do not raise opium and sell it to the Chinese, somebody else will; and besides, it brings into our treasury about 40,000,000 of dollars." Such reasoning will not stand the test of this enlightened age, and the English people are seeing it. The feeling against the traffic will rise higher and higher, until the government will be compelled to abandon all complicity and connection with it. The ruinous effects of this traffic are such as should bring the blush of shame to all directly or indirectly engaged in it. It is opposed to every principle of morality and Christianity; hence I do not wonder that among those, merchants and others, engaged in promoting the sale of opium in China, there should exist a strong anti-missionary spirit. This is natural.

#### TAI-PING AGITATION IN CHINA.

I desire now to call your attention to a most important movement in China, which has been progressing during the last ten or fifteen years. I refer to the great religious revolution under the leadership of Tai-Ping. I desire to call your attention to this movement for the purpose of showing that we may naturally expect a vast change among the Chinese, just as soon as correct Bible truths are preached and disseminated among them.

The name of Liang Afah, one of the earliest converts to Christianity, is familiar to all readers of missionary intelligence. Liang Afah became a convert through the preaching and labors of the Rev. Dr. Milne,

the earliest English missionary, under the auspices of the London Missionary Society. Liang Afah prepared a small tract or book for circulation among his countrymen, entitled, "Good Words for Exhorting the Age." This book contained whole chapters of Dr. Morrison's translation of the Bible, many essays upon separate texts of Scripture, and sundry miscellaneous statements founded upon the Sacred Scriptures. In 1836, this book was given by a missionary in Canton to Tai-Ping, who was then a school-teacher in a distant province. He read and studied the book, and so did a cousin. They were thereby led to renounce their former opinions and embrace Christianity, so far as it was unfolded and explained in this book. The result was that they commenced preaching the new doctrines, and thousands and tens of thousands embraced the truth, although but imperfectly made known. A revolution commenced. Armies were marshaled. War followed. The revolutionists undertook by force of arms to put down idolatry throughout China. These warlike demonstrations were most destructive to life and property. From August, 1860, to September, 1864, or during a period of only four years, from official returns, it appears that no less than 2,872,550 persons were killed. I refer to this bloody picture in order to show how the seemingly sluggish and unimpassioned myriads of the Chinese may be aroused and agitated when a new religious idea takes possession of their minds. Tai-Ping and his associates embraced the truth, but in part. They started forth with the principle that all idolatry was wrong and sinful, mixing up this idea with certain others of a political and religious nature. They determined to revolutionize that great Empire. The expectation was that for a time success would be the result. The revolutionists were opposed to the opium trade, and probably on this account the sympathy of the English in China was thrown against the new order of things. There was a danger at one time lest the English would so far oppose the revolution that it would lead to a dismemberment of the Empire. The grand embassy of Mr. Burlingame soon followed, and now the integrity of the Empire has been preserved. All these changes and revolutions have not left China where she was a few years ago. There is progress even in China, and it is in the direction of free thought and religious toleration. The gates of China are now thrown open, and missionaries from all Protestant lands, and from some Catholic countries, are now entering that great Empire, and are setting in motion a system of changes and revolution, which will undoubtedly result in the preaching of the gospel to the hundreds of millions of the Chinese. The land of Sinim must become evangelized. Remarks the Rev. Dr. Speer in his new work on China, entitled, "The Oldest and Newest Empire:"

"The good and the bad influence of our civilization has already been powerfully felt in every portion of the Empire. Missionaries and travelers say that whatever provinces they visit they find opium, foreign goods, Christian books and a surprising general acquaintance with the leading ideas of Christianity; the latter the result of the vast distribution of Christian Scriptures and tracts

from the missionary stations on the coast and by the Tai-ping rebels, and of the curiosity as to the doctrines of them created by the strange events of recent years. The changes of the generation past in China are amazing; how much more so will be those of the next one, and of each successive one, as the tide of a new social and moral life shall rapidly rise and roll over the land!"

#### INFLUENCE OF RETURNING CHINESE UPON THEIR COUNTRYMEN.

While foreign influences are thus brought to bear upon the Chinese at home, a no less powerful influence is operating upon the nation in consequence of the thousands and tens of thousands of the Chinese who are going abroad. Many of these will return, but not the same as when they left. They will return with new ideas. The Chinese who have gone abroad and come in contact with other nations, will necessarily imbibe many new thoughts, ideas and principles. Chinese who have cultivated nutmegs at Singapore, and sugar-cane in Hawaii and Cuba, worked in the mines of Australia and California, visited South America, North America and Europe, are not to return home the same as when they left. They will return as so many political and religious revolutionists. Would that multitudes might return converted and enlightened as our friend and fellow-laborer, Aheong.

Thus it will appear that foreign influences—some good, some bad, some political, some commercial, some religious—are now operating to effect a mighty change and revolution in that long stationary nation. The leaven of the gospel has also begun to work, and no earthly power can check or stop it, if so inclined. All the missionary societies in Europe and America might withdraw their missionaries, and all the Chinese in America and elsewhere might return, and again China be sealed up, and intercourse be cut off, yet China could never again become what China has been. An entering wedge has been driven which must divide up the people. A lever has been placed under the mass which must elevate it. I am not sure but China would become christianized if the gospel only so far as it has now been preached, should be left to work out its natural and legitimate results.

#### GOD'S OVERRULING PROVIDENCE.

In estimating what the future will be, we must remember that an Almighty arm rules the world. God is at the head of the universe. Kings, emperors and rulers may have their plans and schemes to accomplish, but finally it will appear that God has so governed and controlled human affairs that all men were merely agents in His hand, and had been employed by Him for the accomplishment of His grand design in creating the world and universe. It is highly necessary and important that we glance an eye over the past history of the world for the purpose of correcting our views. The recent civil war in America has done much to bring thoughtful men to see that God still rules among the nations of the earth. Even worldly minded men—generals, soldiers, statesmen and citizens—saw this, and were not slow to acknowledge it. See how wonderfully God has overruled the slave trade (most iniquitous and abominable in itself), for the purpose of converting to Christianity

thousands and millions of Africans and their descendants. Just so I think it will appear that God has been operating in regard to China. Through the influence of merchants and traders, China has been visited and commerce extended. The country has been opened, and now multitudes of Christian missionaries have visited that land of Sinim, while thousands and hundreds of thousands of the Chinese have gone abroad to India, Australia, New Zealand, South America, North America, and the islands of the sea. The stream having once commenced flowing will not cease, so long as there is such a demand for labor throughout the world, and that labor is to be obtained in China. So long as there is a demand, and China will supply that demand, just so long the stream will continue to flow. The stream has already reached North Adams, Mass., and we may soon expect to hear of its reaching Lowell, and Fall River, and other manufacturing towns of New England, and I can see no reason why it may not flow on to Old England and Europe. There is a subtle power or indefinable influence accompanying the labor question which human legislation cannot control. Human legislation can no more control the price of labor than it can the price of gold or of cotton, or any other commodity; hence if Chinese labor can be procured at a cheaper rate than Irish, German, English or American labor, then it will go on supplanting the labor of those countries. As sure as water finds its level, so surely will the price of labor find its level. Merchants, ship-owners, planters and manufacturers will strive to carry out their plans, which they have a right to do, so long as they act honorably, but if they do wrong, then God will hold them individually responsible. But what I wish to impress upon your minds in regard to this subject is this, that over and above all these human plans, schemes and enterprises God has his great plan to accomplish in regard to the redemption and salvation of the human race. God is now employing the agencies of commerce, trade, science and learning to further his scheme. Read, if you would see these subjects more fully discussed, Edward's "History of Redemption," Reed's "Hand of God in History," the writings of Guizot, and in fine, general history, not omitting the journals of missionaries scattered all over the heathen world, and even the ordinary newspapers of the day, for all appear to me to point to but one grand result—the final conquest of this world to Christ, and the universal triumph of the gospel all over the globe. God is now employing the ships of all nations for the purpose of conveying the messengers of the gospel to and fro upon the earth. A merchant may plan a voyage to China or India merely for the acquisition of wealth, but God can employ that agency to spread abroad his gospel.

#### RECENT ARRIVAL OF CHINESE IN HONOLULU.

During the last week a ship arrives in our port from the land of Sinim. Some two hundred laborers are landed upon our shores. Suppose the ship-owner is paid for bringing those men hither; suppose they work their prescribed period, and the planter pays them their wages; suppose everything is accomplished according to agreement, is this the end of the transaction? By no means. Two hundred Chinamen, born and educated in a

heathen and idolatrous land, have been brought away from their homes. They will be brought more or less under Christian influences. Their ideas will become essentially modified upon religious subjects. They have spent their first Sabbath in a Christian land, and will naturally ask why one-seventh part of time is set apart for religious purposes. Some of them, it is to be hoped, will be thoroughly converted to Christianity. No man can begin to estimate the results of bringing those two hundred men to our shores. Among the smallest of those results will be the *manual labor* which they will perform for planters and others. It may be that some will follow in Aheong's footsteps, and return missionaries to China. I am confidently looking for such results. The history of the past preaching of the gospel will encourage us to take this view of the subject. How came the first missionary to visit Britain in the second century? One tradition is that a Christian missionary went thither from having met a native of the island who had been brought a prisoner to Rome, and another that soldiers (Christian soldiers) and Christian merchants conveyed thither the gospel. God employed means as simple, natural and salutary as He did when Obookiah goes as a sailor-boy from the shores of Hawaii to New England; hence when I look upon a company of Chinese laborers landing upon our shores, I endeavor to raise my thoughts above the commercial transaction—above the matter of the employment of so many laborers upon our plantations. "God's thoughts are as much above our thoughts as the heavens are above the earth." Taking this view of the subject, I desire to impress upon your minds, my hearers, the importance of laboring to instruct and educate these men, and thereby of becoming the instruments in God's hand of their conversion to Christianity—co-workers with God in a world's conversion. It may be that thereby God will honor you as an instrument of bringing many from the land of Sinim to a knowledge of the truth as it is in Jesus. It may be that the Prophet Isaiah, as his eye glanced down the long line of centuries, and saw crowds from the land of Sinim coming to Mt. Zion, saw those crowds led by some Sabbath-school teacher in Honolulu, or missionary from the land of the west. This privilege God will grant you, teachers in our Sunday-schools—members of the Young Men's Christian Association—if you are willing to engage in the work of teaching these people from the land of Sinim. Treat them kindly in your families, on your plantations, and wherever you meet them. Let them be justly treated in our courts of justice. Try to exert over them a Christian influence. Sure I am that finally on the heights of Mt. Zion above, there will be found multitudes from the land of Sinim, for saith the Revelator John, "After this I beheld, and lo, a great multitude which no man can number, of all nations and kindreds and peoples and tongues, stood before the throne and before the lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne and unto the Lamb.'" Among that great multitude will be found, I am confident, some "from the land of Sinim." Amen.

## THE FRIEND.

SEPTEMBER 1, 1870.

## Meeting of the Hawaiian Club.

There must be something peculiarly pleasant and charming about a residence on the Islands, for nearly all who have once resided here, even for a short time, take away such pleasant recollections that they are ever sending their thoughts on pilgrimages hither. When old visitors and former residents meet in other lands, the "sunny isles" rise like a *mirage*, and for a moment all comes back again—mountain and valley, scenes and people. In various ways, and through numerous channels, reports have reached us respecting a meeting of the Hawaiian Club, on the 28th of July, at the residence of C. Brewer, Esq., Jamaica Plains, near Boston. We only regret that some one of the near four score guests could not have sent us a vivid sketch of the gathering. The following brief paragraph from a private letter will indicate the nature of the meeting:

"Soon they were all there—the Athertons, Mr., Mrs. and Miss; Laura Dickson and Katy, Mrs. Dr. Wood, Mr. and Mrs. Marshall, Mrs. Webster, Dr. Hooper, Thomas Snow and his mother, Dr. Clark, Mrs. Anderson, Judge Austin and wife, Mary Pitman, Frank Lyman, Frank Damon, Mr. Brigham, Mrs. Kittredge, and several gentlemen and ladies I did not know—in all 76, and every one seemed to come prepared to enjoy themselves. *I did have the best time I have had in America.* Dr. Clark made a speech, and told us about the Jubilee, and put in several native words. Judge Austin made a short speech in native. We drank tea on the veranda. Hawaiian coffee was served! Mr. Brigham said there was but one heretic present, Mr. ———, because he did not desire to return to the Islands."

He may not wish to return, but we do not imagine that he has lost his *interest* in "the little pin-head kingdom," so denominated by the late Edward Everett.

**PLANT TREES.**—We received recently from Waialua, Oahu, a request for Algeroba seeds to plant. It was accompanied by the remark that the time had come for refurbishing the islands with forests. We are glad to learn that some are awake upon this subject. Algeroba seeds are now falling in great quantities, and can be easily obtained. So with the "Monkey Pod," that beautiful tree, two seeds of which were originally sent twenty-three years ago from Mexico by P. A. Brinsmade, Esq., to Mrs. Hoffmann. The original tree now stands in the premises occupied by the American Minister.

**AN ITEM FOR THOUGHT.**—"The wrongdoing of one generation lives into the successive ones, and, divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief."—*Hawthorne.*

☞ The excesses of our youth are drafts upon age, payable, with interest, some years after date.

☞ It is a source of rejoicing to every true American that the Government of the United States has forbidden all vessels sailing under the American flag from engaging in the Coolie trade. Revolutions go not backward. Ere long other nations, we are confident, will follow this example. The Coolie trade as it has been carried on during the past few years by South American ships, has been a disgrace to humanity, and the civilization of the nineteenth century. It is time this barbarous traffic was brought to an end, and if England and the United States should withdraw their war vessels from the coast of Africa, and commission them to cruise in the Pacific, we think it would be doing good service to commerce and humanity.

## An Infamous Traffic.

The San Salvador ship *Dolores Ugarte*, is lying outside our harbor, having arrived on Wednesday last, from Macao, with five hundred and eighty-four coolies on board, bound for Callao. We learn that the Captain requests permission to land his cargo in squads of fifty, for the purpose of recuperating them. It seems that the last ship which stopped here, the *Henry 4th*, lost two hundred and seventy of her chattels between this port and Callao, for this reason this Captain desires to air his cargo.

This ship, like the former, has all the paraphernalia of the old time slaver; grated hatch ways, barricades aft, sentries, &c., &c. A few of the unfortunates are allowed on deck at a time, for exercise, and in order to accelerate their movements men with cat-o-nine-tails stand at convenient distances to keep them moving lively. Imagine, reader, five hundred human beings cribbed, cabined and confined between decks in such weather as we have had the past week. The poor wretches crowd to the main hatch gratings for air; the strong succeed, the weak must stand back and die.—*P. C. Advertiser, August 27th.*

## MARRIED.

LEWIS-MILLER—In Honolulu, August 25th, by the Rev. S. C. Damon, SAMUEL L. LEWIS, Esq., to Miss RACHEL MILLER, both of Honolulu. ☞ No cards.

BASTEL—NOHOKAHA—In Honolulu, August 13th, by Rev. S. C. Damon, Mr. BERNHARD BASTEL to NOHOKAHA.

## DIED.

ADAMS—In Honolulu, on Sunday evening, July 31st, CAROLINE W., wife of E. P. Adams, Esq., aged 32 years and 9 months.

CROWNINGBERG—At Makawao, July 17th, EMMA J., daughter of David Crowningberg, Esq., aged 8 months; only surviving child of Mr. and Mrs. Crowningberg.

ASEGUT—At Waimea, Hawaii, July 22d, ANNIE ASEGUT eldest daughter of E. Asegut, aged 10 years, 11 months and 22 days.

ROGERS—At Waimea, Kauai, July 31st, GEORGE, youngest son of Mr. Edmund H. Rogers, aged 5 months and 26 days.

WHITE—At the Queen's Hospital, August 17th, ALEXANDER WHITE, of Molokai, Kauai, aged 44 years, a native of Scotland.

## MEMORANDA.

REPORT OF STEAMSHIP WONGA WONGA:—The *Wonga Wonga*, John Stewart, commander, left Auckland at 3 P M on the 7th August, with a fresh breeze from the northward, which, on the morning of the 8th, increased to a heavy gale, accompanied with tremendous seas, causing the necessity of easing the engines, which continued until the 10th, when the wind hauled to the N N E and E N E, with heavy head seas, till near the equator, which was crossed in longitude 159° 45' west on the 19th. Sighted Jarvis Island on the same day. At noon of the 20th passed Fanning's Island, distant about one mile. Sighted Oahu at 5 P M of the 24th, and anchored off Honolulu at 10 P M. Sighted no ships.

## MARINE JOURNAL.

## PORT OF HONOLULU, S. I.

## ARRIVALS.

July 30—Am bk Comet, Fuller, 13 days fm San Francisco.  
31—Am schr C M Ward, Percival, 136 days from New London.  
Aug. 1—Br barkentine Cleopatra, Jeanson, 39 days fm Newcastle, N S W.  
2—Am ship Marmion, Boyd, 43 days from Newcastle, N S W.  
3—North German sh Solo, Rehse, 46 ds fm Hongkong.  
7—Nor Ger bark Fidelitas, Jespersen, from sea, in distress.  
11—Haw bk R W Wood, Klenske, 55 days from Hongkong, N S W.  
12—Am schr Ward J Parks, Friend, 18 days from Noyo River.  
12—U S ship Jamestown, Truxtun, from Micronesia.  
21—Am stmr Ajax, Floyd, 91 days from San Francisco.  
24—Brit brig Robert Cowan, Weeks, 36 days from Victoria, V I.  
24—San Salvador ship Dolores Ugarte, Saul, 72 days from Macao.  
25—Am three-masted schr A P Jordan, Perry, 26 days from Victoria, V I.  
25—Brit stmr Wonga Wonga, Stewart, 25 days from Sydney, via Auckland, 18 days.

## DEPARTURES.

Aug. 1—U S S Saginaw, Stead, for Midway Island.  
3—Am bark Victor, Walker, for Port Gambie.  
4—Br brig Byzantium, Calhoun, for Victoria, V I.  
9—Am bk Comet, Fuller, for San Francisco.  
13—Am bk D C Murray, Bennett, for San Francisco.  
13—Brit barkentine Cleopatra, Johnson, for Malden Is.  
22—Am schr C M Ward, Hatfield, for Guano Islands.  
25—Am stmr Ajax, Floyd, for San Francisco.  
26—Brit stmr Wonga Wonga, Stewart, for Auckland, N Z, and Sydney, N S W.

## PASSENGERS.

FOR VICTORIA—Per Byzantium, August 4—Mr and Mrs Perkins and 6 children—8.

FROM HONGKONG—Per Solo, August 3—Dr Bell and 188 Chinese—189.

FROM NEW LONDON—Per C M Ward, August 1—Amos D Allen—1.

FOR SAN FRANCISCO—Per Comet, August 11th—Dr W A Bell, A J Jackson—2.

FROM HONGKONG—Per R. W. Wood, August 11th—61 Chinese.

FOR SAN FRANCISCO—Per D. C. Murray, August 13th—G A Archer, wife and child, Mrs Asa Thurston, Mrs Jacob Brown and two children, Miss Sarah Brown, Miss Mary Austin, Alex Campbell, W H Garrett and wife, Mrs Costello and three children, Dr D Young, C F Short, Miss Short, Captain E Percival—20.

FOR SAN FRANCISCO—Per Ajax, August 21st—Miss Mary Green, F A Schaefer, H Bland, Daniel Allen, D Foster, G Wetheric, Miss C Davis, G H Burgess, Mrs C C Armstrong, W H Davis, Miss B A May, Henry May, A Jaeger, C C Perry, Wm Mann, John Walls, James McKay, Jno Gallagher, H Prohl, and 16 others.

In transit for New Zealand and Australia—L Mort, M R Buchanan, Geo McLean, Theo F S Thine, Mrs M Hobson, Jas Sweetman, R Montorau, Mrs R Montorau, Rev T Neville and wife, H Farnall and wife, Miss Annie Casey, Thos D Bellet, D L Nelson, Robt Wallace, M W Elliot, mail agent, and 33 others—85.

FOR VICTORIA, V. I.—Per A. P. Jordan, August 25th—P C Johnson—1.

FOR SYDNEY AND AUCKLAND—Per Wonga Wonga, August 25th—U Colyer, P Sarson, J Gay, Rev Cooper Searle, F Searle, Master Searle, Peter Williams, Joseph Williams, G Trimble, and 53 in transit for San Francisco—62.

FOR GUANO ISLANDS—Per C. M. Ward, August 19th—20 Hawaiian laborers.

FOR SAN FRANCISCO—Per Ajax, Aug. 25—Dr F B Saunders, Miss Huntington, Dr G W Woods, Mrs H A Pearce and maid, T D Rossini, Miss M Rowell, Geo Rowell, A T Wallott, A D Allen, F W Meyer, Miss May Severance, Mrs Woodworth, I Bartlett, G von Gossnitz, Geo Charlton, Joseph Dillon, C Weber, Aug. Cramer, Geo Waltz, Ang Yee, Mother Des Anges, Miss M Songham, and 51 in transit from Sydney and Auckland—74.

## Light on Farewell Spit (Western Entrance to Cook Straits, N. Z.)

Notice is hereby given, that on and after the 17th June, 1870, a light will be exhibited from a light-house erected on Bush-End Point, Farewell Spit, in lat. 40° 35' S., and long. 173° 5' 45" E., as measured from the Admiralty Chart. The light will show all round, except on the outer side of the Spit, where, off deck, it will not be seen when the light is brought to bear eastward of E. 45., as it is shut in by sand hills.

It is a REVOLVING WHITE LIGHT of the Second Order Dioptric, attaining its greatest brilliancy ONCE A MINUTE.

Over the Spit End, (that is, between the bearings of N. W. 4 N. to W. by N. 4 N.), the light will be red, in order to caution mariners of their approach to that danger.

The light is elevated about 120 feet above the sea level, and will be visible in clear weather about 17 nautical miles, allowing 15 feet for the height of the observer's eye.

The tower is an open-framed structure of timber, painted in alternate bands of red and white, and is 113 feet in height from the ground to the top of the lantern.

Vessels must take care not to open the northern edge of the red light when within four miles of the light-house.

All bearings are magnetic.

## Editor's Notes and Reflections while Passing Along through the Old World.

### Number 8.

"When thou, haply, seest  
Some rare, note-worthy object in thy travels:  
Wish me partaker in thy happiness."—*Shakespeare.*

#### THREE DAYS ON THE MEDITERRANEAN.

We sailed from Brindisi on the morning of December the 14th, at half past four, on board the Italian steamer, *Brindisi*, belonging to a line of steamers connecting Trieste, Venice, Ancona, Brindisi and Alexandria. They run weekly, making the passage down in five days. We passed Corfu, Paxo, and other Grecian isles during our first day out. Towards evening we approached Ithaca, running between that far-famed isle and Cephalonia. We saw lights on shore. The sight of Ithaca recalled Homer's account of Ulysses' wanderings, and the long waiting of his faithful Penelope, when so many uncivil and eager suitors sought her hand in marriage alliance. The shores of classic Greece were all day in sight. Our course took us to the south of Candia, where recently the desire has been so strong amongst the inhabitants to throw off Turkish rule, and become joined to the kingdom of Greece. On going upon deck early this morning, December 18, we saw what appeared to be a whale. We are confident had a Nantucketer seen what we saw, he would instantly have exclaimed "there she blows;" but one of our passengers asserted that it was not a whale, but what the Italians call an oil-fish. We could only reply, in the language of Shakspeare, if it be not a whale, it is "very like a whale." The sea, to-day, was very quiet and smooth—apparently no swell or "sea," but the surface of the water as smooth as a mill-pond. As we thus beheld the Mediterranean sea, the contrast was most striking, between its appearance now and when the prophet Jonah launched forth upon its waters. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The presence of the great fish which we saw reminded us of that "great fish" which swallowed up Jonah, "Now the Lord prepared a great fish to swallow up Jonah."

On the morning of the fourth day after embarking from Brindisi, the shores of Africa were seen—low, and stretching far away to the west of Alexandria. We had a pleasant company of passengers, but there was a great variety of nationality among them—there was a Russian Count, a German physician, a Swiss, an Irishman, a Scotchman, several Englishmen, a Hollander, besides two representatives from the far off Islands of the Pacific. This route, via Brindisi and Alexandria, appears to be

rapidly gaining ground among the English, who are going to and returning from India. As soon as the Mt. Cenis Tunnel is completed, the Indian mails are to go by this route. It is the shortest from London to Bombay.

#### ALEXANDRIA.

Our stay in this city was less than twenty-four hours, but sufficiently long to enable us to view its public squares, suburbs, and two remarkable objects of antiquity—Pompey's Pillar and Cleopatra's Needle. The streets of this city are narrow and filthy, but crowded with carts, donkeys, camels, carriages, and such a motley assemblage of people as seldom congregates in any part of the globe. Here are seen Turks, Arabs, Copts, Greeks, Italians, Frenchmen, Englishmen, Nubians, and we know not how many other nationalities. We landed from the steamer about one o'clock, and soon found ourselves comfortably quartered at the Hotel d'Europe, which appears much frequented by foreigners. Securing the services of a dragoman, who ascertaining that we were Americans, recommended himself as once a dragoman for Mr. Bryant Sturges, of Boston. Under his direction, we sallied forth to view the city, founded more than two thousand years ago by Alexander the Great, and the city also to which his body was brought for interment after his death. The historical associations connected with Alexandria are of unrivalled interest. Here was founded the famous library by the Ptolemies, which was sustained for so many centuries, and which probably contained more works of ancient authors than were ever gathered in one place before the Christian era.

*Pompey's Pillar.*—An inscription upon the Pillar bearing the name of Pompey, indicates that it was erected in honor of Diocletian, who besieged Alexandria, and took it, A. D. 296. The height of the Pillar is about one hundred feet. It is 10 feet in diameter. Its main shaft is one solid block of granite, 75 feet in length, and a most noble piece of workmanship. The fine polish on its surface has not yet been effaced, although it has met the rude treatment of successive generations of ignorant barbarians. Its size and noble appearance are no more remarkable than the fact that it still stands. It is a great shame that it should be so neglected, and the adjoining grounds devoted to the vilest of purposes, in a filthy city.

*Cleopatra's Needle* is a much older monument of antiquity. It is about seventy feet high, and covered with hieroglyphic inscriptions. Its age is estimated at some 3,300 years.

The harbor of Alexandria appeared to be

crowded with the shipping of various maritime nations, principally German, Austrian, English, French, Italian, and Turkish. Several vessels of war were in port. Here stood the famous Light House of antiquity. It was one of the seven wonders of the world. It has of course long since gone to ruin, and a modern structure has been erected in its place.

During our short stay in Alexandria, we recalled to mind the fact, that here the celebrated Septuagint Translation of the Old Testament was made under the authority of the Ptolemies, and here too the Gospel was early preached, by the apostles and successive generations of holy men.

ARRIVAL OF THE U. S. SHIP JAMESTOWN.—This vessel returned to port on the 12th ult., from a cruise among the Micronesian Islands, whither she sailed on the 30th of April. Captain Truxtun has kindly furnished the *Advertiser* with the following full report of his cruise:

Left Honolulu, April 30th. Arrived at the Island of Tarawa, Gilbert group, May 15th. On the 20th landed Mr. and Mrs. Bingham at the Island of Apaiang. May 23d, sailed for, and on the 24th, arrived at Butaritari; 26th sailed from Butaritari, and on the 28th arrived at the Mulgrave Islands, remained six days at anchor in the lagoon. On the 4th of June, sailed, and on the 5th arrived off the Island of Mejuro, landed the mail for the mission, found two North German vessels at anchor in the lagoon.

June 11th, made Strong's Island; on the 12th, communicated with the shore, found *Anne Porter* at anchor; June 14th, hove-to off Wellington, or Du Perry Islands; all quiet at both places. June 17th, anchored in Jamestown harbor, Island of Ponape; landed mail for the American mission. Remained at Ponape fifteen days, during which time circumnavigated the island in steam launch and boats. While here, the brig *Anne Porter* arrived from Strong's Island, and schooner *Malolo* from Ponatic harbor, both bound to Shanghai. Supplied the *Malolo* with provisions, and sent a number of Chinamen and Europeans in her, and the *Anne Porter* to Shanghai, they being all in the employ of one Capt. Benjamin Pease, and left destitute by his non-appearance. Also supplied Pease's trading station at Ponatic with provisions, as the agent was in great want. Capt. Coe, the representative of Capt. Pease, died some few weeks before our arrival at Ponape. Pease had robbed the wreck of the *Morning Star*, and burned up what he could not carry away.

July 2d, sailed for Honolulu. July 4th, lat. 12° 02' north, long. 157° 53' east, boarded the North German bark *Marie*, Captain Kutcher, of Bremen, from Port Townsend May 20th, and Honolulu June 15th, for Port Louis, Mauritius, all well. August 4th lat. 31° 07' north, long. 158° 49' west, boarded American bark *Ethan Allen*, Capt. Snow, from Honolulu, July 27, for San Francisco; had been becalmed five days, left her with a good breeze from the south.

From the Island of Ponape had the trades about E N E to 28° north lat., 158° east long., where we lost them; from which point had calms and light winds prevailing from the southward and eastward, to lat. 28° north, long. 154 west, where we again took the trades. Had much fine weather during the passage back.

Left the missionaries at all points visited in good

spirits, feeling perfectly secure in their persons, and much encouraged in their labors by the progress they are making among the natives. Settled all the troubles between the natives of Apiang and Tarawa, also all the missionary difficulties—the rebels of Tarawa signing an agreement to pay 50 casks of oil for mission property destroyed on Apiang.

The following is a list of the officers of the *James-town*:

- Commander.—Wm. Truxtun, Commanding.
- Lieut. Com.—C. L. Huntington, Executive Officer.
- Master.—William Welsh.
- Master.—Asa Walker, Navigating Officer.
- Ensigns.—Andrew Dunlap, W. M. Cowgill, J. D. Adams, W. McMechan.
- Surgeons.—W. M. Woods, E. D. Payne.
- Asst. Surgeon.—E. C. Thatcher.
- P. A. Paymaster.—Geo. R. Watkins.
- Lieut. Marines.—H. C. Cochrane.
- Boatswain.—Andrew Milne.
- Gunner.—E. A. McDonald.
- Carpenter.—S. N. Whitehouse.
- Sailmaker.—Gilbert D. Macy.
- Captain's Clerk.—C. W. Sinclair.
- Paymaster's Clerk.—L. A. Morris.
- Mates.—F. C. Elliot, C. G. Noltun, S. Millard, W. Dougherty.

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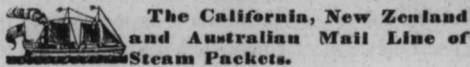
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All orders for Goods, to be purchased in San Francisco, will be received and filled by return of Steamer.  
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Passengers are requested to take their Tickets before 12 o'clock on the date of sailing, and to procure their Passports.  
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Seamens' do. do. do. do. 5  
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The evidence of the superiority of this Machine is found in the record of its sales. In 1861—  
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sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.  
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# Young Men's Christian Association of Honolulu.

## "The Field is the World,"

"And the reapers are the angels ;"  
And the conflicts of the races  
Are the harvests, where the reapers  
Cast the grain in withered winrows.

On the battle-ground of nations,  
Where the crumbling of the Empires  
Crusheth human lives like ashes,  
Is the wine-press of the vintage.

Holy Father ! guard thy children,  
Where the hurricane of battle  
Bends alike before its fury,  
Grain and leaf and tender flower !

Where the drooping sheaves are gathered,  
Heal the scars of war's disaster ;  
Cheer the souls of lonely waiting,  
Longing for the lost departed.

On the fields all wrecked and war-strewn,  
In the hearts all sorrow stricken,  
Lift the rainbow of the promise,  
Rear again the bloom of lilies !

## Recreation and Amusement.

The vexed question of amusements seems almost as much a bugbear to the religious world to-day as generations ago. It is an unexplored region, a kind of terra incognita, full of unknown wild beasts, and governed by no known laws. Now and then some shepherd from motives of duty delivers to his flock a carefully prepared discourse on the subject, as seen through his telescope, and lays down a code of regulations, founded on what, or authorized by whom, beyond himself it is difficult to guess. Individuals have conscientious scruples in regard to some particular amusement or amusements, hardly any two thinking exactly alike on the subject in detail, and unable to give any reason for their prejudices or objections, except education, or to point to any rule of life by which they are guided in these things, and which they can intelligently recommend to any one else. And so for want of a guiding principle which we may acknowledge and accept religiously, and under the influence of which we may mold our conduct, we are left in a kind of anarchy to refuse or accept arbitrary and unsatisfactory conclusions.

It is true that there are great difficulties connected with the subject. Recreation and amusement are too generally regarded as distinct ; if we can make them one and the same thing, one step is gained. It is dangerous for Christians to ignore the importance of this branch of Christian economy, and to avoid its discussion. For the Church and conscientious men to influence the amusements of society, is to take from the Devil his own chiefest citadel and the armory of his brightest weapons, and to turn them against himself.

Recreation means something that recreates. When one set of faculties become tired and wasted through close application, the balance of the system is disturbed, and it is neces-

sary, by a change of occupation, to use another set of faculties which have been lying idle, allowing the tired ones to rest, thus to restore the equilibrium—to re-create the man to his perfect, rested condition. Thus what is recreation to one man, is work to another. What is recreation is determined by the circumstances of each individual. To the manual laborer, it may be reading and study ; to the student, muscular exertion and activity ; to both, social pleasures ; while to the one all of whose faculties are weary, sleep is the only recreation. This is the true theory of recreation, and if recreation means amusement, the true theory of amusement ; for whatever ceases to recreate, ceases to amuse. No one is less amused than the satiated seeker after pleasure for its own sake. This seems to give an unailing guide in the perplexing question as to the proper character and extent of indulgence in amusements. Indulgence beyond the point where they cease to be recreation is wrong ; within that limit it is safe and beneficial.

It is an encouraging sign that the church is taking a more advanced view of this question. A healthier doctrine is gradually being developed. Young men's associations in some places provide in their buildings conveniences for amusement—for billiards and other games, for athletic exercises, bowling, and so forth. How far this idea can be carried in such places can only be determined by experience ; but the principle of the plan is right. Men must have amusement ; there can be no modification of this truth. And to control the surroundings and associations of that amusement, is to possess an influence which will affect their characters through all the future.

The regular meeting of the Association for August took place on Friday of the twenty-sixth, at the reading-room, and was well attended. After the regular business of the evening was finished, the proposal which has been made to the Association to assume the management of the Sailor's Home was discussed at some length. The prevailing sentiment of those present appeared to be against the proposition, not only on account of the difficulties in the way of such a plan, but also as regarding the greater part of the work involved in the management of such an institution as the Sailor's Home, as foreign to the professed objects and end of the Association. No action was taken on the subject.

Discussion followed on the Sunday-schools of the place, their wants, and the position of the Association towards them. It was remarked that teachers for the Sunday-schools are very scarce and difficult to obtain, and that some of the schools are decreasing in numbers from this very want. The importance of a well conducted Bible-class of young men was strongly urged as being very much needed, and as forming a kind of reserve corps of instruction, from which teachers could be drawn from time to time as they were needed.

Remarks were made in regard to the new

enterprise of the Association in making a portion of the *Friend* their organ, and strongly in favor of it.

The Society was increased by the addition of one new member.

The undersigned have been appointed a committee by the Association to collect a library for the reading-room. A good beginning has been made, and a number of books, embracing a large variety of subjects, have been placed on the shelves. Thanking the kind donors for what has been received, we would state that we are anxious to increase the collection, and shall always be glad to receive books for the purpose.

W. W. HALL, }  
S. B. DOLE, } Committee.

## A Very Poor Excuse.

But few towns and cities in Massachusetts are now without an Association, and those few once had an Association, but they let it die from want of energy, and now refuse to try for a new organization. All such towns support *handsomely* from 50 to 250 "social" places, called rum, or grog shops. These inviting places are upon the best corners of the principal streets, open six days and nights in seven, and are well supported. The same towns have from three to twelve churches, open one day in seven, and two or three evenings each week, at the most. But they don't revive the Christian Association. Ask any of the brethren, do you need young men in your church ? "Yes, more than any other class." Ask them if they think of any better way for reaching them than through a Young Men's Christian Association, and they reply "no, if the Society is well worked." Will they themselves take hold of it ? "Oh no," is the reply, "I have so much to do, and then I don't want to see a failure. Let those who are interested go forward, and if it succeeds, I'll put in with you." This I often hear, and it always reminds me of what Henry Ward Beecher said to Mr. Moody, when at an examination of candidates for church membership, Mr. M. asked him : "If a young man who hoped he was converted in your meeting to-night, should ask to join the church next Sabbath, would you let him ?" "Yes," was the reply, "if he gave evidence of conversion !" Why not ? Why if I went from here home, and after getting rested, should hear a cry at my door, and upon opening it, should find a new born child, would it be right or reasonable for me to say "well, it appears like a nice baby—its worth saving, but I won't take it in to-night ; if it lives till morning I'll take it in ?" Yet these men tell us "if the Association can live a year or two without our help, we'll help it then. It's good, but we've tried it once, and made a failure." If these lines come to the eye of any young man who would attempt an organization in his town, remember God is on your side, and three humble, earnest, persistent young men are a Christian Association. Therefore, go forward.—*Association Monthly.*