

# Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VII.

HONOLULU, T. H., MARCH, 1915

No. 7

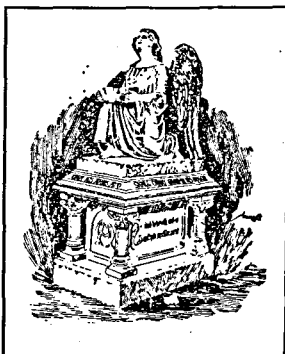


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—Lamentations 1:12

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Good Friday, April 2



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII.

HONOLULU, T. H., MARCH, 1915

No. 7

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

MARCH, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief

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 the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

### CALENDAR.

- Mar. 25—Annunciation Blessed Virgin Mary.  
28—6th Sunday in Lent, Palm Sunday.  
29—Monday before Easter.  
30—Tuesday before Easter.  
31—Wednesday before Easter.  
April 1—Maundy Thursday.  
2—Good Friday.  
3—Easter Even.  
4—EASTER DAY.  
5—Monday in Easter.  
6—Tuesday in Easter.  
11—1st Sunday after Easter.  
18—2d Sunday after Easter.  
25—St. Mark, Evangelist.  
3rd Sunday after Easter.

### THE CATHEDRAL.

#### BAPTISMS.

- Feb. 19—Lorna Victoria Cadogan Cox,  
By the Rev. F. A. Saylor.

#### MARRIAGES.

- Feb. 4—Frank Lurlin Hadley,  
Julia M. Woodger,  
By Canon Ault.  
17—Jacob Wagner,  
Ella Mazie Simpson,  
By the Rev. Leopold Kroll.  
18—Clifford Watson White,  
Irma H. L. Ballentyne,  
By Bishop Restarick.  
23—William Henry Grote,  
Helen Louise Day,  
By the Rev. Leopold Kroll.

|                             |          |
|-----------------------------|----------|
| General Alms .....          | \$638.70 |
| Hawaiian Congregation ..... | 45.50    |
| Communion Alms .....        | 22.35    |

Communions made in February.....431

### HINDERERS.

The sad experience of Clergy and workers in the Kingdom of God is that the greatest hindrance in Church life and work comes from religious people. It was so in our Lord's day. The men who were most opposed to Him, the ones who called Him a "glutton and a wine bibber," those who complained that He companied with sinners, those who found fault with His words and ascribed His mighty works to the powers of evil, those who plotted for His arrest and those who hounded Him to His death, were the religious people of His day.

It was the same with the Apostles, those who tried to hinder their labors, those who persecuted them in every possible way, were the good, moral people, who were strict in the observance of the law and religious rites and ceremonies.

It has been the same throughout the centuries.

In a Parish, if there are those who are suspicious of motives behind hard and successful work, if there are those who are trouble-makers, they are often religious people, often those most punctilious in the observance of worship and sacraments.

Most men, Clergy or laity, who have been earnest and eager in work, have been saddened by the hindrance, the fault finding, the misjudgment, the ascribing of ulterior motives, by religious people. A Bishop now dead, once said in our hearing: "Save me from the good people. The sinners are far more kindly and considerate."

Sometimes the hinderer is a Priest. We recall serious trouble in Dioceses which engendered bitterness and strife, and hindered progress which originated and was sustained by unrelenting and perverse conduct on the part of a Priest. Often a little kindness, a little charity, a little forbearance, would have brought peace, but the hinderers would give way in no particular, thinking it a duty to fight to the end. We have known Clergy, who in every parish in which they have worked, have had trouble. They were good men, upright, courageous, able, but hinderers of God's work because they misled themselves into thinking that their way was worth more than peace or good will.

In parishes we have known this same condition because of the stand taken by an individual or a faction. In parishes and Church institutions there often exists unhappiness, trouble, and hindrance because grumblers and fault finders have considered it a religious duty to stir up strife, when patience and forbearance would have meant peace and progress. We have written this because it is one of the lessons of the season, that one of the saddest features of our Lord's Passion and death was that religious people were the cause of the trouble, and one man, an apostle, who had been chosen because he had great capacity for goodness, betrayed Jesus Christ as many believe, with partly a religious motive behind his act.

As we approach the Great Week and look forward to Easter Day, we should certainly examine ourselves and see whether from pride or stubbornness or intolerance or insistence or self-opinion, we are hindering God's work. It is very easy to stand back and complain, to talk as if we could do much better than those who are trying their best. But the kindly Christian, helpful way is to put aside self and avoiding speech or deed which would hinder, to labor, pray and talk in ways which will help.

There is sadness enough in this world without cutting human hearts with unkindness, or worrying others with complaints, or standing out for our own way in a manner which will sadden and wound and discourage other souls. We all need encouragement, we are all hurt by unkind criticism which too often does not take pains to ascertain facts or to estimate difficulties.

But turning from this view of the Passion of our Lord, and of sufferings which so many endure, let us thank God for the fact that the truth is that hinderers are usually a small minority. There is so much good in the world, there are so many who try to struggle on, looking on the best side of people, who try to put away self, and to be kindly, just and helpful. We have so much to be thankful for here in these Islands. Clergy and laity have striven to be right spirited and helpful, have tried to be patient and tolerant, have tried to make allowances for human nature. It is this spirit which encourages workers to go on. It is the

sympathy and support of these which lead the worker to forget annoyances or hindrances and to go on bravely in the Master's work.

Nowhere, we think, has the Church been more free from hinderers than here. We have much to be thankful for, much to give us courage, much to inspire us to go on in patience and prayer, laboring for the extension of the Kingdom of God.

#### THE NAME CHRISTIAN.

When we had written thus far we took up the New York Churchman and came across an article by our dear friend, the Rev. B. F. Allen, of Boston. As it has to do with kindness and forgiveness, and as an unforgiving spirit is the root of so much hindrance, we give an extract from what he wrote. The article is entitled: "The Right to the Christian Name." He quotes Dean Hodges as saying that if a man were alone in the world he might be devout but he could not be a Christian because that requires another man.

He goes on to state that "our relation to God has been felt to be paramount. Human kindness and good will were excellent but not necessarily an element of religion. The most explicit teachings of our Lord have been overlooked. When a truth is unwelcome we seem to have no difficulty in ignoring it."

"As an illustration, take the Church's prevalent teaching with regard to forgiveness of sin. Stress has been laid upon contrition, confession, absolution, reconciliation to God, and assurance of forgiveness; and yet little emphasis has been placed upon that which is really the fundamental condition of all forgiveness. The most universal form of petition is the Lord's Prayer. It is used in all private and public worship. It is so highly esteemed that its multiplied repetition has been by some regarded as a means of acquiring merit. Yet the one petition in this prayer with regard to forgiveness says, 'Forgive us our trespasses as we forgive those who trespass against us.' If one be hard, unforgiving and malicious this petition becomes a mockery. How often should one repeat it in order to transmute it from a condemnation to a blessing? How very little notice in all the doctrine of divine forgiveness is taken of this fundamental requirement of love to man.

"It is not for us to limit the mercy or patience of God, but we must believe that the worship of hard and cruel hearts cannot be accepted by Him. If thou bringest thy gift to the altar, and there

rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"But these worshippers say, 'We are trying to propitiate God by our worship, and He will forgive us our shortcomings and sins.' Our Lord's teaching, however, is that there must be forgiveness and love toward man before such worship is accepted. 'Leave there thy gift before the altar and go thy way.' It is impossible for one to be heard who is pitiless and hateful. 'First be reconciled to thy brother.'

"The so-called failure of Christianity in these times of bloodshed and hatred is due to the absence of that which is the essential characteristic of Christianity. While the Churches with their historic message, with their records of our Lord's teachings, may be Christian, a large proportion of their adherents have no right to that name."

Surely we should at this season of the year learn the lesson which Jesus Christ preaches from the cross and be kindly and forgiving that we may be Christians indeed.



#### LENT 1915 ON THE MAINLAND.

From private correspondence and newspapers we obtain the information of a deep interest and large attendance at services.

One friend writes: "The Lenten services this season are away beyond the ordinary. The spirit seems to stir people and the spirit of the preaching is most helpful."

From the Eastern papers we learn that society women on all hands are giving time and energy to helpful works, to missions, to aid the unemployed and to relieve the sufferings of the sufferers from the war. The society columns tell of labors in these and other directions.

Here, apart from any attendance at services we know from conversations of very many who are quietly observing self-denial in ways only known to intimate associates, if indeed to them. And now for the remaining days of Lent it is hoped that all Church people will enter into the spirit of the days which bring us closer to the last scenes in the great drama of our redemption.

In Holy Week it is hoped that all will prepare for Easter Day and use the services of the Church to that end. On Good Friday surely everyone will spend some time in the House of God.

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## MOTHERING SUNDAY.

Of late years circulars have come to us again and again asking us to keep a certain Sunday for a special object. It is remarkable the number of special Sundays one is asked by some society or other to observe. There are Peace Sunday, Father Sunday, Mother Sunday, Children's Sunday, Flower Sunday, Bird Sunday, Temperance Sunday, Bible Sunday, Family Sunday, and many others.

The well instructed Churchman knows that for many centuries Sundays have been marked for the purpose of emphasizing some of the objects named. Mothers' Sunday is quite popular now, and yet the Church has kept Mothering Sunday for centuries. In some parts of England it is the custom on the Fourth Sunday in Lent to visit the mother of the family or to send her a present, the reason being that in the Epistle Jerusalem is spoken of as "The mother of us all."

Still, among many Church people, the name is probably unknown and it would be well if the people were instructed as to the name of the Fourth Sunday in Lent and to emphasize honor of mothers and motherhood.

When Mothering Sunday was kept with old customs in England, the children were in service in towns or villages nearby the old home, or married and living not far off. It is different now. Few of us can go to see our mothers on such a day, but we can do the next thing, and that is, we can write her a letter and tell her of our affection and say something to make her happy.

The seasons and days of the Church go back nearly to Apostolic times, some of them indeed to Apostolic times. There is a reason behind them all and their special teaching should be brought out in hymn and prayer and sermon. "Bible Sunday" is a name that may well be given to the Second Sunday in Advent, and "Minister's Sunday" to the Third in the same season, etc. The fact that our separated Christian brethren of various names do try to get Sundays ob-

served for various objects is another proof of the wonderful order of the Church year, which developed in the Church under the guidance of the Holy Spirit. We are so accustomed to its order that we do not all appreciate its beauty and utility.



## GREAT GIFTS BY RICH AMERICANS IN 1914.

From statistics which we have seen, it appears that rich Americans gave last year in large sums to various institutions and charities, the sum of \$152,755,000. Twenty-one persons gave over \$126,000,000 of this amount. The largest gifts are as follows:

James Campbell St. Louis, to a hospital, \$35,000,000.

Jacob Langeloth, New York, for charities, \$20,000,000.

Henry Phipps, Pittsburg, for twenty radium institutes, \$15,000,000.

F. A. Ogden, Wisconsin, for educating deserving poor children, \$10,000,000.

Mrs. M. K. Jessop, New York, to thirty institutions, \$8,510,000.

John D. Rockefeller, New York, sixteen causes, \$6,238,000.

Andrew Carnegie, New York, three libraries and eight causes, \$5,525,000.

W. H. Riggs, New York, for the Armour collection of the Metropolitan Museum, \$5,000,000.

W. H. Dunwoody, Minneapolis, eight causes, \$4,050,000.

D. E. Merritt, Whiteplains, New York, non-sectarian cemetery, \$3,200,000.

Henry Ford, Detroit, general hospital, \$2,000,000.

R. T. Crane, Chicago, home for deserted wives, \$2,100,000.

Morris Loeb New York, to Harvard and twelve other causes, \$1,164,000.

W. H. Welsh, for clinical research, \$1,500,000.

There were several gifts of a million. Among gifts to Church institutions we note the following:

Mrs. A. D. Russell, Washington Cathedral, \$500,000.

Anonymous, Washington Cathedral, \$500,000.

The total amount which has been, or will be given, to relieve the suffering of those in the War Zone will never be known, nor will it ever be possible to even estimate the amount, but it will be, certainly, a very large sum.



## FAILURE OF THE CHURCH.

In a sermon preached recently at the Cathedral on articles appearing relating to the supposed failure of Christianity, the Bishop read the following article by Dr. Hodges, of Cambridge, Massachusetts. It is so good that we should like all our people in the Islands to read it, and therefore publish it:

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### "THE GATES OF HELL."

*A Reply to The Critics of the Church.*

*By the Very Rev. George Hodges, D.D., LL.D., Contributing Editor.*

In a discussion of the "Failure of the Church," in the December Atlantic, we read that "the Church's power as an organization is obviously on the wane. . . . The Protestant Churches are of little account in the actual life of modern society. In England eighty per cent of the people are outside their pale. . . . As an organization, the Christian Church is impermanent; it must go the way of all other institutions."

In an affirmative answer to the question, "Has the Church Collapsed?" in the February Century, we read: "Is it any wonder that the tide has gone out and left the Church utterly powerless; . . . that the organization is still active in politics and industry, and that the Church is nothing? Is it not a comment on the hollowness of her pretensions that as civilization has advanced the Church has receded, and that annually her remaining millions ooze away and are lost in secular affairs?"

Even if these statements were true, we have an ancient assurance that against the Church the gates of hell shall not prevail. And this assurance has been a thousand times confirmed.

The gates of hell—meaning the plans and plots of irreligion within or without the Church—have won innumerable victories, and earnest souls like the writers in the Atlantic and the Century have been in despair. At the end of the sixth century, even Pope Gregory was constrained to describe the Church as "an old and violently shattered ship, admitting the water on all sides, its timbers rotten, shaken by daily storms, and fast becoming a mere wreck." At the beginning of the sixteenth century every printing press in Europe was working over-time in the making of missives with which to attack the Church; and with good reason. Early in the eighteenth century, Bishop Butler, in a charge to

the clergy of the diocese of Durham, spoke of the "general decay of religion in this nation, which is now observed by every one and has been for some time the complaint of all serious persons." Addison said that there was "less appearance of religion in England than in any neighboring state or kingdom." Montesquieu, returning from a visit to England, said that he found no religion at all. The subject," he said, "if mentioned in society, excited nothing but laughter." Early in the nineteenth century in this country the Methodists had for several years lost 3000 communicants a year, and Chief Justice Marshall was of the opinion that the Episcopal Church was "too far gone to be ever revived." Fifty years ago appeared the doctrine of Darwin, heralding an "eclipse of faith" in which not only the Church, but Christianity itself were to fall into the everlasting dark, and perish. Nothing remained for them but decent burial.

This sort of thing has always happened, and will always happen. The Church has "failed" and "collapsed" a thousand times, and will go through the same experience again. And always among those who comment upon this phenomenon are some who verify the definition of the pessimist as one who when the tide goes out is convinced that it will never return. As a matter of fact, it always does return, coming back in an abounding flood. The gates of hell never prevail.

The Atlantic writer argues from a local situation within the range of his own ministerial acquaintance in England. A "robust, vigorous, vital, self-reliant, venturesome man," he says, "might attend the services of the Church for a month of Sundays and never hear a word which would sweep across his heart-strings and renew in him the zest and exultation of life; on the contrary, he would be invited to call himself a 'miserable offender,' to sing anaemic hymns, to listen to a dreary impeachment of the world and of the natural human heart and to take part in a veritable orgy of life-negation." This is a disclosure

which surprises Congregationalists in this country, who had thought of their brethren in England as preaching much better sermons than are thus reported. As for us here, in all communions, it corresponds to nothing with which we are acquainted.

The Century writer is troubled because in the general regret at the shelling of the Cathedral of Rheims so much has been said about the glory of its architecture. This means to him that the idea of the Church as an habitation of the Spirit has disappeared! Then he goes back over the beaten paths of the past to show how spirit and body have always been antagonistic, and how the body has always got the better of the spirit. He shows how Christianity was led away from its spiritual purpose by Peter, the patron saint of the Church, and by Paul, the patron saint of the Creed. "Among spiritual men," he says, "John, the beloved disciple, has been generally recognized as the most perfect reflection of the Master. And His ob-

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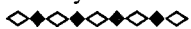
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scuration by Peter is, if we except only the crucifixion of Jesus, unquestionably the greatest tragedy of the Church." Then in the next sentence he identifies the beloved disciple with the author of the Revelation! It is not likely that he would insist upon this belated opinion, seeing that the Revelation contains almost everything to which he declares himself opposed; but the confusion reveals a misunderstanding not only of the Christians of the primitive past, but of the Christians of this actual present.

Of course the body hinders the spirit; so St. Paul said, and we have all proved it in experience. And the organization limits the idea: that is evident and inevitable. At the same time, the spirit needs the body, and the idea needs the organization. As a matter of fact, there has never been a time since the Christian religion began when the organization has limited the idea so little as it does at present. There has never been a time when the Christian creed has so efficiently entered into social conduct. The Church is always open to criticism, since it represents an endeavor to realize ideal conditions in spite of the natural reluctance of sinners. But it has rarely been less open to criticism than it is at present. At least so far as our American situation goes, Christianity increases year by year, in the allegiance of the people and in the influence of Christian principles upon conduct. It was never more free, more progressive, more spiritual, or more filled with confidence and expectation than it is today. Even in Europe, where it has not yet succeeded in abolishing war, it has brought the nations to such a point of moral progress that they all agree that war, in order to be right, must be defensive. That is a great gain.

Whatever the maladies by which the Church may be afflicted at present, they are related to the past only as a gentle cold is related to pneumonia. Christians who are tempted to discouragement should read history.



#### A LETTER FROM THE BISHOP OF HONOLULU.

My Dear Children:—

Since I came to Honolulu, many of you have grown from very small children until now you will soon be men and women. As you have grown, so has the children's Lenten offering, which in 1903 was only \$33.00 and last year was very nearly \$1000.00.

You have done very well in the past, but I feel sure that if we all work to-

gether heartily we can make our offering \$1200.00 by Easter. To do this we must all try hard. Some of you will deny yourselves candy and shows, or some luxury during Lent, for this is the season when Church people give up, some pleasant things that they may be better able to help others. Others will earn money, and in the six weeks before us most of you can get together in one way or another, a dollar. If you were to do this we should have nearly \$2000 as an offering to God on Easter Day. In past years, the schools whose children have the least money gave more than the Sunday Schools whose children have on an average the most money. This ought not to be so, and I hope that each individual and Sunday School will heartily enter into the spirit of the offering.

In past years many children have earned their offering. One girl in 1914 made \$5.50 by sewing. One, a boy, made \$2.00 by weeding the garden. A girl made her offering by manicuring and a boy by blacking boots. Most of you can earn something, or save something.

I want you to take the matter seriously and help your Bishop, because he wishes the Board of Missions in New York to see that we appreciate the help which the Board gives to our work here. We could not carry on the work of the Church in these Islands without their generous gifts, nor would the Bishop himself be here if it were not for their interest. Will not every boy and girl, by a large Easter offering, show the Board that we appreciate their gifts which help to support our 58 workers in these Islands? The Board needs \$1,308,784 to carry on its work in the United States and abroad for the year. All the money which the Board gets goes towards the strengthening of the Kingdom of Jesus Christ on earth. Teachers and doctors and clergymen are sent out where they are needed to various parts of the United States and to other countries. As Christian boys and girls it is our privilege to be workers together

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with God in spreading a knowledge of Jesus Christ among men.

A word more: There are children who do not go to Sunday School, who live at a distance from Church. We want these to have a part in the offering. If such will write to the Bishop or to any of the Clergy, a little folding box will be sent where the savings or earnings may be kept. Last year the Church children of the United States gave as their Lenten offering \$181,183.67. The Board wants the children this year to give \$200,000. I believe that we, in the Hawaiian Islands, who have so much to be thankful for, will do our share. It is true, the children and the grown-up people have given much money lately to relieve suffering caused by war, but this does not release us from being obliged to keep up the work which this Church is doing for the extension of the Kingdom of God among men. We have the money for both, and we only need to deny ourselves to be able to give to both of the above.

Faithfully yours,  
HENRY B. RESTARICK,  
Bishop of Honolulu.

NOTE.—The Bishop will give a banner to the Sunday School whose offering for Missions is the largest per capita; that is, the amount of the offering will be divided by the number of the children. Last year St. Elizabeth's Sunday School gave \$209.28. The Sunday School numbered 96. The children therefore gave on an average \$2.18 each; that is, \$2.18 per capita. The Priory gave \$1.81, and the Koreans \$1.56 per capita. This banner will be awarded to any Sunday School in the Islands which has the largest per capita offering for Missions.

To this letter may be added some further information. In 1878 the Church children in the United States gave \$7,000.00 as their Lenten offering. It has grown regularly since it was started. In the last six years it has grown continually, as follows:

|              |              |
|--------------|--------------|
| 1907-08..... | \$135,277.61 |
| 1909-10..... | 144,483.42   |
| 1910-11..... | 151,392.84   |
| 1911-12..... | 167,250.36   |
| 1912-13..... | 175,734.71   |
| 1913-14..... | 181,183.67   |

It is interesting to know that Honolulu stands fifth in the whole United States in its per capita gifts to the Lenten offering. The amount per capita of the first five dioceses is given below:

|                                                           |      |
|-----------------------------------------------------------|------|
| North Dakota .....                                        | 1.40 |
| Pennsylvania, which has usually held the first place..... | .84  |
| Pittsburg .....                                           | .67  |

|                |     |
|----------------|-----|
| Dallas .....   | .63 |
| Honolulu ..... | .60 |

We do not give the list any further, but simply say that the 89 dioceses and the Missionary jurisdictions present an average of the gifts of the Sunday Schools to missions through the Lenten offering, down to 10c.

We should be thankful that Honolulu occupies such a position in the list, that although our Sunday Schools are many of them largely composed of children of small means of various races, we should average more than 60c. each if we did all that we could. Children spend so much money upon themselves in these Islands, that if those who can give largely would do so, we should go to the top of the list.



### THE CHURCH AND SOCIAL SERVICE.

The large parishes of this Church have for many years done an immense amount of social service work. The year books of these parishes astonish one with the accounts of what is done for boys and girls, for men and women.

We have just received the year book of St. Thomas's Parish, New York. We find that the total sum of money raised by the Parish was \$254,161. Of this \$42,406 was spent for the current expenses of the Church and the balance for work outside. That is, it spent five times as much for outside objects as it did on itself.

The list of societies connected with the parish for work among all sorts and conditions of men, fills many pages of the book.

This year book is one of many which come to us, all bearing the same story of large and helpful work.

The year book of Grace Church is another remarkable illustration of the institutional work of a great parish. Under the heads of worship, work, missions, industrial education, industrial employment, care of the sick and needy, care of little children, visitation of neighborhood, visitation of prisoners, promotion of temperance, fresh air work, libraries and reading rooms, friendly societies and brotherhoods, settlement work, it has 53 societies at work. The cost of maintaining these is very large, and is maintained by endowments and gifts.

This winter when there have been so many unemployed people, our Churches in the large cities have given much attention to providing work. A Deaconess connected with St. Bartholomew's Par-

ish, had so many work rooms for the unemployed that the city officials made a tour of inspection to see how she managed it. At the Diocesan house many rooms were turned into work shops and work provided. Trinity Parish has done an immense amount of the same helpful work. Everywhere, in fact, the Church has taken hold in a practical way, not only in giving relief, but in providing employment.

In this connection some parishes have classes in social service work which have been largely attended.

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## LENTEN SERVICES.

The number of Communicants at the Cathedral during the first four weeks in Lent has been slightly in excess of last year. The Sunday services have been well attended, those in the evening have usually seen good congregations. On Wednesday, at 7:30 p. m., the number attending has been fair, and there are always a number at the daily services.

The celebrations of the Holy Communion at 7 a. m. on Sundays have had from 40 to 50 present, but those on Tuesdays and Thursdays have had but few.

On Wednesday evenings the service has been of a devotional character. The addresses have been on hymns and their writers, followed by some well known hymn written by the writer about whom the address was made. Prayers and intercessions have occupied some time at the opening and closing. Many have spoken of these services as enjoyable and helpful.

The Bishop has taken the services at the Cathedral usually taken by Canon Ault.

At celebrations of the Holy Communion if no other Priest has been present, the Rev. L. Kroll has assisted, as he has also on Sunday evenings, having made special arrangements at Kapahulu where he usually has service at 7:30 on Sundays. It has been fortunate that every Sunday morning there has been a preacher available. On the first Sundays in Lent the congregation had the pleasure of hearing Bishop McKim. On the third Sunday in Lent the Rev. W. H. Wotton, of Pasadena, preached, and Canon Potwine was heard on March 14th.

The services during Holy Week will

be announced in due time. On Good Friday the Bishop intends to deliver the addresses on the Last Seven Words, at the Three Hours' Service which has been found so helpful in the past.



## MEETING OF WOMAN'S AUXILIARY.

The quarterly meeting of the District Branch of the Woman's Auxiliary was held in Davies Memorial Hall, on Wednesday, March 3rd, at 3 o'clock.

The Bishop opened the meeting with prayer, followed by the singing of a hymn.

Mrs. Folsom, President pro tem., presided at the short business session which followed.

Reports of the officers of the W. A. and of various departments were read.

The roll call showed fourteen Branches of the Auxiliary, Guilds or Missions represented, with 116 active members present.

Letters were read from Miss Caldwell, of enthusiastic thanks for electric lights and other electric equipment for her cottages, the gift of the Woman's Auxiliary; and from Mr. Shim Yin Chin, telling of the progress of the work at Kula, how his wife helps by teaching the children daily in Chinese, and of their need of new prayer books, hymnals and New Testaments in the Chinese language.

Bishop Restarick then introduced Bishop McKim of Tokio, who gave a most interesting address, covering 35 years spent in the Land of the Rising Sun. During the early years, when there were few railroads, journeys of 30 miles or more were often taken in jinrikshas, and

they would preach in hotels, farm houses, by the roadside, or even in Buddhist temples, with of course the consent of the Buddhist priest.

In speaking of the Japanese belief in the miraculous power of many of their idols, Bishop McKim, to illustrate, told of one large image erected to the memory of a famous and successful Japanese doctor. The people firmly believed that the spirit of this doctor dwelt in the image, and that by rubbing it, they would be cured of their ailments.

The story was told of one little boy, who, returning from school, (where he had Christian training), turned to the family idol and said: "You have eyes and you cannot see, ears and you cannot hear, and what good are you?" The old grandmother, horrified at such sacrilege, and fearing the dire results which would fall upon them because of it, reported this to the father of the boy, who, after thinking over it for a time, said: "The boy is right." In course of time the little boy and his father were baptized, and eventually even the grandmother became a Christian.

It was interesting to hear of the work accomplished and of the growth of St. Agnes School, Kyoto; St. Margaret's School, Tokio, (with only 19 scholarships and 250 paying pupils), and of the kindergarten at Akita a memorial to little Gaylord Hart Mitchell, who was the first member of the Babies Branch. St. Luke's Hospital, Tokio, covers such a large field, receiving patients of all nationalities and from all walks in life. It is equipped with trained Japanese nurses, and the doctors are self-sacrificing missionaries, receiving only a missionary's stipend, who by private practice could



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make ten or twenty times as much, and, in all cases where they receive extra fees for private practise, these fees are turned into the general fund for equipping and enlarging the hospital. Realizing the splendid work being carried on, the present Emperor of Japan has lately given 50,000 yen to St. Luke's Hospital; and following his example, the business men of Tokio gave 100,000 yen.

Until 1887 the Church in Japan was a Mission of the Church in the United States; but now it is "The Japanese Holy Catholic Church," having a Home and Foreign Missionary Society of its own.

There are in Japan only 250,000 baptized Christians; but over a million are at heart Christians, who are afraid to openly stand for their belief.

The lepers are no longer segregated in Japan, and there is at present working among them there, a Japanese who was baptized and confirmed here where he formerly lived. Andrew K. Shyukusawa. While here he contracted leprosy, and was sent back to Japan, where he had treatment, and was eventually cured. Since then he has devoted his life to helping the lepers, at odd times working in the rice fields for his own support.

It was the suggestion of Mrs. Folsom and acted upon by the meeting, that the offering taken up, which amounted to \$20.00, should be given to Bishop McKim to take to this man.

Mrs. John E. Baird told of her efforts to raise money for a fund, the interest of which should be used for the training of girls graduated from the Priory, and which the Bishop could draw upon to help through the Priory girls whose parents are unable to pay the tuition. For a nucleus toward this, \$500.00 was raised by a lecture given by Mrs. Baird in Philadelphia, and it is hoped that material assistance will come from people here, who know what is being accomplished by the Priory, and so will feel interested to help.

Miss Margurite Miller reports that the Hawaiian Junior Auxiliary have pledged \$100.00 a year towards the support of an Hawaiian girl from Kapahu-lu at the Priory.

A very pleasant social half-hour followed the meeting, when the women of St. Peter's Church were the hostesses, and the dainty and simple refreshments provided, set a wholesome example of entertainment during the season of Lent.



#### CATHEDRAL.

The Bishop was fortunate in getting Mrs. John E. Baird to take the presidency of the Priory Junior Auxiliary.

She has gotten a large number of the girls together and has had them at her residence once a week making candy, which has been sold at a down-town store. The girls support a scholarship at Sewanee, and help missions in other ways. Mrs. Baird also expects to interest them in the Endowment Fund.

We are glad to say that Canon Ault made an excellent recovery from the operation which he underwent and that he left the hospital in three weeks. He was the guest of Mr. and Mrs. John E. Baird at their Waikiki residence after leaving the hospital. He is rapidly recovering his strength and greatly desires to return to his work. The Church people have shown their sympathy and affection in every way possible during his trial.

The services at the Cathedral have been well attended. It is true that the daily services are attended but by few except the schools, yet the Wednesday evening services and those on Sunday evenings have seen good congregations. On Sunday evenings the Bishop has been preaching a series of sermons and a large number have been present. On Wednesday evenings devotional services have been held usually consisting of prayers, the singing of suitable, familiar hymns and brief addresses on the hymns, by the Bishop. These services have been greatly appreciated by good congregations.

The Friday afternoon services for children have had a goodly number present in addition to the schools. The children express themselves as liking these services.

The addresses are given by the Bishop, who for over 30 years on the Fridays in Lent has spoken at children's services.

The attendance at the celebrations of the Holy Eucharist so far just equals in numbers, those of last year. The Sunday morning congregations have filled the Cathedral, though there have been fewer Church tourists than for some years past.

At the last meeting of the Vestry of St. Andrew's Cathedral, a resolution was passed to the effect that the Easter offering should go to the paying of the debt on the organ, providing funds for the screening of the instrument and the purchase of the mahogany case which is part of the plan as submitted, but which was left off because the Vestry did not deem it wise to incur the debt which would have been made necessary if it had been ordered last year.

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## ST. ELIZABETH'S.

In selecting someone to take Canon Potwine's place at St. Elizabeth's, the Bishop had in mind someone who had experience in institutional work and was accustomed to minister to races other than White. There was such a man on the Islands. The Rev. F. W. Merrill, of St. Augustine's, Kohala, was for many years in charge of the Church on the Oneida Indian Reservation, Wisconsin. He carried on a most successful work among these Indians, and instituted and managed a hospital, lace school, creamery, day school, night school, etc., etc. His successful work at Oneida was known to the whole Church. In 1911 the Rev. F. W. Merrill desired to come to Hawaii, where he had married his wife, and since that year he has been in charge of St. Augustine's, Kohala. Mr. Merrill will have general superintendence of St. Elizabeth's, but it is hoped and expected that a Chinese in Holy Orders will be secured for associate work. The Bishop tried to get a young man who went from St. Elizabeth's some years ago to study in the Divinity School under Bishop Nichols, but he could not be spared from his work in San Francisco. Another of our young men went for training to the Bishop of Victoria, Hong Kong, and as he has expressed a wish to return, it is hoped that he can accept the invitation to come.

Miss Mills has resigned her work at St. Elizabeth's, she considering it her duty to return home, and the Bishop has already in mind the selection of a woman worker to take her place.

Canon Potwine leaves Honolulu April 6th and the Rev. Mr. Merrill will at once assume charge.

## OTHER CLERICAL CHANGES.

We are glad to note that the Rev. J. Knox Bodel reports hopefully of the work at Hilo. We regret to state that the children have been suffering from the whooping cough, which, of course, has made it hard both for Mrs. Bodel and the children.

For some time H. H. Miyazawa, the Japanese Catechist at Hilo, has desired to hand over the work to a man in Holy Orders. It is sincerely hoped that a man will be soon obtained. The Bishop is in correspondence with a Japanese who is now in New York and who is well and favorably known.

Mr. C. A. Mainwaring, who has charge at Lahaina, is to leave for California in May. It is sincerely hoped that before that time one of the several Clergy on the Coast, with whom the Bishop is in correspondence, will be able

to come. But as some of the appointments are under the Board of Missions, it naturally takes long for a full investigation to be made.

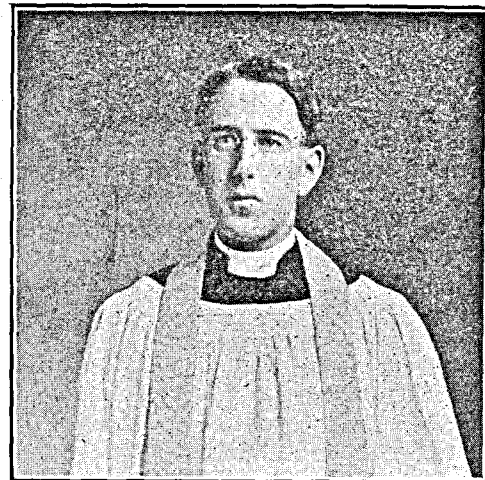


## EPIPHANY, KAIMUKI.

On the Feast of the Epiphany, January 6th, the first earth was turned on the spot on which the sanctuary of the Church of the Epiphany is now being built. On Sunday, February 7th, at 3 o'clock in the afternoon, the Bishop laid the Corner Stone of the new Church.

There were present on this occasion, a number of the Clergy and laity of the City, including delegations from St. Andrew's Priory, Iolani, and the Honolulu School for Boys.

The service used was adapted from that provided in the Book of Offices set forth by the House of Bishops. Miss Tewksbury, of the Priory, who has charge of the music at the Epiphany, played the organ, and the hymns were heartily sung by the people assembled. The Bishop made a short address. Mr. G. W. R. King is the treasurer of the Building Fund, and has enough money to make the first three payments. There



The Rev. J. K. Bodel

is yet needed about \$2,000.00, and it is hoped that all those who can do so will contribute to this worthy object.

At this writing the stone walls are finished and ready for the laying of the roof plate. It will be a pretty chapel when finished, and will hold about 130 people. It can be enlarged at any time, by extending the end.

It is hoped that the branches of the Woman's Auxiliary will, as far as pos-

## Diocesan Treasurer's Report of Assessments and Offerings

|                             | DIOCESAN MISSIONS               |                               |                                |                               |                                | GENERAL MISSIONS                        |                         | CONVO-CATION FUND |                 |                     |                     |                            |
|-----------------------------|---------------------------------|-------------------------------|--------------------------------|-------------------------------|--------------------------------|-----------------------------------------|-------------------------|-------------------|-----------------|---------------------|---------------------|----------------------------|
| Parishes & Missions         | Amount Expected During the Year | Amount Received First Quarter | Amount Received Second Quarter | Amount Received Third Quarter | Amount Received Fourth Quarter | Amount Apportioned to Each Congregation | Amount Received to Date | Amount Assessed   | Amount Received | Episcopal Endowment | Parochial Endowment | General Clergy Relief Fund |
| OAHU                        | \$                              | \$                            | \$                             | \$                            | \$                             | \$                                      | \$                      | \$                | \$              | \$                  | \$                  | \$                         |
| Cathedral .....             | 275 00                          | 57 35                         | 13 25                          | 37 60                         | 10 25                          | 275 00                                  | 237 15                  | 120 00            | 120 00          |                     |                     |                            |
| St. A. Hawaiian.....        | 63 00                           | 16 05                         | 19 05                          |                               |                                | 63 00                                   |                         | 27 30             |                 |                     |                     | 47 45                      |
| St. Clement's.....          | 62 30                           | 14 55                         | 26 70                          |                               |                                | 62 30                                   |                         | 26 70             |                 |                     |                     |                            |
| St. Peter's.....            | 53 90                           | 15 45                         | 14 95                          | 27 20                         |                                | 53 90                                   | 54 00                   | 23 10             |                 |                     |                     |                            |
| St. Elizabeth's.....        | 21 70                           |                               |                                |                               |                                | 21 70                                   | 8 80                    | 9 30              | 9 50            |                     |                     |                            |
| Epiphany .....              | 13 30                           | 3 00                          | 3 00                           | 8 60                          |                                | 13 30                                   | 13 30                   | 5 70              | 5 70            |                     |                     |                            |
| St. Mary's.....             | 5 00                            | 1 10                          |                                |                               |                                | 5 00                                    |                         | 3 00              |                 |                     |                     |                            |
| St. Luke's.....             | 12 60                           | 6 55                          | 5 40                           |                               |                                | 12 60                                   | 6 00                    | 5 40              |                 |                     |                     |                            |
| St. Marks.....              | 2 10                            |                               |                                |                               |                                | 2 10                                    |                         | 90                |                 |                     |                     |                            |
| Trinity Mission.....        | 14 00                           | 3 00                          | 3 00                           |                               |                                | 14 00                                   |                         | 5 50              |                 |                     |                     |                            |
| MAUI                        |                                 |                               |                                |                               |                                |                                         |                         |                   |                 |                     |                     |                            |
| Good Shepherd.....          | 50 00                           |                               |                                |                               | 9 50                           | 50 00                                   | 10 70                   | 20 00             |                 |                     |                     | 6 65                       |
| Holy Innocents'.....        | 15 00                           | 5 80                          | 4 25                           | 4 75                          | 15 00                          |                                         |                         | 5 00              |                 |                     |                     |                            |
| St. John's .....            | 9 60                            |                               |                                |                               | 2 00                           | 9 60                                    |                         | 4 20              |                 |                     |                     |                            |
| HAWAII                      |                                 |                               |                                |                               |                                |                                         |                         |                   |                 |                     |                     |                            |
| Holy Apostles.....          | 28 70                           |                               |                                | 5 00                          |                                | 28 70                                   | 12 70                   | 12 30             |                 | 1 00                | 1 00                | 4 85                       |
| Holy Apostles Japanese..... |                                 |                               |                                |                               |                                |                                         |                         |                   |                 |                     |                     |                            |
| St. Augustine's.....        | 19 00                           | 6 25                          |                                | 15 75                         | 19 00                          |                                         |                         | 8 20              |                 | 7 50                |                     |                            |
| Christ Church.....          | 22 40                           | 6 25                          | 5 00                           |                               | 22 40                          |                                         |                         | 9 60              |                 |                     |                     |                            |
| St. James.....              | 7 00                            | 3 50                          |                                |                               |                                | 7 00                                    |                         | 3 00              |                 |                     |                     |                            |
| Papaaloa.....               | 4 20                            | 5 30                          | 4 40                           |                               |                                | 4 20                                    |                         | 1 80              |                 |                     |                     |                            |
| Papaaloa.....               | 2 80                            | 2 00                          | 5 00                           |                               |                                | 2 80                                    |                         | 1 20              |                 |                     |                     |                            |
| St. Paul's.....             | 18 20                           | 4 00                          |                                | 6 50                          |                                | 18 20                                   | 18 20                   | 7 80              | 7 80            |                     |                     | 5 00                       |

NOTE! The amounts apportioned for General Missions and Convocation Expenses are fixed by Convocation.

sible, give their Lenten offerings to the building fund of Epiphany Church, and all gifts at Easter time from Church people will be most highly appreciated.

The Bishop visited Epiphany Mission on March 11th and made an address to the Woman's Guild which had its meeting in the Guild Hall.



### PERSONAL.

THE REV. ARCHIBALD G. L. TREW.

In the month of January, at his home near Los Angeles, the Rev. Archibald George Lister Trew, D. D., departed this life. In 1911 Dr. Trew visited Bishop Restarick and remained in Honolulu for some months. For over 30 years he had been a staunch friend of Bishop Restarick, and a co-worker in what is now the Diocese of Los Angeles, in which District there were then only 7 Clergy, where there are now 94.

Dr. Trew was a scholar, a staunch Churchman, a deeply religious man, and most valued in the Councils of the Church, in the Diocesan Convention, the Standing Committee, and in many other positions of trust. He was Dean of Southern California for many years and his executive ability was such that if he had been a well man his name would have been prominent for Bishop of Los Angeles.

Nearly 40 years ago the Rev. Dr. Trew went to Southern California, a sick man. It was supposed that he had but a little time to live. While he was never robust from that time onward, he did a remarkable amount of work, both as Rector of the Church at San Gabriel, around which he founded many missions, which are now parishes, and in charge of several other Churches. He founded, among other parishes and missions, All Saints, Pasadena; the Church of the Angels, Garvanza; Church of the Ascension, Sierra Madre. In the movement for the division of the Diocese of California, and the formation of the Diocese of Los Angeles, the Rev. Dr. Trew was at the front from the beginning.

Almost to the last Dr. Trew maintained his position in the councils of the Church, where his advice was always most carefully received.

A little while before he died, his son wrote a letter to Bishop Restarick telling him that his father could not live long and that he sent him his love and his blessing. Before the letter was mailed a postscript was added that Dr. Trew had entered into Rest. Dr. Trew was an undeviating, loyal, and helpful friend to the Bishop of Honolulu, and his memory

is one of the precious experiences which has come to him.

The family which is bereaved, consists of Mrs. Trew and a son and daughter. Both Dr. and Mrs. Trew were Canadians by birth. Mrs. Trew's maiden name was Mockridge. Her brother is a well known tenor. Her uncle was the Rev. Dr. Mockridge, recently deceased, who had three sons in the Ministry. One of these is Vicar of Trinity Chapel, New York, another has just been elected Rector of St. James's, Philadelphia, and a third was for some time a missionary in Japan.

On hearing of the death of Dr. Trew, Christ Church Parish, Toronto, which was his first charge, had a memorial service where it was announced that it was proposed to place a memorial to him in the Church, of an oak Choir screen with a suitable brass tablet, as he was the first Rector of the Parish.

When one remembers that it is thirty-seven years since Dr. Trew left Christ Church such a service speaks wonders, not only for the character that would leave such an impress, but also for the loving, faithful hearts that did not forget.

It is a remarkable thing that a man during practically all his ministry, who had to be most careful to avoid a breakdown, should have accomplished so much and have left so deep an impression on the Church in California. He was the trusted adviser of Bishop Kip, Bishop Nichols, and Bishop Johnson, in regard to Church affairs of Southern California. He was the confidential adviser of many of the Clergy, and for twenty years, in which the Bishop of Honolulu lived in California, Dr. Trew was his most intimate friend, and together they saw a great growth in the Church in that region. For several General Conventions they were together delegates, and Dr. Trew was always deeply interested in the work here.

There can be nothing but thankfulness

that such a life was known by the writer, but while we rejoice that he has entered into his well earned rest, yet we cannot but feel welling up within us memories which bring sadness and feelings of heartfelt sympathy for the widow and her children who, for so long, have been intimate friends of himself and family.

We were gratified to receive a call from Dr. Edward Young, from Detroit, Michigan, where he has been for the past ten years studying and lately practising medicine. Dr. Young's parents live in Honolulu and were for many years connected with St. Peter's Church, though lately they have been communicants of St. Elizabeth's. Dr. Young went to St. Peter's School when a child, and later graduated at Punahou. Dr. Young has not tully made up his mind whether he will remain in Honolulu or go to China.

Ernest E. Kau, the son of Kau Hin Yin, of Honolulu, has graduated from Boone University, and is now studying at the Divinity School. Bishop Roots speaks very highly of him. We are sorry to learn that he has had an attack of pneumonia, but Bishop Roots writes that he is making a good recovery.

In a letter recently received from Mr. Ernest Kau, we make the following extracts:

"Last week the William Nast College Soccer Team of Kuikiang made a tour up the Wuhan cities. They played five matches and were beaten by Boone, Wesley and Young-Tze. They tied with the Y. M. C. A. and came out victorious over the Griffith John soccer team.

"At the eveningsong last Sunday the Rev. T. R. Ludlow preached a very

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touching and impressive sermon on the text, 'Lord, teach us to pray.' His sermon was meant for the students.

"The Rev. Mr. Price, of St. John's Cathedral, Shanghai, came up to preach in St. John's Church, Hankow, during the Advent, and Dr. Jackson asked him to come over here. He spent two days preaching to the students and the local missionaries. In one of his sermons his text was the same as that of Mr. Ludlow's. It was greatly appreciated and it was exceedingly instructive. Traveling preachers like Mr. Price do a lot of good to students, especially to Divinity students.

"This Christmas, instead of having a concert or play, the Boone Boy Scouts entertained the Faculty and students of the University with a display."

Among the Church people who have been entertained at the Bishop's residence lately, are Mr. and Mrs. Beverly N. Hancock and son, of Fargo, North Dakota; Mr. and Mrs. Frank Martin, of New York; Mrs. C. S. Brough, of Los Angeles; Mrs. Zelda B. La Chat, Los Angeles; Miss Catherine Harker, Palo Alto; Mrs. W. C. Atwater, New York; Mr. Wilfred Smith, Santa Monica; Mr. and Mrs. Cressy, Modesto, California.

For years it has been the custom of Bishop and Mrs. Restarick to entertain visitors by having certain Priory girls sing Hawaiian songs. Tourists staying here have been invited informally to the Bishop's residence and usually eight girls have sung for them, Hawaiian

songs, most of them those not ordinarily heard, being unpublished, and some of them sung by no other than Priory girls.

Strangers who have heard the girls have always expressed themselves delighted at what they heard.

Mrs. John E. Baird, knowing of this, asked if she could speak to visitors who came to the Bishop's house to hear the girls, in relation to the work of the Priory Junior Auxiliary and of the endowment fund which she has at heart.

On two evenings lately a number of tourists, Church people, from North Dakota, Chicago, Pennsylvania, New York, California, etc., have enjoyed the music rendered by the girls at the Bishop's residence, and have voluntarily made a contribution on Mrs. Baird's representation.

The Rev. F. W. Merrill paid a short visit to Honolulu, arriving on the Mauna Loa on March 9th and leaving on the 12th. He was a guest at the Bishop's residence.

We have been fortunate to have had a visit from the Rt. Rev. John McKim, D.D., Bishop of Tokio. Mrs. McKim has not been well and the short visit to Honolulu was for her benefit. We are sorry to state that during her stay here she had to keep very quiet.

Bishop McKim preached at the Cathedral the First and Second Sundays in Lent. He took two celebrations of the Holy Communion on week days. He preached at Trinity Japanese Mission, delivered an address to a meeting of the District Branch of the Woman's Auxiliary, addressed the Japanese boys at Iolani School, took a service at St. Clement's, and in other ways showed his helpful spirit.

It has been a great pleasure to have the Bishop here and the people have appreciated his sermons and addresses.

The Bishop and Mrs. McKim left for Japan on the Tenyo Maru on March 12th.

We are sorry to note that after nearly a year's stay in Honolulu, Miss Burroughs, of Decatur, Illinois, and Miss Garrett, of Burlington, Iowa, left on the Tenyo Maru for Japan, where they expect to remain some time.

Miss Burroughs and Miss Garrett came here to visit Mrs. C. B. T. Moore, wife of Admiral Moore, the commandant of the port. Mrs. Moore, as well as the two ladies named, are graduates of St. Mary's School, Knoxville, Illinois. At one time during their visit there were eight old St. Mary's girls in Honolulu, several of whom were wives of officers in the Army or Navy.

Miss Burroughs and Miss Garrett have been most helpful in the Church, both by their regular attendance at the services and their interest in the work. Miss Burroughs has been a teacher in the Sunday School and she will be greatly missed there. We hope that the ladies will have an enjoyable and profitable time during their visit to the Orient.

The brother of Miss Garrett, the Rev. D. Claiborne Garrett, was a classmate of Bishop Restarick in college. The presence of the graduates of St. Mary's here, and their devotion to the Church, gives us a lesson in the value of Church schools. The graduates have nearly all of them been through the Priory and have been delighted to see from the brass plate on the doors that the girls of St. Mary's furnished the dormitory for small girls, and that the Rev. Dr. Lef-fingwell, the founder of St. Mary's, furnished a four-bed room in remembrance of the fact that his daughter, Hortense, was at one time a teacher in the Priory. St. Mary's has always taken a deep interest in our girls' school, both Dr. Lef-fingwell and the principal of St. Mary's, Miss Howard, have been in Honolulu.

Early in January the Rev. W. H. Wotton, the Rector of St. James's Church, Pasadena, California, passed through Honolulu on his way to Australia, where he expected to remain for a few weeks. He returned on March 5th on the Makura, and remained in Honolulu, the guest of Bishop and Mrs. Restarick, until March 10th, when he sailed for San Francisco. Mr. Wotton is an old friend of Bishop Restarick, having been priests together in the Diocese of Los Angeles. Mr. Wotton preached at the Cathedral on the Third Sunday in Lent.

We regret to state that Mr. H. M. von Holt has been ill, but we are very glad to be able to say that he has greatly improved. It has been fortunate that he has been cared for at the home of Mr. and Mrs. C. Montague Cook, Jr.

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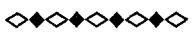
It is said that misfortunes do not come singly. It certainly is true in the case of Canon and Mrs. Ault. While Canon Ault was recuperating at Waikiki, Mrs. Ault was advised to go to the hospital to undergo an operation for appendicitis. At this writing we are thankful to say that she is making a good recovery.

It is with extreme regret that we learn that Col. and Mrs. Beach of Schofield are soon to leave the Islands. These good people have always been ready to entertain the Bishop and his friends and, in other ways, have always been ready to coöperate in every way in the matter of having services at the Post Chapel. We shall miss Col. and Mrs. Beach very much. Our best wishes will go with them and we sincerely hope that they will return some time to Honolulu.



#### AN EXCUSE.

A dog hitched to a lawn mower stopped pulling to bark at a passerby. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work, easier to hinder than to help, easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all as Jesus did.—*King's Own.*



#### CHURCH ATTRACTION.

"I hate and abhor all meretricious means for tempting people to attend the services of the Church," remarked Bishop Averill, in the course of his charge to the Anglican Synod yesterday. "I have no sympathy with the attempt to combine the worship of Almighty God with a Sunday concert. I have a real sympathy with a simple, well-rendered congregational service, in which the worshippers can duly exercise their priesthood. I believe that we should always offer to God our very best, but I think there is sometimes an erroneous idea as to what 'our very best' really is. We want to study a little more carefully the rationale of our Prayer Book services, so that we may rightly interpret their meaning and purpose. Reality and sanctified common sense have an important place to fill in the worship of the Church."

#### DIVIDED CHRISTENDOM.

##### NEED FOR VISIBLE UNITY.

The words of the Rt. Rev. Alfred Walter Averill, the Bishop of Waiapu, New Zealand, deserve careful reading. They are taken from a New Zealand newspaper:

"The Church Universal owes a debt of gratitude to the American Church for the wise preliminary steps which she is taking in view of the proposed World Conference on Faith and Order," stated Bishop Averill in the course of his charge to the Anglican Synod yesterday. "The question of the visible unity of the Church must be the question of questions with all who love the Lord Jesus Christ in sincerity and truth.

"However much we may desire to conceal the fact of our 'unhappy divisions,' we cannot honestly believe that the divided state of Christendom is in accordance with the mind of Christ or the purpose of God," he continued. "However much we may seek to coöperate with all who love the name of Christ, we dare not pretend to believe that the Christianity which our divisions are presenting to the world is the logical development of the Church of the New Testament—the one body and bride of Christ."

The Churches of the New Testament were merely geographical divisions of the Church, integral parts of the one body, and could not possibly be claimed to sanction the present divisions of Christendom. Surely the first step towards the attainment of the visible unity of the Church—for that alone would convince the world—was to study honestly and fearlessly the teaching of the New Testament about the Church, and compare it with the present-day ideals. If all the sectarian books could be burned, the Church would be more likely to be guided into all the truth by the Spirit of Truth.

##### WHITE-WASHING OUR OWN FAULTS.

"If we are honest, we must acknowledge that our present divisions are a departure from the standard of the New Testament, and have weakened the power and witness of the Church in the world," Bishop Averill went on. "Sectarianism is not the religion of Jesus Christ, and never can be, and the sooner we cease to white-wash our grievous faults and confess them instead, the sooner are we likely to carry out our commission in and to the world. We have confessed the sins of our brethren long

enough and given too little time to our own self-examination.

"It is quite certain that we shall never manifest the real unity of the Church

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by a confederation of churches, or by the interdenominationalism; or by the attenuated ghost of undenominationalism, merely for the sake of combined action and witness. There is too much of the 'business proposition' in these proposed substitutes for the manifestation of the unity of the Church. Denominationalism is understandable, and one can respect a man who has convictions, however much one may differ from him; but undenominationalism, which really means the residue of the Christian faith, minus the very aspect of the truth for which men have separated and given their lives, can never be the answer to Christ's prayer.

#### NO PASSION FOR UNITY.

"The unity for which Christ prayed will come as soon as we really desire it, and not before; as soon as we are perfectly honest, and give up trying to impose upon the Lord our own 'shibboleths.' Such unity will not be brought about by any economic or utilitarian considerations, or even by the fact that our divisions are stultifying our missionary work, but by a deeper devotion to the Christ of God, devotion which will make love and the pursuit of truth the highest ideals in life. Such unity, however, is not made to order—it must grow out of a common devotion to a common Master. At present there is no passion for unity, and so long as the spirit of sectarianism is regarded as compatible with the Mind and Spirit of Christ, so long will Christ be wounded in the house of His friends.

#### NOT A MATTER OF COMPROMISE.

"The unity for which we pray is surely not to be the outcome of compromise in matters essential, for the united Church of God must include all those isolated fragments of truth for which men have fought and separated and made rents in the Body of Christ. The united Church must comprehend all truth, and consequently every part of the historic Church, every sect and denomination, must contain some priceless portion of the Truth overlooked or under-emphasized by the main body, which will be its contribution to the perfect whole. The Church of the future will not be helped by those who try to minimize differences for the sake of a pseudo-unity, but by those who have honest convictions, and believe them to be an essential part of the Truth as revealed by Jesus Christ. The real charity, the real Christian spirit, to my mind, is not exhibited by trying to impose upon the world

a unity which does not yet exist, but by clearly and honestly recognizing our differences and praying for light and guidance. We shall respect one another far more if we are absolutely loyal to our own convictions than by any attempt to ignore them or water them down.

#### CHURCH OF THE FUTURE.

"The Church of the future is to be built upon comprehension, not compromises; affirmations, and not negations. What the Anglican Church really stands for will be her contribution to the United Church. . . . We must all realize how a divided Christendom is blocking the progress of work in the mission field, and weakening the influence of the Church in the moral and social life of the world. The sin of dis-union is recoiling on our own heads. Cannot we hear what 'the Spirit saith unto the Churches?' Organic unity, and nothing less than organic unity, will convince the world that the Father hath sent the Son."



#### THE LITURGY.

Let me refer to an illustration of the creative faith of the poet. For centuries all that was great in the art and poetry of Christendom grew out of this faith. What seems to me its most poetic, as well as most enduring written product is not as you might suppose the masterpiece of a single mind, the "Divina Commedia," for instance, but the outcome of centuries, the exposition of many human souls even of various peoples and races. Upon its literary and constructive side, I regard the venerable Liturgy of the historic Christian Church one of the few world poems. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of an Episcopal Prayer Book, is a version familiar to you, of what seems to me the most wonderful symphonic idealization of human faith, certainly the most inclusive and harmonious succession of all the cries and longings and laudations of the universal human heart invoking a paternal Creator. I have in mind its human quality, the mystic tide of human hope, imagination, prayer, sorrows, and passionate expression, upon which it bears the worshipper along and wherewith it has sustained men's souls with conceptions of deity and immortality, throughout hundreds, yes thousands of undoubting years. The Orient and Occident have enriched it with their finest and strongest utterances, have worked it over and over, have

stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation to spread over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and simple, the statesman and the slow; the brotherhood of an age which knowing little, comprehending little, could have no refuge save in the oracles through which a just and merciful Protector, a pervading Spirit, a living Mediator and Consoler, had been revealed.

This being its nature, and as the crowning masterpiece of faith, you find that in various and constructive beauty, as a work of poetic art it is unparalleled. It is lyrical from first to last with perfect and melodious forms of human

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speech. Its chants and anthems, its songs of praise and hope and sorrow, have allied to themselves, impressive music from the originative and immemorial past. Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common, in the household or isolated in national effort, in calamity, and repentance and thanksgiving. Its wisdom is forever old and perpetually new, its calendar celebrates all seasons of the rolling year, its narrative is the simplest, the most pathetic, the most rapturous, and the most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems.

I have called it lyrical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact, as a piece of inclusive literature, it has no counterpart. It can have no successor. Time and time again some organization for worship and instruction, building its foundation on reason rather than faith has tried to form some ritual of which it felt the need. But such a poem of earth and heaven is not to be made deliberately.—Edmund C. Stedman, from the Faculty Divine.



#### IMPORTANT TABLET.

A tablet containing the earliest known law code has just been added to Yale's Babylonian collection, according to an announcement made at New Haven by Prof. Albert Tobias Clay of the chair of Assyriology and Babylonian literature of Yale University.

In discussing this remarkable tablet Prof. Clay said to a Sun correspondent:

"Not many years ago, when Old Testament critics declared it was impossible to conceive of a code of laws written in Palestine as early as the time of Moses, it would scarcely have been thought reasonable if it had been stated that at a much earlier time the Babylonians probably possessed a highly developed code.

"A little more than a decade ago a code written upon a large and irregular diorite stone was discovered in Elam. The inscription was written prior to 2000 B. C. and it comprises a code of laws enacted by Hummurabi (or Ammurapi), who as practically all scholars now agree is the Amraphel of Genesis xiv. 1, a contemporary of Abraham. The discovery of the stele containing these laws is perhaps to be regarded as the most important that has been made in any land for decades. The stele is now one of the

treasures of the Louvre in Paris, but a replica is to be seen in the Yale Babylonian collection, where there is also on exhibition a fragment of an original clay tablet containing a portion of the same laws, written apparently about the same time."



#### MEDITATIONS.

Silence is a great peacemaker.—Longfellow.

The fetters of God are the symbols of liberty.—Sunday School Times.

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.—Phillips Brooks.

The Gospel has fully revealed what Reason, in her loftiest imaginings, could not have dreamed of.—J. R. Macduff.

To be free from sin to love God, is a far greater freedom than to be free from God to love sin.—Sunday School Times.

The only chance that this world has of becoming a righteous world is by the contagion of the Christian men and women who are in it.

We recognize the hardness of the Cross. We know its weight, we feel its burden. But where the Cross is, there Jesus is, and where Jesus is, there is victory.

We are often nearest to Christ when we feel him least. For prayer which perseveres in spite of dryness of feeling is for that very reason a real venture of faith.—Sosmo G. Lang.

"The question for each man to settle is not what he would do if he had the means, time, influence and educational advantages; the question is what will he do with the things he has?"

For the brave and the pure and the forgiven, death is passing, head erect, eyes undimmed, honor untainted, from a life full of happiness here to a life of

even greater happiness hereafter.—Bishop Ingram.

Friendship can sometimes show its strength as much by the readiness with which it accepts benefits as by the freedom with which it gives them. It proves by this its confidence in the love of the other side.

To live in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.

There is no reason why every man should not be a friend to other men. God has implanted in human hearts the possibility of serving our fellow-man through our friendships. There is no life so humble that it cannot find some one whom it can serve as a friend.

O King enthroned on high,

Thou Comforter divine,

Blest Spirit of all truth be nigh

And make us Thine.

Thou art the Source of life,

Thou art our treasure-store;

Give us Thy peace and end our strife

For evermore.

Descend, O heavenly Dove,

Abide with us always;

And in the fulness of Thy love

Cleanse us we pray.

—Southern Churchman.



The American Colony in Paris has almost vanished and Holy Trinity Church is confronted with grave problems. It is without endowment and with the withdrawal of the Sunday offerings finds itself almost immediately in need. All expenses have been reduced to a minimum but the large tax on the Church and insurance must be paid, and the rector wishes to keep the small reserve now in the bank as an emergency fund to protect the Church property.

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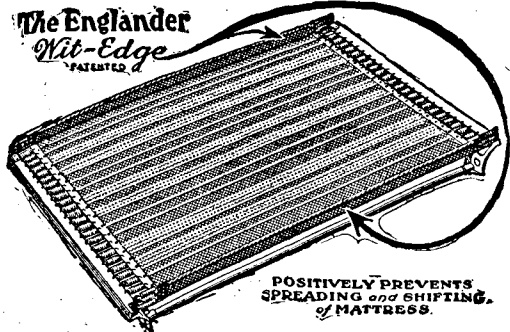
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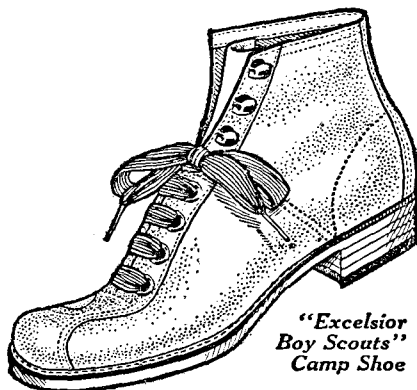
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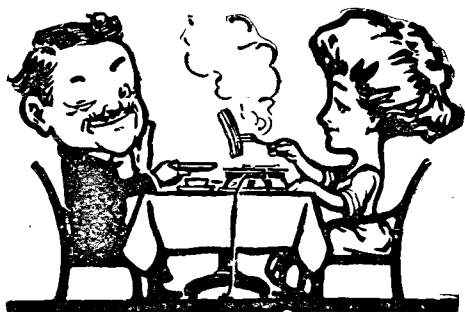
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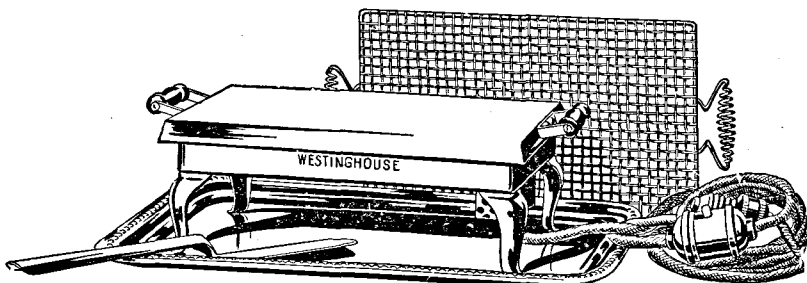
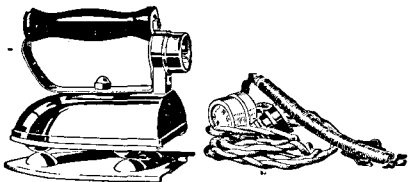
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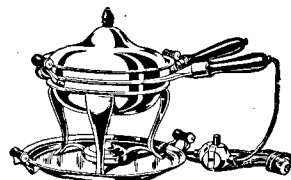
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