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HONOLULU, JUNE 1, 1875.

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THE FRIEND.

JUNE 1, 1875.

Our Late Spelling Match,

Has afforded much pleasant and agreeable amusement to the community,—all honor to “the noble company of martyrs” who were willing, for the public good, to be made, as some imagine, the “laughing stock” of the audience! But the Scottish country parson, in his admirable essay, “Concerning the way of putting things,” remarks that much depends upon the way a thing is put! Now the audience had a good laugh over those who mis-spelled a few words, which have been duly reported in the newspapers. All right; that is one way of putting the spelling match. Let us now put it in another way; if those gentlemen, ladies and school children made so few mistakes, and such natural and almost excusable errors, what, we ask, must have been the terrible mis-spelling of the Queen’s English, if the same number of spellers had been selected from the assembled audience or the community at large!

PUNAHOU MIRROR.—A bright cheerful little sheet, with this title, has made its appearance. Four numbers have been published. We are much pleased with this paper, for it reflects school life at Punahou. Draw inspiration from your academic studies and reading, and you will surely prosper. Let the outside world worry along, but keep your mirror bright and polished, then you will reflect purity, truth, scholarship, and everything that is lovely and of good report.

A CHINESE COLPORTEUR.—The Young Men’s Christian Association has recently secured the services of a Chinaman, Mr. Sit Moon, who is a convert to Christianity, to labor among his countrymen in these islands. He held his first meeting at the Bethel on Sunday evening last, on which occasion the body of the church was crowded with Chinese, many of whom were merchants. His address must have been very interesting, as he kept the attention of his hearers riveted on him for one hour, and at the close no one appeared tired. In his manner, he is very pleasant, and apparently eloquent. He stated that there were between one and two hundred Christian Chinese in San Francisco, and gave an interesting report of the progress of Christianity among them. We hope the Association which has taken hold of this work, will be seconded by the public throughout the islands, and that the colporteur will be assisted by those who can.—*Gazette, May 19.*

ICE, ICE.—We have now two ice factories in successful operation. Both will be needed for if ice can be furnished at a price reasonably low, the increase in the demand will be very rapid. If one breaks down, the community will not be left unsupplied. It can be shipped to the other islands. Success to both.

☞ “The youngest paper in the Pacific” rather smartly comments upon our allusion to the decision of Judge McKean, in the Territory of Utah, granting alimony to a spiritual wife or concubine of Brigham Young. We notice by a late paper that His Honor has been removed from office by President Grant. The full particulars we do not find reported. His decision, as we look at the matter, was wrong because, by granting alimony to *that woman*, Judge McKean endorsed polygamy, which is the very point which the President and people of the United States do not approve of and acknowledge to be legally or morally right. Blackstone defines alimony as “an allow-

ance for the support of a woman legally separated from her husband. The sum is fixed by the proper judge and granted out of the husband’s estate.”

Now as we understand the subject, this woman was not Brigham Young’s wife within the meaning of the laws of the United States or Common law, although she may have been a *spiritual* wife according to the tenets of the Mormon Church. We cannot see how, according to the laws of the United States, any *spiritual* wife of a Mormon can have any legal claim upon the property of her *spiritual* husband while he lives or after his death, unless *by will*. We would respectfully ask our neighbor, if, in the United States, England, Hawaiian Islands, or any part of the world where the Common law of England casts its shadow, any woman, except the one to whom the man or husband is legally married, can come forward and legally claim alimony?

P. S.—Since writing the above paragraphs, we have glanced at the *Albany Law Journal*, for March 13th and 20th, and find our views fully sustained by this authority. Judge McKean has been succeeded by Isaac C. Parker, of Missouri. The Government does not intend to abandon its policy in regard to polygamy. By the last mail, we received a letter from Dr. C. W. Winslow, formerly of Lahaina, but now residing in Utah. He writes in the highest terms of Judge McKean, and expresses the opinion that he has been “infamously” sacrificed. He may have been very zealous to put down Mormonism, but this base system cannot be put down by false principles of law. Perhaps we should apologize for presuming to quote from Blackstone and a *Law Journal*, when referring to a newspaper having three lawyers upon its editorial staff.

☞ The twenty-third annual meeting of the Ladies’ Stranger’s Friend Society will be held at the residence of Mrs. Hobron, Nuuanu Valley, on Thursday, May 3d, when reports will be presented. **PER ORDER.**

Livingstone's Last Journals.

The Last Journals of David Livingstone, in Central Africa—From 1865 to his Death—Continued by a Narrative of his Last Moments and Sufferings, obtained from his faithful Servants, Chuma and Susi—By Horace Waller, F. R. G. S.—With Portrait, Maps and Illustrations—New York: Harper & Brothers—\$5.00.

That after Livingstone's death any part of his journals should ever reach the eyes of the civilized world was so doubtful that only the faintest hopes existed. He was a thousand miles from the sea, and unaccompanied by white men. Yet, thanks to the affection, sense and skill of two Africans, every scrap of Dr. Livingstone's journals, as well as the remains of the heroic explorer himself, finally reached the hands of those who were entitled to receive them. The book before us consists of extracts from the journals brought by Livingstone's servants and from those forwarded by the explorer through Mr. Stanley. Mr. Waller, the editor of the book, is an old friend of Dr. Livingstone's, and has himself traveled in Africa—as a missionary, we believe.

The journals cover a period of rather more than seven years, having been commenced at Zanzibar on the 28th of January, 1866, the last entry bearing date of April 27, 1873, four days before his death. Livingstone was no sooner landed than the journal began to evince the genuine traveler-spirit there was in the man. He says:

"The mere animal pleasure of traveling in a wild unexplored country is very great when on lands of a couple of thousand feet elevation. * * *

"We have usually the stimulus of remote chances of danger either from beasts or men. Our sympathies are drawn out toward our humble hardy companions by a community of interests. Nothing but the most pitiable puerility would lead any manly heart to make their inferiority a theme for self-exaltation. * * * The effect of travel on a man whose heart is in the right place is that the mind is made more self-reliant; it becomes more confident of its own resources—there is greater presence of mind. * * * No doubt much toil is involved, and fatigue of which travelers in more temperate climes can form but a faint conception; but the sweat of one's brow is no longer a curse when one works for God; it proves a tonic to the system, and is actually a blessing."

Among his earliest entries is this:

"Now that I am on the point of starting on another trip into Africa, I feel quite exhilarated. When one travels with the specific object in view of ameliorating the condition of the natives, every act becomes ennobled."

Reaching Ujiji, a mere skeleton, he found himself again the victim of theft—all his stores had been sold by the Arab who had them in charge. As usual when abused, Livingstone excuses the villain; he calls him a moral idiot, and the designation seems appropriate when we read that the Arab came daily to shake hands and pay his respects. A good Arab trader took pity upon him, and offered to trade ivory for some goods which he would give Livingstone, but the explorer's honest pride was as great as his need, and he replied "not yet;" he had

a few barter goods, and on these he meant to exist as long as possible. He says:

"I felt in my destitution as if I were the man who went down from Jerusalem to Jericho and fell among thieves, but I could not hope for priest, Levite, or good Samaritan. But when my spirits were at their lowest ebb the good Samaritan was close at hand, for one morning Susi came running at the top of his speed and gasped out, 'An Englishman! I see him!' and off he darted to meet him. The American flag at the head of a caravan told of the nationality of the stranger. Bales of goods, baths of tin, huge kettles, cooking pots, tents, etc., made me think, 'This must be a luxurious traveler, and not one at his wits' end like me.' (28th October.) It was Henry Moreland Stanley, the traveling correspondent of the New York Herald. * * * The news he had to tell to one who had been two full years without any tidings from Europe made my whole frame thrill. The terrible fate that had befallen France, the telegraphic cables successfully laid in the Atlantic, the election of General Grant, the death of good Lord Clarendon—my constant friend, the proof that Her Majesty's government had not forgotten me in voting £1,000 for supplies, and many other points of interest, revived emotions that had lain dormant in Manyema. Appetite returned, and instead of the spare, tasteless, two meals a day, I ate four times daily, and in a week began to feel strong. I am not of a demonstrative turn; as cold, indeed, as we islanders are usually reputed to be, but this disinterested kindness of Mr. Bennett, so nobly carried into effect by Mr. Stanley, was simply overwhelming. I really do feel extremely grateful, and at the same time I am a little ashamed at not being more worthy of the generosity. Mr. Stanley has done his part with untiring energy; good judgment in the teeth of very serious obstacles."

At last he became too ill even to be carried. Reaching Chitambo's village, on the south side of Lake Bangweolo, he was unable to stand and could scarcely speak. A hut was hurriedly built for him, but his men seemed to realize that the end was near. Early on the morning of the first of May, 1873, the boy on watch at the door of the hut awoke the others hurriedly, saying the master had not moved for a long time. They entered the hut, but too late: the old hero and Christian had died while upon his knees in prayer.

The conduct of his men was worthy of the servants of such a leader. Chuma and Susi called the men together, and it was determined that the body should be borne to Zanzibar. They assumed command of the party, ordered secrecy regarding the death of the leader, and took such means as were in their power for embalming the body. One of the men, who had been a servant to a doctor at Zanzibar, performed the operation. The parts removed were reverently buried, the English burial service being read over them by one of the boys, who had been at a mission and could read and write. As the presence of a dead body is supposed in Africa to bring bad luck, the principal fear was that the fact of the leader's death might be discovered. When, however, two of the men

divulged the secret, the head man of the village, Chitambo, came forward right nobly, and offered sympathy, assistance and protection. The body was encased, for transportation, in the bark of a tree, and the explorer's effects were opened, examined and inventoried in the presence of the entire party, the name of the explorer and date of his decease was carved on a tree, and then the party started for the coast. They reached Unyan-yembe, after an eventful march of about a thousand miles, and there met the Aid Expedition which had been sent from the coast under Lieutenant Cameron. It is to the credit of this officer that he so thoroughly respected these brave and noble blacks that, although he tried to dissuade them from carrying their leader to the coast, he made no attempt at compulsion; he seems to have treated the men as equals in rank with himself, and even asked permission to attach a return party, under Lieutenant Murphy, to their march.

After reading the "Journals," however, the reader's memory will be most full of Livingstone himself. Undemonstrative and modest, he was yet so thoroughly a man and a Christian that his nobility of character reveals itself on almost every page. The example of his life is one that will stimulate and benefit everyone, no matter what his station. But once in all of the terrible straits of the last seven years of his life did he seem to doubt the care of his Heavenly Father. His courage was unflinching, and so was his determination, yet he never permitted bloodshed, violence or theft. He seems to have been above all the tricks which travelers in wild countries usually consider excusable, and the result was that he had but few troubles with the natives, while many seem to have been impressed by his goodness. He was constant in his religious teachings, and the memory of these, joined to that of his blameless life, will doubtless be the seeds of much good in a land which other strangers have entered but to destroy. Even in the most civilized communities, it is almost impossible to find any one man embodying the Christian, hero, and gentleman: to find such an one amidst the savage wilds of Africa is to learn anew and with peculiar force what a power there is in right living.—*Christian Union.*

Correspondent in Japan.

KOBE, March, 1875.

DEAR FRIEND:—Let me tell you a little about

JAPANESE ODDITIES.

1. Head-dress. That of the women is generally in good taste; but that of the men and children is very different, and sometimes disgusting.

It is said the aristocracy now in this matter imitate foreigners. Buddhist priests and priestesses shave the whole head, and have a ghostly appearance. The prevalent custom of the lower classes is to shave a strip about two inches wide, from the forehead to just back of the crown, and then gather all the hair from the back and sides of the head, tie it tight into a roll as large as your thumb,

and bring it into the shaved spot, the ends pointing forward, reminding one of a unicorn's horn lying close to the head.

Infants' heads are often shaved entirely, but usually some spots are left. Sometimes the crown only is shaven, at others that *only* has a little tuft on it. Again a strip from ear to ear is shaved, and again a strip from the forehead to the back of the neck; sometimes a single head exhibits all these varieties, having left only a little patch here and there. 2. Their pillow, or head-rest, is quite a curiosity. It is made out of a block about nine inches long by six wide and six high. It is neatly hewed off from the base to the top, which is only two inches wide, and covered with a pillow of straw an inch thick enclosed in a case and secured to the wood by a string, about as conducive to rest I think as the stone which Jacob took for his pillow at Bethel. 3. Blacking the teeth, practiced by married and marriageable females, disfigures many an otherwise pleasant face; but this custom is said to be declining.

4. Sandals,—are generally worn. They are of diverse materials and form.

The cheapest I think are made of straw and braided so closely about the size and shape of the foot, that they seem comfortable and durable. But most of them are of wood, and from an inch to two or three inches thick. The wood underneath is cut away except a ridge near the heel, and another under the ball of the foot. Others again are made of board shaped to the foot, and raised on strips two inches to four or five wide nailed across the board. These seem desirable in muddy streets, but on hard ground the wearer is about as noisy as an iron-shod horse. They are all secured by strings to the foot.

Pack cattle and horses are shod with straw, braided into small cords and ingeniously fastened around and under the hoof. And it is said without these shoes they very soon get lame.

5. Portable kitchens. So I call those cooking establishments, made of very light boards 4½ or five feet high, and of two equal parts, carried by a stick on the shoulder (as the Hawaiians carry burdens), with a small furnace and tea-kettle, with tinny tea-cups and saucers, &c. They will give you tea, cook sweet potatoes, little fish, &c., for very small pay. Some of them call attention by a little bell, which tinkles as they go.

6. Their mode of carrying babies. This is to me the most striking oddity that I have observed, and also quite economical. The babe is set on the back of the bearer; its head about as high as the shoulders of the person who carries it, and secured in its place by two bands, one under its arms and the other under its thighs, passing around the body of the carrier. The little ones so carried seem to be very happy, and often asleep with the head on the shoulder of the mother, or brother or sister, while the former is at work or the latter running about in play. Occasionally the babe is supported in a similar way on the bosom of its mother. Children here are numerous, and seem to be healthy.

You will ere this have heard of the great fire in Osaka, by which some thousands were made homeless. Our brethren there immediately made a contribution, brought rice, had it cooked, and dealt out meals gratuitously for two days to all who came,—some hundreds I suppose. Missionaries and foreigners here raised two or three hundred dollars for the same purpose, but the governor of Osaka objected and said the *government would* provide for the destitute.

The mission work at all the stations and out-stations seems quite prosperous.

At Sanda, eighteen miles north or north-west of us, my son preaches once in two weeks to twenty and sometimes to fifty attentive hearers, and it is thought eight or ten of them are Christians. Several of the sisters of the mission have spent a week at a time there, reading and explaining the Scriptures to them. And lately Miss Dudley has gone there, purposing to stay several months; a pious Japanese female accompanies her. I am told all that profess to believe take part in the religious exercises.

The meetings here and at Osaka are well attended, and those who come seem to feel an interest in the exercises. On *week* days there are four or five meetings, and some of them conducted by Japanese alone,—one in Japanese and one in English in my son's house. It is delightful to hear them sing in familiar tunes songs of Zion, in their *own language*.

Scriptural knowledge is evidently extending in Japan, and there is good evidence that the Holy Spirit is applying it to the heart and conscience of some. But human nature is the same in Japan as elsewhere, and ambitious young men sometimes feign a regard for religion which they do not feel. But it is doubtful whether any other modern mission has begun so early as this, to reap substantial fruit of its own labors.

It is known that some influential persons who do not attend public religious services, meet on the Sabbath to read and study the scriptures.

March 19th. A very welcome visitor, the FRIEND for February, came in our mail this morning, also three numbers of the *Gazette*.

Our coldest weather has been from Christmas till the middle of February, the mercury often below 30.

As ever yours in Christ,
P. J. GULICK.

American Relief Fund.

A circular has been issued by this association, to which we would respectfully call the attention of all Americans residing on the islands. This circular is accompanied by a full report of the treasurer, from the origin of the association eleven years ago. Attached to the circular are the names of the life and annual members. The list stands thus:

Life members.....	10
Annual members now contributing.....	56
Members withdrawn.....	48
Members who have left the islands.....	34
Members deceased.....	33
Total.....	181

Hence, according to this report, one hundred

and eighty-one Americans have, during the past eleven years, contributed (\$8,215 35) *eight thousand two hundred and fifteen dollars and thirty-five cents*.

It is a source of much surprise and regret that we do not see the names of more of our American residents embraced in this list. We would call the attention of all well-to-do Americans to the following paragraphs in the circular:

By examining this report, it appears that not one half of the Americans residing on the islands are now subscribers, neither ever have been. Some may claim exemption on account of inability, but with scores no such excuse could be offered. The tax is only \$12.00 per annum, or \$1.00 per month, and surely there are but few American residents who are not able to contribute this annual amount for the benefit of their less fortunate countrymen. Americans owning property should remember that the Hawaiian Government levies no tax upon said property for the support of paupers, as is the case in all other civilized countries. There are many Americans—non-subscribers to this Relief Fund—who would be compelled to pay a large amount in the shape of a "Poor Rate Tax," if the Pauper Law was in force. Under all the circumstances, it is perhaps well that no such law exists, then most surely property-holders and others ought not to excuse themselves from liberally subscribing for the aid of their countrymen less fortunate than themselves.

It will appear that the majority of the subscribers reside in Honolulu, and upon them devolves the responsibility of providing for indigent Americans, who have resided at remote parts of the group, but when misfortune or sickness has overtaken them, come to Honolulu and appeal for aid. To equalize the burden, Americans residing on Maui, Hawaii and Kauai, should subscribe to the Relief Fund as well as residents of Honolulu.

This carefully prepared report ought surely to convince all Americans that they have a President and Relief Committee who look well after the funds of the association. Every dollar contributed is appropriated for the object for which the association was originally organized. When the subject is reviewed, and the importance of the association considered, it is not readily to be imagined how any American can ask to be excused from becoming a life or annual member.

In another column will be found a notice of the American Relief Fund Association. On reading the carefully prepared Circular, one American immediately enrolled his name as a life member, paying \$25.00, and another renewed his annual subscription, having withdrawn some years ago. Again we commend this subject to the consideration of all claiming to be good Americans.

George Wallace Brown will find a letter with the Chaplain. It was sent to the care of Captain Gelette, of the missionary packet *Morning Star*.



THE HAWAIIAN HOTEL.

Frequent and favorable notices of our Hotel have appeared in English, American and Australian newspapers. We lately met with a notice, which is quite flattering, and coming from the source it does, merits republication. Miss Isabella L. Bird, an English lady visited the islands some months ago, coming hither a passenger on board one of Webb's line of steamers, the *Nevada*. On landing, Miss Bird, instead of repairing to the Hotel, immediately started for the far-famed Pali, with one of her fellow travellers. After taking a view from the summit of the Pali and admiring that most beautiful landscape of mountain scenery, extended lawn and pasturage, and the distant ocean, she returns to the city, finding lodgings in the Hawaiian Hotel. On writing to her sister in England, she pens the following paragraphs:

When our drive ended under the quivering shadow of large tamarind and algaroba trees, in front of a long stone, two storied-house with two deep verandahs festooned with clematis and passion flowers, and a shady lawn in front, I felt as if in this fairy land anything might be expected.

THIS IS THE PERFECTION OF AN HOTEL.—Hospitality seems to take possession of and appropriate one as soon as one enters its never closed doors. There is a basement in which there are a good many bed rooms. It is entered from the garden under two semi-circular flights of stairs which lead to the front entrance a wide corridor conducting to the back entrance. This is crossed by another running the whole length, which opens into a large many-windowed dining

room which occupies the whole width of the Hotel. On the same level there is a large parlor with French windows opening on the verandah. Up stairs there are two similar corridors, on which all the bed rooms open, and each has one or more French windows opening on the verandah, with doors as well, made like German shutters to close instead of the windows, ensuring at once privacy and coolness.

* * The rooms are tastefully furnished, and there are plenty of lounging chairs in the verandahs, where people sit and receive their intimate friends. The result of the construction of the Hotel is that a breeze whispers through it by night and day. Everywhere only pleasant objects meet the eye. One can sit all day on the back verandah, watching the play of light and color on the mountains and the deep blue green of Nuuanu Valley, where showers, sunshine, and rainbows make perpetual variety. The great dining room is delicious. It has no curtains and its decorations are cool and pale. Its windows look upon tropical trees in one direction and up the cool mountains in the other. Piles of bananas, guavas, limes, and oranges, decorate the tables at each meal, and strange vegetables, fish, and fruit vary the otherwise stereotyped American hotel fare. There are no female domestics. The host is a German; the manager an American; the steward a Hawaiian; and the servants are all Chinamen in spotless white linen, pig-tails coiled round their heads, and an air of superabundant good nature. The Hotel seems the great public resort of Honolulu, the centre of stir, club house, exchange and drawing room in one. Its wide corri-

dors and verandahs are lively with English and American naval uniforms, several planters' families are here for the season; and with health seekers from California, resident boarders, whaling captains, tourists from the British Pacific Colonies, and a stream of towns-people always percolating through the corridors and verandahs, it seems as lively and free-and-easy as a place can be, pervaded by the kindness and *bon hommie* which form an important item in my first impressions of the islands. Through the half-closed jalousies we see bread-fruit trees, delicate tamarinds and algarobas, fern-palms, date-palms and bananas, and the deep blue Pacific gleams here and there through the plumage of the cocoanut trees. A soft breeze, scented with a slight aromatic odor, wanders in at every

opening, bringing with it mellowed by distance the hum and clatter of the busy cicada. The nights are glorious, and so absolutely still that even the feathery foliage of the algaroba is at rest. The stars seem to hang among the trees like lamps, and the crescent moon gives more light than the full moon at home.

THE HAWAIIAN ARCHIPELAGO.

SIX MONTHS AMONG

THE PALM GROVES, CORAL REEFS AND VOLCANOES

OF THE

SANDWICH ISLANDS:

BY ISABELLA L. BIRD,

Author of "The Englishwoman in America."

"Summer Isles of Eden lying
In dark purple spheres of sea."

With Illustrations.

London, John Murray, 1875.

This is a copy of the title page of a new book on the Sandwich Islands. The author, it will be remembered, visited the group some two years ago and traveled extensively among the islands, ascending the lofty summit of Mauna Loa, and penetrating many of the valleys which travelers seldom visit. She came with an established character as a magazine writer of rare excellence and a critic capable of making her comparisons with other parts of the world. Some years ago she visited the United States, and as the result of her travels published the "Englishwoman in America." Under these circumstances Miss Bird has written a book, in the form of letters to her sister in England, which presents one of the most truthful pictures of our little island kingdom which we have ever read, and we claim to have read pretty much every book of this description which has been published.

Manley Hopkins, Esq., of London, some years ago wrote a very readable historical book upon the islands, having never seen this part of the world. W. R. Bliss, of New York, sketched this "Paradise of the Pacific," but without visiting its groves or forests, craters or mountains, not even visiting any spot except Honolulu. We admit the cupola of the Hawaiian Hotel is a good point of observation for this immediate vicinity, but it will hardly suffice to observe the other islands, although aided by a good telescope or Professor Alexander's heliotrope.

Miss Bird does not write from hearsay, but from an actual observation of all the islands and all parts of the islands. Although coming hither, somewhat of an invalid, yet she mounted a horse, traveled as no lady ever before traveled, over mountains, up ravines, through valleys and into craters. Her description of the great active crater of Kilauea is the most vivid and truthful we ever read. Possessing a knowledge of botany she enlivens her pages with notices of ferns and other botanical specimens which will delight the naturalist. Although some have pronounced the book rather "florid" and overdrawn, yet it must be remembered that the author is writing to a sister a sort of epistolary diary of events as they occurred from day to day, and describing scenes as they were passing with kaleidoscopic rapidity before her eyes.

If any one imagines that she has dwelt too much upon the bright side of affairs, social, political and religious, it was not because she had not thoroughly acquainted herself with the dark side and all sides. She does not exhibit that common fault of too many English and American travelers on going abroad, who, making their native lands the standard, condemn everybody and everything which does not come up to their standard. Before coming hither she had seen other lands, and had mingled among Christians of various communions, and although loyal to her own church—the Established Church of England—yet she could fellowship those of other communions provided they held the great essential doctrines of Christianity. She appears to have been in most thorough sympathy with American missionaries on the islands. It is exceedingly pleasant to meet Christian ladies of this stamp.

Miss Bird sometimes indulges in poetical contributions for the periodicals, but as critic of what other poets write she displays much acumen and discrimination. Some months ago we read a series of her articles, published in the London Sunday Magazine, upon Keble, John Newton, Cowper and Wesley, which we should delight to see gathered in

a separate volume. We thought her insight into Cowper's character displayed an appreciation and penetration beyond that of any critic we had ever read, far beyond that of the poet Southey in his biography of Cowper.

SHIPWRECK.—On the 23d of January, the British ship *Cornwallis* was wrecked on Pitcairn's Island; total loss. She left San Francisco, December 18th, bound for Liverpool; no lives lost. On the day following the wreck, American ship *Dauntless* took Captain and crew of the wrecked vessel to New York, where all arrived safe.

The following is a list of the officers attached to the Imperial German ship *Arcona*, which arrived here on the 30th April, which was late for our last issue:

Captain—Baron von Reibnitz.
 Captain-Lieutenant—Karcher.
 Captain-Lieutenant—Holzhauer.
 Captain-Lieutenant—Aschenbora.
 Captain-Lieutenant—Schwarzlose.
 Lieutenant zur See—Klaus.
 Lieutenant zur See—Fischel.
 Unter-Lieutenant zur See—Draeger.
 Unter-Lieutenant zur See—Thiele.
 Unter-Lieutenant zur See—Borckenhagen.
 Unter-Lieutenant zur See—Oelrichs.
 Unter-Lieutenant zur See—Sarnow.
 2^onde-Lieutenant—Graf von Moltke.
 Staff Surgeon—Dr. Boehr.
 Paymaster—Piltz.
 Engineer—Amann. And nineteen midshipmen.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

May 5—Am topsail schr Legal Tender, Winding, 18 days from San Francisco.
 6—Am bark D C Murray, A Fuller, 14 days from San Francisco.
 9—Brit stmr Mikado, Moore, 8 days and 8 hours from San Francisco.
 14—Brit brig Robert Cowan, Cluney, 58 days from Sydney.
 24—Am ship Marianne Nottebohm, Whitney, 18 days from San Francisco.
 27—Norwegian bk Kvik, Lorange, 52 days fm Hongkong
 29—Brit stmr City of Melbourne, Brown, 21 days from Sydney.
 29—Am bktn Jane A Falkinburg, Brown, 20 days from Portland, O.

DEPARTURES.

May 3—Brit bark Carn Tual, Thompson, for Portland, O.
 4—Brit stmr Cyphrenes, Wood, for San Francisco.
 4—Haw brig Onward, Gilley, for the Kodiac.
 4—Am ship Valley Forge, Ames, for Enderbury Island.
 5—Haw schr Uilama, English, for the Guano Islands.
 6—Am ship Garnet, Oliver, for Jarvis Island.
 7—Am ship Ida Lilly, Blanchard, for Enderbury Island
 10—Brit stmr Mikado, Moore, for Auckland & Sydney.
 10—U S S *Albatross*, Gheradi, for Hilo.
 11—Am bark D C Murray, Fuller, for San Francisco.
 11—Haw brig W H Allen, Chave, for Tahiti.
 12—Am schr Legal Tender, Winding, for San Francisco.
 12—Ger Corvette Arcona, Reibnitz, for Mazatlan.
 15—Haw bark Ka Moi, Garrells, for Bremen.
 27—Am ship Marianne Nottebohm, Whitney, for Enderbury Island.
 29—Brit stmr City of Melbourne, J W Brown, for San Francisco.
 30—Brit brig Robert Cowan, Hatfield, for Tahiti, via Kawaihae.

MEMORANDA.

REPORT OF STEAMSHIP CYPHRENS, WOOD, COMMANDER.—Left Sydney April 10th, at 1 20 P M; cleared the Heads at 2 30 P M; wind NE and fresh with heavy NE sea; next day, increased to a strong gale and heavy cross sea, which continued for three days. The gale was so strong and the sea so high, that the ship had to be eased for a few hours; thence to Auckland with moderate NNE breeze and fine weather; arriving there at 9 A M, on the 16th. Making the passage in 6 days and 18 hours. Left Auckland the same day at 5 45 P M; wind fresh from the NE and head sea; no SE trades have been experienced; the wind being generally from the NE. the whole of the passage, occasionally varying to NNE; moderately fine weather has been met with. Sighted Oahu at 7 A M, May 3d, pilot boarding at 10 A M.
 HENRY ADAMS, PURSER.

REPORT OF BARK D C MURRAY, A. FULLER, MASTER.—Left San Francisco April 21st, at 1 1/2 P M; first day out had calm and dense fog; the next 5 days moderate breezes from NW with fine weather, hauling N and E, and settling into trades from ENE most of the time. Wednesday May 6th, at 5 A M, made the east point of Maui, bearing south, distance 20 miles, arriving the same day. Making the passage in 14 days.

REPORT OF SCHOONER LEGAL TENDER, G. WINDING, MASTER.—April 18th and 19th experienced strong breezes from NW; then up to the 24th had calm and light breezes from SSW to SW; then to the 28th in lat 24° 30' N, long 138° 25' W, light NE winds. From thence to port fresh variable breezes from E to NE, squally and cloudy.

REPORT OF STEAMSHIP MIKADO, MOORE, COMMANDER.—Left San Francisco for New Zealand and Australia, via Honolulu, at 1 P M on the 1st inst., having been delayed five days on account of the non-arrival of the English mails, caused by the breakage on the railroad line. Cleared Golden Gate at 2 P M, and passed the Farallones two hours afterwards. Had light airs, baffling winds and pleasant weather throughout the voyage. At 10 A M on the 9th, sighted the Island of Maui; 9 30 P M received pilot on board, and at 10 P M made fast to wharf.
 R. Y. GRAHAM, PURSER.

REPORT OF BRIG ROBERT COWAN, CLUNY, MASTER.—Left Sydney March 16th, had calms and head winds most of the passage. Sighted Hawaii on Tuesday May 10th, arrived off the port on the 13th.

REPORT OF NORWEGIAN BARK KVIK, LORANGE, MASTER.—Left Hongkong 6th April; first few days had heavy gales from NE; had to beat up to Japan off Yokohama, thence had westerly winds to 180° E. Had 12 days calm within 6 days' sail of port. Arrived in Honolulu May 27th at 6 A M with 114 Chinese passengers in good health. Passage, 52 days.

REPORT OF STEAMSHIP CITY OF MELBOURNE, J. W. BROWN, COMMANDER.—Left Sydney at 1 15 P M on May 8th and proceeded slowly down the harbor and cleared the heads at 2 15 P M, with a light NW wind which lasted for the first 24 hours, thence fresh westerly breeze to the Three Kings which was passed 8 30 A M on the 12th, and arrived at Auckland at 7 A M on the 13th, making the passage in 4 days and 14 hours. Coaled ship and received mails and passengers on board and sailed on the 14th at 2 15 P M. Passed the steamer Mikado at 7 30 P M on the 20th and the Navigators at midnight same day. Arrived at Honolulu at 6 30 A M on May 29th.

REPORT OF BARKENTINE JANE A. FALKINBURG, BROWN, MASTER.—Sailed from Astoria on May 9th; first part passage moderate winds from NW. May 19th in lat 24° N long 148° W took NE trades moderate. May 27th made east end of Molokai, and arrived at Honolulu morning of the 29th, after a passage of 20 days.

PASSENGERS.

FROM SAN FRANCISCO—Per Valley Forge, May 2d—F Haase, H Engeman

FOR SAN FRANCISCO—Per Cyphrenes, May 4th—Mrs E P Adams, 3 children and nurse, P C Jones, Jr and wife, Mrs P N Makee and child, Miss Nellie Makee, Mrs Greathouse and daughter, F Banning, wife and 2 children, Mrs Hayes, Miss Shannon, Mr Kennedy, Mrs Watt, Capt Folger, E Feurstenau, Mr Harkness, F L Clarke, Mrs Joaquin and 5 children, J George, and 125 in transitu from Auckland.

FROM SAN FRANCISCO—Per Legal Tender, May 5th—F Riedel.

FROM SAN FRANCISCO—Per D C Murray, May 6th—T L Barker and wife, Miss Hemmiston, G F Barker, F Steininger and 3 Chinamen

FROM SAN FRANCISCO—Per Mikado, May 9th—Miss Lahe, Miss Bunce, Miss K Cook, Mr Shillaber and wife, Mr Morgan, Surgeon Henneberg, Mr Lowenberg, F B Sharp, and 10 second class.

FOR SAN FRANCISCO—Per D C Murray, May 11th—M B Hyde, Rev E T Doane, W Mann, Miss Campbell, Dr Fitzsimmons, F B Sharpe, J Moore, C A Peterson, Mrs Alexander and 2 children, Miss Alexander, S Norris, Mrs Stewart and child, Mrs Eckart, G F Barker, J P Cooke, Miss Toomey, Mrs White.

FOR TAHITI—Per W H Allen, May 11th—W McKenzie, A Boutmey, Amin.

FOR BREMEN—Per Ka Moi, May 15—Master Thos R Mossman.

FROM SYDNEY & AUCKLAND—Per City of Melbourne, May 29th—Jno Moller, and 85 in transitu for San Francisco.

FOR SAN FRANCISCO—Per City of Melbourne, May 29th—Hon C B Bishop and family, Jno Mann, P Gibson, and 85 in transitu from Sydney and Auckland.

FOR TAHITI—Per Robert Cowan, May 30th—Jas Estall, Godfrey Brown.

MARRIED.

JARRETT—STEVENS—In this city, at the Roman Catholic Church, May 1st, by Rev. Father Hermann, Mr. WILLIAM JARRETT, Jr. to Miss EMMA STEVENS, both of Honolulu.

STACKPOLE—LAKE—In this city, May 18, at the St. Andrews Cathedral, by Rev. A. Mackintosh, assisted by Rev. R. Dunn, Mr. CHAS. E. STACKPOLE, of Kilauea, Hawaii, to Miss LOUISE LAKE, of Sacramento, Cal.

BUCHANAN—FITZSIMMONS—In this city, May 22d, by the Rev. Father Hermann, WILLIAM ROBERT, son of the late Alexander Buchanan, Esq., Q. C., of Montreal, Canada, to EMMA, relict of the late V. M. Fitzsimmons, and daughter of A. P. Brickwood, Esq., of Honolulu. No cards.

DIED.

AMOS—In this city, at the Queen's Hospital, May 6th, (having been discharged from ship *Jawa*), GEORGE AMOS, belonging to Mystic, Ct., where his mother now resides.

BOWMAN—In this city, at the Queen's Hospital, May 6th, (having been discharged from bark *Agate*), ROBERT BOWMAN, a native of England.

EXTRACTS FROM A SERMON

Preached by the Rev. Mr. Talmage, Brooklyn, March, 1875.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. Mal. iii. 1."

I want to show this morning, so far as God may help me, that the dying need of the Church universal is a mighty awakening. Standing in the midst of luxuriant religious advantages, we might think perhaps that the earth was covered with knowledge of God, but this is very far from being the fact.

I see this need in the first place from the coldness in the majority of church members. If a religious society have a thousand members, eight hundred of them are sound asleep. If Christians can rally—that is the professed Christians—for communion day, and succeed in not dropping the wine cup, how many of them are satisfied? If a religious meeting be on a certain night, and on that same night there be an entertainment of another kind, where will you find these professors? There are thousands of men who have their names on the Church books, who really make religion a second-rate or third-rate thing; living for themselves, unmindful of God and the salvation of the race. Oh, worldly professor of religion tremble before God to-day.

I see a need for a great awakening in the fact that those who preach the gospel have so little enthusiasm and zeal compared with what we ought to have. Now the gun kicks. It is a tremendous thing to stand before an audience to preach, realizing the fact that a majority of them will not believe what you say about God, and the soul and the great future.

If you, my brethren, prophesy smooth things to your people without regard to their characters, what chance will their be for you in the day when you meet them at the bar of God? You had better stand clear of them. They will tear you to pieces.

I see a need for a great awakening in the fact that the Kingdom of God is making so slow progress. In many places the Church is surrendering, and the world conquering. Within the last twenty-five years the Church of God in this country have averaged less than two conversions a year. We gain two, we lose four; and if we do not come to complete rout—to ghastly Bull Run defeat, it will be because some churches hurl themselves to the front. Some never trampling on the favor of this world and snatching up the torn and shattered banner of Emanuel, rush ahead crying, on! on!

I see still further need of a great awaken-

ing in the multitudinous going down of unforgiven souls. They are fighting their way down. They storm and take every impediment put in their way, and who will throw himself in the way of this stampede of dying men and women—who crying halt! halt! Is it not time for something desperate? The death-knell of a great multitude of souls is tolling now, and your hand is on the rope. An eternity of work to do in ten years, aye, perhaps in one minute. I feel almost wild with the sense of responsibility. Shall I meet them at the last, and I know I have not half done my duty? Oh, fathers and mothers, brothers and sisters in Christ, we must get on faster than this. We want not so much a shower of blessings as a deluge.

* * * * *

Study of the Old Testament.

One of the most encouraging features of this age is the renewed interest awakened among Christians and especially the young, in the reading and study of the Old Testament. There has been a tendency in the generation passing away to undervalue the Old Testament scriptures, but now comes a healthy reaction. Explorations and researches in Egypt, Palestine and other oriental countries have thrown much light upon the scriptures. Among our exchanges by the last mail, came the supplement to the "Chicago Advance, or the Illustrated Bible Studies," and the "Child's World," by the Sunday School Union of Philadelphia. Both these publications contain cuts and illustrations relating to the Book of Judges, prepared for the Sabbath Schools, held on the 2d of May. *Samson* is the character illustrated and set forth. On that day in more than a hundred thousand schools, this was the topic. In order to bring out the truth, free use is made of such standard books as Stanley's Lectures on the Jewish Church. We cannot imagine any study more interesting and healthful for the young and persons of riper years. Most earnestly we would commend the reading of the Old Testament scriptures to all the readers of THE FRIEND, on land and sea. Seamen during their long passages, enjoy a rare opportunity for a diligent reading of the Bible.

Mr. Yung Wing of Canton, China, chief of the Chinese educational commission now at Hartford, was married on Wednesday to Miss Mary L. Kellogg, in Avon, the ceremony being performed by Rev. J. R. Twichell of the Asylum Hill Congregational church in Hartford. The bride wore a dress of white crape, imported expressly for this occasion from China, and elaborately trimmed with floss silk embroidery, and also the customary marriage veil.

Usefulness of Spelling Matches.

There are three institutions peculiarly American,—Thanksgiving, Fourth of July and the Spelling Match. The first religious and social, the second political and historical, and the third educational and useful. We are not surprised that a European, an Englishman or German, fails to appreciate a genuine spelling match; but with an American it is associated with the pleasant memories of childhood and youth. We are heartily glad to learn from so many sources, that they are revived and generally popular throughout the whole country from the lakes to the gulf, and from Maine to California. They are most useful, the people are being educated. The present *mania*, if it may be so denominated, is doing more to render uniform and harmonious the system of spelling the English language than any practice before adopted. The whole people are engaged in the exercise,—members of Congress, clergymen, lawyers, editors, and in fine all classes, including pupils of common schools, colleges and universities. Dictionaries will be consulted and compared, and a common national system of spelling gradually adopted.

"Glory and Shame of England."

Some years ago a book was published with the above title. "The good and bad" of English history and England's present condition was contrasted. The book was written by an American, and the writer was severely censured by all the English reviewers and critics. But now we have a couple of volumes, by an Englishman, which exactly illustrates this title. We refer to "Greville's Journals of the Reigns of George IV. and William IV." This is a book which is having a great sale in England and America, but really such disgraceful characters and scenes are portrayed as to make one blush for the civilization of the nineteenth century. According to Mr. Greville, George IV. was about the meanest and most wicked man of his age and nation. It must have been a great relief to the English people to emerge from such scenes as are portrayed in these volumes, into the purity and respectability of the reign of Queen Victoria.

A SAD ACCIDENT.—Last Sunday, at about 4 p. m., the clipper ship *Marianna Notteholm*, from San Francisco for this port was about ten miles off Coco Head, running before a stiff breeze, and the crew were engaged in getting an anchor over the bow. The third officer, Alexander Campbell, was prying up the flue of the anchor with a capstanbar, when it slipped and its weight coming down upon the bar threw Campbell high in air and overboard. Captain Whitney immediately ran aft and threw a life-buoy over, and as the ship came to the wind the man (who was a good swimmer) was seen to have secured the buoy. A boat was lowered within ten minutes of the accident, but seeing that she had not taken the right direction to find the man, another boat was lowered for the search. Singularly however, neither boat found him, one returning at dark and the other at one o'clock the next morning. It is possible that the unfortunate man was taken down by a shark. He was a native of Paisley, Scotland, and about 28 years of age.—*J. C. Advertiser, May 29.*

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain. King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. Noon-day prayer meeting every day from half-past 12 to 1.

FORT STREET CHURCH—Rev. W. Frear, Pastor. corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor. King street, above the Palace. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

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

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor. Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Rob't Dunn, M. A., Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

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Young Men's Christian Association of Honolulu.

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

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

Life's Voyager.

Voyager on life's troubled sea,
Sailing to eternity,
Turn from earthly things away,
Vain they are, and brief their stay;
Chaining down to earth the heart,
Nothing lasting they impart:
Voyager, what they are to thee?
Leave them all, and follow me!

Traveler on the road of life,
Seeking pleasure, finding strife,
Know the world can never give
Aught on which the soul can live;
Grasp not riches, seek not fame:
Shining dust and sounding name!
Traveler, what are they to thee?
Leave them all, and follow me!

Pilgrim through this "vale of tears,"
Banish all thy doubts and fears;
Lift thine eyes, a heaven's above!
Think, there dwells a God of love!
Wouldst thou favor with him find,
Keep his counsels in thy mind!
Pilgrim! much he's done for thee;
Wilt thou, then, not follow me?

Wanderer from the Father's throne,
Hasten back, thy errands own:
Turn! thy path leads not to heaven!
Turn! thy faults will be forgiven!
Turn! and let thy songs of praise
Mingle with angelic lays!
Wanderer, have thy charms for thee?
I know they have, then follow me!

Our Chinese Colporteur.

We are most happy to inform our readers and the contributors to the aid of the Young Men's Christian Association, that Sit Moon arrived by the last steamer from San Francisco, and has entered most successfully upon his work among his countrymen in Honolulu. He has preached three successive Sabbath evenings in the Bethel to audiences averaging 150. His first topic of discourse was the mission of the Son of God to our world for the salvation of sinners; his second the Prodigal Son; and his third the ten commandments, but particularly the fourth, relating to the observance of the Sabbath. At the last gathering the exercises were varied by singing "There is a Happy Land" in the Chinese language, accompanied by the Seraphine. Many joined in singing, as the colporteur has a class under instruction in singing. So far as we are able to judge, he has made a most happy impression upon the Chinese community. He is an earnest and practical man, speaks with much fluency, and from the attention manifest among his hearers, must greatly interest their minds. We are led thus to look most hopefully

upon this branch of the operations of the Young Men's Christian Association. As we shall need funds to carry it forward, it is to be hoped that all favorably disposed will pass along their contributions to the treasurer, Mr. C. H. Cooke. Next Sabbath morning the collection at the Bethel will be devoted to this cause.

After Sit Moon has labored a few weeks in Honolulu, the Association design sending him among his countrymen on the other islands. His labors seem to be most opportune, when taken in connection with the arrival last week of 114 Chinese passengers from China, who came to labor upon the islands. Others may be expected.

THE REVIVAL IN ENGLAND.—All the newspapers, both religious and secular, report respecting the preaching and singing of Messrs. Moody and Sankey in London. We are surprised to read so few unfavorable comments. Whatever view of the subject is taken, it is a most memorable event of the passing age. Mr. Moody is not a great man intellectually, neither has he been educated in the schools and colleges, but he has touched the heart of the English people, as no other man has done since the days of Wesley and Whitfield. The bishops may have declined to attend those great gatherings, but that is of but little consequence, so long as the people go and are brought to Christ. One feature of this marvelous movement is noteworthy, the Lay element in preaching is quite conspicuous. An English lady permits us to copy the following extract from a letter which was recently received from her sister in England, who is a member of the Church of England:

"Moody and Sankey, the American revivalists, have been doing great things in these isles. Many seem to think that it is quite a Pentecostal wave that is passing over our isles, 20,000 and 30,000 people meeting night after night and day after day, to hear the simple Gospel and that without any excitement whatever."

AT THE annual exhibition of the Boston Chauncey hall school last week, a young Japanese student took a prize. His scholarship ranks very high, for he stands sixth in mathematics in the most brilliant class the school ever had, and third in English poetry.

Superstition is an intermixing our fancies and inventions with divine institutions; it is an affront offered to God, as if he were not wise enough to appoint the manner of his own worship.

Sin is a smoke that will drive God out from a people.

INTOXICATING LIQUORS AT SOCIAL ENTERTAINMENTS.—Some people seem to have so low an opinion of their guests that they imagine, to entertain their friends and strangers, they must tempt them with the "drunkard's drink." We say to young men and to old men, Beware of the intoxicating cup, although held in a lady's hand. We are glad to learn that in the best society in England and America, the guests are not plied with drinks which defile and deface man's nobler nature. If intoxicating drinks be used, let them be confined to the low, vicious and immoral. For Christian men or women to countenance the debasing drinking practices of fashionable society appears incredible!

"PUT ON THE BREAKS."—We are glad to learn that the Privy Council had the good sense to refuse a retail license for intoxicating liquors for Wailuku. The vote we learn stood *twenty-one to three*. It seems ridiculous for the government officials to talk about increasing the population, promoting labor, and aiding commerce, unless they are willing to check in every way possible the use of intoxicating liquors among foreigners and Hawaiians. Rum and opium are the curses of the Hawaiian Islands. They are doing more evil to-day than leprosy.

TRIUMPH OF PHONOGRAPHY.—A gentleman informs us that he has seen a Chinese address, reported phonographically in a California newspaper, delivered by our Colporteur, Sit Moon. This gentleman adds that he read the same to a Chinaman, who understood the meaning of it. Be it remembered, that neither the phonographer or this gentleman knew a word of Chinese. If mere sound can be thus reported, we regard the triumph, equal to that of telegraphy.

THE Hampton Normal School rejoices in the completion, free of debt, of Virginia Hall, at a total cost of \$80,000. Principal Armstrong is now preparing to build a boys' dormitory, estimated to cost \$25,000. The Hampton Singers, who have proved worthy rivals of the Jubilee Singers, are about to start on a four months' singing tour. They expect to visit California in April and sing in the leading towns of that state. We sincerely trust they will bring home money enough to put up the needed building.—*N. Y. Independent, Feb. 25.*

☞ "Nothing will make the temper so sour or the heart so cruel, as a conscience ill at ease."