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SAMUEL C. DAMON.

Memorial Sermon Preached by the Rev. F. C. Ogger, at the Bethel Union Church, Honolulu, H. I., on February 15, 1885.

"He walked with God; and he was not; for God took him."—*Gen. v. 24.*

This is the brief biography of Enoch, and the tribute of Scripture to his memory.

He had several children. The cares of a family are therefore in no way incompatible with a high spirituality and a life of pre-eminent consecration to God.

Enoch and God were friends. For "can two walk together except they be agreed?" God was the object of his delight; the center of his affections. In his heart God was on the throne, King over all; on its altar burned the sacred flame of love; he lived in God as in a palace and the controlling principle of his life was to please God.

O, think what it is to have such a friend! To have access at all times to your heavenly Father; to know that you may go and knock at His door with the burden or sorrow, the want or trial, is a privilege indeed. Earth has no such honor. For who, O God, is like unto Thee? When Moses communed with Thee his face shone.

And there is no joy like this. In fellowship with God the life will be full of brightness and comfort.

The cross will be lightened by the promise of a waiting crown, and through the troubled night of this life below, the eye of faith beholds the morning glory that falls forever on the hills of heaven.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Walking with God, the light of his countenance will rest on us as the rainbow on the mountain. There will come to us breathings of peace. We shall receive the Holy Spirit, and know that we are the sons and daughters of God.

"For as many as are led by the Spirit of God, are the sons of God."

The joy of the Christian here is but as the drop before the shower.

This life is but the infancy of existence, the dawn of the eternal day, the first step on the pathway of man's endless destiny.

Of Enoch it is said, "And he was not; for God took him." The brief statement contains important truths. Thus:

Man's life and times are in God's hands.

There is a state of existence after this life for man's soul and body.

The sure way of entrance to the presence and enjoyment of God hereafter is by walking with God here.

If we walk with God we can have no fellowship with iniquity. Enoch testified against the prevailing wickedness of his day.

If we honor God, He will honor and reward us.

He will not forget a single one of His faithful servants.

"Every human tie may perish,
Friend to friend unfaithful prove;
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes can attend Jehovah's love."

Faith is a power through which we rise above fear and self-interest and live for an unseen world. It is operative, strong and makes us more than conquerors.

It is not the death that tells, but the life.

As life tends to death, so death is to a Christian the gate to life, a life forever with God.

"The life that knows no ending,
The tearless life is there."

He shall be clothed with glory and immortality.

Of a Christian let it never be said: "He is dead," but rather, "he is not, for God took him."

The text has been chosen to speak to you this morning of Dr. Damon. Of him also it may be said "he walked with God." He was a follower and a faithful servant of the Most High, and as we listened to his prayers we felt that he spoke to God "as a man speaketh unto his friend."

As the river into the ocean flows, so has the life here broadened into the higher and better life of the hereafter.

"His day has come, not gone,
His sun has risen, not set,
His life is now beyond
The reach of death or change;
Not ended, but begun."

The Rev. Samuel Chenery Damon was born in Holden, Massachusetts, U. S., February 15, 1815. As a youth he listened to God's voice, saying, "Remember now thy Creator," and when fourteen years of age he made a public profession of his faith in the Son of God as his Almighty Savior. To all the young I say, follow his example. Link your life and interests to the Lord Jesus. A life to Him entrusted, and by Him directed, must in the highest sense be a success. No cause of which He is the leader can fail of ultimate triumph.

Dr. Damon received a part of his education for his life work at Amherst College, Mass. He was a graduate of the class of 1836. In that class appear the names of men illustrious in the professions of their choice. Among these are the late ex-Governor Bullock; Judge Chas. Hutchins Doolittle; Dr. R. D. Hitchcock, of the Union Theological Seminary, New York City; Dr. Stuart Robinson of Kentucky, and Dr. B. M. Palmer, the widely known and celebrated preacher of New Orleans, La. In college with him were also the Rev. Dr. R. S. Storrs and the Rev. Henry Ward Beecher, both of Brooklyn, N. Y. With these and many other men of reputation Dr. Damon has had a delightful correspondence in after years. He entered upon his theological course at Princeton Seminary, N. J., in 1837, and finished the course at Andover, Mass., in 1841. Speaking of Princeton, it is proper to mention here that all through his life, Dr. Damon spoke with great enthusiasm of Dr. Addison Alexander.

Edmund Burke once said that his life might be best divided into fits or manias; that his soul would launch out into one fit and be succeeded by a mania for some other thing.

It was not so with Dr. Damon. He entered on the career of his life, not only with a definite aim, but with the highest possible purpose. As in different ages Augustine and Milton, Galileo and Martin Luther were called of God to their several tasks, so was Dr. Damon directed to preach the gospel of Jesus.

His father, who was a capable business man, had designed his son also for business, but Dr. Damon on his knees consecrated himself to the missionary work, and in after years called this his second conversion.

He was ordained to the Gospel ministry, September 15, 1841.

He was married to Julia Sherman Mills, October 6, 1841, his faithful and loving companion till God took him.

It was in his mind, under the auspices of the American Board to carry the glad tidings to India and to this end he had already begun the study of Tamil, but owing to the ill health and subsequent death at sea of the Rev. John Diell, the first chaplain at this port, Dr. Damon was transferred from the American Board to the American Seamen's Friend Society as seamen's chaplain for Honolulu.

Dr. and Mrs. Damon arrived here on the 19th of October, 1841, and until his departure to the heavenly land, this has been his home and the field of his labors.

As his chaplaincy, under the auspices of the parent society in New York, has been the great work of Dr. Damon's life, it is proper that on this occasion I should speak particularly of his labors in this direction. He began his efforts for the temporal and spiritual welfare of the sons of the ocean, in his young manhood.

I confess my inability to tell you of all that he has done for seafaring men in these more than forty years.

At this time, when comparatively few seamen enter this port, we, and especially those of us who have come here recently, can form no idea of a chaplain's work during the first twenty years and more of Dr. Damon's labors. I quote the following from his jubilee sermon:

"During the years intervening between 1842 and 1867, at the lowest estimate 6,000 annually entered this port, and some years many more. The Rev. S. E. Bishop reports from 3,000 to 4,000 visiting Lahaina; the Rev. Titus Coan reports nearly the same number as visiting Hilo, while at Honolulu we were visited by 142 whaleships. I recollect one Sunday morning over thirty rounded Diamond Head, sixteen vessels of war, besides all the merchant vessels, and there could not have been less than 10,000 seamen during the year in the port of Honolulu."

"During these years," says Dr. Damon, "my labors were abundant, and sometimes beyond my strength."

And although he went not to India, he carried out in the best sense the great commission, "Go preach the Gospel to every creature," for in his distribution of Bibles and papers and tracts, in various languages, he came in contact with officers and men of every land and clime. And here I would remark, what a blessing of God is the printing press, by which, as on the Pentecostal day, we can reach the people of all lands, and give them the Word of God and the knowledge of salvation through Jesus in their own language.

I said I could not tell the extent of Dr. Damon's work for seamen. No, my friends; I could not, even if I had accurate and complete statistics of every one of the forty-two years of his labors. Dr. Damon himself could have no adequate conception of it. And this because of the multiplying and expanding power of the Gospel of Jesus.

For the sermon preached and the word spoken for the Master is like sowing a seed that bears abundant fruit, not in one life, but in many lives.

Hence the glory of Dr. Damon's work through these many years. Look back and see him, a young, earnest man, devoted to Jesus and his life-work. There he goes, carrying his basket full of the bread of life. As he visits one vessel after another, he scatters words of kindness like rain-drops. With one he leaves a Bible, with another a tract, that tells the old, yet ever new, story of Jesus, and with others a Friend, and as they read on the wide waters, there come to them the memories of early teachings and a mother's prayers, and perchance a prayer of their own for acceptance with God. And these in their turn speak a word and put the tract or The Friend in other hands, and so the work of one man has widened from year to year and from land to land.

Who of us can tell how many souls he has touched, or what the harvest for him shall be? My friends, not here, but with God it is known. Thus has he toiled, in closest sympathy with his Divine Master, who identified Himself with sailors and ships, whom the sailor needs for salvation, and who in turn needs the ship and the seamen to carry His Gospel to all lands.

Gladly would I dwell longer on this part of his work, so dear to him while he lived. But I must allude briefly to his other labors.

Of the Friend, a monthly publication devoted to the highest purposes, he was editor and publisher from 1843 until near the close of his life. Freely has it been circulated, and it has gone to all lands.

During these same years Dr. Damon has been the pastor of this church, and no tongue can tell to how many souls from this pulpit he has offered the bread and water of life.

For the period of ten years, from 1842 to 1852, he was sole pastor among foreigners in Honolulu, both residents and seamen.

In last year's report of the Hawaiian Evangelical Association it is said of him:

"His labors in the Bethel Union Church, as well as in the chaplainly for seamen, and editorship of The Friend newspaper, are for him an enduring monument, and are a part of the history of the Hawaiian Kingdom."

It was during the years of his greatest activity that he had the Sailor's Home built which ever since, has served to meet the wants of seamen visiting these islands, and where not only the temporal but also the spiritual needs of men have been constantly attended to.

Besides these, Dr. Damon sustained other important relations. His name was identified with the causes of education, philanthropy and religion. His pen, his voice and his purse have been willing servants to elevate the mind, alleviate distress, and to bless mankind with the light and glory of the Gospel.

During this period of service here he traveled at different times abroad. His travels embraced the United States, Europe, Egypt, Palestine, China and Japan. He visited the Micronesian Islands as a delegate from the Hawaiian Missionary Board. He went in the Morning Star, and subsequently published the "Morning Star Papers," of the highest value to all lovers of missions.

The anticipation and the visit afforded him much gratificaiton. In the preface to these papers he says:

"Long before the establishment of the mission had we conversed with shipmasters and sailors about these comparatively unknown regions."

Again: "In imagination we pictured many a pleasant day's sail along the shores of islands decked in the rich and georgeous drapery of the tropics, and the bright fancies of the imagination have been realized."

Through all these years Dr. Damon has conducted an extensive correspondence. To this he attended in the early hours of the day. His letters went to many lands and to people of every class. Thus the same mail would carry letters to scholasly men in Europe and America, to English missionaries throughout all the islands of the South Seas, and to anxious mothers in Massachusetts and other States, carrying answers to inquiries about their sons.

The honorary degree of Doctor of Divinity was conferred on Dr. Damon by his *alma mater* in 1868; as one of our publications remarks, "a title well earned and worthily bestowed."

In the later years of his life he manifested a deep interest in the Chinese, and was anxious that they should be reached by the uplifting and saving influences of the Gospel.

Dr. Damon presented his resignation as pastor of this church just a year ago, intending it to take effect this day, which, had he remained with us, would have been the seventieth anniversary of his birth. His design, however, was to continue his fellowship with us and to work for the Master. He said:

"This decision to resign the pastorate, I do not consider as affecting my position as Chaplain of the American Seamen's Friend Society, neither do I wish it to be understood that I cease my labors in Honolulu for the good of my fellowmen.

If God spare my life, I shall hope to return from China, and labor with you for years to come, in the upbuilding of Christ's kingdom on these islands, if no longer as your pastor, then as your fellow-laborer in the closest bonds of Christian fellowship and love."

But "God took him" before his pastorate ended, and the faithful servant has gone to his reward on high.

He leaves behind, to cherish the memory of his loving nature, cheering presence and thoughtful interest in them, a wife and three sons with their families, respected by this community, and who now have the sympathy of all in their sore bereavement.

In this tribute to the memory of Dr. Damon we have not attempted to exhaust his life's work. A life so abundant in labors will furnish memories and teachings as the days go on, as God paints different pictures on the earth and ever new ones on the evening sky.

But we are satisfied if we have succeeded in showing that Dr. Damon "walked with God."

We say to young men: Look at this life of Dr. Damon, from his youth until the evening of the day when God took him; and as you compare it with the life of the man who has lived for the world and self, whose is to be most envied and which shall be your model? O, then, choose rightly and wisely.

Dear friends, as we look at the grandeur of Dr. Damon's work, we are filled with gratitude to God.

We cannot all attain his years, but we may all live in fellowship with God, sow the seed and work while the day lasts. Then "at evening time it will be light," and hereafter we shall forever dwell in the presence of the Lord and the glorified saints in that ideal land:

"Where dear ties are never severed;
Partings, claspings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where we find the joy of loving,
As we never loved before—
Loving on, unchilled, unhindered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest."

Missionary Influence.

We reprint the following paragraphs from The Illustrated Sydney News, a secular paper of high character and good influence in the Australian colonies. Nothing could be more antipodal to the enlightened public policy that sustains Christian missionaries, and both recognizes and appreciates their influence in civilizing savage tribes, than the policy which seeks to antagonize a race against its best friends, the unselfish teachers of Christianity.

"The Rev. William George Lawes is a native of Berkshire, in England, and is still in the prime of life. He began his missionary labors at Savage Island, where he was the first to carry the glad tidings of the gospel. During thirteen years he labored there with much success, and translated the Scriptures and various school books into the native dialect, thereby enabling those once ferocious aborigines to read in their own language the wonderful works of God. About the year 1874 he removed to Guinea, and with the exception of a brief furlough, when he visited his native land, he has continued to prosecute his self-denying vocation on that island. His head-quarters are at Port Moresby, and from that centre he has extended his influence far and wide. He is known throughout the tribes as the 'man of peace,' and his name is a talisman for good. The public testimony borne by Commodore Erskine to the invaluable aid rendered by Mr. Lawes in connection with the recent ceremonies of establishing the Protectorate, and causing the natives to understand the purport of them, is but one out of the many proofs of the useful career of this celebrated man. He is now engaged in carrying through the press the four gospels he has taken an active part in translating into the native language; and if his life is spared—as we trust it may be for many years—we may confidently hope to hear of his increasing success in the work to which he has devoted his life. As a public speaker Mr. Lawes is most effective. His style is singularly incisive, his diction simple, but remarkably forcible and pure. The large audience he lately addressed in the Pitt Street Congregational Church, Sydney, was both delighted and surprised to hear one unaccustomed to address assemblages in the English language speak with so much eloquence and ease.

"The Rev. James Chalmers is a native of Scotland, and his countrymen have reason to be proud of him. He was educated at Cheshnut College, and commenced his missionary career at Raratonga, in 1866. He and his devoted wife labored there some ten years, and were then removed to New Guinea. Mr. Chalmers had always expressed a desire to break up new ground; he had entered his new sphere of labor with characteristic ardour and zeal. After a tour of inspection along the south coast, during which two hundred villages were visited, Mr. and Mrs. Chalmers settled down at South Cape. His personal and mental qualities eminently fitted him for pioneering work, and upon him devolved a large share of the arduous and oftimes dangerous duty of locating native teachers in different places along the coast. The heroic conduct of his wife, when surrounded by hostile natives during the absence of her husband, has become matter of history. She was no ordinary woman; indeed, she may be designated the type of what a missionary's wife ought to be, and her death was felt to be a severe loss, not only by her husband but to the whole mission. The malarious fever so prevalent on New Guinea prostrated Mrs. Chalmers, and she was compelled to come to Sydney, hoping the change would restore her health and enable her to resume the work she loved. But God, in his all-wise Providence, otherwise ordered it. After lingering some time, hope and resignation alternating in her bosom, Mrs. Chalmers died at Burwood, and entered into rest. Mr. Chalmers still lives to mourn his irreparable loss; but, sustained by the assurance that the beloved companion of his early labors is reaping her reward, he prosecutes his duties with unwearied energy and diligence.

"All honor to the men who thus devote themselves to the work of evangelizing the heathen and enlightening the dark places of the earth with the light of Gospel truth."

One Day's Ramble about Town.

Hear, lord o' lakes, and hilther floes,
Frae Maidstrikk to Johnny Groat's
If there's a hole in a' your coats,
I rede ye tent it;
A chiel's amang you takin' notes,
And, faith, he'll prent it.

—BURNS.

It has occurred to the general business reporter that it may serve to amuse readers if he jots down a little of his daily experience in canvassing this city in the interests of the Saturday Press.

After a night's refreshing sleep a and substantial breakfast, he starts out with the determination to achieve some tangible results from his peregrinations, or perish in the attempt.

The first store he enters he, fortunately, finds the proprietor at leisure, and the following conversation ensues:

Reporter—"Good morning Mr.——. What is new to-day?"

Proprietor—"Nothing new! Hasn't been a customer in yet. Never saw trade so dull since I started business in this city twenty-three years ago. If things keep on like this we may as well shut up shop and retire on the interest of what we owe."

Reporter—"Are you not feeling a little blue this morning, perhaps a bad beginning will make a good ending, ere the day closes."

Proprietor—"I don't see any such prospect ahead. You newspaper folks have been pitching into the government about this silver question, and leprosy, and one thing and another, until everybody's afraid the bottom's going to drop out of everything, and they won't spend a cent if they can help it."

R.—"Perhaps you ascribe this lack of business to a wrong cause. I passed two of these stores, on my way here, in which there were several customers buying goods. Now, it was only last week that the proprietors of those stores gave me some new advertisements, which may account for their increase of trade. Suppose you try the experiment. I will write you up a good 'ad' that will let people know you are still alive. It is so long a time since you advertised, many of them have forgotten you existed."

P.—"Oh! pshaw! I don't believe there's a man, woman, or child, on these islands, that don't know my store. I tell you all the advertisements in the world won't make people buy when they once get a notion in their heads that they must economize. If the papers will only stop prognosticating the abrogation of the treaty, failure of planters, increase of leprosy, depreciation of silver, and similar stuff, these matters will right themselves, in course of time, by the very fact that people will spend their money, freely, when once their confidence is restored. We never had any trouble about our silver until the newspapers created a feeling of distrust in it. The Chinamen, Portuguese, and other foreigners, as well as our natives and whites, were contented to lay aside their surplus, (if they had any) in silver coin, now, they won't salt down anything but gold coin; so the result is that all the silver is put in active circulation, and, until Claus Spreckels came to our relief, we could'nt get a gold draft to remit in payment for our goods unless we submitted to a heavy shave. [Here the proprietor stopped to recover breadth and then resumed.] I tell you what is needed to re-establish confidence is for the newspapers to give us a rest and not be eternally harping on these things, which they don't understand any better than other folks, or else, let them write a word of encouragement, once in a while. If you start out in perfect health to take a walk and meet half a dozen friends who say, 'You look as if you were sick,' you will, by the time you return home, imagine you are ill and look in the glass to see if you are growing billious, and, likely as not, end by really feeling unwell; so it is with the popular pulse."

R.—"Well! I see no hope of converting you to my ideas on this subject, so let us agree to disagree, until time proves which of us is correct in our views. I'll write you up an advertisement and then you can ascertain whether it benefits your business, or not. If not I promise not to trouble you again."

P.—"Hum! Let me see what you write before you put it in the paper and if it suits me, perhaps, I may give you a trial, merely to help your paper along, because I believe it fearlessly expresses its honest convictions, even to its own detriment, frequently. I havn't much respect for any one who is, 'on the fence all the time,' and 'shifts his sails whichever way the wind blows,' which I will give your folks the credit of not doing."

R.—"Thank you? I don't believe you will regret making the experiment, good-day."

Pleased to think he has succeeded in his mission here, he passes on to another street and encounters a Frenchman who is keeping a little shop and also working at his trade.

R.—"I have called to ascertain if you will advertise in our paper."

Frenchman—"Eh! vat you say? I English no comprend. Je suis Francais. Parlez vous Francais?"

R.—"Non, Monsieur! je comprends un peu votre langage. (No, sir! I understand only a little of your language)."

F.—"C'est facheux. Mon garcon, qui paris anglais, seras bientot de retour, repassez. (That is unfortunate. My boy, who speaks English, will return soon. Call again)."

As the reporter is about leaving, the boy enters, and the conversation is resumed.

R.—"I wish to get an advertisement from you, to insert in our paper."

Boy—"Il désire que vous mettier une annonce dans son journal (He wishes you to advertise in his paper)."

F.—"Quel journal? Je ne mets jamais d'annonces. Mes clients sont presque tores des natifs, ou e'trangers, qui ne lisent pas les journeaux anglais (What paper? I never advertise. My customers are nearly all natives, and foreigners, who do not read English newspapers)."

R.—Seeing this is a hopeless case, the reporter says: "Bonjour, Monsieur," and hastens on his way.

Passing an attractive show window he enters the store, which is kept by a lady.

R.—Madame, I notice you have an elegant display of new goods in your show windows and store, so I have taken the liberty of calling on you for the purpose of soliciting an advertisement for our paper."

Lady—"Times are so dull I don't feel as if I can afford, just now, to spend any money for

(CONTINUED ON FOURTH PAGE)

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