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THE FRIEND

Is published the first day of each month, at Honolulu, H. I., by MESSRS. CRUZAN AND OGGEL, pastors of the Fort-St. and Bethel Union Churches. Subscription rate \$2 PER YEAR INVARIABLY IN ADVANCE.

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

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

PRAYER.

"God, help Honolulu!"

This short prayer was offered by one in the street on the Sunday evening when the fire had for three hours been laying one building after another in ruins and ashes, and at a moment when it seemed as if the devouring flames would continue their work for hours to come.

Prayer is an exercise that is natural to man, and one that in every land is foremost among the religious rites which men perform. It forms a part of every system of religion. The Mohammedan has his seven daily prayers. The pagan idolator prays. The savage in peril looks up for help. The North American Indian addresses the Great Spirit. Tupper says of it: "Prayer is a creature's strength, his very breath and being; it is the golden key that can open the wicket of mercy; it is the magic sound that says to faith, 'so be it'; it is the slender nerve that moves the muscles of omnipotence." It has been said that if there be a God, He is dependent on the fixed immutable laws of nature; and by others, that He is enthroned so high that He takes no notice of poor mortals. But to every one who from a personal experience knows the efficacy of prayer, there is a God and a reality in the relation between earth and heaven; for the worshiper has seen in a spiritual vision the glory of Bethel—"a ladder set up on the earth, and the top of it reaching to heaven, with the angels ascending and descending on it, and the Lord God standing above it." And therefore, if we are approached with the theory of the eternity of matter, that has within itself the cause of its existence and of its multitudinous forms and changes; or that God is a despot whose fiat is rigid and unalterable, and that human events are governed by a stern, imperious destiny, we know by a conscious experience of moving in the presence of God, that He is; and that in prayer there is a power which even He cannot resist.

In view of the vastness of the universe, and of systems and worlds moving in infinite space, remove as far as possible the Divine Being; place that Being beyond the reach of the boldest flights of imagination;—there remains to us the indisputa-

ble experience of a God who is "nigh unto all them that call upon Him in truth," an experience that outweighs all the objections of unbelief, and is stronger than the adverse conclusions of a material science. We have met persons who boasted of having attended the same school with some noted man of their day, but they had no present acquaintance with him; never visited him; they had no personal intercourse with him, and received no favors from him. But they who have acquainted themselves with God hold fellowship with Him, put their trust in Him at all times, and draw down blessings from His liberal hand, while past experience generates present confidence and hope for the future.

The sacred records are replete with examples of those with whom prayer was not a mere fitful exercise, but a constant habit of devotion, and who in all seasons gave themselves to intercourse with God. With our blessed Lord prayer was a refuge from the storm. The holy pages tell of those who in hours of bodily distress and mental anguish for themselves and for others, were as naturally driven to prayer as the wreck is driven upon the shore by the waves; of those whose souls were inflamed and burning with powerful emotions; who refused at the hands of God denial or delay; who had the courage to argue and urge their cases with the Almighty; who, when the Most High hesitated or held back the coveted blessing, approached nearer to His heart of mercy, pleading in the eloquent utterances of the soul former mercies, God's own nature, His immutable promises and the infinite merits of the world's great sacrifice. And the blessing came. For they prayed with impassioned ardor and perseverance; they kept the eye of faith fixed on what they wanted, withdrawing it not until they received what they asked for; they held their hands of faith open without wavering; standing and pleading till there came the opening of heaven and the blood-bought mercy-seat in view, and the point was gained. God set his broad seal of approbation upon the exercise of prayer, the victory of prayer was achieved and the soul carried away in triumph the smile and the benediction of the Infinite.

Such a God is He to whom we pray and who answers prayer. Then tell every man, in lane, highway or open street,

"That he, and we, and all men move
Under a canopy of Love,
As broad as the blue sky above;
That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day."

"God, help Honolulu!" We return to this brief prayer. The great help for all the people would be a baptism by the Holy Spirit. This is what above all else we need. Nothing else would be so

fraught with blessings. For this we should pray. The things that we see and handle perish, but the unseen things abide forever. "Men ought always to pray, and not to faint," said the Savior when He was on earth. This is our duty and golden opportunity to-day.

THE LOSS OF THE BETHEL.

The disastrous fire which on Sunday, April 18th, visited Honolulu, leaving large numbers of Hawaiians, and especially of the Chinese, houseless and homeless, and which consumed over a million dollars worth of property, deprived the Bethel Union congregation of their house of worship. At 7:30, the hour of evening service, for which Mr. WM. NOBLE of London had been announced, the edifice was encircled by the flames, and in a short time the end had come of the historic building which has stood there for over half a century to point the way to a higher and better life.

From the Jubilee Sermon of the late Rev. Dr. S. C. Damon, delivered December 2nd, 1883, we glean the following facts with reference to the important place which the Bethel Church has filled in the line of evangelizing endeavor:

This is the first church building ever erected on the Hawaiian Islands, for the worship of God in the English language. No church building now standing on these islands was built prior to this; hence it is a building of no little historic interest. The whalships resorting to this port and the number of seamen greatly increasing, the American Seamen's Friend Society in 1832 established a foreign chaplaincy in Honolulu. The friends of seamen in Norwich and New London subscribed liberally to send out the materials for this building.

The selection and securing of a suitable site was obtained through the kind offices of Dr. Judd and others. Says the Rev. Mr. Bingham in his history of the islands: "Kinau, the Premier, showed her public spirit and His Majesty Kamehameha III. his liberality, and both their approval of the object, by granting the society a site for this building in a favorable location." The foundation was laid on the 29th of July, 1833, and the present edifice erected on the 22nd of August. Its dedication to the worship of God took place on the 28th of November following. The sermon was preached by the first chaplain, the Rev. John Diell. Mr. Diell was succeeded by Dr. Damon, who arrived in Honolulu October 19th, 1842, and who as chaplain and pastor preached the gospel from the Bethel pulpit to the sons of the ocean and foreign residents in this community for over forty years. Within the walls of this Bethel the Mission Church of Micronesia was organized. From the Bethel Church other organizations have arisen; that of Fort-St Church in 1852, the English Church in 1862 and the Chinese Church in 1879. In this building there has been through the progress of the years the preaching on the Sabbath, the Sunday-school, the weekly prayer meeting, and around it as a center, the Sailor's Home, the Bible Depository, the publication of THE FRIEND, the Stranger's Friend Society, and visiting among seamen in port and at the hospitals.

This, Dr. Damon says, is but an imperfect sketch of the work done and the high and holy efforts aimed at. We quote from the poem penned for the Jubilee occasion in 1883.—

We thank thee that this house of prayer
Has been long years Thy constant care;
That praise and service offered here,
Have ever found Thy listening ear.

The little child, the hoary head,
With youth and manhood's firmer tread,
Have here received such sacred rites
As life or death for each invites.

And now the house, called the Bethel, has crumbled into ruins, but its glorious history of years, beyond the reach of fire and flame, shall never perish.

HON. L. L. RICE.

When OWEN, CROMWELL'S private chaplain, was on what he knew to be his death-bed he dictated a short letter to a friend. The amanuensis had written, "I am yet in the land of the living," when OWEN said, "Stop: change that; write, 'I am yet in the land of the dying, but hope soon to be in the land of the living!'"

LEWIS L. RICE, after a sojourn of eighty-five years and one month in the land of the dying, quietly, suddenly, passed to the land of the living, on the morning of the 14th of April.

He was a strong man and a good man.

Very early in life he began to build his character by faith on the Enduring Rock: and he did not build with "wood, hay and stubble." The "gold, the silver, the precious stones" of vital Christianity went into that building, and the result was a strong, symmetrical, stalwart character, which held him ever faithful to truth, and God, and humanity during the many long years of his active life.

Great questions were coming to the front yonder in America when he stood upon the threshold of manhood. The great temperance movement, under the lead of DR. LYMAN BEECHER found in him, a young printer, in the great city of New York, an early convert and a life-long advocate and earnest worker.

He cast his lot in the young State of Ohio when that magnificent Commonwealth was in its infancy, and he had much to do in making its history and shaping its destiny. When he made his home there two great political questions were coming to the front, viz: The anti-Masonic movement, and Slavery. Of an ardent, positive temperament, MR. RICE threw himself heartily into those historic contests. He published for a time an anti-Masonic paper; and when that issue passed out of politics, as it did in a short time, he founded in Cleveland an anti-Slavery journal, which still lives, though under another name as the *Cleveland Leader*. He was one of that spartan band of "original Abolitionists" which counted the names of such immortals as GARRISON, LUNDY, TAPPAN, BERIAH GREEN, OLIVER JOHNSON, and others. In his own State of Ohio he counted among his friends and associates such men as JOSHUA R. GIDDINGS, SALMON P. CHASE, and JAMES G. BIRNEY. He was one of the last of this "Old Guard" which endured such odium for principle and fought slavery so heroically, to "fall on sleep." He lived not only to see slavery crushed out, but to see the South which so madly cherished that institution, rejoice over its extinction.

And this strong man was as happy in his death as in his life. Though eighty-five years of age still his bodily strength and mental vigor were excellently pre-

served. The sunset years of his life were very sweet, serene and joyous. Though in his usual health still he felt that his change was coming. He talked calmly with his loved ones about "going soon." He read the Book much, and talked with God alone very often. That was all: there was no fear of death, no clinging to life—only a quiet waiting and expectancy.

The day came "And he was not for God took him."

And when we stood by his coffin in the presence of the friends who loved him and the throng of acquaintances who revered him, we could find nothing in the Book to read which seemed more appropriate than the forty-fourth chapter of Deuteronomy: MOSES the servant of GOD on the mount, with GOD!

And never before did BAILEY'S lines seem so full of truth:

There is no death: what seems so is transition:
This life of mortal breath, is but the suburb of the
fields Elysian,
Whose portals we call Death.

EDITORIAL NOTDS.

—THIS is the way *The Voice* puts it: "It is first a tippie and last a topple."

—THE FRIEND expresses thanks to HON. CURTIS P. LAUKKA for a copy of the Collector General's Report for the year 1885.

—OWING TO the press of matter we are compelled to omit our Education Department in this number. We make room for MR. OLSON'S second article on "English Language Methods."

—REV. A. S. HOUSTON, formerly of Kohala, but for a year past engaged as stated supply of the Market-St. Church, Oakland, Cal., resigned March 7th, his labors to cease April 1st.

—THE FIRST object of a Christian Church should be the salvation of souls. Whenever this is not true of a Church it sooner or later loses its power and hold on the community in which it is planted.

—THE VOICE pertinently says:

In the crime against chastity there is an equality of guilt between the sexes. "The woman did it," has been the cowardly answer of men for ages, and woman have acquiesced. The woman taken in adultery was brought to Christ to be stoned; no one thought about bringing the man.

—A TRUTH sometimes has an added force by being put in the form of a legend. Here is one such: "The devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk, and then he committed the other two."

—"THE ruling habit," etc.: A distinguished preacher one Sunday morning, addressing the five hundred young lady students, at Wellesley College opened his manuscript and began with great unction, "Dear brethren!" It is said that the gravity of the occasion was severely menaced thereby.

—WE HAVE received papers containing accounts of the evangelistic work of Dr. L. W. MUNHALL, in San Francisco. The city has been divided into three dis-

tricts, and services are to be held in each. A three weeks' campaign has closed in what is known as the "Central District" and there are 400 conversions reported.

—*The Congregationalist*, in its issue of March 18th, gives in a two-column article an appreciative account of the "Great Working Church" of which DR. J. C. McLEAN is pastor, known as the First Congregational Church of Oakland. It is a grand record of what an earnest band of Christians, wisely led by a "master workman," can do. The Hawaiian colony in that Church is now sufficiently large to make a very vigorous "Small Working Church."

—REV. ALVIN OSTROM arrived in Honolulu by the *Diamond*, and during the past week has been visiting friends in this city. MR. OSTROM was formerly a missionary in China, but owing to ill-health was compelled to relinquish that work. Since then he has labored successfully in New Jersey, Iowa, and in California. He comes to us with an excellent record as an earnest, consecrated worker. We congratulate the Foreign Church of Kohola on their wise choice of a minister.

—WE HAVE for years preferred SCHUMACHER'S oat meal, and when we could get it, have "used no other." We are now more than ever positive in our preference of that brand, and for this reason: His immense mills at Akron, O., were recently destroyed by fire. A few days afterward two men called to buy a lot of fire-damaged grain. The price was agreed upon, and as one of the men was drawing a check he remarked that "this grain will make a large amount of whiskey." *The Independent* thus finishes the story:

"What! Do you want this grain to make whiskey of?" inquired Schumacher, stepping back a few feet. "Yes; we are distillers in Cincinnati." "Then, gentlemen, you cannot buy any grain from me. I have no grain to sell to be made into whiskey. Good-day."

—IN A speech in New York by Dr. FUNK, of the firm of FUNK & WAGNALLS, publishers of *The Voice*, we find this tribute to REV. HOWARD CROSBY, which we print for the benefit of those who, in their zeal, may have been led to say "hard things," and unjust things against a brother temperance worker who differs with them honestly as to choice of methods:

Dr. Crosby is a most excellent man, brave as a lion, generous as brave, and he has, perhaps because he is a clergyman, a great amount of common sense. It would be difficult to overestimate the sterling worth of this man. In his battles against the authorities of New York, from the Aldermen up, he towers like a giant above pignies. Cardinal MAZARIN once said of LOUIS XIV., whom he greatly admired, that there was enough in him to make four kings and an honest man. There is enough in HOWARD CROSBY to make a whole board of N. Y. Aldermen, and there would be no serious diminution in the stock of his honesty that would be left over.

—OUR (*hyper?*) CRITICAL contemporary the *Daily Advertiser* affirms that our April Editorial Notes concerning the Advent mission were "contradictory," because, we suppose, in one note we censured their persistent attempts at proselyting, and in another pointed to them as examples of zeal and earnestness. Wherein,

astute critic, is the contradiction? We are reminded of a story: A good Christian was so noted for her charity that she always found something to say in favor of a person spoken against, no matter how unsavory might be his reputation. One day some one in her presence was saying some very hard things against the Devil. "But," said this very charitable woman, "while all you say may be true, you must admit that the Devil shows a great deal of perseverance!" The zeal and perseverance of our Advent friends is most commendable; we only wish they were put to a better use than proselyting. And we wish that Christians generally would show the same zeal in trying to win men from sin which these (as we think) misguided brethren do in trying to draw Christians away from the truth into error and fanaticism.

THE FORT-ST. CHURCH.

Sunday evening, April 11th, Mr. WILLIAM NOBLE gave an address on "Woman's Influence," to a large audience. Sunday evening, April 18th, will be long remembered as the date of "The Great Fire." Instead of holding service the Fort-St. Church was thrown open as a place of refuge for the homeless ones, and the ladies of the Church, assisted by other large-hearted women of Honolulu, served lunches to all who came, and steaming hot coffee to the heroic firemen. This good work was continued on Monday and Tuesday. As the engines were housed delegations were promptly on the spot with refreshments for the exhausted men, and seldom have we seen keener appreciation of such thoughtfulness than was shown by the firemen. Hundreds of meals were served at the Church during the two days succeeding the fire, and until the Government had time to inaugurate its system of relief. All praise is due to the ladies for this timely aid, without which many who lost all in the fire would have had to endure hunger as well.

The Easter services were especially enjoyable. The decorations received many expressions of appreciation from delighted worshippers. The Praise Service Sunday evening was of a very high order. The Pastor's sermon in the morning was on "Lessons from the Empty Tomb of Christ," and the Easter address on "The Resurrection of Christ—Is it the greatest fact, or the greatest delusion of history?" The audiences were very large both morning and evening.

Rev. ALVIN OSTROM, the new pastor of the Foreign Church of Kohala, will preach Sunday morning, May 2d. The Gospel and Musical services will be resumed the same day in the evening, the Pastor preaching the sermon and conducting the after-meeting.

There has been a largely increased attendance at the prayer-meetings during the past month, the lecture-room being filled at the last three. President MERRITT's excellent paper on "Education and Missions," read at the April Monthly Concert of Prayer, we give entire in

this number. Prof. FEAR'S "Review of Mission Intelligence" given the same evening was very interesting.

The prayer meetings for May will have the following subjects:

May 5. Concert of Prayer for Missions. Paper on The Indians in the United States, by J. A. MAGOON. Capt. ISAAH BRAY will give items of interest from Micronesia, and a brief log of the *Star's* voyage.

May 12. Temperance. The Standing Committee will meet candidates for admission to the Church immediately after the prayer meeting.

May 19. The characteristics of genuine religion. Second meeting of the Standing Committee.

May 26. Preparatory meeting. What we owe to God.

The Lord's Supper will be administered on the first Sunday in June. Persons desiring to join the Church will meet with the Standing Committee either the 12th or the 19th after the prayer meeting.

THE BETHEL UNION CHURCH.

APRIL—MAY.

At the Monthly Concert on Wednesday evening, the 14th, Mr. WILLIAM NOBLE, of London, gave an effective address on Christian Missions. The Pastor gave the first of four Lectures on MOHAMMED and his Religion. They are thus divided: I, The Young Life and Marriage of MOHAMMED; II, The Qualifications which enabled MOHAMMED to be a Leader; III, A Review of the KORAN; IV, The Destiny of ISLAMISM.

The series of luncheons, conducted by the ladies in the vestry and a tent for the purpose of securing a new piano for use at the Church sociables, proved very successful, a handsome surplus remaining after the instrument was paid for. It gives general satisfaction.

The last service held in the Church building was on the morning of the 18th, the Pastor preaching on "Christ, the Mediator between God and men," from 1 Tim. 2: 5, 6. In the evening the house was destroyed by fire.

The Pastor and people of Fort-St. Church, the officers of the Y. M. C. A. and the Messrs. WATERHOUSE made kind offers for the occupancy of the buildings which they respectively represent. At a meeting held at the Y. M. C. A. Hall on the 21st it was decided to accept the offer of the Messrs. WATERHOUSE, and the congregation will for the present hold services in the Lyceum on Nuuanu Avenue. The Clerk was requested to convey the thanks of the Church to the Fort-St. Congregation and the Y. M. C. A. officers for their Christian kindness.

The Trustees have decided that measures should be instituted to obtain, as soon as possible, another house of worship, and have authorized the Pastor to take subscriptions to this end. His Majesty KALAKAUA has opened the list with a generous donation and other gentlemen have thus far subscribed liberally. Messrs. B. F. DILLINGHAM and J. O.

CARTER have been appointed to call on the members of the Church.

The Pastor appeals to all friends of the dear, old Bethel Church, on the Islands, in America, England and other lands to aid us, according to their ability, in our effort to erect another house of worship. All donations should be sent to the Church Treasurer, Mr. E. C. DAMON, Honolulu, H. I., and will be acknowledged in THE FRIEND.

The sacrament of the Lord's Supper will be administered on Sunday morning, the 2nd, and new members received.

The officers and teachers of the Sunday-school are requested to meet on Tuesday evening, the 11th, at the residence of Mr. B. F. DILLINGHAM.

The Church Sociable will be held on Thursday evening, the 20th, at the Lyceum.

The subjects for the Wednesday evening meetings are as follows:

5th—How am I to come to Christ? John 6: 37.

12th—Monthly Concert. TURKEY.

19th—Good Works. John 6: 29; 2 Cor. 5: 15.

26th—Can we be certain that we are saved? Rom. 5: 1; 1 John 5: 13.

THE BROOKLYN MAGAZINE.

We have received from the publishers No. 1 of Vol. 4 of the above magazine, and have examined its contents with pleasure. It is emphatically a magazine for the home and the family, as will be judged from the fact that in this April number before us there are articles on Young Girls and Marriage, Early Marriages, A Symposium by ten prominent lady authors and educators on When shall our Young Women Marry? Lives and Homes of American Actors, and The Modern Woman and Dress. The magazine proper contains forty-eight well-filled pages. The admirers of Mr. BEECHER and Dr. TALMAGE will find the supplement of fifty pages containing the Sunday morning sermons of these celebrated preachers for the previous month not the least interesting part of the mental feast. The magazine is only \$2 per year. Address No. 7 Murray St., New York.

RECEIPTS FOR THE HAWAIIAN BOARD FOR THE MONTH OF APRIL, 1886.

<i>Foreign Missions.</i>	
Luke Knaewa, Vernon, Cal.....	\$ 20 00
Fort-St. Church.....	65 30
Gilbert Islanders at Lihue, W. H. Rice.....	7 50
	\$ 92 80
<i>General Fund.</i>	
Laupahoehoe Church.....	\$ 25 00
Kekaha Church.....	22 00
Helani Church.....	48 00
Kohala Church, E. Bond.....	100 00
Kapaa Church, J. M. Kenoiha.....	6 00
Waimanalo Church, Waiwaio'e.....	20 00
	\$221 00
<i>Gilbert Island Publications.</i>	
Avails of G. I. books by H. Bingham.....	\$ 9 55
Avails of cord so. d.....	1 55
Avails of mats sold.....	39 50
	\$ 50 60
<i>Publications.</i>	
Sold at Book Depot during last quarter.....	\$232 62
<i>Am. Bible Society.</i>	
Avails of G. I. Testaments sold by H. Bingham.....	\$ 7 60
<i>Chinese Work.</i>	
Donation from Lewers & Cooke.....	\$ 20 00

—THE Bethel's new piano, S. S. organ, and hymn books were saved from the fire

HAWAIIAN BOARD

HONOLULU, H. I.

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

ARRIVAL OF THE MORNING STAR.

The *Morning Star* arrived on Thursday morning, April 28th, bringing Miss L. S. Cathcart, from Kusaie, Miss A. A. Palmer, from Ponape, and Mr. Te Kaure, wife and child. Miss Cathcart and Miss Palmer come to recruit their health, and Mr. Te Kaure is a Gilbert Island teacher and catechist who comes to Honolulu as an assistant to Rev. H. Bingham in translating the Old Testament into the Gilbert Island language.

The *Morning Star* is 49 days from Ruk, via Hilo, where she arrived on Saturday, April 24th, and left Dr. C. H. Wetmore and Miss Lucy Wetmore, who have accompanied her on the present voyage as visiting helpers to the missionaries in Micronesia. The missionaries remaining there are reported in usual health.

The *Star*, it will be remembered, left Honolulu, Nov. 30th, 1835, on this voyage. She has visited Kusaie, the Marshall Islands, and the Caroline and Mortlock Islands as far as Ruk, where Rev. R. W. Logan is stationed. The weather during this voyage is reported to have been exceptionally pleasant.

By late letters from Boston we learn that a Miss Crosby, of Massachusetts, has been accepted as a missionary teacher for a Girls' School to be established on the Island of Kusaie. An assistant lady teacher is being sought to go out with her.

The school, it is understood, is to be for both Gilbert Island and Marshall Island girls. Plans have been prepared by Dr. Pease for a house of sufficient size to accommodate thirty or forty girls, and two lady teachers; and the plans have been approved by the A. B. C. F. M.

Dr. Pease and family, and Miss Crosby are expected to arrive here on their way to Kusaie in the course of a month or six weeks.

A new supply of Hawaiian Octavo Reference Bibles has lately been received. Also a small supply of Hawaiian Hymn Books, and more are on the way.

By the J. S. Stone a supply of books in the Gilbert Island language was received, as follows: 543 copies Bible Stories, Vol. 2; 500 copies New Testament. Also, in the Marshall Island language, 1,500 copies of the newly completed New Testament.

Under the immediate supervision of Rev. H. BINGHAM and wife, a revised and enlarged edition of the Gilbert Island Geography has been put to press in this city, and an edition of 1,500 copies of a portion of the translation of the Old Testament in that language, from JOB to ISAIAH inclusive, is to be put to press as early as possible.

EDUCATION AND MISSIONS.

BY REV. W. C. MERRITT.

(A Paper read at the Missionary Concert of Fort-St. Church, held April 7, 1886.)

The subject assigned to me for this evening may be approached from two directions, viz., first, showing what missions and missionaries have done for the communities and peoples where they have been established or labored, by opening and sustaining schools and providing for intellectual culture. Or, in the second place, and this is the larger view, showing what contributions have been made by missionaries to the different departments of educational work, and to the sum of human knowledge. But so vast is the field, so great and important are the contributions made by missionaries to science and the entire circle of human knowledge, that one can only suggest what has been done in a most imperfect outline. Therefore, while I shall speak of each, I shall consider at greater length the latter phase of the question.

Only a few words of introduction are necessary to an audience composed of those personally identified with the work and history of *missions*, as you are so largely. But let us not forget that in our subject to-night we are dealing with the *incidental results*, not with the great ends and purposes of mission work. These contributions are the results of investigation and research carried on, for the most part, in the intervals of hard, assiduous work for the spiritual good of those among whom the missionaries labored. Much of it has come as the fruit of the recreation and resting times of over-worked men. And it should be so; for education and culture in themselves are not sufficient for the need of either the missionary or his people. To provide for the spiritual life of all was the first, the great aim and purpose of the mission work, and it has not been lost sight of in the pursuit of the secondary or incidental.

But there need be no surprise that this fruitage has been so rich and so abundant. Who are these missionaries? They are, almost to a man, those who have been trained in the best and fullest courses of christian education, and not a few of them the choicest scholars of their classes. They are men who have become interested in a greater or less degree in these subjects as they have pursued them in their school and college life. They are trained men; trained to observe, to think, to reason; competent to gather facts and then to classify logically and generalize correctly. Men who are alive to the value and worth of this knowledge, but who love it not for itself, but because it brings them into quick and living sympathy with the God of nature, of history, and of nations.

Warm and genuine has been the appreciation of this work by all our greatest specialists in the different departments of science and learning. Prof. SILLIMAN said: "It would be impossible for the historian of the islands of the Pacific to

ignore the important contributions of American missionaries to science;" and that greatest of recent naturalists, Prof. AGASSIZ, testified: "Few are aware how much we owe them, both for their intelligent observation of facts and for their collecting of specimens. We must look to them not a little for aid in our efforts to advance future science." The "Bly volume" on "Missions and Science" has been my chief source of authority in the preparation of what shall follow, and in a sense, this is only a brief abstract from its pages.

Dr. Thomas LAURIE, himself a former missionary of the American Board, is its author, and I shall follow the sensible order in which he has treated his subject. Missionaries have contributed to geography and philology to such an extent that these have been called "missionary sciences." As early as the 13th and 14th centuries the Jesuits traveled widely, and from the first their missionaries contributed to these branches. As the signal service stations of the United States flash their daily observations to the central office at Washington, so 4,000 missionary stations, in every zone, and from almost every land and island of the world, have been supplying their intelligent observations to the scholars at home. So great has been this supply that Rev. Dr. WM. ADAMS, of New York city, said: "I believe that more has been done in philology, geography and ethnology, *indirectly*, by our missionaries than by all the royal and national societies in the world that devote themselves exclusively to these objects." And CARL RITTER, the "prince of geographers," confesses that he could not have written his great work without the aid of material collected and transmitted by missionaries.

Prof. W. D. Whitney, of Yale College, one of America's most learned philologists says: "I have a strong realization of the value of missionary labor to science; there would hardly be an American Oriental Society but for them." Mr. G. M. POWELL, of the Oriental Topographical Corps, in a paper read before the American Institute, 1874, says: "Probably no source of knowledge in this department has been so vast, varied and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to have secured it in any other way. This, with their work as a civilizing, commerce-creating agency, is so much net gain—a parasitic growth on the Tree of Life they go to plant."

Africa, through the labors begun by the missionaries WILSON and LIVINGSTONE is no longer a "terra incognita." Large portions of Asia and South America have been explored and made known through their labors, while the multitude of the isles of the sea which have become a part of the known world through mission work is too great to ennumerate. And I

mention it, as it is a fact new to me, and one worthy a place in our memories, that Oregon and the great North-West of the United States is a part of the United States rather than of British America, because of the efforts, the heroism, foresight and enterprise of an American missionary, Dr. WHITMAN who had been sent to the Indians of that section.

The subjects next related to geography are those of geology and meteorology. Prof. JAS. D. DANA makes acknowledgment and free use of the observations of Rev. T. COAN, Rev. L. ANDREWS, Dr. G. P. JUDD, Rev. S. DIBBLE, and others of the missionaries sent to these Islands, in his writings on Geology; while the abundant valuable contributions of American missionaries in every part of the world have done much in the developing of the comparatively new science of meteorology. I have already given the tribute paid by Prof. WHITNEY to the work done in philology. But the extent and importance of this work can be better comprehended when we consider the number of unwritten languages which have been reduced to writing with their grammars and lexicons, and the translations which have been made of the Bible, books of Christian literature, and school-books of all kinds adapted to the language and people. Not less than 180 translations have been made of the Bible in whole or in part by modern missionaries. Take the work of one man in this department, Dr. S. WELLS WILLIAMS, as a sample of what has been done by many. He has published "Easy lessons in Chinese," "An English and Chinese Vocabulary in the Court Dialect," "A Tonic Dictionary of the Canton Dialect," "A Syllabic Dictionary of the Chinese Language," and his great historical and descriptive work entitled "The Middle Kingdom." Of much of this work by Christian missionaries it is not too high praise to say that they are not only not surpassed, but not even equaled, in the languages for which they have been prepared, "enduring monuments of scholarship." Another department of literary work of the greatest value is that to which Dr. WILLIAMS' "Middle Kingdom" belongs; these are works written in the home language of the missionary for the people of his own country. These are largely historical contributions, or travels and researches. I will not speak of the works of this character pertaining to this mission field. But it is a matter of extreme regret that more has not been left. In no period of a nation's existence is history made so fast, and none more interesting than during its transition from barbarism or heathenism to civilization and Christianity, and that is the period with which the missionary is personally identified, and qualified to write. I must refer to a few of the works in this department by name. "The Land and the Book" by Dr. W. M. THOMSON, recently re-written, and the last of the three large volumes just published by Harper & Bros., New York city. Dr. THOMSON was for forty-five years a missionary in

Syria and Palestine. Of the re-written work the words of a reviewer may be accepted as safe:

"This must take the place of all other works upon this subject for completeness, accuracy, and beauty. It will be an authoritative standard at all times of the countries of which it treats." Of the first edition the *Bibliotheca Sacra* said: "If the Syrian mission had produced no other fruit, the churches which have supported it would have received in this book an ample return for all they have expended." "Biblical Researches" by Drs. E. ROBINSON and E. SMITH, the latter a missionary, "wrought a complete revolution in Biblical geography" when published, and is still high authority. "Bible Lands" by Dr. H. J. VAN LENNEP is very valuable for its helps to a knowledge of the natural history of those lands.

"Western Africa," by Rev. J. L. WILSON, is a book of exceptional ability and value, which, with LIVINGSTONE'S "Travels in Africa," were among the earliest books opening up the "Dark Continent" to the civilized world.

But now I turn to glance just a moment at the work done to educate the people among whom missions have been established. A friend jocosely remarked one day, "The American Board learned its trade in the Sandwich Islands;" in other words, this was one of its earliest fields of works. It is well known that under the lead and instruction of the missionaries, schools were established of three grades, the common schools among the people everywhere; Girls' Boarding Schools, of which Makawao and Kawaihae are still remaining; Boys' Boarding Schools, of which Lahainaluna, and the Hilo Boys' Boarding School were the most important. And, intending it as the highest in the system, they incorporated and endowed Oahu College. How thoroughly the work was planned, and how well done, is well known. There was a time when almost the entire population could read and write their own language.

But, as the outcome of their experience here, we find that wherever the American Board has established missions it has established schools; as the missionary has labored to elevate spiritually, so has he to lift up intellectually. And while it is the boast of the Gospel that it is simple enough to be received by almost any mind, still it has been found desirable to awaken to a higher life intellectually as a stepping stone to the spiritual, because they will often receive the lower, before accepting the higher.

And, as in these Islands, these schools are not simply primary schools, but systems, with the academy or the college as the crown. Such is the work in Syria, with the Syrian Protestant College at Beirut as its head.

This institution has a corps of sixteen professors and instructors; has two courses of study, the academic and medical. In European Turkey at Constantinople, is Roberts College, a power

in that part of the world already, which no man can measure. Bulgaria, in its new life, is even now reaping the good fruitage of its work, many of its leaders being the graduates of Roberts College. Armenia College at Harpoot is another center of light and power, and the Central Turkey College at Aintab is still another.

The almost phenomenal work of MR. NEESIMA in his school in Japan was reported upon at the last concert and I need not repeat. I will close with an extract from a letter written by BAKER PASHA when on a tour of inspection in Asia Minor, under a commission from the Sultan, studying the problem of reform. It was addressed to MR. BARNUM the head of Armenia College at Harpoot. He said: "Reform in Asia Minor, to be permanent, must be based on an improved system of education. All who are striving for the amelioration of the condition of the people owe a deep debt of gratitude to the American missionaries for the lead they have taken in this good work * * * In the creation of a system for the better education of the people of Asia Minor, the grand work already done by you and your colleagues will prove of inestimable aid."

ENGLISH LANGUAGE METHODS-II.

BY REV. W. B. OLESON.

We have received the following communication from Mr. E. N. Dyer of the Ainakea English School at Kohala. "The methods given in Swinton's Primer are followed with beginners, allowing them to give equivalents in their own language whenever they can do so. Writing is taught with the reading by changing the lesson into script as soon as the children can recognize the printed words. In the higher grades, the illustrations in the reading books are used, scholars being required to study them and tell or write about what they are and to give complete sentences in answer to questions about them. Special attention is given to emphasis and accent, also to punctuation in reading and writing. Time is spent, till patience is exhausted, in teaching the consonant sounds, also in endeavoring to make scholars understand what they are reading, and then in reading it intelligently themselves.

Certain days in the week are devoted to talks relative to the habits of animals, and the description of plants and flowers. Geography and arithmetic lessons are first studied for the benefit of the English words in them, scholars sometimes writing them from dictation on their slates. In the higher classes letter writing is taught, and original sentences are written from words given.

The "English Lessons for Hawaiians" is used in very many ways and has proved itself a useful text-book. Nearly three hundred sentences have been written by the teacher incorporating in each sentence five or six words from the book. These sentences are constructed in every form in which sentences can be made, and the scholars write them again and

again from dictation or memory. The words are then spelled and Hawaiian equivalents given.

We give no instruction in useless technicalities but from continually writing, spelling and giving the equivalents of these twelve hundred words in these sentences, scholars make marked progress in reading, writing and speaking. "Precept upon precept; line upon line, line upon line; here a little and there a little."

We continue our quotations from answers received in reply to an inquiry sent to quite a number of Island teachers as to methods of English language instruction.

Mr. W. Müller of Kona, Hawaii writes as follows. "Acquiring a language is altogether a matter of memory. In preparing a lesson, the Hawaiian meaning is written over every new word and every reading lesson is committed to memory. Short sentences are translated into Hawaiian. The lesson is afterwards written on slates from memory alone. The use of Hawaiian is dispensed with whenever the meaning of new words can be got at by a short definition in English. Sometimes classes are divided, the pupils on one side asking questions and receiving answers from those on the other."

Interesting exercises showing the merits of this method of instruction, prepared by pupils in different grades, have been sent us by Mr. MUELLER.

Mr. GEO. C. KENYON writes: "My method is first to drill the mechanical sound of a word, then to give its native equivalent, and finally to combine in phrase form in both languages."

—TO MANY superficial thinkers, whose knowledge of Buddhism is confined to what can be known from a hasty reading of EDWIN ARNOLD'S "Light of Asia," Christianity seems no whit superior in ethics to this ancient idolatry. For all such Dr. S. H. KELLOG'S book, "The Light of Asia and the Light of the World," would be very helpful reading. Dr. K. is one of the foremost oriental scholars of the present day, and in a calm, clear, exhaustive comparative study of Buddhism and Christianity, shows first, how ARNOLD'S "Light of Asia," from its incompleteness, and selection of all that is good in Buddhistic ethics while suppressing that which is evil and debasing, gives a false picture of Buddhism; and second, that Buddhism and the New Testament, in their entirety, are utterly contradictory. In concluding Dr. KELLOG says:

"In one word, then, according to Buddhist doctrine, there is no God; there is no soul; there is no moral sin; there is no permanent state of reward or punishment; the *summum bonum* is annihilation. Such is the "Light of Asia," having in it "an indestructible element of faith in final good."

—IN THE Massachusetts legislature a bill for the prevention of the sale of tobacco to minors passed the lower house by a vote of three to one. Wise law makers they!

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

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

S. D. Fuller, - - - - Editor.

THE ANNUAL MEETING.

The annual meeting of the Y. M. C. A., for the election of officers occurred in connection with the regular monthly business meeting on April 15th, when the following officers were elected:

- W. A. Bowen.....President
- Thomas May.....Vice-President
- W. R. Podmore.....Recording Secretary
- T. S. Southwick.....Treasurer
- P. C. Jones
- W. W. Hall }.....Directors

The meeting adjourned to meet on the 22nd, for the annual social, to hear the reports of Officers, Committees, &c.

Pursuant to adjournment this meeting was called to order on the evening of the 22nd, in the Y. M. C. A. Hall by Mr. J.B. Atherton, the retiring President.

After singing No. 250, prayer was offered by Rev. A. O. Forbes, when the business of the evening was taken up in the following order:

TREASURER'S REPORT.

RECEIPTS.	
Amt. rec'd from membership dues.....	\$ 334 00
" from subscription pledges.....	1,708 00
" from donations.....	579 60
" at monthly collections.....	129 05
" from contribution box.....	7 20
" for International Com'tee.....	20 00
" from rent of Hall.....	5 00
" from lecture of August 3, 1885, (Mr. Brown's).....	43 75
" from lecture of Sept. 11, 1885, (Maj. Dane).....	104 25
" from lecture of Sept. 18, 1885, (Maj. Dane).....	143 25
" from lecture of Sept. 24, 1885, (Maj. Dane).....	114 50
Total receipts for the year.....	\$3,188 60
Balance on hand from last year.....	132 44
	\$3,321 04

DISBURSEMENTS.	
By amount paid:—	
Salary of secretary.....	\$1,250 00
Salary of Janitor.....	575 00
	\$1,825 00
Major Dane for lectures.....	150 00
J. W. Yandley, singing lessons.....	145 00
S. D. Fuller's passage here.....	75 00
S. D. Fuller to Convention and return.....	125 00
J. M. Oat, Jr. & Co., periodicals, &c	113 75
Bills for ice, Peoples' Ice Co., and Davis & Co.....	110 50
Pacific Hardware Co., oil, &c.....	83 25
Y. M. C. A. page of "The Friend".....	81 10
Auction sale for chairs and table.....	77 50
E. O. Hall & Son, sundries.....	50 25
S. D. Fuller, bills for sundries.....	43 85
N. F. Burgess.....	41 60
Hatchards, London, for White Cross pamphlets.....	39 16
T. G. Thrum.....	38 75
Hawaiian Gazette Co., printing.....	36 00
Castle & Cooke.....	34 75
Bell Telephone Co.....	30 00
Post Office, box and postal cards.....	20 69
Press Pub. Co., printing.....	\$17 60
" " papers.....	5 50
	22 50
International Committee of the Y. M. C. A.....	20 00
Bulletin Pub. Co., printing.....	\$6 00
" " papers.....	5 50
	11 50
J. T. Waterhouse, sundries.....	9 75
Dutton & Partridge.....	9 40
Hire of chairs.....	8 00
"Anglican Church Chronicle".....	5 00
Sundries, small accounts.....	62 70
Total disbursements for the year.....	\$3,270 00
Balance to next year's account.....	51 04
	\$3,321 04

THOS. S. SOUTHWICK, Treasurer.

ANNUAL REPORT OF DEVOTIONAL WORK.

At the close of another year your Committee upon Devotional Work feels,

when it looks back upon the year's work as a whole, that it has good and substantial reasons for encouragement.

It is true that, for many years previous to the one just closed, we have no complete statistical report as to number of meetings and attendance upon the same, and that consequently we cannot call attention to comparative statistics. But while this is true, we can well remember the poorly attended Sunday evening meetings in the rooms below, and it is from this standpoint that we can see great encouragement.

Following the visit of Mr. McCoy last year, and the incoming of our new General Secretary, there came a new and decided impetus to the Association as a whole for work. And there resulted a daily noonday meeting for prayer, which continued until September, when it seemed best to your Committee to discontinue it for the time being.

Several of the Sunday evening services have been of such stirring character that numbers have been awakened to a sense of their needs and have openly in response to request expressed by the act of rising a desire for the prayer of the Association and its friends. Your Committee has to report from their records meetings under their supervision during the past year as follows:

Public Preaching Services, 2, with an attendance of 104. Noon-day prayer meetings 124, with a total attendance of 1,367, averaging 11. And Sunday evening Services 50, with a total attendance of 2,143, making an average of 43 for each Sabbath meeting during the year.

These facts show a decided increase in interest and that the Y. M. C. A. is gaining an established position as a spiritual power in the city.

WM. A. BOWEN, Chairman.

TEMPERANCE COMMITTEE.

During the past year a meeting has been held every Saturday evening at the Bethel Vestry. From April 18th, 1885, to March 20th, 1886, 49 meetings have been held in all, led by 18 different individuals, 17 of whom are members of this Association. The largest number present at any one meeting was on January 9th, when 48 persons were present; the smallest number was on Nov. 21 when only 8 were present. The average attendance for the year has been 21.

These meeting have all been conducted as Gospel Temperance meetings, as your committee are of the opinion that no other kind will save drinking men, especially those who are drunkards and the work has been almost entirely among this class. As the Gospel has been made so prominent that may be one reason why so few have been reached.

While the work has not made that progress its supporters could have desired, yet good has been done and there are those who can testify that these meetings have been helpful to them. Some have been reclaimed and others have by the help of these little gatherings been assisted in keeping in the right way.

Most of the members of this committee have been faithful in their attendance and support of the meetings. Seldom if ever have less than two of the committee been present, often three, and sometimes all. Pledges have been used to a certain extent but not generally. There is no doubt but that they should be more generally used, and at every meeting an invitation should be given for all who have not signed to do so, and during the coming year the committee should consider the subject carefully.

The Committee have felt for some time that there was not the interest manifested in the Temperance cause that there ought to be, and unless a public sentiment could be created similar to that now so rapidly growing in England and the United States, but little could be done here to check this growing evil. Accordingly an arrangement was made to induce Mr. Wm. Noble of London, who has worked most successfully in England and America in the Temperance cause, to make us a visit and devote two weeks to this work. Mr. Wm. Noble arrived here in the latter part of March, and has labored most faithfully not only among foreigners but also among natives and his visit will no doubt bear much good fruit.

In looking forward to the coming year it is plainly to be seen that there is a great work to be done, and the committee to carry on this work will not only require to plan for greater usefulness, but will also have to select a suitable place for holding the meetings, as the fire swept away the Bethel vestry which was undoubtedly the best location in the city being not only central, but right among the saloons where those assemble who should be reached and cared for.

The work to be done will be successful as it is made a personal effort on the part of those who take up this branch of Christian labor. Men are not to be reached in great crowds, but one by one, and in this way only can many be induced to forsake their cups, and live sober and useful lives, who are not under the power of this wide spread evil.

God grant the Temperance work during the year upon which we have now entered may be one of great success, and that there may be a decided public sentiment growing up in favor of total prohibition throughout this land.

P. C. JONES, Chairman.

ENTERTAINMENT COMMITTEE.

The preparation of a report on the work of the Committee on Entertainment is necessarily a pleasant occupation, especially when it records such a variety of programme as we have been fortunate in securing during the past year.

The aim has been to provide about once a month an opportunity for the members and friends to meet in a social way, for the promotion of friendly intercourse among themselves, and as a means of giving welcome to strangers. It is probable that during the past year this Association may vie with any other

in the town, in the record of the production of music, the consumption of ice-cream, and the development of that genial glow which warms men's hearts and makes them feel their brotherhood.

There have been altogether nine entertainments at the hall apart from the addresses of Mr. Noble, which have been valuable and entertaining, but for which I fear the Temperance Committee would refuse to allow us the credit.

There was a musical and literary entertainment on the 25th of June, and another on the 23d of July.

In August we had a very interesting lecture on the great Yellowstone region, from Mr. Arthur Brown, and in September Major Dane delivered three lectures from his popular course.

In October we introduced a new feature by inviting the crew of H. B. M. S. *Satellite* to a special entertainment of music, reading, and short addresses, followed by ice cream and other refreshments. The sailors joined heartily in the portion of the programme devoted to them, and the general result was so satisfactory that it was decided to give a similar invitation to every English-speaking ship-of-war that visited Honolulu.

In November the crew of H. B. M. S. *Constance* were entertained, and the evening seemed to give as much satisfaction to the guests as it certainly did to the hosts and friends. In our indolent climate it was a treat to be aroused by the enthusiastic appreciation of our naval visitors.

The last entertainment to be recorded is that most interesting joint entertainment given by this association and the Boys' Branch, on the 5th of March. This was also a new feature, and one which I trust will be periodically repeated.

In presenting this report, I feel that the Committee can confidently claim that the modest task which was committed to them has been discharged with fair success; but for this success we are entirely indebted to the ladies and gentlemen who have with ready skill, placed their talents, and, what is better, their generous good will at the disposal of the committee.

I believe that these efforts have in no small measure contributed to the cordiality and favor with which this Association is regarded in the town. Our aim has been simply to teach the religion of common life—the religion which is best described by the word Christian—for its Master did not draw his disciples away from their fellows, but taught them how all life could be sanctified and hallowed. Our hope is that this Association shall never be regarded as a check on the happiness of its members, but rather as a place where men may learn to be happy and useful and charitable—where, in fine, they may feel, and make others feel, that one is their Master,—even Christ.

THEO. H. DAVIES, Chairman.

COMMITTEE ON READING ROOM.

During the year a large number of residents and visitors have availed them-

selves of the privileges of the free reading-room. The Janitor who has kept a partial daily record of the different persons that have come to the room to read, reports a grand total of 14,248, an average daily attendance of 40. (This is the number counted but the actual attendance is larger.)

The annexed list of serial publications regularly received and put on file in the reading-room shows a total of 2 daily, 36 weekly, 12 monthly, in all 50 different publications. Of these 6 are local; dailies, weeklies, monthlies, ten each. There are 5 Literary Monthlies, 3 Religious, 1 Art, 1 Juvenile, 1 Commercial, and 15 Secular Weeklies, 11 Religious, 4 Illustrated, 1 Scientific, 1 Literary, 1 Reform, 1 Juvenile. Of these periodicals 1 is a Portuguese Weekly, 2 are German Weeklies, and 1 a German Monthly. 17 Weeklies are contributed to our files from various members, Hon. A. F. Judd, Messrs. T. H. Davies, P. C. Jones, T. R. Walker, A. Shephard. There is room on the shelves of the reading-room for more such contributions to the permanent and highest usefulness of this department of Y. M. C. A. work.

The total cost of the periodicals ordered for the reading-room has been \$158.42. Mr. J. M. Oat, through whose Periodical Agency the orders from abroad have been filled, has given the Association the benefit of the lowest possible prices, with the addition of a generous donation to its funds.

Friends have sent to the rooms bundles of periodicals for distribution. These, and other reading matter have been put on board of various vessels, sent to the Hospital and the Prison, and a large amount will be put on board of the naval vessels soon to leave this port.

The room is open from 9 A. M. to 9:30 P. M. every day excepting public holidays. With the adjoining parlors, the Honolulu Y. M. C. A. in its attractive and centrally located Hall, furnishes a pleasant place of resort in its light and cheery reading-room. In various ways many who have availed themselves of its privileges, have expressed their high appreciation of these advantages offered for the free use of young men, residents and visitors. Your Committee can only express anew the wish of all friends and supporters of the Y. M. C. A. that many more might find their way to the reading-room, and prize the privileges here freely offered above all the attractions which the liquor saloons and the billiard rooms hold out to the young men of Honolulu.

By vote of the Association, moved thereto one evening by a stirring address from Rev. George Wallace on "Social Purity among Young Men," the reading-room Committee were instructed to order from England a selection from the publications of the Church of England Purity Society. These have arrived, and the work of distribution has been begun. Enough have been ordered to furnish copies for distribution every month to all the members of the Associa-

tion, and any others to whom they may desire to give them. It is not proposed to organize a "White Cross Band" but pledge cards have been received and distributed by your Committee. The Addresses given by William Noble, of London, on this topic were timely, able, and impressive.

List of Papers and Magazines.
Monthlies.

Magazine of Art.	Harper's.
Century.	Atlantic.
Chamber's Journal.	S. S. World.
Planter's.	The Friend.
Anglican Chronicle.	Young People.
Pioneer.	Botschaffer.

Weeklies.

Independent.	Advance.
Standard.	Evangelist.
Y. M. C. A. Watchman.	The Pacific.
Christian Herald.	Signs of the Times.
S. S. Times.	Christian at Work.
Christian Commonwealth.	Christian Chronicle.
Christian Weekly.	London News.
Harper's Weekly.	Graphic.
Nature.	Frank Leslie's (German).
Call.	Bulletin.
N. Y. Herald.	Alta.
Oregonian.	N. Y. Tribune.
Home News.	High Peak Adv.
Leader (Melbourne).	Manchester News.
The Nation.	Queenslander.
London Mail.	London Times.
Youth's Companion.	The Voice.
	Staats Zeitung.
	O Luso Hawaiiano.

Dailies.

Press.	Bulletin.
	C. M. HYDE, Chairman.

GENERAL SECRETARY'S REPORT.

To the Officers and Members of the Honolulu Y. M. C. A.:

FELLOW WORKERS:—The last annual meeting was held on the 14th of April, 1885, two days before the regular time, to secure the presence of Mr. H. J. McCoy, General Secretary of the San Francisco Y. M. C. A., who was to sail for his home on the following day, after a visit of three weeks, during which time he had rendered valuable aid in reconstructing the work here.

At that meeting a call was extended to your present General Secretary, who arrived in this city on the 22nd of May, just eleven months ago to-day. The regular monthly meeting for May, which would have properly come on the previous evening, was held over to serve the double purpose of transacting the monthly business and affording an opportunity to welcome the new Secretary.

The welcome was so cordial and hearty, and has been so abiding, that from that initiatory hour to the present he has felt quite at home among you, although five thousand miles from the home and friends of youth.

A very promising list of Committees was organized at the beginning of the year. This was effected on the volunteer plan. It soon became evident that some who volunteered their names did not include their services. But for the most part the committees have done good

work, notwithstanding the serious interruptions occasioned by the numerous removals among some of our most active young members.

The Committees on Devotion, Temperance, Entertainment, Reading Room and Finance have attended to their respective duties very faithfully.

Members of the Visitation Committee visited the Hospital regularly, distributing reading matter, conversing, reading the Bible, and praying with the patients when advisable.

During the first of the year other members of this Committee visited the prison regularly, but of late a change of their residence has interfered with this work.

Several of the many applicants for work have been helped to situations, temporal and permanent, through the efforts of the Employment Committee.

The Welcome Committee as a whole has been a "rope of sand," although individual members have been loyal to duty at every call. This was especially true of the Chairman, who also served faithfully as Treasurer of the Association until compelled by sickness to resign on the first of December last.

Mr. P. C. Jones has continued his book-keeping class every Monday evening, excepting during the vacation, with encouraging results.

Prof. Yandley has taught a class in vocal music on Tuesday evenings until prevented by sickness during the past few weeks.

Great credit is due Mrs. F. J. Lowrey for her untiring zeal and interest in the management of the Y. M. C. A. boys, with whom she has met monthly, except during a vacation, when her place was taken by Mrs. Judge McCully.

Invitations were extended to the Y. M. C. A. by the Bethel Union and Fort-St. Church to visit June to attend their Sunday School picnics, and the members who were able to accept enjoyed seasons of pleasant recreation.

On Dec. 3rd, in response to an invitation, this Association was largely represented by her officers and members at the dedication of the new Chinese Y. M. C. A. building, which was an exceedingly interesting occasion, and so far as we know, the first building of the kind in the world.

Your Secretary and other members of the Association have assisted the W. C. T. U. in conducting open air meetings on the wharf on Sunday afternoons, which we believe have accomplished good.

Early in the year the membership roll was revised, and only those names retained which could be accounted for; 52 new names have been added, making our present total membership 210.

There have been twelve meetings of the Board of Directors; total attendance 66, average 5.

There have been thirteen Association meetings; total attendance 382, average 29.

The parlors, which have been liberally supplied with interesting social games, and the reading room are remarkably well patronized for the size of our city

and considering the peculiar attractions of this climate to out-of-door life.

Our transient visitors have represented nearly all quarters of the globe, and nearly all have expressed surprise and pleasure to find a Young Men's Christian Association so well established in this remote Island-city of the great Pacific.

The term of your General Secretary's services covered by this report to April 15th, is seven days short of eleven months. During this time he has endeavored to serve the Master and the Association as opportunity afforded, both in public and private. Soon after his arrival a very pleasant evening was spent in a parlor conference in the interest of young men and the Y. M. C. A., at the house of Rev. Geo. Wallace, in company with several gentlemen of his Church. Since then, by invitation he has met and addressed a few words to the Society of Young People's Christian Endeavor, at the home of Rev. J. A. Cruzan.

He also assisted in the exercises at Oahu College on the "Day of Prayer for Colleges" in January.

Your Sec'y, with an associate delegate, Mr. Henry Waterhouse, had the pleasure and honor of representing your association in the California State Convention last Oct., the proceedings of which were duly reported at the Nov. business meeting.

He presented the International work in this hall on Nov. 15, when a collection of \$20.00 was taken for the same, and forwarded to the International Committee, N. Y. city.

In my regular personal work, a Sunday morning Bible Class for young men has been conducted since July 5 with an average attendance of nine. Seven hundred and four calls have been made, and three hundred and forty-seven religious services attended. As an apparent partial result, some have been helped to a higher and holier life, and are we trust walking in daily communion with God. Much has been seed-planting with the prayer that God will quicken it into fruit-bearing.

On behalf of the Association I desire to publicly thank all who have in any way, directly or indirectly, contributed to the work in which we are engaged. This will include the gentleman who so generously donated the oil paintings that adorn the walls of our hall; the government official, who gave two maps for the reading room; the donors of one hundred and thirty-five caneset chairs; the young men, who paid for the two royal palms at the front of the building; and all who have kindly contributed paper, and Magazines; the lady who presented the covering for the hall table and book-rest, the members of the W. C. T. U., and all other ladies who have furnished cake and assisted at our social gatherings; the large-hearted friends who have made us so deliciously cool with ice cream; and the gentlemen who purchased the dishes in which to serve it, and stands with open purse behind deficiencies; the man who paid the bill for parlor games; and a merchant who

donated a lot of crockery in the early part of the year; also that large circle of pleasant friends who by their musical and literary genius have kindly helped to make our entertainments a grand success; the ladies who have brightened this occasion by tasty decorations; and last, but not least, the press of the city, (and the *Daily Bulletin* in particular) for their helpful notices of our work, and the full and accurate reports of meetings and lectures.

In conclusion I desire personally to thank the members and friends of this Association for the warm-hearted welcome you have extended to me in your homes and elsewhere, and for the cheerful cooperation given, as we have mutually sought to obey Him, who said: "Follow me, and I will make you fishers of men."

Grateful for the past, let us step out into the new year, with renewed and hearty consecration to labor for young men; trusting in the promised Presence, "Lo I am with you always even unto the end," remembering. "They that sow in tears shall reap in joy," and that "in due season we shall reap if we faint not."

S. D. FULLER, General Secretary.

PRESIDENT'S REPORT.

My subject to-night is: "The Sabbath or Lord's Day." Why should it be observed as a day for religious worship, and rest from secular toil?

The strongest ground upon which any friend of the Sabbath or Rest Day can stand, is the *Divine command*.

We would give no other reason, but maintain constantly, in all men's hearing, *Thus saith the Lord*.

The Fourth Commandment summons us to worship, to keep the day holy, and to rest from unnecessary work.

As long as we stand firm on the word of God, we have impregnable ground for hallowing the Sabbath day.

The Sabbath is an ordinance of Creation. The first intimation that we have of a rest-day is that spoken of at the finishing of the work of creation by the great Creator of all things.

We read in Genesis 2d: That the Heavens and the earth were finished, and all the hosts of them, and on the Seventh day God finished his work which he had made and he rested on the Seventh day from all the works that he had made, and God blessed the Seventh day and hallowed it.

The sanctification of the Sabbath, as a day of rest, thus took place at the very close of the creative week. And when we see how necessary the Sabbath is to the whole nature of man, how indispensable to his highest well being, we are compelled to believe that it must have been given to man at the beginning, if he was to be fully equipped for *his* mission in the world.

The view expressed above, of the passage quoted from Genesis, is confirmed by the word "remember," in the Fourth Commandment, coupled with the reason given at the end of the Commandment: "For in six days the Lord

made heaven and earth, the sea, and all that in them is and rested the Seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it."

We do not discuss here, the question which may arise as to the length of these days of creation; but, any doubt as to the observance of a Sabbath or rest day before the time of the Jews, is set at rest by the recent discovery of the mention of a day of rest in the Assyrian account of the creation, which is believed to antedate Moses by nearly 600 years, and the further discovery of the actual observance of a Sabbath in Babylonia, long before the time of the Mosaic institution. (See chapter 6th, Primitive Sabbath).

We need the Sabbath day for worship. We have religious natures, and must provide for them, and in no other way can we so surely cultivate and strengthen them, as by making the Sabbath a day for worship.

During the six work days man's thoughts are mainly centered as they should be, upon the worldly business by which he secures for himself and those dependent upon him the necessities of life, and he has little time for aught else. The Sabbath day comes to still with its touch the din of secular life. It lifts the yoke of toil from weary shoulders, and enables the spiritual senses to unfold so that they can behold the larger life. It may be said that every day should be a Sabbath to the Christian, and that, therefore, no particular day is required for special worship. Man is a creature of habit. If we give to the regular duties of life *their* appointed times and seasons, how much more should those duties which underlie and inspire all others demand of him a specific and regular season for their performance.

We believe that the religious life of the Sabbath *should* permeate the entire week, but it is only by hallowing the Sabbath itself that a Sabbath blessing can come to the entire week.

We need the Sabbath for rest, or relaxation from daily toil. Upon this point there seems to be little or no difference of opinion.

Even those who deny the moral obligation of the Sabbath, do not hesitate to admit that it is a necessity of the *secular life*.

Such men as John Stuart Mill and Professor Tyndale, while denying the Divine authority of the Sabbath, recognize the benefit to man of the rest day, and believe in the maintenance of Sunday laws within certain limits.

They would maintain Sunday laws to give to the laboring man a relief for one day in seven from the grinding toil of the other six.

The law of rest is quite as imperative as the law of exercise. Night and day teach us the necessity of alternate labor and repose, but experience shows that sleep does *not* fully restore the physical balance, and this can only be accomplished by frequent and regular times of rest.

To the working man, therefore, the Sabbath comes as a rest day and freighted with blessing. It has also been abundantly proved that man can and will do more work in six days than in seven, taking the year through, and this is not only true of men but of animals.

The Sabbath is needed for society. The drift is toward the slavery of ceaseless toil. If our laboring men do not have a rest day divinely assured to them, they will more and more become the bond-servants of their employees.

Blackstone says: "The keeping of one day in seven *wholly* as a time of relaxation and refreshment as well as public worship is of inestimable value to the state, considered merely as a civil institution. It harmonizes by the help of conversation and society the manners of the laboring classes, which would otherwise degenerate into a sordid poverty and selfishness of spirit."

It enables the industrious workman to resume his occupation in the coming week with health and cheerfulness; it impresses on the mind of the people that sense of duty to God so necessary to make them good citizens, but which would yet be worn out and effaced by an unremitting continuance of labor without any stated time of recalling them to the worship of their Maker.

Lord Macaulay says: "We are not poorer but richer because we have through many ages, rested from our labor one day in seven. That *day* is *not lost* while industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory.

A process is going on quite as important to the wealth of the nation as any process which is performed on busy days.

Man, the machine of machines, a machine compared with which the contrivances of WATTS and ARKWRIGHT, are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, and with renewed corporeal vigor.

If the Sunday had not been observed as a day of rest, but the axe, the spade, the anvil and the loom had been at work all the days during these centuries, no doubt we should have been at this moment a poorer people and a less civilized people than we are.

Those countries that have made the most rapid increase in material prosperity have been those that have the most strictly observed the Sabbath as a day of rest and worship.

An American orator says: I am no fanatic I hope as to Sunday, but I look abroad over the map of popular freedom in the world and it does not seem accidental that Scotland, England and the United States, the countries which best observe the Sabbath, constitute almost the entire map of safe popular government.

Where we find the Sabbath neglected, we surely find social insanity manifest-

ing itself in constant revolution, outbreaks and restlessness.

Ordered liberty needs the Sabbath—without it the state becomes the combined prey of either the tyrant or demagogue, is forever falling into one of the extremes of despotism or anarchy.

We need the Sabbath as a rest day for the home. Unless the laboring classes are granted one day in seven to be with their wives and children, it will soon come to pass that the home of such will be to the father but little more than a restaurant and lodging-house. The family is the first form of government, and without the family and home we can have no well ordered government. Without the Sabbath the home in its highest and best form can be said *not* to exist.

Religion is the guardian of the family relation, and without the Sabbath or hallowed day that relation would gradually be destroyed. The Sabbath and the family go up and down together, and those countries having the best homes and the family relation the strongest are those where the Sabbath is best observed.

It is well to note that as the Sabbath observance declines, so the family bond becomes weakened. This was true in France during the Revolution where one day in ten was set apart as a rest but not a hallowed day, and it is certainly observable in the large cities of the United States and Great Britain with the growing disposition to destroy the sanctity of the Sabbath and making it for many simply a day of pleasure and selfish gratification, without a thought given to Him who "made the Sabbath for man" and not "man for the Sabbath." Not made for his gratification, for his selfishness, to use as he pleases; but made for his *benefit*, his *improvement*, to meet the *high wants* of his nature.

Strangers coming to Honolulu have remarked upon the general observance of the Sabbath, the quietness of the day, and the rest from toil and business. To those long resident here, the contrast between now and a quarter of a century ago is quite observable. With the growth of the city in population there has come a disposition on the part of some to make the Sabbath a day of pleasure simply, and this growing tendency if persisted in will most certainly result in the entire destruction of the Sabbath even as a rest day: for just as soon as the employers of labor, who care nothing for the divine command, find that the public sentiment on the maintenance of the Sabbath is lowered they will find work for their employees for the seven days, and as remarked before, the laboring man will become more and more the bond-servant of the employer.

Honolulu has a Sunday law, and although as stated by one of the daily papers "its violation is tacitly winked at on steamer days," yet it is to be hoped that the suggestions of said paper will not be acquiesced in by the Christian people of Honolulu, but instead the Christian

sentiment of this city and country will be so clearly and strongly expressed against the disposition on the part of any in the community to lower the tone of, or destroy the sanctity of the Sabbath that no material change will be made in the present law.

This day must be general, the same to all, arresting business and worldly cares throughout the community and giving to all an opportunity at the same time to address themselves to the service of God. If we maintain such a day here God's blessing will rest upon us, but so surely as we begin to desecrate and abandon the Sabbath, social decay will follow.

This question of Sabbath observance is being agitated throughout the United States and has become a part of the work of the National Woman's Christian Temperance Union. Earnest effort is being put forth by Christian men and women to stem the tide of Sabbath desecration, and the influence of the members of this Association at the present time should be put forth and felt in the support and maintenance of the Christian Sabbath as a day of rest and worship in these fair Islands of the sea.

ADDRESS OF THE PRESIDENT ELECT

After singing No. 72, Mr. Atherton introduced Mr. W. A. Bowen, the President elect, who took the chair and spoke briefly as follows:

It is probably very greatly a matter of satisfaction to all concerned, not only to the members of the Association, but to their friends as well, who have gathered here this evening, as indeed it is a great satisfaction to myself, to know that it has never been the custom of this Association to expect anything like a formal address on the part of the incoming President.

But even if such were the case, it is to-night our especial relief, that, after listening to the most excellent address which we have had from the retiring President, and to the very comprehensive report of our General Secretary, and to the full report of the Treasurer, as well as to the ample reports of the chairmen of the various standing committees, we all so unanimously feel, as we do, that anything further in the line of speech-making is quite unnecessary. But rather if we have anything to say, the more quickly it is said, the better.

As the object perhaps of all inaugural addresses is to express to the public the aim, or plan of operations, or policy, if you please, of the new administration, it may be well to remind the Association, right here, that there is no new administration, nor any new policy. For five members of the Board of Directors this year were upon the Board last year, and it is undoubtedly their purpose to continue to transact the business of the Association in the same general way as in the past.

As to the new policy, we have none. We have only to point to the aim of our organization, that of helping young men, and urge that so long as our aim

remains as it is, our policy must ever be the same. Yes, I am especially glad that with the change of Presidents, there is and can be no change in policy.

And now I will read the list of committees, as your new Board of Directors has chosen to appoint them.

But before reading them let me say that it is not the intention to limit the privilege of work to these committees. Why, we should all take a lesson, each individual member of the Association to himself, from the case cited in the report of the Temperance Committee this evening, of a man, who though not on any committee last year, still felt it his privilege and duty to do his best, and as a result personally secured so many signers to the pledge. Yes, this one man ought to be an example and an encouragement to every individual member of the Association. By no means do we purpose to limit any man. Rather do we urge upon each and every one to hold the banner of Christ just as high as he can carry it. The object of these committees is simply to organize effort. The committees are as follows:

Committee on Devotional Work.

F. J. Lowrey, Chairman. J. M. Whitney, A. F. Judd, S. E. Bishop, T. S. Southwick, J. B. Atherton, H. Waterhouse.

Committee on Temperance.

P. C. Jones, Chairman. J. A. Dower, J. C. Cassidy, N. Logan, G. P. Castle.

Committee on Visitation.

R. W. Podmore, Chairman. A. F. Cooke, J. A. Dower, E. C. Damon, G. C. Lees, J. C. Cassidy.

Welcome Committee.

T. S. Southwick, Chairman. D. Shepherd, C. M. Cooke, R. W. Podmore, T. F. Dredge, W. O. Atwater, G. Ballatine, W. H. Hoogs, O. L. Swain, Fred. Oat, Horace Lyle, E. O. White, J. A. Gonçalves, G. A. Neith, J. E. Bidwell.

Committee on Entertainment.

W. A. Kinney, Chairman. P. C. Jones, W. R. Castle, E. A. Jones, T. R. Walker, J. B. Atherton, W. W. Hall.

Committee on Employment.

W. R. Castle, Chairman. N. F. Burgess, B. F. Dillingham, A. F. Cooke.

Committee on Reading Room.

C. M. Hyde, Chairman. W. C. Merritt, T. G. Thrum.

Committee on Finance.

C. M. Cooke, Chairman. P. C. Jones, J. B. Atherton.

The remainder of the evening was spent in pleasant conversation, which was greatly enlivened by an abundance of delicious ice cream and cake.

DEATHS.

COOK—In Honolulu, Sunday, March 28th, 1886, Captain J. C. Cook, aged 73 years and six months.
RICE—In Honolulu, April 14th, 1886, Hon. L. L. Rice, aged 85 years and one month.
RUSSELL—In Honolulu, on Monday, April 12, 1886, JOHN RUSSELL, a native of Gallitown, near Kirkcaldy, Scotland, in the 74th year of his age.
KAPENA—In Honolulu, April 18th, EMMA A. KAPENA, beloved wife of J. M. Kapena, aged 39 years, 8 months and 9 days.

BIRTHS.

In Honolulu, April 27th, 1886, to the wife of A. H. Basemann, a daughter.

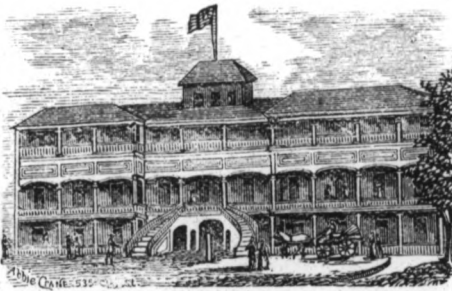
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ON KAUI. Lihue, Koloa, Waimea, Kapaa, Hanalei, Kilauea.	ON OAHU. Honolulu, Waianae.
	ON MOLOKAI. Kaunakakai.

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