

# THE FRIEND.

VOLUME 43.

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NUMBER 10.

## THE FRIEND.

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## THE FRIEND

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

### OUR WORK.

The September month brings to the majority of people an end to vacation and the call to the Christian host throughout the world is for a renewed and complete consecration to the Head of the Church and for aggressive effort upon indifference and organized sin and vice.

In America the politicians have opened the campaign; business firms are diligently preparing for the Fall trade and leaders of religious movements are laying plans for enlarged effort for the glory of God and the needs of men.

Our time too for rest and recreation is over and the time for planning and labor has come. The working year is again before us. The pastors have returned to their churches and teachers to their classes. The summons to ministers, superintendents, teachers, committees and individual Christians is: To the work! In this line of thought we beg attention to a few points.

#### The Sabbath.—

The original command is, "Remember the Sabbath-day to keep it holy." This includes all classes of men and all avocations. We have therefore noticed with regret that business-places, keeping open on Sunday, are on the increase on Nuuanu and Hotel streets. This being presumably against some existing law, besides that of Jehovah, it would be a matter of rejoicing if some one would enforce it.

There is also in this community a strongly increasing tendency to use the Lord's day for purposes for which it was never intended. First, to make calls of a business nature for which, it is said, there was no time during the week and, secondly, to make calls of a social character.

Now the day was instituted with the express design, that men should rest from all worldly business and attend to the Lord's business or, to their business with Him. It will also after some reflection be admitted, that it is not in good taste to make calls on Sunday. Christian families may be supposed to have a certain time set apart which they spend in song and other religious exercises, with which a stranger should not inter-meddle. A Christian gentleman of our ac-

quaintance at one time had nine callers on a Sunday afternoon. None of these had been invited; perhaps no one of them was welcome. The day is the Lord's.

#### Church attendance.—

There are those whom we always see in their places in the house of God, morning and evening;—parents, who give their children a good example and whose children we see with them in their pews. If they were not there, it would signify absence from some unavoidable cause. They are the ones who strengthen the pastor's heart and hands, and on whom he can depend. Others, though the minister must always be there twice, come but once a day, notwithstanding that the obligations of the pew are as binding as those of the pulpit. Others again attend one church and then another, "pilgrims on the earth, nomadic hearers, peripatetic worshippers." It is better to have a stated place for worship. Others, once more, tell us that they used to frequent the house of God when they were young and some of these afterwards professed faith in Jesus, but they have become indifferent. Friends, what has become of your vows to God and His people? The voice of Jehovah calls you, saying, "Return, ye back-sliding children, and I will heal your back-slidings!"

#### The Prayer Meeting.—

There are the Church—the Ladies'—and the Young People's prayer meetings. The hours set apart for these meetings should be held sacred. At the funeral service for General Gordon, illustrative of that good man's methodical communion with God, the Bishop of Newcastle said: "There was each morning during his journey in the Sudan one half-hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token and most religiously was it respected by all there, whatever was their color, creed or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was, of life or of death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in there together; that the servant prayed and communed and the Master heard and answered. Into the heart so opened the presence of God came down. Into the life so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling place of God."

Well would it be for us all if we thus deemed the weekly hour of prayer as sacredly set apart for high communion, and allowed no one to hinder our attendance at the place of prayer. "I could not attend last evening" said one, "for

I had callers." Like Gordon we should have a prayer signal. "It is the hour of prayer at my church this evening. Will you go with me?" said another who also had callers, and she brought them with her to where God and His people meet. This last one had a prayer signal. Our Lord retired to commune with his Father and if it was needful for Him, how much more is it so for us!

#### Temperance.—Says the Toledo Blade:

"Clay County, Missouri, has not a saloon and has not had for years."

And then follow four additional facts, the relation of which to the first the reader will see at a glance.

"Clay County has not a prisoner in jail awaiting trial, and its jail is empty over half the time.

Clay County has not a criminal bound over to appear before the grand jury.

Clay County has not a single criminal case on her docket. The only cases now pending come by change of venue from other counties.

Clay County has good order, peace and prosperity within her borders."

In this department of Christian work we shall gladly welcome Mr. Noble, who has done grand and effective service in this cause in England and who in a letter which lies before us is warmly recommended by the Rev. Charles H. Spurgeon, of London. We trust that on his way to the Australian Colonies Mr. Noble may spend some time with us and that much may be accomplished in this direction.

#### Missions.—

Chaplain McCabe, the *N. Y. Observer* tells us, is leading the M. E. Church in a vigorous effort to raise one million dollars for missions during the current year. There is, the Chaplain says, a "total in sight" of over \$831,000. Notwithstanding the unusual financial depression the Presbyterian Church has during the year terminating April 30, 1885, contributed \$700,000 toward the Foreign Mission cause and will do as much and doubtless more during the year ending April, 1886. Will our churches on these Islands, foreign and native, in this sphere of effort in 1885-86 do a great work for the Lord? Let us do our part prayerfully, earnestly, believingly toward hastening the realization of the prophetic announcement, "The abundance of the sea shall be converted unto Thee; the forces of the Gentiles shall come unto Thee."

In view of the fact that the agents of evil are ever awake and active and sin and iniquity abound, it behooves us as Christians to overcome our love of ease, to rise up as one man, and, with an all-conquering faith in God and in the might of right, to battle and build for the establishment and triumph of Jehovah's cause in the earth. We have not done all that we could. Let us endeavor to do greater things for God.

### AVOIDING THE MAIN QUESTION.

The A. C. C. in its September issue is very amusing, and what intensifies the fun is that when it intends to be most serious then it is the most comical. And as an "artful dodger" of the main question it has few equals. In two editorial articles and in a long communication in previous issues an attempt was made to prove that the Anglican church was broad, liberal, free, tolerant, or in the modest language of its correspondent, "that the Anglican Church \* \* \* \* is the most tolerant, liberal and comprehensive branch of the Church Catholic." This assertion seemed squarely in the face of facts, and here we joined issue. We pointed out that (1) Where Christ had left His church free in the matter of dress, worship, and conscience, the Anglican church was not free; (2) that contrary to direct scriptural prohibition her so-called bishops (an office for which we can find no divine authority) exercise "lordship" over the church; and (3) that the attitude of the Anglican church toward sister churches instead of being tolerant and liberal, seems exclusive, arrogant and illiberal.

In its "Rejoinder" our contemporary attempts to avoid the question at issue by hyper-criticism. The total depravity of type made us say that "we understood the question to be one of *breath* or narrowness." Not content with "merely touching the surface" our friends go to the very bottom of things as follows:

Are we simply to understand that the editor is wasting his rhetoric on what he regards as a question of *breath*, empty air, or "sound and fury signifying nothing."

Politeness forbade us intentionally putting it in that plain way, but since you suggest it and seem to insist upon it, a careful re-reading of your editorials and the correspondence in question convinces us that "breath, empty air," etc., is "about the size" of them.

And here is another plunge to the very depths:

"We find it difficult to understand how a rubber band by vigorous pulling can be "made to look quite broad."

In its unabridged copy of Worcester, our colleague will find that the word "broad" has several meanings, and among them, "large; ample; extensive; open."

Liberty in the matter of clerical dress was emphasized as a conclusive argument to show the "breadth" and "freedom" which the "the Church" gives. We questioned, and asked the editors if they would dare to change the color of their surplices from white to purple, or alter the form. Knowing that they had no "liberty" in even this peurile matter, our question is dodged thus:

Let us suppose that the senior editor of *The Friend*, should appear in his pulpit before his congregation in a plain white surplice, which his ecclesiastical progenitors called "a rag of popery," or in a cut-away blue coat with brass buttons, would he not find the climate of Fort-St. tropical? Who would stand by him and shield him from the authority of the deacons?

Evidently, you do not know how "broad" and "free" and "tolerant" your near neighbor and sister Church is.

Among the honored and loved predecessors of "the senior editor of *THE FRIEND*," was Rev. Thos. Corwin, who for ten years wore a surplice in the "free, tolerant, liberal" Fort-St. Church pulpit, and no one questioned his right so to do. His predecessors have exercised their liberty and wore instead of a surplice the ordinary dress of gentlemen in the pulpit. Were a pastor of Fort-St. Church to so far forget what was becoming in the dress of a gentleman as to don "a blue coat with brass buttons" he would undoubtedly offend the good taste of his people, but the deacons of the Church, knowing something more about Congregationalism than does our Anglican friend, would not dream of exercising any authority in the matter, for they have none.

Our friends are reminded that the question is not whether the Puritans and John Bunyan were "narrow and bigoted," but whether the Anglican church was in the way she treated them, and whether the same illiberal spirit still in some degree possesses her, instead of her being as her organ so modestly claims, the "most tolerant and liberal" of all churches. And in the cases of Mr. Machonichie and Mr. Cheney we point still to the plain facts that these priests in the "broad, tolerant church," by exercising their liberty of conscience, the first found himself inside a prison, and the other "degraded from the ministry" by his "lord bishop." Can the church where such things are possible be truthfully called "tolerant" and "liberal"?

We are told that a priest of the Anglican church has "perfect liberty" to change the service, and voice the thought and petition in every heart "in extemporaneous prayer, if he desires." This is news to us, and we think it will be also to many churchmen. A case in point: One year ago Queen Emma was suddenly brought nigh to death. Instead of exercising this "liberty" we distinctly remember that the "lord-bishop" was pleased to dictate to his clergy "the form of words" which they were compelled to use. But perhaps the clergymen of this diocese have not "the confidence" and "full acquiescence" of their bishop.

But all this is aside from the main question, which is whether the Anglican church is liberal and tolerant in her attitude toward other churches and clergymen. Here our friends give a single sentence in reply which cleverly avoids saying anything:

The Church of England has never authoritatively defined her relation to other Christian bodies.

Perhaps not "authoritatively;" but is not her relation to every other Church except the Catholic, very clearly defined? And is it "tolerant and liberal?" The first "lord-bishop" of Honolulu is reported as expressly declaring that he recognized only the priests of the Anglican and Catholic churches as clergymen, and only those two bodies of Christians as Churches: all others were sects. Tell us plainly what is the opinion of *The A. C. C.* and the present "lord-bishop" on

this point? Is the Congregational body of Christians which first brought the gospel to these islands a "Church" or a "sect?" Do you recognize sister churches by receiving members from them on letters? Or do you insist that all who seek to join your church from other churches, no matter how long they may have professed faith in Christ, nor how pure and exemplary their lives shall be "confirmed?" We do not question your right to do all this—but is it "liberal and tolerant?" You say:

It is news to us that she (the Anglican Church) denies the validity of all ordinations except her own and refuses the title of clergymen to all ministers of the Gospel, except her own.

It may be news, but is it or is it not true? Do you recognize as clergymen any who are ordained outside of your own or the Catholic church? Suppose that the honored Secretary of the Hawaiian Board, who has labored in these islands as a minister of the Gospel for nearly thirty years, wished to enter the ministry of the Anglican Church, would you accept his ordination of thirty years ago as valid? Would you not insist on ordaining him again? If you recognize those ordained outside of your own and the Catholic church as clergymen why do you close your pulpits against them?

Plain, straightforward answers to these questions will let in a flood of light on the question at issue, viz: Is the Anglican church the most tolerant, liberal, and comprehensive branch of the Church Catholic?

### FOREIGN MISSIONS.

Whenever infidels come forward with their opposition to the work of Foreign Missions their one cry always is, "There is no need to waste money on people so far away when so much remains to be done at our own door." A fine saying, is it not? One would think it was the utterance of a philosopher and philanthropist. But we have known for some time, that there is neither philosophy in the cry nor philanthropy; that it is the sheerest nonsense and an empty bubble. Two things the intelligent observer will find invariably true. The first, that those persons, who are so much averse to sending aid to their fellow men far away, are the ones who are not worth much for active philanthropy at home; and the second fact, that those, who send workers and give of their money for fields abroad, are the ones whose philanthropy is equally enthusiastic and busy at their own doors. That is: the same men and women do the work abroad and at home, because they regard the work as one.

A writer in the *Boston Globe* recently struck at the cause of Foreign Missions through a pretended anxiety in behalf of "the unprotected girls at home," as if for that reason nothing should be done for the liberty and elevation of woman in heathen lands. Says a secular publication in defence of the Foreign Mission cause:

So great are woman's woes that they still justify the poetic description in "The Light of Asia,"

where the winds are represented as speaking to Baaldna:

We are the voices of the wandering wind.  
Which moan for rest and rest can never find.  
Lo! as the wind is so is mortal life  
A moan, a sigh, a sob, a storm, a strife,  
O, Maya's son, because we roam the earth  
Moan we upon these strings we make no mirth.  
So many woes we see in many lands.  
So many streaming eyes and wringing hands.

What was true 500 years before Christ is true now.

And who are we to boast ourselves as better than they. We are all the descendants of pagans. When Julius Cæsar entered England fifty-five years before Christ he found a den of darkness and blood. The English burned their captives alive. They offered human sacrifices, and the land was full of the abominations and cruelties of paganism.

When Augustine started to carry the gospel to our ancestors the same argument used by the Boston *Globe* might have been used against him. It might have been said, "There is work enough in Italy; stay here and let the heathen English alone." It is fortunate for the world that missionaries like Paul, Augustine, Judson, Cary, Duff, Coke and Butler heeded not these infidel suggestions, but have loyally obeyed the command of the Lord Jesus, "Go ye into all the world and preach the Gospel."

Our mission is plain. It is to evangelize and lift up the race and the field is the world.

### THE CAROLINE ISLANDS.

The seizure of these Islands by Bismarck has wonderfully aroused the Spanish government and people. King Alfonso is reported to have said that he would lose his throne if he should recede from the claim of Spain to the Islands. It is also stated that the King will ask the Emperor of Austria to exert his influence with the German government in behalf of Spain and to persuade Prince Bismarck to abandon his scheme of occupation of the Caroline Islands. It is not easy to see on what grounds Spain can claim the ownership of the Carolines. Certain it is that she has never exercised and does not now exercise actual possession. In a note, dated August 9th, Germany notified the Spanish government of its intention to annex the Carolines unless Spain was able to show by acts of protection or possession that the right of sovereignty was vested in herself. In that event Germany was willing to withdraw all claim to the Islands.

The question thus appears as one simply between Spain and Germany. A third party however is brought forward, which, when it comes to real and important interests in the Islands, can assert claims which should at once demonstrate to the two European countries that neither of them has any claim on the Islands whatsoever. This third party is the United States, which in this matter has a voice and that voice should be heard. Says the *Independent*:

For thirty-three years citizens of the United States have resided in those Islands, engaged in educational and Christian labor. There are twelve such Americans there now, and their work is supported at an annual expenditure of twelve thousand dollars. The only steamboat belonging to the Islands is the *Morning Star*, owned by Americans, and sent out this last year to replace the old *Morning Star*. It cost forty thousand dollars. On these five hundred little islands—the largest Ponape, perhaps twenty miles by fifteen—there are one hundred thousand people, half of whom, living on the larger islands, have given up their paganism, under the teaching of Americans, and have embraced Christianity. In Ponape, Kusaie,

Ruk, etc., there are now fifty Christian churches and more than 4,000 communicants. There are four training schools for teachers and preachers, with an attendance of from seventy-five to a hundred pupils, besides primary schools, and nearly twenty-five native teachers and preachers. Five languages of the group have been reduced to writing, and school books have been printed in them, while in three languages the whole New Testament has been printed. The work was extended to the island of Ruk, five years ago, when the natives ran away in terror from the teachers, but where now there is a large church, a school of 175 pupils, a church of more than seventy members, a village of neat houses in place of the former low huts, and a long stone wharf running out into the sea. This year the work is extended to Yap, an island nine hundred miles west of Ruk.

When any nation therefore shall deem it necessary to claim the Caroline Islands let that nation be the United States, and let the claim rest on what America for a score and a half of years through the instrumentality of religious education has accomplished for those Islands, and on what Americans are doing to-day in widening their operations to civilize, elevate and christianize the people of the Carolines.

### THE HOLY DAY.

We have for a year or more had a couple of good brethren among us, who have been devoting their time and strength and the means of the organization that sent them, to the task of disseminating the idea, that Saturday instead of Sunday should be observed as the day, holy unto the Lord. We have often wished that the two brethren might see their way clear to engage in a worthier and more promising enterprise. One of them, bro. Scott, we think has gone back to whence he came and we wish him well. The other brother still tarries among us and we would not have him depart, but we hope in his behalf for more useful employment. On the point alluded to—the seventh day—one of our exchanges remarks:

We have received several issues of the *Outlook*, a quarterly issued by our Seventh Day brethren. It is written in a good spirit and shows considerable ability. And it indicates great activity and diligence on the part of its friends in pushing their view upon public attention. We are sorry to see such a waste of time and pains. If the past shows anything, it shows that the vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest by Divine appointment. Can this judgment be reversed? Is there the remotest possibility that it ever will be? It seems to us that there can be but one answer to these questions. If so then all the good intentions and conscientious convictions of our brethren do not hinder their efforts from being thrown away. Besides there is the injurious effect of turning men's thoughts away from the due observance of the day to the very subordinate question of its numerical designation.

### EDITORIAL NOTES.

—A NEW definition:

EGOTIST. A man who wants to talk about himself just when you want to talk about yourself.

—A PRESS of matter upon our columns this month prevents our taking up the question of "Bishops" and "Elders." We shall do so in our next issue.

—"WHAT DO they do when they install a minister?" inquired a small boy; "do they put him in a stall and feed him?" "Not a bit," said his father; "they harness him to the church and expect him to draw it alone."

—THE SUNDAY SCHOOL scholar who

ran home to tell her text, "Evil cucumbers corrupt bananas," was not more heedless than many hearers in every congregation. We have sometimes thought that hearing correctly was one to the lost arts.

—THE VEXED question of doing wrong that good may come of it is thus put by Edward Garrett:

If there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to do it, and a better one, and it is our own fault, and not God's, that we do not find it.

—THERE IS a hint for some men in Hawaii who feel the pinch of "hard times" in the following:

At the last Sunday socialistic picnic in Chicago, a banner was displayed with the legend "Our children cry for bread." Three hundred kegs of beer are reported to have been consumed during the festivities. No wonder the children cry for bread!

—ADDITIONS TO the Presbyterian Church last year numbered 42,972. The largest number added to any one church was 350, at Chefoo, China. Ten Presbyterian churches in the U. S. report over one thousand members each, Dr. Talmage's Brooklyn Tabernacle heading the list with 3,169.

—WITH THE memory of the intense heat of the past months still very vivid, it is easy to see the point of the following from the *Philadelphia Record*:

It should be remembered to the everlasting credit of Nebuchadnezzar that though he cast Shadrach, Meshach, and Abednego into the fiery furnace, he did not ask them, "Is this hot enough for you?"

—PORTLAND, OREGON, papers received by the last mail, contain accounts of successful meetings conducted by Mrs. Hampson, the Evangelist, at Seattle, W. T.; also that the proposition to invite her to hold meetings in Portland met with opposition in the Ministerial Association, and the question was not, at last advices, definitely settled.

—WE WISH that Christians realized the value and power of sacred song. A revival of singing always accompanies a revival of religion. The Reformation, led by Luther, and the great revivals led by the Wesleys Whitfield, Edwards, Finney and other successful Evangelists have always emphasized the mighty power of good music.

—AND HERE is Dr. Loomis's opinion about moderate drinking:

A man can take two or three glasses of stimulants daily, and may continue the habit for perhaps twenty-five years without harm; but when this man reaches that period of life when the vital powers are on the decline, he suddenly finds himself old before his time, for he has all these years been laying the foundation for chronic endoarteritis. I believe that fifty per cent. of all diseases arise from the use of stimulants.

—WE COULD relate very trying and exasperating experiences caused by the thoughtlessness of those into whose homes death has come, by failure to act on the following common-sense hint which we clip from an excellent article on "Funerals" in the *Christian Weekly*:

Promptly let the family, or an appointed friend, confer with the minister as to the hour for his attendance, and not arbitrarily apprise him of a time which they alone have fixed—thus often compelling him to dislocate a series of engagements.

—REV. A. O. FORBES has returned from his vacation trip to Oregon and Washington looking hale and hearty. A cordial welcome home.

—THE FRIEND cordially welcomes to our city Professors Van Slyke and Bates the new additions to the faculty of Oahu College. They have made a favorable impression upon our people, and the students in the College.

—THE September number of the *Sailor's Magazine and Seamen's Friend* contains besides a varied and valuable amount of reading matter, an excellent picture of the late Dr. Damon, who served the Seamen's Friend Society efficiently for forty years, as Chaplain at this port.

—MR. E. H. ALLEN, Hawaiian Consul at New York, who for a few weeks has been the guest of his brother, Col. W. F. Allen of this city, returns by the *Alameda* to-day. We trust Mr. Allen will carry with him pleasant remembrances of his stay on the Islands, and we wish him a safe arrival at his home in America.

—IN the absence of the editor of the Hawaiian Board's page, we fill it with a valuable historical article on Kaumakapili Church, from the pen of Rev. Lowell Smith, for many years pastor of that Church. It will prove not only of present interest, but of future value for reference. We hope to follow it with an article on Kawaihō Church in our next issue.

—MAJOR H. C. DANE during his stay with us has delighted all his hearers with his interesting and aptly put lectures. The audiences which have thronged the Y. M. C. A. Hall to hear him have demonstrated that Honolulu knows a good lecture when she hears it, and branded as a libel the assertion that "the only thing which will draw a crowd in Honolulu is a minstrel show."

—KAWAIAHAO SEMINARY has begun its new year with seventy-six pupils already present. This number will be largely augmented. Two new teachers, Miss Hopper, from America, and Miss Frances Johnson, have been added to the corps of instructors. The new building is completed, and adds greatly to the convenience and efficiency of the school. We congratulate Miss Alexander and her hard-working assistants on the fair prospects for the new year.

—THE A. C. C. undoubtedly regards the New York *Independent* as very heterodox upon the important question of clerical dress. In a recent number *The Independent* says:

Dr. Rollin H. Sawyer prophesies that "the time is coming when the preacher will generally, as now in a few places, be expected to wear an official dress"—in the pulpit. Perhaps so. The matter of clothes is of soul-saving importance. But we venture another prophecy, that the time is coming when an official dress on a college stage or in the pulpit will be regarded as being as much a puerility as it is an anachronism.

—A WRITER in the *Scientific American* declares that the use of beer is found to produce a species of degeneration of all the organs; profound and deceptive

fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally, in a beer-drinker.

—THE Missionary Gleaners, Mrs. E. C. Oggel, Pres., will hold their first meeting of the working-year in the vestry of Fort-St. Church on Saturday, the 3rd. inst, at 2.30 o'clock, to meet thereafter on the first Saturday afternoon of each month. To these meetings all young ladies are cordially invited and those intending to unite with the society should do so at its first meeting next Saturday.

—THE NORTH-PACIFIC INSTITUTE, for the training of native ministers, opens its new year Oct. 15th. Seven new students are expected, which will make the same number as last year, the graduating class last June being seven in number. It may not be generally known that these young men partially sustain themselves by "the labor of their hands." If any of our readers have yard- or other work which does not require the full time of a man, they can be supplied by applying to Rev. Dr. Hyde.

—A YOUNG Miss, aged seven, just returned from a vacation spent on Maui, where the process of irrigation was constantly under her eye, was reviewing the last quarter's Sunday School lessons with her mother, and gave the following rather local and original version of the cleansing of Naaman: But Naaman was mad, and said "I won't wash in your dirty ditch! I have ditches of my own—larger, and better, and cleaner ditches than yours—then why should I make myself all dirty by washing in your ditch?"

—AMONG THE Dunkards the style of dress, for both clerical and lay members, is a vital question. The sect in America is now split in two rival factions. The conservative orthodox party holds that only hooks and eyes can be used in fastening clothing; that buttons and button-holes are a snare of the Wicked One. But the radicals are very heterodox, and hold that buttons and pins are harmless, and that where Christ hath left his Church free they have a right to use buttons if they like. We confess that here, at least we sympathize with the heterodox Dunkards.

—DR. DIO LEWIS has this to say about alcohol:

We put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it. We study, after death, the stomachs of drinking men and find alcohol produces, in regular stages, redness, intense congestion, morbid secretions, deeper hurt, destruction of parts, utter ruin. We study its influence upon the health and strength of sailors and soldiers, and find it helps to freeze them in the arctic regions and exhaust them in the tropics. We watch two regiments on a long march in India, one with and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance. We visit the training ground of oarsmen, pedestrians, prize-fighters, and learn everywhere the same lesson—alcohol is a poison to muscle and brain.

## THE CHURCHES.

### FORT-ST. CHURCH.

Pastor Cruzan and family landed in Honolulu, Sept. 3rd, 1881; he has, therefore, entered upon the fifth year of his pastorate.

During the absence of the pastor on his annual vacation the pulpit was acceptably supplied by Rev. I. Goodale, of Honokaa, and Revs. Hyde and Merritt, of Honolulu. The pastor returned Sept. 19th, and preached Sunday morning, Sept. 20.

Major Dane spoke to a large union audience, Sunday evening, Sept. 20th, in Fort-St. Church, when he gave his lecture on "The Travels of St. Paul." Sunday afternoon, Sept. 27th, he delighted the children with his lecture on "Temple-Builders."

Next Sunday morning, October 4th, the ordinances of Baptism and the Lord's Supper will be administered, and five persons will be received to membership.

Prayer meeting topics for October:

Oct. 7: Missions; reports from different fields. To be followed by the quarterly business meeting.

Oct. 14: Bible Reading, "Christ the Good Shepherd."

Oct. 21: "Keeping the Tongue." Jas. 3.

Oct. 28: Especially for Young People, What Companionship shall I seek? Ps. Ps. 119:36; Prov. 1:10—21; Mal. 3:16. 17.

### THE BETHEL UNION CHURCH.

SEPTEMBER—OCTOBER.

The Children's Sociable held on the evening of the 3rd, was largely attended and the exercises, planned and conducted by Mrs. S. M. Damon, were of a nature to interest and please all who were present.

The sacrament of the Lord's Supper was celebrated on the 6th. Rev. S. E. Bishop assisted the pastor in the services.

Pastor J. A. Cruzan being on Maui, Fort Street Church met with the Bethel Congregation in a union service on Sabbath evening. The sermon was on our need of the Holy Spirit for service.

The quarterly review of the Sunday school lessons was conducted by Mr. B. F. Dillingham on Sunday, the 27th.

On Wednesday evening the 30th., after the Prayer meeting, at a meeting of the Bethel Social Union, new officers and committees were appointed; the officers to serve for one year, and the committees for six months.

On Thursday evening, the 1st., the Church sociable will be held at the residence of E. C. Oggel, the pastor, on Nuuanu Avenue.

The regular monthly meeting of the officers and teachers of the Sunday school will be held on Tuesday evening, the 13th., at "Woodlawn," the residence of Mr. B. F. Dillingham.

For the Wednesday evening meetings the following subjects are announced:

The 7th: Christian Citizenship. Phil. 3: 20.

The 14th: Monthly Concert. The North American Indians.

The 21st: The Test and Privileges of love to Christ. John 14: 21.

The 28th: The Christian Sacrifice. Rom. 12: 1.

MAKAWAO.

The Church in Makawao has been without a pastor since Rev. Mr. Rouse, Jr., left it in April. They invited Rev. Thos. Gulick to become their pastor, but have just received a letter from him regretfully declining, as he had consummated another engagement

It was a pleasure to the pastor of Fort-St. Church to supply at Makawao during his vacation. The kind thoughtfulness and generosity of his temporary parishioners was boundless and more than repaid him for any slight inconvenience and self denial to which he was put. But that large-hearted people have seen fit to send the following official vote of thanks. If any thanks are deserved they are due to Fort-St. Church and not the pastor, and in order that those to whom it belongs may have it, we give the letter place in our columns:

HAMAKUAPOKO, Sept. 24th, 1885.

Dear Mr. Cruzan:—The Church and people of Makawao, fully appreciating the self sacrificing spirit with which you devoted yourself to our pastoral wants, during the vacation you lately spent among us, given you by the Fort-St. Church for rest and recreation, voted that we express to you our united thanks and sincere gratitude for thus serving us as pastor during the past few weeks.

Yours sincerely,

GEO. E. BECKWITH.  
H. P. BALDWIN.

FROM MICRONESIA.

Letters were received by the Australian steamer from Capt. Bray, (dated July 8th, and 20th), and from Mr. Walkup, (dated July 17th). Mr. Walkup expresses his grievous disappointment that the *Star* brought no new white missionaries.

Capt. Bray reports a peculiar voyage in this that he finds "the currents fierce and strong, and the calms dead and prolonged. Since leaving Honolulu, steamed 408 hours or 17 days, using but one boiler: already have had more calm weather than during the whole of either the first or second voyages" which he made. Capt. Bray at the time of writing was finishing the Gilbert Island work. He writes:

"The general meeting had nineteen days at Kusaie. We took Miss Palmer to Ponape and left Miss Cathcart alone, at Kusaie, Mrs. Cole offered to remain with her until the return of Dr. and Mrs. Pease, but Miss Cathcart did not desire it. Mrs. Rand seems to us to be in better health than when we last saw her. She had thought of returning home with us, but decided to take the trip through the G. Is., for a rest, and then remain at least another year. Mrs. Walkup could not come with her husband as her infant daughter depends on goat's milk. Miss Fletcher will probably accompany us

west for a much required rest. Her school is the most promising sight we have had this year in Micronesia. We shall be greatly disappointed if a deep and thorough Christian work is not the result of the teaching of two such consecrated christian ladies as Miss Fletcher and Miss Palmer.

We met a vessel at Ponape which took the mail almost direct to the Logan's. Arthur remained with Mrs. Rand until our return. Mr. Sturges says he shall return to Honolulu with us. Mr. Doane is greatly delighted in view of his prospective trip to the long yearned for Yap. They have two families ready to go. Late news from the Logans report them in usual health, except some nervousness on the part of Mrs. L. Mr. L. had a narrow escape upon one of the Ruk Is. he visited, and I should judge, came near losing his life. It seems to have been on account of jealousy at his not settling on their island instead of the one he did.

Kaury and family accompany us to Honolulu, to assist Mr. Bingham. They remain at Kusaie in school until our final departure from there.

Kanoa says he shall not return to Honolulu; there will therefore be nothing to bring us again to Butaritari, as they have many opportunities to send late letters to meet us at Jaluit."

STRAY THOUGHTS ON S. S. WORK.

Do teachers feel an interest in the spiritual welfare of their classes who do not provide a substitute when they wish to be absent?

The giving of prizes by the school or teacher has a good effect; punctual attendance is assured thereby.

Superintendents and teachers should keep out of ruts, and keep up as much interest in the school as is possible. Children want to be interested as much as older persons. Make the scholars feel that they cannot miss a single session of the school and in time they may feel that it is truly a blessed place, to them.

Visiting much among the scholars has a beneficial effect, and makes the scholars feel that their teacher has as much interest in them out of the school as in it; the effect is good on the parents also. Should a scholar die the teacher should not fail to be present at the funeral and do all he can to comfort the bereaved ones. The teacher should invite occasionally the class to his house and get up a nice entertainment for them or go on a picnic with the class.

Be particular when meeting a scholar to speak to him, or if in haste to bow to him. Teaching the school as often as possible new choice selections of music has a good effect. Never let the music drag; sing with spirit.

Make the school room attractive by placing in various places around it bouquets of beautiful flowers.

The teacher should have the scholars understand that they will find their teacher at his post unless the weather is very bad. JAMES A. MARTIN.

RECEIPTS FOR THE HAWAIIAN BOARD FROM JULY 1, TO SEPT. 28 1885.

FOR FOREIGN MISSIONS.	
Fort-St. Church .....	\$ 108 25
Kohala Chureb. E. Bond .....	300 00
Kohala Foreign Ch., H. P. Wood .....	67 35
Kaunakapili Ch., A. L. Smith .....	100 00
Mauna Hoano. Ch., W.M. Kalawaa .....	14 00
Paauhau Church " " .....	13 10
Kaala Church " " .....	8 00
Lahaina Church .....	65 00
Waimea Church. L. Lyons .....	50 00
Wailuku Chureb, J. Huole .....	26 00
Estate of J. Ii, A. F. Judd .....	100 00
Rest of Land at Hilo .....	30 00
Gilbert Islanders at Kekaha, M. Lutera .....	32 00
	913 70

PUBLICATIONS.	
Avails of Books sold at the Book Depot .....	472 68
20 Lithographs of the "Morning Star" sold .....	15 00
	487 68

AMERICAN BIBLE SOCIETY.	
Gilbert Island Testaments sold by H. Bingham .....	4 35
Do do by M. Lutera .....	15 60
	19 95

GILBERT ISLANDS PUBLICATION FUND.	
Books sold by H. Bingham .....	6 50
Books sold by M. Lutera .....	41 70
	48 20

HOME MISSIONS.	
From the Estate of John Ii, A. F. Judd .....	100 00

NORTH PACIFIC MISSIONARY INSTITUTE.	
From Estate of John Ii, A. F. Judd .....	100 00

WM. W. HALL,  
Treasurer Hawaiian Board.

AN OBJECT LESSON.

Too often the fact that a man is growing rich is first announced to his neighbors by a wider spread and a finer show in his style of living. His wife and daughters begin to resemble the lilies. They neither toil nor spin but Solomon in all his glory was not arrayed like one of them. Next come a coach and span. Then of course a new house. The old one was ample. There is no increase of family. But without a grander mansion how is the world to know that the man has made a fortune? So architects and painters and decorators in due time install the household in a palace fit for a duke, and they take their rank among "the upper ten."

But there was a merchant, not a thousand miles from Chicago, or a thousand years ago, who disclosed in a different fashion the fact of his growing wealth. He fell to reflecting, "What shall I do with this new capital? It is not mine. To what use would the real Owner have put it?" He thought of some kind of hospital. He thought of a public library. Plan after plan was turned over in mind. But at last, as a good Providence would have it, he chanced to see the need of a college in Florida. Fortune-seekers rejoice in an "opening." Here was an opening to a Christian philanthropist. Promptly he entered it with a gift of \$50,000. Others joined him with as much more. So is founded an institution that will stand as a fount of blessing long after he shall have passed beyond the stars. That is his way of betraying the secret of his success in business. Which strikes you, reader, as the nobler and more Christ-like?—*The Advance.*

## 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.

### MONTHLY MEETING.

President Atherton occupied the chair, and there was a good average attendance of members present.

Considering the season of the year, the reports for the month were encouraging.

The average attendance at the Young Men's Bible Class had been seven.

At the Sunday Evening Service thirty-one, at the Thursday noon meeting nine, at the Saturday Evening Temperance Meeting about twenty.

The prison had been visited weekly as usual, also the Queen's Hospital, and the young men supplied with reading matter. Employment had been secured for several, but the calls for material aid had been less than during previous months.

The Rooms had been well patronized; nine young men were counted one evening in the parlors playing social games at one time, besides those enjoying the privileges of the reading room.

The report of the Treasurer showed a sound financial condition of things.

Three new members were voted in.

### THE LECTURES.

The course of Lectures by Major H. C. Dane have been pronounced the most interesting and successful ever delivered in Honolulu. In this land of condensation where the climate demands "Homeopathic" doses of the intellectual, and cannot tolerate a sermon that exceeds twenty minutes, even here—the Major held a large audience spell-bound for two hours, as they gazed upon the wonderful word-paintings of this truly eloquent lecturer, and some were heard to say they would have sat another hour with pleasure. The Entertainment Committee naturally feel pleased at the happy result of their efforts.

### Y. M. C. A. CONVENTION.

The Association voted to send the General Secretary as a corresponding delegate to the California State Convention to be held at Napa, Cal., Oct. 22nd to 25th inclusive.

The California State Committee have been pushing their preparations very vigorously, and it is expected this will be the most important Y. M. C. A. Convention ever held west of the Rocky Mountains.

Mr. Fuller will leave Honolulu on the 15th, and will return on the same steamer leaving San Francisco, Nov. 1st. The trip will thus necessitate an absence of only three weeks.

### CLASSES.

The singing class was organized on the 22nd of September with twenty-seven present, and Prof. Yarnley as instructor.

The class is free to young ladies and

members; young men require a membership ticket, and all must pledge regular attendance.

The book-keeping class will be started the first Monday evening in October, with Mr. P. C. Jones for teacher.

### THE WATCHMAN.

We desire to call special attention to the "Y. M. C. A. Watchman," printed by W. W. Vanarsdale of Chicago. A sixteen page semi-monthly paper, devoted to the work of the Young Men's Christian Associations throughout the world, full of valuable news, and ably written articles concerning their work.

It is a *clean spiritual* paper, free from all questionable advertisements, and worth twice the subscription price which is \$1.25 per year.

Our Treasurer, Mr. Wm. Clark is the appointed agent. Sample copies may be had of Secretary Fuller, who will also receive subscriptions.

The Y. M. C. A. fountain of ice cooled water, is highly appreciated and largely patronized by young and old. It yields a pure health-giving current, which is true of the Association in all other departments.

Resident young men and all strangers are most cordially invited to come in and enjoy the privileges the institution affords for social, mental and spiritual refreshing and improvement.

### STUDY.

Since our arrival in this city several young men and young ladies have gone to various schools; in the States to pursue their studies and complete an education that shall qualify them for their respective duties and work in life.

Such study is a recognized necessity, that the workmanship of life may be approved unto man.

This is right, and let it give emphasis to the Bible injunction to *study* in a higher school for a higher purpose.

"Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There will be an examination day in both schools; while some may fail others will graduate with enviable distinction.

What shall be the excuse of those who have borne away high honors from the schools of earth, and upon whose life work the world may have written its approval in letters of gold. Yet when examined by the divine standard in the school of God, it is found they have not acquired even the rudiments of the "knowledge of the Lord," that they have "spent their money for that which is not bread, and their labor for that which satisfieth not," and that it is written of them as it was of another, "Thou art weighed in the balances and art found wanting."

Unhappy fate! Young man *study* and *labor* that yours may be a happier lot.

The General Secretary conducts a class

for informal Bible study every Sunday morning at 9.45 in the Y. M. C. A. Parlor.

The members of the Association and other young men not connected with some Church Sunday School are cordially invited to meet with us for one hour.

### TRUTHS FOR MEN IN THEIR TEENS.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so, simply because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote: "Make a few," tersely replied the old man. And we never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustache is neater; the cut of your hair is better; you are prettier, oh, far prettier than "Pa." But, young man, the old gentleman gets the biggest salary; and his homely, scrambling signature on the business end of a check will drain more money out of the bank in five minutes, than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding, they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

—IN ANSWER to the question, How can we meet the skepticism of to-day? Mr. Moody pithily answers, "Use the word of God. If you meet a man who don't believe in a sword, let him feel its thrust."



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### KAUMAKAPILI CHURCH.

A few brief reminiscences of the 2nd Native Protestant Christian Church in the town of Honolulu.

At the annual meeting of the Sandwich Islands mission in May 1837, Rev. Lowell Smith and wife were located at Kaumakapili in the N. W. part of Honolulu, to commence a Station among the plebeian portion of the people.

During the year 1836, Mr. Smith had been employed as a School master for the numerous children and youth at the Kawaihāo station. But a large reinforcement of school masters and their wives had now arrived, and under Mr. Smith's tuition, were transferred to the care of Mr. and Mrs. Cooke.

The first work of Mr. Smith at the new Station was to build a dwelling house and a large school house. There being little or no lumber to be had, the walls of these buildings must be made of adobies dried in the sun. A foreign carpenter was employed to build the dwelling house; and a lot of natives volunteered to help build the school house. In the mean time, Mr. Smith continued to superintend the schools which had been under his tuition the year previous.

On the 19th. of Dec., (1837) the buildings being ready, Mr. and Mrs. Smith moved into their new house, and held a religious meeting in the school house that afternoon. The house which was 60 feet long, and 30 feet wide, was filled, (a la Hawaii,) *i. e.* the natives packed in like a flock of sheep and goats—a congregation of heads—and two or three hundred out side.

Sabbath morning, December 24th, at 8 o'clock, 100 children assembled for instruction, 30 of Mr. Smith's former pupils, and 70 new ones. At 10 a. m., the house was crowded with adults, and hundreds out side; and most of them of the plebeian party.

It was so obvious at that time, that the Holy Spirit was in the midst of the great congregations, that Rev. Mr. Bingham appointed a protracted meeting to be held at Kawaihāo the first week in Jan., 1838. Some 4,000 people assembled the 1st day—and probably 5,000 on the 2nd. Rev. Messrs. Bishop, Emerson and Smith assisted during the week. At the close of the meeting, a series of protracted meetings were appointed to take place at all the Stations on Oahu. April 1st., 1838, the Kaumakapili Church was organized. Twenty-two persons presented letters of dismission and recommendation from the Kawaihāo Church, two from Ewa and one from Kauai, and 49 were received on profes-

sion of their faith in Christ. Rev. H. Bingham assisted in the solemn and interesting services of this organization. At the commencement of his labors at this station, Mr. Smith stood in the school house door, with half of his audience in the house, and the other half under a temporary shed, or awning outside. As the audience continued to increase from week to week, he told them that if they wished him to be their minister, they must build a large church, for he should soon break down, if he must stand in that door and speak loud enough for them all to hear. The house which he proposed to build, was to be 125 feet long, 60 feet wide, the walls 12 feet high, with a veranda all around 7 feet wide, and the whole roof to be thatched with grass. There were to be 8 large doors, and 16 large windows for light and ventilation. Besides the work that they themselves could do gratuitously, they must raise at least a thousand dollars in money to pay for doors and windows and carpenter work. To this the audience cheerfully consented.

The work was then divided among the men and women; some were to make adobies to be dried in the sun for the walls; some to go into the mountains for long poles for rafters for veranda posts and for bundles of sticks for thatching and for making lath for the ceiling. The women were to make twine for thatching and mats for the floor. The spirit of the Lord being in the midst of them, every one worked with a will; and in about one year from that time, the walls were built, the roof and veranda all enclosed with thatch, the floor laid, and covered with mats, the doors and windows all in, and a small platform raised for the minister; the house was then dedicated to the worship of the living God. The natives being in the habit of squatting or sitting on the ground, it was not necessary to fill up the audience room with slips, seats and chairs.

That large audience room, with its spacious veranda, was often filled to overflowing, the congregations numbering from 2000 to 2500. The great revival continued about three years. Protracted meetings were held from time to time, and large numbers professing repentance for sin and faith in the Lord Jesus Christ, were baptized and received into the fellowship of the Church. But as in days of old, they were not all Israel who were of Israel; so among the Hawaiian church members, they were not all true christians, who had been baptized and received into the church. Some of them proved to be stony ground and wayside hearers, and dishonored the cause of truth and righteousness; and were suspended for a time, with the exhortation from the pastor, to repent and do works meet for repentance.

Besides superintending a large Sabbath School and preaching two or three sermons every Sabbath, Mr. Smith attended the daily morning prayer meeting at the station, and one or two district prayer meetings during the week. He

also had a regular singing school, and for several years led the singing in his congregation on the Sabbath. He devoted much time to the sick; especially when the people were suffering with epidemics,—such as the influenza, malarial fever, measles and the small pox.

After laboring there for 30 years, in the spring of 1865 he felt quite unwell, and thought that his missionary work was drawing to a close. He therefore consulted Dr. Hillebrand concerning his health; who, after asking a few questions, and a subsequent examination said: "Mr. Smith, you have no chronic complaint, you are tired out with hard work, and you ought to rest. Just leave your work for a year; go home to New England, visit your friends, ride about the country on the cars, see the great changes made in 30 years, spend a winter there, then you will return rejuvenated and prepared for another campaign of ten years more.

The Prudential Committee in Boston were consulted and gave him a leave of absence for a year; and taking his wife and two children, he left Honolulu in April, 1865; arrived in New York in May, via San Francisco and Panama; were most cordially received by the Prudential Committee and by all their friends and acquaintances far and near; returned again to Honolulu in the summer of 1866—and behold here he is with an addition of 20 years, and now in his 83d year.

But in 1868, two years after his visit home, the Prudential Committee in Boston, wrote requesting Mr. Smith to resign his pastoral connection with the Kaumakapili Church, and let the church call a younger man, and one whom they would support themselves, for the church was abundantly able to support its own pastor.

Neither Mr. Smith or his church and congregation had any wish or desire however, for such a change. He was to remain here, and do good by counsel or otherwise, as he might have opportunity, with the promise of his support from the American Board as heretofore.

Rev. A. O. Forbes, pastor of the church at Kaluaaha on Molokai, accepted a call from the church at Kaumakapili, and was installed during the general meeting of 1868, and officiated as pastor three years; and then he accepted a call to go as Professor to Lahainaluna Seminary.

Rev. G. W. Pilipo, of Kailua, was next called to Kaumakapili, and served about two years.

The church was then without a pastor till Nov. 1874, when Rev. Moses Kuaea, pastor of the church at Lahaina, accepted a call—and officiated as pastor for about 8 years, when he was afflicted with softening of the brain. He lived for months in a helpless condition and died in May, 1884.

Rev. J. Waiamanu, from the church in Kailua, Hawaii, commenced his pastoral labors on the 11th of August, a little more than two years ago, and is the present incumbent.

## EDUCATION.

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

Wm. B. Oleson - - Editor.

### INDUSTRIAL EDUCATION.

Much more has been attempted in the way of industrial education here at the Islands than is popularly supposed. The crying evil is that we are to-day farther behind in this matter than twenty years ago. The drift has been steadily away from rather than toward industrial education. In our common schools the law providing for some sort of daily labor by the pupils under the direction of the teachers, is practically a dead letter. In some of our so-called colleges for Hawaiian boys, work is entirely demitted and as one of the boys recently expressed it, "we play all the time." There are notable exceptions of schools in which the manual labor system has always been a characteristic feature. Hilo Boarding School has always maintained such a system, and it has served a most useful purpose not only in developing an aptitude for work, along with a growth in self-reliance and physical vigor, but in making the school through all its half-century history more nearly self-supporting than has been the case probably with any other school in the Kingdom.

It is to be hoped that the awakened interest in industrial education may effect a reform in the matter of affording some sort of physical training for the youth in our common-schools. The Day Industrial Schools of England to which vagrant and vicious children are sent, opens its doors at a quarter before six o'clock in the morning, though the children are not compelled to be present before eight; and from that hour until six o'clock in the evening the superintendent is responsible for the children. During one-half of the day the children are employed at some industry. During the other half of the day the children learn and recite their lessons. Is there not a hint here as to what might be done in some of our centrally situated schools? The English system would need modification here, but it is right in principle inasmuch as it keeps the children off the streets and teaches them industrious habits. Is not our present system of turning the children loose at two o'clock to roam about the streets a direct encouragement of hoodlumism? The writer knows that it is possible to convert a hoodlum into an industrious, self-reliant boy, and that the regenerating power lies in supplying him with regular and congenial work. No one likes drudgery, but the average boy does like to be busy, and can easily be taught to like work. And how much better it would be for the youth to be in schools of industry even if it did add to the cost of elementary education than that they should spend some of their best hours in what

is little better than schools of crime.

In the boarding schools technical industrial education should be made a very important feature of the course of instruction. It is to be regretted that of the \$2,500 specifically appropriated by the last Legislature for the encouragement of industrial education in high schools not a dollar has been expended. A little timely aid such as was contemplated in this appropriation, would prove a powerful stimulus in fostering industrial training in the very schools where it can be imparted to the best advantage. It is note-worthy that fewer white men are now employed on the plantations than formerly, and that young Hawaiians are gradually stepping into positions of trust and responsibility and acquitting themselves well. With the advantages of a technical industrial training, it is not at all unlikely that very much of the skilled labor on plantations in the future may be furnished by young Hawaiians from our Island schools. In no wiser way could men of wealth benefit the nation at large than by rendering the industrial departments of already well-established schools more effective. Let us hope that something very substantial may soon be done in the matter of promoting industrial education among us.

### EDUCATIONAL NOTES.

—"We must all rue the day when the children of the well-to-do and rich go to school, and the children of the poor go to work."—JOHN F. CROWELL.

—Ruskin's creed—"I believe that a man entering into life should accurately know three things, viz., Where he is; Where he is going; and What he had best do under those circumstances."

—After studying an illustration of 'Ye ancient times' among Indians, where the chief was taking his ease at the door of the lodge, while his wife toiled at the fire, a Hampton Indian boy who had been reading remarked, "Give him zero."

—"If Christianity and right are to prevail against this danger [of Communism] it must be confronted by three things: First, intelligence, disseminated by the light of our schools; second, by giving all the play and force to Christian morality that it is capable of receiving; and third, by using all our powers to enforce the laws."—JAMES A. GARFIELD.

—MAKE the most of the place where you are. The man who thinks himself too big for the place he occupies is invariably surprised by having the authorities decide the place too large for him. We have never known a man to show by hard work, skillful endeavor, and good nature, that he was greater than his place demanded."—*The American Teacher*.

—In the Chicago Manual Training School, "the objects are instruction and practice in the use of tools, with such instruction as may be deemed necessary in mathematics, drawing and the English branches of a high-school course. The

tool instruction as at present contemplated includes carpentry, wood-turning pattern-making, iron-chipping and filing, forge-work brazing and soldering, and the use of machine-shop tools."

—"Indian boys come here [Hampton Institute] many having no knowledge of our language, and they must learn what they can from signs and by constant repetition. One who had tried hard to overcome subtraction at last had help in his own language. As light dawned upon his beclouded mind, he exclaimed, 'No wonder the colored boys learn faster than we; they understand what the teacher says to them.'"—*Southern Workman*.

—"The fault is more likely to be in the teacher than in the class when there is any general failure. She may have been indefinite in her assignment, injudicious in the quantity of work allotted, unguarded and irritating in her introduction of the exercise, discouraging in her tone, and dissipating in her questions. It would be a fine thing to have the teacher marked on a scale of ten as to her success in conducting each recitation."—*The American Teacher*.

—COURAGE and hope! These will carry a teacher through his keenest disappointments. When a promising boy goes astray and drops out of school, the teacher may fancy that his efforts are being thrown away. But how is it about those who are left in the school? Has honest endeavor achieved nothing for them? Have they no higher ideals in practical life than they once had? Has not the school been lifted, though a few have fallen? And is not this really the true test of successful teaching that while it aims to reach individuals with new impulses and higher ideals, it results in raising the mental and moral standard of a whole school?

—One of the incidental benefits of a vacation to a teacher is that it throws into perspective the work of the preceding term or year, so that the real relation of things is easily ascertained and their relative importance clearly defined. The routine work of the school room takes on a different significance when seen in its bearing on the successful issue of a term's work. A true perspective is difficult for a busy teacher to get in the midst of school work. Vacations come in to remove the teacher so far from his professional duties that he is able to reduce certain features of his teaching that have taken on an over-emphasis, and to expand other features that have had too little emphasis.

—"Three fourths of American parents practically begin and end their own educational duties in the act of sending their children to the school-house at the appointed hour. Among the masses the parents are shifting their responsibilities upon the teachers. And the state is encouraging the teachers to make the best of it, and is just now looking for appliances to meet the incoming work, in the form of text-books on morals and

manners. The State boards of education might go farther and consider the need of putting into every house tracts on the place and work of the family in education, and of instructing the people in the best ways to use the school and home in support of each other. The training of parents to an intelligent co-operation with the school, and of the teachers themselves to a skillful use of the home for the common work of both institutions, is one of the next steps that should be taken in popular education."—*Andover Review*.

#### INFIDELITY ON TRIAL.

If the religious people who have been alarmed by the teachings of Colonel Ingersoll and his disciples will study the fate of the free-thinking town of Liberal, in Missouri, they will find it full of suggestions as to the best means of getting rid of infidelity. Liberal was founded some five or six years ago by one Walter, a free-thinker of the Ingersoll type. It was agreed that skeptics were to be specially invited to settle in Liberal, the inducement being that everybody's opinions were to be absolutely unfettered. Infidels need not have their children contaminated by Sunday-schools and Bible readings in the schools. In the public hall anybody who desired might speak, preach or pray. Sunday was to be observed in such a manner as best suited the individual. In every respect it was to be the free-thinking Utopia. The town was built in the midst of a rich and fertile country, and it grew rapidly to a certain point and there it stopped. It is estimated that three times as many people have moved to Liberal and moved away as there are inhabitants at present. In the meantime one or two adjacent towns sprung up and absorbed many of those who originally settled in Liberal.

It would reasonably be supposed that the sudden stopping of Liberal's growth was due merely to the fact that Christian believers would not reside in it; but that would not be a fair supposition, because in Liberal every resident was to be free to worship God or anything else in his own way. It turned out simply that from this plan the liberal thinkers rapidly became as bigoted and intolerant as those narrow Christians whom Colonel Ingersoll is so fond of flaying for their faults. Preachers were allowed to preach, to be sure, but the free-thinkers interrupted them during discourse and attempted to argue the question instead of allowing the congregation to worship as it pleased. Free thinkers, owning nearly all the property, made it warm for Christians who moved in, boycotting their business for free-thought's sake. Sunday was spent in picnicking, dancing and other amusements, and lectures on science and humanity were regularly given. But those who would not participate were persecuted and annoyed, and in every respect bigotry and intolerance reigned in the name of free-thought.

But worse than this was the moral tone that was developed. Books that are withheld from youth in well-regulated communities were freely given to children of both sexes, and free-love began to be established and a most immoral atmosphere gathered. Young girls swore like the army in Flanders, and were taught that it was not wicked, but merely a useless, bad habit. With this state of morals prevailing, those who moved in from ordinary communities would not remain with their families, but fled from Liberal as from a pestilence.

The fall of the town of Liberal may suggest to the religious people that the best way to get rid of infidelity is to give it plenty of rope and a little time.—*Louisville Commercial*.

#### "BOGS."

We have received the second number of *Words and Weapons for Christian Workers*, published at 119 Nassau street, New York, at \$1 per year, and edited by the Evangelist, Rev. Geo. F. Pentecost. It is what its name indicates, an able, stimulating help for Christian workers. We give below a sample of the bright things in this June number. It is from the pen of Mr. Pentecost, and headed "Bogs:"

During a series of meetings recently held in London, we noticed a well-dressed lady who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face.

Day after day through three or four weeks we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.

"Oh, yes," was the reply; "very well."  
"Is she a Christian?" was our next query.  
"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."  
"A bog?" we repeated, not quite understanding what was meant.

"Yes, was the short, sharp reply; "a bog."  
Still mystified, we repeated the question: "A b-o-g?"

"Yes, a B-O-G, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water weeds and all sorts of reptiles."

"Well, that is what she is; *she is a bog*. She is found at all the religious meetings in London. She is a marsh. She has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. *She is a bog*. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others as being bogs, but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, at least the thought, "B-O-G" from rising to our lips. We pass the word along; it is a good one.

—SOME ONE has suggestively said that he who can suppress a moment's anger may prevent a day of sorrow.

## MONTHLY RECORD.

### MARRIAGES.

**BOWEN—KENNEDY**—At the residence of the bride's father, Wm. Kennedy, Esq., Brunswick, O., on August 30th, 1885, by Rev. Chauncey N. Pond, of Oberlin, O., Mr. WILLIAM A. BOWEN, of Honolulu, Hawaiian Islands, and Miss EMMA V. KENNEDY, of Brunswick.

This marriage was the occasion of a very noticeable family re-union. The bride's parents, Mr. and Mrs. Kennedy, with a beloved sister of the latter, Miss Zillah Hamilton, who for more than a generation has been a valued and indispensable member of the household, welcomed to the old home all the living children and grandchildren to the number of twenty-three, including the bride and groom, six married couples of sons and daughters were on hand, with ten of the third generation. Of a total of 31 in three generations 26 are living and were present on this happy occasion.

**NICOLL—LACK**—In Honolulu, Sept. 10th, at Fort Street Church, Mr. CHARLES HAMILTON NICOLL to Miss FRANCES MARIA LACK, E. C. Oggel, Pastor of the Bethel Union Church, officiating.

**HALSTEAD—ARMSTRONG**—At Waihee, Maui, on Sept. 12th, 1885, at the residence of the bride's father, by Rev. J. A. Cruzan, Mr. EDGAR HALSTEAD of Waihee, Oahu, to Miss ANNIE LOUISE ARMSTRONG, of Waihee, Maui.

**LANGLEY—ALLEN**—In this city, Sept. 14th, 1885, by E. C. Oggel, at his residence, on Nuuanu Avenue, EDWARD WILLIAM LANGLEY to SARAH KIRK ALLEN, both of Honolulu, H. I.

**GIBSON—TANER**—At Lihue, Kauai, Sept. 24th, 1885, at the residence of Hon. W. H. Rice, by Rev. F. Richter, Mr. THOMAS GIBSON to Miss ADA TANER, both of Waimea, Kauai.

### BIRTHS.

In this city, August 30th, 1885, to the wife of Capt. G. E. G. Jackson, a daughter.

In this city, Sept. 2d, to the wife of W. G. Ashley, a son.

In this city, Sept. 4th, to the wife of C. F. Carlson, a son. [S. F. Call please copy.]

At Lahaina, Maui, Sept. 10th, 1885, to the wife of Pierre Jones, Esq., a son.

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