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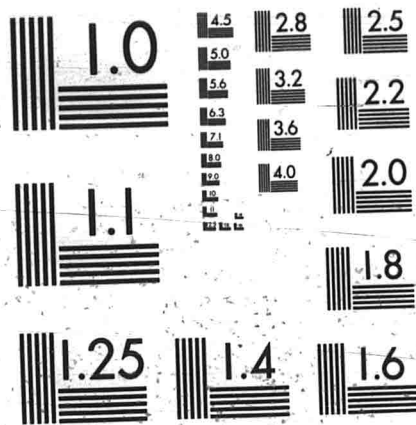
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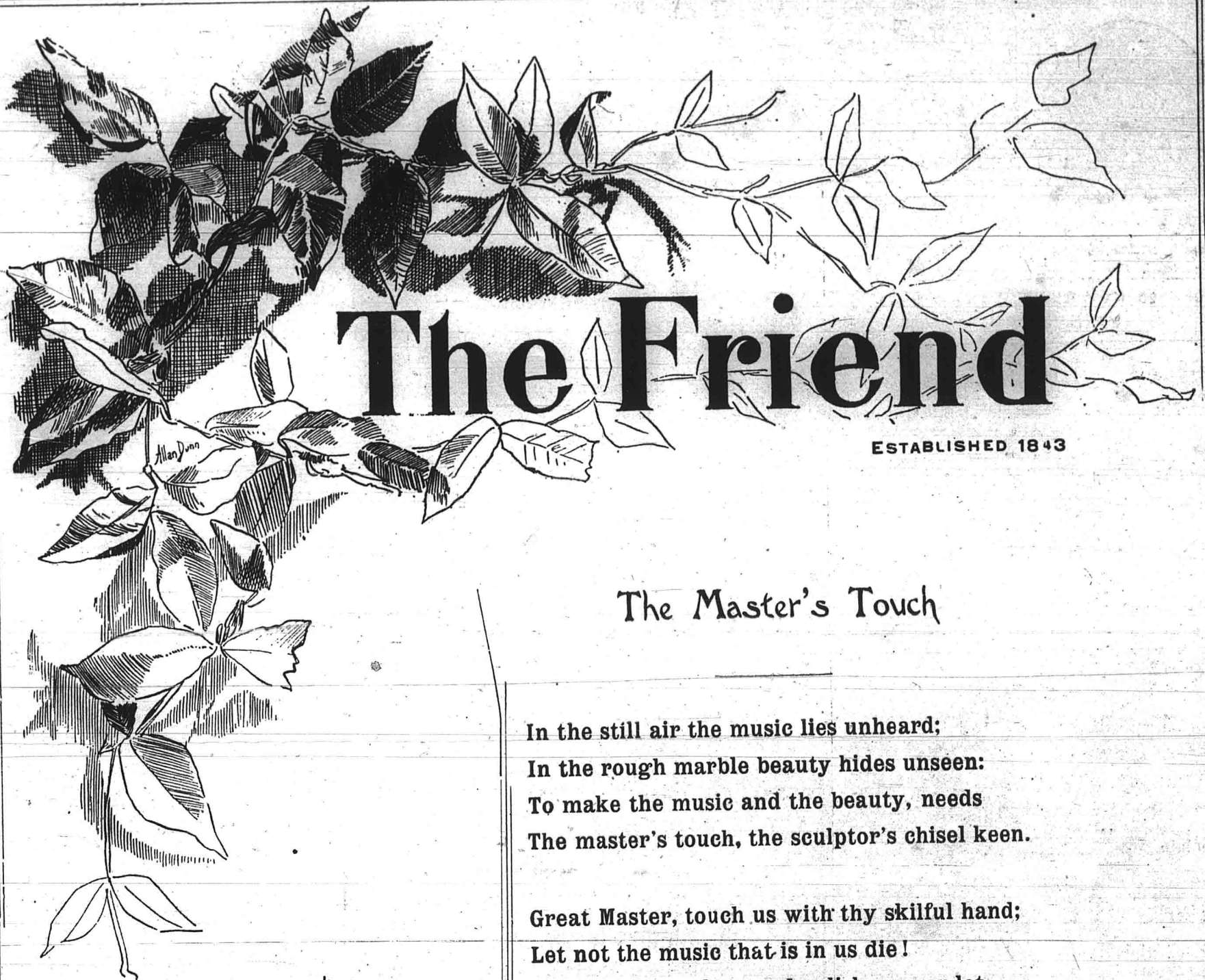
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THE FRIEND

VOLUME 61 THRU 65

JAN., 1903 - DEC., 1908



# The Friend

ESTABLISHED 1843

## The Master's Touch

In the still air the music lies unheard;  
In the rough marble beauty hides unseen:  
To make the music and the beauty, needs  
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us, nor let,  
Hidden and last, thy form within us lie!

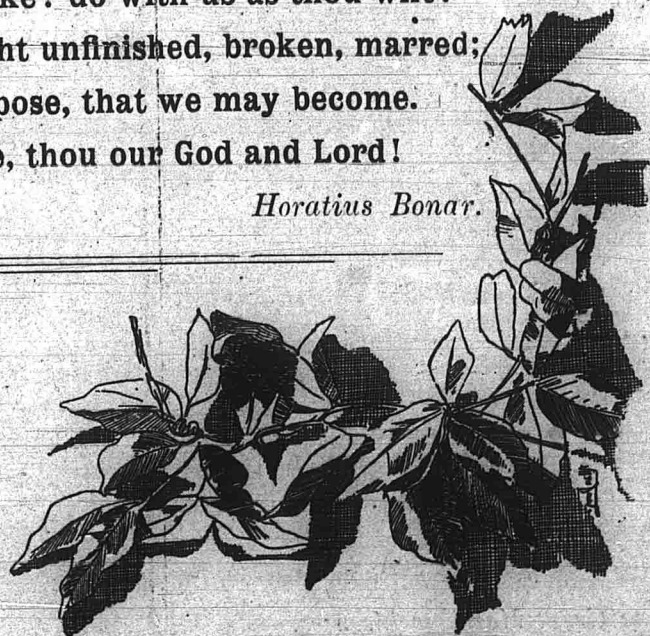
Spare not the stroke! do with us as thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete thy purpose, that we may become.  
Thy perfect image, thou our God and Lord!

*Horatius Bonar.*

JANUARY

1903.

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**The Friend**

VOL. LXI

HONOLULU, T. H., JANUARY, 1903

NO. 1

EDITORIAL AND GENERAL

A Hearty Welcome to the Year 1903.

Let us also be grateful for that "rich gift of God, a year of time," which became wholly ours with the close of 1902.

Everyone is entitled to the best possible opportunity for making a good beginning on a new year. Can one be said to have this when his sleep has been driven from him and he rises in a state of exhaustion in consequence of such a din as prevails here from midnight onward into the morning each 1st of January?

We are sorry to announce that Mrs. Frear feels that she is no longer able to act as editor of the page devoted to "Our Island Homes." We regret exceedingly to lose so pleasant and able a helper from our ranks, but trust that we may have an occasional contribution from her still.

The Student, a paper which was started by Mr. F. W. Damon a year or two ago but afterwards discontinued, has been again revived by Mr. A. M. Merrill, one of the teachers of Mills Institute. It comes out in a neat and attractive pamphlet form and is full of matter pertaining to schools and education. Mr. Merrill is a man of experience in newspaper work and will doubtless keep the paper up to a high grade. We wish it success.

The friends of Mr. J. B. Atherton will all be glad to learn that he is making, although somewhat slowly, a gratifying progress toward a better state of health. Mr. Atherton and his family have had the sympathy of the community during his late serious illness, and we trust that the present improvement will continue till he has regained at least a comfortable degree of health.

Mr. P. C. Jones who has been ill about the same length of time as Mr. Atherton is still suffering, although, we are told, there is some improvement in his condition. These two gentlemen are greatly missed in the Hawaiian Board and in other connections in which they have freely given their aid and influence.

**An Oversight** In our December number, the purpose was to treat of the early work of the American Board in these Islands and the later societies and organizations which had grown out of that early work, and which are now instrumental in perpetuating it. As it was impossible, however, to treat of the latter in detail, the plan was followed of making a brief mention of each one under some more general heading. It is with the deepest regret that we notice that one of the most prominent and useful of these organizations, namely, The Woman's Board of Missions, failed of being mentioned. It was due to the ladies who have so faithfully and efficiently carried it on, that it should have had a place in the paper along with other societies, but evidently not falling under any of the general topics treated, it was overlooked, or, if attention was at any time called to it, the impression passed before it took shape in action. We are sincerely sorry for the omission.

**The Cable** January 1, 1903, will be an epoch-marking day in the history of the Hawaiian Islands, as that day witnessed the completion of telegraphic connection and the beginning of telegraphic communication between these Islands and the mainland and the rest of the world. At the present time this event stands as the last in a series of important transactions by which these Islands have been raised to a full participation in the civilization of the twentieth century. Other important events will no doubt follow in due time, but for the present this one marks the highest point of our attainments, and it will doubtless be well for us to wait until we have adjusted ourselves to the new life into which the coming of the cable ushers us before reaching out for anything else so revolutionary as this. In making these adjustments we shall have to learn to keep step with the rest of the world. Heretofore we have had time to think. If the departure or the coming of a steamer found us undecided in our action, we had a period of enforced isolation until the next steamer arrived before we absolutely needed to reach a conclusion.

This is now changed. The day for swifter judgments and broader generalizations is upon us. A keener competition in business, a closer contact with all the movements in politics, in industrial and social life will characterize our experience here in the future. As the cable brings us into touch with what is best

and most stimulating in the life of the homeland, so it will also subject us to the influence of what is undesirable. We shall thus be put on our guard as to the inducements to which we allow ourselves to become subjected. In the admirable addresses made at the Cable Day celebration by Messrs. Eustis and Highton, there was a generous and noble recognition of the higher ends which all great enterprises in the commercial and scientific world tend to secure. If we are careful to see to it that our cable is made to contribute to these ends, as well as to subserve our more material interests, we may have every reason to expect a glorious future for the Paradise of the Pacific.

**News from Guam and Micronesia** We are indebted to Dr. Hiram Bingham for the perusal of letters from Messrs. Price, Stimson and Walkup.

Writing of affairs in Guam, Mr. Price gives a vivid account of the earthquake that occurred there on the morning of September 22d. He describes this as very severe, shaking down stone walls and houses, breaking dishes, overturning water-tanks and other movable articles, as well as causing holes and cracks in the earth. In Agana, the severity of the shock was especially noticeable, ninety-eight buildings being more or less completely wrecked. The mission premises, which are outside of the city, did not suffer so severely—the damage not exceeding fifty dollars.

Mr. Price sends a copy of his report to the A. B. C. F. M., covering the period from January 1st to October 1st, 1902. He reports a gradually increasing feeling of cordiality toward his work, with adherents to the number of seventy-five, including children. As yet the efforts of himself and fellow-workers take the direction mainly of evangelistic work. Sunday-school, preaching and Christian Endeavor services are held each Sunday in Spanish, Chamorro and English, the latter being for the American population, including the Governor, naval officers, marines and others. These services are supplemented by the work of a Bible reader and by the distribution of tracts and Bibles. Mr. Price is also at work translating parts of the Bible into the Chamorro language. School work has not yet been begun in any aggressive way for lack of teachers and funds. The hindrances to the work are gambling, drunkenness, immorality and the active

opposition of the priests. Mr. Price makes a plea for \$1500 to provide a suitable place of workshop as the present place is much too small.

Mr. Stimson, writing from Ruk, mentions the arrival of the schooner Carrie and Annie on the evening of October 15th, after being delayed a month by calms within a few days sail of Butaritari in the Gilbert Islands. The missionaries at Ruk had begun to be short of food and kerosene oil, and had been obliged to eke out the supply by buying from Hongkong and the traders. There had been no actual suffering however.

The organization of a new church at their central station is described as follows: "It was done very properly by a council of Congregational churches, called by letters missive—a native pastor was chairman. Some of the narratives—not many of them—were interesting, and the visiting deacons did a good share of the examining. The Sunday services were very long, but very solemn and interesting to all our people. Forty-three were selected for membership from fifty-nine applicants."

Mr. Stimson speaks with regret of the weakness of the native helpers and of his being the only man to care for all the work and his being without means to visit all the stations.

Of the Gilbert Island work, Mr. Walkup writes rather discouragingly. Shortage of food on one island, sickness and failure in morals among the native teachers, temptations to laxness in living being the difficulties in the way. His little schooner, the Hiram Bingham, had, also, been twice ashore, due to the breaking of her cable. The second time, it was only after some days of hard work, digging away the sand by which she had been partially buried, that the vessel was gotten afloat. She was not seriously damaged by these experiences, but had been much hindered by calms. Mr. Walkup in his lonely and difficult field should have the prayerful sympathy of all Christian people.

**The Hawaiian Board** With the withdrawal of the American Board from financial responsibility in these Islands, the duty falls wholly upon the Hawaiian Board of carrying forward the work which it has inherited from the former body, as well as that which has grown up under its own initiative. Under these circumstances the relation of this Board to the spiritual and material welfare of the islands should be brought to the attention of all who live or have interests here. When the missionaries of the American Board landed here in 1820, they found the people in a state of barbarism. According to the records of the churches

which grew out of that work, they have brought to a profession of Christianity from among the natives alone, 65,898 persons, a number equal to nearly one half of the population when the islands were discovered. Besides this ingathering of souls, a Christian civilization has been established from which the whole population, whether professing Christianity or not, has been greatly benefitted.

Again when the American Board began work here the value of property was very small. Today, according to the report of the Governor to the Secretary of the Interior, the value of property in these Islands subject to ad valorem taxes, is \$110,388,578. In its work here the American Board spent \$1,577,956.27. This money was not expended in business or speculation for the purpose of making more money. It was spent in laying the moral and intellectual foundations of civilization, and the hundred millions or more of property values is merely an incident or outgrowth of this work. Without the moral and intellectual foundation it never would have reached such a figure, and, if this foundation were to fail, the value of property would greatly deteriorate. Christianity has, therefore, wrought out here as it does everywhere a two-fold result, in that souls have been saved and the conditions under which life and property are safe have been established. We would not say of course, that the American Board can claim the credit for all the benefits of civilization that we enjoy here today. Such other agencies as have wrought here should have credit for what they have done, but the American Board being the first comer and most extensive influence in the islands, has undoubtedly achieved a greater result than any other factor.

The Hawaiian Board now becomes the heir to the duty and opportunity of carrying on the work begun here so long ago; and, added to this, is the work among the Chinese, Japanese and Portuguese which this Board has itself inaugurated. This work expands faster than the ability of the Board to meet it, and hence is always calling for assistance that cannot be given to it.

Now the continuation of the Hawaiian work handed over by the American Board and the newer work among the races which have more recently come to these shores, is vital to the best interests of these Islands. The future welfare of all classes here will depend upon the readiness with which the needs of these peoples are recognized and met. A healthy, vigorous effort, of the most pronounced Christian type, undertaken and persistently carried on, is imperatively demanded to meet the needs that are now before us as well as those that are sure

to arise in the near future. New problems are arising every day and new methods and increased resources are needed to meet them.

From a human point of view it would seem to be unfortunate that just when these greater responsibilities are devolving upon it, the Hawaiian Board finds itself hampered in various ways. In the first place it is short-handed. Its working force is for the time reduced, two of its most effective men being temporarily laid aside. Also, in its councils, it suffers the lack of its president, Mr. Atherton, and a member of its finance committee, Mr. Jones, who have been kept away for sometime by illness. It is also carrying a debt of about \$12,000 and this is increasing from month to month. Under such circumstances one of two things is inevitable either it must find relief or a serious diminution of its work and influence must follow shortly.

We have said that this is the outlook from a human point of view; but we cannot believe that it means disaster. The plans of God are too far-reaching and his ability to touch the springs of power as latent in human wealth is too great to allow the work over which he has watched with special care to fail or be greatly weakened. Shall not one outcome of the Week of Prayer, be a renewed consecration of our means to his service.

Since the above was put in type, it is learned that a friend of the Board has cancelled its debt.

#### THE PLEASANT ISLAND MISSION

By a late mail, we have letters from Mr. Delaporte by way of Hongkong of dates, October 6th, 8th and 10th.

At the first writing Mr. Delaporte and family, now numbering four souls, were on board the S. S. Oceana in the port of Jaluit, Marshall Islands.

On the 8th, they were on the steamer 200 miles eastward of Kusaie, or Strong's Island and bound thither.

On the 10th of October, they had arrived at Kusaie, where they planned to remain for two months or so, until, on the return of the steamer Oceana from Hongkong, they could embark for their home on Pleasant Island.

Under date of October 8th, Mr. Delaporte writes:

"Your interesting letters of May 28th, June 27th and July 1st were handed to me at Jaluit a few days ago. We were very glad to hear from you, and rejoice because of the continued interest our many friends at Honolulu take in our work."

Regarding the object of this visit to

Kusaie, Mr. Delaporte says:—

"You will be wondering what we are doing on board the S. S. Oceana. We are on our way to Kusaie to have a portion of the New Testament scriptures and a hymn-book printed. We have worked day and night during the last two months to get ready, and we can now with the help of God, when printed, place the Gospels of Matthew and John, the Epistles to the Galatians, I and II Timothy and I, II and III John, in the hands of the people. We have also prepared a small hymn-book."

Later on Mr. Delaporte speaks of having arranged to receive every four months, per Oceana, potatoes, onions and fruit. He also says that we can send mail matter to him either by way of Sydney or Hongkong.

The letter of October 10th was from Kusaie and says that Mr. Channon and family and Dr. Rife and family were well. Miss Wilson had gone on the Carrie and Annie to Ponape, and the return of this schooner from Ruk was expected in January.

Mr. Delaporte and family hoped to be back at Nauru or Pleasant Island by Dec. 24th. O. H. G.

#### AMONG THE FARMER FOLK

##### A LETTER FROM DR. DOREMUS SCUDDER

For missionaries a summer at Karuizava, under the shadow of Asamayama, Japan's liveliest volcano, represents the acme of enjoyment. In some unexplainable way the air in this lofty mountain valley has acquired a tonic quality very different from anything to be found at Nikko, Hakone or any other of the noted resorts in the Empire. If not over stimulated by it, this atmosphere means rest and health for those worn out by over exertion while the association with fellow-workers of all missions and no missions wonderfully tones up the spiritual nature. As no place in Japan presented as good an opportunity for summer study, Mrs. Scudder and I were glad to accept the invitation of my cousin Rev. Frank S. Scudder of Nagano to share their vacation home. More solid hours of work were put into the language during two months at Karuizava than during an equal amount of time anywhere else since reaching Japan. Meanwhile, in order to carry practice along with theory, a preaching service was opened at Miyoda a nearby station on the railroad where the gospel was faithfully presented on Sundays for a month and a half.

Our next move was to Niigata, our former home and mission station. Here we were most cordially received by

friends and fellow laborers of thirteen years before. Many changes had been wrought in this period, some grave, others full of cheer. Christian work in this province has been beset with many discouragements but within the past year there has been a most hopeful improvement, conversions have been frequent, backsliders have returned to the faith and the church members are beginning to take up active personal work. A tour of the whole field of this station revealed harvest time almost everywhere.

As Niigata is one of the prefectures from which large numbers of laborers have gone to Hawaii, a vigorous attempt was made to meet the relatives of these emigrants. Various means were invoked to achieve success. First the authorities were asked for a list of names and addresses, and an attempt was made to see a number of people in their homes. This was found to consume so much time that it was out of the question to cover much ground in the few days available. However, the experience was one to be long remembered. The simple farmer folk were overjoyed to see some one who had come from the land where the loved son, or husband, or brother had gone. One young fellow could hardly bring himself to believe that a foreigner could take so much interest in his brother and exclaimed "And are you not a Japanese then?" Another, a hale old grandmother of over 75 years, seemed quite pained that her oft repeated invitation to stay and dine could not be accepted, and followed me far from her door. I can see her now, her face with its halo of whitened hair framed in the hedge through which she was peering as she waved her farewell.

The second method tried was to secure the assistance of local evangelists or Christian friends, to call together the relatives of Hawaiian Japanese in some convenient meeting place. This plan proved more successful than the first in that many could be met with little expenditure of time but only a very few centers could thus be reached and only a small proportion of the people could be gotten out in such an informal manner. When, however, the help of the local government officials was requested and this request was seconded by influential letters of introduction, as was the case in one town, it was found that the people responded in large numbers, that government buildings (the only available meeting places in many localities) could be secured and that greater freedom and spontaneity characterized the gathering. A large number of these relatives came, bringing all sorts of requests and messages for their friends in Hawaii. "I am an old man," exclaimed a well-known farmer, "and can work no

more. Tell my son to come home." "My boy," said a broken-hearted mother, "has not written to me in three years. I do not know why he never answers my letters. Please say to him that his father is dead and my heart is sad because he has forgotten his home. Get him to write to me." The mother of several children, whose appearance bore out her story of hardship, came with the plea, "We are poor and need help. My husband has long ceased to send us money. Please find him and see if he will not do something for our support." And so it went, one touching appeal after another, all taken carefully down in my notebook. And as the hearts of these simple country folk were revealed to me, it was evident that here was a rare method opened of establishing the closest personal relation both with these farmers in Japan and their kinsmen in Hawaii. All who attended these gatherings were likewise impressed.

The result of this experience was the decision to make a systematic attempt to meet as many of the families of Japanese in Hawaii as possible. To do this the third method detailed above that of securing the co-operation of the local authorities was the only one with any promise of success. Recourse was therefore had at once to influential personal friends with the gratifying result that high officials in the capital have most graciously consented to co-operate, and now the great western prefectures of Hiroshima, Yamaguchi, Fukuoka and Kumamoto are to form the center of a campaign of between one and two months in which it is hoped that many hundreds of families may be reached. If this expectation be realized it will be well to follow the same tactics in several other localities whence Hawaii draws its supplies of Japanese laborers. The prayers of the friends of the Board are asked for this undertaking.

Doremus Scudder.  
Kobe, Oct. 26, 1902.

#### "IF I WERE A MINISTER"

BY A LAYMAN.

[Apropos to the discussions on the relation of the church to the masses and the influence of preaching in general, which are so common in these times, we print the following article from the Sunday School Times, by "one of the most prominent laymen in America." The writer evidently believes in going to church.—Ed.]

I am not a minister, nor at all likely to become one. God has called me, I believe, to my secular pursuit, and thereby made it as sacred as any pastorate. But if I were not a—what I am,

I would rather be a preacher; and the fact that multitudes of laymen make the same admission is proof of the supreme nobility of the preacher's calling, on the principle that the second choice of all the delegates to a political convention is the fittest nominee. I revere the gospel ministry as the loftiest human occupation, and, if I thought that what I am about to write would be held derogatory to that exalted pursuit, and those that follow it, I should lay down my pen with this period.

However, when that pillar fell in Westminster Abbey a year ago, and when certain considerations led London to fear for the foundations of St. Paul's, men were not considered wanting in reverence for their ancient monuments when they raised strict inquiry concerning the causes of such alarms, and demanded an account of those precious charges from those custodians. Indeed, if any one censures my remarks, it will not be the ministers themselves, but their self-appointed apologists. The eagerness of the modern clergy to receive suggestions from the laity has even become a weakness, in some cases arguing less a childlike willingness to learn than a sense of insecurity and insufficiency. I would gladly see our ministers more sturdily independent.

In telling how I would do it if I were a minister, I have not the least confidence that I should live up to my own ideals, if put to the actual test, nor that even if I were able to do this, I should not fall short in numberless particulars not here set down. Doubtless the mysterious minister who, in the series of articles complementary to this, will tell us laymen how to do it, would enter an equal caveat. But I shall be glad, none the less, or read his hints, and put them in practice wherever he does not altogether shoot over the mark of a layman's life. Doubtless he will yield me the same honest observance.

Perhaps it will not be out of place to say that my calling has for years brought me into contact with an exceptionally large number both of ministers and laymen, so that my remarks may claim some basis of experience. Also, I want to say that, though I remain anonymous at the suggestion of the Editor, and doubtless shall push an easier pen because of this anonymity, yet I intend to write nothing I would not stoutly sign, and I hereby permit the Editor to tell who I am whenever he chooses.

The first thing I am moved to say is that, if I were a preacher, I would not preach literature, science, or politics. I would preach religion. Laymen get enough of the newspaper outside the

church; they do not want a weekly review from the pulpit. To a minister, with this theological training, the urgent themes of politics, science, and literature, appeal with all the fascination of novelty. He forgets that for his intelligent hearers all the novelty has worn off while to them the fresh theme is that very theology which has become trite and stale to him. Moreover, that is his citadel, his stronghold. If he discusses the topic of imperialism, dozens of men in the congregation are far better informed than he, and will yawn at his platitudes, deny his statements, and controvert his positions. If he builds a sermon on "Romola," or if his discourse is a veiled treatise on the nebular hypothesis, every high-school graduate before him will resent such a resurrection of his school days. But if he preaches the great doctrines of sin and salvation; if he gets his major inspiration from the Bible, and not from Darwin, Kipling, or the Tribune; if he reaches beyond the times to the eternities,—he will compel attention by the virility of his theme, and fascinate his hearers with its novelty. Rejecting, with David's wisdom, the clumsy armor of a Saul, he will smite with his own proper weapons, and the Goliaths will everywhere fall.

I am well aware that, of the increasing number of clergymen who, to my apprehension, preach politics, literature and science, there is no one of them all but would indignantly profess to be preaching pure religion. And, indeed, a religious *finale* is invariably appended to their sermons. But the scientific illustrations overbalance the truths illustrated. The palpable zest is for the struggle with Filipino or Boer, rather than for the combat with that outgrown personage, Beelzebub. We stumble against the religious conclusion of the sermon with just such a shock as we experience in meeting the reference to Dr. Pulver's Purple Pills at the end of that fascinating column in the newspaper.

The ministers that preach thus are eager, I am sure, to be fishers of men, but I am afraid they are using the wrong bait. The laymen that go to church go there, in the main, hungry for spiritual food. If I were a preacher, I should give it to them "straight." I should look into my heart, and, so far as possible, into theirs. I should brood over the sins and temptations, the hopes and fears, the worries and sorrows, the triumphs and the joys, of our common life. I should seek to draw from the supernatural world some mighty inspiration for their labors, solace for their griefs, assurance for their doubts, peace

for their turmoil, and enrichment for their joys. I should let all the world help me preach, but only as the glass of the telescope is permitted to focus the light of the stars. It is no guess of mine that the multitude would gladly listen to such preaching, since it has for its model Phillips Brooks, and Spurgeon, and Moody, and McLaren, and all the other preachers, and Christ himself.

In the second place, I have made up my mind that, if I were to preach, I should not preach the higher criticism. I have no quarrel with some of the higher critics; they are learned and godly men. I do not dispute their theories, except when they are obliged to attribute to the writers of the Bible insincerities and dishonesties that would shock a New York ward politician. Ministers know the absolute truth about the Scriptures, and must preach in the light of that knowledge.

To preach the higher criticism, however, is like taking a starving man into the kitchen, bidding him note just how a loaf of bread is compounded. Men are hungry for Bible food, and Bible food is not a treatise on the date of Deuteronomy. If, before they mention the possibility of a second Isaiah, ministers would estimate what proportion of their audience has ever read more than two chapters of those sublime writings, they would postpone higher criticism in favor of exposition. What folly to discuss the composite character of the Books of Samuel before a congregation, not ten of whom could give any account, beyond his boyhood, of his second greatest of the ancient Hebrews! If the higher criticism does not undermine the faith of the higher critics, it is because in their case it is only the superstructure of an intimate acquaintance with the Bible. To preach these theories before congregations not thus founded in Bible knowledge, is to lay granite blocks upon the quicksands. If the minister should approach higher criticism as poorly prepared as the average laymen before whom he recklessly presents his critical conclusions, those conclusions would make him as skeptical as they often make the laymen.

In the third place, if I were a minister I would preach as if I meant it. We laymen yield our hearts very readily to any preacher who is possessed by his subject. I do not mean sawing the air, nor shouting, nor those strained, impressive low tones. It makes no difference to me—nor to most laymen—whether a preacher uses manuscript, or mere notes, or speaks out of his imme-

(Continued on page 10.)

## TEMPERANCE ISSUES.

Edited by - - - - - REV. W. D. WESTERVELT.

Rev. W. H. Rice, who for the past year has been Superintendent of the Anti-Saloon League in Hawaii, retired from that office the first of January, 1903. Owing to lack of sufficient funds the League decided to dispense with the services of a paid superintendent. Mr. Rice has aided both by song and stereopticon in a number of meetings, during the year. He has been especially helpful in the services held in the native churches around Honolulu. He has an excellent stereopticon, fitted for either electric or acetylene gas lights, and a fine series of volcanic views, and also of the Hawaiian Islands. His plans for the future are not yet definitely settled.

The Anti-Saloon League retains its office, for the present month at least at No. 9, McIntyre Building corner of King and Fort streets. Mr. Rice will be in the room a part of the time each day to receive the payment of subscriptions due during 1902, and also to aid any persons coming for consultation. Other members of the League will take office hours from 11-12 a. m., when it can be so arranged as to be convenient.

The sale of intoxicating liquors to children is not confined to the Hawaiian Islands by any means. We have had some flagrant cases here, but it is not done with quite as bold a public statement as characterized the words of an officer of the Liquor League of Ohio at a meeting in which the interests of the saloon business were discussed.

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

The foregoing paragraph appeared in *The Union Signal* of January 28, 1897. The inci-

dent therein related has been substantiated, and we desire to hold it before the public, and especially before the fathers, until they pass judgment upon the saloon business.

The two most destructive evils in the world are the social evil and drunkenness. There are few spots on the face of the earth, where these two forces side by side are not breathing out their poison. Their baleful influences never willingly let go of their aged victims. Their octopus hands try to fasten upon the most secret desires of the young. That any excuse or encouragement can be given to them by reasonable men passes belief. They have united to destroy more homes, and waste more substance, and weaken more moral stamina, and make imbecile more brain power, than almost all other criminal influences combined.

Very seldom does any person make excuse concerning gambling or theft and never concerning the desire to commit murders. But these two more injurious evils are excused times without number. Either there is an awful element of callousness in man—an obtuseness of perception of results, standing in the way of the perfection of humanity like a precipice over which innumerable men fall, or else there is an implied blame of the Almighty. "Men have passions. We must provide means for their gratification." The charge that drunkenness and the social evil the two most crushing avalanches of pain and suffering, *must be fostered and provided with channels in which to do their work easily*, "because the Almighty made men so," can readily be left to the Almighty himself to meet when those who make the charge stand before Him face to face. Reason teaches that there will be an awful reckoning for the accusers of God. The thing with which we have to do is the unquestioned fact of the enormity of the pitiful results of the continued cultivation of these evils as connected with practical every day life.

The Washington correspondent of *The Advertiser* made the following report concerning firms which handle alcoholic liquors in the Hawaiian Islands:

Rectifiers of spirits.....	4
Wholesale liquors dealers.....	56
Retail liquor dealers.....	395
Dealers in malt liquors.....	22
Wholesalers in malt liquors.....	16
Gallons of spirits rectified.....	17,147
Fermented liquors produced in the islands, barrels.....	10,912

That we have nearly 11,000 barrels of fermented liquor and over 17,000 gallons of rectified spirits produced in these Islands and reported to the United States authorities is a strong count—add to this the vast quantity of liquors of all kinds shipped in, and a river of liquid destruction can easily be recognized as pouring through these Islands.

The Advertiser says, concerning the numbers of firms paying the federal tax, "this makes one liquor dealer for every 339 and a fraction of the inhabitants of the Hawaiian Islands."

If the destruction simply meant the misery of the man who already drinks we might let it pass as an almost hopeless case, and expect the fire to die out when the material already on fire is burned up.

But the law of the saloon is a natural law to be placed in the same category as any of the laws regarding the development of evil. *They never burn themselves up.* They never cease developing new material. Note the fact as engrossed on the experience of these islands. It proves the law:—

Reported in 1896, liquor licenses.....	23
During 1902, Territorial liquor licenses.....	153
For 1902, U. S. liquor tax certificates.....	455

Now note the additional fact that although drunkards have died in numbers during these six years past nevertheless the saloons have gone on increasing. Again it is almost the same as calling the responsible men of our islands brainless, when we stop to point out the fact that the law of the saloon demands new material for its increased traffic. Here is where the fiendish nature of liquor selling receives its fullest development. A man is but little short of being a fiend when he can deliberately make new material for drunkards.

Now this liquor question faces men who are not fanatics. It is one of the most practical business propositions, before the responsible men of the community. It is pertinent to ask these men. "What are you going to do about it?" Can you afford to see the children of Hawaii lose their possibilities of good citizenship and useful lives and in continually increasing numbers be poured into the continually enlarging hopper which feeds the saloon?" An increase from 23 saloons in 1896 to at least 400 saloons in 1902 is a frightful menace to the business prosperity of Hawaii. What are you going to do about it?

It is not playing with idle words when we say that the stories of the past ravages of the social evil in these islands, are horrible in the extreme. Yet all men know that the social evil fattens upon the victims of its twin brother drunkenness.

### The Christian Life . . .

I can not bear to go into the coming year just as I came out of the old one. I would fain believe each year to be a mother, and that I am born into the next one, that I may, as it were, with renewed childhood, go forward, endowed with the experience and the strength of the past. I fain would bring something better than that which I do bring to him whom I know I love, and who knows that I love him. I fain would bring a higher thought, a clearer purpose, a character whose essential powers are higher than mine have been. I know that I have felt the grace of God in my heart; but alas! it seems as though God's grace were but as Columbus, that touched the shore here and there, and left the vast continent within almost unexplored—certainly unsubdued and untilled. I am not content when I think of the generousities and magnanimities of which my life should perpetually speak, as a band of music speaks sweet notes, stretching them far out through the air. How is it with you? Are you content with the character which you brought out of the old year, and with which you are setting forward upon the new? Is not this a time for you to review your character, and see what are its elements, how you are shaping it, what you mean by it, and what you have obtained thus far? Is it not a time for you to look into the future? No matter how old you are, it is not too late for you to learn in the school of Christ. And it is a noble ambition with which you should begin the year—not to swell your coffers, not to have more of this world's good, but to begin the year chiefly with the ambition to be more like Christ, and to have the power of God resting upon you, and to know the will of God, and so to live that whosoever meets you shall know that you have been with Christ.

Out of this spirit what blessings will flow! Oh, if you were holier, how much happier would you be! Oh, if you were holier, how would fall down from you straightway those discontents, those cares, those frets, those ill wills, and those thousand torments which so much have snared you, and so much have marred your enjoyment in the days that are past! It is because you are not good that you are not happy. For he that dwells in the secret place of the Almighty, he that lives as in the very presence of Christ, can say, "My Master hath said, I will never leave thee nor forsake thee, so that I can boldly cry, the Lord is my helper, and I will not fear what man shall do unto me."

A friend stands at the door;  
In either tight-closed hand  
Hiding rich gifts, three hundred and three-score;  
Waiting to strew them daily o'er the land,  
Even as seed the sower.  
Each drop he treads it in, and passes by:  
It can not be made fruitful till it die.

Friend, come thou like a friend,  
And whether bright thy face,  
Or dim with clouds we can not comprehend,  
We'll hold our patient hands, each in his place,  
And trust thee to the end;  
Knowing thou leadest onward to those spheres  
Where there are neither days, nor months,  
nor years.

H. W. Beecher.

### AMONG THE YOUNG PEOPLE

**Christian Endeavor.** As planned by the local Union recently, Sunday evening, December 21st, witnessed the commencement of the inter-society visiting arranged to take place the third Sunday of each month. In spite of the severe storm most of those appointed as delegates paid a visit to the Society to which they were assigned, and reports come in that the idea meets with great favor. Too great stress cannot be laid on the good-fellowship principle which is supposed to underlie all Christian Endeavor work, and this seems a step in the right direction.

President R. H. Trent spent a couple of weeks on Hawaii recently.

The Watch Night meeting of December 31st at Central Union Church was divided in such a way that the time from 10 to 10:50 was given over to the young people of the city. Special music under the charge of Miss Florence R. Yarrow was a feature of this part of the service, as well as testimonies from the members of the societies of the Union.

December 21st there was a special Christmas Praise Service at Central Union Society. A double quartette rendered two excellent selections, and a solo by Mr. Livingstone of Kamehameha added to the pleasure of those present. A special collection was taken up for the purpose of sending Christmas presents to some of the workers engaged in mission work in the city. The Society also gave a special donation of \$20 from its treasury for other mission work in the Islands.

The Kawaihahao Sunday School had their Christmas entertainment on the evening of Thursday, December 18th. The children did well in their exercises.

The Christmas this year was called a picture Christmas as each member of the Sunday school received a framed picture as a gift. Mr. G. P. Castle kindly attended to the ordering, framing and shipping of the pictures while he was in San Francisco.

The attendance in the primary department of the Sunday school has been more regular than any year. The sewing and lace classes held in the basement of the Church closed their year's work just before Christmas.

The sewing class sent several garments as a gift to the Kona Orphanage. The average attendance each week is 125 girls.

A number of ladies help with the older girls, and four Kawaihahao Seminary girls have come every Friday and taught the little ones.

The girls take great interest in the lace work. This class is taught by one of the Hawaiian girls who learned the art at Kamehameha from Miss Lucy Adams. Several pieces of lace have been sold. We hope next year to do more and better work.

### REV. JOHN PINNEY ERDMAN

After a service of three years and four months as Superintendent of the Palama Mission and Assistant Pastor of Central Union Church, Mr. Erdman leaves to accept an appointment as missionary to Central China or Japan, under the Northern Presbyterian Board, Mr. Erdman's attention was turned to missionary work while a student in the McCormick Theological Seminary in Chicago during which time he became identified with the student volunteer movement. He took up work in connection with Central Union Church pending his appointment to the foreign field. His acceptance of his present appointment is therefore but the carrying out of his original plan of life work.

During his connection with the work of Central Union Church, Mr. Erdman has proved a most efficient helper. While his chief activities have been connected with Palama Chapel, he has rendered valuable assistance to the pastor, both in the pulpit and work of the home church. On several occasions he has supplied the pulpit during the pastor's absence on his summer vacation and his ministrations have been greatly appreciated by the church. During the three years and four months that Mr. Erdman has had charge of Palama Chapel, several have come into the home church on confession of faith from that mission. Mr. Erdman carries with him into his new field, the best wishes of the entire congregation of Central Union Church.

### OUR ISLAND HOMES

"Orphan hours, the year is dead,  
Come and sigh, come and weep!  
Merry hours smile instead,  
For the year is but asleep,  
See, it smiles as it is sleeping,  
Mocking your untimely weeping.

As the wild wind stirs and sways  
The tree-swing cradle of a child,  
So the breadth of these rude days  
Rocks the year:—be calm and mild,  
Trembling hours, she will arise  
With new lore within her eyes."

Beginnings are good—of course,—But aren't we sometimes sick and tried of new leaves—that is, the kind that is "turned over"? Many of them are dog-eared from having been "turned over" so often. A better kind of new leaf is that of the trees—of our tropic trees. They are really new, though they come inconspicuously. Can we really drop all the past and begin again like the naked elms in New England?

Some people undo themselves answering all their letters, paying all their calls, finishing lists of errands, jobs of making or mending, breaking off habits, "doing up" everything and begin fresh on New Year's morning.

Here is a Kiawe tree over our heads with half its leaves new and half its leaves old. An imperceptible change is in progress—imperceptible save for the exquisite shading and blending of greens, the characteristic beauty of this tree. The new comes—the old goes; sharp eyes must watch for the changes. Is there not a continuity and a peace in Nature's way, here in the tropics that suggests eternal things?

Growth is the secret of life. "As we grow in age may we grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

### BOYHOOD MEMORIES OF EARLY HAWAIIAN TIMES

"And when the days of boyhood came,  
And I had grown in love with fame,  
\* \* \* \* \*  
Words cannot tell how bright and gay  
The scenes of life before me lay."

Few indeed the island boys who did not rejoice in horses! The very beginning was riding stick horses. A good straight stick or rod of the lama (or rama) tree, such as were used by the Hawaiians upon the roof of a house to which to bind the thatch grass, made the best of the stick horses. Two or three boys prancing around on very spirited stick-horses were doubtless an interesting sight to the mother if to no one else. These were safe auto-mobiles.

But the period of satisfaction in riding stick-horses is short, and soon followed by an ambition to amount a real live horse. Ere long we find the little boy riding behind his father, seated on an extension of the saddle-blanket. The most lively and skittish of horses bore with bounding step, the father and perhaps two boys, one behind and one on a pillow across the pommel of the saddle. Father rode like a trooper, and no sudden side spring of the skittish horse ever, to my knowledge, unseated the facile rider or the monkey-like lad whose sole balancing resource was in firmly clinging to the rider in the saddle.

It is said that princes become perfect in horsemanship, if in nothing else. The horse is no respect of persons, and is as likely to throw a prince as a beggar, hence there is no royal road to perfection in riding. Youngsters who at these years of age have ridden before or behind their father for many miles are in a fair way to acquire command of a horse. But the tricks of old and foxy horses with youthful riders are many, and puzzling. Well do I remember an early attempt to ride old Black. She chose not to go, and when touched with a whip would kick up, and whirl around. Father came to the rescue, gave the old jade a good dose of mulberry, after which she behaved very well and went where she was bidden. The virtue of a mulberry switch was demonstrated.

Horses and black-horned cattle were brought to these islands early, and in 1835 were to be found in numbers on each of the islands. Sir Walter Scott being asked what education he had given his son, said he had taught him to ride a horse and to speak the truth, certainly two very essential parts of a liberal education, but our missionary fathers and mothers were not content with this alone. There was no community of boys and girls around them with whom they could safely trust their children to romp and play. The uncultivated and unclad who abounded on every hand were dreaded, and isolation was the rule in the country stations where there was but one or two families. What to do—what employment could be found for a family of seven boys?

Besides the hours of work for the household, private gardening was encouraged. The idea of producing and of earning something was fostered. Butter had a fixed market value, and growing boys who had milk in abundance did not require butter. Abstinence from the use of butter for a month met with a cash reward. All the beans, squashes, onions, peanuts and tomatoes of the private garden patch brought a price. But no more fascinating business fell

to our lot than that of hunting hen's nests. The lively little Hawaiian hen, that roosted in the upper branches of a high tree, and picked up the most of her living in the fields had ten times the wit of the tame barnyard fowl of the highly bred varieties now so plenty. That shrewd and wary bird did not lay her eggs for the accommodation of her owners. No, that wild hen's nest was not easy to find, and often if the hen had any evidence that an intruder had been near her nest, or had touched an egg, she wanted at once to abandon that nest and make a new one. After a search of hours, what joy to come upon a nest full of bright snowy white eggs. The finest dividend of a block-of-sugar stocks, does not bring a deeper thrill. But there were in those early days experiences of travel and of vicissitude which will not again be repeated. Tours on the several islands were generally made on horse back over the bridle path. Roads and bridges are the result of a civilization which is but of yesterday.

The missionary and such of his family as might accompany him, were the guests of the leading natives or the petty landlords of the several villages through which they passed.

The hospitality of the people was ever abounding; the best than the thatched house afforded was at the service of the visitor. The fatted pig was killed, to satisfy the appetites sharpened by a long day's travel. As the party approached a village the ringing sound of the beating of the bark of the wauki with wooden pestles upon the resounding kapa-board, in the process of manufacturing the tough paper which measurably took the place of cloth was to be heard—a pleasant sound no more heard in all our borders. Tapa is no more made; the woven fabrics of christendom have put an end to its manufacture.

In those early days we feared no dread leprosy; there was none in the land; we needed no nets; mosquitoes had not yet made their way to these secluded isles.

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### STRAWBERRIES

Strawberries are once more in market. As many people like bread and butter better than cake with strawberries here is a new idea. Strawberry sandwiches—For the afternoon cup of tea, serve sandwiches made of slices of fresh home-made bread, spread with butter, or rich cream, slightly salted and holding a layer of sliced strawberries covered with powdered sugar. The berries must not be so juicy as to soften the bread.

RECORD OF EVENTS

Nov. 4.—Biennial Territorial Election held after an extremely active campaign of the Republicans, led by Prince Kuhio, against Home Rulers or Native Party, led by R. W. Wilcox.—Wireless Telegraph begins to operate to Kauai.

5th.—Great elation of Republicans over sweeping defeat of Home Rulers. Business hopes revive.

8th.—Armored cruiser *New York*, Rear-Admiral Rodgers, arrives from Yokohama. The first war-ship of her size to enter the harbor; moors at Naval wharf.—Full returns give Kuhio 6553 votes as Delegate against 4696 for Wilcox. Republicans elect a large majority of both houses of the Legislature.

10th.—Battleship *Oregon* anchors outside.—Gov. Dole issues call for Extra Session of Senate on the 20th inst. to act upon proposed changes in high officials, owing to recent defalcations.

11th.—Wireless reports violent activity in Kilauea.—*Ventura* from Fanning's brings cable news of Nov. 7th.

17th.—Official report gives total Sugar Crop of these Islands as 355,611 tons, for 1902, as against 360,038 tons in 1901.

18th.—Cotton Bros. heavy dredger moored on Pearl Bar, wrecked and sunk by surf in heavy gale.

18th.—Jas. H. Boyd, Supt. of Public Works, indicted by Grand Jury for embezzlement of \$3,950 of public funds.—B. H. Wright, chief clerk of Dep't. of Public Works, indicted for embezzlement of \$8271.53.

19th.—End of heavy N. E. gale for four days. No serious marine disasters reported.

20th.—Territorial Senate meets in Extra Session.

21st.—Hon. J. B. Atherton suddenly prostrated by lung hemorrhage.

22nd.—Furious gale from North-east.

27th.—Thanksgiving Day observed by services in the churches, and by Football and Polo games.

29th.—Senate after investigation, confirm the Governor's removal of Auditor Austin from his office.

Dec. 2nd.—Minister Wu Ting Fang meets various Chinese officials and organizations, on his way to China.—Cable news to 29th ult. received from Fanning's I.—Senate confirms the Governor's Removal of James H. Boyd from his office of Superintendent of Public Works.

5th.—Work begins on threading six miles of double cables in the conduits, from Young building to landing place in Kapiolani Park.

6th.—Senate adjourns sine die, after confirming the following appointments: For Auditor, J. H. Fisher.

For Treasurer, A. Noah Kepoikai. For Superintendent Public Works, Henry E. Cooper.

9th.—New freight steamer *Nevadan* leaving port in night without pilot strikes on reef, but is soon pulled off by Tug *Fearless*—little damage—Two bridges on Kaitai washed away—Two persons drowned.

11th.—Protracted discussion of Federal Building Sites by meetings of business men—Much disagreement.

12th.—Dwelling of Poepoe in Kalihi destroyed at 6 a. m. by explosion of fifteen sticks of dynamite, in the hands of Kekaha, who was blown into fragments. Six others injured, one nearly fatally.

22nd.—First shipment of Sisal Fibre from Hawaii made today.—Fifty bales of 550 lbs. each, from Ewa Sisal Co.—Sudden death by hemorrhage, of J. S. Nobles, colored attorney.—Final decision of local committee on sites for Federal Buildings: For Post Office and Court offices, the former site of Paki mansion, Bishop and King streets: For Custom House, etc., the site of present Custom House, extended to waterfront and Alakea street. U. S. Commissioner Eustis accepts these propositions.

26th.—Cable steamer *Silvertown* arrives after successfully laying the Telegraph cable from San Francisco in 11 and 1-2 days, to a point 32 miles east of Honolulu, whence a heavier cable continues to Waikiki. The lightness of the ship and heavy gale forbids splicing, and the end of the deep sea cable was buoyed in 400 fathoms.

Dec. 28th.—Shore end of Pacific Cable laid—Sea end of same buoyed five miles from shore.

29th.—Cable ship visits end of deep sea cable 35 miles out, but rough weather forbids touching it.

31st.—Rough weather still forbids Cable connection.—Honolulu gets no cabling this year.

MARRIAGES

TAYLOR-DAVISON—At Mrs. Montano's, Manoa, A. P. Taylor to Miss Emma Davison.

THOMPSON-LEWIS—At Manoa, Frank E. Thompson, to Miss Ella Lewis.

BRAYMER-CORNWELL—In this city, Nov. 13, Arthur A. Braymer to Miss Kate Lorita Cornwell, daughter of Col. W. H. Cornwell.

TWILLEY-HUDSON—In this city, Nov. 16, William Shaw Twilley to Miss Cora E. Hudson, both of Colorado Springs.

RICHARDSON-DAVIS—In this city, Nov. 24, Arthur W. Richardson, of Hilo, to Mrs. Isabel Lyons Davis.

LUCAS-ECKHART—In Wailuku, Nov. 27, S. E. Lucas, of Honolulu, to Miss Lily Eckhardt.

BROWN-JACKSON—In this city, Nov. 21, Mottie A. Brown to Miss C. S. Jackson.

KIMBALL-KING—In this city, Dec. 1, Clifford Kimball to Miss Juliet King.

SHAW-BRADSHAW—In this city, Dec. 4,

Dr. T. R. Shaw to Miss Lura N. Bradshaw.

HAIGHT-BENSON—In N. Berkeley, Cal., Nov. 15, Henry H. Haight of San Francisco, to Miss Dora Benson, formerly of Honolulu.

LEITHEAD-CULLEN—At Moanalua, Dec. 18, Gladstone Scott Leithead, to Miss Margaret Benwick Cullen.

LYMAN-NEUMANN—At Hilo, Dec. 15, Henry J. Lyman to Miss Grace Neumann.

ANDRADE-TARBELL—In this city, Dec. 22, J. S. Andrade to Mrs. J. S. Tarbell, formerly of Jacksonville, Ill.

CORNWELL-COLVIN—In this city, Dec. 24, Col. William H. Cornwell of Waikapu, Maui, to Mrs. Josephine Colvin.

LANGTON-WHITE—In this city, Dec. 31, William M. Langton to Mrs. Eleanor A. White.

HOOPER-MEYERS—In this city, Dec. 30, W. E. Hooper to Miss Theodora Meyers.

DEATHS

ANDERSON—At Paia, Maui, Oct. 31, William Anderson, of Kirriemuir, Scotland, aged 41 years.

ISENBERG—At San Francisco, Nov. 5, Otto Isenberg, of Kekaha Plantation, aged 58.

STEVENS—In Boston, Oct. 25, Miss Nellie M. Stevens, only surviving daughter of the late Hon. John L. Stevens, formerly U. S. Minister at Honolulu.

ALEXANDER—In Honolulu, Nov. 14, Rev. Thomas F. Alexander, aged 52 years, and for 25 years a Presbyterian missionary in Japan.

NASCIMENTO—In Honolulu, Nov. 18, Julia S. Nascimento, aged 21 years.

HATCH—At Portsmouth, N. H., Nov. 20, Mary Auson Hatch, sister of F. M. Hatch of Honolulu.

COMLY—At Columbus, Ohio, Nov. 17, Mary Elizabeth Comly, widow of the former U. S. Minister to Hawaii.

(Continued from page 9.)

There were none of the large red beetles known as cockroaches. These and wharf rats are modern and unwelcome intruders.

The bed in an ordinary Hawaiian house was simply a raised portion where a pile of lauhala mats made, if new and sweet, and a pleasant lodging place of wide dimensions. Such a house in the olden time had no floor. A large portion of the house had the ground strewn with grass or rushes with possibly coarse mats over them. Sheets of tapa like large newspapers covered and gave warmth to the sleepers. Seldom was there any partition in a thatched house. The sleepers' heads were visible to any one who entered. Not infrequently there was a fire at the farther end over which might hang a kettle, and in the ashes were potatoes or taro baking, while the smoke filled the house and the clamor of the village gossip rang from every quarter. But to weary childhood, sleep soon brought oblivion.

CHURCH NEWS

At the annual meeting of Central Union church, held on Dec. 17th, the following were elected to office in the church work:

Deacons—Mr. P. C. Jones; Mr. W. A. Bowen.

Deaconesses—Mrs. Wm. J. Paty; Mrs. E. A. Jones.

Mrs. J. H. Hobron, who has so long and faithfully served as a deaconess, felt compelled to resign because of illness. She was immediately elected an honorary life member of the Board of Deaconesses.

Members of Standing Committee—Rev. J. Leadingham, Mr. E. J. Walker. Church Clerk—Mr. W. W. Hall. Church Treasurer—Mr. W. O. Atwater.

Trustees—Mr. B. F. Dillingham, Mr. J. B. Atherton, Mr. F. J. Lowrey.

Finance Committee—Mr. F. J. Lowrey, Mr. A. B. Wood, Mr. C. H. Cooke.

The Union Thanksgiving Service held on Thanksgiving day was largely attended and much enjoyed. It was a true expression of the devout gratitude felt by the Christian people of Honolulu. Governor S. B. Dole read the President's Proclamation and Rev. E. S. Muckley preached the sermon. The offering, which amounted to \$100.00, was used to carry Thanksgiving cheer to the sick and the poor.

We find the following in the Pacific of December 11th.

"At the meeting of the Bay Association of Congregational churches and ministers at Berkeley on Tuesday of this week, the Rev. J. A. Cruzan, by letter, requested that his name be dropped from the roll, stating that he was no longer in accord with the belief of the Orthodox Congregational churches. The letter was a frank, manly one, and it was received in the same spirit in which it was sent. On motion, the Registrar was instructed to take the name from the roll and in cooperation with the Credential Committee to send to Mr. Cruzan a cordial letter announcing that compliance had been made with his request. Mr. Cruzan has been in the Congregational ministry for more than thirty years, and has always occupied important pulpits. His last pastorate was with the First Foreign church at Hilo, where he remained for four years, resigning the work there in August of this year. He has a large number of friends in our churches all along the Coast and will always have a warm place in the hearts of many."

MINISTERIAL UNION NOTES

The first meeting of the Union, in December, was favored with a very thoughtful paper, read by Dr. S. E. Bishop, on the subject: "Natural Evolution Inadequate to Account for the Jewish Religion." The paper was a scholarly presentation of this interesting subject, and called forth a lively and diversified discussion.

The second meeting enjoyed a paper from Rev. E. S. Muckley on the practical topic: "How much is it Right for a Man to be Worth?" The writer did not undertake to answer the question, but simply presented, clearly and well, certain existing economic conditions which are evil and which give opportunity for the amassing of great wealth. The discussion which followed showed that the ministers were keenly alive to this foremost topic of the day.

(Continued from Page 6).

diate brains, provided he is possessed by his subject. He must be a prophet. The spirit of God must have filled him with a big new thought, and he must be on fire with it. His face will show it, being no expressionless, immobile compound of cold eyes, stiff mouth, and smooth cheeks, but a countenance beaming with eagerness, and all alert with swift, irresistible changes. His voice will show it,—not impersonal, not keyed on the clerical pitch (which I have always waited wickedly to find with a tuning-fork, but never quite dared), not over rich with oratorical artifice, but—well, very much such a voice as a drummer uses when he sets out to sell a bill of goods. And his sermon will show it,—not easily shunted off to this anecdote or that "aside," not cumbered with unnecessary explanations making clear what was crystalline already; not wasting a word to advocate what his hearers are already agreed to, but a sermon which in its very first sentence sets out to prove something, and advances in every succeeding sentence steadily toward that proof,—a sermon which burns with conviction, but is sufficiently cool-headed to weave a lawyer's mesh of logic; a sermon which follows the Bible, not like a blinded slave, but like a persuaded disciple; a sermon which is not proclaimed from a bishop's throne, but talked out on a brother's level; a sermon fresh enough to attract, and simple enough to be remembered; a sermon that leaps, not from books, but from life, and so finds issue in new life,—that is the kind of

sermon we laymen want. Doctrinal? Yes, if the Atonement is applied to the office desk, and Regeneration to the kitchen stove. Exegetical? Yes, if the tabernacle rites are made to initiate us into twentieth-century holiness, and Nehemiah's wall surrounds us with twentieth-century peace. Christian evidences? Yes, if they are made to prove, not what we already believe, but the points we inwardly and uneasily doubt. O ministers! give us sermons in earnest. Preach them "as a dying man to dying men,"—yes, but even more, as a living man to men very much alive. And if thus you preach we will hear you and heed you, and give praise to God.

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**HAWAIIAN MISSION CHILDREN'S SOCIETY**

A few extracts from letters of Mrs. Hattie (Sturges) Crawford, will be of interest. As all the older members of the Society remember she was born in Micronesia, the child of Rev. and Mrs. A. A. Sturges. She came up from Ponape in her girlhood to enjoy the advantages of school at Punahou College, and thus she became identified with all our interests here. She returned for a few years to Ponape, and when her mother, disabled by long years of service, returned to the United States, Hattie and her sister Julia came also. Hattie spent several years in a course of higher education in a school in the West, and was later married to Rev. Matthew Crawford, and they went as missionaries of the A. B. C. F. M. to Mexico. Their four children were all born in Mexico, and after some ten years of faithful service there, Mr. Crawford died and she and her children came to Southern California to live. In 1901 she wrote from Pomona:—

"We live on a five-acre orange farm five miles from Pomona. Albert Sturges Crawford, fourteen years old as big as a

man, does the cultivating and irrigating. Mabel, the oldest child is sixteen and does most of the house-work. She and Albert go on their wheels to Claremont College three miles distant. My two little boys walk two miles to our country school." Her last letter of October 30, 1902, mentions her great pleasure in receiving the Jubilee Report of the H. M. C. Society. She says:—

"I do so enjoy that report! I read it all through and look over the long list of names, and allow memory to carry me back again to those days in Honolulu, among these same old friends."

She adds:—"Somebody has been sending me The Friend—I suppose sample copies—and I do enjoy them so. If you know that any one has sent them, many thanks. But if they are sample copies, I am sorry, but please tell them I really cannot take the paper. I have so often wished I could send a little money to your good society, and especially did I write to contribute towards the Missionary Album. But really I can not. Tho' we are not suffering in any way, still we have to think two or three times for every dollar that we spend \* \* \*

The little we have, we feel must put into our work for Mexicans here in California. There are over 50,-

ooo of them in Southern California and the Christians are now arousing to do more for them. \* \* \* \* \* We are still living on our little farm. The three oldest children now drive to Claremont College. Little Willie still walks his two miles to the country school, looking forward to the day when he too can go to college. All four children say, they are going to be missionaries as were their father and their grandparents. \* \* \* Please remember me to all who may remember Hattie Sturges. \* \* \* \* \* My sister, Julia Sturgeon, still lives in Los Angeles. She has suffered for years from rheumatism which cripples her a good deal. She has one child, a daughter."

Miss Helen S. Norton of Eustis, Florida speaks of receiving The Friend and that the one in which her letter was printed surprised her somewhat as "she had not thought of its being made public or she would have taken more pains." But she prized the copies sent her as samples so much that she enclosed the subscription for the New Year. Her interest in Kawaiahao Seminary is unabated and she notes every item she finds in the papers about it.

Rev. James P. Chamberlain, who now resides in Northwestern Oregon, speaks of the Hawaiian Missionary Album which had been sent him, thus. "It is truly a beautiful book and record. The noble foundations on which the missionary heroes built for time and for eternity! Many of the pictures are speaking likenesses and all are good, reviving memories of boyhood days. Who could have dreamed of the wonderful developments of the beginnings as we are permitted to know them, and the end is not yet. \* \* \* I greatly enjoyed the article written by Mrs. Weaver about her father, Richard Armstrong, which I cut out and preserved."

We have learned through the religious papers that the school for Spanish girls under the care of Mr. and Mrs. W. H. Gulick of Spain, has been successfully secured from Biarritz, France to Madrid, Spain and we shall hope for some direct report from them soon in their new and beautiful situation.

**FOUNDERS' DAY AT THE KAMEHAMEHA SCHOOLS**

On Friday, December nineteenth, the Kamehameha Schools celebrated Founders' Day, in loving memory of Mrs. Bernice Pauahi Bishop, to whose generous bequest the three hundred boys and girls of these institutions owe their rare opportunities.

As usual, the chapel and assembly halls were made beautiful by leis of mountain ferns, gathered at dawn by students eager to perform any service which would further the success of the day. At ten o'clock Friday morning the students marched to the Royal Mausoleum in dignified procession, forming a square about the tomb of the Kamehamehas, the girls and the younger boys clad in spotless white, the boys of the manual school in their military uniforms. The service at the Mausoleum was most impressive, with its exquisite music, the pledges of the students to be worthy their inheritance, and the scattering of flowers of the royal color, purple and yellow.

At the schools, the Hawaiian flag floated all the afternoon above the students gathered at their annual luau, with its reproduction of all the time-honored dishes of the old feasts. The day closed with a gathering at the Bishop Memorial Chapel of students, alumni and friends of the schools. Rev. Henry Parker spoke in Hawaiian upon "Lessons from the Life of Kamehameha the Great," dwelling upon the strong character which made possible his wonderful career.

The Rt. Rev. Henry B. Restarick also spoke upon character, emphasizing the world-wide influence of an ideal by the history of the Kamehameha Schools. The early missionaries to Hawaii, being New Englanders, believed in the gospel of labor, and so had established the Lahainaluna Seminary to give Hawaiians an industrial education. General Armstrong, noting the value of this training in developing character, had applied it to the regeneration of the negro race at Hampton, and his most illustrious pupil, Booker Washington, had carried out the same idea at Tuskegee. Influenced by the success of these institutions Mr. and Mrs. Bishop had founded the Kamehameha Schools, and to singularly strengthen this line of descent from Lahainaluna the present principal had come directly from the Hampton work, Bishop Restarick dwelt upon the fact that every civilized race has made ascent from barbarism through labor, and affirmed that man, of whatever race, made in the image of God, has within his nature the possibilities of infinite development, needing only right training to grow into the highest type.

With the strains of Hawaii Pono and the benediction pronounced by Dr. Kincaid, Founders' Day of 1902 ended, leaving with the young people of the schools a deeper sense of gratitude to their noble benefactress, and a deeper realization of the obligations which devolved upon them by reason of their opportunities.

**THE MEETING OF THE MAUI ASSOCIATION**

The autumnal meeting of the Maui, Molokai and Lanai Association met at Paia on the eleventh of November, just a week after election day.

The fact that it came at the close of an active political campaign may have had some effect on the attendance, which was unusually small. All the East Maui pastors, from Keanae to Kaupo were absent.

The chief interest centered in the theological class led by Rev. Mr. Nawahine, who has an acute mind well trained by the fathers, first at Lahainaluna and afterwards at Wailuku, under Mr. Alexander. Mr. Nawahine does not deal in "advanced thought." He clings to the



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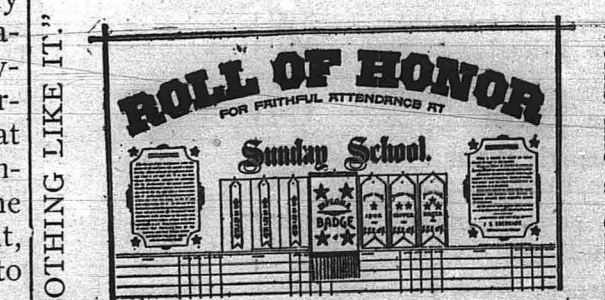
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doctrines of fifty years ago and enumerates them well.

The man who attempts to expound to these native thinkers the teachings of today as they square with a Christian evolutionary hypothesis, will have a hard task, for the native mind is not scientific, it cannot understand the speculative thought of the modern schools. Neither is it in the highest sense ethical. The imprecatory Psalm does not trouble him, nor the stories of slaughter as found in Hebrew history. The native loves speculation, but it is speculation after the other fashion that attracts him. He will debate for hours over the question whether the Almighty can put two hills in juxtaposition without there being a depression between them. It is evident that Hawaiians need the best there is in the thought of today. They need a larger conception of God. It were well if they were led to dwell on the perfect humanity of Jesus. The ethics of his teachings must be impressed on them.

The Sunday School Association having met on the 7th, continued its sessions

between whiles the following week. During one of these meetings there came quite a spirited consideration of the value of the services of the editor of the Hoaloha and its Sunday-school notes. A strong resolution of approbation was passed without a dissenting vote and the Hawaiian Board was asked to continue the employment of Mr. Kakani, while at the same time the Sunday-school were urged to subscribe liberally for the Hoaloha (the paper which contains the Sunday-school notes) and pay their dues with promptness.

The dedication of the new Paia (native) church came on the 9th. It is a larger structure than the one which preceded it.

The members of the Association were nicely entertained by the good women of the neighborhood. The Portuguese friends of Mr. Silva expressed great regret at his departure to become the pastor at Hilo.

The Association adjourned to meet again at Paia the first Tuesday in May, 1903. *O. P. Emerson.*

**\* FIELD NOTES \***

HAWAII.

On November 9th, the regular Sunday School exercises were omitted at the Kahikolu church, Kealakekua, and special services held. The superintendent gave an instructive talk on the lesson and addresses were made by Judge Samuel Kaai, Representative Wm. Wright, Sheriff G. P. Kamauoha and Senator J. D. Paris, urging the children and young people to accept Christ as their Savior.

The coffee picking season is about over in the Konas. The change in the time of the school vacations has not proved to be as helpful to coffee growers as was expected, as the height of the season occurs after the schools have re-opened. If the schools were to remain in session until September and then have the long vacation, it would be more satisfactory to parents and coffee growers.

The Waiakea Mission School had its Christmas festivities on Monday evening, December 22d. Perhaps the most important event of all was the announcement by Rev. S. L. Desha, that a lady worker had been secured to take charge of that mission field at the beginning of the year. The lady was present, and those interested in Waiakea feel very grateful that at just this time, Miss Wight of Ohio assumes the care of the mission.

The field is large and hopeful. Miss Wight a woman of experience and of strong Christian character.

Six members were added to the membership of the Japanese church at Hilo on December 1st. Four young men and two young women. There are four teachers in the Sunday School. Two of the classes are Bible classes.

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Mr. Inouye writing from Papaikou, Hawaii, of their Christmas celebration, says, "Notwithstanding it was raining hard there were over one hundred and twenty attendants; more than could be seated, and many were standing at the door."

Mr. Sokabe writes from Honomu that he is building a very much needed kitchen or cook-house for his large family of boarding scholars. He writes most earnestly regarding the need of such a building as he contemplates, and he trusts by the aid of friends, and by the contributions of the parents, soon to have such a roof overhead as shall protect from the winter downpourings of the rainy island.

The Chinese work at Hilo keeps on although we have no regular preacher there at present. Miss Pomeroy is helping in the work now, and the young men there are doing much to keep up the regular services of the church.

OAHU.

Miss Eliza Talcott who for two and a half years had rendered invaluable service to the Japanese work, and especially among the Japanese women of the city of Honolulu, left us in company with her sister Mrs. Fisher of Oakland on the steamer *China*, December 10th. For lack of working force much of her successful work comes to an end upon her leaving, but the seed already sown will bear fruit.

As usual the Christmas evening celebration in both the Chinese and Japanese churches were occasions of great interest. The comity prevailing among our churches gave the evening of Friday, the 26th, to the Chinese and Japanese for the celebration, and in each of these two churches there were most interesting gatherings of the Sunday-school children, their parents and their friends. One feature of the Japanese evening was the giving of twigs and small branches of many colored imitation maple leaves and of flowers to each individual of the congregation and visitors.

MAUI.

Mr. Thwing returned some weeks ago from a tour of Maui. Communion services were held with the Chinese Christians there. One pleasant event was a union service with the Japanese and Chinese Christians of Wailuku.

The Wailuku Chinese school opened with over twenty bright boys and girls this year. Miss Turner is doing good work with them. The parents of the children contribute towards the support of the school.

A concert was given at Alexander Hall on the evening of December 5th for the benefit of the Kindergarten. Although the weather was unfavorable, an enjoyable evening was spent.

Services at the Chinese church and Sunday School are well attended. Mr. Teng Ah Ling the evangelist has been working at Hilo for a month past. During his absence the regular services were held by Miss Turner with Mr. Ching Tong, and Mr. Lum Sung acting as interpreters.

Friday evening, December 10th, a Christmas entertainment will be given the Chinese children at the Chinese church.

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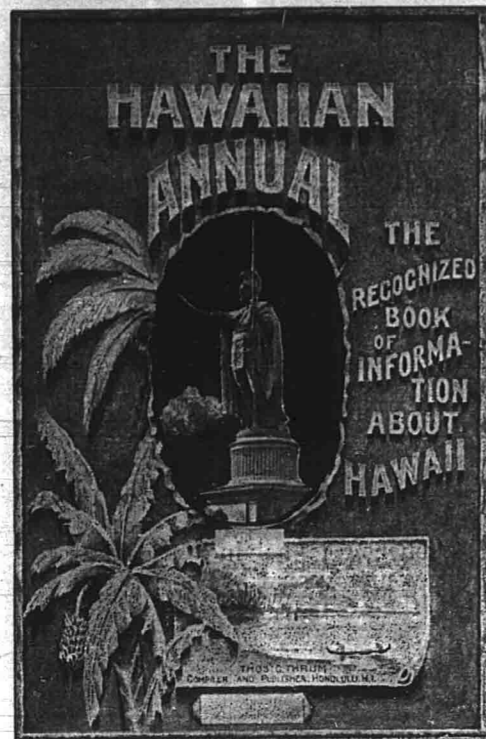
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# The Friend

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For Those Who Fail

“All honor to him who shall win the prize,”  
 The world has cried for a thousand years;  
 But to him who tries, and who fails, and dies,  
 I give great honor, and glory and tears.

Give glory, and honor, and pitiful tears  
 To all who fail in their deeds sublime,  
 Their ghosts are many in the van of years,  
 They were born with Time in advance of Time.

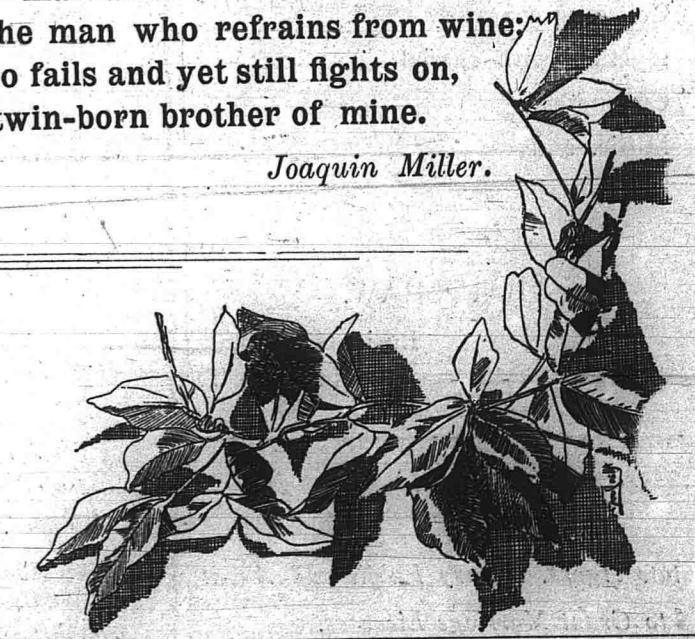
Oh, great is the hero who wins a name;  
 But greater, many and many a time,  
 Some pale-faced fellow who dies in shame,  
 And lets God finish the thought sublime.

And great is the man with a sword undrawn,  
 And good is the man who refrains from wine;  
 But the man who fails and yet still fights on,  
 Lo, he is the twin-born brother of mine.

Joaquin Miller.

FEBRUARY  
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# The Friend

VOL. LXI

HONOLULU, T. H., FEBRUARY, 1903

NO. 2

## EDITORIAL AND GENERAL

The Legislature meets this month.

We change the form of THE FRIEND this month to make room for the papers presented before the Ministerial Union at its last meeting.

We are indebted to Mrs. W. W. Hall for the selections to be found in this issue on the page devoted to "Our Island Homes." Read them.

There is still on hand a supply of the Special American Board number of THE FRIEND. Copies can be obtained at the rooms of the Hawaiian Board, in the Boston Building, at 20 cents each.

Now is the time for temperance agitation. The Republicans now have a chance to show their mettle, and their metal, in the Legislature. Every one should be ready with his views on the subject.

Washington's Birthday occurs this month. This is usually a quiet holiday, and for this reason it is all the more easy to catch its true spirit. Americans, as well as other people, should remember that they honor their great men by cultivating their virtues rather than by noise and display.

At the last meeting of the Hawaiian Board, held on January 9th, a communication was received from Mr. Atherton asking that his resignation as president of the Board, and which had once before been presented, be accepted. As this was Mr. Atherton's express wish in order that his mind might be relieved of the feeling of responsibility involved in holding the office, the Board acted in accordance with his wish and accepted the resignation; but at the same time appointing a committee to convey to Mr. Atherton its regret at the necessity for his withdrawal, and to express its appreciation of his services. The nomination of a successor was referred to the Home Committee.

An order for five thousand copies of the December FRIEND has been received from the office of the American Board in Boston, and the greater part of this number has been mailed at the Honolulu Post Office, addressed to people in all parts of the United States, and to the missionaries of the Board in foreign countries. We

believe that this presentation of the noblest side of Hawaiian history thus put into the hands of intelligent and thoughtful people, will aid materially in bringing about a better understanding of these Islands and in creating an intelligent interest in them. If such should prove to be the case we shall feel that the labor and expense involved in the issue of this special edition had been well repaid.

The Secularization of Sunday. The principle underlying Sabbath observance, as enunciated by the Savior

to the cavilling Jews, that "the Sabbath was made for man, and not man for the Sabbath," is one that every reasonable person approves; but the application of it in the keeping of Sunday, in the complex conditions of modern life, furnishes one of the most difficult of religious problems, and hence it becomes peculiarly liable to abuse. The tendency among people who do not wish to be trammelled by any Sunday obligations, if they profess any regard for Sunday at all, is to make the principle a cover for indulgence in pleasure and the pursuit of gain. That it was never intended to bear such a construction we can plainly see from the Savior's own example. His constant practice was to attend the services of the synagogue on the Sabbath, and so far as he exerted himself otherwise, it was always for the relief of some real human need, and in a manner that never conflicted in any way with the sacred character of the day. There is no instance on record in which he violated the sanctity of the Sabbath for either pleasure or profit or in which he gave countenance to this in others.

While, therefore, it may be admitted that as the conditions of life change, and people become more and more dependent upon circumstances beyond their own control, the forms of Sunday observance will be modified in various ways, and rightly so. Still it will be man's duty, if he follows the Savior's example, to preserve spirit of the day and guard it from the unnecessary intrusion of secular affairs.

There seems to be a growing tendency, however, toward such an intrusion, which Christian people cannot see without both anxiety and regret. This is seen in the apparently growing practice of selecting Sunday for the inauguration of large enterprises which attract public attention. Witness the use of Sunday that was made in the laying of our cable.

Whatever may have been said in excuse of the use of the day for the initiation of the work at San Francisco, there certainly was no excuse for it in Honolulu. No stress of weather made it necessary. To lay a half-mile or a mile of cable on a lee shore, could have been done on almost any other of the three hundred or more days in the year exclusive of Sundays. The cable company would have honored themselves by honoring the Lord's day and refraining from work on that day.

That Sunday should be chosen for the opening of so needful and so admirable a public convenience as our electric street car system is a matter of great regret. This was done when the main line was opened, and, if newspaper reports are true, it is the intention to use the same day for the inauguration of the extension to Waikiki. The practice of street car riding at all on Sunday is still a doubtful one in the minds of some people; and, while it is admitted that it is a question on which people may honestly differ, it is a difficult question for conscientious Christians to settle, as it opens up the whole question of Sunday travel and the use of all sorts of conveyances. It is, however, an entirely different question from that of choosing Sunday for the inauguration of a street car system. There does not appear, on the surface at least, any good reason for so doing, or any reason why another day would not answer all purposes. To open such an enterprise on Sunday, besides being a violation of the Fourth Commandment, districts the attention of the whole community more or less from the duties appropriate to the day, and furnishes an opportunity and a temptation to neglect those duties, to people who otherwise might not do so.

Occasional statements in the newspapers, incidental remarks and to some extent personal observation seems to warrant a belief that the practice of some large corporations in the United States in continuing the work of the week through Sunday also, is growing upon us here. We do not make the charge, however, nor comment upon the case in the absence of reliable and clearly understood evidence, as we do not wish to be guilty of misrepresentation or do injustice to any one who might be involved.

In conclusion we would simply call attention to the fact that the practice of Sunday desecration becomes in some instances an intrusion upon the rights of the individual. To say nothing of those

individuals who are compelled to work on Sunday on pain of losing their places, there are other subtler forms of the evil. For instance when the seller of a Sunday newspaper thrusts the same into one's face as he is on his way to Sunday school or church, or when he invades private premises on Sunday in pursuit of his occupation, one feels that if some people will desecrate Sunday they have no right to do so in a way that will offend the feelings or encroach upon the rights of those who try not to do so.

When we remember that the laws and government, by which even those who violate Sunday in these ways are protected, rest upon a public sentiment and character which have been, in great degree, nurtured by the influences growing out of a conscientious observance of Sunday, the conclusion can hardly be avoided that such practices weaken the foundation of all good order and national stability, and hence must in the end lead to loss moral and material.

**The Future of the Hawaiian Board**

The resignation of Mr. Atherton from the presidency of the Hawaiian Board, not only necessitates the selection of his successor, but this necessity suggests the thought that this is a good time to inquire whether, with the inauguration of a new leader, any change in policy should be entered upon. Whether such should be the case or not, it is a good time for the Board to define its policy to itself, and decide upon just the course it will pursue in the future. The period through which it is now passing is critical one, and the steps next determined upon will in all probability decide the character of its influence for all time to come. The period is critical because the Hawaiian work for which it once exclusively stood, has become, owing to the development of its own work among the other races and the decrease of the native population, a part instead of the whole, and it now rests with the Board to decide whether its efforts and influence shall decline with the decrease of the native people, or whether it will adjust itself to the large and growing demands of the work among the other races. The pioneer work among these people has been done—to such an extent, at least, that a strong contingent from a new generation is growing up under the influence of the Board's workers, and reaching out for the training that makes for the leadership of the future.

This training has been furnished, so far, in such elementary schools as have been started in various places. The time has come, however, for making even this work more effective and providing more advanced opportunities for those who are rapidly passing beyond the

elementary stages. These, the Board with its present methods and equipment is not able to give, and unless it can rise to the occasion and meet this opportunity, it must lose it, as these young people will go elsewhere if their needs cannot be provided for. From this point of view the situation is, therefore, critical.

Again, while the Board has stations for evangelistic work in numerous places throughout the islands, among the various peoples, the number of these stations could be greatly increased if the Board had only the means and men at hand to open them. Here is another opportunity which it must meet or lose.

The Hawaiian Board is not in the position in which it finds itself today by accident. It is witnessing the passing of outgrown methods and facing larger opportunities and larger responsibilities. The Board, which preceded it; and partly because of the general advance of the uplifting agencies of civilization which have been at work along other lines. It stands where it does, therefore, as the result of growth, and the point we would emphasize is that the opportunities before the Board are great. When we take into account its home field and the possible extension of its influence to other lands, there is probably no other religious or missionary organization of its size in the world that has greater. These opportunities naturally divide themselves into two classes, namely, opportunities for evangelistic work, and opportunities for education that should be distinctively Christian and industrial. These two classes of effort act and react on each other and the harder each is pressed, the more successful both will be. It therefore seems to us that if the Board is to carry to a successful issue the work which has grown up so far in its own hands, it must aim at once to enlarge and strengthen these two lines of work. But this would call for a large outlay of money, and the first question that would confront the Board if it should contemplate the work of enlargement, would be how to find the means for it. To effectively carry on its evangelistic work would require all the money that could be collected from year to year from our island community, leaving nothing for the maintenance of schools. But schools, or at least one adequately equipped school, is absolutely essential to the success of the work; and this, in our judgment, should be a school primarily industrial, open to all races and both sexes under one effective management, with such facilities for developing its best material into pastors and teachers, as the situation should demand. The aim should constantly be to raise up leaders for the races now here from the young

people of the land, who are thus in touch and sympathy with their people, and who have such interests in the Islands as one naturally has in the land of his birth and the home of his kindred. From such leaders only can be expected a permanent interest in and devotion to the highest moral and material welfare of our future population. To raise up such leaders, as well as to train to habits of industry and to furnish with technical knowledge, the young people school as we have mentioned is greatly who will be obliged to earn their living as citizens of the land such a needed as an adjunct and part of the Board's equipment. But to establish and maintain such a school without trenching on the needs of the evangelistic work, will require a separate basis of support. A school of this description and with such a work before it should stand upon such a foundation that its work would not be affected, and hence not interrupted, by the varying conditions in the financial world. This would require an endowment. A sum of money safely invested and yielding a steady income is the only satisfactory foundation for such an enterprise when it exists along side of other needs which are making constant appeal for support. It is also the most economical method of maintenance. An institution having an annual need, we will say, of \$10,000, and collecting this year by year from benevolently disposed people, would use up every twenty years a sum of money, which, if invested at a five-per-cent rate of interest, would from its annual income support the institution for all time. No people who desire to see the best things for their children and for the world, can make a better investment even from an economical point of view.

Such a school, with such a provision for its support, would be a strong factor in solving industrial and race problems in the Hawaiian Islands. Also, as a missionary enterprise, its influence on nations to the west of us might be made of untold power and value. To see how this might be we refer our readers to the letter of Rev. Dr. Scudder printed elsewhere in this issue of THE FRIEND. We trust that all friends of the Hawaiian Board will ponder upon its present needs and decide that it shall have the encouragement that will lead it to take up the greater work that is now in God's providence offered to it.

**OPPORTUNITY OF THE REPUBLICAN PARTY FOR SERVICE TO HAWAII**

By the last election, the Republican Party become dominant in power in Hawaii, as it has long been in the Nation.

It thus becomes vested with great responsibilities and also with high opportunities for service to the people of Hawaii. Its power is this month to be actively exercised through its large majority in the Legislature. In subsequent months, it is likely to be further exerted through such municipal and county governments as may be established.

We believe that the Republican Party has accomplished very great benefits during its past history, and that it has vast possibilities for good service in the future. None of its most ardent partisans would claim for it any approach to perfection. An organization composed of average imperfect men can only be very imperfect, even though a majority of them honestly prefer the public welfare. In any party there are inevitably considerable numbers of men acting with corrupt intentions and for personal gain. Many such become expert professional politicians, who secure great hold of the reins of power, and use them unscrupulously. But, on the whole, we regard it as a well-founded claim of this party that it has been active for the public weal, and in the main, hospitable to Reforms.

Now entering upon new scope for activity in Hawaii, we are looking with much desire and considerable hope for this party to make for itself a noble record for working good and not evil for the people of these Islands, and especially for all who possess citizenship here. For those who have the voting qualifications of race and intelligence, will be the ones most influenced for good or for evil by the political activity of the party.

We most earnestly crave that the Party should be especially favorable to Civic Virtue and Rectitude as opposed to corrupt and crooked politics. On the continent, in the main, the Republican Party holds an honorable reputation. Yet in some states and cities, notably in Pennsylvania, this party has a long and unsavory record for rottenness and fraud. Anything like that we profoundly deprecate for Hawaii. We know that we have here a large body of business and public men of highly honorable character. Our traditions of civil administration are those of integrity and steady aims for the public good. May they continue such, and steadily improve.

There are everywhere, hanging on to the great political parties, numbers of crooked adventurers, who ply the low politician's trade, men who "do politics" after the Lewis and Turk pattern. There are also men of higher social and mental grade, who scheme and plot for leadership. Whether working in the primaries and at the polls, or in more secret intrigue, such men inspire intense loathing,

as traitors to the public good. It is to be hoped that all grades of this evil crew will in Hawaii, be repelled and not tolerated.

The tendency to corrupt bargaining comes most in play in municipal politics. We are seemingly about to enter upon a period of municipal election and administration. The greater proportion of our voters, especially the Hawaiians and the Portuguese, remain to be educated in the proper exercise of their powers, in choosing officials of integrity. May it prove that those in public leadership among us are able and disposed to do their utmost in influencing voters in right and worthy directions. Such a stamp now placed on our popular politics, will go far in its influence upon our future.

S. E. B.

**VOICES FROM THE PEW**

Some time ago the Programme Committee of the Ministerial Union asked Mr. W. A. Bowen to present a paper at one of its meetings under the heading of "A Voice From the Pew," it being intended that this should relate entirely to ministers from a layman's point of view. Mr. Bowen consented on condition that he be allowed to collect and present the views of a number of people. This was agreed to, and Mr. Bowen read the results of his effort at the meeting of January 19th. The writers were asked to write upon the following questions:—

1. Matter of Preaching?
  - a. Subject to be handled?
  - b. Unvarnished truth or not?
2. Manner of Preaching?
  - a. What detracts from its acceptability?
  - b. Persuasive power in preaching?
3. Preacher's Relations to Outside Work?
  - a. Political?
  - b. General?
4. The place or province of the Ministerial Union in a community, and its responsibility?

These questions were answered by people of different denominations and no denomination. In printing the replies the answers to the fourth question have been omitted entirely, as only a few gave any answer, and as it is somewhat aside from the real subject, and, also, for lack of space. The answers to the remaining questions, except for the omission of all introductory matter, are given essentially as they were read, and in the same order. In reading no names were given.

No. 1. "Preaching" is in a transition state. The religious press notes the tendency, and discusses it. "What must the Pulpit do in order to fill the pews?" are the headlines everywhere.

The facts must be found and accepted. The pulpit has no longer the prominence it formerly had. This is not the preacher's fault. Reading and travel keep the congregation abreast of the pulpit. The religious press, which is the pulpit in paper, found this out

some years ago, and changed its methods in order to keep its readers. The *Independent* and *Outlook* are evidence of this. The smaller religious papers follow them at a distance. If the religious press must be secularized, why should not the pulpit be to the same extent? Shall the pulpit say the press is all wrong? Are not the editors of the press as able, as pious and anxious to do God service as the preachers?

General education, the colleges, the schools, the Sunday papers, change the relations of preacher and people. It is inevitable and perhaps wholesome.

The remarkable change in theological views throughout the Christian world modifies this relation. Fifty years ago, the people in the pews were filled with apprehension about their eternal salvation; the prospect of everlasting punishment, the eternity of torment. They looked to the pulpit to act as pilot to the Rock of Ages. These fears no longer exist. The intelligent women of America, even more than the men, refuse to believe that their wayward sons are in danger of everlasting doom. The need of the pilot is not felt. But out of this transition state will spring a stronger desire for the true pilot to guide men through the crossed and complicated sea of a complex civilization.

All truth is God's truth. The Devil has no truth. Secular truth is as sacred as religious. The truths which underlie a prize fight are God's, the butchery of wars are his. Secular intelligence is in its last analysis, really religious truth, because every fact in a man's life touches on his relations to the Infinite. The falling of the sparrow was God's act. The world is finding this out more quickly than the preacher finds it out. So the preacher must now become a business man and deal with secular things. He must study and understand men, and few preachers do study and understand them. They fail to see that the great and absorbing purpose of men is to make a living, feed their wives and babies, and moral considerations come after.

This means that the preacher of the future will be the all round man who knows men and things and he will first point out the way and then will get out of the pulpit and lead. This method will dwarf the old style of preaching. It will substitute action for talk, and will make talk come to the point. This is the power of the medical missionary. Our highest civilization demands this style of men; those who can lead from the pulpit.

In Congress the day of the talking man is over. If a member talks it is only to the reporter of the Record who prints for his constituents. His colleagues know as much about things as he does. It is the working members who do things, and carry measures.

The present methods of preaching are traditional and must change with the change of thought and intelligence. Preaching is, after all, only religious literature, and in the daily, and especially, the Sunday press, abundance of it, of the best quality can be found. The pulpit must recognize this new order of things.

The colleges have put aside the clergymen as presidents, and now choose business men, that is educated Christian business men. Action is wanted. The churches are about to do the same thing.

No. 2. Referring to your queries and taking them in the order given, I would reply thus:

Matter of Preaching:—  
(a) Subjects to be handled? God's Word or message to man.

(b) If such in its fullness be taken for the subject, then, *unvarnished*, remembering the words of old, "The Lord is at hand;" and

*Wm. Armstrong*

the words of the future, "Behold I come quickly; blessed is he that keepeth the saying of the prophesy of this book."

Manner of Preaching:—

(a) What detracts from its acceptability? A weak or merely sentimental presentation of it; lack of force, or innate consciousness of power in it.

(b) Persuasive power in preaching should consist largely of a true and lofty expression of a consecrated personality. Such is expressive power in itself.

Preacher's Relations to Outside Work:—

(a) Political? *political* certainly; definition being, *wise, prudent, judicious, sagacious*. Such characteristics will adjust themselves to the *political* to a proper and legitimate degree.

(b) General? yes, but mainly through good generalship; viz. best utilization of forces in the pew, for the reason that the time and strength of a single individual seldom permits the covering of both specific and general work. Therefore, the pulpit should be primarily specific, and only secondarily general. Proper generalship, however, may become a great power in accomplishment of general work.

If I may follow these with an added suggestion, it would be this: that so much preaching be brought to give place to more teaching. Christ went about "teaching and preaching." Dictionary definition of preaching, is: To proclaim, declare, or publish. Definition of teaching: To impart knowledge or instruction to, to inform. My personal feeling in this respect is because of my belief that wherever the *Bible* has been carried, there it, as God's Word, has been proclaimed, published or declared, and thenceforward stands as its own monument; but even where it may be found in every household, yet do we find instruction in it greatly lacking. What is to supply this need? True and proper teaching through every possible avenue, but especially the pulpit. I believe if the pulpit would do less scrutinizing, and give itself more to instructing, that pulpit and pew would come into closer relationship. We all know teaching can be attractively or unattractively done, and also that this question depends largely upon the ability of the teacher.

I believe such a plan would tend to exclude the frequent references we have now-a-days to, and quotations from, Ingersol, Voltaire, Higher Criticism, etc.; references given with a good object, and with the purpose of refuting their teaching, but which I *know* remain often longer in the mind than the thing designed to be taught. Such seed-thought needs to be *buried*, not resurrected. Painfully have I, after hearing such, heard the remark made upon exit from the church door, "I am hungry for spiritual food." I give this quotation exact, because I believe it is suggestive in itself, even apart from the occasion which called it out.

No. 3. We sit in an obscure corner of a modest pew, and far be it from us to question the matter or manner of the occupant of the pulpit. We are conscious of having lived a week of distracting work. We feel that underneath has been all the time a peace past understanding, but the surface has been much ruffled by the storms of life. And now has come the blessed day of rest, and we gladly look up to the pulpit for the cheer which only God through His word can give. The modest pew knows its own needs. But it must not, and does not forget that there are pews and pews, and that what may be meat to one will seem but milk for babies to another, and that the man of God must be completely furnished unto every good work.

But there must be some matter and some manner of presenting the truth which will

commend itself to all listeners, and as the pew has been asked to speak to-day it should with the utmost modesty present a few suggestions; not in a spirit of criticism, but of earnest desire to further the great work which the pulpit stands for in all Christian lands.

Always first it must be evident that only *love* can win, and that, a soul filled with love, looking with loving eyes from the pulpit to the pew, with a message not of controversy nor criticism but of persuasive tenderness, must meet a response in every Christian soul, and in the end win the hardest heart.

As to the "Subjects to be handled," the modest pew could not venture to suggest what only long experience and study of the environment could indicate. But there must be two chief lines of effort for every pastor. First: The upbuilding of the church in all Christian graces, and second: The conversion of those who still resist the truth. And is not this latter too often overlooked, this "persuasion" as Paul so often designates it? "Here is the gospel feast. *Come!* for all things are now ready." It sometimes seems to the pew that the preacher's own mind is often so full of his subject, the reasoning and the logical conclusions are so clear, that he does not realize how many minds are dull and full of other thoughts, and do not look beyond the words they hear, so that they miss the practical conclusions unless they are plainly urged at the close, and so the "fisher of men" fails to draw his net, and men pass on unmoved, who by a more personal and persuasive application might have been led to make the great decision which would transform their lives.

There is one more suggestion which the modest pew will venture to make to the pulpit. Fortunately the days of the Inquisition are long passed, and the later days of bitter religious controversy and persecution for opinions' sake. In most of our churches now every man in pulpit or pew is permitted to hold his own opinions upon matters which are considered non-essential to salvation. But there are many in all our churches who hold loving allegiance to the beliefs of our younger years. We cannot expect that modern religious thought will be limited by our standards, but dear pulpit, treat us tenderly! for you can hardly understand the shock and unrest of mind which follow a slighting reference to those beliefs which we still hold dear.

The relation of the preacher to general or political work outside of the pulpit, hardly comes within the province of the pew to consider. But the pulpit cannot ignore the great questions of morals and temperance and social life, which are so rampant in every community. There must be a great temptation, which it would be hard to resist, not to give undue prominence from the pulpit to these issues.

No. 4. As to the "Matter of Preaching":—"Subjects to be Handled," and "Unvarnished Truth or Not," it may be said, let the preacher be filled with Christ love, and all of his subjects will naturally, and easily be of similar order. Every word will come forth with the Christ spirit, and prove acceptable to his hearers. People are, to-day, "hungering and thirsting after righteousness," the same as they were in the days of Christ. He declared that they should be fed, filled, and satisfied, and they were, so long as he taught them. So long as he was with them, to pour out his wonderful love and divine Sonship upon them, and they could see him, and hear his words of instruction, direction and blessing, and so long as they could catch the spirit of all his utterances, then, indeed, were they fed and filled and satisfied. They could leave his presence inspired with longing and holy aspira-

tion. Had they been in error, and were their past lives ones of great shortcoming, and even ones of sin, they could be made to see it, and did, and turned themselves to lives Godward. He dwelt upon the great underlying principles and springs of human action, in relation to the great Father Spirit. God is a fact. He is in the world. The world must be made to see if possible, and understand the relations and responsibilities of the situation. People are, with him, the Christ, "sons and daughters," "joint heirs," if they but become "born of the spirit." Therefore, since the needs of this day and generation are the same as in his time, since the principles of all true life to-day are the same as then, since many, (more than is realized) go to church *now* "hungering and thirsting" as of old, and finally since "Jesus Christ is the same yesterday, to-day and forever," why should not every minister, if he be a growing man, feel the unlimited number and scope of subjects that may be handled, and feel the uplift and inspiration and power for all good, throughout eternity itself, that belongs to his calling. The pew may rightly expect that the minister shall come into the pulpit *Christ filled*. He who is so filled will speak easily, graciously, lovingly, persuasively, pointedly, personally, sternly and without mincing matters (if necessary), and winningly, and his words will always be well received, thoroughly acceptable, and prove of inspiration and help to many who are occupying the pew. To put Christ into the subjects is not limiting them. His love touch lightens and brightens everything. But life is too short and time is too fleeting to waste one's moments and opportunities through sermons that become mere lectures. Studies in higher criticism and other scientific research may well be left to the sphere of the religious journals. And always the truth, varnished or unvarnished. Circumstances must control the form of utterance. When it was necessary Christ could, and did, use the name "hypocrite," and drive with lash and scourge out of the temple, those who defiled it, and finally upbraid the unrepentant, with the sorrowful, matter of fact woes to which they were everlastingly doomed. Those that occupy the pew should be thought of as those "that labor and are heavy laden," who need rest, comforting, strengthening, correction and *divine forgiveness and love*. Therefore, give that to us people of the pew, in all its forms, don't be afraid, and we shall be satisfied.

As to the "Manner of Preaching." You ask what it is that detracts from the acceptability of preaching? Well, it is such attempts at expression, through an imagined oratory, as to call attention more to the style than to the matter. Emphasis is one thing, and has its legitimate place. But few men possess the gift of genuine eloquence, and therefore they should not strain after it. The more they try for it, the more they spoil it. Ministers, as well as other speakers, forget that the rostrum from which they speak, does not authorize a form of expression greatly different from the address ordinarily employed between man and man. The great difference should be in the raising of the voice sufficiently for all to hear. Talk with a man, or with five men, or ten men, and interest is centered on what is said rather than in the manner of saying it. But how is it? Many ministers, the moment they are fairly launched in their sermons, think it desirable or essential to use unnatural tones of voice. They mean to speak loudly, but they forget that while the voice is raised the tones may yet be natural. At once it becomes a harangue, rather than a natural, reasonable presentation. The force of the views finds no hold, and become lost in the swellings of

(Continued on page 10.)

Miss Whitney

Mr. Brown

## TEMPERANCE ISSUES.

The readers of THE FRIEND should bear in mind that the Territorial Legislature begins its session the middle of February. This is very near at hand. It may be worth while to recognize "home influence," and use it in the endeavor to secure good points in the coming liquor legislation. A member of the legislature and his wife can get a rather clear idea of what they want for their own home and its immediate surroundings. It is a pretty safe rule to follow, when the decision is made to refuse to crowd upon other homes and other neighborhoods what they do not want for themselves. The golden rule is safe for ultimate Territorial prosperity as well as for successful neighborhood life.

A few points are suggested for the thoughtful study of friends and relatives of the members of the Legislature as well as for the legislators themselves.

In the first place register a protest against absolute caucus rule. It is utterly un-American and is a dangerous relic of absolute monarchy. A caucus is all right. It affords a good place and time for the discussion of mooted points—and if conducted with thoroughly open sessions and full discussion, it aids wonderfully in clearing the mental atmosphere and tends to promote unity in party movements. But the moment the caucus becomes a machine, as it is very liable to do, in the hands of a few men, it becomes the exact opposite of "government by the people," and makes helpful legislation exceedingly difficult. It has frequently happened that men who have questionable measures to enact, push them quietly through the caucus, and then bring them before the legislature as a "party" measure. The caucus is an exceedingly important item in this coming Legislature.

Please note this second point. Many of the friends of Temperance in these Islands are agreed in asking for a fair and straight local option law. This means that a community of the size and extent agreed upon and stated in the law, shall have the powers of deciding for itself whether it wants intoxicating liquors sold within its limits or not. The decision rests upon the ballots of an majority of the voters of the community or district. We count this proposition fair to all the different interests involved in temperance legislation. *The will of the majority settles the question of saloon or no saloon in a definite district.*

Notice a third point. Let the government feel a pressure to cut down saloons as it cuts down over expenditure in other directions. Expenses are cut and retrenchment is made, when overwhelming loads of accumulating debt rest upon the Territorial Treasury. Why not be careful to make stringent restrictions of the numbers of saloons allowed in the different islands. It is true that the more saloons there are the more of a "Killkeny cat" struggle may be expected. But another thing is more abundantly true. A large numbers of saloons may try to attract customers from each other, but they will try far more earnestly to attract the young men who have not had much to do with saloons. If we cannot blot out all saloons let us try to blot out as many as we can for the sake of the boys who do not yet drink.

Sunday closing of all saloons is a point already covered by the laws of Hawaii. In Honolulu the law is very well enforced. Open saloons are seldom seen. There is the open back door sometimes. On the whole Honolulu is better off than many other cities as far as the saloon district in the central part of the city is concerned.

A fourth measure needs persistent consideration. The distance from a school or church within which no saloon can be located, should be fixed by strong enactment.

Of course we recognize that only men who are heartless want saloons near schools for the sake of creating an appetite for liquors in the children of school age. But that is no reason why a legislature should fail to protect these children—Members of a legislature need not be heartless.

An excellent bill was passed by the last legislature prohibiting the employment of minors in saloons or around bars in hotels. For some reason the judge of the police court threw aside the law as enacted, and refused to pass sentence according to its provision. The idea of the act is unquestionably good. Would it not be well for some of our lawyers to look up this matter—see what corrections need to be made, and re-enact the law, so strengthened that it will pass judicial inspection and have some weight in the courts? Certainly the thought of employing boys or girls in close connection with the scenes of a bar room is repugnant to every thoughtful person.

Another point needing action is the difficulty of securing evidence of the illicit sales of intoxicating liquors. Usually a man has to be hired to go to the saloon and drink and then testify that he has purchased and drunk certain kinds of liquors. Personally some of us feel that we can never hire a man to get drunk for the sake of securing evidence. The laws can be so framed that testimony of having purchased liquors—and that liquors having been proven to be so after analysis by a competent chemist should be sufficient for conviction. Other points may be included and properly guarded such as the possession of liquors or the appliances for manufacturing them—Swipes should be placed on the list of illicit liquors if it is not already there.

It seems as if some limitation should be placed upon the power of the Treasurer of the Territory to issue licenses. Full opportunity to consider applications for license should be allowed to the public. A clause in some bill stating that any application for license shall be posted in some public place possibly in the government building itself, at least two weeks before a license can be granted, would only be fair to that element in any community that wishes to be heard in opposition to granting such license.

Do saloons celebrate Christmas? Yes, far more abundantly than the churches. They make a special effort toward a little ornamentation and much Christmas giving. It is "Merry Christmas" at the door and "Merry Christmas" at the bar all day long in nearly 150,000 saloons of the United States. The newspapers next day recorded the Christmas gifts of the saloon.

Over forty incidents of such gifts as the following lie before the writer, as given by some of the saloons this last Christmas day. John Connors, celebrating, returned home drunk, chopped one of the hands off of his son who was trying to save his mother from drunken wrath. Then again, James Tyler, of Southington, Connecticut, after celebrating in the saloon, pours oil over the bed and floor—bonfire—nearly succeeded in cremating his wife as well as his home. George Sims, Logansport, Ind., frozen to death in the snow on his way home from the saloon. C. C. Laspe, shot through the heart by his friend, Frank Mason, in a Chicago Saloon. In Atlanta, Georgia, James Ewing killed his friend Frederick Stephenson—could remember nothing of the shooting. Twenty fatalities reported from Texas alone. Fires and death, murders and suicides, crimes and injuries innumerable. These are the Christmas gifts of the saloon to its patrons.

UNCONSCIOUS DETERIORATION

Dr. Wm. M. Taylor, a former pastor of Broadway Tabernacle, New York, once preached a sermon from the text, "Grey hairs are here and there upon him, yet he knoweth not," using this text as the basis of a sermon on the subject of "Unconscious Deterioration." As such, it stands as a felicitous example of skilful selection of a text. Such a sermon also stands as an example of that class of discussions that are always timely. There are certain facts of human nature and character that are always the same and to which the preacher must from time to time revert. The liability to insidious and unsuspected deterioration and decline in character is one of the most fundamental of these facts, for the signs of which we must be always on the watch. What are some of these signs?

We may consider it a sign of such deterioration when by indulgence in doubtful courses of action our ideals of righteousness have become blurred and we no longer feel sure where lies the dividing line between right and wrong. From the nature of things, these can never overlap. They are always separated by a line that is clear and sharply defined. Truth is always opposed to error and always intolerant of it. The two can have nothing in common and those who would take their stand on the side of truth must be equally strenuous to avoid that which is false, and, if in any given case it is difficult to determine the dividing line between them, a person had better adopt an arbitrary one for his own guidance which shall be well over on the side of right. This is always a safe course to pursue and will at least make his moral position secure.

It is also a sign of unmarked deterioration in character when we are no longer willing to accept our obligations in the largest sense, and try to limit our duties to a few perfunctory forms within the narrow circle in which we ourselves move. No man liveth unto himself. The people about us and the world at large, have claims upon us, and great ones at that—claims that make heavy demands upon both our personal service and our means. God requires of each person according to his ability, and when we refuse this, and the claims of duty to the world are not met, we are in the way of moral decline.

An unwillingness to face our life's record is also a serious indication of unconscious decline in character. There are certain compartments, so to speak, in the lives of many people into which the light is never allowed to shine and the doors of which they always pass with averted face. When a person finds himself unwilling to let the full light of his own

moral judgment in upon his actions, or when he feels a sensation of dismay creeping over him when his thoughts revert to his course of life, he may be sure that the process of deterioration is well advanced. It takes a brave soul to pray, with full willingness to have the prayer answered. "Search me O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me." There is no process equal to this, however, to give robustness and power to character. The Holy Spirit is quick to search out and expose sin when once the heart has been laid open without reservation for his inspection, and his presence in the soul is the best safe-guard against all unconscious falling away from our best estate.

RECORD OF EVENTS

Jan. 1st, 1903.—Cable ship *Silvertown*, after five days detention by bad weather, leaves port at four a. m., picks up and splices to an intermediate cable the ends of the shore cable 5 miles out, and of the deep-sea cable 35 miles out. At 8:40 p. m. telegraphic communications begin to pass between San Francisco and Honolulu.—500 guests entertained by ladies at noon lunch in Y. M. C. A. Hall.

2nd.—Several hundred messages of congratulation are sent free through the cable, both ways between Honolulu and the Continent.—Cable Day is celebrated by the firing of 100 guns and a great public meeting with addresses on Capitol grounds, and by a Ball in the evening.

3d.—Associated Press Service begins with regular news dispatches published in afternoon papers.

4th.—Death at 10 . m. at Catholic Mission, of the Rt. Rev. Gulstan F. Ropert, Bishop of Panopolis, after a month's complete prostration.—Total destruction by fire of drygoods store of L. B. Kerr & Co. on Queen street. Loss \$135,000. Insurance \$95,000. Jas. F. Morgan, auctioneer also loses \$2,000 in goods. The fire was at 1 a. m.

5th.—Suicide of Hermann Strauch, a clerk in Hackfeld's employ.

6th.—Fire at top of Kihei pumping shaft, Maui.—Great funeral of Bishop Gulstan.

7th.—Large hidden distillery captured in Nuuanu valley, run by Japanese, with 70 gallons of spirits.—Dredger and Tug at Pearl Bar driven aground by heavy sea owing to fouling of tug's propellor. Both got off again.

8th.—Business men unite in strong Protest by Cable against sending Lepers from the Continent to Molokai.

10th.—Gov. Dole returns from six weeks' vacation on the uplands of Hawaii.

13th.—First importation to Hawaii of Korean laborers, a party of 102 arriving per *Gaelic*.

14th.—Rapid Transit Co. agree for bonus of \$50,000 from land-owners in that region, to extend their lines from King street two miles farther to Kaimuki, giving half-hour service to begin within a few months.

16th.—Newspaper cable of death in Bremen of Hon. Paul Isenberg, a leading capitalist of Hawaii.—Resignation accepted of E. P. Dole, Attorney-General.

18th.—Sudden death from aneurism, of noted Greek fruit-dealer, D. G. Camarinos.—Chief Justice Frear secures arrest of three soldiers, caught in act of burglary of his cottage on Mount Tantalus.

23rd.—Fire in houses on Punchbowl street, near Mormon Church.

24th.—Lorrin Andrews appointed Attorney-General.

26th.—S. S. *Korea* from San Francisco breaks record in 4 days, 23 hours.

27th.—President signs Fire Claims Bill—great satisfaction.

28th.—An epidemic of dengue fever in Honolulu announced by Board of Health—Malady more painful than serious.

DEATHS

BARNES—In Honolulu, Jan. 4. Mrs. James A. Barnes, aged 76 years.

RUSSELL—In Honolulu, Jan. 5. Mrs. Carrie Bartlett Russell, aged 64 years.

BUSH—In Honolulu, Jan. 10. Miss Mollie Bush, aged 32 years.

OTTO—In Honolulu, Jan. 13. E. W. Otto, aged 56, long employed on Oceanic steamers.

ISENBERG—In Bremen, Jan. 16. Paul Isenberg Sr., aged 66 years, an eminent capitalist of Hawaii.

BENOIT—At Kakaako, Jan. 18. Miriam, wife of T. L. Benoit.

CAMARINOS—In Honolulu, Jan. 18. Demetrius George Camarinos, native of Sparta, aged 48 years.

VETTESEN—In Wailuku, Maui, Jan. 17. Mrs. Grace W. Vettesen, aged 21 years.

PECK—In Kenova, W. Va., Jan. —. Mrs. Harriet Tenney Peck, aged 81 years, sister of Mrs. S. N. Castle.

GEAR—In Honolulu, Jan. 25th. A. Kenneth Gear, aged 4 years, son of A. V. Gear.

NEIL—In Honolulu, Jan. 26. George Neil, aged 31.

MARRIAGES

GEAR-DURPHY—In this city, Jan. 4. Judge George D. Gear, to Miss Mildred Frances Durphy of San Francisco.

HARE-DAVIES—In N. Y. City, Dec. 17. Marcus L. Hare of Honolulu, to Miss Lucy Gertrude Davies.

OUR ISLAND HOMES.

HE KNEW NOT HIS POWER

He toiled on the street for his daily bread, Jostled and pushed by the moving throng. "No one has time to watch," he said, Whether I choose the right or the wrong; No one can be by me misled."

He chose the wrong and thought no one cared; But a child lost that day his ideal of strength; A cynic sneered at the soul ensnared; A weak man halted, faltered, at length Followed him into the sin he had dared. George Lee Burton

THE HEART OF THE CHILD

Love begets love, and those who have been most successful in winning children have been lovers of children. They have also had the happy faculty of showing that they love them. An institution might be run on some other principle, but a home never could be. Even in institutional life the loving heart works wonders with rude girls and unmanageable boys, and some motherly soul reaches many a stray lamb and brings it to a sheltering fold.

This is a day when mothers are making a close study of childhood; when questions of governmental control, education and environment all claim attention, but sometimes the foundation-stone is forgotten. Then the elegant structure of knowledge is weak and lacks support. This foundation-stone is love. It is true in the child-world that if we have all knowledge and no love it profiteth us nothing, for love never fails; the knowledge vanishes, but love abides forever.

We then, who would build well, must not forget that first essential, a loving heart for the little child we want to influence. \* \* \* \* \*

Mothers, you who want to hold your boys and girls as the years go by, begin when they are little to enter fully into the raptures of their frolicsome times, and be children with them, to enjoy what they enjoy. As I have seen little children I am coming to feel more and more that there is need of more genuine fun in their lives. Mothers would grow younger instead of older if they could open their eyes to the fact that they, too, are losing the brightness out of life by not having good, hearty laughs oftener, and a real romp and game, pulling taffy in the winter, playing ball in the autumn, seeking wild flowers in the spring, and living outdoors in the summer. Do you remember the time when the little baby arms were nestled in yours, a little, wee, pink sort of a ball, and the following exquisite words of George MacDonald's were for you and the little ones:—

Where did you come from, baby dear? Out of the everywhere into here.

Where did you get those eyes so blue? Out of the sky as I came through.

Where did you get that pearly ear? God spoke, and it came out to hear.

Whence that three-cornered smile of bliss? Three angels gave me at once a kiss.

How did all these come to be you? God thought about me, and so I grew.

But how did you come to us, you dear? God thought about you, and so I am here.

And as your heart beat warm and true you felt there was nothing in all the wide wide world so wonderful and beautiful as that mother love. And you have kept it true and strong. You have made some mistakes at times, perhaps, because you loved that babe so; but if they have been mistakes through love alone, you have done well.

Perhaps you have lacked wisdom because you have not remembered that promise, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

If you would win the heart of your children for Christ, remember to pray often for them and with them. Stamp your own religious life upon their lives, holding up to them always an ideal in Christ, which we but strive to imitate. \* \* \* \* \*

There are some ways worth mentioning by which the affections of children may be won. If your own are in question you can begin the first thing in the morning by saying in the cheeriest tones possible, "Good-morning." You will find it pays to keep the cheery tone with which you begin the day, and whatever comes of a fretting nature that cheery tone will go far to dispel.

You all know how sensitive we are to the humidity of the air about us. Don't let us make the atmosphere of our homes humid and heavy and damp. Keep it clear and sunny, and the very little ones will be breathing it all day long; and the bigger ones will say "Good-by" with a happy smile, and will hurry home for the "something nice" you have promised. The best time has not come yet, for that comes at bedtime. A little tired boy or girl drags himself up the stairs, and is undressed and in bed. Then it is that mother's time is precious for the last sweet words that hold the little heart close to her own, and send the tired little body off to dreamland.

By the soothing tone of your voice you have made his little world of day happy and restful, and have done much toward quieting his restless disposition and making the future better for him. Finish the work well by making the last moments of the day the best.

Give to your children all the help which may come from the study, practice and enjoyment of music. Watch children as they sing, when led by one who thoroughly enjoys it. Lightly and brightly the tune ripples forth, and when the movement songs are sung the climax of enjoyment is reached.

Art, too, aids in the development of the loftier, fine feelings. Even in our public schools, and in our vacation or play schools, drawing and the use of water-colors form a most valuable department of the school-work.

Nature-study with the children has a place all its own, as any mother or teacher can testify who has taken a dozen children out in the woods to gather leaves and ferns and mosses, or has gone, as I have, with two different classes to the Natural History Museum to study the birds and butterflies and all the varied curious objects to be seen in that wonderful building.

There is no comradeship like that of children. Take time to listen, and take time to be "at home" to them as to the friendly caller, and praise as often as you can; speak cheerfully and firmly; take interest in the least little thing that interests them; remember them when away from home with some little letter, and with a token of remembrance when you return.

Something out of the ordinary, something unexpected, whether it be a smile, a new dolly, a cookie with a hole in it, or a chocolate-drop, will help win the little heart.

Later on the same love which prompted these lesser gifts will plan other surprises and new devotions and time unlimited, so that each mother will be the center of a happy household.

Nettie Barker Fernald, in *Woman's Home Companion*.

CHEAP AND EFFICIENT

Finely sifted coal-ashes is one of the best things I ever used for quickly and easily removing tarnish from, and polishing, brass, steel, tin or nickel. I use an old flour-sieve to sift mine with, and keep a can of it on my sink-shelf all the time. Dampen a cloth, dip it in the ashes, and rub up your faucets, steel knives, cupboard-catches and nicked portions of the range. Try it once and see if you are not delighted.

(Continued from Page 6).

the voice, the nasalisms of tone, gutteralisms of throat, the full roundisms and the flat flatisms of periods. Ministers, whom one meets and who make very favorable impression out of the pulpit, become a painful surprise in the pulpit, so that the pew holder often thinks, "Oh Heavens! I should think that he would know better." Why do ministers forget that their audiences are reasonable beings, and address them in an unreasonable manner? Let the delivery be simple, straight, plain, direct, energetic, forceful, full of but one purpose (that of getting the message itself into men's minds), without sonorosity, without attempts at oratory, and the minister, so doing, may become an exceedingly valuable and useful instrument in the hands of the Lord for the advancing of the Kingdom amongst men. Examine the charm that attends the delivery of our most successful speakers, and see if this is not so. The very fineness and excellence of the ideas presented, will, as presented, furnish the real eloquence of the moment. There is no need of thought about delivery (to the Christ-filled man), for the warm, loving, glow of God in the soul will find its own helpful way of deliverance.

"Preacher's Relations, Political." While it cannot be denied to the minister, to hold political convictions, and while the pulpit should be free and untrammelled and allowed the greatest of liberty, yet, I take it, the interests of the Kingdom are liable to be not advanced, if not positively injured, by a minister's proclaiming a political faith from the pulpit, where his people cannot talk back if their peace of mind has been greatly disturbed. Please don't preach politics, or if you do, you must be prepared for disaffection.

So far as the minister's general relations are concerned, why he's got to have them, of course. Can't help it. Therefore the one strong current in him, that led him to become a public man of God, is to flow on from his soul to the souls of others in the outside community, as he meets them in daily contact, so that the glory of God shall follow him everywhere.

No. 5. Subjects. (a) The choice of topics should be influenced by such considerations as timeliness, current popular discussions, opportunity to contribute materially to the people's understanding of current educational, social and even political questions. No modern preacher can satisfy his audiences without definitely contributing something of recognized value to the heads as well as to the hearts of his hearers. In the pressure for time and rest, no man will go to church unless it offers something he cannot afford to miss.

(b) Every statement from the pulpit should be absolutely frank and truthful, free from exaggeration or inaccuracy. Disagreeable truths are sometimes necessary, but in general the preacher appears to better advantage as a shepherd than as a prize fighter.

Manner. (a) What detracts from acceptability of preaching. Some of these are mannerisms of unfortunate character, repetition of words or ideas, padding, emphasis upon trivialities, sleepiness.

(b) You can't sell goods unless you believe in them. Persuasion requires first belief, then appropriate expression. One reason why the preacher can't preach the truth is because the church is often unwilling to hear it.

Preacher's relation to outside work. There is no outside. Every topic that has a moral interest, or on which the people need enlightenment is a good field for the pulpit.

No. 6. Matter of Preaching. While I believe that, as a rule, a minister should confine himself to gospel subjects, yet I think it wise occasionally to take up current topics that are engaging the attention of the public, and to present them in such a manner as to draw lessons of truth and soberness. While I don't approve of "varnishing" the truth, I believe unpleasant truths, if they have to be dwelt upon in the pulpit, should be handled in as kindly a manner as possible, always with a view to helping the hearers and never hurting. "Molasses catches more flies than vinegar."

Manner of Preaching. What detracts from its acceptability? (1) Mannerisms; (2) Affectation; (3) Unpreparedness; (4) Useless and vain repetitions; (5) Meadless sentences thrown in to "fill up;" (6) Too much ego; (7) Longevity.

The Preacher's Relations to Outside Work. A preacher has as much right to political convictions as a layman, and should enjoy the privilege of voting the ticket of his choice without criticism greater than any other man would receive for doing the same thing. But while "all things are lawful, all things are not expedient;" and as long as he is the pastor of a congregation composed of people of differing political views he should not allow himself to become a political partisan or to actively advocate the doctrines of any particular party, except on questions in which some grave moral principle is involved. He should take a general interest in the welfare of the community in which he is serving, and should be found always in the forefront of all proper movements inaugurated and carried on for the general public good. He should never allow himself to fall into the habit of thinking that because of his calling (or profession) he is conferring a favor on other people when he permits them to minister to his personal wants or desires, and that consequently he owes no gratitude or service in return.

No. 7. Matter of Preaching. (a) Subject to be handled. Paul, writing to the Corinthian church says: (I Cor. 2:1-5) "And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."

We can learn approximately what a thing should be by ascertaining definitely what it should not be. The Apostle Paul sets forth in most positive assertion that the "subject handled" by him, in his effectual preaching, was not "enticing words of man's wisdom," or in other words, as I take it, not the speculations and philosophies of the day, or in flights of oratory on subjects foreign to the "one thing" he lived to do. But, as he said, he knew "nothing save Jesus Christ and him crucified, that your faith should not stand in the wisdom of men but in the power of God."

(b) "Unvarnished Truth or Not." My thought on this is that one of the features of the great strength of Holy Writ is its plain dealing with whatever pertains to the failings of human nature, and I can think of no sufficient reason why the truth should be "varnished."

Manner of Preaching. (a) "What detracts from its acceptability? A noticeable dependence on manuscript? Always, in my thought, detracts from the power of a sermon, extempore delivery is much more effective.

(b) "Persuasive Power in Preaching." This

question brings to mind the advice of the preacher to a young man who was thinking of entering the ministry, and sought the advice of his pastor, viz.: "Do not enter the ministry if you can keep from it." The man who is qualified by nature and grace to proclaim the counsel of God will not need to acquire artificially persuasive power in preaching.

"Preacher's Relations to Outside Work." (a) Political. Most certainly do I think the preacher should be well informed and take a lively interest in the political issues of the day, as they affect the church and society generally, and that, too, without becoming a politician in the ordinary acceptance of that term. When Christ said 'Render to Caesar the things that are Caesar's' he recognized the obligation of the citizen to the state. Also the injunction of Scripture "To be subject to the powers that be," certainly carries with it the duty of helping to create those powers. And this, too, requires Christian statesmanship, and that of the highest order. The saloon presents a phase of the political situation which cannot, and will not, be properly adjusted without the intervention of the church. This, then, as well as kindred evils, requires earnest and constant attention from the pulpit, and will do so as long as they are made political issues.

(b) General. I do not think the Christian pulpit, generally speaking, gives sufficient prominence to the Bible doctrines of the divinity of Jesus, the atonement, and his mediatorial office to sufficiently counteract the work of the destructive critics of the day. This is not from any fear that the truths of the Scriptures can be successfully controverted. For Christ, in speaking to Peter of the "rock" of his divinity or sonship as the foundation of the church says, that "the gates of hell shall not prevail against it," and she will in the end triumph. But in the meantime there are many of weak and faltering faith who are swept from the church into some of the many phases of infidelity and agnosticism, by the assaults of the skeptics on the miracles and other cardinal doctrines of the Bible, on which depend the integrity of the Christian system. The doctrine of the resurrection, especially, seems to challenge the credulity of the modern critic, and it is upon this impregnable rock of the Church of Christ, that many of the present day schools of thought expend their most strenuous efforts.

No. 8. Matter of Preaching. (a) As to subjects. I think any Biblical subject, including all historical subjects pertaining to either the Old or New Testament times, is right and proper to be handled by the pulpit. The time for these to be determined by circumstances and the demand for knowledge concerning them.

(b) Truth should at all times be given—not, I think, necessarily the unvarnished truth, for often the polished truth is more acceptable to the masses, but there should be no doubt left in the minds of the hearers at any time of the truth of the statement made, bearing always in mind that in the great day nothing but the truth shall stand the final test.

Manner of Preaching. What detracts from its acceptability? (b) To my mind all preaching is acceptable where the speaker has his own heart and soul bound up in his subject, and his unbounded faith is shown in every word and thought uttered. If a man preaches that which he himself does not believe, how can he hope to convince others that he is preaching the truth?

(b) All ministers should have and use such persuasive power of speech as to compel those

who hear to believe. Such powers should be used in all gentleness, kindness and love for the souls of men.

Preacher's Relations. (a) I do not think as a rule we can mix religion and politics, any more than the average man can mix water and oil. I think perhaps there are times when ministers should take a public stand for good government and good morals of the state or community, but this should be done more as a good man, than as a minister, for ministers are all supposed to stand for all that is good in morality or government, as well on the streets as in the pulpit. I have known of at least one splendid church being ruined and wiped out of existence by trying to mix up politics with preaching from the pulpit. This should always be condemned and discouraged.

(b) Ministers will always find fruitful subjects in either the Old or New Testaments to parallel most any case that may come up, either in church or state, and be able to show the right or wrong of a public question in such a way as to convince the hearer or community of the righteousness or unrighteousness of his cause, and he should leave no doubt in the minds of any as to where the church and the minister stand.

I think the object and aim of all preaching should be to save the souls of men, and at all times to strive to make the gospel of the Lord Jesus Christ more attractive than the isms of man.

What men need is bread—not stones; fish—not serpents; figs and not thistles.

No. 9. "The matter of preaching." It should be the entire counsel of God, as revealed to us in his word, in the light of his Holy Spirit's influence, as affecting, purifying and strengthening the daily lives and characters of the hearers, and as being in a great degree the guiding power in respect to the future destinies of the immortal souls placed in such a sacred relation to the preacher.

To this end the preacher should set forth Christ, first as divine, and the supra-human Son of God, carrying the wreck and ruin caused by our sins—and thus our Savior. Second, as human and perfect, our teacher and example, suffering as we do, and living as we should.

The world needs to be convinced of sin today as much as it did when Christ and his apostles preached repentance. Ministers should preach it. They should make plain to the humblest hearer what faith means, and why it is a vital necessity, and how it must lead to obedience and the humble and right living of a true Christian. They should emphasize the truth "Except a man be born again he cannot enter into the Kingdom of God."

The minister should tell men, first, where they as individuals fail in their daily lives; second, where society fails in its life; or where individual Christians fail in spiritual life; where the church fails in its duties, to the poor, to the erring, to the Sabbath, to the proper government of the country.

The experiences of Christians, and the history connected with the Christian life of the world are subjects always welcome and appropriate.

You say, "Unvarnished truth or not?" I have said above, "The whole counsel of God. The preaching of Christ and his apostles seems to be the guide as to the proportion to be observed between one side of the message from God and the other.

Also the method that men employ with each other. Allusions to displeasure and punishment are in our wise dealings with men rare, but they are there all the same, and not to be ignored.

The reason a great deal of preaching fails, I think, is largely because it deals too much in abstractions and not enough in concrete facts, the temptations we have and how to avoid them, the sorrows and how to bear them. Christ's illustrations from daily humble, incidental matters of life are worthy of imitation, even in this largely civilized age. Beecher's power was in this line.

If, too, I feel that a minister is concerned for my welfare, I am more ready to hear him. I care not for denunciation of the past or of imaginary foes.

The only excuse for political preaching is that some high moral question is involved. When the situation is that of sin against righteousness, of justice against injustice and oppression, then the pulpit has no right to be silent. But when a question divides a community, with more or less of right on both sides, a minister should be careful how he fans the flames.

As to higher criticism, so-called, in the pulpit, my own feeling is that the less of it the better. Let the word of God have free course and be glorified.

No. 10. Feeling as I do, what can I say in criticism of the minister? Echo answers, "What can I say?" I can at least draw a picture of my ideal minister.

He is called. Like Peter and John he hears the Master's voice saying, "Follow me, and I will make you fishers of men." He qualifies himself by study to expound the Scriptures and defend the faith. When his period of preparation is past, he follows the divine leadings into such field as is "white for the harvest." He becomes the pastor of a church, and men at once love him, because, although of them, he is different from them. They are in the mad rush for gold, for power, for prominence, for first place. He, with gentle spirit, and loving words, and happy countenance, ministers to the sick, buries the dead, consoles the afflicted, says unto hustling men everywhere, "Peace, be still." He thinks of others first, of himself last. He seeks not this world's vain glory. His whole life reflects the hymn, "O to be nothing, nothing."

He goes to the pulpit from the closet. When he enters the pulpit men say, "Behold he prays." And there is no pretense about it. We feel more reverent, as we look at him. He sings when we sing. His hands move as the choir chants their songs, and we can see that his soul is in the worship. His face is aglow with spiritual power as he rises to break the bread of life and feed it to our hungry souls. He neither precedes nor follows his sermon with worldliness, and we say as we hear his final "Amen," "Surely this is the house of God and the gate of heaven to our souls."

Such a minister does not preach what he thinks men want to hear. He has no desire to tickle their ears, or to secure their applause by telling them they are right, when he knows they are wrong. He preaches the gospel, just as Paul did, with earnestness, simplicity and power, knowing nothing among his people save Jesus Christ and him crucified.

THE PIG OF CONTENTION DIVIDED

"Two church members had a long and bitter quarrel about a certain pig. One came and told his story, and then the other told his side. It was very evident that they were both to blame, so I requested them to bring the pig to me,

which was done without any question or hesitation. The long, lank, black pig was brought into my yard, I told the cook to take the creature, slaughter and clean it thoroughly and divide it from head to tail, which he did without delay, and at the appointed time, at the close of a weekly meeting the two pugnacious neighbors being present, the severed swine was brought in and laid before them. They looked amazed for a moment, and then laughed most heartily.

I advised them to roast the flesh, have a good dinner together, and forgive and bury all past bad feelings, words and actions. They immediately clasped each other's hands cordially and were ever after good friends as far as I knew."

From the diary of Rev. J. D. Paris.

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### HAWAIIAN MISSION CHILDREN'S SOCIETY

It is with sorrow that we learn of the sudden death in Bremen, Germany, of Mr. Paul Isenberg, one of the members of the Mission Children's Society.

He was a son-in-law of Morher Rice, his first wife being Maria Rice. He has been identified for many years with the business interests of these Islands, being one of the firm of Hackfeld & Co., and had accumulated a large fortune. He was a giver to many good causes, one of his large gifts being the donation from the firm of Hackfeld & Co., which led to the establishment of the German Lutheran church in Honolulu, a welcome addition to the religious forces in the city.

Of late years his home has been in Germany, though he has made frequent visits to these Islands. Two sons and a daughter are residents of Hawaii, and they as well as the family in Germany, have our deep sympathy.

Robert S. Andrews, a young man brought up in this community, has recently shipped in the United States navy as an electrician, for a service of four years. Ten years ago he left school, being then in his second year in Oahu Col-

lege, and entered the employ of the Hawaiian Electric Co., which did a small business on King street, as an appendage to E. O. Hall & Son. Since then he has worked steadily for the Government Electric Lighting Works, the Mutual Telephone Co., and for the Inter Island Telegraph Co. (wireless) from its beginning. His special instruction has been a year in an electrical school in San Francisco, and a correspondence course with the Scranton Schools. His hope, based on promise at the time of his examination here, is to be assigned to the training school at Annapolis, where the Naval Board are making thorough trial of four systems of wireless telegraphy before adopting one for the navy. On January 5th, he left here on the naval transport "Solace" for Guam and Manila, and he bears our best wishes with him.

Dr. Scudder has just completed a tour of the Southern provinces of Japan, from which most of the laborers in Hawaii come. He has addressed audiences numbering in all 8,500 people, and obtained the names of 2,500 persons who have relatives in the Islands, whom he hopes to interview when he returns here.

The cable has arrived, and our pulses have throbbled wildly with joy. Yet some of its messages to our Society have been

words of deep grief. Our president, Mr. C. H. Dickey sent a cablegram to his brother in Omaha on the opening day, while the wire was quivering back the news that that brother had passed from earth that very day.

A letter from Miss Talcott announces her safe arrival in Tokyo, where she was spending a few days before going to Kobe, where her work is to be.

Miss Julia Gulick reports interesting tours made by Mr. Clark and herself in the Island Kiushu, Japan.

#### LETTER FROM DR. SCUDDER

Hososhima, Kyushu, Japan, Dec. 16, 1902  
Rev. O. P. Emerson, Sec'y., Hawaiian Evangelical Association, Honolulu, Hawaii.

My dear Mr. Emerson:—

The tour among the families of emigrants to Hawaii is finished, and at last some spare moments are granted me to lay before the Board the account of the unique experience and a few deductions therefrom.

Through the kindness of an intimate friend of large influence among his countrymen, I received help in this campaign from no less a personage than the Minister for Home Affairs, Baron Utsumi, and through Hawaii's firm friend, Mr. Taro Ando, the assistance of the Vice Minister for Foreign Affairs. These two gentlemen wrote personal letters to the governors of the four prefectures of Hioshima, Yamaguchi, Fukuoka and Kumamoto, to afford me every facility. Such assistance in Japan means far more than it would in

America. At the advice of my friend Mr. Naruse and of Mr. Ando, I then wrote each of these four governors, detailing the exact time when I expected to enter and leave their respective prefectures, asking them to arrange meetings, summon the families of emigrants, provide the requisite clerical help etc. All this was done most generously. In three of the prefectures a special *Kencho* employee was detailed to be my constant companion (in Fukuoka two men thus attended me night and day) and to arrange all the minutiae. Places of meeting were engaged beforehand and everything done to make the tour a success. Thirty-two days of consecutive labor with but one day of intermission between times, were devoted to the trip. Generally two meetings were held each day but on occasions of convenience or of long intervening distances these were increased to three or reduced to one.

In country towns and villages meeting places are scarce, often the only available building being the local Buddhist temple. Hence forty-three of the sixty-four meetings held during the thirty-two days were convened in Buddhist temples or preaching houses. Of these forty-three, twenty-eight were held in temples of the Nishi Hongwanji sect, which has its missionaries busy in Hawaii. The other twenty-one meetings convened in schoolhouses, local government buildings, public halls or private dwellings. The audiences were in most instances carefully counted. Where this was not done, an under estimate was made by myself on the basis of a partial count. Thus it was ascertained that somewhat more than 8500 persons were present and heard the address given. Before and after the address, the relatives of emigrants were invited to communicate messages to their distant kindred or to make requests relating to them.

In every case these messages were made personally to me and recorded by me on the spot. 2551 blanks were thus laboriously filled out. This greatly increased the amount of work but it gave the enormous advantage of

personal touch. It is impossible to enter into details covering the experiences of these few weeks. I never addressed such responsive audiences, never listened to stranger stories or saw so fully into the hearts of Japanese. The reception accorded everywhere was remarkable, and until the day comes when I can preach in these temples the unsearchable riches of Jesus Christ it is hard to imagine a more unique experience. The address delivered to these people dealt first with a description of Hawaii, next outlined the present condition of the Japanese there, and sketched some of the temptations to which they are exposed, then explained what the Hawaiian Evangelical Association is and what it is trying to do for emigrants from this country, laying central emphasis upon the fact that its foundation is Christianity, and, finally, detailed the purpose of the tour. It was not a Christian sermon but one of the government men who went with me in Fukuoka, said (himself a Christian) "The people must learn from what you say what the spirit of Christian love is." That was putting it too strongly by far, for as we all know this is not learned from any amount of talking about it, but it illustrates the main purpose of what the endeavor was to say.

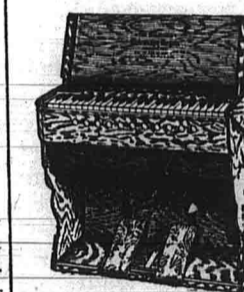
And now will the Board pardon a few lines of deduction from the experiences of this trip, talks with missionaries and Japanese of all kinds, and a careful study of conditions of missionary work in this Empire.

For months as I have come into personal touch with the details of the Christian propaganda here the conviction has greatly deepened that the head not the heart, the flower not the root, the brain but not the brawn, of the Japanese people has been touched by Christianity. One class has been most profoundly affected and that is the Samurai. Call him the head, the flower, the brain of the nation, and no mistake is made. But the heart, the root, the brawn is the great agricultural class. Japanese methods of tillage makes her farmers more numerous than is the case with us. It is a patient, hard-working, kindly, faithful and quite timorous body. It loves its temples and is loyal to the simple faith of its forbears. It has been particularly difficult to reach and after over forty years of missionary endeavor is still, except in spots, practically untouched.

Now it seems as though in God's providence Hawaii had been raised up to take the lead just at this juncture in this nation's history in opening the door to effective work among the farmers. There can be no doubt that the results achieved by the efforts already put forth in Hawaii have been great. I cannot stop to detail them now but the very fact that I could go through these four provinces, addressing large crowds of farmers in the way and with the frankness I did, shows that a deep change has been wrought among them and this change is in very large part due to the splendid campaign carried on by the Hawaiian Board. In the province of Echigo the effect is still more marked as will be noted below. But while granting all this I must confess to most serious disappointment. I have already detailed in previous letters the report given by the special agent sent by Rev. S. L. Gulick to Hiroshima and Yamaguchi kens, summed up in the sentence "No Christian Japanese return from Hawaii," and the balancing statement of Mr. Miyama, the temperance evangelist, that he found many Christians among returned emigrants. To this may be added the further two facts (1) that all the missionaries and evangelists and others I have talked with on the field of these four prefectures agree without exception and regardless of denomination that nearly all the returned emigrants who have become Christians in Hawaii apparently lose all their faith on com-

ing home; (2) that although I wrote in two instances to those known to be Christians in Hawaii, only one person met in all this tour avowed himself to me as a disciple of Jesus Christ, i. e. only one person returned from the Islands. In one other case, I left the person no option, as I knew he had been an active worker there. There were not a few returned emigrants at these gatherings and some whom I strongly suspected of having been baptized. Mr. Kozaki told me of one of his countrymen who on entering the harbor of Yokohama turned towards the Pacific Ocean, removed his hat, made a profound bow and said "Good-bye Jesus Christ."

This is the condition that faces us. The ordinary Japanese farmer has not the moral courage to face alone the opposition of his home people. This characteristic he shares with almost all the others of his nation. It is a remarkable fact that nearly everywhere the great majority of Christians in any church is composed of persons whose birthplace is elsewhere. Very few in Japan comparatively speaking have become disciples of Jesus while living surrounded by their friends and kindred.



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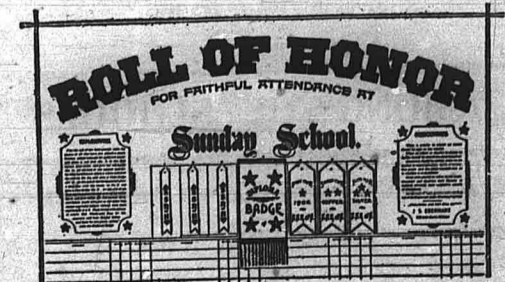
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Now these facts when squarely faced call for no special discouragement. We are met by a condition peculiar to this race and we can neutralize its destructive power under the leadership of our Master.

In a previous letter I detailed to the Board a plan looking towards this end, i. e., the securing of the name of each returning Christian emigrant and the sending thereof to Mr. Gulick in time to insure the person's being greeted by some evangelist or Christian worker near his home, and helped thus to confess himself from the first as a disciple of Jesus. To this may be added a Reception Committee, prepared to meet and greet all Christians on their arrival at Yokohama and Kobe, and if necessary Nagasaki. I will try and start the machinery for this here. If a returning Christian is thus taken up from the start by the fraternity of disciples here, he may be tided over.

But still more important is the preparation of his home environment so that he may not meet with bitter opposition from his kindred. Just here comes in the significance of our list of 2,550 families in this country covering as it does more than 200 separate villages. It has been my privilege to meet two missionaries and learn of several others who for some time here practiced the art of correspondence work. Their method is to insert an advertisement in the daily newspaper asking any one who would like to become acquainted with Christianity to apply by mail or in person. These advertisements are seen and answered, a correspondence is begun, Christian literature is sent and in many cases the person led to Christ. I have no time to detail results, but they have been large where the method has been consistently followed. Now an advertisement is an artificial means of contact and one extremely superficial. In the case of those 2,550 families, we in Hawaii have people longing to receive a letter, who will read every word we write over and over again, to whom we are to talk concerning absent loved ones, into whose hearts we have the open door and through that door we can carry Christian truth. At first thought these 2,550 filled blanks may seem like very important introductions to the emigrants in Hawaii, but I view them as infinitely more valuable as so many doors to family circles here. All these households expect to receive a letter from me, many are anxiously awaiting one. It is a huge work but it may be one big with blessing under the guidance of God's Spirit. Now if this work be followed up rightly we ought to see a steady lessening of opposition to Christianity on the part of an increasing number of the farming people here. It may be that centers for work may be thereby opened in Japan and we have a right to hope that the results achieved in Hawaii may be conserved here more effectively. There seems no need of elaborating this point.

**AMONG THE SCHOOLS**

**FIELD WORK AT THE KAMEHAMEHA SCHOOLS**

"Feed my lambs," said Jesus, as a test of his disciples' love; for the essence of Christianity is service. But service is the outgrowth of training, just as much as mathematics or carpentry. The Kamehameha Schools ought to turn out young men and women with the desire and ability to serve the less fortunate. But exhortations can give them neither the spirit nor the power to help others. They must "learn by doing." Therefore great emphasis is being placed upon actual service. They learn to help others through present deeds of helpfulness. Near

the schools are several neighborhoods of Hawaiian people who have largely ceased church attendance, while their children spend Sunday on the streets, exposed to the worst influences of the city.

Their religious leaders are calling for help to reach these neglected lambs, and in response to this summons, the students of the Kamehameha Schools have been organized for field work under the chaplain, Dr. W. B. Elkin. A number of the teachers have freely given up their Sunday afternoons to further this field-work, among them Dr. Elkin, Miss Pope, Miss Darling, Miss Aholo, Miss Kahana, Mr. Bristol and Mr. Krauss. At present six Sunday Schools are receiving the benefit of the work—Moanalua, Kalihi-waena, Kalihi-kai, Kalihi-uka, Vineyard Street, and Maemae. Among the students engaged in this work are Messrs. Akana, Desha, Kealoha, Mundon, Mattson, Mahi, Lindsay, Bunker, Hale and Plunkett, and Misses Muller, Sylva, Todd, Lahapa, Scholtz, and Akana.

The mere presence of these earnest young men and women proves an attraction. Children gather shyly around the door to hear them sing, admiring their neat uniforms and spotless gowns, and are easily prevailed upon to enter and join a class, where they are taught the same songs, and told stories from the gospels, and given pictures cards and lesson papers to carry home. In one of these Sunday-schools, where before the advent of the field-workers, there was an attendance of from two to five, there now gather as many as twenty-five adults and fifty children. Naturally the young people became personally interested in their charges, and at Christmas they were very desirous of giving them a happy time. Partly by an entertainment at the Kamehameha gymnasium, and partly through the generous provision of Dr. Elkin funds were raised to furnish Christmas festivals at three of the Sunday-schools. Mr. Rice kindly gave a stereopicon exhibition at Kalihi-waena, and at the other two festivals the field-workers presented a Christmas play. In every case, the grand finale was the brightly illuminated Christmas tree, loaded with candies and suitable gifts for all the members of the Sunday-schools, many of whom were thus introduced, for the first time in their lives, to a Merry Christmas.

Two quarterly reviews have been held in the gymnasium of the Manual school, largely attended and very successful.

If this work reached no further than Sunday afternoon it would be worth while. But in the mutual sympathy and understanding thus established, in new ideals of cleanliness and behavior, in the moral uplift of the music and the subjects of study, in the real affection growing up between teachers and pupils, the field-work has become a power for good, extended still further by the week day sewing classes organized by students from the Girls' School.

The greatest good accomplished, however, is undoubtedly in arousing in the young people who carry on the field work, a feeling of responsibility for the unfortunate and neglected and a desire to discharge this responsibility. While it was difficult last year to obtain workers, this year there are more eager volunteers than there are places for work.

**KAWAIAHAO SEMINARY**

The Christmas vacation closed a very busy but, on the whole, very satisfactory first term. The school work as a whole, thus far, has been largely foundation work, but in this respect much has been done, on premises and in organization, from which good results are already apparent.

The pupils are characterized by a spirit of

interest and earnest endeavour for their own improvement and that of the school. In addition to the Lima Kokua Mission Band, the students, under the direction of teachers, carry on a Band of Mercy and a branch society of the Children's National Guild of Courtesy. A few of the girls donated their services in the Y. W. C. A. lunch room during the busy evenings of the Christmas holidays. Several have united with the churches of their respective nationalities, and others are awaiting the opportunity.

The cooking department is supplying the Y. W. C. A. lunch room with cake and jelly, besides filling regularly various private orders.

A very happy Christmas treat was, by the kindness of friends, made possible for those who remained on the grounds. Boxes of fruit from Mrs. S. N. Castle and Mrs. J. B. Atherton, fifty pounds of candy from the N. E. Bakery, a generous contribution of nuts from May Co., a caico dress pattern for each pupil from Elhers & Co., fifty picture books from Thrum's book store, and bottles of perfume from Benson and Smith, helped to make a Merry Christmas for all. School re-opened on January fifth with the usual number of pupils.

**HILO BOYS' BOARDING SCHOOL**

Mr. L. S. Lyman, principal, writes as follows of the Hilo Boys' Boarding School:

"An event of unusual interest has just taken place in the history of Hilo's Boarding School, in the moving of the main school building, preparatory to the erection of the new one.

"This building was completed early in 1856, being one of the first buildings covered with iron roofing in Hilo. The main timbers were all hewn out of the ohia forests back of town. The plan is to continue to use the building as the main school building until the new one is erected. It will then be turned into a work shop for our manual training classes. "We are still soliciting funds for the new building. We have enough to begin the work, but before we are through will need about twice the sum already subscribed."

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**MILLS INSTITUTE**

Mills Institute closed for Chinese New Years on January 26th. The school is enjoying a year of successful work. The attendance is well up to the attendance of past years, there being at present sixty-five boarding-pupils and about twenty-five day scholars. The school is fortunate in its teachers this year. Two of them, Messrs Henry and Noyes, are the sons of missionaries, and born in China and able to speak the Chinese language. Mr. Merrill and Miss Lawrence are teachers of experience from the mainland, Mr. Newman, who assists in the evening, is a professional teacher of penmanship and book-keeping. A delightful spirit of harmony prevails among students and teachers. This school is one of the most powerful agencies for good among the Chinese population in these Islands.

**MAUNAOULU SEMINARY**

Miss Alexander writes of Maunaoulu Seminary:

"We have a corps of six teachers besides two of our former pupils as assistant teachers, and one of the Kamehameha Girls' School pupils is with us this year introducing lace-work—a new departure introduced by Miss Adams among Hawaiian girls. It is a decided success so far, I trust it may be continued. "Our average number of pupils is about ninety girls, with Hawaiian girls greatly in the majority.

The industrial features of the school are being emphasized each year more and more; we agree with Hon. H. P. Baldwin, president of our Board of Trustees, that industrial schools will help to solve Hawaii's problem."

**KOHALA SEMINARY.**

The Kohala Girls' Seminary has a larger number of pupils enrolled than for a number of years; the second term opening with favorable prospects for good work in all departments. The girls in the weaving department are doing exceptionally good work; some of them being very expert.

The crying need of the school, just at present, is for a new laundry, the present arrangements being very inadequate. There is no fund for improvements, and many are needed.

That are in other schools of a like kind, the While the school does not have the facilities stamina or character of the girls themselves and their work is inferior to none.

**\* FIELD NOTES \***

**KAUAI.**

The children of the Lihue foreign Sunday-school gave a very successful cantata, under the leadership of Mr. Lydgate on the evening of the 23d of December. The cantata was followed by the distribution of presents on the basis of faithful attendance during the year. Some of the children had an unbroken record in spite of frequent bad weather.

Interesting Christmas day exercises for the Hawaiian Sunday-school at Lihue culminated in the distribution of presents based on faithful attendance. Under the superintendence of Mrs. W. H. Rice the school has been very flourishing during the past year.

The large and increasing sale of soda water on Kauai is said to reduce the consumption of alcoholic drinks.

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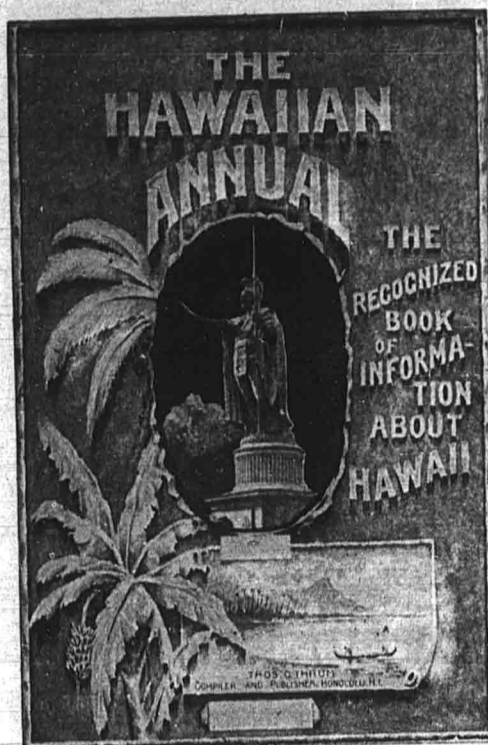
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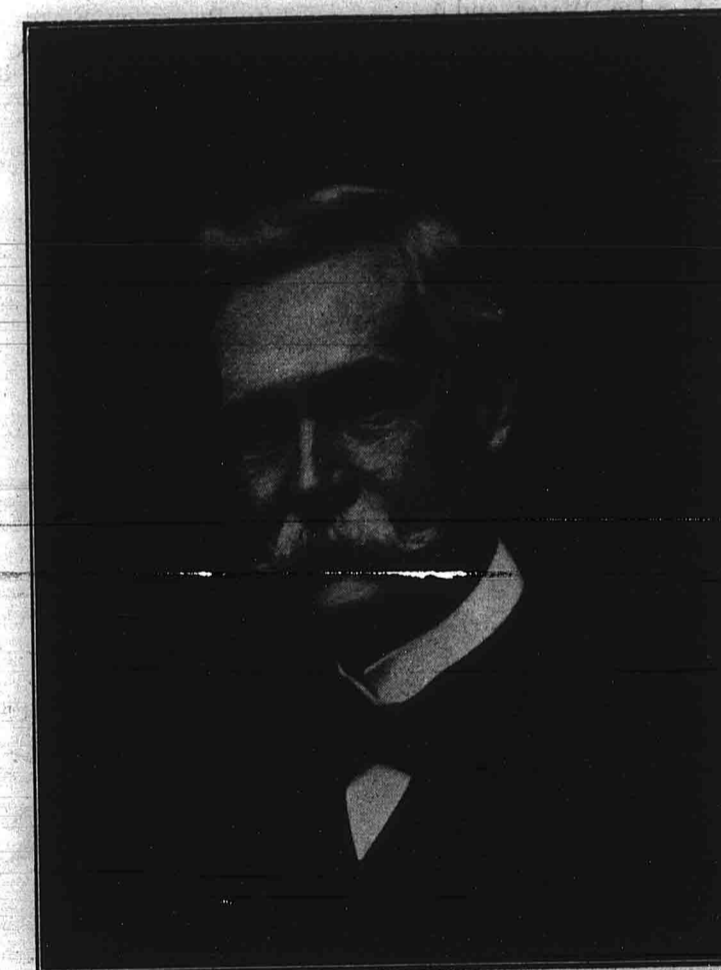
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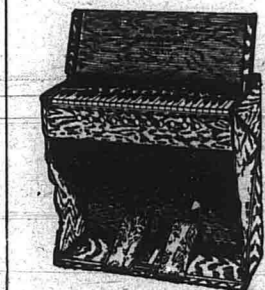
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**The Friend**

VOL. LXI

HONOLULU, T. H., MARCH, 1903

No. 3

**EDITORIAL AND GENERAL**

Watch for some changes in THE  
FRIEND next month.

A bound volume of THE FRIEND belonging to Mr. F. W. Damon has been lost sight of. If anyone knows of its whereabouts he will confer a favor by returning it to Mrs. Damon.

On our front cover for this month, we present the picture of the new president of the Hawaiian Board, Hon. Henry Waterhouse, who was elected to that office at the last meeting. Mr. Waterhouse has served the Board for a long time as its vice-president as well as on its committees. He, therefore, knows its objects and its needs and is able to give it much valuable aid and counsel. Mr. Waterhouse comes to the office at a critical time, when much wisdom and thought are needed in launching the Board upon the career that is now opening to it. We wish him the largest success and the heartiest co-operation of all his colleagues.

At the Board's last meeting Mr. W. W. Hall was elected to the office of vice-president. Mr. Hall has also been a long-time member of the Board, serving for many years as its treasurer and agent of the American Board, previous to the election of Mr. Richards, who was appointed on Mr. Hall's resignation.

With this number, THE FRIEND completes its first year under its present management. For the managing editor, at least, it has been a year of new experiences which on the whole have been very enjoyable. His fellow-editors and people generally who have been called upon for help, have given prompt and valuable assistance. The paper has met with a gratifying degree of success. Its list of paid subscriptions has increased by about eighty per cent.

With the April number we hope to change its appearance externally as well as to alter somewhat the arrangement of the inside matter. We have learned some things from the first year's experience and hope to show improvement as time goes on.

**Liquor Legislation**

The indications at the present time seem to be that the question of the regulation of the liquor traffic in these Islands, will be a prominent one before the Legislature which is now in session. It is understood that the liquor-sellers have their plans arranged; while the temperance people are also getting ready for the action they intend to favor. It is perhaps impossible for either side to say anything new in the matter, and for that reason there is danger that the attention of people and legislators alike may become engrossed in watching the tactics employed, or in discussion of the methods contended for, while the real and vital issue is lost sight of. This issue does not lie in the comparative advantage of one method of regulation over another, but in the nature of the business itself. The point that should be made clear and emphatic throughout the whole discussion is that the traffic in intoxicating drink is in its essence and effects, destructive of all good. It gives nothing of value in return for value received. Poverty, suffering, vice and crime, follow in its train. It works always and every where toward the demoralization of good order and character. It is on these grounds, therefore, that the liquor business should be arraigned, and from this point of view all effort for regulation should proceed. The aim in legislation as in agitation, should not be to please one side or the other, but to strike the most damaging blow at the evils of the business.

**Local Option**

While our mental attitude may be such as that indicated in the foregoing paragraph, it must be expressed in some form of effort toward restriction. Local option seems to be the form that the temperance people will attempt to carry through at this time. As a main issue, this is, perhaps, the best that can be done, but it is worth while to ask, "from whose initiative shall the question be submitted?" We have lately received what seems to us to be a valuable suggestion, to the effect that the question should be submitted to vote on the request of those who favor saloons and drinking, instead of those who are against these things. As local option is commonly understood, the liquor business has the field, and temperance people ask the privilege of submitting to vote the question whether the community in which they live can be decent and res-

pectable and free from the presence of saloons. Changed about, the situation would be that temperance would have the field, and the burden of petitioning for a vote on the question would rest on those who wish to drink. Local option in this form would have decided advantages over that in which it is commonly presented. It would probably considerably increase the number of protected districts while it would also tend to relieve local option of one of the delusive features that now adheres to it. This feature betrays itself in the argument that local option is the method of fairness. It is true that it carries with it a superficial look of liberality and equity. But if we stop to look beneath the surface we shall see that this is only sophistry of the shallowest kind. Neither local option nor any other method that allows the business to exist is fair to the man who is losing his reputation, character and property through a drunken habit. It is not fair to his wife and children and friends, who suffer in consequence of his poverty and disgrace, or, perhaps from his violence: It is not fair to the virtue and innocence of youth that wither under the blasting influence of an environment of debauchery. The idea of fairness rests upon the false assumption that men who follow the liquor-selling business have the same right to shape the life of a community as those who wish to earn an honest living free from their influence, and to bring up their children to lives of virtue and usefulness and to see prosperity and happiness abound among their fellow men. A business that is built up on the ruins of human character and human souls can claim for itself no equality of rights.

While, therefore, local option may be the best measure that can be advocated under the present circumstances, let it be the kind that puts temperance in the field and requires those who wish to drink to petition for the option. In any case, let not temperance people commit themselves to local option in any form that would hinder the work of temperance agitation and temperance endeavor from going right on in the most aggressive way to something more effective.

**The High Sheriff's Report**  
In the Advertiser of February 19th, is given an abridgement of the report of the High Sheriff to the Attorney-General. It is stated therein that "police work has increased and the pros-

