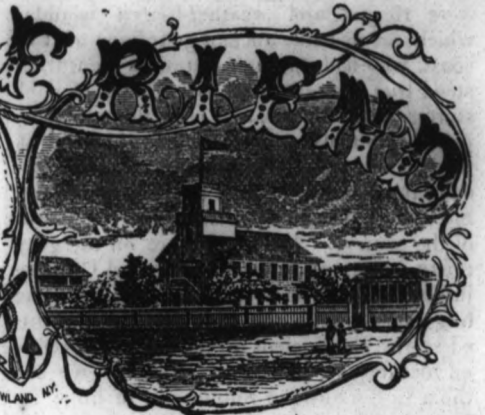


THE PACIFIC OCEAN  
*Its Shores, its Islands, and  
 the vast region beyond, will  
 become the chief theatre  
 of events, in*  
 THE WORLD'S GREAT HEREAFTER.



New Series, Vol. 31, No. 2.

HONOLULU, JANUARY 1, 1882.

{ Old Series, Vol. 39.

# THE FRIEND,

JANUARY 1, 1882.

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## THE NEW YEAR 1882.

With the new year we commence another volume of THE FRIEND—39th old series and 31th, new series. To all who have aided in its support we return our sincere thanks and present our congratulations on the happy commencement of a new year.

We shall continue its gratuitous circulation, as in former years, and hope to receive donations for that purpose. During the past year our "gratuity" in this line of benevolence, has been over \$200, but contributions for this purpose would not exceed \$50. Will not some one come to our aid, as in the days, when whaling Captains and others contributed so generously to aid in the publication of THE FRIEND?

Persons preserving files of THE FRIEND for binding will be supplied with back volumes and title pages, by application to the editor.

Complete files of THE FRIEND for thirty years, or thirty volumes, unbound for \$30.

Anyone wishing for those years, containing "Rambles in the Old World," including sixty letters, from February, 1877, to January, 1882, will be supplied for \$5 00 for five years, with title page, unbound. The last letter will appear in February, our next number.

S. C. Gale, Esq., a prominent and enterprising citizen of Minneapolis, Minnesota, arrived per Zealandia on a visit to the Islands. Mrs. Gale, who accompanies her husband, is the sister of Rev. Dr. Damon. Mr. and Mrs. Gale are the guests of our highly esteemed Chaplain of the Bethel.—Saturday Press, Dec. 11, 1881.

The work among the Chinese here and in China, having become so intimate, we shall be glad to receive any communications relating thereto, by Missionaries in China, under whose notice this No. of our paper and the supplement may fall.

INTERNATIONAL POSTAL SYSTEM.—The new Postal System goes into operation to-day. We trust that hereafter we are not to be subjected to the annoyance of seeing so many of our letters come, and marked "short paid." We feel under very great obligations to Mr Dougherty, in the San Francisco Post Office, for his great kindness in forwarding "short paid" letters. See rates in another column.

EMPLOYMENT WANTED.—Among the Chinese arriving here, there are some above the "coolie" grade. We have now lying before us, the certificate of Mr. Sin You, signed by the Rev. Ernest Faber of the Rhenish Mission. This man was a "Military Mandarin with the white button rank," Premier Lieutenant, and acted many years as the Admiral's Adjutant. He is willing to perform any kind of honest work, and is skillful in preserving objects of natural history and also of gardening. He is accompanied by his family of four children. We have seen a specimen of his skill in preserving and mounting birds for a Museum. We would be glad to see him employed in fitting up a Museum of Natural History of Island birds. Any additional information may be obtained by applying to the Editor.

### "Yale College Runs the Government."

At a late dinner party in Honolulu, this remark was made, and an Amherst graduate, starting up with the instant reply, "How is that?" "Why don't you see Judd and McCully are on the Supreme Bench; Baldwin is Superintendent of Schools; Armstrong, is Attorney General and Minister of the Interior, Alexander at the head of the survey, and Bingham is Superintendent of Micronesians." All we have to say is merely this, if there is ever a mistake in the Governmental affairs of this little Kingdom, the only proper method will to report these Alumni of "Yale" to President Porter and we shall trust to his good sense to apply the necessary remedy.

P. S. Since writing the above we learn that the very last steamer brought two additional Yale Graduates, S. C. Gale Esq, from Minneapolis and W. Foster Esq, from San Francisco, both lawyers. What, does this indicate? Has "Yale" any secret designs on the Islands of the Pacific?

## RAMBLES IN THE OLD WORLD—No. 60.

EASTWARD AND HOMEWARD, NO. 9.

A GLANCE AT CHINA AND THE CHINESE.

"We are ancients of the Earth."  
*Tennyson.*

The day was breaking as we first sighted the rugged coast of southern China. In the radiant East, clouds were glorified by the light and warmth of the coming of the sun. The vast and gloomy shadows of the night wavered, parted and then faded away before the advent of a superior sway. It was a prophetic suggestion and representation, in the natural world, to the inner vision of faith, of that supreme victory which the glorious "Sun of Righteousness" is yet to realize in this mighty Empire, which is just now looming before us, as some new found world, upon the bosom of the sea. God grant that the time may speedily come when the twilight and the night now brooding here shall give place to the clear shining of the perfect day!

It was with more than usual interest that I watched the signs of the approaching land. Though born in the midst of the ocean which beats upon its long line of shore, though its people had become as it were, a part of the population of the land of my birth, still China itself, was to me largely an "unknown country," and had all the strange subtle fascination, which anything of vast proportions but uncertain, mysterious outline is adapted to exert upon the imagination. It was still to me the "far Cathay," the home of countless millions, a strange, isolated, lonely corner of the great earth, preserving in its quaint, peculiar dress a civilization already aged at the birth of all modern history. And then too, though a land of the past, it is preeminently an empire of the future, whose extent and power may yet be the marvel of those who shall come after us. Added to all this interest of a merely temporal nature, are the vast possibilities, aye, certainties of conquest and triumph, which are yet awaiting here the religion of our Divine Redeemer. Such a perspective irradiated by the light of the uplifted cross, is enough to arouse the deepest emotion of the Christian believer.

Swiftly did our steamer cut its way through the restless waters towards the haven which was awaiting us. On either side

were rugged and weather-beaten islands, which seemed like ancient guardians of the coast, who had through countless centuries stood true to their trust, in the midst of wild storms and tempests, and now, though compelled to let us pass, scowled gloomily at us over the sea, as if unwilling to acknowledge the "rights" which the Foreign Powers had gained for us years ago, at the mouth of the cannon. Here and there on the grey misty waters uncouth and awkward Chinese junks rose and sank with the swell. The huge square sails, the high and gaily painted sterns, the ancient air about them recalled pictures of mediæval ships as we see them in the antique vellum cuts of huge folios of early travel. It was almost as if some stray galleys from an ancient Spanish squadron were waiting to offer us news of a great discovery. How wonderfully these trained and practised sailors manage their ungainly craft! The fleet treacherous wind sweeps down in wild gusts, fills the great yellow sails well nigh to bursting, and you almost close your eyes, thinking the swift prow of your steamer will cut relentlessly through these seemingly unwieldy arks thus thrown across its track. But these queer men of the sea have them in their control, and guide these dragon-sails in safety over the waters which are their home. As you have watched them in wonder, the dim land has grown into lofty mountains, rising in bold and precipitous outline from the sea. The shores are here and there dotted with dwellings and now rounding one more point, and passing through a narrow entrance where the neighbouring islands approach nearly to each other, you find yourself facing one of the most beautiful cities in the world. It seems like the work of some great magician; only yesterday the wide, wide sea and the immeasurable arch of the sky, and now this rare and exquisite picture, with a thousand attractive details of form and color disclosed suddenly to the delighted and astonished gaze.

*Hong Kong*, or as it is officially styled *Victoria*, is situated on a large island, near the mouth of the Pearl river; about ninety miles from the great city of Canton. It was ceded to the English by the Chinese, by the treaties of 1841 and 1842. It is a place of great commercial importance and its harbor is crowded with vessels of all nationalities.

As we entered the harbor our steamer was surrounded by scores of Chinese boats called *Sampans*, filled with noisy Chinese, male and female, who were anxious to obtain passengers for the shore. We had brought up with us from Singapore hundreds of coolies, who were returning home, and it required a regular fleet of boats to get them on land. At last, after much shouting and screaming from boat-men and boat-women, I was quietly seated in my *Sampan*, the queerest, quaintest boat imaginable and was soon at my hotel, which was situated near the water. It was in no thoughtless way that I spoke of *Hong Kong* as one of the most beautiful cities in the world. It was indeed a revelation of beauty for which I was scarcely prepared. The city is built for several miles along the shore, and runs back on to the side of the mountain which looms abruptly above the harbor. The precipitous character of the coast at this point renders this necessary, and though in point of fact,

this situation must have its inconveniences still the gain in beauty and picturesqueness is immense. Rather than a busy city, this seems from the water, to be a wonderful hanging garden lifted high into the air, as those of which we read as the glory of ancient Babylon. Spacious and magnificent mansions rise from the midst of terraces of luxuriant and semi-tropical foliage. It is wonderful how they cling to the steep sides of the mountain. Above the city rises the "Peak," a thousand feet or so, from which a magnificent view is obtained. *Hong Kong*, like most British settlements in the East, deserves all praise for its neatness and order. The streets are a marvel of cleanliness. Owing to the peculiar situation of the city the work of horses and beasts of burden is largely done by coolie-carriers, who are to be found in great numbers. The favorite method of conveyance is the "chair," suspended on long poles which are borne on the shoulders of chinamen. The way in which they scale the steep lanes and roads leading up the hillside is truly surprising. Along the shore are situated the great business houses or *Hongs*, which are largely in the hands of the English and where some of the most important commercial transactions of the world are carried on. The residences of the wealthy merchants and other foreign settlers are situated on the slopes back of the city, some of them, as we have said above, are of a palatial character. The Government House is one of the most prominent edifices, situated in the midst of an extensive park-like garden and is the home of the Governor of the colony. The gaze is arrested too by the English Cathedral, and other public buildings. It is a city which furnishes endless delight to the new comer. There is something peculiarly pleasant in the way in which city and country seem here to unite. From the busy streets, lead off cool, delightful lanes bordered with private gardens, or shady walks where luxuriant growths of ferns and tropical plants lead you to feel that you are in the heart of some southern forest. One of the especial ornaments of the city is the public garden, kept in the most perfect order and arranged with very great taste. Here the band plays at times to the delight of the citizens and strangers. Not less beautiful are the cemeteries, situated in a picturesque portion of the island, called the "Happy Valley" where a variety of creeds are represented, even in death, the Roman Catholic, the Mohammedan, Parsee, and Protestant. In the latter lie the remains of Gutzlaff one of the saintly and devoted pioneers in Protestant missionary service in China. From the heights above the city may be obtained many very beautiful views sea-ward. Below you lie the terraced greenery of the city, the clustering masts of the shipping, while the blue waters of the bay stretch away, gleaming in the sunlight like a giant mirror. Countless tiny boats dot its surface, and now and then pass stately steamers or vessels under full sail. Beyond may be seen the mountainous shore of the main land. I have dwelt at some length upon the unique beauty of *Hong Kong*, for it afforded me rare pleasure and delight, and so completely surpassed my anticipations.

There are about 100,000 Chinese on the Island, the larger portion of whom inhabit

the native quarter of the city. They are most enterprising and industrious and are advancing rapidly in commercial undertakings. The queer jargon called "Pigeon (business) English" is heard here in *Hong Kong* in all its absurdly amusing details. The streets of the native quarter are broader and better kept than in Canton, though great improvement might be made here.

There are various missionary societies at work here, the Basle Mission, the London Missionary Society, the Rhenish Mission and others. Among the very pleasant incidents in my all too brief visit in China, was the opportunity which I had here of meeting with members of the two German Societies, above mentioned, to whose faithful and zealous labors among the Chinese, we on these islands owe such a very large debt of gratitude. \* It was worth coming to China, to see that veteran Missionary, Mr. Lechler, whose name is now so pleasantly familiar to many of us. For many long years he has labored here, mainly among the *Hakkas*, the same people who form the majority of the Chinese laboring class in the Hawaiian Islands. In the early years of his efforts here he made his way into the interior, often exposed to danger from persecution. For a long time he wore the Chinese costume, in order to win his way as much as possible among the people. His home is in *Hong Kong*, and here, from both himself and his

\* Amongst the Missionaries who arrived in China in 1847 were the first two brethren of the Basle Missionary Society, Hamberg and Lechler; and the first Missionary of the Presbyterian Church in England, the Rev. William Burns. Each of these brethren strenuously endeavored to get into the interior away from the vicinity of the Treaty ports, that they might evangelize the people. For this purpose they all assumed the Chinese dress; and the two light haired ones dyed their hair to the requisite color of the Chinese in order to secure greater freedom in their work. Now what was the experience of these three men; three of the most devoted labourers who ever entered China? Right opposite *Hong-Kong* lies the great province of Kwantung or Canton. The Eastern region of this province is occupied by a people called *Hokios* from their peculiar dialect. The Western part is occupied by a people of an entirely different dialect, the dialect spoken by the people of Canton City. The middle of the province is occupied by the *Hakkas* who reach up through the center of the province. Mr. Hamberg crossed over into the *Hakka* country. His experience was rather peculiar. He was not persecuted by the authorities; there was no need for it. The country was a peculiarly lawless one at that time; and bands of robbers were continually prowling about to seek from such unprotected people as they met, the means of their livelihood, or to carry them off as prisoners in the hope of getting a ransom. Mr. Hamberg was persuaded to retire to *Hong-Kong*. There he founded a flourishing *Hakka* Mission. In 1853 he thought he had secured a more favorable locality in the interior, about fifteen hours distant from the coast, opposite *Hong-Kong*. There he attempted to settle down with his wife; but he had again to retire. So frequent were the attempts made for the purpose of carrying off Mr. and Mrs. Hamberg that they preyed upon his health, and it gave way. They had to retire again to *Hong-Kong*, and in 1854 Mr. Hamberg died there.

Mr. Lechler's experience was different. He proceeded to the East of the province, that is to the *Hokio*-speaking country. But whilst he was well treated by the people, he was pursued from place to place by the authorities. He attempted to settle in no less than six different places; but as many times he found the authorities were after him, issuing proclamations which forbade the inhabitants to receive the foreign intruder; and as many times Mr. Lechler had to resume the pilgrim's staff. After having been there for five years, and having been driven out for the sixth time, not without having been able to make some converts around him, one of whom is at this moment a very respected elder in the English Presbyterian Church mission, Mr. Lechler found the region was not open, and he retired to *Hong-Kong* in 1853.

What has been the result in those regions I have just been speaking about? Not that the work is unaccompanied with persecution, even to the death; for we have had a recent manifestation of that so lately as two or three months ago; nor that persecution in lesser forms is not very prevalent; but just this, that the removal of these legal hindrances has permitted three of the great Missionary Societies to occupy that *Hakka* region with its millions in the center of the province of Canton. The Basle Missionary Society in one part; the London Missionary Society in the South of the *Hakka*-speaking district; and the Missionaries of the English Presbyterian Church in the Eastern part, occupy that country at the present time. The aggregate of their *Hakka*-speaking converts, of whom three-fourths belong to the Basle Missionary Society, will be no less than 1800 communicants.—Extract from Conference on Foreign Missions, Mildmay, 1878.

kind wife I received a cordial welcome which I shall not soon forget. Near the Mission House is a large Church, where I saw a large and attentive congregation of Chinese converts assembled on the Sunday I spent in Hong Kong. The singing of some of the old "chorals" which I had so recently heard in the German Fatherland, especially touched me. One of the Chinese Christians in the name of the Church sent cordial greetings to their brethren on our Islands.

## CANTON.

This large and populous city is one of the most interesting points to visit, in all the great Empire of China. It is easily reached by steamer from Hong Kong, and affords the stranger, whose time is limited, a remarkable opportunity of seeing many and characteristic phases of Chinese life and civilization. Even the exceedingly brief period which my programme of travel allowed me to allot to Southern China, gave me something of an insight into that strange and peculiar national life which has until recently been almost unknown to the outer world. The excursion up Pearl River to this large metropolis is delightful. The steamers which ply daily between the two cities are immense river boats of American build, fitted up in the most comfortable and elegant manner. The breakfast and lunch which are served during the day, are bountiful and of the finest quality. Were it not for the peculiar character of the shores which are to be seen on either hand, the traveller might easily be led to believe that he was steaming over the waters of one of our great American rivers. From the spacious and well-shaded deck of his steamer he looks off, however, on the rice-fields of China, and not upon the green banks bordering the Hudson. It is a view nevertheless, possessing a picturesque beauty of its own. Before him lies the broad surface of the river gleaming in the sunshine. This is bounded by low lying lands, which seem to be, as it were, a part of the river itself. Vast spreading fields of rice, of a tender delicate green, rise and fall in billowy grace as the wind sweeps over them. Through them run long serpentine canals, like arms of the river, intersecting the country far and near, and furnishing outlet from, and inlet to, the inner country. Here and there a great brown sail rises like the wing of some huge water-fowl from these verdant rippling fields. Involuntarily my thoughts ran back to pleasant vacation days, spent with the Wendish peasantry in the heart of old Prussia, "poling" my way over just such "liquid ways" as these, and yet how far apart these places seemed, as if in different worlds! Far away on the horizon were the dim outlines of hills, partly veiled by the blue, misty haze of the noon-time, suggesting still higher lands beyond. Now and then from more elevated points on the shore arose quaint and singularly picturesque pagodas, producing a striking and most agreeable effect in the otherwise somewhat monotonous landscape. They seemed to be of great antiquity and looked down upon us in patriarchal dignity. From one of them, by some odd trick of nature, a tree had grown and high up in the air, hung out its leafage as a banner against the sky. Along the shores there were few houses or habita-

tions to be seen. Before reaching Canton we passed some forts guarding the river. Once we stopped to leave some of our Chinese passengers, intrusting them to boats which pushed off from the land. In sharp contrast with the awkward old-fashioned river-craft, appeared a trim Chinese Gunboat which steamed past us down the river with the dragon flag floating above it. So pleasant was the day, and so comfortable our surroundings that we would willingly have been longer on the water. Early in the afternoon the great city was reached, and we found ourselves in the midst of a perfect flotilla of river boats, which so filled the water that it was far from easy to tell where the water ended and the land began. It would be difficult to conceive of two cities more different in external appearance than Hong Kong and Canton; the former clings to the side of a mountain, and seems as if suspended in mid air, while the latter lies on a level plain, along the river, and presents a far from interesting appearance to the new comer. It is not easy to describe this city, so that those who have never seen it will form any just idea of it. It is essentially different from the cities of other parts of the world. Its streets are mere lanes or covered thoroughfares. A large number of its inhabitants have no home on the land but form a floating adjunct on the waters of the river. The heat was terrible during the few July days I spent in China. It seemed to me almost as oppressive as that which I had shortly before experienced in India. So that I was very glad to get away as soon as possible to my hotel, a queer sort of a place, on the bank of the river, where I could be shielded from the fierce glare of the sun. At last from the verandah, overhanging the river, I could at leisure, survey the scene before me. Here, truly, was *China*. It seemed as if there was scarcely room on river or shore for all the people, and that by and by this inventive people would discover some method of existing in the air. The broad surface of the river was fairly alive with boats, darting in all directions, and largely under the care of strong muscular looking women. These "river people" are one of the most characteristic features of Canton. They are numbered by thousands. Their home from infancy to old age is upon these boats. They form as it were a city in itself. The men find work during the day upon the land, returning at night to their floating homes. How they manage to exist, it is difficult to see, but they appear to increase and flourish in their odd, contracted abodes. They are despised by the dwellers on the land, who regard themselves as vastly their superiors; yet no class of people in China interested me so much as these almost amphibious "Tanka" people, as they are called. At night when a thousand twinkling lamps are lit on the boats and along the shore, the effect produced is very pleasing. Though less beautiful, there is a certain similarity between this scene and that which the Grand Canal at Venice presents in the evening.

To venture out into Canton, without a guide, would be, for a stranger, a hopeless task. This vast city is one labyrinth of lanes, bordered by houses and shops, running in every direction, and any new-comer

alone, would soon lose his way here. The best way is to procure a "chair" and coolies and a guide, and then he will have a fine opportunity of viewing the strange sights and scenes of this "new world" at his ease. The population of Canton has been set as high as one million, and this seems probable when one has for a short time watched the busy crowds hurrying through the streets in an endless stream. So narrow are the thoroughfares that one seems to be passing for hours through the interior of some mammoth establishment, where in endless succession wares of all varieties are exposed for sale, and where the manufacturers and producers of the same may be seen at their work. Many of the streets form long arcades, covered, and but dimly lighted. The tempered and mellow light, the brilliant gold and vermilion signs, with their quaint Chinese lettering, the color and variety of goods offered for sale, and the odd faces and costumes of the buyers and sellers, all combine to form a picture at once strange and pleasing. For hours I journeyed through the city, stopping now to enter some shop, or visit a temple, or inspect some public building. Here were shops where the most beautiful silks and crapes and embroidered goods, vases, countless articles, bearing the quaint finish of Chinese art, fans, carved boxes, artificial flowers, etc etc, were offered for sale. Then came furniture establishments, where handsome chairs and sofas, of rich woods and variegated marbles were being manufactured. Now passed a marriage or funeral procession and we had to hurry away to let them pass. Sometimes the air was freighted with incense coming from a neighbouring temple or ancestral shrine. A thousand little incidents of "interior" life were disclosed, for every thing seemed opened to the eye of the passer by. There were shouting and calling, laughing and scolding. What a singular Chinese Babel! My guide constantly commanded my admiration, he seemed to hold the "Ariadne thread" of this labyrinth and never went astray. He appeared to know just what I wanted to see and led me to it, without losing a moment's time. I have tried "guides" in a good many cities of the world, but this one of Canton bears off the palm. There are a large number of temples in this city, though the people are not I should judge very religious. Here you may see reminders of the three great religions or religious systems of China, Taoism, Confucianism, Buddhism. One of the most interesting places we visited was the great *Honam* Temple, founded in 1600, where there are about one hundred and fifty priests. The grounds are extensive, and I enjoyed especially the garden, where some fine specimens of Chinese horticultural art are to be seen. In this same garden the dead bodies of the Priests are cremated and their ashes preserved. The great temple seemed quite deserted when we visited it and the huge gilt figures of Buddha were certainly oblivious to our presence. There was a singular peaceful calm about the place and the only sound I heard was the rustling of the leaves in the old trees. It was a pleasant change from the crowded, noisy life of the streets. There is another singular Buddhist temple in the heart of the city, known

as the "Temple of 500 Genii." Here are five hundred images of Buddha representing him in all imaginable dignified and undignified attitudes. But the strangest place of all in the city is the "City Temple" or Temple of Horrors—than which nothing could be more horrible. Here are always great crowds of the superstitious and curious to be seen. The Ten Punishments of the wicked in Hell are here represented in painting and carving, on either side of an open court.—and are fearful and realistic enough to delight the most Dantean imagination. At the shrine of this temple I noticed a Chinese lady worshiping, elegantly dressed, and attended by a train of servants. The "Confucian Temple" where "an image of Confucius and tablets of his most distinguished disciples and commentators" may be seen, cannot fail to strike the visitor.—Most of the temples are gaudily ornamented with paintings and carvings and ornaments in porcelain. Though there is much to interest the sight-seer in these various temples, still the Christian cannot fail to be perpetually pained by the exhibitions here made of gross idolatry and blind superstition. How far, removed all this seems from the pure simplicity of the religion of Christ! May the day soon come when the Saviour of mankind shall be acknowledged here as Lord. It was exceedingly pleasant now and then in our rapid journey through the city to notice here and there little Protestant Christian chapels. They seemed to greet us with a welcome of peace. Hastening through the city we came to the great "Examination Hall" which lies a little away from the busy whirl. I find a notice of this in the excellent little handbook of my friend Dr. Kerr, which I will insert. "Here the triennial examinations of candidates are held for the Kii Yan or second literary degree. There are 9,537 stalls, and in the rear of the stalls are rooms for about 3,000 officials, copyists, police and servants. The candidates are put in the stalls with only pen, ink and paper, and all write essays on texts from the classics. One day and night are allowed for writing. There are three sessions, with an interval of three days between. At the time of this examination many thousands of strangers are in the city. Large sums of money are staked on the issue of the examinations. Here are the names of some of the "Halls." "Hall of Perfect Honesty, where essays are handed in;" "Hall of Restraint, where title pages of the essays are sealed up;" "Hall of Auspicious Stars, where essays are examined." This vast examination system is one of the most remarkable features in the curious civilization of the Chinese.

While speaking of names, I might mention those of some of the streets of this peculiar city. Though just what connection there is between the place and name it would be difficult to tell. Here are a few, "Great Peace Street," "Street of Benevolence and Love," "Ascending Dragon Street" "Avenue of a Thousand Beattitudes," "Street of one thousand Grand-sons!" We just glanced into one of the prisons, a sad, gloomy place. In one close, disagreeable room, a company of poor, weary looking fellows were crowded together. They all wore the "Cangue" a large square of wood about their necks,

which when long worn must become the most cruel torture. And yet notwithstanding their miserable condition, they looked up smilingly at us, and held out their hands for money. One of the most agreeable incidents in this busy day of sight-seeing was our lunch at the "Five Story Pagoda," an ancient and picturesque structure, erected on a slight elevation above the city. Here my ever thoughtful guide had an excellent repast prepared for me. Several students dropped in for a cup of tea, about the same time, pleasant looking young men, dressed in white, and we bowed, smiled and gesticulated to one another, and became very good friends, without exchanging a word. From this point a very charming view is obtained. The city itself is directly at our feet. The most prominent object is the splendid great granite Cathedral, which the French Roman Catholics are now completing here. One or two pagodas are visible. Towards the East may be seen the White Cloud Hills, which I regretted much I had not time to visit. Without the walls, and scattered in every direction were numerous tombs. Some of them being made with much care. We returned to the city once more through the Tartar quarter. On our way we passed a lofty Pagoda, and visited a small Government school, where English is taught. The master was absent, but I was most politely received by a Chinese assistant and one or two of the boys read a little for me, and I was especially struck by their excellent pronunciation. I feel that I am hurrying through this letter very much as I did through the great city of Canton. As I could have enjoyed a longer stay there, so now I could wish that I might have more time to tell you of what I saw in even this brief visit. But as then, so now, other duties are calling me, and I must ask you to take these hasty words, hoping that some time you may see the city for yourself.

But I cannot close, without referring to the great pleasure I had in meeting a number of Missionaries of the American Presbyterian Board, who are now laboring here. The Rev. Dr. Happer is the veteran leader of this Mission, having been many years at his post of duty and usefulness. It was a great privilege to meet with him and his charming family, and to converse with them in reference to Mission work in China, and especially in Canton. As I have said above, of the Rhenish and Basle Missions, so I would say of this, that we, here in the islands, are to-day, reaping the fruits of its efficient and noble labors. May God's richest and best blessing rest upon them all! In Canton like wise, I had the privilege of becoming acquainted with Dr. and Mrs. Kerr of the same Mission. The Doctor is at the head of a noble Medical Mission, which is one of the most beneficent institutions in China. One evening at Dr. Happer's house, I met a company of Missionary ladies and gentlemen, who in point of culture and refinement, would compare favorably with the best social circles in Europe or America.

From Canton I went down to Macao, a Portuguese settlement on the sea coast. It was difficult to realize that I was in China, so different was the whole character of the place from that of Canton. It seemed like

a bit of southern Europe,—ladies with mantillas, and sisters of Charity glided about the streets. Priests and churches and bells recalled the Italian towns I had so recently left. The great charm of the place consisted however, in the memories, connected with it of the poet Camoens who lived here for some time and wrote here a portion of his famous epic poem, "The Lusiad." The beautiful, tropical garden, where he loved to wander and the grotto where he wrote, are still shown. Macao is a sleepy, dull Portuguese settlement, which derives an infamous support and revenue from the licenses here sold to Gambling Houses, which are largely patronized by the Chinese. There is a singular picturesque beauty about the quiet place. At least it struck me so the evening I spent there, watching successively the sun setting in the rose-tinted west, the twilight gathering over the old-fashioned roofs of the houses and battlements of the town, and the moonlight silvering the shore and sea, while bells chimed out the hours and the waves broke softly on the sands. Then I came back to Hong Kong for another brief but pleasant visit, and a cheering walk and talk with dear Herr Lechler, still so fresh and sweet in my memory that it seems as something of yesterday—and I was once more on my homeward way. How the lights danced and gleamed like fire-flies in a thicket along the shore, and high up towards the "Peak" as I watched Hong Kong from my steamer, the night I left, wondering if I should ever see it again. But for you and me one thing is certain, we have not to cross the sea to find "China," for we have it in our midst—and the same work is given us to-day here to do as is given those faithful servants of Christ in the land we have just been visiting. As they have labored and are still laboring so let us work, looking up to the same Lord and Saviour for strength and guidance.

FRANK WILLIAMS DAMON.

Honolulu, Dec. 28, 1881.

CHINESE IN NEW SOUTH WALES.—While Legislature of N. S. W. is imposing a capitation tax of £10, on the entrance of a Chinaman into that colony, we are glad to learn that christians there are moving in the matter of the evangelization of those now there. We copy the following from the Record of the late proceedings of the Presbyterian General Assembly of N. S. W., held in Sydney last October:

"After some discussion the Rev. Dr. Steel proposed the following motion, which was carried:—That the committee be authorized to secure a European Missionary to proceed to China and acquire a knowledge of the Canton dialect, in order to labour among the Chinese resident in this colony. That the special missionary work entrusted to the Committee, with its increased expenditure and responsibilities, be earnestly commended to the increased liberality and intercessory prayers of the congregations and Sabbath Schools of the Church."

This is a step in the right direction.

BY AUTHORITY.



POSTAL NOTICE.  
FROM AND AFTER JANUARY 1st, A. D. 1882, THE HAWAIIAN KINGDOM WILL BE A MEMBER OF THE UNIVERSAL POSTAL UNION.  
THE FOLLOWING WILL BE THE RATES OF POSTAGE CHARGES:

DESTINATION.	LETTERS 1/2 oz.	POSTAL CARDS, EACH.	REGISTRY FEE.	BOOKS AND PRINTED MATTER.		SAMPLES.	
				LIMIT OF EACH RATE.	POSTAGE EACH RATE.	LIMIT OF EACH RATE.	POSTAGE EACH RATE.
United States of America, Dominion of Canada and Mexico.....	5 Cents	2 Cents	10 Cents	2 oz.	2 Cents	2 oz.	2 Cents
Japan, Ports in China having U. P. U. Offices, Straits Settlements and Manilla*.....	10 Cents	2 Cents	10 Cents	2 oz.	2 Cents	2 oz.	2 Cents
Great Britain, France, Germany and all other U. P. U. Countries and Colonies.....	10 Cents	3 Cents	10 Cents	2 oz.	3 Cents	2 oz.	3 Cents

Where a Receipt for Registered Matter is given 5 cents extra is charged to the Registration Fee.

Approved: H. A. P. CARTER, Minister of the Interior.

\*With a minimum of 5 cents for Books and Printed Matter, and 2 cents for Samples.  
4 cents for Samples.

JNO. M. KAPEHA, Post Master General.

1 With a minimum of 6 cent for Books and Printed Matter, and 2 cent if

DEPARTURES.

- Dec 3—Am bktn W H Dimond, Houdlett, for S F
- 9—Am bktn Discovery, Ferriman, for S F
- 10—Bk Alden Besse, Noyes, for Hong Kong
- 11—Am schr Eva, Paul, for Humboldt
- 12—Am bk Caibarian, Hopkins, for San Francisco
- 14—Am brig W H Meyer, Howe, for San Francisco
- 19—P M S S City of Sydney, Dearborn, for S F
- 20—Am bktn J A Falkinburg, Seivert, for S F
- 26—Am bgtn W G Irwin, Turner, for San Francisco
- 27—R M S S Zealandia, Chevalier, for Australia
- 29—Am bk C O Whitmore, Shillaber, Departure Bay

MEMORANDA.

Report of the Sir Lancelot. Shortland, Master—Sailed from the Clyde, July 30th, had fresh SW wind first part of the passage, sighted Madeira 16th August, had light NE trades to 11° North lat, then fresh SW monsoon, crossed the equator 29° west lon, 38 days out, then had baffling SE trades to 22° south lat, from thence to Cape Horn had fresh WNW winds, sighted Cape Horn, Oct 11th, 72 days out, on the 13th fell in with heavy NW and WNW gales up to the 27th Oct, then had strong westerly winds, got the SE trades, 22° S lat had moderate light SE trades, crossed the equator 124° west, 117 days out, got NE trades 11° north lat, had fresh breezes to port, sighted the Island of Hawaii 4 pm on 7th Dec, and reached port on 8th Dec, after a passage of 130 days. In the last part of the passage from Cape Horn the ship averaged 8 knots an hour for 42 days. On the 24th Oct the ship was under lower main-top sail, mizen staysail, main topmast staysail, tremendous heavy seas—ship took on board a heavy sea and washed Alex Saunders overboard, the weather being so very bad that no boat could be lowered to attempt to rescue him.

Report of bk Kalakaua, Jenks, Master—Sailed from San Francisco, Nov 21; first eleven days had very light N to NW winds. Took the NE trades in lat 24°, lon 135° and have continued with us, moderate with rain showers, to port. Dec 13th at 6 a m sighted Maui and arrived off Diamond Head 5 p m same date. Took pilot on board at 5.20 and dropped anchor at 6 p m; pilot going on shore. Shortly after departure of the pilot found vessel was drifting and on heaving lead found that we had been left in 40 fathoms water. It took us until midnight to recover chain and make sail again. Arrived in port on the 14th inst, 22 days passage.

Report of P M S S City of Sydney, Dearborn, Commander—Left Sydney, Dec 1st, at 3.45 p m. Arrived at Honolulu, Dec 19th at 7.30 a m, with 9 steerage passengers and 22 tons of cargo, including 2 bxs treasure, value \$47,000.

Report of R M S Zealandia, Chevalier Commander. Sailed from San Francisco December 20, at 2.45 P.M. discharged pilot. First two days experienced fine weather then strong southerly gale with heavy head sea, this weather lasted during the 22d and 23d insts., and in consequence was compelled to reduce engine to half speed during twelve hours. Received Honolulu pilot on board December 27th at 3.35 P.M.

Notice to Mariners.

Notice is hereby given that on and after the FIRST of JANUARY, 1882, there will be exhibited on the extreme southwest Point of the Island of Molokai (known as Lae o ka Laau) a fixed white Fresnel Light of the Fourth order, showing from all points of the Compass. The Light is 50 feet above sea level, and is visible from a vessels' deck in clear weather a distance of 11 miles. The Tower is painted white; the Lantern Red. Latitude 21° 6' N. Longitude 157° 18' W. (from Greenwich.)

The following are the Magnetic bearings (variation 9° 20' E.) extreme point of land being taken:

- South Point of Oahu, N 81° W
- East Point of Oahu, N 66° W
- Mokapu, NE Oahu, N 56° W
- NW Point of Molokai, N 8 E
- Lahaina Light, S 78° E
- NE Point Lanai, S 72° E
- SW Point Lanai, S 49° E

Mariners are especially cautioned against confounding this with the N W Point of Molokai bearing as above, distant 9 miles.  
December, 3rd, 1881

PASSENGERS.

For San Francisco, per City of Sydney, Dec 19—Rt Rev Bishop Willis, M S Grimbaum and wife, Hon H A P Carter, Capt Hubbard, A McWayne and wife, H J Agnew, H Mackay, W Hesse, jr, Mrs Morgan, Mrs Gihon, A W Bush, Mr Hecht, S L Coan and wife, W Messer, J Hirving, J T White and wife, A Singer, H G Jarman, T Buchanan, E Broad, W D Phillips, T Spearman, W J Peters and wife, J Wilson, J Ashworth, J Burgess, J Connor, M P Donnell, J Brown, A Brownson, H Muller, L Christaino J Wilcox, and 7 Chinese.

For San Francisco, per J A Falkinburg, Dec 20—Mrs J Wood and daughter, Mrs W Turner, A McKay.

From Sydney and Auckland, per City of Sydney, Dec 19—Mr and Mrs Hulne, Mr and Mrs J Wolter, James O'Neil, Wm Blair, Miss R Rohlk.

From San Francisco per Anjer Head, Dec. 22.—Mr. Luker and 46 Chinamen; 656 in transit to Hong Kong.

From San Francisco, per Eureka, Dec 21—E Albaugh, R W Putnam, Robt Olurs, L Hager.

For Fanning's Island, per Jenny Walker, Dec 21—Mr and Mrs J Bicknell and son, G B Gregg, 3 Manahikis and 1 Chinaman.

For San Francisco, per W H Dimond, Dec 3—Mr & Mrs Dillon, H M Freek and wife, Geo Agnew, T D Morris, G H Keltz, R Simmott, O W Brown, G Moreno, C Walsh.

For San Francisco, per Caibarian, Dec 12—J Charlton.

For San Francisco, per W H Meyer, Dec 14—John Knox.

From San Francisco, per Anna, Dec 14—F N Wilts, John Pearcy.

From San Francisco, per Kalakaua, Dec 14—Mrs J W Robertson, Mrs Horatio Bailey and child, Col Paul Norris, J E Ferrea, J T Brady, Byron Deming, N A Boyle,

For San Francisco, per W G Irwin, Dec 25—F E Tirrell, J T Brady, G L Wolf, C M Welsh, 1 consul's man.

For Australia, per Zealandia, Dec 27—J Evans, F W Laie, W Much, Wong Heung See.

From San Francisco per Zealandia, December 27—Mrs J M Oat, jr, Miss King, Miss E Kirk, Miss Judd, Miss Styan, Miss A Halstead, A Parmenter, G P Castle and wife, Dr Tisdale, Mrs Macfie, E M McInerney, R R Hind and wife, J C Gale and wife, W M Greenwood, Wm Foster, J Brown and wife, Mr Koehlan and wife, Mr Gilbert, Rev A Simpson and wife, Mrs J W Thompson, Dr L S Thompson, E P Adams, F H Phelps, A Nathan, Capt K de Pietrowski, Mrs Lewis, Miss Brodie, E A Phillips, M H Hyman, J C Glade, J T Wells, E Ward, Miss J Phillips, W Charles, H Erisch, N Ashby wife and child, B F Ashby, J C Jenkins H Silva, W R Johnson, J M Rosa, T McNulty, Larson, Thompson, Scott, Horine, Hubbard, Slumpy, and 13 Chinese. 114 passengers in transit for the Colonies.

MARRIED.

EDWARDS—MACHADO—At Palama, Nov. 29, by Rev. H. H. Parker, JOHN C. EDWARDS to MRS. JULIA MACHADO.

SILVA—DAZAVIDO—In Honolulu, Nov. 30, by Rev. H. H. Parker, JOHN SILVA to VICTORINA DAZAVIDO.

COWAN—MOFFITT—At Kohala, Hawaii, on the 4th ult., by the Rev. Theodore Lanter, Mr. JAMES COWAN, of Kipahulu, to Miss MARY MOFFITT, of Honolulu.

AHANA—CHIN.—Married, in Honolulu, Dec. 5th, by the Rev. S. C. Damon, THADDEUS AHANA and KAN SHIN CHIN, both of Honolulu.

DEATHS.

CUMMINS.—At Waimanalo, Oahu, December 7th, after a long and lingering illness, KAIMILANI, youngest daughter of Hon. Jno A. Cummins, aged 16 years.

MAXWELL.—At Portland, Oregon, Dec. 3rd, 1881, of cancer of the stomach, GEORGE W. MAXWELL, aged 39 years, a native of Honolulu; leaving a widow and one child to mourn their loss. Deceased was the eldest son of the late Wm. E. Maxwell, of this city (familiarily known as "Tim"), and brother of Wm. J. Maxwell, printer. George was noted for energy and industry, and an amiable disposition. His funeral was largely attended by the Firemen of Portland, he having filled the position of First-Assistant Engineer of the Fire Department of that city.

E. CHING SING.—On Friday, 30th inst., at his residence 24 Nuuanu Street, Honolulu, Mr. E. CHING SING.

"Home for the Homeless" again.

"Probably every one of the 75,000 Chinamen in California is a married man but has left his wife at home. It is clear to me, that they would not hesitate to bring them, firstly, if they could afford it, secondly, if they felt secure of property and liberty."—*South-ern Workman* August 1881.

Thus wrote our Commissioner of Immigration, Mr. Armstrong, after leaving China, and on his arrival at Singapore, under date of May 10th. Now the Chinaman is secure of property and liberty on the Hawaiian Islands, but he is not able, in many instances, to bring his wife hither. What we advocate is that the Board of Immigration shall adopt more wise judicious plans for bringing hither the wives of the thousands of Chinamen, residing on these islands. We believe it to be a feasible and common sense method of improving the population of this kingdom.

Hawaiian Board and Chinese Work.

One of our correspondents, who contributes largely to mission work, thus writes us; "The Hawaiian Board must arouse to this Chinese work. It is squarely upon us and somebody must take it up. If not, somebody else will."

The incoming of Chinese, Portuguese, Micronesians, Norwegians and other nationalities, calls for increased activity on the part of our Missionary Board, but individual christians should remember that the Board and the Churches are made up of individual christians. It is for individuals to act, labor, contribute, pray, then will the Board and Churches become efficient and aggressive. Never was there a season in the history of our island community when there was more encouragement to labor. The opening of the new year is a good opportunity for awakened zeal and renewed activity.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Dec 5—Am bgtn W G Irwin, Turner, S F via Kahului
- 8—Br bk Sir Lancelot, Shortland, 131 dys fr Glasgow
- 9—Am bk Alden Besse, Noyes, from Astoria, Blagwood for Hongkong
- 13—Hawn bk Kalakaua, Jenks, from San Francisco
- 14—Am schr Anna, McCulloch from San Francisco
- 19—P M S S City of Sydney, Dearborn, from Sydney and Auckland
- 21—Am bgtn, Eureka, Emerson, from S F
- 21—Gr stmr Anjer Head, Roper, from S F
- 23—Am schr Stagbound, Hansen, fm San Francisco
- 24—Am bktn Ella, Brown, from San Francisco
- 24—Am bktn Ella, Brown, from San Francisco
- 25—Am bk Martha Rideout, Wickberg, fm Pt Blakely
- 27—R M S S Zealandia, Chevalier, from S F

## EDITOR'S TABLE.

*The Chinese, their Education Philosophy and Letters*, by W. A. P. Martin, LL. D., President of the Tung Wen College, Peking. Harper and Brothers. N. Y., 1881.

*The Religions of China*, by James Legge, Professor of the Chinese Language, Oxford, England, C. Scribner's Sons, New York, 1881.

The number of new publications relating to China, which are now issuing from the press in England and America, are note-worthy events in the universal literature of the passing age. If any one will glance over Trubner's Monthly Literary Record, he will learn that new books relating to China are continually making their appearance. His Catalogue of Oriental and Linguistic Publications, now lies on our table, and we notice six written by the Rev. Dr. Edkins, a Scottish Missionary resident in Peking. Several, each by Dr. Legge, Chalmers, Douglass Giles and others. That nation, hitherto so closely sealed up, is now coming forth to assume a marked position, not only in the political and commercial world, but also in her literary world.

We have perused with deep interest and profit the two works standing at the head of this article, and most cordially commend them to the readers of the FRIEND. Dr. Legge enjoys a world-wide reputation as a Scholar and Missionary, but now is Professor at Oxford, England, and we esteem it among the privileges of our late visit to England and America, that we were permitted to meet him at Oxford, and Dr. S. Wells Williams, in New Haven Ct.

The Volume by Dr. Martin, contains a choice collection of essays and reviews, which have appeared during late years in *North American Review*, *New Englander*, and other publications. Some of the articles are written with great care, and evince a rare scholarship and literary taste. If any one desires to cultivate an acquaintance with Chinese literature, scholarship and history, we commend to their careful perusal the writings of Legge, Edkins, Martin, Douglass, Williams and others.

## Christmas Tree at the Chinese Church.

Yesterday evening Young China had a gala at the pretty new church on Fort Street. Prof. Frank W. Damon, assisted by Miss Payson, and many kind Christian ladies, devised and constructed an elaborate Christmas tree. It presented a pyramidal mass of foliage, interspersed with stars, fruits, flowers, and bonbons; and with numerous wax lights was brilliantly illuminated. It was the wonder and delight of about sixty little Celestials assembled there, and for whose entertainment and instruction it was devised. And besides there were tables spread out

with toys, bonbons, and Chinese oranges for good luck, with the name attached to a ticket surmounting a lot of gifts. Upon the walls were inscriptions in Chinese and English—"Glory to God in the Highest;" "On Earth, Peace and Goodwill to Men." There was a large and interested company of foreign ladies and gentlemen present, besides the Chinese parents and friends; and the occasion was most interesting and impressive—impressive to any thoughtful mind, to observe the culture and Christian spirit of the Western civilization, thus planning and laboring with all the zeal of true love to harmonize in the spirit of the brotherhood of Christ with the multitudinous Eastern civilization. This is the true way. Not with treaties and guns, or guns and treaties—but with child-like love, taken hold of the children; and by such acts as this Christmas tree, eradicating race prejudice out of their hearts.

There was song and prayer, and the children repeated the Lord's Prayer, and recited the story of the Birth of Christ, as related in the Gospel, in the English and Chinese languages. Among the company that had assembled to witness this interesting occasion, H. R. H. Princess Liliuokalani, Honorable Mr. and Mrs. Bishop, Mrs. H. A. P. Carter, His Honor Chief Justice Judd, Rev. Drs. Damon and Hyde, Rev. J. A. and Mrs. Cruzan.—P. C. Advertiser, Dec. 24.

## Sailors' Home.

The yearly meeting of the Sailors' Home Society was held at the Home on Wednesday last, the 21st inst., at 11 A.M., S. N. Castle, President, in the chair. The meeting was opened with prayer by the Rev. S. C. Damon. After reading of the minutes of the previous meeting, the Treasurer read the following report, covering a space of two years:

THE SAILORS' HOME IN ACCOUNT WITH CHAS. R. BISHOP, TREASURER.	
CREDIT:	
1879—Dec 31—By balance as per acct ren'd	\$85.82
1880—Dec 15—By 1 month's rent of Cellar	10.00
1881—Dec 15—By 12 month's rent of Office	100.00
1881—Dec 21—By balance	38.14
	<b>\$235.96</b>
DEBTOR:	
1880—Jan 2—To paid E. Dunscombe's bill	\$ 44.50
" " " " " J. H. Black's bill	2.00
" " " " " G. Segelken & Co bill	1.56
" " " " " Lewers & Dickson's	1.05
" Dec 21—" " " E. Dunscombe's	43.40
1881—" " " " " N. F. Burgess's	136.45
	<b>\$233.96</b>
1881—Dec 21—By balance	\$38.14
E. & O. E. CHAS. R. BISHOP.	
Honolulu, Dec. 21, 1881.	

The amount of \$100 being due shows a balance of \$61.86 to the credit of the Sailors' Home.

Rev. S. C. Damon, Chairman of the Executive Committee then read the following annual report, which we commend to the attention of our readers:

## REPORT OF CHAIRMAN OF EXECUTIVE COMMITTEE.

We have assembled to recognize the 27th Anniversary of an Institution, which was established more than a quarter of a century ago, for the benefit of seamen. It is confidently asserted that the original design of the Society and the "Home" has not been departed from, although other classes in the community have enjoyed its benefits. With the change in the business and commercial affairs of Honolulu, a change has taken place among those resorting to the "Home."

The "Home" naturally comes to be a resort for strangers, of various nationalities, passing through Honolulu. It is now "The Strangers' Rest," a name given to a class of "homes" established in Liverpool, London and other European cities. While seamen have resorted hither as in former years, (of their own free will, or sent hither by Consuls,) strangers—Norwegians, Portuguese, South Sea Islanders and other nationalities have here found a temporary home. These representatives of a dozen different nationalities and races,

have found in Mr. and Mrs. Dunscombe, persons who have thoughtfully provided for their present necessities and sent them forward on the journey of life. From not a few of these kind words of thanksgiving have been returned, like the following, from an English sailor, who thus writes from Portland, Oregon, under date of Nov. 4th last: "About a month ago, you remember the barque *Glengaba* coming to Honolulu. I am the apprentice that came to the Reading Room, to whom you gave tracts; the Bible was brought up from the bottom of my chest, and I began to think of 'olden times.' I shall ever bless God that took me to Honolulu."

Mr. Dunscombe is constantly receiving similar letters from seamen and laborers, passing through Honolulu to the various plantations on the Islands. Scarcely a day passes that the keeper of the "Home" is not assisting some stranger newly arrived, onward to his future home on other Islands or distant part of the world. Hence I am confident in asserting, that the Honolulu Sailors' Home, with its "lodgings," "Reading Room," "Bible and Tract Depository" and other elements of moral good, is now accomplishing the grand object of its original design under the reign of Kamehameha III, and which has been continued under his successors to the present time. The "Home" has been a centre from whence has emanated good to both the bodies and souls of hundreds and thousands.

In the management of the establishment, it has been so carefully conducted, that since 1874, the public has not been called upon to contribute one dollar for its support. There has been a small balance in the treasury, at the end of each year as follows: \$8.00 in 1874, \$1.81 in 1875, \$63.75 in 1876, \$3.31 in 1877, \$59.53 in 1878, \$85.82 in 1879, and for 1880 and 1881 it will appear that the "Home" is still solvent.

The time has come when some important repairs are absolutely needed, and the main building needs repainting. It is to be hoped the Trustees at this annual meeting will take the necessary steps to carry out this measure.

The Chairman of the Executive Committee in making this annual report, desires to express his acknowledgments to all patrons and supporters of this establishment, which he has endeavored most carefully to guard and watch over for more than a quarter of a century. I do not think, I could have more faithfully looked out for its welfare, or guarded its interest, if it had been my own property from which I was deriving an annual income of substantial pecuniary support, or emolument.

S. C. DAMON,

Chairman of Executive Committee.

Honolulu, Dec. 23, 1881.

In place of the retiring trustees the following gentlemen were elected by ballot to serve for a term of three years: E. O. Hall, S. C. Damon, J. C. Glade, B. F. Dillingham, H. May, A. S. Cleghorn; to fill the vacancy caused by the death of J. G. Dickson, C. M. Cooke was duly elected.

After the adjournment of the meeting of the Sailors' Home Society, a meeting of the Board of Trustees was called to order by the President, S. N. Castle. The minutes of the last meeting being read and approved, the election of officers of the Board by ballot was proceeded with which resulted as follows: S. N. Castle, President; C. R. Bishop, Treasurer; F. A. Schaefer, Secretary; Executive Committee, Rev. S. C. Damon, E. O. Hall, P. C. Jones, Jr.

The Trustees inspected the entire building and found the same well kept, but needing repairs. It was therefore on motion carried that the Executive Committee be authorized to spend a sum not to exceed \$300, for repairs and to devise ways and means for procuring the necessary funds. No doubt the community will respond to a call made on them for as useful an institution as the Sailors' Home has proved to be for a term of twenty-seven years.

THE REV. F. A. BECKWITH.—This gentleman is a son of Rev. Dr. Beckwith of San Francisco. He is a graduate of Yale College, studied theology at New York Theological Seminary, and in Europe. He was ordained on the 4th of last month, at Santa Barbara, southern California; Sermon, by Rev. Dr. Warren. The other parts were as follows: Ordaining prayer, Rev. Geo. B. Tolman; Right hand of Fellowship, Rev. S. R. Welton; Charge to the Pastor, Rev. E. G. Beckwith, D. D.; Address to the People, Rev. C. J. Hutchins.

**Places of Worship.**

**SEAMEN'S BETHEL**—Rev. E. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

**FORT STREET CHURCH**—Corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

**THE ANGLICAN CHURCH**—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy. Rev. Mr. Blackburne, Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

**KAWAIAHAO CHURCH**—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath school at 10 A. M. Evening services at 7½ o'clock, alternating with Kaunakapili. District meetings in various chapels at 3.30 P. M. Prayer meeting every Wednesday at 7½ P. M.

**KAUMAKAPILI CHURCH**—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath school at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

**CHINESE CHURCH**—Mr. Sit Moon, acting pastor, on Fort street, above Beretania. Services in Chinese language every Sunday morning, at 11 A. M., and 7¼ P. M. Sunday School at 9½ A. M. every Sabbath morning, and at 2½ P. M. Prayer meeting at 7¼ P. M. every Wednesday evening. Singing School at 6½ P. M. every Friday evening.

**ROMAN CATHOLIC CHURCH**—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

**LEWERS & COOKE**, C. M. COOKE.  
Dealers in Lumber and Building Materials,  
Fort Street, Honolulu, H. I.

**E. P. ADAMS**,  
Auction and Commission Merchant,  
Fire-Proof Store, in Robinson's Building, Queen Street.

**CONFECTIONERY, BY P. McINERNEY**,  
71, Fort street, above Hotel street.  
Constantly on hand, an assortment of the best French and Californian Candies, made by the best confectioners in the world, and these he offers for sale at Trade or Retail Prices.

**C. BREWER & CO.**  
Commission and Shipping Merchants,  
Honolulu, Oahu, H. I.

**JOHN S. MCGREW, M. D.**,  
Late Surgeon U. S. Army,  
Can be consulted at his residence on Hotel street, between Alakea and Fort streets.

**W. G. IRWIN & CO.**  
Commission Merchants,  
Plantation and Insurance Agents, Honolulu, H. I.

**E. HOFFMANN, M. D.**,  
Physician and Surgeon,  
Corner Merchant and Kaahumanu Streets, near the Post Office

**A. L. SMITH**,  
IMPORTER & DEALER IN JEWELRY,  
King's Combination Spectacles,  
Glass and Imitated Ware,  
Sewing Machines, Picture Frames,  
Vases, Brackets, etc. etc.  
No. 73, Fort St. [1y] TERMS STRICTLY CASH

**A. W. PEIRCE & CO.**  
(Successors to C. L. Richards & Co.)  
Ship Chandlers and General Commission Merchants,  
Honolulu, Oahu, Hawaiian Islands.  
Agents Pulea Salt Works, Brand's Bomb Lances,  
And Perry Davis' Pain Killer.

H. E. WHITNEY J. W. ROBERTSON  
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Clet-la.—Cheltenham Chronicle, May 30th, 1876.—11  
Queen's Square, W. C. London. [Day or longer.] au2

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# Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:  
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

## THIS PAGE IS

Edited by a Committee of the Y. M. C. A.

The Association held its monthly meeting at the Lyceum on Thursday evening, Dec. 13th, Vice-President Thrum in the Chair.

The attendance was good and indicated a growing interest in our work.

Mr. Frank Damon gave a very encouraging report of the work among the Chinese. He is devoting much of his time to acquiring the language, having as teacher, a colporter employed by the Association.

Upon recommendation of the Committee on Prayer Meetings it was unanimously voted to return to the old hour—Sabbath evening at 6:45 at the vestry of Fort Street Church.

The Employment Committee has secured, as far as possible, situations for those who have applied.

The Committee appointed at the last meeting have purchased a lot on the corner of Hotel and Alakea streets. They hope to begin the new building at an early date. The amount subscribed to date amounts to \$12,935 and subscribers are requested to pay in one-half of their subscriptions within the next thirty days. The Chairman of the Committee on Charter, Judge A. F. Judd, submitted a charter, which, with slight alterations as it was read section by section, was approved by the Society and will be brought before the Privy Council at its first meeting.

The Committee on revision of the Constitution was prepared to report, but it was deemed expedient to hold a special meeting on Thursday evening, Dec. 29th, for its consideration.

At the special meeting on Thursday evening Dec. 29th, a majority and minority report of the Committee on revision of the Constitution was presented. A lengthy discussion followed, and it being manifest that no decision could be reached in the matter, both reports were placed in the hands of a new Committee consisting of Messrs. Pratt, Judd and Atherton, to revise and report at the meeting in January.

☞ We issue, with this Month's FRIEND, a Chinese Supplement, the first of our quarterly Supplements for '82. Our desire is to spread before our readers a candid and fair exhibit of the Evangelistic work now in progress among the Chinese on these Islands, and in their native country. The indications are unmistakable that the inhabitants of China and those of European origin, are to be brought into more and more intimate relationship. This mingling cannot be avoided, and hence it is of immense importance

that members of these opposite types of civilization should understand each other.

We believe the method of intercourse should be based upon the principles of christian love. We could wish our readers had been present, as we were, last Sabbath afternoon at the Chinese Church, and witnessed more than 100 Chinese taught by 40 and more ladies, gentlemen and children, the rudiments of the English language, and the simple principles of christianity. The recitations, readings and singing indicated progress in the right direction. We believe this is the proper method of solving the much-discussed and vexed Chinese question. It is the way to avoid or overcome the sharp antagonism of race-prejudice, so alarmingly apparent in California.

This method is precisely carrying out the principle, that General Armstrong is endeavoring to practice and develop upon a larger and broader scale in the United States between those of African, Indian and Anglo-Saxon origin. The General has ever acknowledged that he acquired his first lessons in this grand undertaking while witnessing the labors of his father and other Missionaries in their treatment of Hawaiians. Now the Chinese form another element in the problem of races being worked out on the Hawaiian Islands. Hereafter we shall have more to offer upon this vital question in the harmonization of conflicting races and nationalities.

We would merely add, that this method, if successful, is to contribute most essentially to the upbuilding and supporting the Hawaiian Government in its rule over so many nationalities, now seeking homes on these Islands of the sea.

## "The Chinaman is the New Englander of the Pacific"

"In his energy and pluck. The Chinaman of the Northern part of the Empire does not emigrate. Though he is poor, he prefers his mud hut and his associations, to foreign lands; no inducements so far, have brought him out of his home. The Southern Chinese, living along the coast, in the vicinity of Canton, are the people who emigrate. All who have left are, however but a fraction of the people in one province. California holds 75,000 of these people, Australia, perhaps, as many more. What are these numbers to the 40,000,000 of one province alone in South China?"

"The father, while living, is the head of the family, and the profoundest respect is paid to him till he dies. If a Chinaman has money, he would starve himself just as quickly as he would allow his father to go without support. Of the thousands of poor "coolies" or laborers, who have gone from China to the Hawaiian Islands, to work on sugar plantations at eight dollars per month, the majority remit money to their parents; so a missionary in Hong Kong told me; much of it went through his hands."—*Southern Workman.* W. N. Armstrong Esq.

## Week Of Prayer: 1882.

The Executive Committee of the Evangelical Alliance recommend the following programme for the several days of the Annual Week of Prayer:

*Sunday, Jan. 1.*—Subject for discourse: "Renewed Consecration."

*Monday, Jan. 2.*—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

*Tuesday, Jan. 3.*—Humiliation and confession on account of individual, social and national sins.

*Wednesday, Jan. 4.*—Prayer for the blessing of God on His Church and His Word.

*Thursday, Jan. 5.*—Prayer for the young and all agencies for Christian training.

*Friday, Jan. 6.*—Prayer for the universal prevalence of peace and righteousness.

*Saturday, Jan. 7.*—Prayer for Christian Missions, the outpouring of the Holy Spirit, and the conversion of the world.

MR. HALLENBECK.—Intelligence of the Evangelist's labours have been reported at various places on the Coast and at Cedar Rapids in Iowa. By the steamer's Mail, it was the privilege of the Editor, to receive a letter from him, dated in Brooklyn N. Y. where he had safely arrived, and was spending a few days among his family friends in his early home, to which he so frequently referred in his addresses. From his letter we quote as follows: "It does my heart good to hear that the work is still going forward in Honolulu. My prayer is that it may go forward until it shall permeate those Islands, and all from the least unto the greatest, have formed relationships with our Blessed Redeemer, and knowledge of his loving power. God gave us the blessing last summer, which I believe was the results of the labor of those dear old fathers and mothers in Israel, who went to those islands many long years ago, and carried the gospel to that people. In all those years they have been sowing and reaping, and last summer He gave them a general harvest-time and days of rejoicing. We have a great God and he is able to do great things. Have been hard at work since I left the Islands, and shall return next week to Sacramento, and join Messrs. Whittle and McGanahan and work with them on the Coast this winter, as I did with Messrs. Moody and Sankey last winter. I may be called to England, but I prefer to remain on this side. They have more workers there than we have here, I think of you all and pray for you of etn, especially the young disciples."



# 來而地之秦自將人斯

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

## CHINESE SUPPLEMENT TO



New Series, Vol. 31, No. 1.}

HONOLULU, JANUARY 1, 1882.

{Old Series, Vol. 39.

### The Land of Sinim.

BY REV. SAMUEL WOLCOTT, D. D.

Lo! the land of Sinim waking!  
Touched by the 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 streams and lawn,  
Temple and padoga 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 Boodh.

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 mansion!  
Westward to the isles and main!  
Till the prophet's glowing vision  
Bursts upon the sea and plain,—  
Heaven and earth their gladness voicing,  
Breaking forth with loud acclaim  
O'er the ransomed host rejoicing:—  
"These from land of Sinim came!"

### The Time Has Come for the Evangelization of Chinese in the Hawaiian Islands.

In another part of this supplement, will be found the Report of the Home Committee of the Hawaiian Board. It has been submitted at a meeting of the Board and approved, having been drawn up with great care by Dr. Hyde. We commend it to the reading of all classes of our Island

population, but specially to all such as profess to be laboring for the Evangelization of those born in a heathen land.

As Christians, professing to be the followers of Him who commanded, "Go ye into all the world and preach the gospel to every creature," we now make our solemn appeal. In the Providence of God, thousands of the Chinese have found their way across the broad Pacific to our shores. As Christians, it is not to ask why they came, or who brought them hither? They are here,—our neighbors, living in our families and forming a part of our Island community. Their speedy evangelization is an object to be prayed for and labored for! They are accessible. Many are anxious to learn, and some have already become members of Christian Churches and Christian Schools. More will follow their example, if labored with. Up to the present time, this work has been rather miscellaneous and unmethodical, but with the sudden increase of this portion of our Island population, the urgent and pressing demand is, for more method, more system, more activity, more prayer, more honest missionary work. As the Rev. Dr. Happer, wrote us some months ago, *The Chinese will swamp you unless you evangelize them.*

As friends of the Hawaiian nation, Hawaiian Government, the Church of Christ, and the well-being of both, the natives and the foreigners, in the Hawaiian Islands, we plead for the speedy evangelization of the Chinese among our Island population.

### The Importance of Evangelizing Chinese, Who Have Left Their Own Land.

It is now about half a century since efforts were first made for sending Protestant Missionaries to China. At an early period, the importance of laboring among the Chinese, who had left their own land, so impressed the mind of the celebrated Isaac Taylor, of England, that in his history of "Enthusiasm," we find this paragraph:

"That portion of the Chinese population which may be termed *extramural* and which in numbers, exceed some European nations, may be considered as the depository of the happy destinies of the empire; for these expatriated millions are accessible to instruction, and if once they become to any considerable extent, alive to religious truth, no prohibitions of paternal despotism will avail to exclude the new religion from the mother country. It is a puerile feeling that would draw discouragement from the comparative diminutiveness and small actual results of the operations that are carrying on for the imparting Christianity to this people. These measures ought, in philosophical justice, to be viewed as the commencement of an accelerating movement, acting incessantly upon an inert mass, which by the very laws of nature, must at length receive impulse enough to be carried forward in the course of the propelling cause."

If a Christian philosopher, could thus reason, before even one convert was secured among the 400,000,000 of that great empire, we should now go forth and labor with assured zeal and confident of success. If any one desires to find encouragement to labor for the Chinese, let him carefully read the history of English, German and American Missionaries, who have been laboring in China, during the past half century.

### The Bible Among the Chinese.

Extract from an Address by Rev. S. Whitehead, a Wesleyan Missionary from China, delivered before the B and F. Bible Society, in London, May 4, 1881 :

"Who then can estimate the boon that is conferred when a book like this is given to a country like China? No version of the Bible was ever printed that opens its treasures to so many people as the Chinese version. The literary style is understood all over the empire, and in every Chinese colony. Though the people of the different provinces cannot understand each other's speech, they can each other's writing. In this respect China has the advantage over India, where so many languages are employed. No other language can convey the word of life to so large a portion of the human race, Alexander conquered the world, but it could not understand his Greek. Rome laid her belt of 1,000 miles around the Mediterranean, but her empire was a Babel. England has thrown her arms around the globe, but her Bible cannot be read by a hundred million souls; nor can the French, or the German. But the Chinese version is intelligible to hundreds of millions. Happy the man and honored the society who put the all-regenerating Bible, the Law, the Psalms, and the Prophets the Gospels, the Epistles, and the Apocalypse, into a language that can reach about eighty millions of homes, and four hundred millions of hearts.

And what a people the Chinese are! They are not Hottentots or savages wandering about red-ochred and tattooed, whose first sight of their printed language is in the Bible given to them by the missionary. They are an ancient and ingenious people, living under the most venerable government on earth, with a literature nearly as old as Moses—a people who had their poets, sages, and philosophers centuries before English history began, and who are trained in many of the arts of civilized life. They may justly be described as a keen, inquisitive, and reading people, with mental capacity for almost anything. And their patience, perseverance, and industry are proverbial. There is a beautiful story of a Chinese peasant boy, which illustrates their character. He was unable to study by day, and resolved to study by night, and not being able to buy a lamp, he carried home each night a glowworm to apply to his book. Give such men Jesus, and let them apply their glowworm to the Bible, and what a people! Make them familiar with the grand old patriarchs of Scripture and its inspired prophets; let them know its apostles and learn to adore the majesty and love the goodness of that high and heavenly figure

that fills its gospels; let its narratives charm them, and pictured scenes delight their imagination; attune their minds to the music of its psalms, and engage their fancy with its parables; let its beatitudes and commandments control their life, its miracles awe their wonder, and its cross excite their gratitude and win their trust, and what may not the Chinese become? What nation may they not rival? What limit can be put to their power and progress? And among no people has the failure of every other system been so signal as among the Chinese. It might seem as if God had isolated them from the rest of the race for many centuries just to see whether human nature has in it any recuperative power, whether man—apart from God—can devise any system, social, political, or moral, sufficient for the suppression of vice, the exaltation of virtue, and the promotion of happiness. And certainly they have not been wanting in expedients. They have had three great national systems in full operation—two of them for twenty-five centuries and the other for twenty. These systems "occupy the three corners of a triangle—the moral, the metaphysical, and the material." They appeal to the three chief faculties of the soul, the will, the sensibility, and the intellect; and they unite in ignoring God. They have had ample facility for developing every possible potentiality they may have had for elevating the people. They have had a wide field, length of days, freedom from outside interference—they have basked in the smiles of the government, and enjoyed wealth and patronage. They have had every possible advantage, and what is the result? It is an empire more corrupt and degraded than they found it. Notwithstanding any good influence they may have exerted, the nation has sunk under their ægis into deeper darkness and fouler immorality—a most convincing proof that man-made systems, however plausible, can never regenerate human nature and raise the race."

#### "China is moving."

"China is moving. She is moving in the path of progress, knowledge, and civilization. The rate of movement may be slow, much slower than her truest friends desire; but the fact is beyond dispute.

"A single illustration will show this. For the first time in the world's history the Chinese flag has lately been seen in the middle of the Pacific. That one fact viewed in the light of the past, is in some respects more pregnant and suggestive than any which has occurred in connection with this Empire. That the nation which but the other day was content to conduct its commerce by means of the old-fashioned junk, which rarely ven-

tered very far from the shore, should send a steamer across the Pacific, and thus enter into competition with foreigners on what might almost be called their own element, is really an important historical fact.

"But a few years ago China prohibited emigration, while other lands were seeking the services of the industrious Chinaman, and in a way maintaining their right to leave their native land. To-day those same countries are exerting themselves to repel the influx of the yellow race, while China is defending their right to foreign residence and good treatment.

"In nearly all the courts of the civilized world there are representatives of China. Instead of being a feeble power tottering to ruin, and likely to fall a prey to any adventurer, she has shown her ability to crush out the most serious rebellions; and when a Western empire, taking advantage of a temporary weakness, annexed one of her distant provinces, her diplomacy—which, indeed, has rarely failed her—enabled her to obtain its restoration. Instead of being looked upon with contempt as a military power, as a country which a single regiment of skilled soldiers might overrun and hold in subjection, she has come to be considered as a factor not only in Asiatic, but in European, politics; and it would seem that more than one of the most powerful nations of Europe were now courting her as a possible ally in some future momentous struggle. Her long sea-coasts and rivers are buoyed and lighted; some of her coal-mines are being worked under the superintendence of foreign engineers; a short telegraph-line is in successful operation; a company of native merchants own one of the largest fleets of steamers in the world; and many millions of the natives are clothed with the produce of foreign manufactures.

"We need not pursue the comparison further; for we have, we think, mentioned sufficient to show that China is progressing, that she occupies a very different position to-day to what she did only a few years ago, and that there are indications of still greater changes in the not distant future. That foreign improvements and inventions should not be adopted more readily is to many a matter of disappointment and vexation; but it should not be forgotten that national evolution is a slow process. China has been for some years, and is now, serving a kind of apprenticeship to true civilization, and the knowledge which she is acquiring in various ways she will one day apply to her advantage. The young Chinese who are being trained in foreign systems, whether at home or abroad, and who in time will fill official positions; the thousands who emigrate to foreign countries and return to live in their fatherland; the increasing number of Chinese who are becoming familiar in China with Western modes of life and government; in fact all ways by which East and West are virtually brought into closer contact, must cause the general, if gradual, adoption of Western ideas; and the adoption of Western ideas means individual liberty, national safety, and increased comfort and prosperity." *Shanghai Courier.*

### Chinese Viceroy on Opium.

The Secretary of the English Society for the Suppression of the Opium Trade has received a letter from the eminent Chinese official, Governor-General Li Hung-Chang, who is regarded by many as the ablest and most influential man in China, in which he says :

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral stand-point; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China. I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be, in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly cut off all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects. \* \* \* My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and I earnestly hope that your Society and all right-minded men of your country will support the efforts China is now making to escape from the thralldom of opium. I am, sir your obedient servant,

LI HUNG-CHANG."

"To the renovation of the Chinese people, the most formidable obstacle is the use of opium, a vice of recent growth, for the prevalence of which they have to thank the unscrupulous cupidity of Christian nations. It undermines the physical system, impairs the mental faculties, and smites the moral nature with a kind of paralysis. It impoverishes the individual and the public, and hangs as a dead weight on the prosperity of the State. A little cloud at the commencement of the present century, it has expanded with alarming rapidity, until it casts heavy shadows over the prospect of the future and on the hearts of the well-wishers of China. It threatens to sap the vigor of the Chinese race—a race that has seen the Egyptians and Assyrians laid in their graves, and continued to our own day with unimpaired vitality, sending forth fresh swarms from the old hive to colonize the steppes of Tartary and the islands of the sea, and to compete with European immigration on our own Pacific coast."—*The Chinese*, by W. P. A. Martin.

### Testimony in Favor of the Chinese.

The following paragraph appeared originally in the "Springfield Republican :"

"It is now more than 13 years since I first met the Chinese in their own country. I have had much to do with them during all this time in the capacity of a customs officer of the Chinese government, I have met them as officials, as merchants, as artisans, as servants, and my knowledge of them in one instance has verified my experience of them in every instance. I do not hesitate to say that they are pre-eminent among Asiatics for frugality, enterprise and indomitable energy. In his family the Chinaman is in his best element; he is passionately fond of his children, and the worship he pays his ancestors and the reverence he has for his parents are material out of which it is possible to make a good and loyal citizen. As servants they have no superiors. They are faithful and willing. But they are essentially colonist, and will make a home in any country where they are well treated.

ERNEST T. HOLLWILL.

### The First Christian Chinese Martyr.

Some years ago a Bible was given by a missionary to a literary man, a bachelor of arts, who looked into it from curiosity, but soon put it aside. Hearing some time afterwards of the progress the gospel was making, he was led to take up his book again, and such was the light that dawned upon his soul that he went to a native catechist for instruction. It cost him a struggle to break with the past, to let go all he had revered from childhood, to give up Confucius for Christ; but he did it. He sacrificed everything for Christ—wife, child, literary fame, money, and friends, and he is now the native principal of a theological college. Another man—a Confucian temple keeper, named Ch'é—at the city of Poklo, on the Canton East River, received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he that in about three years' time about one hundred of the people were baptized. And so mightily grew the word of God and prevailed that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from their villages, and their property was plundered. Ch'é, the colporteur, was seized, and twice within forty-eight hours dragged before the

Literati, and called upon to recant. This he steadfastly refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to the Bible and Christ, and expressed a hope that his judges would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord and killed him on the spot by repeated blows of their side arms, and threw him into the river. Thus perished the first Protestant Christian martyr of China.—Rev. S. Whitehead.

### Influence of Confucius.

We copy the following, from a Lecture of R. K. Douglas, Professor of King's College, London, on the Language and Literature of China :

As has been well observed by Wells Williams, "If Confucius had transmitted to posterity such works as the *Iliad*, the *De Officiis*, or the *Dialogues of Plato*, he would no doubt have taken a higher rank among the commanding intellects of the world; but it may be reasonably doubted whether his influence among his own countrymen would have been as good or as lasting. The variety and minuteness of his instructions for the nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries, who, comparatively speaking, gave small thought to the education of the young. The "Four Books" and the "Five Classics" would not, as far as regards their intrinsic character in comparison with other productions, be considered anything more than curiosities in literature, for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds."

"Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him; he cannot love the Savior's person and be indifferent to the coming of his kingdom. He who has no earnest wish and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of Missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ? —*Missionary Herald*, Oct. 1881.

# THE FRIEND,

JANUARY 1. 1882.

## REPORT OF THE COMMITTEE

— ON —

## HOME MISSIONS!

PRESENTED DEC. 1st, 1881.

The time has evidently come when the work of Christianizing the Chinese population of these Islands must claim more than hitherto, the attention, activity, sympathy and generosity of Christ's people. What efforts have been made in this direction, have been hitherto mainly tentative and desultory.

Since the year 1830 there have been Chinamen on these islands, at first, only straggling individuals scattered here and there.

In 1852, the first Chinese laborers, 98 in number, were imported into the Hawaiian Islands, by the bark *Thetis*, from Amoy, arrived August 2. The continued diminution of the native population, and their inaptitude for the strain of continuous toil, as well as the need of a large number of laborers for larger enterprises than had been previously undertaken, were the controlling reasons then as now, for opening these Islands to the countless millions of Chinese. The Census Tables show the suddenness and recentness of the increase of that element of our population. \*

Since the last census in 1878, the Custom House Tables show that in 1879, 3,493 Chinese were added, in

### \* CENSUS TABLES.

	ALL THE ISLANDS.			HAWAII.			MAUI.		
	Total	Females	Males	Total	Females	Males	Total	Females	Males
1866	1,200	110	1,099	191	11	180	275	37	239
1872	2,938	107	1,831	371	17	354	405	21	384
1878	1,916	231	5,695	1,698	65	1,633	1,930	38	992

	MOI. AND LAN.		OAHU.			KAUAI.		
	Males		Total	Females	Males	Total	Females	Males
1866	6		497	32	465	236	30	206
1872	5		917	47	870	240	12	218
1878	84		2,216	119	1,097	858	9	849

### CUSTOM HOUSE TABLES.

	Ar.	Dep.	Add	} of these 140 females.
1879	3,810	317	3,492	
1880	2,505	628	1,877	
1881	2,074	556	1,518	
			6,888	

1880, 1,877, in 1881, (9 mos.) 1,518, in 3 years 6,888. The present number of Chinese, according to the figures, is 12,804, out of a total (estimated) population of 66,895. According to the census of 1878, there were, on Oahu 2,216 Chinese; Hawaii, 1,698; Maui, 1,990; Kauai, 859; Molokai and Lanai, 84,

Of these, there are, according to the computation of the Acting Pastor of Honolulu, a total on all the Islands, of 286 Church members. Yet these few constitute an element whose influence is vigorous, healthy, and strongly felt all through the Kingdom. In Honolulu, a Chinese Church was duly organized by a Council convened June 8, 1879, 33 joining by letter, and 6 by profession. It now numbers 61, (Nov. 1881). Stimulated by a generous donation from J. T. Waterhouse, Esq., the work of building a chapel was undertaken, and a lot purchased. A beautiful and commodious house of worship was dedicated Jan 2, 1881. It is 60 feet long, 30 feet wide, with social rooms below, and a large audience room above. The total cost was about \$12,250, the lot alone costing \$4,700, the builder's work \$6,550, furnishing and other expenses \$1,000. Of this amount, \$5,500 has been paid by the Chinese themselves, \$1,800 were raised at a Fair organized by a few ladies, the balance has been given by our citizens generally.

There is a regular Sunday Congregation of 140; a Sunday School in Chinese, every Sunday morning, with an attendance of 50; 1, in English, Sunday afternoon of 90 pupils, and 40 teachers. A Wednesday evening prayer meeting is regularly maintained with an attendance of 70. A Choir of 20 lead the Sunday Services, and there are large reed organs in both upper and lower rooms, which Chinese men and women have learned to play. The congregation can sing nearly 70 different tunes. The hymn book used, is one published by the Presbyterian Mission in Shanghai. The Church has pledged Sit Moon the acting pastor, a salary of \$480, though the Church members are with two or three exceptions very poor, mostly day laborers, and cannot raise more than \$300 themselves. The rest is paid by a few Christian friends,

who have pledged themselves to supply what may be lacking of the salary promised. \*

A Chinese Young Men's Christian Association was organized in 1877, and duly chartered, according to law, Nov. 13, 1877, under the name of 'You Hawk Jihu Taw Hue.' It has now a membership of 131, not all residents of Honolulu. It occupies the premises No. 96 Nuuanu street. The upper front room is a Social Hall, with pictures, tables, chairs, books, &c. The lower room is a crockery store, managed by the Association, and the profits spent in various ways in promoting Evangelistic work among the Chinese. The rear building is a ware-house and lodging-house. The Association has a regular monthly meeting for business, besides maintaining its own devotional meetings, Sunday noon and evening, immediately after the Church services. It is to these meetings that they bring their countrymen, and try to lead them to the acceptance of Jesus Christ as the only Divine Redeemer for sinful men. This Association not only helps in the support of Sit Moon, but aids and stimulates the feeble bands of Christian Chinese located at different points on the other islands.

It is evident that the Christian Chinese are ready and active in doing their part in maintaining Christian ordinances and Christian institutions among their countrymen. Nor have Christian people in our own communities been unmindful of their special responsibilities in reference to the work of evangelizing the Chinese.

The Christian families into whose service there came some of these Chinese a score and more of years ago, did what they could to instruct them in English and to make known to them the way of life through Jesus Christ. One of these early converts united with the Fort Street Church. Ten united with the Bethel Church; for from the very first Rev. Dr. Damon has taken special interest in the social and religious welfare of the Chinese. A school for teaching English was open-

\* The greater part of the addition to the Christian element among the Chinese, has come from those trained under the Rhonish and Basle Missions. We owe much to the interest which the Missionaries, especially Rev. R. Lechler have taken in the Chinese immigrants. But they are mostly of the laboring class, and mostly Hakkah people, between whom and the Cantonese there is the same want of sympathy, as between the Irish and English, and this is a great obstacle to full success.

ed at the Bethel under Mr. Dunscombe, from 1870 to 1880, 248 Chinese received instruction in English three evenings in every week. The board of Education, on application from Dr. Damon, granted in 1869, \$200 annually, in aid of the school, increased in 1879, to \$300. In January, 1880, the Board of Education engaged Miss Payson as an English teacher in the Chinese School, held in the lower room of the Chinese Church. The school was begun in September, 1880, by the Chinese Y. M. C. A., who sent to California for a Chinese teacher. He was not able to speak English, but taught the children to read Chinese. He returned to China, and another teacher was found in Honolulu. He teaches Chinese in the mornings, and in the afternoon Miss Payson teaches English. The school opened with 17 scholars. There are now 39. Miss Payson was formerly connected with the Mission of the A. B. C. F. M. in Foochow, China. She came to Honolulu, through the kind agency of the American Board, who recommended her to us and paid her travelling expenses. Miss Payson has also an evening class of Chinese young men studying English.

The Honolulu Y. M. C. A., by advice of Rev. Dr. Damon, took up Evangelistic work among the Chinese as a department of their Christian work. A Sunday school for teaching English, and so affording an opportunity to teach Christian truths, was opened in the vestry of Fort Street Church, the first Sunday afternoon in January, 1872. J. B. Atherton Esq., acted as Superintendent, assisted by a corps of volunteer teachers, one for every two or three scholars. It was suspended during a greater part of 1880, but was resumed again in the Chinese Church in January, 1881. On the return of Mr. Frank Damon to the Islands, he has interested himself in this enterprise and secured additional teachers as well as a large increase in the number of scholars. It was through the efforts of the Y. M. C. A. that Sit Moon was secured to act as colporteur among the Chinese. He came from California at the recommendation of Dr. A. W. Loomis, and began his labors May 16, 1875. When Sit Moon returned to China in 1878, to bring

back a wife, his place was supplied by Sat Fan, who had been several years under the instruction of the Rheinisch Mission, but had come to the Islands as a contract laborer. Through the agency of the Chinese Committee of the Y. M. C. A. Sat Tan was sent to Maui, to act as colporteur on that Island; Wong E was sent to Hilo; and Ho Ah Pui to Kauai. None of these are now in this service, for good and sufficient reasons that need not now be detailed. Ho Ah Pui at present is engaged as the Y. M. C. A. colporteur for Honolulu and Oahu, and is proving also an excellent teacher of Chinese (Canton dialect) for Mr. Damon.

The direct participation of the Hawaiian Board in the work of Chinese Evangelization has been mainly in appropriating from time to time special grants in aid, as individuals, or the Y. M. C. A. made application for such aid from the Board. In 1869 the Board made a grant of \$200 to the school established by S. P. Ahiong, and afterwards conducted by Mr. Dunscombe. For nearly two years, 1869, 1870, the Board employed S. P. Aheong, or Ahiona, as a colporteur among the Chinese on the various Islands, paying him an annual salary of \$800. He was previously a storekeeper in Lahaina, but had, under the teaching of Miss Mary Green, renounced heathenism, and taken up Christian life and duty. Rev. C. B. Andrews recommended him to the Board, and on receiving his appointment as the Board's colporteur, he gave up his business and devoted himself to the Evangelization of his countrymen. He left the Islands May 26, 1870, expecting to spend a year in China, and then return. But he never came back. He died in China, and his widow, a Hawaiian woman, returned in 1880, and now has her home again on Maui. The colporteurs on Maui and Kauai received each \$100 annually from the Board, the Christian communities on those Islands paying the remainder of their salaries, \$300 each annually. The foreign Church at Hilo, has supported a Chinese colporteur for two years. The Kohala and Pahala plantations have each a Chinese teacher and preacher, in their employ, enrolled on the books of the company and receiving regular month-

ly wages. 28 Chinese have united with the Hawaiian Church in Kohala, on profession of their faith, during the last four years.

It is evident from this historical statement that the work of evangelizing the Chinese population of these Islands has not been neglected, yet neither has it been thoroughly systematized and as earnestly pushed as is practicable and desirable. The Chinese population has more than doubled in the last three years. The Honolulu Y. M. C. A. find their sympathies and efforts called out more in the direction of labor for the welfare of young men now coming in such numbers, to seek employment, and a home in these Islands. This Board has, by vote, several times placed on record the declaration of its readiness to do whatever is needful and expedient in caring for this large and important element of our population. It was under the direction of the Advisory Committee appointed by this Board, Feb. 4, 1879, that the Chinese Church was organized. Repeated efforts have been made through correspondence with Dr. Happer, of Canton, and others, and by personal solicitation to secure some one competent to take charge of this wide and open field of Christian labor, but hitherto with no success. In the good Providence of God, just at this juncture, we have lately welcomed home the son of one of our own members. Mr. F. W. Damon has returned after five years' absence, to the land of his birth. He comes with all the high powers God has given him, developed and perfected in the discipline of school and court and travel, after years of the best culture that modern society can give. He comes ready to consecrate all to the service of the Divine Redeemer in laboring for the elevation and Christianization of the Chinese whom God's Providence has recently brought in such numbers to these Islands. This Board has invited him to take charge of this department of Christian work in behalf of our Churches and for the furtherance of Christ's Kingdom in this world, and he has consented to do so. It now only remains to take suitable action for the proper organization and maintenance of this department.

Your Committee think it unwise to impose any additional pecuniary obligation upon our enfeebled Hawaiian Churches. This Board was originally established for the management of the Missionary work undertaken by Hawaiian Christians. The following statistical table will show what changes have occurred in the relative ability of Hawaiian Churches and the foreign residents:

	1864	1865	1866	1867	1868
Tot. Cont.	\$3,569.86	\$5,287.57	\$5,757.72	\$8,979.81	\$6,087.49
For. Res.	194.61	323.92	546.82	390.15	582.83
	1869	1870	1871	1872	1873
Tot. Cont.	9,463.94	10,180.54	6,734.56	11,069.09	10,819.93
For. Res.	1,347.81	1,396.25	2,126.27	970.20	2,076.70
	1874	1875	1876	1877	1878
Tot. Cont.	5,834.59	10,237.10	4,806.26	4,973.83	5,993.24
For. Res.	880.95	649.59	1,240.25	953.00	1,792.40
	1879	1880	1881		
Tot. Cont.	\$6,430.91	\$5,000.00	\$5,200.50		
For. Res.	1,308.84	1,240.25	944.11		

Since 1872 the Hawaiian contributions have fallen year by year. The foreign residents, that first gave one fifteenth, now give one fifth of the total amount.

Yet it must be remembered also that there are at present many and pressing calls on the Christian liberality of this community. Oahu College needs at least \$50,000 for proper enlargement. The Y. M. C. A. building fund has already secured subscriptions to the amount of \$12,000, and will require \$15,000, besides a large annual outlay. The Honolulu Library Association wishes to put up a building as soon as \$12,000 can be secured.

As an indication of the readiness of the Chinese to welcome Christian effort for their enlightenment in Christian truth, it is worthy of mention that at the little Hawaiian Chapel in Palama, a suburb of Honolulu, twenty-four Chinamen came in to hear the Chinese colporteur preach to them. There are sixty Chinese in the prison, and twenty in the hospital, who are regularly visited by the colporteur every Sunday.

Nor must we forget that while this work of Christianizing the Chinese resident on these Islands has grown into great importance, and is intimately connected with the future prosperity of the Hawaiian Kingdom, the reflex influence of our work here on the people of China, is also becoming a matter of great importance. When there shall be more direct and frequent intercourse between Honolulu and Hong Kong, we shall hear even more frequently than we now do, of the influ-

ence of our work here, on Missionary work in China.

In view of the facts now presented, your Committee would recommend the adoption of the following resolutions:

1st. That a special effort be made to secure at least, \$2,000 annually, to be spent under the direction of this Board, for this department of Christian Evangelization; that the A. B. C. F. M. be asked to assist in this work by a grant in aid, of \$1,000 annually; and that at least \$1,000 be raised among the foreign residents cooperating with this Board; to be expended as follows, viz: \$300 for the salary of a Chinese colporteur for Honolulu and Oahu; \$500 for travelling and incidental expenses; \$1,200 for the salary of Mr. F. W. Damon, who is to have charge of this whole work, under the direction of the Home Committee of the Board.

2d. That effort be made at once to secure three Chinese colporteurs for Hilo, Makawao and Kauai, respectively, to be supported by those communities, aided if needed, by special grants from this Board.

3d. That the Christian Chinese in Kohala, Hilo and Makawao, be encouraged and urged as soon as possible to organize, in each of those districts, a Church, with a pastor and house of worship of their own.

4th. That Chinese young men of suitable gifts be sought out and put in training for Evangelistic work among their countrymen.

5th. That a copy of this Report be sent to the A. B. C. F. M., with a request for their approval, and aid, as above suggested, and a Commission from them for Mr. F. W. Damon as a teacher for the Chinese students in the North Pacific Missionary Institute.

Respectfully submitted.

C. M. HYDE.

S. C. DAMON.

H. WATERHOUSE.

J. M. NAUKANA.

#### REMARKS UPON CHINA.

By REV. S. J. HUMPHREY, D. D. OF CHICAGO.

We copy the following interesting Paper, prepared for the *Advance*, and which appeared a few weeks ago in that paper:

- I. China has a threefold division:
  1. China Proper: the eighteen provinces.
  2. Manchuria: the country of the reigning

Emperor, and of the Manchus who conquered China in 1664. 3. Colonial Possessions: Mongolia, Ili, Koko-nor and Thibet.

II. This empire comprises one-third of Asia and one-tenth of the habitable globe. It is exceeded only by the Russian Empire with 7,725,000 square miles, and the British Empire with 6,890,000 square miles; having itself 5,300,000 square miles. It is one-third larger than all Europe. You can lay the United States upon it, Alaska included, and have room round the margin for half a dozen of Great Britain and Ireland.

III. China lies on the southern slope of Asia. It is walled in from the remainder of the continent by gigantic chains of mountains having some of the loftiest peaks on the globe.

IV. It equals this country in variety of climate, navigable streams, fertile soil and mineral productions. Besides, it has the tea-plant and the silk worm.

V. China has at least 400 canals, equal to all the rest of the world. Some of them are 2,000 years old; the longest was dug 600 years ago and is twice the length of the Erie Canal. That Titanic work of defense, the Chinese Wall, was built more than 100 B. C.; it is 20 to 30 feet high, 15 feet broad, and 1,500 miles long, and represents more human labor than any other structure on the globe.

VI. China is the oldest nation in the world; 2,000 years before Christ it had an elective monarchy. The names and dates of 58 monarchs before Romulus founded Rome are extant. Its authentic annals reach back beyond Abraham. It was substantially what it is now—and what it had been for 3,000 years—when the shores of Britain echoed the first war cry of our invading barbaric fathers."

#### REASONS WHY CHINA HAS SPECIAL CLAIMS UPON US.

1. *Its proximity.* Among the great Christian Powers, we are China's nearest neighbors. The western shores of the United States look off to the eastern slope of Asia, with only the free, broad highway of the Pacific between. The natural conditions are favorable to the closest intimacy of trade and moral influences.

2. *Its friendly feeling.* When the four powers, England, France, Russia and the United States, joined to open China, ours was the least offensive in the demonstration. Many in high authority in China simply and intensely hate England for forcing upon them the opium trade, a trade as demoralizing to them, as the liquor trade is to us. Our diplomatic service has been on the whole more acceptable to China than that of any other nation. This was pre-

eminently so in the case of our Minister, Hon. Anson Burlingame. After six years there China offered to his acceptance honors never before or since conferred on a foreigner. She made him her Ambassador to all the Western people. And through him her first treaties were made with the outside world. It was to the United States the Emperor of the Middle Kingdom first uttered the word for which the world had waited four thousand years: China reckons herself one in the brotherhood of the nations, and desires to be at peace with all men. In spite of the senseless and shameful treatment of the Chinese on our shores, the new treaty with us, negotiated by President Angell and others, shows that the friendly feeling still exists. The favorable condition opens a wide door for American Christianity. Shall we not enter in with all the forces we can command?

3. *Its immense population.* China contains more than one-quarter of the population of the globe. The Chinese Ambassador at Paris places the number at 400,000,000. But who can make realize to himself the vastness of this number! Eight times as many people as in the United States! one-third more than in all the countries of Europe combined! Every fourth man of the human race wears a tunic and a cue. Every fourth woman is born to a heritage of such sorrow and degradation that it is said to be the chief burden of her prayer in the Buddhist temple that in the next state of existence she be *born a man!* This immense mass of people, by the mere force of its numbers, may yet become a very important, possibly a disturbing, factor in the world's life. At some point in the past the growth of Chinese civilization ceased. Shut up in an impenetrable seclusion she has for centuries simply "stood in her tracks marking time" But "the two-leaved gates" are at last opened. The prodigious forces of modern progress are pressing in upon every side. In spite of herself even, China has again taken up her march, and is beginning to keep step with the mighty movements of the Christian world.

These great populations lie together. They are a closely compacted mass. Whatever stirs one part is likely to stir all parts. And when you move China you move one-fourth of the human race. Not only, then, its countless millions of human souls, bound with us to the judgment, its probable place as a great power in the generations yet to be, but its possible rapid conquest when once the work is well begun, demand that we should do our utmost to cast into their dead masses the living, omnipotent forces of divine grace.

4. *The character of the people.* China is the most civilized of the pagan nations. Races like empires, decay. But the Chinese are still a vigorous people. They are the great colonizers of the East, and are pushing east and southeast by thousands and tens of thousands into the islands of the Pacific and west into Manchuria, Mongolia and Thibet. They will ultimately become the dominant race in all these vast countries.

5. *The religions of China.* The religions of China reach back into an obscure antiquity. Confucius the great moral light of the empire, born 552 B. C., set himself to revive a religion which, a thousand years before, was itself a revival of a religion which had fallen into decay 2000 B. C. He was rather a moralist than a religious teacher. His work makes almost no mention of a personal God, or of man's duty to a Supreme Being. A philosopher, Lao-Tze, living about the same time, supplied the supernatural or superstitious element, and Buddhism, introduced in 61 A. D., attempted to answer questions concerning life, death, and, above all, human suffering. But like Confucius, it had nothing to say of God or redemption. The great mass of the Chinese adhere to all three of these religions. But greater than these together is the worship of ancestors. Thus they are indeed a people "having no hope and without God in the world." It is said they spend \$200,000,000 annually for idolatry. Nine-tenths of the Chinese have never even heard of the central truths of Christianity.

6. *Missions to the Chinese.*—Tradition says that the Apostle Thomas first introduced Christianity into China. With what result there is no certain account. In 635 A. D. several Nestorian missionaries were received with favor by the Emperor and the new religion flourished two and a half centuries, as attested by a remarkable monument still existing in the Province of Shensi. It then became lost in the surrounding heathenism. The Papal Church has had a varying success in China several centuries. The work has had a considerable breadth, but the depth of it may be inferred from the fact that in a single district, during the prevalence of famine, 30,000 were baptized at one time, without previous instruction, in return for food.

Robert Morrison, of the London Missionary Society, went as the first Protestant missionary to China, in 1807. He baptized his first convert secretly, at a spring from a hillside by the sea, in 1814. In 1818 Morrison and Milne published the entire Bible in Chinese, a work which the Roman Catholics have never done, after an occupancy of hundreds of years, and with many thousands of converts, as they claim.

In 1840 there were only three native Christians in connection with Protestant missions; now there are 20,000. The increase last year was more than ever. Should the same ratio be kept up for twenty years, the number of Christians would be 2,000,000.

There are 310 missionaries in China, of whom 60 are ladies, besides 80 ordained native preachers, and several hundred other workers.

In eight of the eighteen provinces there are no resident missionaries. Taken as a whole, China has one ordained missionary, native and foreign, for every section four times the size of Massachusetts.

The American Board has two missions in China, the Foo Chow and the North China Missions. Connected with them are nine-teen ordained missionaries; two physicians; thirty-one lady missionaries; twenty-six native preachers and pastors, and thirty-nine other Christian workers, a total of 117. The gain in the membership of the native churches of the American Board during the last year was thirty-three and a third per cent.

#### A Great People Misunderstood.

"Never have a great people been more misunderstood. They are denounced as stolid, because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatised as barbarians, because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in the course of their history.

They have not been stationary, as generally supposed, through the long period of their national life. The national mind has advanced from age to age with a stately march; not indeed, always in a direct course, but at each of its great epochs recording, as we think, a decided gain; like the dawn of an arctic morning, in which the first blush of the eastern sky disappears for many hours, only to be succeeded by a brighter glow, growing brighter yet after each interval of darkness as the time of sunrise approaches.

The existence in such a country of such a thing as a national mind is itself an evidence of a susceptibility to change, and at the same time a guarantee for the comparative stability of its institutions. It proves that China is not an immense congeries of polyps, each encased in his narrow cell, a workshop and a tomb, and all toiling on without the stimulus of common sympathy or mental reaction. It proves that China is not, like Africa and aboriginal America, or even like British India, an assemblage of tribes with little or no community of feeling. It is a unit, and and through all its members there sweeps the mighty tide of a common life."—*The Chinese, by W. A. P. Martin.*

### AMERICAN MINISTER ANGELL'S LETTER.

#### On Chinese Scholarship.

In the *Monthly Bulletin*, published by the "Students' Christian Association" of Michigan University, we find the following most interesting letter, written by President Angell, while U. S. Minister, at the Imperial Court of China, Peking;

PEKING, April 16th, 1881.

To the Students Christian Association :

MY DEAR FRIENDS: I believe that no Sunday passes in which I do not think of your pleasant morning meeting. I have been rejoiced to hear that the year is going so prosperously with you. I have often thought I would take the liberty of writing you, and now a request I have received from Mr. J. encourages me to execute my purpose. His intimation that some word from me on the subject of missions might not be uninteresting to you prompts me to offer the results of my observation here upon one point, namely, the belief more or less prevalent in the churches and among Christian students that large talent and eminent scholarship are superfluous in the work of Foreign Missions, that the foreign field does not furnish scope for distinguished ability and attainments. Some men who would have the foreign work carried on, really think, if they do not say, that any man of earnest and devout spirit will do well enough for that work while the most gifted preachers and teachers should be retained at home. And I fear that the most gifted young preachers themselves sometimes cherish that opinion sufficiently to interfere somewhat with an impartial decision between the claims of the home and the foreign field.

Mark, I am not about to attempt to lay down the principles which should guide one in deciding in what part of the Master's vineyard one should labor, whether as preacher or as teacher. But I wish to make it clear that in China at least the missionary work furnishes the amplest scope for the most thoroughly trained and most gifted minds.

In a most emphatic sense it may be affirmed that public opinion here is made and this empire is governed by scholars. With rare exceptions men cannot attain to official position of even moderately high grade, unless they have evinced their scholarship in public examinations. Many thousands who have passed such examinations are ever waiting for vacancies in the public offices. They form a large body of what are called the literati and the gentry. Many of them are teachers. The great mass of uneducated

men literally count for nothing in shaping public opinion upon any subject except in moving the tyranny of some provincial officer. But China can never be called in any just sense Christian, until a fair proportion of these scholars espouse Christianity.

Now in learning these scholars have a great pride, in admiration of their own classics and of their proficiency in them an almost Pharisaic pride. These classics furnish for them their instruction in religion, philosophy, moral and practical life. From childhood they learn them by heart. It is in the style of the classics that they must write. The finest essay is that which most artfully dovetails together fine sentences and phrases from those venerable books. Though the well established reputation of a foreigner of a Western scholarship may find a certain recognition among them, yet they regard the Chinese classical learning as so far superior to all other learning that, whatever other attainments a foreigner has, he must be familiar with the Chinese classics to command from them very marked respect for scholarship or to exert much influence in modifying their religious opinions. Moreover they are so careful in respect to style in expression, they have been trained to so nice a linguistic sense that a large command of the language is essential to the exercise of any considerable power over them. I am assured that the early translations of some portions of the scriptures are ridiculed by them for their faulty style.

Now remember that to preach effectually to some men or to discuss with them or to comprehend and use their classics one needs to master as far as possible this most difficult of languages. It is no exaggeration to say that the complete mastery of this language is the work of a lifetime. The most accomplished missionary or civil officer of foreign birth is obliged to keep his Chinese teacher by his side to the very last. Men who have been forty years diligently studying and constantly using the language do this. Then one needs to saturate himself with the very spirit of the Chinese classics and to be able to quote them freely and to grasp the Chinese philosophy and theology, which are very subtle.

I think it must be obvious that the very best mind will find here a task quite sufficient for his best powers, and that no man need fear that he can bring more talent to his work than is necessary. The Jesuits two hundred years ago acted with wisdom in sending their picked men here, and some of them became advisers of Emperors and did reach and convert men of the literary class, including some of the highest officials in the Empire.

I would not be understood as intimating that there are not now men of high talent and acquirements in the missionary service here, nor that men of even fair intellectual gifts many not do good work here, nor that the conversion of the ignorant Chinese, from which class most of the converts are now obtained, is not of great importance. But one longs to see larger conquests of the class which really makes China, which governs it, which controls its ideas and its policy. We do not presume to limit the power of the Holy Spirit to touch these. But reasoning in the usual way concerning the human instrumentalities needed to reach and move them, I think it may now be clear to you that the most vigorous and gifted mind will find full scope for all his powers in bringing the scholars of China to the cross of Christ.

I shall rejoice beyond measure at the coming of the day when I can again meet with you and talk with you of these and kindred themes dear to us all.

Meantime with my best wishes and prayers for you all both individually and as an Association, I am

Yours Very Truly,

JAMES B. ANGELL.

THE HON. JAMES B. ANGELL, our late Minister in Peking, has written a note to the missionaries in China informing them: "It may be known to you that in 1862 an order was issued by Prince Kung exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatricals exhibitions, etc., which form a part of heathen services. At my request, the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the empire to consider the order above referred to as henceforth applicable to Protestant Chinese converts, as well as to Roman Catholics. The same exemption is secured to the former as to the latter. I am instructing our consuls to inform the missionaries in their districts of the fact." The decree orders that when local authorities meet with subscriptions which have a mixed nature—civil and religious—they must honestly separate them one from another, and not impose them without judgment or discrimination; and that Christians who are injured on account of their refusal to be assessed their share toward these useless services shall be compensated and that the persons who offend against them shall be punished.—*Independent*.

OUR SUPPLEMENT.—Realizing the importance of calling public attention to the Evangelization of the Chinese on the Hawaiian Islands, we propose issuing during the coming year, a

CHINESE QUARTERLY SUPPLEMENT.

On the 1st of January, April, July and October. As these publications will incur additional outlay to the regular issue of the Friend, any persons disposed to favor the *gratuitous circulation* of this supplement, are requested to send forward their contributions.