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THE FRIEND.

APRIL 1, 1870.

☞ We have lately received a few copies of the *Record*, a paper containing reports of Evangelical effort in Chili, the publication of which has been recently commenced in Valparaiso, and is edited by the Rev. Dr. Trumbull and Rev. A. M. Mervin. The Bible, and many valuable religious publications, are being disseminated among the people of Chili, and notwithstanding various hindrances, good results follow, light is shed on many minds. The cause of education is advancing. A Theological Seminary is about to be opened in Valparaiso for the education of native Roman Catholic priests, as well as other youths, even though they may intend to follow secular pursuits later in life. At a public meeting held in Santiago for the purpose of awakening an interest on behalf of the proposed seminary, among those present by invitation was the United States Minister Plenipotentiary, General Kilpatrick, who spoke, and among other things judiciously and forcibly remarked:

"There was a time in the world's history when ignorance and superstition went hand in hand, when education existed only among the clergy and a certain aristocracy, and when the masses knew of the Bible merely what others taught them sparingly. Happily those times of ignorance have gone by. * * *

"In this work, gentlemen, I am with you. * * * With the open Bible, with universal education and suffrage, I can exclaim with all my heart, Forward Chili! Advance in the path of glory!"

The *Revista Catolica* adds that this sentiment was received with prolonged manifestations of applause.

☞ Mr. Aheong having returned in January from Hawaii and Maui, where he has been laboring some months among the Chinese, has resumed his mission work in Honolulu, expecting however in a few weeks to leave with his family for China. His time here has been employed in preaching on Sabbath evenings in the Bethel; holding prayer-meetings and Sabbath-school in the vestry room; visiting among the houses occupied by the Chinese; distributing copies of the New Testament, also separate portions of it, principally the gospels, and numbers of tracts; and teaching evening school during the past month. Through these means the good seed has been scattered. God only can cause it to bear fruit, but it is sown in hope.

NAVAL.—The United States sloop-of-war *Jamestown*, Commander Truxton, arrived at this port March 27th, 16 days from San Francisco. The following is a list of officers:

- Commander.—William S. Truxton.
- Lieut. Com. and Ex. Officer.—C. L. Huntington.
- Master and Navigating Officer.—Asa Walker.
- Master.—William Welch.
- Paymaster.—George R. Watkins.
- Surgeon.—E. D. Payne.
- Assistant Surgeon.—E. C. Thatcher.
- Ensigns.—A. Dunlap, Wm. M. Cowgill, E. D. Adams, A. C. McMechan.
- Gunner.—E. A. McDonald.
- Sailmaker.—G. D. Macy.
- Boatswain.—Andrew Milne.
- Carpenter.—S. N. Whitehouse.
- Mates.—Elliott, Millard, Dougherty and Nolton.
- Captain's Clerk.—Charles W. Sinclair.
- Paymaster's Clerk.—Louis A. Morris.

NAVAL.—The United States steamer *Saginaw* arrived on the 9th of March, 15 days from San Francisco. She came on special service to proceed to Midway Island, and assist in deepening the channel or entrance to that harbor, which is selected as the coaling station of the China Mail Steamships. A schooner has been despatched from San Francisco with all the necessary machinery for the work, which may require six months or even longer to execute, and it is thought there will be no difficulty in securing at least twenty-four feet depth of water. The *Saginaw* had a working party on board—engineer, divers, laborers—and left for her destination on the 16th. The following is a list of her officers:

- Commander.—Lieut. Commander Montgomery Sicard.
- Executive Officer.—Ensign L. C. Logan.
- Navigators.—Ensign H. Perkins.
- Ensign.—W. S. Cowles.
- Ensign.—A. H. Parsons.
- Mate.—G. H. Robinson.
- Paymaster.—G. H. Reed.
- 1st Asst. Engineer.—Jas. Butterworth.
- Asst. Surgeon.—Adam Frank.
- Asst. Engineers.—J. J. Ryan, H. Malo, J. Godfrey, C. B. Foss.

Editor's Notes and Reflections while Passing Along.—No. 12.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

MEETING OF THE AMERICAN BOARD OF MISSIONS.

Last month (September) it was our privilege to attend the centennial anniversary of the birth of Humboldt. We have already reported for the columns of the *Friend* an account of that remarkable meeting. Such a large gathering of philosophers, authors, poets, orators and learned men and women is seldom to be witnessed in any part of the world. There was one feature of the celebration which was very peculiar—the Orator of the Day, as well as several other speakers, endeavored to prove that Humboldt was a believer in Divine revelation, or rather that he was *not an atheist*. Three thousand years ago, the inspired Psalmist observed, "The fool hath said in his heart, there is no God." It was a somewhat remarkable fact that a learned assembly should be called upon to listen to a course of reasoning and argument to prove that the most learned man in natural science of all modern times was *not an atheist*. This fact often comes to mind, and suggests thoughts for serious reflection.

A month has passed away, and it has fallen to our lot to attend another remarkable gathering. This occurred at Pittsburgh, Pennsylvania. It was the Sixtieth Anniversary of the American Board of Commissioners for Foreign Missions. For sixty years these annual meetings have been held in various parts of the country, and never fail to bring together a very large gathering of the friends of Foreign Missions from among both the laity and clergy. The records of these meetings will show that some of the most distinguished men, in both Church and State, are present on these occasions. One thing was manifest throughout all the meetings—no doubts were entertained by any of the speakers or hearers respecting the exist-

ence of God, or the reality of Divine revelation. They may know less of science than Humboldt, but they have more faith in God and his agency. All are believers in a personal God, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the men and women on this occasion, believed that Jesus Christ is revealed as the Saviour of sinners, and that his command is binding upon his followers to preach the gospel to every creature. The missionaries and the friends of Foreign Missions believe that the gospel is yet to be preached throughout the whole world, and that the Bible is to be translated into every language spoken by the inhabitants of the earth.

How marked the contrast between those who ignore God's existence, or assign to Him a secondary place in the universe, and those who firmly believe in a personal God—the Father of our Lord and Saviour Jesus Christ—who claims that "All power is given unto me in heaven and earth," and that he has a right to command his disciples, "Go ye therefore and teach all nations."

The friends of missions at Pittsburgh recognized and acknowledged these truths. They lie at the foundation of the missionary enterprise. Believing thus, the friends of the cause have contributed to the treasury of the Board during the past year \$531,661 32. This large amount of over half a million of dollars has been expended for the support of missionaries and mission schools in China, India, Syria, Asia Minor, Greece, Persia, Africa, Polynesia, and among the South American Indians. Extensive as may be the operations of the Board, the Mission to Japan is now to be added to the list.

Any impartial observer, we think, must admit that the friends of missions, and the missionaries themselves, are in earnest. They believe in the practicability of the enterprise. They have faith in the gospel as a moral elevator of the human race. It was soul-inspiring and ennobling to listen to the reports of returned missionaries and the addresses of the friends of the cause. The singing and the prayers were most touching, and full of unction. At the communion, where it was our privilege to be present, the venerable Rev. Albert Barnes presided and opened the exercises. His language was simple but expressive. We could not but look with veneration upon the man, who had preached the gospel for so many years, and written so many commentaries upon the Bible. "This do," he remarked, "in remembrance of me." No doubts did the speaker entertain about God's existence, or even the spiritual presence of Jesus, when his friends gather from the east and west, north and south, to commemorate a Saviour's love

around the table of their Divine Master. "Lo I am with you."

The next annual meeting of the Board will be held at Brooklyn, New York. If the religious and secular papers had not reported the exercises of the meeting so fully, we should enter into particulars. While passing along, we could not, however, refrain from jotting down a few notes and reflections upon this great missionary gathering.

BRIEF SOJOURN IN PHILADELPHIA.

This is a beautiful city. We do not wonder the inhabitants are proud of the place of their abode, and consider themselves citizens "of no mean city." The original plan of the city and the manner in which that place has been carried out, beautifully harmonize. William Penn stamped the impress of his mind upon it. The streets are laid out with so much regularity and order, that you have only to study for brief space of time the theory of Penn's plan, and you may feel yourself at home, although you enter the city a stranger.

Then too it is kept so scrupulously neat and clean. At early dawn the servants may be seen washing off the side-walks, and scouring the white marble steps. Philadelphians are as firm believers in *white marble* as Bostonians are in *granite*. The Quaker element has by no means become extinct in this city of brotherly love. There may not be seen as many broad-brim hats and neat bonnets as formerly, but still they appear, and contrast admirably with the nondescript specimens of head-gear now worn by the non-Quaker portion of the inhabitants. We do think a neatly dressed Quakeress the very perfection of neatness and beauty.

This city abounds with beautiful churches, and not less than a score of new ones are now in process of building. A white marble Methodist church is now partially completed, estimated to cost \$200,000. This is only one of several very expensive church edifices. During our sojourn in the city, we improved the opportunity of hearing several of the prominent ministers of the gospel. On Sabbath morning, October 17th, it was our privilege to hear a most admirable sermon, preached by the Rev. A. Barnes. On account of advancing years, he seldom preaches, but on this occasion he occupied his old pulpit, and appeared at home, where for so many years he has proclaimed the gospel. His subject on this occasion was the MESSIAH. His text was Luke 24:44-46. In the most clear and lucid manner he unfolded the grand idea of the Messiahship as interwoven and running through all the Old Testament scriptures, including "the law of Moses, the Prophets and the Psalms." (See Luke 24:44.) The Old Testament as distinctly reveals a Messiah, or rather "the Messiah," remarked

Mr. Barnes, "is as essentially the grand idea of the Old Testament, as the wrath of Achilles is that of the Iliad, or the anger of Juno that of the Æneid, or the fall of Satan that of Paradise Lost." Most conclusively did the preacher make apparent that Jesus of Nazareth filled out in his life, character and death this grand idea of the Messiah of the Old Testament. This idea included that of a *suffering Saviour*. He dwelt upon the difficulty of bringing out this peculiarity, but even in this point, our Blessed Saviour failed not to fulfill his all-important mission.

Suppose, remarked Mr. Barnes, during a period of a thousand years, the historians, poets, orators and divines of France had predicted that in the eighteenth century there should arise a remarkable personage, who should be born in Corsica, and at length rise to the dignity of Emperor, ruling the destinies of Europe, and should finally die on a small island in the South Atlantic Ocean, how difficult it would have been for Napoleon to have filled up this outline! Yet Christ started in life with the set purpose of filling up the outline of the Messiah as depicted by the historians, poets and prophets of the Old Testament. He concluded with the offer of salvation as made known by such a Saviour as our Lord Jesus Christ. It was indeed a rare privilege to listen to such a discourse, delivered by one who has written the most popular commentaries on the whole of the New Testament and parts of the Old. The Rev. Mr. Johnson has become Mr. Barnes' successor, and he is well spoken of by the church-going people of Philadelphia.

On the afternoon of the same Sabbath, it was our privilege to hear the Rev. Dr. Newton preach to a large congregation of children in the Church of the Epiphany. This is the church formerly presided over by the Rev. Dr. Tyng, and afterwards by his son, whose lamented death, some years ago, caused such a wave of sorrow to pass over the American Zion. He was the author of the saying, "Stand up for Jesus."

The Rev. Dr. Newton is regarded as the most successful and popular preacher to children in the United States. His sermons are published in the *Sunday School World*, issued by the American Sunday School Union. For months he has been addressing the young on "the wonders in the Bible;" but on the occasion when it was our privilege to hear him, he commenced a series of monthly sermons to children on "the wonders of God outside of the Bible." He selected for his text the words of David, "All thy works praise thee." In order to illustrate the truth, Dr. Newton exhibited an instrument showing the revolutions of the different bodies belonging to the solar system, and even held up a "music box," the spring

of which was broken. This was something we never expected to witness in an Episcopal church on a Sunday afternoon. But wherein was the harm of so doing, provided the truth was thereby impressed upon the minds of the young!

During the evening of the same Sabbath, we were present at an interesting meeting held at the new Eastburn Seamen's Chapel. Just fifty years ago—17th of October, 1819—the Rev. Mr. Eastburn preached his first sermon to seamen in Philadelphia. For many years he continued his useful labors among them, and when he died, left several thousand dollars as a fund for the support of preaching among the seafaring community. The friends of seamen have just erected a new chapel and lecture-room, costing \$32,000, and only some three thousand dollars remain unpaid. This chapel is under the patronage of the Presbyterians. The Baptists and Methodists have also seamen's chapels in the city. The Rev. Dr. Emerson was installed Chaplain and Pastor on this evening. It fell to our lot to give the "charge" to the people. Although called upon quite unexpectedly to address the audience, yet we were much assisted in "charging" the people of that congregation from our recollection of the manner in which the Bethel Church and congregation of Honolulu have been accustomed to assist their Chaplain and Pastor.

During our sojourn in Philadelphia we enjoyed the hospitality of Mr. C. Burnham, who formerly resided at the Hawaiian Islands. Foreign residents, twenty-five years ago, will remember him as the manager of the Koloa Plantation. He retains the most pleasing recollections of his residence on Oahu, Kauai and Maui. This same fact we have found true with regard to former residents on the islands, in whatever part of the country we have fallen in with them. Wherever we travel we meet those who are in some way interested in the islands. Some have resided there, and inquire for their old friends and neighbors, while others who have never visited the islands, still have friends living there. Many are the links of that chain binding the Hawaiian Islands to the United States.

During our stay in Philadelphia we visited League Island, the site of the new Navy Yard. It is situated at the point where the rivers Delaware and Schuylkill unite their waters. There we found quietly moored eighteen of the fifty monitors and vessels of war forming the iron-clad fleet of the United States. Among them was the famous *Puritan*, in an unfinished condition, but which when completed, will form one of the most formidable war ships in the world.

It was our privilege also to visit the new Fairmount Park, which is destined to become

one of the most beautiful pleasure grounds in America. It contains two thousand acres of land, well diversified by hill and vale, woodland and lawn, besides having this additional charm—the Schuylkill meandering through it. Bostonians may be justly proud of the suburbs of their city, including Roxbury, Brooklyne, Newton, and many other beautiful towns; New Yorkers may be proud of Central Park, with its enchanting vistas, avenues, glens, ponds, cascades, grottoes, and all the appliances which wealth can call into existence, when expended by the artist and gardener; but the Philadelphians will have Fairmount Park, which will fully equal anything in America, because nature and art are so wonderfully combined. It seems fitting that this city should have such an outlet for its densely peopled streets, where the inhabitants may go forth and enjoy the country.

This city is admirably supplied with institutions, where the blind, sick and unfortunate are amply provided for. Its public libraries are capacious. Here, too, is the oldest mint of the United States. The collection of coins on exhibition in this establishment is probably more extensive than anywhere else on the American Continent. There we saw specimens of coins of all nations, both ancient and modern. Among them were some as old as the days of Alexander the Great, and numerous belonging to the Roman Empire, prior to the Christian Era; but not one among the hundreds of gold and silver pieces which we there beheld was comparable in interest with the old Hebrew coin, similar to that which the poor widow cast in the treasury of the Lord. Yes, there was the widow's "two mites," which make a farthing!

We must not omit to mention the fact that we heard Miss Anna E. Dickinson deliver her famous lecture, entitled, "Whited Sepulchres," wherein she gave an account of her visit to Salt Lake, and her impressions of the abominable system of polygamy as practiced by the Mormons. She spoke in the Academy of Music, addressing an audience of nearly 3,000. Her lecture was the first of the "star course," for the season. She is to be followed by Senator Sumner, "Mark Twain," and other noted lecturers. That of "Mark Twain's" will be upon Hawaii and Hawaiians.

Having heard and read so much respecting Miss Dickinson as a lecturer and speaker, we felt very desirous of hearing her on this occasion. She is the first female orator we have ever heard. The secret of her power over an audience appears to consist in her perfect self-possession, remarkable command of language, and thorough mastery of her subject. Much of her lecture related to the question of "Woman's Rights," and although she carried forward with her eloquence the

sympathy and approval of but few in the large audience, still for one hour and a half she held that assembly spell-bound by her fascinating eloquence. As a speaker, she possesses rare gifts, else how could she attract such crowds wherever and whenever it is announced that she will speak? Philadelphia is her native city. She was reared among the Society of Friends, and hence perhaps inherited the gift of public speaking. She belongs to that party in America which advocates the idea that woman is held in vassalage, and should be elevated and have the same rights secured to her which are now acknowledged as belonging to the male sex. Public sentiment appears to be drifting in that direction, but we are not inclined to think that woman's lot will be improved by the "ballot," or by placing her in the front of the battle of life. We think that she has a higher, nobler and holier mission, and that mission will be best accomplished by avoiding rather than claiming the ballot, the pulpit, the rostrum, and other places and positions now occupied by the stronger sex. If woman would conquer the world, let her "stoop to conquer," and she will succeed, but if she demands the conquest, we fear she will not accomplish it.

One other pleasure was afforded us in the way of listening to an admirable discourse while in Philadelphia, and that was to hear a Wednesday evening lecture from the Rev. Dr. Wadsworth, formerly of San Francisco, but now to become the Pastor of a Dutch Reformed Church in this city. His subject was "God's care for his people," as set forth in the 23d Psalm, commencing,

"The Lord is my Shepherd;
I shall not want," &c.

His exposition of this Psalm was most felicitous and charming. We do not wonder the people of San Francisco are anxious to retain him as Pastor of Calvary Church.

We might refer to many more incidents connected with our stay in this city, but we fear we may have already wearied our readers.

THE INFIDEL AND THE QUAKER.—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others has not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

☞ They that deny God destroy man's nobility.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 3.

The postscript appended to the following letter from the Editor accounts for its appearance in the *Friend*:

ATHENS, GREECE, Jan. 12, 1870.

MY DEAR FRIEND * * * *: I am going to write you a few paragraphs, because I have thought of *you* more frequently to-day, and during the last few days, than of almost any other person in Honolulu. For three days I have been viewing the scenes and wandering among the ruins of Athens. Knowing your predilection for Greek literature and antiquities, I have thought of the delight you would have taken in visiting with us the Parthenon, the Pnyx, Mars' Hill, the Stadium, and many other well known localities in and about Athens. To-day we have visited Eleusis, and seen the mount styled the "throne of Xerxes," where he sat when he overlooked the naval battle of Salamis. We have enjoyed these rambles, beyond what words can describe.

In our walks we have sometimes been accompanied by Prof. Friederichs, "Director of Antiquities and Curator of the Museum of Berlin," in Germany. He has made Grecian and Roman antiquities a speciality. He is now traveling through the Orient for the purpose of procuring relics and curiosities for the museum. His remarks are more instructive than any guide-book. He is very modest and yet very learned, but never afraid to say, "I don't know." He accompanied us, or rather we accompanied him, during an afternoon's walk to the summit of the Acropolis. It was a most beautiful day. The sky was not overcast by a single cloud. The weather was mild and the air balmy, yet not enervating, very much resembling some of our agreeable and pleasant days at the islands. On our walk to the Acropolis, we passed by the Temple of Jupiter Olympus, and under the Arch of Hadrian. Before ascending the "rock," we lingered a little time in the theatre of Bacchus, where excavations have been made by the Prussian Government, and where the marble seats of the old theatre are now fully discovered, and on many of them the names are inscribed in Greek, which were readily interpreted. From thence we passed the Roman theatre, erected by Hadrian, I believe. The front still remains. It is in the style of Roman, not Grecian architecture. From that we ascended the Acropolis. You know better than I do the history of the renowned buildings and temples which crown that famous hill. Ere we entered the noble and spacious gateway, we turned to view the surrounding region and objects of interest. Only a few steps to the right, there was the Areopagus, or Mars'

Hill, where Paul preached; directly in front, but a little farther off, was the Pnyx and the Bema, where Demosthenes "thundered" and uttered his Philippics; beyond the Areopagus stood the Temple of Theseus, in nearly a perfect state of preservation; while still farther in the distance were the famous olive groves, where Plato and Socrates and other Grecian philosophers walked and discoursed.

I must not dwell upon these details, but hasten with you, while you, in imagination, accompany us to the glorious summit of the Acropolis, where still remain, although in ruins, the *Parthenon*, the temple of the *Erechtheum*, and those beautiful female figures, the *Caryatides*. There we sat down and viewed these wonderful specimens of Grecian architecture and sculpture. Then, too, to have the view accompanied by the nice and discriminating remarks of Prof. Friederichs! Oh, it was such a "feast of reason" as it has seldom been my privilege to enjoy. How shall I describe in fitting language the panoramic view from the Acropolis! The sea view was beautiful. In the distance was Mount Pentelicus, from whence came the marble for the temples at Eleusis and Athens. The Ilissus (a very small stream indeed) flowed near the city, while far away were the mountains of Hymettus, whence came the honey so renowned. But why do I describe these temples and localities to you, who are so well acquainted with the literature of Greece, and know so well the history of each hill, mountain, stream and valley of Greece? Well, you have *read* about them, but I have *seen* them, and the impressions made to-day will never be effaced from my mind.

On descending the mount, we passed onward to Mars' Hill. There Judge Austin read in our hearing the Apostle Paul's discourse recorded in the 17th chapter of the Book of Acts. It requires no stretch of the imagination to think of the noble Apostle pointing to the Acropolis, when he uttered the words, "Forasmuch then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

From the Areopagus we passed over to the Bema, and stood where Demosthenes once stood, where Pericles stood, where Themistocles stood, where Aristides stood! Was not that a privilege! As the twilight was approaching, we were compelled to hasten our return to our hotel, but still we found time to view the Temple of Theseus. Enough, you will say, for one day! Yet during our sojourn in Athens, we made many such rambles. Sunrise on the morning of the 11th found us on the summit of Lycabettus, or Mount St. George, which even overlooks the Acropolis, and all the surrounding country. The view must be seen to be

appreciated, for my poor description will not do justice to the scene.

Should I be spared to return to Honolulu, I shall hope to have many pleasant chats with you respecting these classic lands. I will merely give you an outline of our journey after leaving Paris. We passed through Northern Italy, and along the shores of the Adriatic to Brindisi; crossed over to Alexandria, and up to Cairo, where we spent a week; then we steamed down the Suez Canal to Port Said. There we embarked on board a Russian steamer for Jaffa (or Joppa.) We hurried off to Jerusalem, where we spent nearly four days, and then returned to Jaffa and spent the Sabbath. On Monday morning we embarked on board an Austrian steamer, which passing along the shores of the Mediterranean, and occasionally touching, afforded us the unexpected yet exquisite delight of spending a day among the American missionaries at Beyrout, a day on the Isle of Cyprus, an hour at the Island of Rhodes, a day at Smyrna, a day at Syros, and so on we steamed away, until we landed at the Peiraeus, and rode up to Athens, where we spent three days, briefly described in this letter.

To-morrow we return to the Peiraeus, to embark for Messina, Sicily, thence we hope to proceed to Naples, Pompeii, Rome, Florence, Paris, London.

When I arrive in England I will finish my letter. Having thought of you so often, I felt that I *must* write you from this renowned city. Oh, the panoramic view of the surrounding region from the Acropolis is magnificent! Athens is a beautiful city. To-day is the last day of 1869, according to the Greek style of reckoning, or old style. The gay and light-hearted Athenians have filled the streets; ladies and gentlemen have lined the side-walks, and children are running about with toys and presents. It has been inspiring to walk through the streets. Think of the signs on stores and shops in Greek characters!

Buckhurst, near Wokingham, England, }
January 31st, 1870. }

Agreeable to my intimation in the foregoing letter, dated in Athens about three weeks ago, I will now briefly sketch my return to England. We embarked on board a French steamer Friday morning, January 14th, for Messina, Sicily. We steamed along the eastern shores of Greece, and during the night passed around the Morea. The following morning found us encountering a wind, styled in Acts 27:14 "Euroclydon." The commander of the steamer not deeming it safe to proceed, put back to the Bay of Navarino, where, you remember, occurred the famous naval engagement which secured the independence of modern Greece, when the

combined fleets of Russia and England almost annihilated the Turkish navy in 1827, if I remember aright. The following morning we were allowed to proceed on our voyage, reaching Messina Monday morning, January 17th. There we remained but a few hours, and then embarked for Naples, passing between Sylla and Charybdis, so famous in the poems of Homer and Virgil, *incidit in Scyllam, qui vult vitare Charybdim*. Escaping both, we safely passed on our course, and although retarded somewhat by bad weather, reached Naples. After viewing the remarkable sights of that city, and especially the museum, which contains so many Pompeian curiosities, we visited Pompeii itself. Surely this city, now being exhibited to the astonished gaze of the eager sight-seeing tourist, presents one of the most remarkable spectacles anywhere to be seen on our globe. You are familiar with the descriptions of scholars and tourists, but it must be seen to be appreciated. There you may see the old Roman as he was 1800 years ago. We walked through the now silent streets of the once busy Pompeii. We saw streets, dwellings, shops, pavements, forum, temples, pictures, sculptures, and all the accompaniments of a busy, thriving and populous provincial city of the Roman Empire. Excavations are still in progress; but I must not linger to describe the city that once flourished with its teeming population, but hasten to give you a brief sketch of what I saw in Rome.

"And am I there!
Ah! little thought I, when in school, I sat
A school-boy on his bench, at early dawn
Glowing with Roman story, I should live
To tread the Appian, once an avenue
Of monuments most glorious."

Yes, I have visited old Rome, stood on the Pincian Hill at early dawn and viewed the rays of morning's sun gilding the dome of St. Peters; rode down the "Corso," and seen the Forum where Cicero spoke; viewed the ruins of old temples; rode under the Arch of Titus, and seen sculptured the triumphal procession when the Conqueror of Jerusalem returned, and the "golden candlestick" was borne in triumph; walked through the dilapidated and crumbling Colosseum; stood in front of the ancient church of "St. John Lateran," and viewed the long line of Roman arches supporting the aqueducts bringing water into the city; visited St. Peters and stood beneath its famous dome; wandered through those long halls of the Museum at the Vatican; seen the famous painting of the "Transfiguration," by Raphael, together with many other sights, scenes, sculptures and paintings, which I have neither the time nor ability fully and adequately to describe.

I can readily imagine how you, much more than myself, would have enjoyed and appreciated those classic scenes. I rejoice,

however, that although you have never visited those old Grecian and Roman lands, yet you are able to inspire your pupils with so much enthusiasm for classical learning. On my return to Buckhurst I found a letter from one of your late pupils, who employs this expression: "The studies are very delightful. I am so enjoying the music of the 'Odes of Horace,' in which the fragrance lingers through all the years."

Here I am again in Old England, having been absent from London just eight weeks to a day, and can appreciate a few days of rest, which I am now enjoying at Buckhurst Park, the beautiful residence of our fellow townsman, J. T. Waterhouse, Esq. Never could a weary tourist have found a more delightful retreat wherein to arrange his hasty memoranda and rest his wearied mind and body.

You may ask, "When do I expect to return?" I can only say that on the first day of January, at early dawn, I passed out of the "Jaffa Gate" of Jerusalem, intending to follow "the Star of Empire" westward until I reach Honolulu, making only an occasional call on my way.

Yours truly,

S. C. DAMON.

P. S.—Since writing the above, I have thought, considering my limited time and pressure of duties, if you will pass this letter over to the *Friend*, it would save me much additional labor.

S. C. D.

Extracts from the Report of Rev. J. F. Pogue, Delegate of the Hawaiian Board of Missions to Micronesia in 1869.

[Continued from our last.]

MARSHALL ISLANDS.

The estimated population of these islands is 20,000. The islands are low—some ten or twenty feet above the level of the ocean. In this respect they are similar to the Gilbert Islands. There is, however, much more vegetation on the Marshall than on the Gilbert Group. At Ebon and Namarick we found abundance of breadfruit, which we did not find at Tapiteuea, Tarawa or Apaiang. The Hawaiian Board of Missions have five missionaries with their wives in this field, assisted by two native Marshall islanders, the Rev. B. G. Snow having the oversight of the whole field. Five islands are occupied by these, two of which are new stations, taken this year (1869.) There are two churches with 115 members, and eight or nine schools, with as many teachers. The people are not so degraded, debased and shameless as those of the Gilbert Group. As a general thing they wear more clothes, if that which they use to cover their nakedness can be called clothes. They are very skillful in making and navigating their canoes, some of which are quite large.

EBON.

This was the first island of the Marshall Group at which we anchored. It has a population of 868, being an increase of 218 in six years. A church was formed on this island some years ago by the Rev. Mr. Doane, which now numbers 91 members. Five schools are in existence, taught by six Ebon teachers. Things are prosperous here, though the high chief, who is sometimes called king, is a blood-thirsty savage. A few months before we arrived at Ebon on our return from Ponape, this man speared one of his two wives to death, then threw her corpse into the lagoon, where it floated about for a day and part of two nights, after which at the remonstrance of two foreigners, oil traders, she was buried.

These two foreigners, Mr. Snow hopes, have become the servants of Jehovah. One is a Scotchman, son of a Presbyterian minister, an educated man, who has seen much of the workings of the English missionaries in the South Pacific. He speaks well of their labors, and of what they have accomplished. The influence of these two men is now exerted on the side of morality and religion. I am told they are only too anxious to help the Hawaiian missionaries in any way that they can.

The members of the church appeared well, and can read in the books prepared for them. All join in singing at family and public worship. The church here is a large, well built, substantial building 60x30, and 12 feet high, the frame of which may stand for many years, and must have cost the missionaries and people much labor. My impression is, there is not an iron nail or bolt in the whole building. I attended a prayer-meeting in it, where fifty persons came together to unite their hearts in prayer to Jehovah. The people present appeared well. An examination of the schools was also held in this building, some two hundred pupils being present, who were examined in reading, writing, geography and arithmetic. These did not appear so well as I suppose they would have done, from what I had heard of the schools in this group. The only Sabbath spent with the people of this island was a delightful one. Two hundred or more came together and were addressed in the morning by the Rev. A. A. Sturges, of Ponape; the Captain of the late *Morning Star* spoke to the Sabbath school scholars, and your delegate addressed the congregation in the afternoon, the Rev. Mr. Aea interpreting. The people gave good attention to what was said. We hope impressions may have been made which may result in the salvation of some souls. Taking Mr. Snow on board the *Morning Star*, we set sail for

NAMARICK.

This is a small but rich island, covered with cocoanut trees; has a population of 391, with a church of 25 members, three schools, with three teachers and three assistant teachers. In these schools there are 318 scholars;

they do not all attend at one time, but are all known as pupils of the schools. The people of this small island have contributed the past year 315 gallons of coconut oil for monthly concerts, and have paid for books which they have purchased from the missionary 267 gallons of oil, and \$7 25 in cash. Did the churches of Hawaii or the United States do half as much in proportion to their means, there would be no lack of funds to carry the gospel to China and the world. There is a large number of persons on this island who are numbered among those who are inquirers after the way of salvation; God appears to be blessing the labors of His servant; the people appear well; the missionary hopeful, though his wife is feeble, and needs rest. It was our intention to bring her to the Hawaiian Islands for this purpose, but the loss of our vessel frustrated this, as well as other designs which we had proposed. This group of islands is now well manned by Hawaiian missionaries, and with the blessing of God upon their labors, we may hope to reap much fruit to the glory of Him at whose command our brethren dwell among that degraded, wicked people. Having finished our work at the Marshall Group, we sailed for the

CAROLINE ISLANDS.

The Hawaiian Board have missionaries on only two of these islands, viz: Strong's Island and Ponape, or Ascension.

STRONG'S ISLAND.

This name, of course, is not known by the inhabitants of this island. They call the two islands, which are known to foreigners by the name Strong's Island, *Kusaie*. The largest of these is Ualan, and the smallest is Lela; both together are called *Kusaie*. This is a high island, and it was pleasant to feast the eyes on its peaks, ridges and valleys after having voyaged for so long a time among the low islands. "The gem of the Pacific," it is called by some, and is so in more senses than one. Its scenery is picturesque and beautiful, but the moral state of the inhabitants is much more to be admired. The population of this "gem" is 600, with no white man; one church of 159 members, with a Strong's Island man for its pastor; four church buildings—three of stone, and one built in the style of building houses on the island. The people can all read, and join in singing the songs of Zion. As we landed at the wharf near Mr. Snow's house on Dove Island, we were greeted by the "good morning" of many who had come together to welcome their missionary on his return to visit them for a short time before his final departure for the fatherland. It was delightful to see old and young—men and women, boys and girls—coming around, and taking him by the hand, greet him with kind salutations. As I have seen loving children flock around a father beloved returning to his home after a long absence, thus did this people gather around our brother, whom they regard as their spiritual father. They seemed more like Hawaiians than any with whom I came in contact in Micronesia. They were for the most part dressed in foreign clothes. I was struck with the mild, quiet, loving countenances of many of them. They looked as if they were brimful of happiness. What were these people 18 years ago? Naked, degraded, sensual, smokers of tobacco, and drinkers of awa; superstitious,

ignorant of books and the true God. How changed! Now they are clothed, and in their right minds—they can read the Bible—sing the songs of Zion—have a Sabbath—worship the true God, and show by their lives the truth of the religion which they profess with their lips. To God be all the praise; man alone could never have effected such a change.

It was on the south side of this island that the *Morning Star* was wrecked on her return voyage from Ponape. After spending a week with the people of Strong's Island, we embarked with cheerful hearts on board our "ocean home" on the 18th of October, 1869. That night she lay a wreck upon the rocks. The *Morning Star* had set in gloom; her work was done. How short her race! Why has this calamity been permitted? Why our prospects blasted of carrying the gospel to those who know not God, and are without hope in the world? How many hearts will bleed when they hear that the "children's vessel" is a wreck,—that the "messenger of love," greeted with so much joy by the missionaries and their converts, will be seen no more by them. With what anxious eyes did our almost martyred brother at Butaritari look for her return, but looked in vain. O God, thy ways are mysterious!—accomplish thine own designs, though all the instruments which man may devise may be dashed to pieces. By this sad calamity the power of the gospel has been gloriously manifested in making this once thievish, lying, cruel people, honest, truthful and kind. Had we been wrecked there eighteen years ago, how different would have been our reception. May the Lord reward them for all their kindness to us. I visited the wreck for the last time on the 17th of November. How desolate she looked, scattered upon this rocky shore—the bow in one place—deck in another—timbers in another—the roof of the cabin, where we had so often walked, holding communion with dear ones at home and with God, in another! O what thoughts arise in the mind when we remember the past! She has done her work, but in how short a time? Did we not trust too much in the instrument, and not enough in Him whose instrument she was? May the Lord, if it seems good to Him, give us another *Star* to shine with greater brightness.

PONAPE.

The next island of the Caroline Group visited by the late *Morning Star* was Ponape, or Ascension. The land of this island is high—some 2,800 feet in altitude. There are said to be 65 islands, large and small, within the reef which surrounds Ponape, with a population of 6,000 or more, not including foreigners. Many of these have congregated upon this island. It is known in Micronesia by the name, "Beach-combers Paradise." There are some ancient ruins upon this island, which have often been described by former delegates from the Hawaiian Board, which I will pass over, as I did not go there for the purpose of visiting them. The Mission here was commenced in 1852 by Rev. A. A. Sturges and Rev. L. H. Gulick, M. D. These were accompanied by a Hawaiian named Kaaikaula. The Rev. E. T. Doane was afterwards sent to this Mission, and has spent many years in faithful labor among the people. The Lord has not left his servants to toil in vain; he has crowned

their efforts with success. Many of the people can read the Bible; at least one-half of all the population belong to what is called the Christian party; four churches have been formed, numbering now in regular standing about 250 members. Mrs. Sturges has a large school, and also Mr. Doane. They are assisted in teaching by natives of the island, one or two of whom have also the care of churches, but none have ever been set apart to the work of the ministry. No Hawaiian missionaries have labored in this field for many years.

The *Morning Star* anchored in Haru Bay, 75 days after we had left Honolulu. Mr. Sturges with Hezekiah, the high chief of one of the tribes, and the head of the Christian party, came on board. With Mr. Sturges I went on shore; met his wife, and Julia their daughter. Soon we were on our way in a canoe to convey to a good brother intelligence which would make his heart sad. At about 10 o'clock, P. M., we landed at Mr. Doane's wharf, and were soon at his house, where I received a greeting such as missionaries alone know how to give each other. I was glad to find myself under the roof of this warm-hearted Christian brother, whom I had met in other days in my own happy home at Lahainaluna, Maui. I communicated to him the state of his wife's health, and her return to the fatherland. He of course was much disappointed, as he was expecting her return on the *Morning Star*. I spent two days with our lonely brother, visited a high bluff called "Gibraltar," sailed up a beautiful river named "Hudson," and went to the falls of "Niagara." In these excursions I was accompanied by a man named Narcissus. He, with his wife, were among the first company who were baptized on the island of Ponape. He came from Manilla; was a Roman Catholic, and is now an influential, Christian man. His wife is a pleasant, somewhat civilized, and Christian woman. One of the high chiefs had said that he would put to death any one who would consent to be baptized by the missionary. Narcissus was not a native, hence did not fear his threat, which however his wife did. She knew well what that threat meant. After prayer and consultation, she said, "I will be baptized if he cuts me in two." Noble woman! She was baptized with the name of "Mary Magdalene." The third person who was baptized at that time was a woman named Lydia. She has gone to her rest.

Another Christian named Elijah, a tall, good-looking, well-built man, having his hair sprinkled with gray, has had to pass through a similar experience. After he had made a profession of religion, the king of his tribe determined that he, with other Christians, should join him in drinking awa. He sent an officer to them, having a knife in one hand and a cup of awa in the other, with a command to give them their choice, "death by the knife, or life by the awa." The officer made known his message to Elijah, who undauntedly replied, "I choose neither; do as you please." He made no choice, but for some reason was permitted to escape. These are only examples of scenes through which Christians both at Ponape and Strong's Island have been called to encounter in making a profession of religion.

[Concluded in our next.]

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For the Friend.

A Friendly Word to Seamen.

How often in your ocean-tossed life, sundered far from loved ones, have you not realized the want of a sympathizing friend? Whether in the cabin or fore-castle, you need one whose love and friendship endures amid your changing life, "a friend that sticketh closer than a brother."

A young man piously educated, a child of many prayers, and a member of a Christian church, shipped at Boston for his first voyage on board a vessel bound to the Pacific. Life at sea was new life for him. He intended to walk the Christian path, but he found none in the fore-castle to sympathize with him, or encourage him in his good resolutions. On the contrary, there were oaths and curses; evil communications which corrupt good manners; a ridicule of all that was good, and a mocking at sin. He very soon came to the decision that he could not lead a godly life in the fore-castle of a ship. This was a sad and wrong conclusion, for had he sought for strength and trusted to the grace of God, he would have been enabled to endure all the taunts and ridicule of his shipmates, and might probably have won some of them on the better way, by a good example, and kind efforts for their welfare. His great mistake was, that he did not abide in Christ, and was his duty and privilege, as the Saviour exhorts. Not abiding in Him, he was cast forth as a branch which is withered—bringing wretchedness upon himself, and causing anguish of heart to those who loved him. Now had there been in that fore-castle a decided friend of the Lord Jesus to take this young man by the hand, and speak words of sympathy, encouragement and warning, his ruin might have been prevented. Among his shipmates were those who were frank and generous, and who would have risked life itself for a brother sailor, but they had no regard for their highest welfare—the salvation of the soul.

Reader, do you belong to a ship's crew, not one of whom is a decided Christian, a man of prayer? If so, you cannot expect to find one there who shall tell you of a helper for every time of need. But there is a Friend, whose love all love excels, waiting and ready to be your friend. Ah, in your lonely night watch, He is near, watching for any longings for His friendship springing up in your heart; and if at times you venture to breathe an earnest prayer that He would have mercy on you, and save you, He listens to the faintest utterances, and says, "According to your faith, be it unto you." But you cannot secure and abide in His friendship unless you comply with His own condition, which is, "If any man will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it." To take up your cross in the fore-castle, to confess Christ before your shipmates, will be hard, and you may shrink from it, but with the Saviour to help, you can do it. Paul said, "I can do all things through Christ who strengtheneth me." With the same all-powerful Friend, who is ever ready to help all who trust in Him, you can live to glorify God in the fore-castle, and press towards heaven, and one

day exchange the cross for the crown. Many a sailor has found Christ upon the ocean, and proved that

"One there is above all others,
Well deserves the name of Friend."

If you have His love in your heart, it will then be your aim to improve the golden opportunities that fall within your sphere to recommend this Friend to others.

Perhaps you who read these lines have men under your command. As captain or officer of a vessel, your obligations—your influence are far greater than those under your authority, either for good or evil. Christ has emphatically declared, "He that is not for me, is against me." How much good you would do if you were His sincere follower; your influence, whether at sea or on shore, would be felt; many would be your opportunities to lead your perishing fellow-men to the Lamb of God that taketh away the sin of the world, and your reward would be great. Possibly you are conscious you have been unfaithful to yourself, in that you have neglected your own soul's salvation, and consequently unconcerned about the everlasting welfare of those who sail with you.

In vastly more than one sense are you on a voyage. Probably you hope, after a few months or years, to bring your vessel safe to port, rest from your fatigues and dangers, and receive the reward of your labors. But what about the voyage of life? By what chart are you guided? What are your expectations in that long forever? Will you at last safely anchor, or in the darkness of despair prove an eternal wreck? May your choice now be the friendship of Him of whom it is written, "He that believeth on Him shall not be confounded."

DONATIONS.—Thankfully we acknowledge the following: For the Bethel, from Capt. A. Tengstrom, \$20. For the *Friend*, from John H. Oldham and others on the Island of Peluij, through Capt. Milne, of Ebon, Micronesia, \$10.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 19—Haw bk Catalina, Anderson, 16 days from San Francisco.
20—Haw wh bk Arctic, Gray, from New Bedford with 200 bbls sp oil.
Mar. 5—Brit ship Regent, Elliot, 82 days from Rio Janeiro.
5—Am ship Horatio Harris, 16 days from San Francisco.
8—Brit brig Robt. Cowan, Weeks 36 days from Victoria, V. I.
9—U S S Saginaw, Sicard, 15 days from San Francisco.
9—Am bk Comet, Fuller, 23 days from San Francisco.
10—Am stmr Idaho, Floyd, 11 days from San Francisco.
11—Haw bark Kamoi, from Bremen.
13—Am bk Adelia Carleton, Carleton, 64 days from Sydney.
16—Am wh sh Hibernia, Williams, from cruise with 300 bbls oil.
16—Am wh bk Acors Barns, Jeffrey, from cruise with 60 bbls wh oil.
16—Am bk Sarah, Snow, 13 days from San Francisco.
18—Am wh bk Seneca, Kelly, 6 months out, 80 bbls sp oil.
20—Am schr Maggie Johnston, Brennan, 17 days from San Francisco.
20—Am wh bk Ben Cummings, Halsey, from cruise with 100 bbls sp oil.
21—Am wh sh Florida, Fraser, from a cruise, clean.
24—Brit sh North Star, Jeffery, 16 dys from San Francisco.
25—Haw wh brig Comet, from Hawaii.
25—Haw wh brig Onward, Norton, from cruise, with 140 bbls sperm oil.
25—Am wh bk Trident, Green, from cruise, with 250 bbls whale oil.
26—Am wh sh Europa, Melten, from cruise, with 250 bbls sperm oil.

DEPARTURES.

- Feb. 22—Haw bk Catalina, Anderson, for Japan.
26—Am 3-masted schr John Hancock, Permieu, for San Francisco.
26—Am barkentine Jane A. Falkenburg, Cathcart, for San Francisco.
Mar. 2—Am schr Alaska, Beck, for Portland, O.
5—Am ship Horatio Harris, for Manila.
4—Brit brig Anne Porter, Davie, for China.
9—Am bk Cambridge, Frost, for Portland, O.
15—U S S Saginaw, Sicard, for Middlebrooke Island.
15—Am bk Adella Carleton, Carleton, for San Francisco.
15—Haw wh bk Arctic, Tripp, to cruise.
16—Am stmr Idaho, Floyd, for San Francisco.
17—Am wh bk Alaska, Fish, to cruise.
19—Am wh sh Hibernia, Williams, to cruise.
21—Brit sh Regent, Elliot, for Baker's Island.
22—Am bk D. C. Murray, Bennett, for San Francisco.
33—Brit brig Robt Cowan, Weeks, for Victoria, V. I.
24—Haw wh brig Kohola, Almy, to cruise.
24—Am wh bk Acors Barns, Jeffrey, to cruise.

PASSENGERS.

- FOR SAN FRANCISCO—Per Jane A. Falkenburg, Feb. 26th—R N Gray and wife, A Tengstrom—3.
FROM SAN FRANCISCO—Per Comet, March 11th—Mrs Morrison, child and servant; Mrs McShane and child, Mrs Warren and 2 sons, Walter M Gibson, N Matech, Thos Morris, A W Guy, Wm Goodness, A Ross, C C Burington, C H Higby, E Morton, Wm Perkins, wife and 6 children, Mr and Mrs Leary, Wm Proud, D Ahern, Ed Sheehan, J Cordu, D Russell, T Johnson, J Buttiner, F J Junker, C Jones, — McCurran, — Forbes, R Peel, F O Forbes, J Bradshaw, A Schlosshauser, J D Reilly, J Johnson, P Thistletwaite, J McKean, J Howe, H Weinke, H Chaylen, Benj Mosher, and 2 Chinamen—52.
FROM SAN FRANCISCO—Per Idaho, March 10th—Chas Collier and wife, J S Christie, Jos Lemman, Thos Tennant and wife, C A Williams and son, T S Williams, Mrs E Williams and 2 children, Mrs Jo Wilson, F F Squires, J F Kenyon, J H Hinch, Henry Rich, Wm C Gardner, J Avery, H M Newberg, Jno Meek, Jr, G W Rasseti, N A Blume, and 6 others—29.
FOR PORTLAND, O.—Per Cambridge, March 8th—George McIntyre—1.
FROM BREMEN—Per Ka Moi, March 11th—Mr and Mrs B F Ehlers and 2 children—4.
FROM SAN FRANCISCO—Per Sarah, March 16th—Herman Irushen—1.
FROM SYDNEY—Per Adelia Carleton, March 14th—Walter Montgomery, A H Havell and wife, Geo F Haight and wife, C B Kingman, Stuart McCauley and wife, Herman Masters—9.
FOR SAN FRANCISCO—Per stmr Idaho, March 10th—J T Waterhouse, Miss Hattie Judd, E Fenard, wife and child, Sebastian Luce, Mrs Webster, Col J H Hooper, Rev B G Snow, Rev C A Harvey, A Louzada, wife and son, C Collier and wife, Capt Geo Gray, A J Homes, D C Humphreys, C H Baurcraft, H Durell, W W Fletcher, wife and child, F Segitken, C Conkes, H C Lee, wife and 4 children, James Dodd, T Myers, H Nelson, W Spurgeon, Nao, Chitsis, H Hoerle, Alo, Ah Yong, T Crane, Ah Toe, T Nelligan, J White, A A Carpenter, P J McCloughlin, A W Harmon, P N McCarsley—48.
FOR OCHOTSK—Per Kona Packet, March 19th—John I. Rives, James Dodd—2.
FROM SAN FRANCISCO—Per Maggie Johnston, March 21st—Robert Gardner and 8 others—9.
FOR VICTORIA, V. I.—Per Robert Cowan, March 22d—John T. Baker, wife and child—3.
FOR SAN FRANCISCO—Per D. C. Murray, March 22d—Mrs J M Green, Miss L Green, Miss Lizzie Green, Master Chas Green, Alfred Bush, Mrs Baumeister, Herman Baumeister, Alfred Baumeister, Mrs Gillett, Chas B Kingman, Mr and Mrs Haight, Mrs Stewart, Miss K Stewart, James Stewart, Mr Gilbert, Mr and Mrs M M Gower and 3 children, Master J M Crabbe, G W Coggsall—23.

MARRIED.

- LOFGOIST—EKMAN—At the Bethel Church, Honolulu, February 20, by Rev. R. B. Snowden, S. R. LOFGOIST and Miss CHARLOTTE EKMAN, all of Honolulu.
THURM—GRANEY—In Honolulu, on Saturday evening, March 5th, by Rev. R. B. Snowden, JOHN F. THURM to Miss MARY GRANEY, both of this city. No cards.
HAPAI—SNIFFIN—At the Seamen's Chapel, on Sunday, the 13th inst., by Mr. Aheong, Mr. AKAO HAPAI to Miss HARRIET SNIFFIN, of Makawao, Maui.
RODANET—JESUS—At the Roman Catholic Church, on Wednesday, March 16th, by Rev. Father Modeste, J. ALFRED RODANET to Miss REINE JESUS, both of Honolulu.
HUESTON—KAPUA—In this city, March 19th, by Rev. H. H. Parker, Mr. G. A. HUESTON to Miss HAILI KAPUA, of Makawao, Maui.

DIED.

- SWINTON—In Honolulu, on Monday, the 21st inst., NAFAP, the wife of Henry S. Swinton, aged 47 years.
GUTTACK—In this city, on Sunday, March 6th, HEINRICH ANDRAS GUTTACK, a native of Konigsburg, Prussia, aged 77 years. He had lived on these islands for the past thirty years, and had been in his youth a soldier in the armies of his native land, participating in the battle of Waterloo.
HARRIS—In Honolulu, March 13th, HARRIET MILLER HARRIS, wife of His Excellency Charles C. Harris, after a protracted and painful illness.
"If we suffer, we shall also reign with Him."
CARTWRIGHT—In Honolulu, March 21st, after a short illness, DE WITT R. CARTWRIGHT, eldest son of Alex. J. and Eliza A. Cartwright, aged 26 years and 10 months. At New York and Albany papers please copy.
WADE—At Hana, Maui, January 18, 1870, from disease of the lungs, GEORGE WADE, aged 64 years. Deceased was a native of Liverpool, England, and a resident of these Islands since 1857.