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THE FRIEND.

SEPTEMBER 1, 1875.

The Sailor's Friend.

The apostle Paul declares that "it is good to be zealously affected always in a good thing." Mr. Plimsoll, M. P., has nobly shown that he is zealously affected and determined to protect British seamen. Late English and American papers contain frequent mention of the efforts of this philanthropist in behalf of the lives and safety of seamen. He has shown by facts and statistics that hundreds, aye thousands, of seamen are annually sacrificed to the cupidity of British ship-owners, by sending ships to sea utterly unseaworthy! The facts no one can gainsay. Mr. Plimsoll endeavored to obtain the passage of a law to rectify these abuses, but the members of parliament would not pass the law. Mr. Plimsoll arose in indignation, and called things by their right names! He has since apologized for his unparliamentary language, but he is no less resolved to press the matter before the British public; and we rejoice that his appeal is being heard. The people are taking the matter up and depend upon it something good will come. John Bull is rather hard to arouse, but when his ire up, parliament will obey! It is a hard matter in old England to rectify old uses and abuses, but the history of reforms should surely encourage Mr. Plimsoll. He has pluck and facts, and ere long they will win the day.

OUR NEW ORGAN.—While we are preparing to issue our paper, our new organ is going up, and we hope next Sabbath or very soon its tones will assist in the worship of the sanctuary. We feel under very great obligations to all who have rendered such generous aid in its purchase, and in our next issue we shall report the sources from which aid has been derived. We would now acknowledge an additional donation of the freight on the organ, per *Ceylon*, from C. Brewer, Esq., of Boston.

FRENCH SUFFERERS' FUND.—We learn that the French Commissioner's efforts to realize a fund for aiding his unfortunate fellow citizens, suffering by the floods in the south of France, amounted to the generous sum of eight hundred dollars.

OAHU COLLEGE.—The new school year will commence Sept. 8th, with a full corps of teachers, viz: A. Pratt, President; F. W. Damon, Professor of Languages; Miss M. Trowbridge, Teacher; Miss T. Eckley, Teacher; Mrs. Pratt, Matron.

COKERNUT!—This new mode of spelling cocoanut was introduced into the London custom house, and has become general in commerce. So it is reported in the new edition of Webster's dictionary for 1872. English lexicographers complain of American innovations in the mode of spelling, but we think this innovation will cover a multitude of Americanisms.

PHILIP PHILLIPS.—When the "Singing Pilgrim" passed through Honolulu, he was on his voyage to Australia, where he entered upon an engagement to sing one hundred nights. A letter from Sydney by the last steamer, and written by a prominent clergyman of that city, contains the following paragraph:

"We have been delighted with Mr. Philip Phillips and his services of song. How much we learn and get from the Great Republic! All these things make us one."

Extracts from Livingstone's Journal.

In glancing over the last journal of the great African explorer with pencil in hand, we copied a few extracts from many which arrested our attention as worthy of a second perusal. Nothing appears to have escaped his notice, however minute and seemingly unimportant.

Feb. 19, 1872.—Rest. Receive 38 coils of brass wire from Mr. Stanley, 14½ bags of beads, 12 copper sheets, a strong canvas tent, boot trowsers, nine loads of calico, a bath, cooking-pots, a medicine chest, a good lot of tools, talk, screw nails, copper nails, books, medicines, paper, tar, many cart-ridges, and some shot.

Aug. 5, 1872.—What is the atonement of Christ? It is himself; it is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because he loves to forgive. He works by smiles if possible, if not by frowns; pain is only a means of enforcing love.

* * * * *

All the great among men have been remarkable for the gasp and minuteness of their knowledge.

Great astronomers seem to know every iota of the knowable. The great duke, when at the head of armies, could give all the particulars to be observed in a cavalry charge, and to care to have food ready for all his troop. Men think that greatness consists in lofty indifference to trivial things. The Grand Llama, sitting in immovable contemplation of nothing, is a good example of what a human mind would regard as majesty, but the gospels reveal Jesus the manifestation of the blessed God over all as minute in his care for all. He exercises a vigilance more constant, complete and comprehensive every hour and every minute over each of his people, than their utmost self-love could ever attain. His tender love is more exquisite than a mother's heart can feel.

THE American naval crew won the boat race at Calloa, Peru, the 5th of July, beating the Peruvian and English war crews.

First Printing Press in Oregon.

We have received a letter from J. Q. Thornton, Esq., of Salem, Oregon, making inquiries about a Printing Press sent to Oregon. E. O. Hall, Esq., of Honolulu, endorses the accuracy of the statement in the following paragraphs, copied from an Oregon paper, merely adding,—“When I arrived in Honolulu, in 1835, the press had been laid aside, and the office belonging to the A. B. C. F. M., had been supplied with several large and improved presses. It was probably brought out when the mission was first established in 1820. When I visited Oregon in 1839, I took it with me. I have always regarded it as the first printing press introduced into American territory, west of the Rocky Mountains, and as such, it richly deserves the careful preservation it is likely to receive from the now flourishing State of Oregon. As a relic of American civilization and Christianity, it is symbolical of the age in which we live, and quite as worthy of “profound interest” as captured cannons or flaunting battle-flags.”

PIONEER PRINTING PRESS.

We cannot doubt that our readers have been much interested in several editorial articles which have recently appeared in newspapers of this State, noticing what is indeed the Pioneer Press of the Pacific Coast. It was brought to this place yesterday, and, together with the type, cases and other fixtures of a very primitive printing office given to the State to be placed in the State Library Rooms, to be there kept forever as an historical relic first used fifty years ago in the work of Christian civilization on the Sandwich Islands, and then in 1839 brought to this northwestern coast to aid in a like work among the Nez Perce and other Indian tribes of Oregon.

This press accompanied the first missionaries to the Sandwich Islands, about fifty years ago. The astonishing progress made by those missionaries, and the wonderful success which attended their labors in leading this people out of the darkness of a most debased heathenism into the light of a refined civilization, and of a well organized government, now recognized by the most powerful nations of the world, are all matters familiar to persons of intelligence.

The Sandwich Island missionaries having used this little Ramage press for many years, procured a much larger press of a greatly improved class. Their printer, Mr. E. O. Hall—now residing at Honolulu, enjoying in a green old age the fruits of a virtuous and useful life—was advised by his family physician to bring his wife to Oregon, with a view to see whether a change of climate would not improve her health. By him the press, type, etc., the subject of this notice, was sent to the late Rev. Henry J. Spaulding, to aid him in his mission labors among the Nez Perce Indians at the Lapwai or Clearwater Station. Here Mr. Hall printed, on this press, in the summer, autumn and winter of 1839, for Mr. Spaulding, several

small works in the Nez Perce language. Among these may be mentioned a school book, a hymn book, with prayers and translations of portions of the New Testament, and also a translation of Matthew's Gospel; as also some other small books of which we are not accurately informed.

The Whitman massacre of Nov. 29, 1847, having driven the surviving missionaries from their respective fields of labor, this press was left among the Indians, who, being friendly to Mr. Spaulding, preserved it and the type in tact.

Early in 1848 it was brought to this valley, and in the same year Rev. Mr. Griffin of Washington county employed Charles Putnam, an emigrant of 1846, as his printer, to issue in the same year the *American and Unionist*, which was the first periodical in pamphlet form printed west of the Rocky Mountains. The first number of the *Oregon Spectator* was issued at Oregon City, Feb. 5th, 1846. It will be seen, therefore, that this old Ramage was a little more than seven years in advance of the *Spectator*. And we may add that the latter was a full year or more in advance of the first California newspaper.

Mr. Spaulding having deceased, his widow, Mrs. Rachael J. Spaulding, about a month ago gave to Hon. J. Quinn Thornton the press, etc., with the request that he make an appropriate disposition of it; and in such a manner that it be kept forever at the Capital of the State. In fulfillment of this trust, Judge Thornton has given it to the State of Oregon. There is nowhere a more interesting relic of the history of the Sandwich Islands and of this coast now linked together forever, not only by this memento of the past, but by a treaty of commercial reciprocity entered into with our Government by a civilized nation, at the birth of which this venerable and unique Ramage assisted. And we cannot doubt that in centuries to come this interesting relic will be regarded with profound interest.—*Salem paper.*

WE COPY the following article from the “Hawaiian Church Monthly Messenger,” the periodical issued by Bishop Willis. As he comes in contact with a once heathen people in his journeys about the islands, we are glad to see that he can appreciate the herculean work which others have done, in elevating the people into the bright sun-light of a Christian civilization. Articles of this nature have been rare in former years from the members of the Anglican Church. Rome was not built in a day. *A nation may be born in a day*, but not educated, civilized, refined, elevated and adorned with all the graces of a Christian culture.

THE NEED OF PATIENCE IN MISSIONS.

One of the weakest points in the missionary efforts of the present day is the want of patience, the feverish craving for immediate results. It is commonly supposed that in the earlier ages of the Church the progress of the Gospel was far more marked and decided, and that in comparison with the work that was then done Modern Missions are a

failure. Such opinions are eagerly seized upon by half-hearted and indifferent Christians who are only too glad to find a reason which seems to justify an attitude of cold indifference, if not of ill-concealed contempt for missionary efforts. Here in Hawaii how constantly are we told that the work of Evangelization has failed because there lingers amongst the people an adherence more or less strong to many of their old superstitions. Such a fact so far from affording ground for discouragement, should be regarded in a very different light. It would have been a marvel, contrary to all precedent in the history of the onward march of the Gospel, if it had been otherwise. When it is seen how much has been done in fifty years, instead of pointing the finger of contempt at that which is yet unleavened in the lump, any one, who is not entirely ignorant of God's mode of working will be encouraged to look forward to the result of the next fifty years, if the race is spared. We have been led to make these reflections by the perusal of a very valuable paper by the Rev. Dr. Maclear on the “Gradual Conversion of Europe,” in which he shows by a careful survey of the chief facts of the history of the Evangelization of Europe, that it is impossible for us to plead the past in justification of impatience at the slow progress of modern Missions. Our space will not allow us to give more than his conclusions which will be read with interest:—

“1. The conversion of the old Roman Empire, commenced in Apostolic times, cannot be said to have been in any real degree completed before the year A. D. 395, and even then the single word ‘pagan’ tells us how much had been left unaccomplished. The winning over of these British Isles, if we commence with the early Missions of the Apostle of Ireland, was marked by a period of marvelous acceleration, followed by a period of no less singular retardation, and cannot be said to have been accomplished before the year A. D. 688. The conversion of central and northern Germany occupied at least two centuries. That of the Scandinavian nations commences in A. D. 800, and does not close before A. D. 1030; that of the Slavonic family does not begin much before the tenth century, and does not terminate, as we have seen, if it can even be said to terminate then, before the fifteenth or sixteenth.

“2. Slow, however, as was the rate of progress, there never was a period during these centuries when the flood was not really rising, though the unobservant eye might not detect it. In the darkest times there were ever some streaks of light, and the leaven destined to quicken the whole lump was never altogether inert or ineffectual. ‘Men are impatient and for precipitating things,’ but even in the Christianization of the earth it is clear it is not God's way to give at once great results. ‘On the contrary,’ as has been well said, ‘He tries the faith and patience of his people by making them wait for the great day they are longing for; and, indeed, if it were not so, man's love would soon lose itself in the simple gratification of success. And inasmuch as God employs man to convert man, that in the process of conversion, the heart of the con-

verter may be built up in the Faith, it is needful for him that he should wait, and pray, and labor—that he should render himself up in self-sacrifice, still perhaps seeing little, but leaving his labor and his reward with his God.

“3. And if, as is apparent from the retrospect of the period under consideration, the dealings of God’s Providence are by gradual steps; if there is ‘a plan of things laid out, which, from the nature of it, requires various systems of means, as well as length of time in order to the carrying out of its several parts into execution;’ it is clear that we are only deceiving ourselves when we compare sixty or seventy years of modern missionary work with the results that have been achieved by ancient Missions in Europe. We overlook the fact that it is 1,800 years of self-sacrifice, labor, prayer, and devotion which have produced the result we now see. Instead of comparing sixty or seventy years of modern missionary labor with the result of 1,800 years, if we would be fair and reasonable, we should compare them with sixty or seventy years out of the 1,800, during which the Church was engaged in the same work in which she is engaged now. *Revolutions of character in any race cannot come without many influences acting together, and acting not only for a long time, but often imperceptibly.*”

Old Testament Scriptures.

BY R. PEARSALL SMITH.

The Scriptures are not a lot of books thrown together without regard to order. There is a consecutive arrangement of them all through. Beginning with the scene of an earthly Paradise, the Scriptures close with the scene of a heavenly Paradise. Beginning with the tree of life, which was forfeited, it closes with a tree of life which shall be ours eternally. Beginning with man under probation, it ends with man in absolute and unconditioned grace. Beginning with an earthly marriage, it closes with the glorious scene of a heavenly marriage; and all throughout, from first to last, there is a regular gradation and development. In Genesis we find the story of God’s trial of man in various conditions always resulting in failure—failure in Paradise, failure when men were without law, failure when they were under law, failure under the patriarchal system, winding up with the terrible bondage of the children of Israel in Egypt. The second book gives us the story of man’s redemption. We have sometimes sought to take the redemption without placing the Red Sea between us and the world we have left. In the third book we find God’s provision in our condition of infirmity and failure in having continual access to Himself. In the fourth book we have the people of God being brought forward into the glorious land of their inheritance, and trusting Jehovah, whose wonderful hand and power they had just experienced in being turned back into the wilderness for forty years. In Deuteronomy we have the second giving of the law, that deeper and more searching examination of our hearts in the light of the will of God which always precedes the more definite entrance on a life of full obedience

and communion. In Joshua we have the story of their crossing Jordan, beginning with the words, “Up, sanctify yourselves; for to-morrow the Lord will do wonders among you.” I believe that is the word for our day here, that God is coming to do wonders throughout his Church, such as before we have scarcely dared to hope for. The story of Joshua is one of almost unbroken victory, and at the close of the book he says, “You know how, in all your hearts and all your souls, every promise God has made to you has been yours.” Joshua died; and when those who had known him, and the elders which had crossed the Jordan had all died, then came a scene of failure; but our Joshua, our Jesus, never dies. We may have a life of victory even unto the end. There comes the story of the failure, but not as an example. God save us from taking the failures his book has recorded as our example instead of our warning! It is a very serious danger to Christians. And then He leads us on every here and there in the Bible, through fine vistas, such as in the Book of Ruth, in the Song of Songs, in Hosea, and elsewhere, especially in the great song of love which has its consummation at the end of the Bible in the marriage of the Lamb. Then we have the diary of Christ in the Psalms, and the heart of Christ unveiled to us. Then come the three books of Solomon—first the avoidance of evil, then that wisdom is better, and then the Song of Songs. There is a Sabbath of sabbaths, and there is a song of the consummated union of our hearts with our Lord and Saviour. Then come the prophecies of the coming of our Lord, with God’s terrible denunciations of sin, and then for several hundred years the book of revelation is sealed.

The Four Gospels.

BY R. PEARSALL SMITH.

The portion of the Bible I would immediately call your attention to is the four Gospels, which are the four narratives of our Lord’s life. If you want a very vivid picture for a photograph, you take a stereoscope, and, looking with two eyes from two standpoints, the figure is projected into like-like distinctness; and so our God has given us four lives of our Lord Jesus Christ, each distinct, each portraying especially one side of his character. When I was young, I read often the life of the great hero of American history, George Washington. There was one biography written by a jurist, a Judge of the Supreme Court of the United States, which naturally looked at the character of Washington as a statesman. There was another, written by a soldier, which looked at the character of Washington as a general. There was another, written by a politician, describing his political career; and another brief narrative, written by his private secretary, describing his life at home. Each one was a distinct life, giving the outlines of his history, and bringing all the different features into prominence.

You have four pictures of a landscape. One has the castle in the foreground, and the rest is thrown into shadow. Another has the town with the castle in the distance;

another gives the beautiful woods with the rest thrown in the shade; another is executed having the sparkling waters in the foreground, and all else thrown in the background, each presenting a picture of the same landscape; and to have a vivid idea of it we should have all four. The Holy Spirit has given us through four different mediums the story of our Lord’s life. Who were the writers? The first was an officer of the Roman Government; the second was a servant; the third was a physician; the fourth was a man of philosophic character and loving temperament. The first naturally gives the character of our Lord Jesus Christ as King, and his pedigree is traced from King David as a king descended from a king. The second of these biographies is written by the servant John Mark, who gives no pedigree of our Lord, but commences with a vivid picture and *resume* of his miracles and works. The third delineates the picture of our Lord as the Man Christ Jesus, and there we find the tender picture of the prodigal son. In the fourth we find the pedigree of Christ traced all the way back to the head of the human race, Adam. It says, “In the beginning was the Word, and the Word was with God, and the Word was God.” It at once commences with Christ’s divinity. I could trace these things more fully, but the purpose of this meeting does not admit of it.

Hawaiian and United States Postage Treaty.

In these days, when postal treaties are being re-adjusted and settled, we do hope the proper officials will remedy one evil connected with our present postal law. It refers to newspapers, requiring a prepayment of two cents on papers sent to the United States, and four cents to Europe. This law is most inconvenient and absurd. Suppose a person in the United States would send a newspaper hither, he is not required to hunt up a two-cent Hawaiian postage stamp; now why should the good people of the Hawaiian Islands be required to prepay not only two cents Hawaiian, but *two cents American*. This matter requires looking into. Ought not the letter postage to be reduced to come into harmony with all civilized nations? Postage laws and treaties will never arrive at their proper basis until the simple principle is adopted, that each nation pays and collects its own postage, and then a letter be allowed to go the ends of the earth and over the whole world. This is the only fair and correct principle, then a letter or paper with Hawaiian postage goes to any part of the world, so a letter or paper, starting in Russia, France or China, and there the postage being paid, it may have a free transit all over the earth or may circumnavigate the globe, without “let or hindrance.” We hope our island newspapers will discuss this subject until the evil is remedied.

THE FRIEND.

SEPTEMBER 1, 1875.

The New Sailors' Shipping Laws of U. S.

The endless troubles and disputes under the old system are well known. At the end of the year 1874, Capt. C. C. Duncan, U. S. Shipping Commissioner, for the port of New York, is able to make a most satisfactory Report, from which we quote as follows:

There have been shipped at this office during the year just closed 26,636 seamen, of which 5,374 have been reshipments, and for these latter no fees have been charged to vessel or seamen. 15,206 were shipped without advance. In the same period 27,576 were paid off. \$1,653,186 08 have been paid into seamen's own hands, while they were sober, for wages due and accruing, and no complaint touching the law or its workings has ever reached the Commissioner from any such seamen.

A large and growing number of disputes between masters and seamen have been satisfactorily settled and many vexatious and expensive law suits avoided.

Wages of deceased seamen, amounting to \$3,333 58, have been collected and paid into court, a large part of which has gone thence to heirs and administrators.

The entire amount of fees received during the year is \$56,169 00, and of expenses, including a balance of \$2,581 33 due on last year's account, \$56,974 57.

There has been no case of "shanghaeing," mutiny, riot or bloodshed on shipboard, nor one complaint by any seaman of injustice or mistake in settlement of wages or in the payment of advance notes, among the men shipped and paid off under the Shipping Act in the port of New York, during the year 1874.

HOW STRANGE, OH HOW STRANGE, that men who desire life and desire to enjoy the good things of life, desire to enjoy the society of their families and friends, can ruin their prospects for time and eternity by the use of intoxicating liquors. We do not wonder that men of low and vicious habits, corrupt and debased minds, plunge into intemperance; but how men of education, family, and standing in society can drink from the drunkard's cup,—this seems passing strange. But more than all, how unaccountable that women can indulge in "drinking customs." Tell it not in Gath!

NEWS FROM MICRONESIA.—By the way of Auckland, N. Z., the Secretary of the Hawaiian Board has received letters from the native missionaries on the island of Butaritari (Pitts' Island) dated on the 31st of May last. They state that the Rev. Mr. Bingham and wife, on account of the continued illness of the former, had been obliged to leave Apaiang, and arrived at Butaritari on a German vessel. After the lapse of several weeks, Mr. B. getting no better, they re-embarked and sailed for Samoa, where they were at last accounts in the family of Rev. Dr. Turner of the English Mission. On the 6th of May, Dorothy Kanoa, wife of the Rev. Mr. Kanoa of the Hawaiian Mission, died at Butaritari. The missionaries speak hopefully as to the progress of their work.—P. C. Advertiser, Aug. 28.

A Fair Chance for the Women.

At last a practical opportunity is to be afforded for deciding the much-vexed question of the capacity of women for the higher education. The discussion of this question has raged for years with no abatement of zeal or vehemence on either side, and yet no result has been arrived at. Dr. Clarke and others have argued with learned ponderosity to prove that "there is sex in mind" and that women cannot go through with the higher academic course of study pursued by our young men without permanent injury to their health. Professor Seeley and numerous other learned gentlemen belonging to the school of John Stuart Mill have replied with an air of triumphant scorn to these ungallant heresies. Both sides make such a formidable parade of logic and learning; both are so confident, so perfectly self-satisfied, so supercilious toward their opponents, that plain people dipping into the controversy find themselves hopelessly bewildered and at a loss with which party to take sides. There is a great deal of homely wisdom in the old adage about "the proof of the pudding." Many a dispute which, if left to mere argument, would have gone on forever, has been settled by the irrefragable test of an easy and simple experiment. Thanks to the munificence of Miss Smith, the founder of the Woman's College at Northampton, Massachusetts, there is now a prospect of bringing the question of "sex in mind" to the test of actual experiment. The College has just been formally opened. The President on that occasion claimed in his opening address that women's capacities for the higher education are equal to those of men. As to the talk about the "strain upon the health" of girls who enter upon a severe course of study, he said that the "strain" of study was not half so severe as the strain of fashionable dissipation, late hours, reckless eating, etc. We have already a number of so-called female colleges in the United States; but the education provided by them is not really academic. Few of them are higher in grade than a good preparatory school. Some publish pretentious prospectuses, setting forth a formidable curriculum of studies, most of which are either never taken up or only glanced at so as to leave no durable impression. The malign genius of brain pervades these unwholesome institutions. Nothing is taught deliberately, patiently and thoroughly. Text-books are hurried through and thrown aside, leaving no solid residuum of knowledge, no valuable intellectual discipline, nothing that becomes a part of the permanent furniture of the mind. We infer from the President's address that the Smith College at Northampton is to be a very different sort of institution, and that its practical workings may help to put an end to the controversy in regard to "sex in mind."

IN SEARCH OF ONE'S RELATIONS.—Soon after the *Mikado* arrived from San Francisco we met a young man who made inquiries for the island where Cook was killed. We endeavored to furnish the desired information, when the young man informed us that he was a member of the Cook family in England, and a son of Mr. Cook, Mayor of Durham, England. His name was Robert Burdess Cook.

☞ We would acknowledge papers for distribution from Miss Hattie Judd.

Summary of Receipts and Expenditures on the Bethel since January, 1872.

EXPENDITURES.

Debt Jan. 1, 1872	\$ 84 41
Incidental expenses, including lighting the Chapel and repairs during 1872	125 37
Incidental expenses, including lighting the Chapel and repairs during 1873	71 10
Incidental expenses, including lighting the Chapel and repairs during 1874	57 67
Incidental expenses, including lighting the Chapel and repairs to Sept. 1, 1875	22 00
Paid bills for painting and repairing Feb. 27, 1873, authorized by ladies	384 63
Paid additional bills authorized by the ladies, from March 7 to Nov. 19, 1873	184 73
April 22, 1875, Mr. Thrum's bill for re-binding hymn books	34 87
Total	\$964 78

RECEIPTS.

Jan. 23, 1872, C. Brewer, Esq., Boston	\$100 00
June 29, 1872, J. W. Austin, Esq.	100 00
From Sunday donors during 1872	35 00
Feb., 1873, from J. O. Carter, avails of the Fair by the ladies	660 60
Donors during 1873	40 00
Friend, 1874	10 00
Total	\$945 60
Present debt	\$ 19 18

☞ Applications have frequently been made for leased seats in the Chapel. The rules of the Chapel services require that seats be kept free to all—seamen, residents and strangers.

NOTE.—The avails of the fair in 1872 have enabled the Chaplain to meet the incidental, ordinary and extraordinary expenses on the Chapel until the present time. We hope the friends of the Chapel service will bear in mind that funds are necessary to meet incidental expenses.

☞ We have received the following letter in printed form. What next?

HONOLULU, Aug. 26th, 1875.

To the Editor of the Friend:—

Dear sir—It is with pleasure I bring before your notice the latest and most useful of all inventions, that of the type writer; which, in a very short time will without doubt take the place of the old style of hand writing.

Yours most respectfully,

E. C. DAMON,

Agent for the Hawaiian Islands,
At Dillingham & Co's.

THE QUEEN AND THE TEMPERANCE MOVEMENT.—The Rev. Basil Wilberforce, of Southampton, son of the late Bishop of Winchester, having recently placed in Her Majesty's hands some temperance literature, has received, through Sir Thomas Biddulph, the following gracious reply: "I am desired to thank you for placing in Her Majesty's hands works on a subject of the deepest importance to her and to every one in this country. It is impossible for the Queen not to be grateful to those who endeavor to mitigate an evil of such magnitude as the widely-spread intemperance which unfortunately prevails."

☞ The heart, like the watch, will be apt to go down; therefore must be ever and anon wound up by prayer and meditation.

Mrs. Judd's Ninety-Third Birthday.

Three years ago it was our privilege to chronicle the "Grandmother's Tea-party" in honor of Mrs. Betsy Judd's ninetieth birthday. Few then present imagined that at the end of three years relatives, friends and neighbors would again assemble to congratulate our venerable friend on her ninety-third birthday. The gathering this year was at "Sweet Home," the residence of the late Dr. G. P. Judd, her son. It took place on Saturday afternoon, August 28th, and a more choice and charming assemblage has rarely convened in Honolulu. There was beautiful mingling of youth and age. Mr. George Dole read a poem composed for the occasion by his father, the Rev. D. Dole. The following poem, written by Miss Mitchell of Boston, was read by H. A. P. Carter, Esq., and the following letter by the Rev. Dr. Boyd :

We are gathered here to honor
One whose gentle face we see,—
And she gives us courteous greeting,
Grandmother! at ninety-three.

Long past life's allotted number,
Three score years and ten of earth;
Still she lives, in quiet waiting,
On this day that marks her birth.

Time has laid a gentle finger
On her pure and loving face,—
And her smile he has but tempered,
Touching it with tenderer grace.

Yet she's fought the battle bravely,
Doing, bearing all God's will;
Recognizing every blessing,—
Heavenly Father! bless her still.

Grant her, for the time remaining,
Foretaste of Thy "perfect peace,"—
Then, when earth's last work is over,
A victorious release.

And when time for us is ended,
And we're called from earth away,—
Give, oh, Father, in Thy Kingdom,
Room for all, she loved, we pray.

ROSENHEIM, Aug. 28, 1875.

Mrs. B. JUDD—*Aged and Venerated Friend*—Allow me to tender to you my sincere congratulations upon your being permitted in health and comfort to witness on earth another anniversary of your birth, and to receive the congratulations of a very large circle of loving relatives—daughter, grandchildren—added to the congratulations of numerous other friends.

Not only do you know from experience the meaning of the phrase, "three score years and ten," and "four score years," but also of "four score years and ten," and more.

You are to be congratulated in having walked with God, in having secured His boon, which is life, in having enjoyed fellowship with Christ, and in being assured of His presence while life lasts on earth, and in a higher degree when it gives place to life in heaven.

I rejoice with you also in your having led a useful life. If you had done nothing else than to give birth, culture and education to your late distinguished and venerated, and highly useful son, Gerrit, you would deserve

to be congratulated on that account. Would that he were here to-day to join in our congratulations upon the past, the present, and in our hearty good wishes for the future.

I rejoice that in the sunset of life you are blessed with the presence and tender love and kind offices of daughter and granddaughter, and with the sympathy, and prayers, and attentions of related families; but, above all, that you have our loving regard and daily presence and care of an Almighty Saviour, in view of whom you may confidently and gladly say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the honor of the Lord forever."

In being able to say this, through faith in your Redeemer, you are to be congratulated on this joyful day, though it should prove the last of the kind on earth, the great event of passing comfortably the remaining part of your journey, is to look, not at the things which are not seen, the former being temporary, the latter eternal, so that when at length "the earthly house of your tabernacle shall be dissolved," you shall "have a building of God, a house not made with hands, eternal in the heavens."

May this, my aged friend, be your happy experience—may you have grace to bear humbly and patiently, and even joyfully, the infirmities and trials of advanced life, and through Christ to triumph over death itself, as only an event needful to introduce you to the higher and nobler life of the heavens, where you shall join the loved ones that have gone before you.

Please accept my best wishes and prayers, and those of my family, for a happy future.

Very truly yours,

JAMES R. BOYD.

We would merely add that Mrs. Judd was born in Washington, Ct., August 28th, 1782. Her brother, Thomas Hastings, Esq., the distinguished musician of New York, died a few years since. We are confident all friends of the venerable lady will re-echo the sentiment of the poetess of the occasion:

Grant her, for the time remaining,
Foretaste of Thy "perfect peace,"—
Then, when earth's last work is over,
A victorious release.

She will leave a numerous posterity to follow in her "foot-prints on the sands of time," having eighty-eight connected with her family now residing on the islands. She has had six children, thirty-one grandchildren and forty-two great-grandchildren.

U. S. Centennial International Exhibition.

This grand Exhibition will take place, and the great nations and many of the smaller nations will be represented. But will the Hawaiian Kingdom be suitably, properly and honorably represented? This is the question which must soon be answered by an earnest and vigorous effort, or the whole affair will prove a miserable fail-

ure, so far as Hawaiians are concerned. The Privy Council has authorized the Hawaiian Commissioners to draw \$4,000 for this purpose, and appointed a committee to expend that money. Unless, however, the community vigorously sustain this committee, but little can be expected. We fully believe that if the proper steps are now taken there need be no failure; but now is the time to plan and to work.

In referring to the published Programme of the U. S. Commission in Philadelphia, we discover that a space amounting to 3888 feet has been set apart for the "Sandwich Islands." This space is Sandwiched between Liberia and Hayti, now unless we bestir ourselves we shall be entirely overshadowed by the Liberians and Haytians. If awake we can make a good show. As we have seen no programme of what the Hawaiians can do, we would suggest as follows:

- 1—Specimens of Sugar from all Plantations.
- 2—Specimens of Coffee.
- 3—Specimens of Rice.
- 4—Specimens of Woods.
- 5—Specimens of Ferns.
- 6—Specimens of Books in Hawaiian.
- 7—Specimens of Newspapers in the English and Hawaiian languages.
- 8—Specimens of Lava from the Volcano.
- 9—A large Map of the Islands.
- 10—Specimens of Photographic Scenery.
- 11—Specimens of Coral from the Reef.
- 12—Specimens of Native Houses.
- 13—Specimens of Hawaiian Ranchero Saddles and Lasso.
- 14—Specimens of Tapas and Calabashes.

We do not propose this as a complete outline of what can be accomplished, because there are wiser heads than ours, but we do desire to see something done, and that immediately. If necessary, let the committee instantly convene a meeting of Hawaiians and foreigners to aid them in this national undertaking. We have obtained a Treaty of Reciprocity, now unless we make a respectable show at the U. S. Centennial, it will be said that the Hawaiian Kingdom after all is not much of an affair, nothing more than what a California editor once described it, a *watermelon patch in the broad Pacific*, or what the Hon. Edward Everett once called, a *pin-head Kingdom*. Now we hold a very different opinion, and we shall be most sadly disappointed if something is not done, and that immediately to promote this noble enterprise. It is for the honor of the nation, the King, the cause of missions, the progress of knowledge, and the advancement of science and civilization that we look in carrying out this undertaking. More anon.

Places of Worship.

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

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

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

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

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

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

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:

To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

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

[Written for the Friend.—Original.]

Seen Through Tears.

In pious books I sought a way
To find a Saviour's Love;
But farther still my feet did stray
From God's straight road above.

While lost and worn I made my quest,
I saw a melting flood;—
A weeping soul that eager prest,
And by the Master stood.

Down in the dust, her humble soul,
In grief and tears did lie:
And o'er His feet the love drops roll,
Her drooping hair doth dry.

Then comfort spake the heart touched Lord,
As oil and tears were poured;
And sweetly spoke the pardoning word,
This poor dear soul implored.

Now like a crystal lens for me
This fount of love grief flows;
I clearly now a Saviour see,
And in his peace repose.

No more I seek in books to read,
When from my God I stray;
For Love no lexicon doth need
To find its Heavenly way.

The Saviour and the Sinner.

Some of the most touching scenes in our Saviour's life relate to women. One of those scenes, if nothing else remained, is enough to bind the world's heart to him forever. The occasion was one which brought out the characteristics of the interlocutors very sharply. A Pharisee had asked Christ to break bread with him, and "a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment"—probably all she had in the world—"and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment,"—so near being an angel was this poor sinning sister! Never was modesty so modest,—stood at his feet,—stood behind him,—stood behind him weeping: only God can interpret the full meaning of such tears. The cold-eyed Pharisee saw nothing in her but a "sinner;" Christ saw a woman, flesh and blood of his owner mother, and his great gentle heart was shaken with unutterable pity. The Pharisee saw his opportunity; like all little natures, he knew more of logic than of philanthropy, and instantly he set up this argument: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." Men are often the victims of

their own logic.—always, indeed, when logic leads away from love. The eye that saw the "woman" under the "sinner," saw the sneering sceptic under the observing but silent host. That eye read the Pharisee through and through. "Simon," said Jesus, "I have somewhat to say unto thee. There was a certain creditor which had two debtors; the one owed five hundred pence, the other fifty, and when they had nothing to pay, he frankly forgave them both: tell me, therefore, which of them will love him most?" Simon liked a case of this kind; it was not above his intellectual stature, though he little knew its moral compass. "I suppose," he answered, "that he to whom he forgave most." The answer was right; the appeal was overwhelming. "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head; thou gavest me no kiss, but this woman, since the time I came, hath not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." The man that spake these words ought to be dear to the world's heart forever! The calm tone, the beaming eye, the inimitable pathos, all brought to bear upon the stony Pharisee, with his paltry notions of propriety! It is truly better to fall into the hands of God, than into the hands of men. A case like this does more to confirm the Godhead of Jesus Christ, than can be done by a sanhedrim of theologians, armed with the genius and the lore of ages. We have in it all the God we need. The Being that saw the woman in the sinner, and the sinner in the woman, that penetrated the dishonorable thoughts of the haughty self idolater, and pronounced the contrite woman forgiven, comes before the world with claims which God only could sustain. In the presence of such an incident, all verbal criticism becomes contemptible; the stormed and grateful heart exclaims, *Ecce homo! Ecce Deus!*

Multiply this simple story by the number of "sinners" in the world; let every one of those sinners love as much as this poor woman loved, and then say if ever king reigned over such an empire as that in which Christ would be enthroned? The bond of union is essentially personal. The love of each heart is lavished upon him. All low motives are expelled by a pure, intense, ever-deepening love. In this way, too, we see light streaming upon an overshadowing and most appalling mystery, viz., the comparative relation of sin to the happiness of the universe, when the divine purpose is completed. The principle laid down by Christ is that they who have had much forgiven, love much, and that there is joy in the presence of the angels of God over one sinner that repenteth, *more* than over ninety and nine just persons that need no repen-

tance. Who can measure that "*more*"? Sin is thus made to have its compensations. The twice-born man shall be a double joy in his Father's house. Sin shall not be all loss. Even for sin's sake, heaven shall be filled with a sweeter and gladder hallelujah. —*Ecce Deus.*

SIT MOON'S LABORS.—The Committee of the Y. M. C. A. have arranged for their Colporteur, Sit Moon, to make a circuit of Oahu during the month of September, and in October to visit Hilo, and returning to Honolulu, will touch on Maui. His labors thus far have been most satisfactory to the Committee, and now he is most cordially commended to the kind fellowship of his countrymen and others, while making a tour of the islands.

WOMAN'S KINDLY INFLUENCE.—A few Sundays since we chanced to meet a stranger-sailor (an Englishman) in the street, who informed us that he was endeavoring to lead a new and better life amid all the adverse influences of his associates. He referred with much gratitude to the goodly advice of some Christian ladies in one of the ports of Oregon. Often had they invited him to the prayer meeting and given him good advice. This incident reminds us of the song so touchingly sung by Philip Phillips, "Scatter seeds of kindness." Yes, we wish more "seeds" of this description were scattered. They may not spring where scattered, but they may in some distant clime, and perhaps in that better land!

BUDDHIST ZEAL AND SELF-SACRIFICE.—Mr. Blodget writes from Peking: "Passing a certain temple, I noticed that the little brick prison, in which a Buddhist priest had long been in voluntary confinement, had been broken open, and was now empty. I went in to see the place. It was about five and a half feet square, and six and a half feet high. Four small apertures, one on each side, admitted the light and air. A frame covered with boards on the north side served for a seat and a bed. A board also extended across the south side. In front of the prison, at a distance of thirty feet, was a large bell, which the prisoner, using a rope, tolled by day and by night, by way of soliciting money for the re-building of the temple, which had fallen into a ruined state. Here, with such faith and such pertinacity as a Buddhist priest may have, he had lived and tolled his bell for thirty-two months. At the expiration of this time, his body becoming deceased, the prison was broken open, and the man released. He must have succeeded, in collecting some \$2,500 for the desired end. Already one large building has been erected. This is the way in which temples are rebuilt in China."