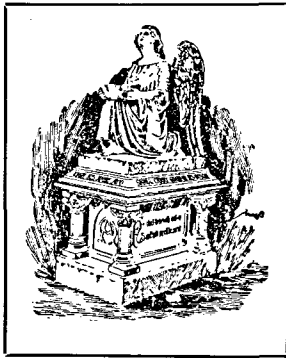


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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VI.

HONOLULU, T. H., JANUARY, 1914

No. 5

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

JANUARY : : : : 1914

THE RT. REV. HENRY-BOND RESTARICK, - Editor-in-Chief  
REV. W. E. POTWINE, - - - Managing Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T. H.

Advertising rates made known upon application.

### CALENDAR.

1914.

Jan. 18—2nd Sunday after Epiphany.

“ 25— { 3rd Sunday after Epiphany.  
Conversion of St. Paul.

Feb. 1—4th Sunday after Epiphany.

“ 2—Purification Blessed Virgin Mary.

“ 8—Septuagesima.

“ 15—Sexagesima.

“ 22—Quinquagesima.

### LENT AND THE MID-PACIFIC CARNIVAL.

A communication addressed to the editor from a well-known Churchman, who is a business man, is worth the consideration of every reader, as well as of others in the community. The communication in substance is as follows:

“Have you noticed that there is a proposal on foot to institute what is called the ‘Mid-Pacific Carnival, Limited’? The intention being to insure the annual celebration of Washington’s Birthday on the 22nd of February.

“If I am not mistaken, the 22nd of February will precede Ash Wednesday only four times in the next ten years; that is to say, it is proposed during that time to have six carnival celebrations in Lent.

“To Churchmen I hope and think that the mere mention of this will suffice to prove the inconsistency of it. To others I would say that for all of good there is in these Islands, we are indebted to Him whose self-sacrifice the Church com-

memorates. However innocent the Carnival may be in itself, and however imperfectly the institution of Lent as a time of detention from mere pleasure is observed and used, yet, certainly Christians of all names would respect the feelings of a very large number of their fellow Christians in trying to get the Carnival placed at some other time than the fixed date of February 22d.

“I am entirely in accord with the Carnival idea, and if the promoters of it would adopt the practice where Shrove Tuesday has been observed as a Carnival, I was going to say from time immemorial, they would have my hearty assistance, and I believe the hearty assistance of all Churchmen. Let us have our annual Mid-Pacific Carnival always on the Monday and Tuesday immediately before Lent, and we should be in line with a great many other cities who have their Carnival at that time.”

We are very glad that the above was written, for certain of the Clergy and Laity have spoken of the matter frequently, themselves. As Ash Wednesday comes on February 25th this year, it does not matter, but the 22d of February comes in Lent in 1915, 1917, 1918, 1920, 1921 and 1923.

We have difficulties enough in the way of getting any good out of Lent in this peculiarly situated community, and to have a Carnival just at the beginning of Lent is a painful matter to any earnest and devout Churchman. We should think that our Roman Catholic brethren who are so strong in the Islands would unite with us in the endeavor to secure the carrying out of the suggestion of our correspondent. The coming of the Carnival in Lent prevents many of our people from taking part, and while we may not be as strong in this community as some other religious bodies, yet the kindness and sympathy which other Christians have shown towards our convictions and principles, lead us to believe that at least those in charge of the Carnival would give this matter their kindly and considerate attention.

### THE CANON ON DIVORCE.

So many people belonging to the Church come to the Clergy for marriage, who, on inquiry, are found to wish

to marry a divorced person, that it will be a good thing to publish the Canon of the Church which governs the Bishops and Clergy and the Lay people. It should be remembered that the General Convention which enacts the Canons is representative. The Laity, who are elected by the several Diocesan Conventions, the delegates of which Conventions are elected by the Vestries of the Parishes, have a large part, not only in what is said on the subject in General Convention, but they could defeat any measure that comes before that body. It should be borne in mind, then, that this Canon is what the Bishops and Clerical and Lay Delegates believe to be not only Scriptural, but necessary for the preservation of society.

Quite frequently the Bishop of Honolulu is importuned to allow the Clergy to marry divorced people. It will readily be seen on reading the Canon, that he must act according to law, and then only in a judicial capacity, and with the advice of some lawyer, if he permits any marriage to take place under the Canons.

### “CANON 39.

#### *Of the Solemnization of Matrimony.*

I. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

II. (1) No Minister shall solemnize a marriage except in the presence of at least two witnesses.

(2) Every Minister shall without delay formally record in the proper register, the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.

III. No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery: Provided, that before the application for such remarriage a period of not less than one year shall

have elapsed, after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and Provided, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

IV. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon; Provided, however, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death."

In connection with the above Canon we are sorry to say that in every instance of a refusal on the part of our Clergy to marry a couple because the Canon forbids it, and no matter how glaring the case, they have always found some Minister to marry them, and this has been done in some instances after the Ministers have been told by our Clergy of the circumstances of the case. These facts have often been told to the Bishop with indignation, especially when the rule of the denomination to which the minister has belonged forbids him to perform such marriages, and it has led, on the part of some Clergy, to a decided opposition to have anything to do with the Church Federation movement some ministers connected with which, perform the marriage ceremony in such cases as we have refused for just cause.

We admit frankly, that in many instances where we have to decline to marry people, our sympathies are entirely with them, and we say plainly that it

seems in many cases unjust to refuse. But every law must work hardship in individual instances, but those who know, as the writer does, how cases are brought to him where men have deliberately gotten rid of one wife in order to marry another, and have caused great suffering and deprived children of parental care by their conduct, we see plainly that the law is necessary for the preservation of society. The present way in which people are divorced and re-married creates a consecutive polygamy which, in our minds, is a greater evil, even, than the usual kind of polygamy. Where we find, as we do in some cities and counties that there is one divorce to every three marriages, people should stop and think, and above all, ministers of the Gospel should be very careful that they lend no countenance to the evil. It does seem strange to the Clergy of this Church that those who profess to believe the Bible as the rule of their faith, should perform marriage ceremonies in many cases the circumstances connected with which could readily be known to them.

The attitude of the Church is this: if the State divorces a couple, let the State do the re-marrying of either party. The marriage ceremony of the Church has solemn vows in it, stating that the couple are united till death parts them, (and not until the Divorce Court parts them), and Clergy cannot consistently marry people unless the marriage tie has been broken by the one cause which the Canon allows. Even then the Clergy can refuse to marry such parties if they so decide.

#### AN OPPORTUNITY.

#### ACTION NEEDED AT ONCE.

The work at Kapahulu has grown so that a resident worker is a necessity if progress is to continue, and if the women and children of the district are to be looked after as they should be.

Realizing this, the Bishop has engaged Miss Marguerite Miller, a trained worker who came to Honolulu some time ago, bearing excellent testimonials. Miss Miller has given up a position in the

public schools in order to enter on the work at Kapahulu, accepting as a salary about two-thirds of the amount which she received in her previous situation. Miss Miller is accustomed to just such work as is necessary to be carried on at Kapahulu.

Here is the opportunity. Miss Miller, seeing that to do the work well she must live on the spot, wants a small house built next to the Church. It will be remembered by those who know St. Mark's, Kapahulu, that the Chancel is shut off by a screen during the week and that the building is then used for school and other purposes. Miss Miller says that she does not care what the house is, as long as it has a roof and a lanai which can be used for Sunday School classes.

Inquiry has given us the information that a house of three rooms, with a bathroom and a lanai, can be erected for about \$500. We want the money for this purpose, and we ask for gifts. Remember that we are the only religious body at work in the district, and that people are building in the locality because lots are cheap. Mrs. Clark, our Hawaiian worker, has given the district what attention she could, but there is the need of a resident settlement worker and teacher. We have one who has volunteered and who is already at work and has shown herself capable and of the right spirit. We must give her a place of residence where she and her mother can live. If we do our part, we shall see St. Mark's grow like St. Elizabeth's and St. Mary's did.

The Church building at Kapahulu cost nothing for its construction. All the labor was given by teachers and pupils of Iolani and by residents of the district. The land was the gift of a generous man who is always interested in our work. We want to build the house at once, and we ask our readers to send gifts, large and small, to the Bishop.

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## TRUTH AND CONTROVERSY.

It is no doubt that the spirit of the age is against religious controversy, and we are glad that it is so. At the same time, this spirit of opposition to controversy sometimes goes so far that it means that a man should not give his reasons for holding a fundamental truth, or for the rejection of a fundamental error.

We quite agree that there is nothing so useless as religious controversy, because such controversy almost invariably concerns the opinions of men about truth, and has little to do with truth itself.

But while we agree in general terms that religious controversy of the old style is largely outgrown, yet we believe that it is often necessary to state truth as we have received it and as we hold it, as kindly and lovingly as possible. A great many in their dislike of controversy, have carried the idea so far that they do not like a plain and emphatic statement of the faith of the Church. Now we have a sincere and cordial admiration for any man's convictions on religion, or any other matter, but we have also a profound conviction that the fundamental doctrines of the Catholic faith are true, and that belief in them is essential to the maintenance and preservation of the Christian religion.

With this preface, we wish to write briefly of a matter which would not be mentioned if it were not for the fact that the writer constantly receives the journals of a certain sect, with marked articles containing ideas which, if generally accepted would destroy the Church with its systems of Sacraments and worship.

Among other articles received lately has been one in the North American Review, the title of which states that it is written by "A Churchman." On reading it we will leave it to any fair-minded man whether the writer of the article was in any sense, by conviction or principle, what he signs himself. If, during the Civil War, an ardent Confederate had written an article in a Northern journal giving many reasons why the Union and the principles for which it stood were to pass away for a new order and new principles, and then signed the articles, "A Union Man," people would

have seen immediately the inconsistency shown in the signature.

The person who signs himself "A Churchman," is evidently an out and out Christian Scientist, and is ardently advocating his beliefs, as he has a right to do, but why he should do this, and sign his name "A Churchman," is about as reasonable or fair as for a man to make an onslaught on the Roman Catholic Church, its beliefs and practices, and sign himself a "Roman Catholic."

We are not going into the matter of Christian Science, nor attempt any answer to the question at the head of the article referred to, "Must Protestantism adopt Christian Science?" because, while by an accident, the term "Protestant" is affixed to our legal name, we assert at every service when we repeat the articles of the Catholic faith, that we believe in the "Holy Catholic Church." Relying upon the promises of our Blessed Lord, and being conversant with the rise and fall of numerous sects with peculiar ideas, many of which have had numerous adherents and confidently boasted, that the Church would accept their ideas, we know that the Holy Catholic Church with its ministry, its sacraments, its faith, will live on when the theories which the North American article advocates, have passed into oblivion.

We admire the earnestness, sincerity, and activity of people of the belief referred to, but their mental inconsistency is bewildering. It is constantly and boldly declared that there is no disease except in mortal thought, and yet, in the natural order of things, old age creeps on with its decay, which is disease, and they die like the rest of us. It is unnecessary to enlarge upon this, and we have no desire to do so, but we do think that when a man writes an article which is wholly antagonistic to this Church, he should refrain from signing himself a "Churchman," and affix a term which would describe what he really is. That is, he should be honest with himself and others.

We will add one thing more: it is said by the people of the sect referred to that we controvert their peculiar ideas because our people are swarming to them and we are afraid of losing our living. From our own personal experience we can state as follows: We have never

known one instructed Churchman ever become a member and adherent of the views mentioned. There have been people who never took the trouble to study the fundamental principles of the Catholic faith and the position of this Church, who have left it to join that order. However, these, in our experience, have not been numerous. In a long rectorship of a Parish on the Coast, we could count on one hand, the people in our day who took such a step, and of these the majority returned, one of them saying, as he did so, that the sect to which he had gone was a system of auto-hypnotism. We do not deny for one moment that many people have been redeemed from enslaving habits and have had their lives uplifted by the system which the article advocated. But if we once submit to the principle that we should embrace that which is false if it benefits some people, we are on very perilous ground, menatly, morally and every other way. We do not deny that there is some truth in any sect, nor do we deny that the various speculative systems do good to some people, but what we do hold is that the enduring fundamental principles of our Holy religion must be held and taught, and that if they are put into practice with an intelligent knowledge of the Church, of its lineage and powers, that people will gain the spiritual life which those who have left her fold never intelligently and earnestly sought within her.

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### NEGLECT OF CHURCHGOING.

At the request of the Committee on Church attendance of the Y. M. C. A., the Bishop wrote an article which he directed should be published signed or unsigned, as the Committee thought best, and for use in any paper selected by the Committee. The article appeared in the Advertiser, with the heading, "Why do people neglect Church?" There was nothing new in what was said, and if there had been space the article would have been longer, but perhaps it is well that it was short.

The campaign which the Committee of the Y. M. C. A. is conducting is a quiet one. There are no meetings for revival which too often lead to a sinking back of congregations, but reasonable and sympathetic articles and man to man talks. This is the way to reach men with permanent effect.

The Bishop hopes some time during Lent to meet all who have been Confirmed in the past ten years at the various Parishes and Missions, and to see if there cannot be a renewal of the vows which were so solemnly taken, and of bringing back people to living relationship which so many neglect for the pleasures of life.

### NOTES OF THE BISHOP'S OFFICIAL ACTS.

On December 7th the Bishop celebrated the Holy Communion at 11 o'clock and preached at the Cathedral. At 8 p. m. he confirmed a class of 7 at Trinity Mission and addressed the people. A large congregation was present.

On December 14th the Bishop celebrated the Holy Communion at the Cathedral at 7 a. m. He preached at the Cathedral at 11 o'clock. At 3 p. m. he made an address at St. Mark's, Kapahulu, the Church being filled with people.

On the 17th of December the Bishop admitted John Pak as a postulant for Holy Orders. John Pak is a Korean, who was five or six years at Iolani, and for two years has been Catechist for St. Elizabeth's. It is arranged with Bishop Nichols that he can study at the Pacific Divinity School in San Francisco.

On Thursday, the 18th, a meeting of the Board of Missions was held in the Bishop's office, in which important business was transacted.

On December 21st the Bishop celebrated the Holy Communion at the Cathedral at 7 a. m. and at 11 o'clock preached at St. Clement's Church. At 7 p. m. he administered confirmation to 18 persons, 9 young men and 9 young

women, at St. Peter's Church, and addressed the candidates.



### THE BISHOP'S VISITATIONS.

Since the Bishop's return he has officiated and preached at the services held by each of the eleven congregations of this Church on this Island. He would have visited the other Islands, but the weather has been such that postponement was advisable. However, he has kept in close touch with the work by correspondence, and knows the circumstances connected with each one.

There is in mind of the Bishop and Clergy, the extension of the work in many directions. The plan of having a Catechist for Oriental work under the Parish Priest, has been found to be most successful, and really astonishing work has been done in many instances. One clergyman writes: "I ought to have a Japanese and a Korean Catechist at once. We have several thousand Japanese children born on the Island, who are English speaking children, practically. We cannot neglect these, and yet I can do little or nothing without a Catechist." Several others write in the same terms.

### THE CATHEDRAL.

#### THE REGISTER FOR DECEMBER. BAPTISMS.

Dec. 10th—Susuko Sato, by Rev. P. T. Fukao.

#### BURIALS.

Dec. 6th—Alexander Gilchrist Hawes, by Canon Ault.

Dec. 13th—Suzuko Sato, by Rev. P. T. Fukao.

Dec. 14th—James Love, by Canon Ault.

#### MARRIAGES.

Dec. 8th—Sigmund Kahn and Alice Alexandrina K. Strauch, by Canon Ault.

Dec. 17th—James Robert Paris and Josephine Cordelia Pratt, by Canon Ault.

Dec. 30th—Arthur Robertson and Amanda Thompson, by Rev. J. K. Bodel.

Number of Communion made.... 521

Communion Alms ..... \$ 15.20

Hawaiian Congregation ..... 90.50

General Offerings ..... 506.06

\$611.76

The Christmas entertainment took place on the Tuesday before Christmas and the Cathedral Sunday School children certainly had a very enjoyable evening. It began as usual with a short service after which the hymns and carols

were thrown onto the curtain by the lantern. After each hymn there was shown a tableau, each tableau representing the words of the previous hymn. There were shown scenes representing The Annunciation, The Holy Family in the Stable, The Shepherds in the Field, The Shepherds at the Stable, The Wise Men. After the entertainment came Santa Claus to the great delight of the small children.

Classes are being held, under the auspices of the Woman's Auxiliary, in the Guild room on Friday mornings at eleven o'clock, with talks on the Life of Christ.

#### CONFIRMATION CLASSES.

Canon Ault expects shortly to commence his confirmation classes, and would be glad if those who are desirous of being confirmed will send in their names as soon as possible to him so that the days and hours can be arranged.

#### THE NEW PULPIT.

In a letter to the Chronicle from readers abroad, much interest and admiration has been expressed at the beauty of the Pulpit put into St. Andrew's Cathedral in memory of the late Thomas Brown and his wife, and of their daughter, Alice and also a reminder that a replica of the pulpit from St. John's Church in Dresden was made possible by the fact that water color sketches of it, and pen and ink drawings were made by Harry Mist, formerly of Honolulu, who resides in Dresden. The Church was too

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dark to allow of a photo being taken, and so a drawing was made by the clever and skillful work of one of our Island-born artists, and the sketches made by him were sent to Messrs. Evans & Co., in Boston, to copy.

The thanks of the people generally are certainly due to Mr. Mist for his kindness and interest in the above matter.

On the First Sunday in Epiphany, the children of our Sunday Schools had their annual service at the Cathedral. While there is not the enthusiasm which the Easter service brings with its presentation of Lenten offerings, yet the Epiphany service is a remarkable one. The Cathedral was packed and the great procession of children with school and class banners, is a wonderful sight. There were present children from the Cathedral parish, the Hawaiian congregation, St. Clement's, The Priory, St. Peter's, Trinity, St. Elizabeth's, St. Luke's, St. Mary's, and St. Mark's. The Epiphany Sunday School was absent due to a mistake.

#### CHRISTMAS WEEK AT THE CATHEDRAL.

Four Sunday Schools held their Christmas festival in the Davies Memorial Hall during the Christmas week. The first one was St. Andrew's, on the 23d. A notice of this appears elsewhere. The tableaux were gotten up by Mrs. Folsom and were exceedingly good. The Chinese held their Sunday School festival on Christmas Eve, and as is their custom, it was of entirely a religious character, the recital of prophecy and fulfillment and the singing of hymns followed by the distribution of gifts.

On Christmas night the Japanese Sunday School met; under Mr. Fukao and Miss Schaeffer, this Sunday School is doing an excellent work and has a good membership. It was most interesting to hear the little ones sing in English and then in Japanese, their Christmas carols, and to hear recited in both languages, the Christmas story. There was also given a moving picture exhibition portraying the life of Christ from the Annunciation to the Resurrection. These pictures were exceedingly good, and a teacher of Chinese afterwards said that she wanted them shown to her boys, as it would be an excellent help in teaching the Gospel story.

The Hawaiian Sunday School met on St. Stephen's Day, when the moving picture exhibition of the life of Christ was again shown, with some additions in the way of a Christmas story. It was excellent and the pictures on the aluminum painted curtain belonging to the Church showed up to special advantage.

The Bishop visited the festivals above mentioned, and also the Korean and Chinese at St. Elizabeth's, and the excellently carried out festival at Kapahulu. He was very sorry that he was unable to go to St. Mary's this year, but it was impossible.

St. Clement's had their Sunday School exercises on Epiphany, and they were enjoyed by a large number of children.

In addition to the Christmas festivities for children mentioned, there was also a Christmas tree early on Christmas morning at St. Andrew's Priory, and later one for the boys at Iolani.

#### SERVICES.

The services at the Cathedral were well attended on Christmas day. During the day 252 persons made their Communion at the Cathedral. The offerings at all services were \$162.95, of which the Cathedral Parish contributed \$126.50 for general missions, which will go towards the payment of its apportionment of \$225.00. The largest number made their Communion at 6 a. m. At 11 o'clock a hearty and reverent service was rendered, at which the Bishop was the preacher.



#### HAWAIIAN CONGREGATION, ST. ANDREW'S CATHEDRAL.

It is with a feeling of thankfulness that we can report on the Christmas Day services. All through the year there had been a better attendance at the services and a larger number of communions, so that the increase by 25% over last Christmas of those who made their communion is a sure sign of spiritual growth.

The children's Christmas tree was a great success. We were able to procure a moving picture film of the life of Christ and through the kindness of one of the film exchanges two other sets were lent us for the occasion. The boys from Iolani and the girls from the Priory and a large number of adults were present to enjoy the evening with the children.



#### IOLANI SCHOOL CHRISTMAS.

Through the efforts of former Iolani students the boys who had to stay in the school during the vacation had a most beautiful Christmas treat. A big dinner was served, each boy had a personal gift and through their own suggestion a football and baseball accessories were purchased. It was a day the boys will long remember. Many thanks to those who helped give them a Merry Christmas.

#### ST. CLEMENT'S.

Christmas Day at St. Clement's was a very happy one and all felt that He was present, whose birth was then being celebrated. The Church was very prettily decorated—festooned throughout from beam to beam, with palms in the chancel and flowers on the altar and font, and to remind one of "long ago" well sprinkled with holly berries. The first service was on Christmas Eve, at midnight, when there was a choral celebration of the Holy Communion. The Church was well filled, there being a number of strangers present, the music was good, the service was impressive and devout, all feeling that they were worshipping the New Comer at about the same hour the Shepherds did of old. The service was one that will not soon be forgotten by many.

There was another celebration at 7 o'clock, with a fair attendance under the circumstances, and morning prayer and choral celebration at 11 o'clock, which was also fairly attended.

The public Christmas tree rather detracts from Church attendance and it is a pity that an hour cannot be fixed that would not interfere with the Church services, however, there were seventy communicants altogether.

The beauty of St. Clement's has been greatly enhanced lately by the presentation of two handsome stalls, by the family of the late Mr. and Mrs. Tom May, in memory of their parents. These gifts were made in England and sent out and have just been installed.

The Sunday School Christmas Festival was celebrated on Old Christmas Day. The Sunday School authorities took a great deal of trouble to secure for the children a very enjoyable evening and many good things were prepared for them. The school is popular with the children and very few attend because they must.

St. Clement's, in all its branches, feels grateful to the Giver of all good things for the large share He has given it during the past year.

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## EPIPHANY MISSION.

Epiphany Mission celebrated its Sunday School festival on Tuesday in Christmas week, with a tree and the singing of Carols, with a short service. There were about 90 present, children and adults. After the tree was stripped of its load of presents, refreshments were served. Mrs. Clark was responsible for the good things and very generously came and gave of her time to help make the place pretty and ready for the service. Mr. Charles Crane was the Santa Claus.

There was a midnight celebration of the Holy Eucharist Wednesday and a service on Christmas Day at 10 o'clock. Both services were well attended.

The Bishop visited the Mission on Sunday, December 28th. One of the interesting items in the Mission work is the attendance of the boys from the Honolulu School for Boys. These boys march over every Sunday to attend Sunday School and Church and are most well behaved and encouraging. Mr. Blackman is to be commended for his good work with them.

The Sunday School is growing each week. Teachers are needed—and more room also.

The lot has been cleared and made ready for the building of a church, which, we hope, will come speedily. It is very much needed in our district.

F. A. S.

## ST. MARY'S.

One of the most interesting, and the one perhaps most enjoyed by any neighborhood, was the Christian festival at St. Mary's. It is astonishing what the workers there accomplish.

The Sunday School is a large one, and then in addition to one hundred and fifty who belong to St. Mary's, there are little brothers and sisters whose only knowledge of Christmas is what they see at St. Mary's. The little Christmas plays given are always interesting, and the one this year was perhaps especially so. Then to hear the children sing—it is quite wonderful how well they do.

The party for those connected with the night school is greatly enjoyed by the adults. The two occasions mentioned were some of the Christmas doings at St. Mary's.

The Bishop has made arrangements for a regular celebration of the Holy Communion at St. Mary's, and he is trying to get a man in Priest's Orders to take the supervision of this work, combined with St. Mark's.

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## ST. ELIZABETH'S.

St. Elizabeth's was the scene of a great deal of activity during the Christmas holidays notwithstanding all the schools except the Sunday school were supposed to be taking a vacation.

First there was the preliminary work of preparing some hundreds of tags bearing the proper names of some hundreds of children reading and sounding so much alike that the danger of confusion—"mixing those children up"—must be guarded against.

Then there was the work of decorating the Church, always a joy to those who have a share in it. Then, on the Feast, there was the great Eucharistic Service, with a large attendance of communicants at the celebration. Five nationalities were represented among those who knelt at the chancel rail. Then on St. Stephen's Day there was another Eucharist in the morning and a party for the women of the Congregation given by the women members of the staff in the afternoon. This was followed by the Christmas "tree" for the Korean contingent at 7 p. m., at which entertain-

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ment the crowds of men, women and children of that race fairly over-ran the place. On Saturday, St. John's Day, there was an early celebration, and in the evening came the "tree" for the Chinese, and again the Church and Settlement House were filled to overflowing with eager and excited children, with their parents and friends, gathered to receive what had so generously been provided for them by the thoughtful benefactors in Ohio, and to take part in the interesting program prepared. On the following day, Holy Innocents', there were full services. A celebration and fifteen baptisms in the morning and a union service with St. Peter's Congregation in the evening.

The members of the Chinese congregation had the pleasure for the second time of sending a gift of \$25 to our brother in Hong Kong, Mr. Samuel Lee, to help him provide a Christmas treat for his Sunday school there.

It was the remark of those who had the responsibility of making the arrangements for the celebration that, taking it all together, it was the most satisfactory Christmas St. Elizabeth's had enjoyed.

The members of St. Elizabeth's, both Chinese and Korean, wish to thank the Rev. Canon Ault and family for the gift of their fine family fir that served so well our Sunday schools in their time of need.

P.

#### ◆◆◆◆◆ BISHOP'S VISIT TO THE CHURCH OF THE EPIPHANY, KAIMUKI.

On the Sunday after Christmas, the Bishop officiated and preached at the Guild Hall of the Church of the Epiphany, Kaimuki. This was the date of

the opening of the Guild Hall, two years ago, and this added interest to the visitation. A large congregation was present, including several army people from Fort Ruger, who are regular attendants.

Among the improvements noted, were, a sidewalk laid from the road to the Hall, an electric lamp post to light the entrance, and a new Lectern, the work of the Rev. Mr. Saylor, at the Iolani Manual Training School. The two first improvements were made from money which came from a rummage sale which Mrs. Albion F. Clark arranged for and carried to a successful issue. Great credit is due to her for the money which she was instrumental in raising, and the way in which a part of it has been expended. In addition to the improvements noted, we should not omit to mention the clearing of the lot where the Church is to be built, of the surface rock. It would appear that there is sufficient stone piled up around the lot to go a long way in the building of a Church, but we are assured that additional stone is promised for the building when erected.

There is a Sunday School, at which the attendance is frequently 70, at Epiphany Church. The great need is teachers, and we hope someone who reads this will volunteer to go out and assist Mr. Saylor in this important and interesting work, as it is impossible for him to do justice to the Sunday School without teachers. A class is being prepared for Confirmation, which will soon be ready. Mention should not be omitted, of the services of Mr. Rudland Bodé, who plays the organ at Kaimuki, and has a choir of girls trained to sing the service. Those who know Mr. Bodé will not need to be told of the earnest, efficient and faithful

service which he is sure to render in the capacity of organist and choirmaster wherever he is.

There is \$500.00 now in the building fund for a new Church and it is hoped soon to take active steps towards the procuring of more money.

[Since the above was written, the Bishop met the Church committee at Kaimuki, and the building committee has arranged to commence an active campaign for the raising of funds at once.]

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## ST. PETER'S MISSION.

By REV. Y. T. KONG.

The month of December, 1913, has a mark progress in St. Peter's Mission. On the third Sunday in Advent a family of thirteen members were admitted into the Church by Holy Baptism, among them five were adults. The family has been attending Church for more than a year.

On the evening service of the 4th Sunday in Advent a class of 18 persons received the rite of laying on of hands by the Bishop of Honolulu, who preached a very instructive sermon, using Philippians ii:21 for the text.

On Christmas Eve St. Peter's Sunday School held its annual Christmas tree exercises in the Davies Memorial Hall, the room was filled to its capacity. All hearts were made merry by the songs and recitations, which were rendered by St. Peter's Day School and Sunday School. The prophecies, St. Luke's II chapter and St. Matthew's II chapter were recited without hesitation. More than 130 members of the Sunday School received their gifts. Each of those who attended the exercise received a small box of candy.

The Church was beautifully adorned with green and red plants by the girls of St. Peter's Altar Guild. The decoration added much joy to the services. Two celebrations of the Holy Communion were performed on Christmas Day: one at 7 a. m. the other at 11 a. m. The choir had prepared an anthem for the occasion which was very well rendered.

At these two services 107 faithful people received Holy Communion. The offertory made for the apportionment for the Board of Missions was \$45.00.



## CHRISTMAS FESTIVAL AT ST. MARKS, KAPAHULU.

The Christmas tree exercises were greatly enjoyed by the 150 people who were present and who taxed the capacity of our little building. Through the efforts of the ladies of the Missionary Union the seventy children of the Sun-

day School were liberally supplied with toys, candies and apples. The children of the school gave a very instructive production of the Christmas Story as described in the Christmas Hymns. The scene of the Shepherds was acted out as the children sang the hymns, "While Shepherds watched their Flocks by night" and "Hark the Herald Angels sing." The second scene was the Stable and Manger, the Angels, Shepherds and the Virgin Mother. During this scene the hymn, "O little town of Bethlehem," was sung. The last scene was that of the Magi, the parts being taken by three of the little boys. The play ended by all singing "Once in Royal David's City."



## CHRISTMAS AT ST. PAUL'S, KOHALA.

Our Christmas festivities began on the afternoon of Christmas Eve, at which time we had our usual Christmas dinner. All enjoyed the dinner heartily as every one had worked very hard during the day in tastefully decorating up the Church and school house with ferns, palms and flowers, and also in getting and trimming up the Christmas tree. Every year, our tree is not of the natural growth kind, but is made up of "wawaeiole," a kind of mountain fern. Every one who sees it, thinks that it is prettier than a real tree.

In the evening, the school was crowded with people, both inside and outside. The Christmas exercises began with a prayer and a hymn. Then followed recitations and carols in Chinese and in English by our day school and Sunday school children. The very little ones especially delighted the large audience.

Our old man, Fu Di Wong, who is about 100 years old, made an address, which was very instructive to those who heard him. Santa Claus arrived in due time with his bag of gifts and candy for the children. He was a wonder to some of the people as they had never seen him before. About 300 packages of candy, cookies and oranges were distributed to the people.

At 11 o'clock on Christmas morning,

the Holy Communion was celebrated. There were forty present and sixteen made their communion. At the end of the service, a baby was baptized.

The weather was beautiful, not a bit of rain or wind to spoil any one's Christmas.

We wish to thank the ladies of St. Clement's Woman Auxiliary for sending to our children toys and candy to help make their Christmas happy.

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## MAUI PAPER.

## CHRISTMAS AT THE GOOD SHEPHERD.

As beautiful as impressive was the service in celebration of the anniversary of the birth of our Savior at the Church of the Good Shepherd this morning. The church was beautifully adorned and filled with a large congregation. Some extremely pretty anthems were sung by the choir and greatly enjoyed. The organ selections were taken from Handel's "Messiah," and Mrs. Villiers played in her usual masterly manner. The rector of the church, Rev. J. Chas. Villiers, preached a true Christmas sermon, full of eloquence, sincerity and convincing earnestness.



## PAAUILO, HAWAII.

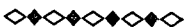
On Christmas day, a service was held at Paauiilo at 9 a. m., with a celebration of the Holy Communion. A larger number came to the Lord's table than ever before—a most gratifying feature.

On Christmas eve the S. S. children had a Christmas tree in the school room. The little folk were thoroughly delighted with the preparations for their entertainment; and it was most refreshing to witness the undisguised pleasure exhibited by the children when their names were called and the gifts presented. The hearty coöperation of parents and friends, from both Kukaiau and Paauiilo, lent itself towards enhancing the success of the entertainment.



## PAPAALOA, HAWAII.

Papaaloa and Ookala congregations joined in a Christmas service held on Sunday, December 20. The service took place at 7 p. m. and was very well attended.



## CHRISTMAS AT ST. AUGUSTINE'S, KOHALA.

Our Christmas festivities began with a Christmas tree for the children of the Hawi Sunday School on Wednesday afternoon at 5 o'clock. A little play was given by the children, entitled "The Garden of the Christmas Trees." The characters were Father Time, who was represented by Mr. H. C. Davies in a most effective costume. Miss Muriel Hind made a very charming Christmas Fairy and with her six little attending fairies made a very pretty picture. There was a children's chorus which sang very sweetly the numbers allotted to them. The stage was set with Christmas trees, which were brilliant with tinsel and other decorations. The Christmas Fairy

distributed candy, oranges, and apples to all the children, after which gifts were given out by the parson, assisted by Mrs. Roberts, who had taken infinite pains in teaching the children the music of the Christmas Play, and Mrs. Richmond who had decorated the trees and arranged the stage setting. Mrs. Chock Foon had collected a quantity of flowers which she arranged most beautifully for the Christmas garden. Eighty gifts were distributed to those who had been regular in their attendance since June last, and about twenty other children, including some of larger growth were also remembered with some little gift.

On Christmas Day the first celebration of Holy Communion was at 7:30, at which six communions were made. At nine o'clock there was the Children's Eucharist at which five communions were made. The children sang very reverently and sweetly their little hymns of worship, and Miss Merrill presided at the organ. Two Korean men and one Hawaiian boy were baptized. After the service the children as well as the grown-ups of the congregation were given their Christmas gifts.

At ten o'clock there was a third celebration of Holy Communion with a sermon. Thirteen communions were made at this service. The congregation numbered about seventy persons with a very large representation from the Union Church, including the pastor. The musical part of the service was exceptionally beautiful and hearty made so by the help of the Union Church choir, who sang as the Introit an anthem setting of "O Little town of Bethlehem" and the Offertory Anthem, "There were Shepherds in the Field." Woodward's Communion Service was well sung by the combined choirs of St. Augustine's and the Union Church. The Church was beautifully decorated, the altar banked with poinsettia and wawaeiole and the chancel and nave profusely adorned with palms, ferns and pukeawe berries. The Christmas offering of \$53.00 was de-

voted to providing Christmas gifts to our two Sunday Schools.

On Sunday after Christmas the parson was at Waimea to give the people and children of that Mission their Christmas Service. There was a celebration of Holy Communion and sermon at eleven o'clock at which seven communions were made and the congregation including the children of the Sunday School numbered forty-three. Miss Queenie Sharrett played the organ at this service for the first time. It is a great help to the parson to have at last a regular organist, as up to the present time he has had to lead the music without any organ accompaniment. After the service all the children were bountifully supplied with Christmas gifts, which had been generously provided by Mrs. Henry P. Beckley and Miss Maud Woods.

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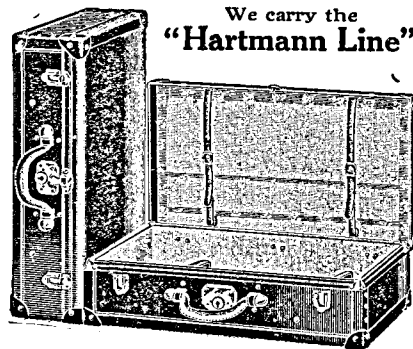
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## HILO.

The Ladies' Guild of the Church of the Holy Apostles held a sale of summer work on November 29th, and cleared \$50.12, five dollars of this was sent as our tithe to the Woman's Auxiliary, Honolulu.

The debt on the rectory, \$982.00, was further reduced by the Guild voting \$52.00, so the debt to date stands \$930.00.

Under the able presidency of Mrs. J. Austin the Guild will plan a whole year's work with the intention of reducing the debt considerably by the end of this year, meanwhile let it be said we should be very thankful if any friends would help us with donations.

## BAPTISMS.

Dec. 7th—Thomas H. Honko, James S. Kono, George Esaki, Francis K. Foruya.

Dec. 14th—James K. Tugawa, John Garrow Baird.

Dec. 23rd—Myrtle McDonald Crozier.

Dec. 25th—Geraldine Lehualani Forbes, Genevieve Maxine Kaahilua Ragsdale, John Edmund Kahaleilikea Todd.

Three other baptisms will be held shortly.

Mrs. Henry J. Lyman passed away at the Hilo Hospital on December 16, and was interred in Hilo cemetery on the 17th. A short service was held at the residence of Mr. F. S. Lyman and then the casket was carried over to the church where the regular church service was held. A very large number of flowers bore evidence to the esteem and love in which Mrs. Lyman was held by the whole Hilo community and the surrounding districts.

Christmas Day was most beautiful, the weather perfect, as one person remarked. There were two celebrations of the Holy Communion which a number attended. The offering for the two services was \$11.30. The decorations were in good taste and the music was good. We had a large congregation, but it does seem a pity that so many communicants leave without receiving the Blessed Sacrament.

On Saturday, December 27th, the Sunday School, Night School and Japanese Sunday School enjoyed the annual Christmas festival. A splendid tree, kindly donated by Mrs. David Forbes, of Hilo, was finely decorated and with a pile of packages, oranges, and bags of candy surrounding its base gave joy to a very large number of children and grown-ups. Mr. H. Gooding Field made a very acceptable Santa, and handed out the good gifts with a fixed smile and cheerful heart and word. We

sadly miss the generous gifts from outside friends this year, but we put it down to present conditions, and renew our hopes.

Our Thanksgiving day offering, \$6.00, was sent to the General Clergy Relief Fund. Our November quarterly offering to the Board of Missions was sent to the treasurer, the amount being \$5.30.

HOLY INNOCENTS' MISSION,  
LAHAINA.

Our Christmas Play and Sale were held December 6th in the Guild Hall, when an enthusiastic number of people listened attentively to "The Star and the Song," a beautiful story of Christ's birth, portrayed in songs and dialogues so excellently by the Day and Sunday School children.

The prettily decorated Sale tables were laden with a greater number of dainty, fancy articles than last year, and the table of the "Girls' Guild" in charge of Misses Jennie and Carrie Napaepae, offering pretty articles made by the girls themselves, was a new feature, which added much to the interest of buyers. Our receipts, together with donations, made the amount exactly the same as last year.

The two services on Christmas Day were very well attended. At the early celebration, six-thirty, there were seventeen present to make their Christmas communion. The meaning of the service was very real to the people, and the presence of the Christ-child seemed very near. The service made a deep impression on all there. It was somewhat of a disappointment to us not to have quite as many out for the early celebration this year, as last, but conditions were such, in some cases, that attendance at the early service was impossible. A number of our communicants, too, are out of town. The offering amounted to two dollars and thirty-five cents.

The ten-thirty service was attended by more people than last year, seventy-one men, women and children being in church. This is cause for real thanksgiving. At this service, nine more of our communicants made their Christmas communion. The girl choir was assisted by six vested boys, carefully trained for the Christmas service by Mrs. Bodel. It was good to hear the strong, manly voices of the boys. The communion service used this year was

Simper's, a service that could be sung tunelessly by our little choir. The successful efforts of the choir in both the communion service, and the offertory, were very much appreciated by all present. The offerings for the day, amounting to seven dollars, were for the General Clergy Relief Fund. The ten-thirty service was enriched by three baptisms.

On Christmas afternoon, the Christmas Play was repeated and again we all felt proud of our school children and repaid for the month's drilling in words and music. The theme of the Play, "Peace and Good Will," seemed to extend through all the company of some eighty people present.

The Parsonage Family were almost as eager as the Sunday School children for the distribution of presents, which had come from far off Utah, a gift of the Sunday School of St. Mark's, Salt Lake City. The plentiful supply of candy and oranges, from our own good Bishop, was very much appreciated by all present.

The many and very generous presents were a delightful surprise to the children, and all went home with a warm feeling for the Bishop and the friends far away.

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**BISHOP'S VISIT TO POST CHAPEL, SCHOFIELD, OAHU.**

On the Second Sunday after Christmas, the Bishop visited Schofield Post Chapel at the request of the Chaplains and the Commanding Officer, in order that he might have for the people a celebration of the Holy Communion. A large congregation was present, including the three Chaplains connected with the Post and one minister of a Christian body who was visiting his son, an officer living at the Post. The service was most enjoyable. The hymns were sung most heartily by a choir of men, and Chaplain Lutz attended to the music and gave out the hymns. Chaplain Aiken, from the lectern, read the epistle for the day. The service at 11 o'clock was his to hold, and he kindly gave way to the Bishop. There were 35 people who received Holy Communion, and there were many Church people living at the Post who were not able to be present.

Taking the invitation of the Church, "Ye who do truly and earnestly repent you of your sins," the two chaplains mentioned received the Blessed Sacrament, as did the minister visiting his son. Chaplain Scott, of the 25th Infantry, told us later that he fully intended to receive, but that just at that point of the service he was called out by the parents of the three children whom he brought, at the close of the service, for Holy Baptism. Chaplain Scott prepared the Font for the

administration of Baptism, and stood with the parents, giving assistance in every way.

It was a most enjoyable service throughout, and it is not often that a Bishop at a service has the assistance of four ministers of various denominations, all kindly assisting him in every way possible.

Mr. Mowatt, of Iolani School, took the Bishop to Schofield in the Rev. Mr. Saylor's automobile. The Bishop was accompanied by Drs. Fred and Charlotte Baker, and the whole party was the guest of Colonel and Mrs. Beach for luncheon. Colonel Beach, his wife, and wife's mother, are all communicants of the Church, and great friends of Bishop Brent's, whom they were sorry not to see during his recent visit.

At the suggestion of the chaplains, the Bishop was able to make arrangements for services at stated intervals, promising to go himself whenever possible. It is interesting to know that the new chaplain at Fort Shafter is a Priest of this Church, and almost his first service was an early celebration of the Holy Communion at Shafter on Christmas morning. Chaplain Scott, who has already called on the Bishop, is anxious to do all in his power to assist in every way possible in ministering to Church people connected with the army, and it is quite possible that he may be able by arrangement with the chaplains and commanding officer at Schofield, to go there on Holy Days for the administration of the Holy Communion. It will be seen by the above that there are two chaplains by the name of Scott in the Islands, one resident at Schofield and one at Shafter. Chaplain Scott at Shafter, came here from Fortress Monroe, Virginia. He is a graduate of the University of Pennsylvania, with a degree of B. A. 1892. He is a graduate of the General Theological Seminary, New York, with the degree of S. B. D., and this, where degrees are sparingly given, stands for a great deal, for they are given only for scholarship. He was ordained Deacon by Bishop Potter in 1895, and Priest by Bishop Talbot in 1896. As a Deacon he was assistant at the Church of the Transfiguration, (The Little Church Around the Corner) New York. He was Rector of St. Peter's, Hazelton, Pennsylvania, 1896-1900. He was Rector of Media, Pennsylvania, 1901-1909, when he was appointed Chaplain in the United States Army. We welcome Chaplain Scott to our midst.

Chaplain Prudens, whom Chaplain Scott succeeds, is stationed at Old Point Comfort, Virginia.

**ARTICLES ON GOING TO CHURCH.**

At the request of the Committee on Church Attendance, of the Y. M. C. A., Bishop Kestarick prepared an article which was published in the daily paper. Receiving a number of communications in regard to it, he later wrote a short additional article. As the subject of Church attendance is an important one, and as the articles in question interested many thoughtful people who are not in the habit of regular attendance at any services, they are reproduced here. This he does partly from his own ideas of what is best, but also by request of several persons whose opinion he values.

**WHY DO PEOPLE  
NEGLECT CHURCH?**

*Serious Question for Men and Women  
to Face—Parents Now Are  
Unfair to Children.*

(By Bishop Henry B. Restarick.)

We hear from all sides complaints that people do not attend church as they formerly did, and especially is this said of men.

If we study the matter carefully, we find several reasons for this complaint. One is that in many communities in times past it was the respectable thing to do to go to church. Many men who were not members of the church were regular attendants because they had acquired the habit of going and because they would not have stood well in some communities if they did not attend church.

Conditions have changed. Whether a man goes to church or not does not affect his social standing. People have moved from the place where they were brought up and religion, unless it is well

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rooted, does not stand transplanting. Pastors are often told by men and women that in the place from which they came they were very regular in attendance at church, but they have got out of the habit of going in their new home.

Then there is the reaction from the old Puritan idea of Sunday, and people have all kinds of inducements to go off here and there on Sunday for pleasure to enjoy a change and rest, or to take part in some innocent outdoor amusement or recreation.

The result is that everywhere the complaint comes of half filled or less than half filled churches.

#### *What Shall Be Done?*

The question is, what shall be done to get people to recognize the duty and privilege of church attendance?

We are met at the outset by one class which says boldly, "The people who go to church are no better than those who do not." In a great many instances this is true, but there is one thing which should be remembered, and that is this: The moral ideas and spiritual ideals which this class possesses came to them from the Christian church. They are now consumers and not producers. They are living upon the product of Christian teaching and training which the church has brought to them, but at the same time, doing little, or perhaps nothing to keep alive and support by their presence and interest the organization whose teaching and training made them what they are.

#### *The Example.*

A judge once said to the writer, "I do not go to the church, but I have been thinking of the matter seriously of late. All I am in my character I owe to my early Christian training. My children are receiving no such training. I went to church with my parents, but now I stay at home on Sundays or go off to play golf, and my children go somewhere on pleasure trips. They have nothing of the example and teaching which made me what I am. I am wondering how they will turn out, and I wonder still more how my children's children will turn out, for they will have no such moral and spiritual impulses as those which came to me."

This was the utterance of a thoughtful and a good man, and his words made a deep impression.

#### *What Would Effect Be?*

Let us ask ourselves this question: If everyone gave up church attendance so that churches were closed, how long would Christian principles, from which our civilization grew—how long would these principles survive in social life and order? Is it not a serious question for

any man to consider whether he is just to himself and posterity to do nothing, except perhaps by financial support, to maintain the Christian church and the power which emanates from the church for the uplift of man?

When we get down below the surface, there are very few who are ready to say they do not believe the simple, fundamental principles of the Christian faith. They do not attend church because enjoyment and pleasure appeal to them more strongly. They do not see nor feel the necessity of church attendance. And yet if these men have a friend or relation die, they want a Christian burial. Most of them want a Christian marriage. Many bring their children to be baptized. We have sometimes called these "B. M. B. Christians." That is, they want the church for baptisms, marriages and burials, and neglect it at other times.

#### *Is It Fair?*

Is it fair to the church, is it fair to the children, is it fair to society, this living so that the tacit influence of a man is against the survival of the Christian organization and all that it stands for in ideals, in the power which it exercises in the heart of man, in the comfort which it carries in sorrow, in the mighty impulses for good which come from it into the world's life?

The question before us is not that of arousing a temporary impulse to attend church. It is a question for deep and real resolve to do one's part to preserve Christianity in the world.

Few will deny that the Church and all it has, will help a man in his moral and spiritual life, in the battles to be fought against temptation. There are times when, as ministers know, men who never attend church come to them for advice or strength or comfort, and they do so because they believe ministers are specialists in dealing with human souls.

#### *Not Reasonable Neglect.*

A man who habitually neglects worship is doing an injury to his own soul. Many men who are careful about the cultivation of their bodies and minds

neglect their spiritual faculties. This is not reasonable. The enduring things of life are not temporal, but spiritual, and yet a large number seldom or never pay any attention to the development of their spiritual natures.

#### *A Worshipping Being.*

Man is not only a being who eats and reasons, he is a being with knowledge of right and wrong, of good and evil. If anything is evident from history, it is that man is a being who worships. The world is full of ruins of ancient altars and temples. Everywhere in crude way it may be seen that man is a being who worships. To cease to be a worshipping being is to deprive a part of human life of what it needs for development. The chief reason for the gathering of Christians is not to hear sermons, it is to worship God with prayers and praises. Men often say that they can get more out of a magazine article than they can

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out of a sermon. But to read an article at home does not take the place of gathering together for common worship. In churches where divine worship is made a solemn obligation, with discipline attached for neglect, worshippers are numerous. Protestants cannot exercise the same discipline. They can urge, remonstrate, seek to attract, but cannot command. We believe that the right spirit of worship is a voluntary one, but the difficulty is to get men and women willingly to recognize the duty and to realize the privilege of worship in the church. This is what we must seek to do in every way possible. It is deplorable that so many people whose names are on the rolls of church membership, are seldom at church. How to arouse them to a recognition of a sense of their loss and the injury which they are doing to the cause of Christ and the coming of His Kingdom, is a difficult proposition.

One thing is certain, we should train the children to worship. The objection against giving the mind of a child a religious bias is ridiculous. We strive in every way to give them a bias in behavior, and in all matters which we deem important and yet in the most important matter of religion men say, "Let them do as they please." The reasonable and sensible thing to do is to try to get the child to worship God, and to do that the father and mother must set the example. Many mothers have little or no support from their husbands in this matter, and the boys grow up with the idea that they are forced to go to church, but by and by, when they grow older, they can stay at home "like father does."

#### *America's Need.*

Napoleon said that France needed mothers. America needs fathers who will set their sons the example of habits of worship and the support, by their presence, of the church to which they owe all that makes life worth living, all that gives hope for the future.

God bless every effort to bring to the hearts and conscience of men their duty and privilege in this matter of church attendance. If every man connected with

the church of this city attended church at least once each Sunday, the houses of worship would be packed and the moral and spiritual life of the city would be mightily uplifted and pushed forward. Why not make a resolve before God, to be at least once in the Lord's House on the Lord's Day, and then we may well leave to a man's own conscience how and where he shall spend the remaining hours of the day, whether in helping others, or in innocent and clean recreation of a reasonable and invigorating kind. There is a duty to God as well as a duty to man. It is a man's duty to worship God, not because God needs it, but because man needs it for the keeping alive and strengthening of his moral and spiritual nature.

#### **NON-CHURCHGOERS ARE ATTRACTED**

*Article in The Advertiser Was Read  
by Many and Replies  
Come.*

By Bishop Henry B. Restarick.

On Sunday last, January 4, there was printed in The Advertiser, an article signed by the writer of this communication, to which the title was affixed, "Why do people neglect Church?" I do not think that anything that I have ever written has brought to me more serious conversations and letters from the very kind of people to whose attention it was specially addressed. It may help the matter by giving a few instances of what was said on the subject.

One of the younger prominent business men sought out the writer and stated frankly that he was one of those who neglected Church attendance. He was not in any way connected with the Episcopal Church, but he wished to say that nothing had ever appealed to him in the same way in regard to the subject. He said the point which struck him most forcibly was that in which the article had said that many were consumers of the Christian product, but were not producers. That is, that they did really nothing towards the perpetuation of the Christian faith and all that it stood for. He

frankly acknowledged that he was living upon the toils and struggles of a past generation, and was contributing nothing, or very little, at least, to the Christian religion. He stated further that he had cut out the article and had sent it to his father in a distant city that he might let him know that the son was thinking upon this important subject.

One letter, written by a man, no longer young, and of large experience in the business and social world, was peculiarly gratifying, and we feel no hesitancy in quoting some of his words: He says, "After carefully reading your article published last Sunday in The Advertiser, under the heading, 'Why do people neglect Church?' I wish to express to you my high appreciation of your words and the ideas set forth, and to tell you of the impression made on my mind by the deep felt Christian views so clearly and intensely brought forth. I am confident that just such views in regard to duty and responsibility in the

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life of every one of us will have its effect and will insure results justly to be hoped for consequent upon your well-directed efforts."

As this was written by a man not of the Communion which I represent, who, while supporting Christian institutions has not been in the habit of Church attendance, as I understand, it shows that deep down in the lives of people is a disposition to respond to reasonable appeal. We want to reach men like the writer of the letter, who, while maintaining a respect for religion, have not had a sense of responsibility as to their personal relationship with the Christian Church in the matter of attendance at the services.

There was one matter which I failed to bring out in my last communication on the subject, and that was that many men have an entirely wrong idea of the purpose of the Church. It is quite certain that Christ never intended it to be a museum of saints, or a mere collection of those who considered themselves good. It was, and is, a school in godliness, a family in which men are to be trained, a hospital for sin-sick people. If men get this idea of the Church, which is the correct one, they will not talk about there being sinners in the Church, because that is just where they ought to be if they want help, and if all people were good there would be no need of the Church.



#### PERSONAL.

Among the numerous Christmas greetings which came to the Bishop's house at Christmastide, was one from the Rev. W. S. Short. He wrote, "Aloha nui, and a Merry Christmas to you and all your house. I surely miss the balmy breezes and sunny skies and warm hearts of dear Hawaii." And then he adds a verse:

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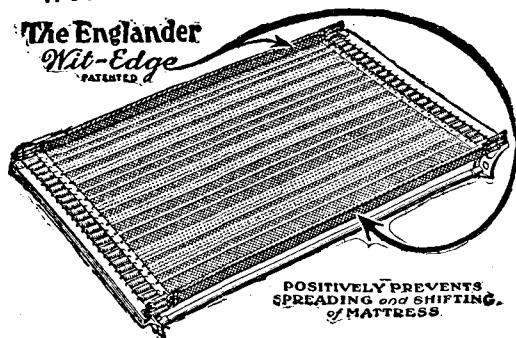
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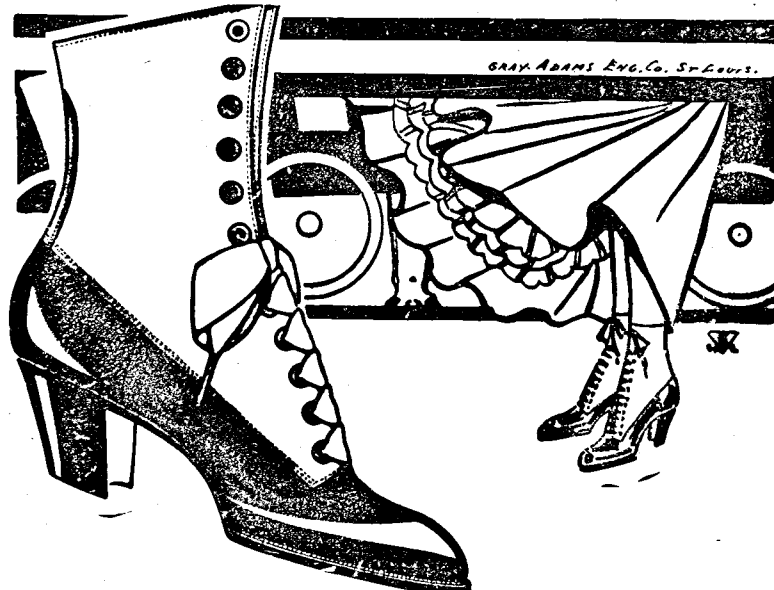
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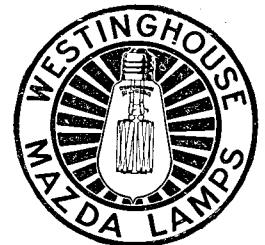
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