

# THE FRIEND.

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NUMBER 5

## THE FRIEND.

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## THE FRIEND

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Mr. James A. Martin is agent of THE FRIEND in Hilo, and is authorized to receipt for money and make collections.

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

### THE FRIEND AND POLITICS.

We do not believe in a religion which simply jumps over earth and lands upon Jordan's better side. We believe in a religion which tries to better this side; which leads men up to the temple of the Almighty not only to seek forgiveness of their sins, but to seek guidance in the paths of varied duty. A religion which exhausts itself upon the future, and dare not speak out about the present life, THE FRIEND holds in contempt. As we turn over the leaves of our Old Testament we find that religion, as there taught, was almost wholly occupied in the reform of man's earthly affairs. In the language of Prof. Swing, of Chicago: "Evidently the mission of Mosaism was to build up an improved nation, an improved morals and a better manhood. It made no effort to save men from a hell beyond the tomb." And so in the New Testament: while the Christ plainly taught a future life, yet his discourses lie largely within the field of duty between men. While He taught that man should love God supremely, He also taught "Thou shalt love thy neighbor as thyself." He preached the necessity of righteousness and responsibility in a manner unequalled before or since.

What then is the mission of a religious newspaper? It should, of course, first of all hold up the Cross as the only way of salvation from sin. But a salvation which does not make men better citizens, business men, fathers and associates, is worthless. Hence it should stand as the fearless exponent of righteousness, temperance, justice, honesty and good government. It should not hesitate to rebuke immorality, or dishonesty, or betrayal of trust wherever found.

THE FRIEND accepts that as its mission. We wear the collar of no party, and we allow no one to put a muzzle upon us. The editors of THE FRIEND were men before they became ministers; they are men still, and claim the rights of men. We have opinions—yes, political opinions—and shall fearlessly state them whenever we think we can do good thereby. We shall write upon such questions in no narrow, partizan spirit; we shall make no war against men; but we

shall speak for what we believe to be truth, kindly, courteously and charitably, but firmly.

Let no one lose sleep about THE FRIEND. The present editors are responsible for its management. When they desire the advice of any of their "esteemed contemporaries" they will ask for it.

### ATHEISM.

In olden times the theory most widely prevalent and taught by the philosophers, was that of a plurality of gods. They had deities, male and female, to whose favor or displeasure almost every occurrence was attributed. The earth and the sea, the firmament, the seasons, flowers and fruits, were all subject to the behests of their respective divinities. The philosophers professed to know but little about these gods, and as to their power over men and events they differed. Seneca says: "Fortune scatters her gifts over the world and rules without order the affairs of men." Some held that the gods were themselves controlled by an irresistible fate. The Stoics taught that the deities interfered with human affairs only on important occasions. But though they were at variance on many points, the belief of the multitude was in polytheism.

The opposite of this, that there is no superior being at all, seems recently to have been adopted and organized. The *St. James Budget* has the following:

"An anti-deist society has been founded in Paris, and it has just begun its operations by holding a sort of anti-prayer meeting in one of the public halls of the city. The object of the society is to 'combat religious dogmas of every description,' and in its motto, which was set forth conspicuously on a placard in the hall, '*Dieu voila l'ennemi*,' God is the enemy. The second article of its statutes declares that its special aim is 'to suppress the word *Dieu*, God, and its equivalents in all the languages of the globe; for if the being so designated is a mere fiction the word has neither sense nor *raison d'etre*,' right to exist. The anti deists are under a pledge not to use the word themselves in their correspondence or conversations. Even the familiar formula *adieu* is banished from their phraseology, and a *ton souvenir* substituted for it. The anti-Abbe Gaston preached a sermon—an anti-sermon it ought to be called perhaps—though, like orthodox sermons, it was in three heads, turning on the creation, providence and a future state—all of which the preacher denied."

According to the creed of this school there is no Supreme Being; no first great cause; no intelligent designer. Nature, which everywhere and abundantly exhibits might, beauty, harmony and adaptation, is an accidental formation, self-organized, self-sustained. There is a creation, but no Creator. Let reason and common sense tell us whether these things are so. Is not the existence of God self-evident? Are we not forced to admit it? Is it not effrontery to deny it?

The tendency of atheism is to tear down. Robert Hall truly says, that "it leaves nothing above us to excite awe, nor around us to awaken tenderness." The no-God belief is a ferocious creed. It is a wild beast that seeks to de-

vour. But what is the origin of these foolish and fruitless endeavors to banish God from His universe? There is no doubt that one of the causes is pride. Another, and perhaps the main cause, is the consciousness of guilt. The children in our Sunday schools do not object to God. The Christian does not; but some men do; and we suspect the reason to be that they dread to meet God because their hearts and lives are not right. South says: "Men are atheistical because they are first vicious." So belief in God is allied with goodness. The Christian faith contemplates right character. Its object is to build up. Pure and happy homes, the education of mind and heart, and the care of the widow and the fatherless in their affliction, are the trophies and aims of Christianity. But atheism makes no sacrifices. It builds no hospitals; it sends forth no missionaries to enlighten and elevate.

Atheism cannot account for human pain and suffering. Nature is pitiless. The tempest-tossed sea has no compassion on the mariner in the dark and lonely wreck. But Christianity teaches that affliction develops and perfects character, and that the season of suffering will be followed by a crown of glory, as fruit comes from the blossom-bud.

The atheistic creed sees nothing beyond. Its dogma is: When the mortal term ends I stare into the darkness. Dust to dust and then eternal silence. But the Christian by faith looks through the open door into the Father's house.

The light of the world is Jesus. If we follow Him we shall not drift away from the haven of Faith to be lost on the dark and perilous sea of atheism.

### THE DOWAGER QUEEN EMMA.

Again Hawaii sits stricken, because one of her noble and great ones is dead. Saturday, April 25th, the Dowager Queen Emma passed away. She was a devoted, earnest, loyal member of the Anglican Church. She had a large place in the hearts of her own race, and was worthy of it. As the consort of Kamehameha IV, she was a dignified, capable, dearly-loved sovereign. As a benefactor of her race, her monuments are the Queen's Hospital and Iolani College, while her private charities have been large and unstinted, made in a true, Christian, unostentatious manner.

Queen Emma was a woman whose influence for good will be greatly missed, and one who, from our earth-view, Hawaii cannot spare. But God knows best, and He doeth all things well. May His blessing abide with the native Hawaiians, who, in such sore need of strong, pure leaders, have lost in so short a time two of their noblest and best in the deaths of Bernice Pauahi Bishop and Queen Emma. They have gone from us, but they "yet speak" for purity and righteousness.

## ROLLER SKATING.

In the April number of THE FRIEND attention was called to the injurious physical effects of this form of amusement on the health of young people, particularly girls, and that leading physicians, in such a city as Boston, pronounce against it.

In connection with the dangers to the physical well-being, we made mention of the permanent enlargement of the ankle as a well known fact. To this we may add from a recent American publication, not dependent on the rink for advertising, and therefore at liberty to speak out: "It is now ascertained that the effect of roller-skating on the feet is such that ladies' custom-made shoes will be demanded from one-half to a full size larger." Facts accumulate to show that the amusement in question is open to the most serious objections.

We said a month ago that it must of necessity take the minds of the young away from their studies.

Since then an educator among us has substantiated our words. This teacher's testimony is, that those once among the best of scholars and most earnest in their studies have lost their application and enthusiasm, and are now absent-minded and restless. This would seem to be the natural effect of an exercise so full of unhealthy excitement. It is remarkable how infatuated many young ladies have become with this form of amusement.

To illustrate: In a certain city there lived a young lady. She was beautiful, gifted and popular. One day she gave a luncheon to a number of her young friends. She of course expected these young people to spend at least a part of the afternoon with her. But this was not to be. Shortly after the meal it was asked, "May we be excused?" and the secret was the rink—roller skating on the brain.

In the April number we have recorded our objections against the rink from a social standpoint.

It is a strange phenomenon that where ladies at other times select their society with care, and draw the line as to being introduced, they throw aside the prevailing rules and formalities on entering the rink. Bearing on this special point, the *Christian Union* remarks:

It is the social law of the public rink that any one may speak to any one; any one may invite any one as a partner in skating. No introduction is required. None of the ordinary guards which society puts about character are recognized or required. It is true that the acquaintance is only a rink acquaintance. But what shall we say of an institution which casts down for a night, and for night after night, all barriers, while at the same time it tacitly recognizes their necessity and propriety by pleading in defense of its action that they are not destroyed, only for the evening's hour removed? No evidence of good moral character or social standing is required for admission. The only card of admission is the quarter paid at the door.

*The Advance* coincides with the above. It says:

The sport is exciting and our American way does not include moderation in amusements. But the social objection is more serious. Although many persons of good standing and irreproachable character frequent these public rinks, it is true that the patrons are a mixed multitude, and the unrestricted mingling of the sexes of all grades, with the free and easy familiarity which the sti-

quette of the place permits, has been in many cases disastrous.

The *Christian Union* further and wisely adds:

When your children go to spend the evening at the rink they go to spend it with you do not know whom, they do not know whom; with Tom, Dick and Harry. Your own guardianship is laid aside; no other guardianship is substituted.

There is doubtless at this time a culpable lack of parental authority. Of Abraham the Lord said: "I know him that he will command his household." When the mother of Washington was asked how she had trained her noble son, her reply was: "I taught him the lesson of obedience." Good government at home is wanting. When an old minister was asked whether he thought there was as much family government kept up now as in his young days he replied, that he thought there was, with this difference, that in his young days the old people governed, but now the young people did most of the governing.

This at least is certain, that never before have mothers had such a time with their daughters. Once these could say from the heart, 'There is no place like home;' but the rink has brought about a feverish state of unrest and excitement. How? Hark! One young man will run against another young man at so many dollars a side. Two or three evenings later, a race for a medal. On which an exchange remarks:

It is an atmosphere of pernicious competition: of dangerous proximity to gambling. Some natures are strong enough to stand it. But it is not worth while to breathe a malarial atmosphere because we think we shall not be poisoned.

A fact which cannot be denied is that the young, and married people also, are at the rink alienated from home and home life.

But is it not better, that young men especially, who will go somewhere to spend their evenings, should go to the skating rink, instead of frequenting worse places?

To this our reply is: The young men in question probably have no tendency or desire—at least so we hope—to spend their evenings at the dramshop. Besides, the young men of Honolulu are not shut up to a choice between the dramshop and the rink. For—and to this fact we earnestly invite attention—there are other and far superior attractions. What are they? The beautiful and well ventilated rooms at the Y. M. C. A. Hall and at the Public Library building. As we saw these buildings a few evenings ago, with their reading rooms abundantly lighted and aired, we felt that pains are taken and much money annually contributed to draw young men to a safe and pleasant resort, and to provide them with what will be to them of great and lasting benefit.

Have these reading-rooms heretofore had no attraction for you? Young man, listen: You do not want to live in a state of continual excitement, so that you must be at the dram-shop, or if you have no taste for such a place, then at the rink. Listen: You have intellect. Will you not cultivate it? You have one evening

after another. Will you throw them all away? Will you not rather improve them by enriching your mind with knowledge? Will there not come a day when you will wish that you had given your evenings to acquaint yourself with Guizot and Macauley and Motley, and with the poets of the past and present?

Thus we once more record our objections against roller-skating and point out, particularly to the young, a more excellent way.

## CHRISTIANITY AND THE NATIVE HAWAIIANS.

The native Hawaiians have been mainly deprived of their lands, and different parts of the world have been tried to get labor to work them with the very least pay. The labor-ships have cruised all over the Pacific Ocean for men. Many have been brought from the Azores, some from Norway, and enough from China to outnumber all the males of all nationalities. No notice is taken of the rights or wrongs of the natives. No word of remonstrance rises from any quarter. The question comes up, Of what value is Christianity to the native islanders?

Had we found the above in the *San Francisco Chronicle* it would not have surprised us, but to find it in *The Pacific's* editorial columns excites wonder not unmixed with indignation. It is another proof that all wisdom and knowledge does not inhere in an editorial "we."

What are the facts?

1. As to native Hawaiians being deprived of their lands: Previous to the introduction of Christianity no common native Hawaiian owned a foot of land. It was all owned by the King and a few high chiefs. The common people were "tenants at will"—they could be dispossessed any moment. The tenant had no rights save at the mere caprice of the chief who controlled the land. Through the old tabu tyranny he was not certain of enjoying the fruits of his labor even. This state of affairs existed until 1845, when, largely through the influence of missionaries, Kamehameha III divided the lands, reserving a part for himself, another part for the Crown, while still another was granted to native Hawaiian residents. Patents were granted to every man who could prove his occupancy of lands for a certain number of years. Rev. Mr. Richards, a missionary, was President of the Land Commission. Throughout the entire group the missionaries assisted the natives in preparing proof of their right to lands. Three years later Dr. G. P. Judd was a member of a committee of three to finally decide upon disputed claims for lands. It is no exaggeration to say that, but for Christianity, the common native Hawaiians never would have had any lands of which to be deprived.

It is true that these lands, thus put by Christianity in the ownership of native Hawaiians, have largely passed into other hands. This fact is not due to Christianity but in spite of it. The law of "the survival of the fittest" prevails here as elsewhere. The native is no match for the Anglo-Saxon, or the shrewd, industrious, money-making Chinaman. In a free country of equal rights, like America

or Hawaii, a man who owns land has a right to sell it. The Hawaiians have exercised this right. Were the Indian Reservations in America to be divided up and granted to the Indians in severalty, in ten years time how much of the land would be owned by red men? Then, too, it is not true that the Hawaiians have sold all their lands. Much of it still remains in their possession.

2. In regard to cheap labor: Our plantations *must* have cheap labor or be run at a loss. On nearly every plantation *native Hawaiian laborers are preferred*. There is not an able-bodied native Hawaiian in the Kingdom to-day, if he will work, who cannot have steady employment, a comfortable home for himself and family, plenty of plain food, and fair wages on our plantations—which is more than can be said for tens of thousands of American operatives and mechanics.

3. In regard to "no notice being taken of the rights and wrongs of the natives": Constant endeavor is being made to save the remnant of the native race from extinction. Good men and true Christian women are devoting their money, their best thought, their time, themselves, to the uplifting, educating, and salvation of the natives.

4. Last and most amazing, "of what value is Christianity to native islanders?" Sixty-five years ago Christianity found the natives naked, superstitious idolaters, living in grass huts; without laws, a written language, or a government, save the despotic absolute will of the King; the native had absolutely no rights, either of property, person, or life itself; the state of morals was unspeakably gross—"all the vanity and indelicacy that lewdness and drunkenness could accomplish, were to be seen:" among the chiefs "rank had to be taken from the mother, no child with certainty being able to designate his father."\* Now, largely as the result of Christianity, the native Hawaiians have a constitutional government, which guarantees to every man the rights "of life, limb, liberty, freedom from oppression, the earnings of his hands and the productions of his mind"; they have homes and decent clothing; they have a written language, and the beginning of a literature; they have good schools in every district, and more than five thousand adults out of a native population of 44,000 are members of Protestant Churches. Morally, while much remains to be done, and there is much over which all good people lament, the native Hawaiians are incomparably superior to the negroes of the South in America, and will compare favorably with the poorer or "lower" classes in American cities.

We quote from "Aloha": "Do you think," asked a Boston merchant of an earnest religious man and merchant of Honolulu, "that the mission to the Hawaiian Islands has really done much good?" "That depends," was the spirited reply, "on whether the people of the Hawaiian Islands have souls or not."

\* History of the Sandwich Islands, by Jarves.

#### EDITORIAL NOTES.

THE FRIEND is in receipt of a copy of Mr. Frank Cowan's poem on Halemau-mau, for which we return the author our thanks.

NEVADA has a law prohibiting "treating," which punishes any violation or evasion of its provisions with fine and imprisonment. We know some people from that State who will now lose all desire to return to it.

IN THE "rules and regulations" of a certain skating rink not a thousand miles from Honolulu, we find the following very suggestive sentence: "Skating in couples should be practiced as much as possible, especially by gentlemen and ladies."

THE FRIEND acknowledges the receipt of complimentary tickets to the entertainment given by the Myrtle Boat Club, Jr. At the next regatta we shall watch eagerly for the colors of "our boys" at the fore, and shall throw our hat very high over their victory.

THE *Congregationalist* of April 9th has the following:

An arrangement has been made by the transcontinental railroad companies and the Oceanic Steamship Co. of San Francisco for offering round-trip tickets from the Missouri River to Honolulu for \$225, thus rendering the Hawaiian Islands the rival of Florida and southern California as a place of winter resort.

THE total number of accessions to the Congregational Churches of America, since Jan. 1, 1885, gathered by *The Advance*, of Chicago, is stated in its issue of March 19th, to be 7,544. These figures indicate a wide-spread revival interest among Congregationalists.

THE Kansas legislature has just passed a wise law prohibiting the selling or giving of tobacco in any form to persons under sixteen years of age. Whatever difference of opinion there may be in regard to the use of tobacco by adults, all authorities agree that its use is injurious to the young.

The poorest and most unprofitable mission in the world is fault-finding, and yet "their name is Legion" who make it theirs. Dear Christian, if things in your Church don't go just as you wish, if the minister does say and do things you don't like, and you are inclined to criticise, take Puck's advice to those about to marry, "Don't!" Go to your closet and pray for your Church and your minister instead.

REV. DR. WARREN, President of Boston University, has written a book, "Paradise Found," in which he maintains that the Garden of Eden was at—the North Pole! This is not a new theory, however startling it may appear. *The Congregationalist*, in reviewing the book, says: "We are free to say that the apparent force of its reasoning is great, and we do not see why it may not prove convincing." It is now a very generally accepted fact among scientists, that originally the climate of the Arctic zone was temperate if not tropical.

THE Salvation Army recently held a "Hallelujah Octopus" in Brooklyn N. Y.

Over 300 delegates from eight different States were in attendance. The street parade was led by a "Major" on horseback, with six mounted aides, followed by one hundred young women, marching two abreast, clad in red jackets, with red ribbon on their hats, and all thumping tambourines! It is a strong proof of the divine origin of Christianity that it increasingly retains its hold on the heart and brain of the world in spite of the absurdities and monstrosities perpetrated by its adherents.

Is there not a hint for parents in the fact that in New York, where the popular amusement of roller-skating has prevailed long enough for its fruits to be seen, a bill has been introduced into the Legislature which "prohibits girls under fourteen years of age from attending rinks after 5 o'clock p. m. without the written consent of their parents or guardians, or being accompanied by them, and prohibits children from attending during school hours?" If the bill becomes a law the next number of our esteemed contemporary, the *A. C. C.*, will undoubtedly contain an item giving its opinion that "the Legislature of New York is too severe on skating rinks," and our secular papers which derive advertising revenue from the rinks will undoubtedly approve it as "a manly expression," all of which will be looked upon by THE FRIEND with serenity, and as in the natural order of things.

THE N. Y. correspondent of *The Advance*, on the authority of Mrs. Ellis, Sec. of the W. C. T. U., of New Jersey, gives the following:

Early last year several ladies agreed together to pray that she who might come into charge of the White House after the next election might be a temperance woman. Shortly after, at a large meeting of the Union in New York, a lady of much presence, who presided at the meeting but who was unknown to Mrs. Ellis, asked her to come to the platform and pray. She did so, and she and the presiding officer kneeled together. During the prayer Mrs. Ellis remembered her pledge and prayed earnestly for the incoming mistress of the White House, that, whatever she might be, she might be an advocate of temperance. The lady kneeling by Mrs. Ellis' side responded frequently with a fervent Amen. At the close of the meeting they were introduced, and the lady who presided, and who was so much in sympathy with Mrs. Ellis' prayer, proved to be Miss Rose Cleveland, who now presides, with much acceptance, at the White House. But this meeting, it should be noticed, was in May, before the conventions which nominated presidential candidates. Miss Cleveland, therefore, had not the least suspicion that this prayer might be answered by a summons to herself to take the responsibility she has now assumed.

IT IS perhaps an open question as to who is the most despicable of cowards, but undoubtedly the anonymous letter writer stands in the foremost rank in the competition. Honolulu is not without specimens of the reptile. In his essay on "Human Intercourse," Mr. Philip Gilbert Hamerton says of him:

The envious or jealous man can throw his vitriol in the dark and slip away unperceived—he can write an anonymous letter. Has the reader ever really tried to picture to himself the state of that man's or woman's mind (for women write these things also) who can sit down, take a sheet of paper, make a rough draft of an anonymous letter, copy it out in a very legible, yet carefully disguised hand, and make arrangements for having it posted at a distance from the place where it

was written? Such things are constantly done. At this minute there are a certain number of men and women in the world who are vile enough to do all that simply in order to spoil the happiness of some person whom they regard with 'envy, hatred, malice, and all uncharitableness.' I see in my mind's eye the gentleman—the man having all the apparent delicacy and refinement of a gentleman—who is writing a letter intended to blast the character of an acquaintance. Perhaps he meets that acquaintance in society, and shakes hands with him, and pretends to take an interest in his health. Meanwhile he secretly reflects upon the particular sort of calumny that will have the greatest degree of verisimilitude. Everything depends upon his talent in devising the most credible sort of calumny—not the calumny most likely to meet general credence, but that which is the most likely to be believed by the person to whom it is addressed.

## THE CHURCHES.

### THE BETHEL UNION CHURCH. APRIL—MAY.

On the Sunday evening previous to his departure to the States, the Rev. Dr. A. P. Happer gave an interesting address on the progress of Christian missions in China.

On the 5th, Easter Sunday, there were large congregations morning and evening. As each returning Sunday brings to our attention the blessed fact of Easter, "I am he that liveth and that was dead; and behold I am alive forevermore," why should not our congregations be always as large throughout the year?

The floral decorations were beautiful and abundant.

On the morning of the 12th the Rev. Arthur H. Smith, from North China, occupied the pulpit. His subject was, "Is Christianity obsolescent?" In a discourse which commanded close attention, the speaker first presented the arguments adduced against the Christian cause; then demonstrated its progress, and furnished the proofs for final and complete success. Mr Smith understands the art of presenting old truths in a new and attractive form.

On the tenth of August, 1884, while Dr. Damon was traveling in China and Japan, E. C. Oggel, by invitation, took charge of the pulpit.

On Wednesday evening, April 15, 1885, after the prayer meeting, the Church and congregation took the following action:

"Resolved, That the Rev. E. C. Oggel be invited to become the pastor of this Church, and that if agreeable to him, he be installed."

In reply to this, the pastor-elect said on Sunday morning, the 26th:

"I deem it an honor and a privilege to have stood for eight months in the pulpit from which the late Dr. Damon has for more than forty years broken to you the bread of life. I accept your invitation to serve you in the Gospel. As to the length of time I shall stay with you that will depend on your faithful attendance at the Sunday evening service, the weekly prayer meeting, and on your earnest co-operation with me in every good work."

The officers and teachers of the Sunday School have been invited to meet on Tuesday evening, the 12th inst., at "Fairview," the residence of Mr. G. West.

The following subjects are announced for the Wednesday evening meetings:

May 6—Monthly Concert. Africa.

May 13—How to keep the heart. Phil. 4:7.

May 20—The two talents. Matt. 25: 22, 23.

May 27—The two roads. Matt. 7:13, 14.

### FORT-ST. CHURCH.

The special collection taken April 19th, for the purchase of a new library for the Sunday School, amounted to \$180. This will be added to, and steps have already been taken by the committee to obtain the new books.

The returns of pledges for the support of the City Mission Work conducted by Mrs. Anna Breese Southwick, while not so large as last year, guarantee a revenue sufficient for the maintenance of the work.

The series of Sunday evening lectures for young men, begun April 12th by Mr. McCoy, will be continued during the first three Sundays in May.

April 26th, Rev. A. H. Smith delivered the third lecture of this course, which proved to be a characteristic one, filled with wit, wisdom and pithy sayings. Pastor Cruzan is to deliver the last three lectures, as follows:

May 3—The Fast Young Man.

May 10—The Self-Seeker.

May 17—The Uncrowned King.

May 24, Decoration Sunday, Geo. W. DeLong Post, G. A. R., will, by invitation, attend the evening service in a body, the church will be appropriately decorated, and Comrade Cruzan will preach a Memorial Sermon.

Topics for prayer meetings during May:

May 6—Monthly Concert; mission work in the United States. Papers: On the work among the negroes, by Mrs. Dickinson; on work among the Indians, by Judge McCully; on evangelization in cities, and socialism and kindred evils, by Miss M. V. Hall.

May 13—A Bible Reading; What we were; what we are; what we are not; what we know; what we have; what we shall be; what we ought to be.

May 20—Temperance.

May 27—Christian Liberty.

### HILO.

Easter services at the First Foreign Church, of which Rev. E. P. Baker is pastor, were very impressive and beautiful. A printed programme was issued, commencing with an organ voluntary by Mrs. L. Severance. The balance of the programme was as follows: Responsive readings from the Psalms, commencing "I was glad when they said unto me, let us go into the house of the Lord;" Gloria Patri, by the choir; Invocation; hymn 278, Plymouth Collection; Scripture lesson; anthem; prayer, with the Apostle's creed; chant, the Lord's Prayer; hymn 265, Plymouth Collection; sermon by the Rev. E. P. Baker, from Romans, 2nd chapter 6th to 10th verses; a very fine sermon, which should long be treasured.

His closing words were, "Jesus Christ must be the master of our hearts before He can become the model of our lives." The closing hymn from Plymouth Collection, words of blessing by the pastor: The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee and give thee peace. The decorations were attended to by the ladies, who displayed much taste. Back of the pulpit was a cross of flowers; on the left were the words, "Christ is risen." The pulpit was almost covered with flowers and ferns.

Since Mak Wan To, the Chinese minister, came to assist in the Chinese work at Hilo, the Chinese are taking more interest in the good work. The schools are increasing in numbers, both at the Foreign Church school and the Chinese mission building. JAMES A. MARTIN.

### HONOKAA.

A valued correspondent sends us the following: A very successful Easter concert was given by the Sabbath School in Honokaa, on the 5th. Above the platform, on the wall, were the words "Christ the Lord is risen today," and below these the same in Hawaiian. On either side, Aloha oukou. A great mass of ferns rose at an angle from the floor, and at the apex stood a cross of ferns, heliotrope, and white flowers. Over this were festoons, and an arch of ferns, to which were attached the letters, M-I-G-H-T-Y T-O S-A-V-E, as the scholars recited their various parts. The tones of the new beautiful organ were supplemented by Mr. Rickard's trombone, Mr. Sanford's violoncello, and Mr. Hasty with the cornet. The combination of all these instruments in "What shall the harvest be," and in several selections, was delightful. All who took part in the exercises did well. The singing was good, especially that by Miss Emma Rickard in the "Palms," and Nellie Rickard in the "Easter Carol" with chorus and bell accompaniment. "There is a green hill far away" by the Misses Hattie Sanford and Kavoni, and "There's a Land that is fairer," by Master and Normon Symon, were very sweetly sung. The opening anthem by a male quartett, "Christ the Lord is risen," was nicely sung by Mr. Lyman, Mr. Rickard, Mr. Sanford, and Mr. Goodell. Mr. Haislip read "The Resurrection," with much taste. A duett, "We shall sleep," by Mr. Lyman and Mr. Goodell, was well sung. The remarks of Pastor Goodell were interpreted to the Hawaiians by Mr. D. F. Sanford. Pastor Kawaiwaa of the Paauhau Church with his people were present, the former making the closing prayer. The pleasant exercises was closed by the large audience rising, and with organ and orchestra, joining in "Coronation." The Sabbath congregations are good. The Sabbath school has been presented with a book-case, and the school at Hilo has given a number of volumes, which will form the nucleus of a library.

[Selected from an old Scrap-book.]

THEN.

Toil on, O troubled brain,  
With anxious thoughts and busy scenes oppress,  
Ere long release shall reach thee; a brief pain,  
Then Rest.

Watch still, O heavy eyes,  
A little longer must ye vigil keep,  
And lo, your lids shall close at morning's rise  
In Sleep.

Throb yet, O aching heart;  
Still pulse the flagging current, without cease;  
When you a few hours more have played your part  
Comes Peace.

Bear up then, weary soul,  
Short is the path remaining to be trod;  
Lay down the fleshy shroud, and touch the goal;  
Then God.

### MEMORIAL TRIBUTES TO DR. DAMON.

The *Missionary Herald*, in its April number, gives a review of Dr. Damon's life, and says:

The missionary work in the Sandwich Islands and in Micronesia has had the benefit of his wise counsels and loving sympathy. At the time of his death he was not proposing to remain idle. He had plans for work among the Chinese, and had great pleasure in the fact that his son was devoting his life and labors to these thousands of emigrants from China to Hawaii. Rev. Dr. Hyde says of him: "He has been so long identified with Honolulu that it will seem a different place without the sunshine of his presence."

In the *Sailor's Magazine* and *Seamen's Friend* of New York, the Rev. Dr. John Spaulding has an able and interesting article on the life of Dr. Damon. The writer says:

Seamen have lost a friend. Not lost, but gone before to the land where there is no more sea. More widely known, more loved, more trusted, more respected, and more useful than he had ever dreamed when he considered the question of a mission to the heathen, or a chaplaincy to those "who go down to the sea and do business in great waters." Dr. Damon embarked with his wife, a niece of the distinguished Samuel J. Mills, March 10th, 1842. But one of the Board of Trustees of the Society who gave him his official instructions in the Brick Church, New York, in 1842, and accompanied them on board the ship to bid them God speed, survives.

The pen now sketching this tribute, thirty six years ago made the following record of the chaplain's labors for a single year; a fair description of his life work: "In his annual intercourse with from six to ten thousand seamen of not less than ten different nationalities, on shipboard, in his study and reading-room; in preaching to them the Gospel; in distributing among them Bibles, religious books and tracts; in issuing for them, monthly, 2,000 copies of *The Friend*; in maintaining an extensive correspondence with them and their friends; superintending an interesting Sabbath School; visiting weekly the sick in two hospitals, and the deserters and mutineers in the common prison; in keeping alive the subject of temperance; in raising an average of \$1,000 per annum for his paper; and of late \$2,500 for the necessary enlargement of the chapel, it is obvious that he must be as busy as any sailor in a gale clawing off a lee-shore, or any minister of the Gospel in his parish."

In addition to his own personal labors in their behalf, he furnished an accomplished son, who, with his wife, having mastered their difficult language, are the trusted and successful leaders of that strange people from the land of Sinim, not only in the paths of public and private usefulness, but also in the ways of righteousness and peace. Two Christian Churches have been organized, each with a native pastor, one of them having about one hundred members; and two chapels built largely with their own money, where the recent idolaters now worship the true God!

On the 8th of last month the steamship *City of Tokio* arrived in the port of Honolulu from Yokohama, bringing as a first installment 948 Japanese immigrants, 842 of whom are farmers. More of the same desirable class are expected to contribute to Hawaiian prosperity, and make that island like the land of promise:—"A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive-oil and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not want anything in it; a land whose stones are iron, and out of

whose hills thou mayest dig brass." If it be asked what has caused this Japanese wave to roll on the Hawaiian shores, we shall not be surprised to hear that Rev. Dr. DAMON's visit, last year, to half a dozen of the chief cities of that Empire, together with the information communicated by Manjiro, Denzo and Goeman, the wrecked Japanese sailors brought in the ship *John Howland*, Capt. W. H. Whitman, and put under the kind care of Dr. Damon at Honolulu, and by him sent home thirty-four years ago—had a direct and important influence in this connection.

The editor adds:

Elsewhere in this issue of the *Sailor's Magazine* other pens have paid their fitting tribute to the memory of this good man, who was the friend and helper of innumerable seamen all over the globe, for more than forty years. The readers of this periodical for all that time will have especial reason to remember him as a frequent writer for its pages. Few men were more gifted than our long-time contributor, in putting all he had to say on themes of high import, in the most interesting and profitable manner. We part with his work in this direction with hearty regret.

### THE GATHERING OF THE TRIBES.

"Thither the tribes go up"—at least on several occasions during the past week. Where? On board the trim little vessel the new *Morning Star*. The first gathering was on Thursday evening, April 23d, under the auspices of the "Cousins," to raise funds for the Mortlock mission. In spite of threatening weather 'tween decks was packed with a happy crowd, who listened to a finely written poem by Mrs. Dillingham, finely rendered by her daughter; piano selections by Carrie Castle and Misses Jones and Dillingham; and witty addresses by Capt. Bray and Rev. A. H. Smith. Financial results, \$61.

The Tribe of Cousins, "with their friends, their sisters, their uncles and their aunts," came up for their regular monthly meeting, Saturday evening, 25th April. The meeting very appropriately had for its subject, Micronesia, and among other interesting exercises there was a map lesson by Judge Judd; sketch of Micronesian Mission by Dr. Hyde; a paper on the Gilbert Island Mission by Mrs. Bingham; account of mission experiences and dangers, by Rev. H. Bingham; and "Ballads of the Morning Star," by S. E. Mann.

The tribe of Hawaiians, with a few Anglo-Saxons, swarmed up the sides of the little ship, on Sunday afternoon, April 26th, to the number of more than 300. Addresses were made by four native Hawaiians, and by Revs. Bicknell, Forbes and Hyde. "It was a grand meeting," was the verdict of one who has attended *Star* meetings for years.

On Thursday, 31st, the *Star* spread her white wings, and like a glad bird, sped out to sea on her mission of peace and good-will. But previous to her departure, there was a gathering of all the tribes on board for farewell services, which consisted of singing, both in English and Hawaiian; prayer (Hawaiian) by Rev. G. Leleo; remarks (Hawaiian) by Rev. W. N. Lono; in English by Dr. Hyde; prayer (English) by Rev. E. C. Oggel; and benediction, by Rev. H. Bingham.

May God speed the little vessel on her way, give success in her work, and a safe return.

### "IS CHRIST WANTED TO-DAY?"

Mr. Moody preached a Christmas sermon, taking for his text, Luke 2:7. "There was no room for him in the inn." We copy the following paragraphs from this sermon which is full of suggestive ideas: Has the world grown any better during these eighteen hundred years? Is Christ wanted to-day?

If He should come again, would he be welcome? Would the nations of the earth receive Him with delight and gladness? What nation would make room for him to-day? If it were put to the public vote, what nation would vote to have Him come back to be their King? Talk about England and America being Christian nations, do you think either of them would invite Him to come? Has America got room for Him? Eighteen hundred years have rolled by since He went away, and more has been written about Him and said about Him than any other man, or thousand men, or million men, and yet there is no nation under heaven that wants Him. When He was down here there was not a village in any part of the country that wanted Him. He went to Nazareth where He was brought up: He went into the Synagogue and began to tell out the glad tidings. They took Him to the brow of the hill and would have cast Him into hell if they could. They put Him out of the town. And there is not a town or village under the sun to-day that would not do the same. People say the world is growing so much better; but, as I have said, there is not a nation anywhere to-day that wants Him. Does Germany, or France, or England or America?

Not only that; there is something a good deal worse than that. There is hardly a church in Christendom that wants Him. Go to any of the churches next Sunday, and ask if they would vote to have Him come back. Why, my friends, the church has

NOT GOT ROOM FOR HIM.

She is not praying and longing for His return. Go down to the Exchange and ask if they have got room for Him. Why, a good deal of the business would have to be done on different principles. Men would say: "We cannot quite make so much money, and we don't want Him." If it should be put to a vote in congress, would they have Him back? Is there room for Him among our statesmen and those who are making our laws? Would they invite Him back? Why, there would be a great commotion among the nations of the earth if He were to come. The fact is, there is no room for Him in the world yet. Our homes, our churches, the nations of the earth, are like that little inn at Bethlehem. There is room for everything else; but in the church and the world to-day there is "no room for Him." It is one thing to talk about Christ and salvation, but when we come to talk about the return of a personal Christ, is there a church that is crying for Him?

# HAWAIIAN BOARD

HONOLULU, H. I.

This page is devoted to the interests of the Hawaiian Board of Missions, and the Editor, appointed by the Board, is responsible for its contents.

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### ITEMS.

Quite a large number of the Gilbert Islanders brought to these Islands a few years ago, seem to have become so well acclimated, and so well satisfied with their condition here, that they remain on these Islands instead of returning to their native soil. There are now between 260 and 300 of them on the Island of Kauai, which for some reason seems to be their favorite island. Others are scattered here and there on the other islands of the group. The whole number now on these Islands is probably not more than 400. Most of them, after having completed the term of their original contracts, find work again on the plantations, and are well liked as laborers. We notice by the way, on referring to the tables of the late census a lamentable dearth of information in this matter. All immigrants from the southern and western Pacific islands are lumped together under the one head of "Polynesians"; whereas some of them come from the Gilbert Islands, some from the New Hebrides, and some from the Tonga Islands. These groups are from 600 to 1,300 miles distant from each other, and peopled by two, if not three, distinct races, neither one of which falls within the category now classed as "Polynesian." The New Hebrides and Tonga Islanders are of the very dark, woolly haired, prognathous type known as "Melanesian," and the Gilbert Islanders are of the type known as "Micronesian," which is quite distinct from the Polynesian. The census tables would have been much more satisfactory to those in search of accurate information if a little more care had been taken to observe these distinctions.

During the brief stay of the *City of Sydney* in port, on her way to San Francisco last week, we had the pleasure of meeting Rev. Thos. Powell, for many years a missionary of the London Missionary Society in the Samoan group. Mrs. Powell and himself were on their way to visit old England once more, and see their children and twelve grandchildren. We enjoyed a delightful hour of converse with them, and found Mr. Powell full of information with regard to the Samoan people, their language, legends, etc., as well as their advance in Christian civilization. The *John Williams*, their missionary vessel, each year visits all their mission stations, including the Ellice Islands, and the five southernmost islands of the Gilbert group, on which

they have native Samoan teachers stationed. Thus their field joins on to our Micronesian field, and the tracks of the *Morning Star* from the north and the *John Williams* from the south, come within about seventy miles of each other.

By the *Morning Star*, we send forward this year, Scriptures and school books in three different languages for Micronesia, viz., the New Testament, and a Hymn Book in the Gilbert Island language, the Book of Genesis, and the arithmetic, in the Marshall Island language, and The Epistles in Ponapean. Of these, the Gilbert Island New Testament, translated by Rev. H. Bingham, the Marshall Island Genesis, translated by Rev. Joel F. Whitney, and the Ponapean Epistles, translated by Rev. E. T. Doane, are published by the American Bible Society at New York; and the Gilbert Island Hymn Book, prepared by Rev. H. Bingham, and Marshall Island Arithmetic, revised and enlarged by Rev. E. M. Pease, are published by the Hawaiian Board.

In our item for March on the census, a slip of the pen made us say that the actual percentage of decrease of the Hawaiian nation had diminished 0.11 per cent. during the past six years. The correct figures would have been 0.64 per cent. Then, comparing this with the 4.51 per cent of actual diminution of rate in the previous six years, we find that the actual rate of decrease has risen 3.87 per cent during the past six years.

By the Alameda to-day Rev. A. H. Smith and family sail for America, accompanied by Mrs. President Merritt, Mrs. Smith's sister. During their visit in this Kingdom these missionaries have won hosts of friends, who will hereafter feel a special interest in the North China Mission. We wish them a safe voyage and a pleasant and profitable vacation.

### THE CHINESE WORK.

The recent visit of Rev. Dr. Happer of Canton, was a source of great pleasure to the Chinese Christians in Honolulu. Some of them he had long known in China, and had been their teacher and Pastor, and to all his name is a familiar one. The very hearty and cordial welcome which was given the veteran Missionary by these representatives of the people among whom he has labored for forty years could not but have been most gratifying to him. The Chinese will long remember his visit, all too brief, and the earnest words of encouragement and exhortation which he spoke to them, will undoubtedly bring good results.

On Sunday morning, March 28th, Dr. Happer spoke to a large audience which filled the Chinese Church to overflowing. Several hundred persons, men, women and children were present, who listened with the greatest attention to a discourse on John iii:16. At the close of the morning sermon, Dr Happer administered the rite of baptism to five persons, three men, one young lad and one woman, who were received into the

Church on profession of faith, and to three children. Three others were received by letter, two from Churches in China, and one from the Chinese (Presbyterian) Church of San Francisco. It was a most solemn and impressive occasion. All the friends of the Chinese Mission will be pleased and encouraged to learn of these new additions to the membership of the Honolulu Church.

The Superintendent of the Chinese Mission, F. W. Damon, desires to acknowledge the receipt of the sum of \$262.50, from the Women's Board of Missions for the Pacific, for the benefit of the Chinese Mission. This generous and timely donation, is warmly appreciated and has been appropriated in the following manner:

1 Towards salary of Foreign lady teacher Chinese girls' school, Honolulu.....	\$ 40 00
2 Towards salary of Chinese teacher of same.....	40 00
3 Support of needy half-Chinese, girls or one quarter, at Foreign school, Hilo.....	4 00
4 Aid to Chinese Boys' school, Honolulu.....	35 00
5 " " " Missionary, Kohala.....	46 00
5 " " " " Maui.....	25 00
7 " " " " Honolulu.....	25 00
8 " " " Colporteur, Is. of Oahu.....	7 00
9 Rent of Chinese Mission House, Hilo, one quarter.....	25 00
10 Purchase of books and tracts for gratuitous distribution.....	15 50
<b>Total.....</b>	<b>\$ 262 50</b>

In addition to the above, grateful acknowledgement is made of another generous gift from a more distant source. Rev. R. Taylor, D. D., of Beverly, N. J., U. S. A. sends the handsome sum of \$100 to help on the work among the Chinese. It is most encouraging to be thus remembered by one, who, though far away from us, feels so warm an interest in the spread of the Gospel among this heathen people on our Islands. It has been deemed wise to appropriate this amount towards the support of the three Chinese Evangelists, now laboring among their countrymen in the group, and the teacher of the Boys' Mission school, Honolulu. These are all faithful and true helpers.

Towards salary of Preacher, Is. of Maui	\$ 25 00
" " " " Dis. Kohala	25 00
" " " " Honolulu...	25 00
" " " Teacher, Honolulu...	25 00
<b>Total.....</b>	<b>\$ 100 00</b>

The manner in which donations, formerly acknowledged have been expended will be stated at another time.

### RECEIPTS OF THE HAWAIIAN EVANGELICAL ASSOCIATION FOR THE MONTH ENDING APRIL 27, 1885:

<b>FOR FOREIGN MISSIONS.</b>	
Mr. Hallama.....	\$ 2 00
Miloli church, Hawaii.....	1 00
Mrs. Haalelela, Honolulu.....	2 00
Punia church, Hawaii.....	24 90
Kaiaapana church, S P Kaiaia.....	52 05
Olaa church, Hilo.....	29 00
Fort-St. Church, J A Cruzan.....	70 75
Kipahulu church, D Puhii.....	6 00
Kohala church, E Bond.....	113 50
Anahola church, Kauai.....	13 60
Koioa church, J W Smith.....	75 00
Pelekunu church, D Ahi.....	1 55
Onomea, J H Pahio.....	20 00
<b>Total.....</b>	<b>\$ 411 35</b>
<b>FOR HOME MISSIONS.</b>	
Haula church, Kaapu.....	\$30 00 — 30 00
<b>FOR GENERAL FUND.</b>	
Kohala, Hawaii.....	\$50 00
Waimoa church, L Lyons.....	50 00
Kaala church, K. A. Lyman.....	13 00
Maunahoano church, R. A. Lyman.....	18 00
Paaupau church, R. A. Lyman.....	7 00
<b>Total.....</b>	<b>138 00</b>



**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.

*Wm. A. Bowen, - - - Editor.*

**MR. MCCOY'S VISIT.**

Mr. Henry J. McCoy, General Secretary of the San Francisco Association, has come and gone. He and his wife arrived March 23rd, and returned April 15th, making a visit of twenty-three days with us. We had heard that he would 'stir us up,' when he came, but we had doubts. It has, however, proved true; and it was simply done by his going energetically to work himself, and showing us how to do it ourselves. During the first nine days of his visit there were twenty-two public exercises, in which he had a part, and the most of which he had full charge of. Of course this counts in the half hour noon-day prayer meetings, which he established in our building. At the end of the nine days, he paid a flying visit to the volcano, but resumed his untiring public efforts upon his return. During his absence these prayer meetings were kept up in full force, so that we can report an average attendance of sixteen or seventeen for twenty-two meetings. Though there has been no special revival, the Association has surely caught some of the earnestness of the spirit that has been with us, and so we have hope for our future. Yes, of this one result we are sure, we have learned a lesson from the practical example we have had in Mr. McCoy, and are thoroughly awakened to a keen appreciation of the best methods of work, and thus we go forward with courage.

**ANNUAL MEETING.**

Owing to the fact that Mr. McCoy was to leave us on the 15th, our annual meeting, which would naturally have occurred on the 16th, was held on the evening of the 14th inst. At the business meeting in the parlors below, held before the opening of the more public gathering in the hall above, the following annual officers were elected: J. B. Atherton, President; J. A. Dower, Vice-President; W. Podmore, Recording Secretary; Wm. Clark, Treasurer; T. H. Davies and P. C. Jones, Jr., Directors.

The meeting then adjourned to the hall above, where the following programme was essentially carried out:

Opening prayer by Rev. E. C. Oggel; singing; reports of Secretary and Treasurer, which by vote of the Association are printed below; the excellent address of the retiring President, which is also printed by vote of the Association, on another page of this issue; and finally, an earnest, enthusiastic address from Mr. McCoy. After a closing prayer by the Rev. Geo. Wallace, came refreshments prepared by the ladies, in the way of ice-cream, cake and coffee. The ladies have always given hearty support to all

efforts put forth by the Y. M. C. A., and whenever they have given us their aid, we have always been successful.

**TREASURER'S REPORT.**

**RECEIPTS.**

Cash brought over from last year.....	\$ 144 00
" from annual dues.....	228 00
" " monthly contributions &c.....	154 75
" " annual pledges.....	2,154 00
" " special pledges.....	350 00
" " rent of hall for lectures, fairs.....	213 50
" " account of Mrs Hampson fund.....	114 00
" " C. S. Mason's lecture.....	21 50
" " building contribution.....	25 00
" " incidentals returned.....	1 50
<b>Total.....</b>	<b>\$3,406 80</b>

**EXPENDITURES.**

Cash paid C. S. Mason for salary, ex'e.....	\$1,112 50
" " janitor.....	680 00
" " J. W. Yarnley for music.....	100 00
" " Wilder & Co for ice.....	136 26
" " N.F. Burgess, carpenter work.....	181 55
" " J. M. Oat & Co. Periodicals.....	212 25
" " T. G. Thrum, printing.....	186 95
" " Dillingham & Co, qrl'y bill.....	139 00
" " Lewers & Cooke, qrl'y bill.....	76 74
" " E. O. Hall & Son, qrl'y bill.....	20 00
" " Castle & Cooke, qrl'y bill.....	32 00
" " insurance for 3 years.....	200 00
" " Rev. S. C. Damon, for <i>Friend</i> .....	62 48
" " J. T. Waterhouse, qrl'y bill.....	27 62
" " miscellaneous bills.....	94 21
" on hand April 15th, 1885.....	144 69
<b>Total.....</b>	<b>\$3,406 55</b>

**SECRETARY'S REPORT.**

THE last annual meeting was held in the upper hall of the Y. M. C. A. on April 17th, 1884; since then the Association has held twelve monthly business meetings.

The total attendance at the twelve meetings was 292, making an average of 24½ for each meeting.

There has been 59 new names added to the membership list during the year.

As the work of the Association is accomplished mostly through its committees, the best way to find out what we have been doing during the year will be to give a general outline of what some of the committees have done.

The Hospital Committee has not held any meeting during the year as a committee, but the work has been carried on very faithfully by some of its members, who have visited the Hospital regularly.

The Prayer Meeting Committee has had charge of the Sunday evening prayer meetings in the upper hall of the Y. M. C. A., and have tried to make them of great help to young men. This committee ought to be aided more by the members of the Association; every member should feel it his duty to attend these meetings regularly.

The Temperance Committee has been a faithful one. It has held a "Gospel Temperance" meeting in the vestry of the Bethel Church every Saturday evening, and has labored earnestly to save men from intemperance. We have members in our Association who can testify to the good and faithful work of the committee.

The Prison Committee has carried on its work at the Prison, where a service is held on Sabbath mornings in which this committee takes an active part. Papers and tracts have been delivered to the prisoners.

The Welcome Committee has never given a report of its work, but most of the members of this committee have been faithful in their work—that of having some members of the committee present at the hall every evening, to have charge of the building and receive strangers who may visit the rooms.

The Shipping Committee has been active in its work among sailors and along the wharves, inviting sailors to the Y. M. C. A. rooms, and telling them where they can attend church.

The Entertainment Committee has been heard from many times during the year, promising a series of entertainments, but the entertainments have not been forthcoming. This is a committee that ought to be particular in its work, as it can, by its entertainments make the Y. M. C. A. attractive to young men.

The old reading room becoming too small, the papers and all reading matter were transferred to the class room. The Reading Room Committee has added a good many news- and illustrated papers, also periodicals, to the old list.

The following classes have been conducted during the year: Mr. P. C. Jones, Jr., has taught a class in book-keeping every Monday evening; Professor Yarnley a class in singing every Tuesday evening for young ladies and gentlemen; Mr. J. S. Emerson a class in Geometry on Thursday evenings and Mr. A. F. Cooke a class in Arithmetic. The teachers of these classes are always glad to admit young men; the only conditions are good behavior, and regularity and punctuality in attendance.

As we have this evening decided to give Mr. S. D. Fuller, of Sacramento, a call to become our General Secretary, we hope that he will accept, and that under his management and with the able assistance of our new officers, the Y.M.C.A. of Honolulu may do more for young men than it has ever done before.

E. A. JONES, Sec'y.

**PRESIDENT JONES'S REPORT.**

*To the President and Members of the Y. M. C. A. of Honolulu:—BRETHREN:—*

In reviewing the work of this Association for the past year, while it has not been an entire failure, it certainly has come far short of what an association of this size should have accomplished.

It appears that too much has been left for the officers to do, who unfortunately are all men engaged in other pursuits, and who have but little time to give to the details of the work which is essential to the success of any institution.

As soon as the officers were elected and assumed the duties of office, the various Committees were appointed; the Chairman of each was notified by the Secretary of his appointment and a list of all members of the Committee also furnished him, in addition to which a full list of each Committee was published in THE FRIEND. \* \* \* \* \*

When you elected me last year, during my absence, as President of this Association you overlooked one very important

requisite for this high office, that of delivering an address at the annual meeting, and for which I am totally unfitted. If I have been partially successful in discharging some of my duties I fear I shall come far short in this respect, but having accepted the office I will not shrink from trying to do my duty, even at the risk of making a failure.

I offer at this time a few practical remarks to young men. I have chosen for my subject this thought, "Is life worth living." The answer is a simple one. It depends upon what kind of a life one lives.

It rests entirely with the man himself whether it is answered in the affirmative or in the negative.

As I have observed men during the last quarter of a century, it has been answered in both ways, more frequently perhaps in the negative than in the affirmative.

Two young men start out in life with equal chances. One is faithful, honest, truthful, obedient, lives an honor to his parents and his God, having early listened to God's call: "My son give me thy heart;" the other is careless, dishonest, untruthful, disobedient, dishonors his parents and his God.

The one in a few years commands the respect of all in the community where he resides, and has an influence always for good; the other in the same time is despised of all good men, and his influence is pernicious and altogether bad.

We can all of us call to mind many who represent these two classes.

During the past year I have had quite an experience among the latter class with whom I have labored, and I call to mind one such young man not yet 30 years of age, who to-day is a wreck, bound by that sin intemperance which is now destroying so many all over the world. He started out with brilliant prospects, a good business and in comfortable circumstances, but has squandered a small fortune to gratify his insatiable appetite for strong drink and yet he hopes some time in the future to reform.

Another young man, whom I have visited many times during the past year and generally found drunk on Sunday morning, is always going to begin tomorrow. The words of Dryden are applicable to such cases:

"When I consider life, 'tis all a cheat,  
Yet fooled with hopes, men favor the deceit,  
Trust on, and think to-morrow will repay;  
To-morrow's false than the former day  
Lies worst, and while it says we shall be blest  
With some new joys, cuts off what we possess."

Hogarth, that inimitable caricaturist, illustrated the lives of two apprentices in a series of pictures, the first of which shows them both at their looms, one neatly performing his task, the other wasting his time and neglecting his duty.

They are next seen at church, the industrious young man devout in his worship, the idle one playing in the churchyard during service.

The next picture shows the industrious youth has the confidence of his employer and receives promotion, while the other

has been discharged and is being sent to sea.

The next two illustrations show the worthy young man, out of his time, and married to his master's daughter, while the other is spending his life with harlots and wasting his substance in riotous living.

The next step in the career of these two men shows the path widening between them, the one as rich and the Sheriff of London, the other as betrayed by the woman who was betrayed by him and handed over to the authorities as a thief and a murderer.

Then comes a touching picture when the idle man is brought before his former associate and is receiving his sentence of death.

The last scene, illustrating these two lives, represents the one whose life has been a miserable failure, on his way to his execution at Tyburn, while the other is receiving the applause of the citizens as he rides through the city as Lord Mayor of London.

Rev. Mr. Logan, in a sermon delivered in Honolulu last year, spoke of a picture he had seen in the East, of a boy with a merry, shining face, happy and joyful; then the picture started off in two lines, one showing by development a hardened old man, the other having his face stamped with heaven.

These illustrations show the result of a life of sin and a life of virtue, and are not in the least exaggerated, but are true to life as we see it every day. In the one case it is worth living; in the other it is not. "A life of sin, a life of pride, a life of worldliness, a life devoted to the world, the flesh and the devil," says Dr. Talmage, "is a failure, a dead failure, an infinite failure." A life of purity, a life consecrated to God, a life given to the service of our fellow men, to relieve their sorrows and to assist them in their temptations, is a life of success.

One of the important duties to be observed in a young man's life, to make his life worth living, is—*purity*. Perhaps next to intemperance there is no sin that causes more wrecks along the stream of life than impurity. The young man who indulges in impure thoughts will soon be led into impure actions, and the result is not only a blasted life, but weakens the mind and produces premature old age. It is the duty of a father to warn his boys on this point, and good advice on this subject will very often prevent a young man from indulging in practices which may ruin both body and soul.

The Glasgow Y. M. C. A. had not long since a lecture delivered by one of its members on "Social Purity," and had thousands of copies of the address printed and circulated among the young men of that city. It is a carefully written address, very plain in its language and very pointed. It speaks right out and warns young men against an impure life. Plain talk will often do good where well rounded sentences will be forgotten as soon as uttered

The young men of this city would do well to read this address, which is to be found in our reading-room. God has given to every young man his life for a purpose; not to be wasted, not to be frittered away in idle pleasure, not to be spent in selfish indulgence, but to be filled up with usefulness and to prepare for eternity; so life is full of responsibilities—a constant battle to be fought day by day even unto the end, with many failures by the way, and those failures are often the means to success. The end is sure to come, sooner perhaps than we expect, and when it does come we must give an account of our stewardship.

"So live that when thy summons comes to join  
The innumerable caravan which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death  
Thou go not like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one that wraps the drapery of his couch  
About him and lies down to pleasant dreams."

Our lives are in our own hands and we are expected to make the best use of the opportunities given us, and just in the position in which God has placed us.

Success in life is not attained by one grand stroke, and just here is where so many make a failure of it. Many young men give up very early in life because success does not come with their first effort. Many others think it can be attained by one grand effort, and their lives are wasted in watching and waiting for the one grand opportunity which never comes. Faithfulness in little things is what contributes very largely to make life a success. "Despise not the day of little things," is a truth not to be forgotten.

All New Englanders are familiar with the name of "Billy" Gray of Salem, who began life as a drummer boy and afterward became a successful East India merchant. Some one once alluded sneeringly to his humble position when a boy, when he replied: "When I was a drummer did I not drum well?" It was because of his faithfulness in little things that made him the successful "merchant prince."

Every young man has an influence either for good or for evil, and our influence increases with our years. We are all also more or less influenced by others, and we are constantly imitating the example of those we look up to. No man can tell the extent of his influence upon others.

I remember several years ago, when I was introduced to Mr. Alpheus Hardy of Boston, a prominent member of the Prudential Committee of the A. B. C. F. M., one of Boston's successful merchants, a Christian gentleman and a man of great influence both in mercantile and religious circles in New England, and in fact the whole United States; in a short walk down State Street I received an inspiration from this man that has lasted me to this day. The names of such men as Peter Cooper, George Peabody and Wm. E. Dodge are a power in all Christian lands, who "being dead yet speak."

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

Our success in life is not measured, as some suppose, by the number of dollars, or lands, or houses, or herds that we gather and accumulate during our "three score years and ten," nor by the reputation we may gain as able ministers of State, or by our success in the various departments of science, literature or art, but by our faithfulness in the discharge of duties to God and to our fellow men.

Cardinal Wolsey said in his old age,

"Had I but serv'd my God with half the zeal  
I serv'd my King, he would not in mine age  
Have left me naked to mine enemies."

A friend of mine, who is on the other side of fifty, and whose life has been devoted to the accumulation of wealth, and who has not been unsuccessful in his life's work, said to me not long since, "I'm going to be like General Jackson now; I'm going to cheat the devil and turn Presbyterian." Now I firmly believe that if he had in very early life chosen God as his portion and consecrated all to Him who died for him, he would not to-day have had a dollar less and his life would have been a much happier one; besides he would have been a greater blessing to his fellow men.

Young men, my advice to you is now to cheat the devil and turn Christian. Accept the offer of God now, after which you can choose that special form of worship best suited to your tastes and early education.

If you have any doubts as to the way of success in this life, let me urge upon you to read the experience of one who in old age was able to give good advice. King Solomon tried to find peace and happiness in many ways. He tried earthly wisdom, he tried pleasures in every form, he tried building elegant houses and palaces, he built him gardens and fountains, laid out vineyards, he tried the accumulation of gold, silver and precious stones; and having gathered these far in excess of any other man, pronounced them all "vanity and vexation of spirit;" and his advice is, "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." Such a wise choice on your part will enable you to say at its close, yea, even at its beginning, "Life is worth living."

Hanging in the library of a friend of mine in San Francisco, is an engraving with these words, which I would commend every young man to engrave upon his heart:

"A sacred burden is this life ye bear,  
Look on it, lift it, bear it  
Solemnly.  
Stand up and walk beneath it  
Steadfastly.  
Fail not for sorrow, falter not for sin,  
But upward, onward, till the goal ye win."

STANDING COMMITTEES.

According to a suggestion from Mr. McCoy, the plan was tried this year of letting the members volunteer for service on committees.

It was urged that volunteering was the most effective; and though our doubts again came to the front as to filling the committees, we have the following results from our meeting, held for the purpose, on the evening of the 16th. The names as given, though volunteers, were necessarily, by our constitution, under the supervision of the directors, who also appointed the various chairmen.

**Committee on Devotion**—W. A. Bowen, Chairman; P. C. Jones, Jr., Hon. A. F. Judd, Dr. J. M. Whitney, J. S. Southwick, J. B. Atherton, and Rev. S. E. Bishop.

**Committee on Temperance**—P. C. Jones, Jr., Chairman; J. Cassidy, J. A. Dower, and W. S. Brash.

**Committee on Visitation**—E. C. Damon, Chairman; Hon. L. McCully, J. A. Dower, Capt. G. Lees, J. Cassidy, J. W. Robertson, and A. F. Cooke.

**Committee on Invitation**—Wm. Clark, Chairman; S. E. Mann, J. S. Southwick, Oscar White, Wm. Dower, Mr. Kenake, W. D. Alexander, Jr., W. Podmore, Mr. Highton, Thos. Williams, W. S. Brash, Thos. Severin, C. E. Crozier, and Mr. Gibson.

**Committee on Entertainment**—Theo. H. Davies, Chairman; P. C. Jones, Jr., W. A. Kinney, E. A. Jones, W. W. Hall and F. A. Chapman.

**Committee on Employment**—N. F. Burgess, Chairman; B. F. Dillingham, and A. F. Cooke.

**Committee on Reading Room**—Dr. C. M. Hyde, Chairman; Rev. W. C. Merritt, and T. G. Thurm.

**Finance Committee**—C. M. Cooke, Chairman; P. C. Jones, Jr., and Theo. H. Davies.

N. B.—All others of the Association whose names are not on the above volunteer list, and who wish to do some committee service, can learn the necessary duties of each committee, and hence select their choice by enquiring of any of the Board of Directors.

MONTHLY RECORD.

MARRIAGES.

HIND—RENTON—At Brooklyn, N. Y., February, 25, 1885, by Rev. Geo. W. Kolwell, Mr. JOHN HIND, of Kohala, Hawaii, to Miss ELLA J. RENTON, of Brooklyn, N. Y.  
 BOLTE—DEICHMAN—In this city, at the residence of Hon. H. W. Schmidt, April 21st, by J. A. Cruzan, Pastor Fort-St. Church, Mr. CRISTEL BOLTE and Miss LINA DEICHMANN, both of Honolulu.  
 WAGNER—KRUGER—In this city, April 27th, at the residence of S. Ooth, Esq., by J. A. Cruzan, Pastor Fort-St. Church, Mr. WILLIAM WAGNER, and Miss JOHANNA S. KRUGER, both of Honolulu.

BIRTHS.

At Paaulo, Hawaii, to the wife of Patrick H. W. Ross, Esq., of London, England, a son.  
 In this city, March 5th, 1885, to the wife of Robert Catton, a son.  
 At Honokaa, Hawaii, March 18th, 1885, to the wife of C. B. Greenfield, a daughter.  
 In San Francisco, March 25th, 1885, to the wife of Geo. C. Stratemeyer, a daughter.  
 At Waikiki, Oahu, March 28th, 1885, to the wife of G. D. Freeth, a son.  
 At Hamakuaopoko, Maui, March 29th, 1885, to the wife of Mr. James Cowan, a daughter.  
 At Honokohau, North Kona, Hawaii, April 7th, 1885, to the wife of George Clark, a son.

DEATHS.

UNNA—At Hana, Maui, April 8th, 1885, AUGUST UNNA, a native of Denmark, aged 56 years, 3 months and 21 days.  
 KAMEHAMEHA—In this city, April 25th, 1885, at her residence, Nuanu street, Her Majesty QUEEN DOWAGER EMMA, aged 49 years.

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LORENZEN.....Commander

Leaves Honolulu every Monday at 4 P. M. for Kaunakakai, Kahului and Keane every other week; Huelo, Hana, Kipahulu and Nuu. Returning, will stop at the same ports, arriving back Saturday mornings.  
 For mails and passengers only.

Steamer Lehua,

WEISBARTH.....Commander

Leaves Honolulu each Monday at 5 P. M. for Paauhau, Kohala, Ooakala, Kukuiaui, Honohinu, Laupahoehoe, Hakalan and Onomes. Returning, will arrive back each Saturday.

Steamer Kilauea Hou,

McDONALD.....Commander

Will leave Honolulu once each week for the same ports as the Lehua.

Steamer Mokolii,

McGREGOR.....Commander

Leaves Honolulu each Wednesday for Kaunakakai, Kamalo, Pukoo, Moanui, Halawa, Waiala, Pele-kunu and Kalaupapa, returning each Monday evening. The Company will not be responsible for any freight or packages unless plainly marked. Not responsible for money or jewelry unless placed in charge of the Purser. All possible care will be taken of Live Stock, but the Company will not assume any risk of accidents.  
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