

Hawaiian

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Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

Vol. VIII.

HONOLULU, T. H., APRIL, 1916

No. 11

Easter Number

Christ is Risen



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., APRIL, 1916

No. 11

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

APRIL, : : : : 1916

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

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.

CHURCH CALENDAR.

April 23—Easter Day (White).
24—Monday in Easter (White).
25—Tuesday in Easter (White).
30—1st Sunday after Easter (White; Red for Eve).
May 1—SS. Philip and James (Red).
7—2nd Sunday after Easter (White).
14—3rd Sunday after Easter (White).
21—4th Sunday after Easter (White).

CLERGY PENSIONS.

The article which follows from the New York Times is an illustration of what the secular papers think of the Clergy Pension idea as practically adopted by this Church. The very fact that Bishop Lawrence of Massachusetts is at the head of it gives the moneyed people confidence in the whole movement.

It is stated that already one man has given \$1,000,000 to the fund:

"The great practical value of an organization like the Protestant Episcopal Church of America of the establishment, on a sound and scientific basis, of a pension fund for its 6,000 clergymen admits of no argument. The purely humane side of the question need not be disregarded, but pensions cannot be paid in good-will and sympathy. It is well, in a practical sense, for the members of a church to be able to feel that their not too highly paid minister—few ministers have high salaries—will not be burdened throughout his active life by the apprehension of poverty in his declining years and the strong possibility that he may not be able to leave provision for his family when he dies. When the Church Pension Fund is established, as it will be

when the needful reserve fund for its foundation is obtained, the members of no Episcopal parish need have uneasy feelings about the future of their rector, whether or not the resources of the parish are sufficient to compensate him in his active term according to his merits. Nor will the burden upon any parish be too hard for it to bear. The payment of 7 per cent. of the rector's annual salary into the Pension Fund will be all that is required. This money will be placed at compound interest, and if the clergyman retires at the age of 68 he will receive half salary as long as he lives and his widow will be provided for. The fund will provide also for the support of minor children.

Interest in the account of this Pension Fund, published this morning in the Magazine Section of The Sunday Times, will not be confined, by any means, to members of the Episcopal Church. It embodies a comprehensive study of the whole subject of pensions, which have too generally been based on an unscientific system, without regard to the important matter of accrued liabilities. The system Bishop Lawrence of Massachusetts has devised for this fund is based on a thoroughly sound idea. The reserve of \$5,000,000 is needed because, when the system is put in operation, it will apply immediately to clergymen of all ages. The accumulated 7 per cent. of the salaries of men of 55 or 60 years of age would not be sufficient, therefore, to pay their pensions. There will be no danger of a breakdown in the operation of this plan, which seems so simple now that it has been laboriously worked out. Bishop Lawrence has made himself an acknowledged authority on the pension subject. As he is also famous for his inspiring influence when large sums of money are to be raised for worthy purposes, it is likely that the Church Pension Fund will soon be in operation."

THE OBSERVANCE OF LENT.

On the whole we believe that Lent has been given more thought than any previous season since 1902.

When the Bishop came here in that year he was very much surprised at what seemed to him a lack of Church principles. On enquiring from a priest who

had been here a long time he said, "The people will observe Holy Week not Lent," and we found that what he said was somewhat correct.

In the fourteen years since 1902 every effort has been made in every conceivable way to interest the people in some special services with the exception of the Three Hours' Service on Good Friday, which has always been well attended and impressive, the services on week days, at least, have not been well attended.

The Sunday morning services in the Cathedral during the Lenten season have always found the Church well filled. Usually the Bishop has preached a special series of sermons in the evening and at these there has usually been a gratifying attendance.

Week-day services, as a rule, have received no general support and this has been remarked by scores of visiting Church people. We make this statement not in a complaining mood, but as a plain statement of facts which people can think over.

In this connection the editor of the Chronicle received a letter from a Churchwoman from which quotations are here made. She says: "In one of your articles in the Church Chronicle, you said that you had never been in any place where Lent was so little observed by Churchmen and Churchwomen, as in Honolulu." What she says is correct. We lay it to this fact—that in the United States of America Church people are such by conviction. In Massachusetts, Connecticut, Maine and New Hampshire, a few years ago to be a Churchman or a Churchwoman was to be peculiar and in a certain way to be the subject of remark. but the Church people in those parts were strict in the observance of what they believed to be the custom and practice of the Church. As these people emigrated to the West they gave a tone to most of the Parishes. In the Parish in California, which we served long, the greater part of the communicants were not such by inheritance but by conviction. They had come in from various religious bodies and they believed thoroughly in the observance of the Church's rules for Lent. There was practically no difficulty in the matter of an entire cessation on the part of Church people from public amusement. If any strangers or visitors had to be entertained it was seldom that

the Parishioner did not come and talk over the matter with the rector, there being a strong desire to avoid public adverse comment.

With the substance of the next sentence of the letter quoted above we do not entirely agree because we believe that more people have abstained from public entertainments this year than previously. It has often been the case that there has been opera here in Lent and where such things are heard so seldom it has been nothing but common sense to overlook the attendance of people of what to many is a part of their education. But the correspondent continues as follows: "This year it seems to me that more than ever that one sees the names of Churchwomen, Guild members, etc., in the society columns of the newspapers. In your experience have you found that in places where Lent is kept more conscientiously there is a higher spiritual development because of it? I should like to know what you think of this, because if we are carelessly letting go a chance for real spiritual uplift, it seems to me we ought to better ourselves and do a little home missionary work among our people."

It is not very easy to reply to the above because a mere attendance at a number of services is not necessarily an indication of spiritual condition. It depends, of course, upon how the services have been used. We have known people who attended almost every service whose disposition and conversation were not of the highest Christian type.

But at the same time we do emphasize this matter, namely, that a well instructed, loyal Churchman or Churchwoman will be careful as to his conduct so that it will not bring adverse criticism upon the Church as formal and hypocritical.

In the old Church home children were brought up so that the observance of Lent was as natural as the observance of Sunday and the self-denial and the saving of money was not in any way a burden or a hated thing but something into which each one entered intelligently and heartily and even the youngest understood something about it. This we can truly say was the atmosphere of the Parish in which we lived for twenty years, and we believe that the spiritual life there was blessed to a very large number of people.

We believe that this year there have been more young people who have understood what Lent was than there has ever been before. A number of young people trained in the schools have attended daily services, not because they had to do so, but because they desired to do so. In the Sunday Schools a large

number of children have denied themselves candy, shows and other pleasant things and have given the money to Missions, and in addition to this they have worked hard in such way as they could to add to the amount in their mite boxes. Some boys blacked shoes on the streets or sold papers. Girls worked with their needles or in some other way, and there was a general feeling of interest in the Lenten season and in the Easter offering, and all this cannot go on without a spiritual uplift. On the whole we believe that Lent has made a deeper impression this year than ever before upon the lives of our own people and that Good Friday and Easter Day have been especially blessed. The news from nearly every Church shows the large number of communions made at the early service and as one man said, "If people get up and go to an early service it's because they want to go, because there is no music and no sermon to attract them."

On the other hand someone said to us: "There are a lot of people at Communion that you won't see again for a year." We reply to this person: "Well, we are very glad that they came out on Easter Day. It at least shows a recognition of duty and privilege. It is at least a positive profession of belief and we can only hope that it may lead to more regular and frequent interest in the Church, and its services and its work."



UNFORTUNATE MIS-STATEMENTS.

Every country far from the centers of English-speaking populations frequently have letters or articles written by tourists and visitors of a few weeks' stay which are so incorrect and misleading and are not only annoying but they do injury.

One of the most absurd things of the kind which we ever read was published in a paper of a city of some forty thousand population in an Eastern State a short time ago. Among other things contained in the letter written by a "well known inhabitant" of the city referred to and widely read so the paper states, by her many friends, some are given below.

First, she states that Honolulu is sit-

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nated "in a narrow valley 12 to 15 miles long." "Only a small percentage of the people are native Hawaiians." "Most of the Americans are millionaires, having gone there in an early day and made their fortunes." "The natives no longer live in grass houses but their homes are very peculiar. The Board of Health compels them to set their houses upon stilts. They look so odd with no foundation." "I wish you could see the Bourgean Villea (sic), it is a tree which grows to a enormous size, and is simply covered with several layers of the most gorgeous bowers; some are purple, some bright pink and others red."

It will be quite a surprise to island people to learn that "Most of the work in the fields is done by Japanese women. They wear skirts to the knees and a sort of blouse, which to my surprise, was always scrupulously clean."

There is a lot more of the same kind of information and it does seem strange that people should write of the Islands before they inquire whether what they say is correct or not.



THE PERILS OF EMOTIONALISM.

One of the sanest and most influential personalities in English Methodism today is Dr. J. Scott Lidgett, editor of the *Methodist Times*, for so long associated with the magic name of Hugh Price Hughes. In an article in that paper Dr. Lidgett, after describing emotionalism as "an outstanding danger of Methodism," points out that—

"Some of the most unsatisfactory people we have ever known have been the most open to emotional appeals and the most at home in an emotional atmosphere. Yet their thought and conduct have remained apparently unresponsive to the great realities of the mind and law of Christ. They have been greedy and hard in business, unreliable in service, slipshod in the discharge of duty.

"Nor is this all. A worldly or a timid church may content itself by exploiting emotionalism, in order to stave off the demands for consistent but inconvenient

fidelity to Christ, both in thought and conduct."

The danger is not confined to Methodism, nor is its only form that generally associated with a certain type of sensational evangelism. There is a mild, cultured, sentimental emotionalism which often accompanies the "literary" or "advanced" type of Christianity and manifests itself in mysticism of the Ralph Waldo Trine order, in a theory of the "higher life" borrowed from New Thought, and in undisciplined sentimental inquiry concerning the future state. We have not got rid of emotionalism when we have shelved the emotional revivalist: it is a standing menace to the Christian life which threatens not only conduct, but the very emotion of which it is a travesty.—*Hemoletical Monthly*.



ROOM FOR ONE MORE.

A visiting bishop was arguing with a friend of his on the desirability of attending church. At last he put the question squarely:

"What is your personal reason for not attending?"

The gentleman smiled in a non-offence-intending way, as he replied:

"The fact is one finds so many hypocrites there."

Returning the smile, the bishop said:

"Don't let that keep you away; there is always room for one more."



SUNDAY SCHOOL OFFERINGS.

The latest information as to Lenten Sunday School offerings is as follows:

Offerings of the Sunday Schools at the Cathedral.....	\$1,260.14
At Schofield	20.11
" Lahaina	90.00
" Kula	23.25
" Paauilo, Japanese	9.70
" Holy Apostles, Hilo.....	21.80
" Kipahula, Maui	12.00

Total to date.....\$1,437.14

NOTE: We have still other Sunday Schools to hear from.

The total for the Islands last year was \$1,288.34.

LETTER SENT BY THE BISHOP TO THE CHILDREN OF HAWAII.

My dear Children:

Last year you did better than I expected for the Lenten and Easter offering for Missions. I wonder whether you are

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going to slack up this year? I cannot believe that you intend to go back on your record—so that we shall have to point out that the children of Hawaii have lost interest and have given less than they did last year.

In 1915 we were all delighted to see that Honolulu had the fourth place in the list of 82 Dioceses in the United States for the amount given by the children per capita in the Lenten offering. This means that only three Dioceses gave more per capita than the children of these Islands and 78 Dioceses less. Per capita means that you take the total amount of the offering and divide it by the number of children reported in the Sunday Schools, by which you get an average of what the children give. It is not pride nor a wish to do big things which leads us to ask you to give this year so that we shall not be obliged to take a back place in the list of American Dioceses, but a desire to do our duty and show our gratitude towards God. It will interest you to know that North Dakota stood first, then Pennsylvania, then Montana, then Honolulu, and we the children of these Islands stood fifteen cents above the next Diocese, West Texas, and eighteen cents above the sixth one, which was Pittsburgh.

I know that many children have little money, yet, most of them manage to spend money for what they really want. The question is, do you want to help send teachers to children who know nothing about Jesus? Do you want to send doctors to those who have no hospitals? Do you want to send Light to those who are in darkness? Only selfishness can say—We don't care about children who do not know God—We don't care whether they have teachers or doctors or not. Last year the children of Hawaii gave enough on Easter Day to support two women teachers or one married priest for one year. We can do it again and can even do better if we really want to do so. Will you be one to try to help by making your mite box offering as large as possible?

Affectionately your Bishop,

HENRY B. RESTARICK.

Read this table carefully:

	1914.	1915.
St. Andrew's Cathedral.	\$133.00	\$216.55
St. Andrew's Hawaiian	31.50	26.65
Iolani	.....	37.35
St. Andrew's Priory...	141.40	142.60
St. Clement's	29.50	41.55
St. Peter's	115.79	184.05
St. Elizabeth's	209.33	232.70
St. Mary's	29.05	41.75
Holy Trinity	27.15	51.73
Epiphany	21.92	15.50
St. Mark's	22.35	25.55
Good Shepherd, Wai-		
luku	43.00	55.85
St. Luke's	36.85	39.30
Holy Innocent's, Laha-		
ina	34.65	53.00
St. John's, Kula	.....	16.00
Kipahulu	.....	7.90
Holy Apostles, Hilo	9.55	.....
Hilo, Japanese	12.65	15.20
St. Augustine's, Kohala	31.40	25.45
St. Paul's, Kohala	12.10	15.00
Christ Church, Kona	2.50	12.55
Paauilo	21.00	.....
Paauilo, Japanese	.....	6.00
St. James', Waimea	.....	12.51
Wahiawa	.....	13.50

Total \$964.69 \$1288.34

◆◆◆◆◆
KAPAHULU.

This letter is an acknowledgment of a gift recently made to St. Mark's Mission. Dear Bishop:

Thank you very much for your beautiful stove that you have given us. We hope you will come and eat some of our biscuits. We have our meetings on Wednesday afternoon at three o'clock. We should be glad to have you come and tell us about the things that you have seen in China or Japan. We have read the "Spirit of Missions." And it said about a little girl named Ah Kwe and how she was sold. We are having a sewing class now, we have sewed an apron to put sewing things in.

Your friend,

NANI LEE,

Sec. of Junior Auxiliary, St. Mark's.
Aloha to all.

HOLY INNOCENTS, LAHAINA.

The workers here are busy in school every day excepting Saturday, from eight to one o'clock. Our day school has an attendance of about forty-five, and the Sunday School of about fifty children and all are doing their utmost that the mite boxes may contain as much, if not more than last year.

The Woman's Auxiliary is meeting on Friday afternoons during Lent and our women and girls are making towels for St. Mary's, Shanghai, and napkins for the Iolani School.

◆◆◆◆◆ CHERRY BLOSSOM FETE.

The District Branch of the Woman's Auxiliary is working hard to present on May 5th and 6th a most elaborate Cherry Blossom Fete, to be held at the Hawai-

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ian Hotel. The proceeds are to go towards the erection of a Hostel for young Japanese women. The plans for this fête are most interesting. There are eighteen committees under the leadership of Mrs. John E. Baird, and each committee has many helpers. The decorations are in the hands of Mr. Gordon Osborne, and promises to be more beautiful than anything Honolulu has seen in a long time.

For the children there is to be a real Punch and Judy show; a deep well, out of whose depths may be drawn a bucketful of surprises; rollicking rides through this fairyland of Japan in jinrikshas; and last, but not least, for the older people there will be folk dancing; a needle-work table that aims to give many suggestive gifts for the use of the traveller; the tea table under the competent management of the ladies of St. Clement's, and the booth where ice cream and delicious home-made cookies and cakes will be on sale.

The entrance fee of 50 cents for adults and 25 cents for children entitles the bearer to view the decoration and enjoy the folk dancing.



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Directress of Altar Department—Mrs. H. B. Restarick.
Junior Auxiliary Secretary—Mrs. John E. Baird.
Secretary of the Little Helpers—Mrs. R. B. McGrew.

My Dear Fellow Workers:

In a few weeks it will be time for Convocation, when we will meet for mutual counsel and inspiration. I trust that each Branch is planning to send at least one representative to the annual meeting and that the full quota of five delegates may be made up by substitutes secured in Honolulu if that number cannot come from the distant points. Our Church family is so thinly scattered over these Islands that we need all the strength and help we can gather from conferring together and telling of conditions and methods of

work. It is doubtful if there is another place in this distressed and sorrowing world so favored as Hawaii where women have so much to be thankful for. May our thankfulness express itself in a larger United Offering than ever before, which will "go forward to St. Louis next October and will go out from thence to bless the world."

I think no other year has seen all pledges paid in full more promptly and in ample time before April 30, to give the Treasurer, Mrs. Marx, time in which to prepare her report and have her books audited by May 27th, the date set for Convocation.

Please instruct your delegates as to the amount your Branch is willing to pledge to the various needs in which you are interested. It is always a satisfaction to the delegates to have some extra amount, if possible, to pledge for any special appeal.

As your Corresponding Secretary, I thank you each and every Branch at the generous response you have made to the Box appeals for Iolani and St. Mary's Hall, Shanghai, reports of which will be completed later.

MAY L. RESTARICK,
Diocesan Corresponding Secretary.



NOTES FROM THE BISHOP'S DIARY.

During the Friday evenings of Lent the Bishop gave lectures at the Davies Memorial Hall on the history of the Church. These were illustrated by slides of excellent character, lent by the Rev. F. W. Merrill of St. Elizabeth's, who had used them when he was official lecturer on Church History in the Diocese of Fon du Lac. On the Friday evening in Passion week the lecture was on the Passion Play and delivered by Mr. Merrill.

On the Wednesdays of Lent at five minutes past twelve services were held at the Aeolian Hall in the Odd Fellows Building, the Bishop presiding and the Rev. L. H. Tracy delivering the address. These services lasted fifteen min-

utes and were attended by from twenty to twenty-five business men, who enjoyed the thoughtful and helpful words of the speaker.

The Bishop, on each Friday afternoon of Lent at the Cathedral at four o'clock addressed the children. The boarders of the Cathedral schools attended in a body, and more children of St. Andrews' Sunday School with their parents and friends were present than on any previous Lent. This is another sign that an impression is being made after years of work among the younger generation of Honolulu church folk. There were about 200 persons present each Friday afternoon.

CONFIRMATIONS (One Sunday's Work.)

On Palm Sunday the Bishop assisted at the celebration of the Holy Communion at the Cathedral at 7 a. m., when the Rev. L. Kroll celebrated and 67 people received. At 9 a. m., on the same day, the Bishop confirmed a class at St. Elizabeth's of seven Chinese. At 9:30 a. m. at the Korean service he confirmed a class of ten and made an address. At 11 a. m., Canon Ault having a cold which affected his voice, the Bishop took most of the service and preached.

At 3 p. m. on the same day he confirmed a class of five at St. Clement's and made an address. At 5 p. m. he confirmed a most interesting class presented by Canon Ault of 33 persons, including an unusually large number of boys and young men, most of them from Iolani School, the boys of which, except the Chinese, attend the Sunday School.

At 7:30 p. m. the Bishop was present at the Cathedral during the singing of Stainer's Crucifixion and offered the closing prayers.

DURING THE WEEK.

On Monday and Tuesday the Bishop made addresses at the 8:45 a. m. services at the Cathedral. On Wednesday he assisted at 8:45 a. m. and at 12:05 in the Aeolian Hall and at 4 p. m. at the Cathedral. At 7 p. m. he confirmed a class of 22 Chinese presented by the Rev. Kong Yin Tet, among these were two families who were converted from paganism. The

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fathers and mothers were over fifty years of age, and they with their children having been baptized, were confirmed together. The Bishop made an address.

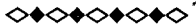
On Thursday he took the 7 a. m. Celebration at the Cathedral and assisted at 8:45. At 7:30 p. m. he confirmed a class of 30 persons, all of whom but three were Hawaiians or part-Hawaiians, the remainder being Chinese. This class included a number of the girls at St. Andrew's Priory, of which the Rev. Mr. Kroll is chaplain. It also included a number of the day pupils of Iolani, among which a most interesting work is being done at the present time.

On Good Friday the Bishop conducted the Three Hours' Service at the Cathedral, delivering the introductory address and addresses on each of the last seven words.

EASTER SUNDAY.

On Easter Day the Bishop assisted at the Celebration of the Holy Communion at 7 a. m. at which there were 142 communicants, the Rev. L. Kroll being the Celebrant. At 7 a. m. Canon Ault celebrated and the Bishop again assisted in distributing the elements. At 9:15 a. m. at the Hawaiian service he again assisted, on each occasion giving the absolution and the final blessing. At 11 a. m. he celebrated the Holy Communion and preached. At 3:30 p. m. he conducted the Sunday School service and delivered an address. Thirteen Sunday Schools were represented at this service. At 7:30 p. m. the Bishop was present at the service and gave the blessing.

During the week the Bishop confirmed one hundred and seventeen persons, including Japanese, Chinese, Koreans, Hawaiians, negroes, white people and various combinations of races.



CATHEDRAL REGISTER.

BAPTISMS.

- Jan. 2—Gordon Alexander Greig,
by Canon Ault.
(Inadvertently omitted in February number.)
- March 12—William James Rowat,
by Canon Ault.
Zella Ellen Rowat,
by Canon Ault.
Marguerite Ellen Rowat,
by Canon Ault.
Doris Elizabeth Ross,
by Canon Ault.
- 20—Lucile White Rogers,
by Canon Ault.
Ernest Charles Gray,
by Canon Ault.
- 26—Athalie Patricia Healani Buchanan,
by Canon Ault.
Rebecca Kekumano Mossman,
by Canon Ault.
Thomas Mellish Mossman,
by Canon Ault.
- 27—Margaret Kuakoa Keppeler,
by Canon Ault.

Herbert Kealoha Keppeler,
by Canon Ault.

CONFIRMATIONS.

- March 20—Alice White Rogers,
by Bishop Restarick.
Lucile White Rogers,
by Bishop Restarick.

MARRIAGES.

- March 23—William Thomas Carden,
Florence Garvin Cassidy,
by Canon Ault.
James Archibald Hay Wodehouse,
Bianca Florence Boyd,
by Rev. L. Kroll.

BURIALS.

- March 2—Louis Kalawaiianui Kahoalii,
by Rev. L. Kroll.
3—Mary Karratti,
by Rev. L. Kroll.
5—James Smith,
by Canon Ault.
8—Solomon Leihuini K. Paleioholani,
by Rev. L. Kroll.
11—Waldo E. Ayer,
by Canon Ault.
12—Egbert Leland Sharratt,
by Rev. L. Kroll.
22—Eliza Smith Dower,
by Canon Ault.

General Offerings	\$396.50
Hawaiian Congregation	49.65
Communion Alms	56.12
Specials	29.15
Total	\$531.42

Number of Communions made during
March



ST. ANDREW'S CATHEDRAL.

As far as our observation goes Holy Week was quietly and thoughtfully observed by a very large number of our people. The services were well attended and there were more communions made during the Lenten season this year than ever before in the history of the Cathedral. This after all is a criterion of spiritual interest. During the season of Lent from Ash Wednesday to the day before Easter there were 721 communions made at the Cathedral.

Good Friday was probably more quietly and reverently observed than it has ever been in this city. The Bishop wrote a letter to the principal of the Normal School and to Professor Griffiths of Punahou. Mr. Edgar Wood excused all who desired to attend Church, and Mr. Griffiths wrote a kindly and appreciative letter stating that he was glad to cooperate in every way in the proper observance of the day, and to allow those who wished to attend service to do so, but he made the statement with which the Bishop fully agrees that it was inadvisable to have a holiday on Good Friday.

Our thanks are extended to both of these gentlemen for their kindly consideration and their sane view of the subject, and we quite agree with them, that to dismiss pupils and to give them a holiday would produce an effect contrary to what is desired by those who have the spiritual charge of children.

The three hours' service in St. Andrew's Cathedral was a remarkable one. There was a priest of the Church present who for forty years has been conversant with the Three Hours' Service in various parts of the world and he took pains to state that never in his experience had he known a service which made such an impression upon him and in which the people entered with such evident religious spirit. A business man on the street said, "I always attend as much as possible of the Three Hours' Service, and I want to say that it goes with me through the year and I would not willingly miss it for anything. The testimony of a great many people as to the spiritual uplift of the service has come to the clergy and it is with sincere gratitude to God that we look back at the packed Church with many sitting on chairs or standing at the rear with their uplifted faces hearing the message from the cross, singing in mighty volume the hymns of the Passion and then as we turned to pray to hear the litanies sung and to note the hushed periods of silence when the multitude prayed.

One thing that was most notable was the large number of young people at this service. They did not come out of curiosity nor for entertainment but they came because of the day and the hour and the message.

While a very large number of people stayed during the whole three hours those who had to retire from the Church had their places immediately occupied by others who were waiting. The verger and Mr. Buttolph and six Iolani boys quietly took charge of the leaflets and the seating, and there was not the least disturbance of the devotions of the people in all going and coming of the vast con-

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gregation which was probably doubled during the three hours.

That is to say that many who could stay but a short time on account of business and whose seats were immediately occupied amounted on the whole probably to a filling of the Church twice. It has been estimated that a thousand persons at least attended this service.

EASTER DAY.

Mrs. E. D. Tenney and Miss Kopke had charge of the decorations of the Church. These ladies know so well what to do and have tastes so agreeable to that which the clergy consider adaptable to the building that they were told by the Dean to ask no questions but to do as they pleased the result was a decoration admirably in keeping with the dignity and the beauty of the beautiful building. The only permission which was asked and granted was that three hooks might be placed in the beams back of the Sanctuary and out of sight from which hanging baskets could be suspended. The baskets hung there were beautiful specimens of fern baskets and such as can only be produced by knowledge and the greatest care. We are very fortunate in having these wonderful plants loaned to us for the festivals of the Church.

The dossal curtain which has been in place for some years had developed from cream into ecru and was spotted in many places owing to a rain storm which dampened our hangings some months ago. On Saturday it was determined that a new dossal be put in place, and five of the older girls of the Priory and an old Priory girl at the Cluett House spent the day in preparing the curtain for its be-

ing put in place, and at nine o'clock on Easter Even it was on the rod back of the Altar. It was a surprise to every one and it certainly added to the beauty and the dignity of the altar.

At six o'clock at the first service on Easter Day the Rev. Leopold Kroll was celebrant this having been by long custom the hour for Hawaiian celebration. A more careful count of communicants was made than ever before, sometimes the record being imperfect. We have looked back in the service book for several years and on Easter Day there were more communicants present than ever before. On several occasions there have been 102 or 105, but this year there were 142 communicants of whom a very large number were Hawaiians. It shows that if the people of this congregation as well as of the other would only attend regularly to their duties and privileges we should have a vigorous, progressive and enthusiastic Church.

At seven o'clock the Church saw a large number of earnest, faithful communicants gathered together, the Rev. Canon Ault was celebrant and the Bishop and the Rev. Arthur French assisted in the distribution of the elements. Two hundred and twenty-seven people made their communion at this service.

At 9:15 the Rev. Leopold Kroll was the officiant and preacher. There was a good congregation and the choir sang the service most acceptably. The setting for the communion service was that which was arranged some years ago by H. M. Liliuokalani. Those who have heard this service know how effective and reverent it is. The anthem was "Christ Our Passover," the solo being sung by Mr. Roger Rice.

At eleven o'clock the Cathedral was filled, chairs being used to provide extra sitting. The lateness of Easter and the departure of many tourists relieved the Cathedral from a great crush. As is usual on Easter day the number of United States Army officers in uniform was most noticeable and the many who came to communion was most marked. The Te Deum was by Dudley Buck, the anthem, "They have taken away my Lord," by Stainer.

The Rev. Mr. French of Montreal was again in the Chancel assisting the clergy. The Bishop preached a sermon, which is printed in this issue, at the request of many people who heard it.

WONDERFUL CHILDREN'S SERVICE.

The great gathering of the twelve Church Sunday Schools occurred at 3:30 p. m., no one who has not seen this can understand its remarkable character. The children fill the Church, they are white, Hawaiian, Chinese, Japanese, Korean and various mixed races. They all sing the service and the hymns in English. The choir consisted as usual of Hawaiian girls and the Chinese choir of St. Peter's. Anyone who thinks that a choral service is designed to take the words from the mouths of the people should hear the choral evensong rendered by those hundreds of school children, when the versicles reverberate through the arches in mighty chorus. All the Sunday Schools had banners. St. Andrew's Priory had some which dated from 1867 but the oldest banner was carried by Gretchen Luce, a granddaughter of Captain Luce, one of the first trustees of St. Andrew's Cathedral. It

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JORDAN'S

FORT STREET

was the banner which Bishop Staley brought out from England in 1863, which is spoken of in his book, "Five Years' Work in the Hawaiian Islands." The Pastoral staff which was also given to Bishop Staley was carried by the Rev. Arthur French.

After a brief address by the Bishop on Easter Day five boys stood at the Chancel steps holding offertory plates. One boy was Hawaiian, one white, one Chinese, one Japanese and one Korean. As the name of the Sunday School was called out some child came forward with the offering. The amount given had already been stated to Mr. MacRae of Iolani, who had prepared on a blackboard an account of the offerings and the total amount given. The account was as follows:

St. Andrew's	\$ 300.00
St. Andrew's Hawaiian.....	50.00
St. Andrew's Priory.....	207.47
St. Mark's	42.87
Iolani	9.16
St. Luke's	57.25
St. Elizabeth's	240.06
St. Peter's	155.33
Trinity	58.00
Epiphany	15.00
St. Clement's	50.00
St. Mary's	60.00
Wahiawa	15.00
Total	\$1260.14

Of the above Iolani has no Sunday School of its own, the boys attending St. Andrew's or St. Peter's, and their offering going to one or the other of the Sunday Schools. The Sunday School at Wahiawa is composed largely of Japanese children and is in charge of Mrs. Gladys Pearce, a former pupil of the Priory, assisted by Mrs. William Searle. The above certainly is a remarkable show-

ing. St. Andrew's Sunday School had a delicatessen sale on Saturday to add to their offering and several groups of girls had little sales for the same purpose. This action was in every way legitimate as Sunday Schools have held rummage sales and so forth to swell their Sunday School offering heretofore. The desire of St. Andrew's Sunday School has not been to get the Bishop's banner, which is given to the largest per capita offering. The officers of St. Andrew's Sunday School stated that they did not wish their children to strive for the banner because many of their scholars were better off than those in some other Sunday Schools.

All of the offerings were remarkable, but we may mention some of them. St. Elizabeth's was fully expected to go below the mark this year for various reasons, but it exceeded last year's by \$8.00. This is done only by sacrifice and all working earnestly together. Without any attention to figures everyone will be glad if St. Elizabeth's retains the banner.

St. Andrew's Priory gave \$65.00 more than last year. This was largely the result of the earnings of the girls who have sung for the entertainment of tourists. These strangers have given voluntarily gifts to express their appreciation of the girls' services. But many girls earned considerable money by crocheting, tatting and by other work. Some girls earned from \$4.00 to \$5.00 during the Lenten season, all of which they gave to their Lenten offering.

One of the most remarkable offerings, was that of the Trinity Japanese where a small Sunday School of children of small means gave \$58.00, but after all this is not more than St. Mark's, Kapahulu, a new mission among people with very

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little money who gave \$42.87, an increase over last year of \$17.00.

The strangers present were greatly interested in the service. Mr. French stating that it was worth coming from Montreal to see it.

The great procession was enjoyed as usual, as with banners flying the children went down the main passage of the Church around the yard in front, back into the Church, up the north aisle, around the ambulatory, down the south aisle then up the center to their places. It takes a good many hymns to last out during the procession, but all sing lustily and enjoy it, and the little children from the Mission like to come in the special cars to service in what they call "the big Church."

At night at 7:30 there was a good congregation and the Knight Templars attended in uniform in a body. After choral evensong Canon Ault preached a sermon. Easter had been a busy day for all connected with the Cathedral. The Bishop had assisted at 6, 7, 9:15, 11, 3:30 and 7:30 and the clergy and the Rev. Canon Ault and Mr. Kroll had their Sunday Schools in addition to assisting at four services each.

The offerings at the Cathedral amounted to \$1,128.90, of which \$1,006.44 was for the organ fund, to which additional money will be added during the week.



ST. ANDREW'S BRANCH OF THE WOMAN'S AUXILIARY.

Owing to the lateness of the hour when the Guild meeting closed at Mrs. Young's, May 26th, it was voted to postpone the annual meeting of the Auxiliary to May 10th at the residence of Mrs. Baird at Waikiki. After the business a social time will be enjoyed and it is hoped there will be a large attendance, as it will be the last meeting before the Convocation on May 27th.

The April meeting of St. Andrew's Guild, which was also the annual meeting, was held on Tuesday, the 25th, at the home of Mrs. A. A. Young. The meeting was a lengthy one and while but about twenty members attended a great deal of enthusiasm was shown in planning for new work.

On account of the date of the last regular meeting before the close of the Diocesan year, having been the day of the annual meeting, hitherto, it has been found that the report of the treasurer cannot be made ready for the meeting as the Diocesan year does not close till April 30th. It was decided at this meeting to add a by-law providing for an annual meeting on the first Tuesday of

May of each year. Thirty days' notice being required for such change the new by-law will be voted on at the meeting on the 23rd of May.

Mrs. von Holt's very interesting report on the Child Welfare meeting which she attended as the Guild's delegate early in the month brought up the question as to whether the Guild should join the organization and work for it, would be doing work outside the requirements of its constitution. The same question was brought up in regard to the Red Cross work being done during Lent. It being the sense of the meeting that to do philanthropic work is working outside the parish, and that in order to do such work the constitution would have to be changed, a resolution was carried to leave the matter with the executive committee to discuss and report during the next six months.

Plans for the 1916 delicatessen sale will be perfected and the chairman will be announced at the May meeting.

It was reported that a good working plan for the new year is under way and about ready to be drafted.

The officers elected for the coming year are:

President—Mrs. Walter L. Emory.

First Vice-President—Mrs. E. W. Jordan.

Second Vice-President—Mrs. E. L. S. Gordon.

Secretary—Mrs. R. O. Matheson.

Treasurer—Mrs. L. Tenney Peck.

The Dean's Vicar, the Rev. Canon Wm. Ault, remains Honorary President.



CORRESPONDENCE.

To the Editor of the Hawaiian Church Chronicle.

Dear Sir:—As an old Churchman who travels a great deal and sees much of the world, may I, with the kindest feelings, write about a subject which is important to us in the pews, but which perhaps the clergy do not think about?

I am in the habit of attending an early celebration of the Holy Eucharist, and

while I do not like the irreverent appearance of hurry neither do I like to see time wasted in doing unnecessary things.

To explain: Sometime ago I read a charge, I think by Bishop Hall, of Vermont, about this very matter and what he said bears out my ideas and those of other laymen to whom I have spoken. I was recently at a celebration which occupied 38 minutes. Exactly seven minutes of that time were used otherwise than in the service proper. Some time was occupied in arranging the linen and vessels.

Question: Why could not this have been done before the service? This would have saved the people standing in the attitude of waiting.

2. The priest then spent some time in private devotions. The Bishop to whom I referred asked what reason there was that these prayers could not be said in the Vestry-room, saving more time thereby? Three minutes were consumed in arranging linen and private prayers. The repetition of the entire sentences over each individual when a large number is communicating took more time than was necessary, but we let that pass.

3. At the close, the ablutions and the folding of linen took four full minutes, while by my own priest in New York it is done in sixty seconds, without the

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slightest apparent hurry. I believe the ablutions should be performed reverently. It is necessary for decency and order in carrying out the rubric, but the custom of trine ablutions is not usual in the American Church. Further, the ostentatious drying and seeming polishing of the chalice is irritating to an old Churchman like myself.

The vessels should be carefully cleansed, but this need not be done at the Altar but outside. I am not, my dear Editor, writing this in the spirit of fault-finding. I have enjoyed the services here but seven minutes out of thirty-eight for other things than the service seems to me worthy of comment. I may remark in passing that as a matter of principle I always remain to the end and in this instance I lost my car and was ten minutes late in breakfasting with my friend at the hotel. Might not others have been similarly inconvenienced?

One thing I wish to heartily commend at this service, the use of the purificator after each administration of the chalice. It is a precaution that is gratifying to many.

CHURCHMAN.

NOTE. The Editor publishes this as sent to him. He wishes to add that the Communion Vessels at the Cathedral, if the writer refers to the services there, are carefully cleansed first with pure alcohol and then with water by the same careful hands that keep everything connected with the Altar in perfect condition.

Ed.

ST. ANDREW'S PRIORY SUNDAY SCHOOL.

The Lenten offering for St. Andrew's Priory Sunday School was \$207.47. This is an offering truly worthy of comment. It represents the Lenten savings and earnings of eighty-one girls, many of them small children, and all of whom must, obviously, do this work within the Priory. This offering was earned in numerous ways, such as weeding the lawn and caring for the plants, doing special laundry work, polishing brass and silver, washing windows, mending the books from the Church pews, darning stockings and sewing. One important feature of the Lenten work at the Priory School is tatting. During this Lenten season the girls have made and sold something over one hundred yards of tatting, much of it exquisitely fine and beautiful in design. The girls who sang for tourists added a large sum of the offering from voluntary gifts of the visitors. The cheerful earnest spirit with which our girls do

this extra work and the results accomplished may well serve as an incentive and an encouragement to many with wider opportunities.

ST. PETER'S CHURCH.

We are thankful to say, that we have quietly but successfully spent the Lent so far. The services of Sunday mornings and evenings and Wednesday evenings with series of addresses were well attended. The printed notice in connection with the plan of services and work is playing a notable part in the recent gathering of the people. The vestry has undertaken the task of raising 500 for the Bell Fund, which is now about \$400. We find that this year our current expenses show a deficit of \$50.00, so a letter was given to each communicant asking them to make a good Easter offering so that the deficit and the duty to the General Body may be satisfactorily met with.

During Holy Week a daily ante-Communion service with an address will be held at 11 a. m. And a full morning prayer, and Litany and address will be conducted on Good Friday in which all communicants are urged to attend. A class of 20 candidates are prepared for confirmation. They will be confirmed on Wednesday in Holy Week at 7 p. m.

WAILUKU, MAUI.

You are cordially invited to the Lenten services at the Church of the Good Shepherd, to be held as follows: Ash Wednesday, Holy Communion at 8 a. m., Prayers, commandments and sermon at 11 a. m. Morning prayer, daily at 8 a. m. Evening Prayer with short address on Wednesdays, at 7:30, and Evening Prayer on Friday afternoons at 2:30. The services as usual on Sundays.

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"Come let us worship and bow down: Let us kneel before the Lord our Maker."

EASTER DAY AT ST. PETER'S CHURCH, HONOLULU.

As the sun was rising from the east, the newly dedicated bell ringing upon the tower, and the crowd of the faithful entering into the church with Easter joy reigning in the hearts of all the people, Easter Day, 1916, was counted the brightest and happiest one as yet that the St. Peter's congregation have ever experienced. Ninety-nine received the Holy Communion at the 7 a. m. service. Among them there were 22 persons who were confirmed on Wednesday, Holy Week, and a few who, for years, have neglected the privilege of the Holy Communion. The Church was beautifully decorated by the Altar Guild with palms and Easter lilies. A full choir was present. The priest-in-charge gave a short address on "This is the day which the Lord hath made, we will rejoice." Psalm 118:24.

Seventy-eight persons received the Holy Eucharists at the 11 a. m. service. The Church was filled to its utmost with old and young. Although the Church building was perfectly ventilated and yet there was one who fainted for want of fresh air. The choir sang an anthem, "I Declare unto You the Glad Tidings." Mr. Joseph Yap presided at the organ admirably.

"Now is Christ risen from the dead." 1 Cor. 15:20, was the text preached by the priest-in-charge. After the service an elder of the Church came to the priest and said, "You do not know how happy I was, when I saw those long wandered ones came to receive the Holy Communion, I shed tears for joy." "So I was," said the priest. This is a sure encouragement.

The offertory was \$117.00, it will sufficiently meet the deficit of the current expenses of the year. The Sunday School

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gave \$155.00 for the General Mission. The sum was a little less than that of last year, but we were happy to say that this was the true denial of the children. They have done what they could. The young folks have denied themselves from their lunch and car-fare, and did various sorts of work to earn the money. The new bell just arrived in time for Easter. It was sent from the Meneeley Bell Co., of Troy, N. Y. It left Troy March the 9th and reached here on April 11th, much earlier than we expected. It weighed 619 pounds, having B medium tone. Costing nearly \$500 including the expenses of putting it in place. This sum was collected from the members and friends of the Church. It was dedicated on Easter Eve by the Bishop of Honolulu. At the service a large congregation was present. The janitor has not yet learn to balance the weight of the bell, so the sound which we have heard was not the true tone of the bell.

We believe that by the call of this bell it will continually stir up the minds of the people, and to draw them to give thanks and praises to God at His Holy Temple. It will also quicken the sense of the uncertainty of the present life, when a funeral bell is tolled. Furthermore we hope that this Easter spirit will carry us throughout the year with zeal and joy in doing the glorious service of the Lord our God.

Y. T. K.



TRINITY MISSION (JAPANESE).

During Lent our effort is especially to get our people interested in the Church work. Consequently we are holding services every Wednesday, laymen taking part in it, making addresses on their experiences since conversion. Though we have not many in attendance at this service it is really very interesting.

Since the first Sunday in Lent I have been preaching on the Temptations of Our Lord Jesus Christ at the morning service and on the parable of the Prodigal Son at the Evening Service—both in series. These subjects have added greatly to the congregations.

To remember that the resurrection of Our Lord was for all people we have decided to receive the Holy Communion at the Cathedral on early Easter morning to feel somewhat the idea of Brotherhood. At eleven o'clock on the Easter-day Holy Communion will be celebrated at Trinity Chapel.

P. T. F.



REV. FENTON-SMITH LOSES PROPERTY.

News has been received in Hilo to the effect that the Rev. W. H. Fenton-Smith,

formerly of Hilo, and now of Grass Valley, California, suffered a heavy loss on March 1, when his room at the Hotel Auburn was destroyed by fire when the building went up in smoke. The total loss of the well known clergyman amounts to over \$1,000.

The fire started in the basement of the hotel and spread with great rapidity. The flames licked up the hotel building in short order and there was no chance of saving much of the contents. Mr. Fenton-Smith lost a piano-player valued at \$775 and many valuable books, paintings and records.

The personal property of the clergyman was partly covered by insurance but he will, nevertheless, suffer a severe loss.



TRINITY MISSION.

By the kindness of Mrs. Restarick and the tireless efforts of Deaconess Spencer we got a very nice altar and altar rail. On Easter day at 11 a. m., many communicants received the Sacraments at the new altar rail, looking up at the new altar with Easter happiness and thankfulness for the Grace of our Lord. At evening service a young woman and young man were baptized in the name of Holy Trinity. Four young men are going to receive Holy baptism next Sunday morning.

The offering of the Sunday School was \$58.00, the result of self-denial on the part of our little children. The morning offering was \$10.30.

P. T. F.



LENT AND EASTER AT ST. ELIZABETH'S.

The Lenten Services at St. Elizabeth's: Sundays, Holy Communion and sermon at 11 o'clock; first, third and fifth Sundays, Holy Communion; Evensong and sermon each Sunday at 7 o'clock.

Korean Services: Morning and evening prayer and sermon on each Sunday, the priest-in-charge celebrating Holy Communion on the first and sixth Sundays. Wednesday evenings, services were largely attended by both the Chinese and Korean congregations. Thursdays, Holy Communion with an average attendance of thirty. Friday afternoons both the Women's and Girls' Guild met for Auxiliary work and Bible instruction by Miss Dran. Thursday afternoons instruction for the confirmation class. On Sundays, in addition to the regular services, Bible class for men at 2 o'clock.

A new feature of our work is a weekly class in English for Chinese women with Miss Stevens as teacher.

On Friday evening in Passion Week the priest-in-charge gave an illustrated

lecture on the Oberammergau Passion Play at the Parish Hall of the Cathedral.

Easter Day, Holy Communion at 7 o'clock. Children's service at 9 with 109 in attendance. Holy Communion and sermon for the Korean congregation at 9:30, at this service the Sacrament of Holy Baptism was administered to Joshua Kim, Kim Soo Ahn, Kim Soon Young, Johnson Park, Annie Yi, Beatrice Whang and Yi Bong Hee.

*Holy Communion and sermon for the Chinese congregation at 11 o'clock. There were 94 communions made at the four celebrations of Holy Communion. At the morning service the Sacrament of Holy Baptism was administered to Dat Kong and Dat Than, adults, and Kenneth Kam, infant.

At 3 o'clock 115 children were crowded into a special car and taken to the Cathedral for the United Sunday Schools service, the offering presented by the Chinese congregation was \$240.06, an increase of \$7.36 over last year's offering. The offering from the Korean congregation was \$57.25, an increase of \$7.95 from last year.

The altar and chancel were beautifully decorated for the Easter festival, a large quantity of lilies being sent to the

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priest-in-charge by Mrs. Frank Woods from Waimea, Hawaii.

◆◆◆◆◆
HOLY INNOCENTS, LAHAINA.

Lahaina spent a happy Easter. The Auxiliary had faithfully held its meetings during Lent, sewing useful articles for Iolani and St. Mary's, Shanghai. There was an average attendance of 19 at the weekly Lenten services, and 46 were present on Good Friday afternoon.

The Rev. J. K. Bodel of Hilo had sent us some beautiful Easter lilies and Callas and with these the Church was handsomely decorated on Easter day.

At 9 o'clock the children's service was held with an attendance that comfortably filled our little Church building, and at this service there was placed on the altar as the Sunday School children's Lenten offering the sum of \$90. This amount all represents self-denial and the performing of many and various tasks on the part of our boys and girls, and we are justly proud of what they have accomplished.

At 10:30 the Church building was again filled when the Congregation partook of its Easter Communion. There were 16 boys and girls in the choir who sang the hymns and part of the Communion service with spirit and devotion.

NOTE. This offering from Lahaina is a very remarkable one, as everyone knows who is familiar at all with conditions as they exist there. The children have worked hard to earn money for this offering. Miss Caldwell was down town on one occasion and seeing a boy shining shoes asked him what he was doing and he said, "I am shining for the Church." She sent a picture of this little boy, which we would like to reproduce. It all shows faithful work on the part of the Church workers at Lahaina.

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ST. MARK'S, KAPAHULU.

At St. Mark's, Mrs. Kaimimoku stated to Mr. Kroll that if she had \$5.00 she could make sufficient laulau to sell which would net a large profit. Mr. Kroll had \$5.00 given him for St. Mark's about that time and handed it to her and she prepared sufficient laulau to make \$10.00 profit, which went into the Lenten offering and was presented at the Cathedral on Easter Day.

St. Mark's children came out in goodly number with Mrs. Black and Miss Gaelic Richardson in charge. The offering which they brought was \$42.80, which is a very large amount considering the conditions prevailing.

WAILUKU.

The services during Holy Week, one evening excepted, were slightly better attended than in Holy Week of 1915. The addresses given at the evening services were on "The Lord's Prayer," in continuation of the earlier Lenten addresses. The three-hour service on Good Friday, beginning with the Holy Communion, was spent in short periods of prayer and quiet meditation, on the "Seven words of Christ from the Cross." Not many of the congregation could remain throughout the service. A few did; and many remained through several periods.

For several days before Easter, wind and clouds indicated that rain might be expected. It began to fall very early in the morning of Easter day. Those who came to the early Communion, came despite unfavorable weather conditions. The congregation numbered one-third of the communicant's roll. At the later Matins, and Communion, at 11 o'clock, there was a crowded congregation. The service in all its parts was in singular harmony with the spirit of Easter day. The choir, which always acquits itself most creditably, sang the service in a way, not only to please, but to inspire the congregation to worship their risen Lord with real Easter gladness. The number of communicants at this service was larger than it has been at the second communion for several years. We are sorry that we cannot report larger offerings than in the past few years, but the confession must be made that they were, not much, but somewhat, smaller than those of last Easter. An interesting children's service was held in the Church in the afternoon of Easter day, at which the mite box offering was received, and a brief address given on the story of Easter day.

The Church is attractive unadorned, but it was beautified with white flowers and on the Rood screen was the motto, "He is Risen, Praise the Lord." On the Litany desk was a beautiful cross of lilies.

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CHURCH OF THE HOLY APOSTLES, HILO, HAWAII.

The Church of the Holy Apostles, Hilo, Hawaii, is considered by not a few people to be one of the most attractive churches which one will find anywhere. The beautiful interior surely merits all the compliments that have been paid it, and on Easter Day it surpassed all previous records for festival adornment and beauty.

Early, on Easter Day, it looked as if

the happy expectations of the priest-in-charge were to be shattered, for the rain was falling in generous amounts. However, shortly before the hour of service, seven o'clock, the sun began to make itself felt in a warm and inspiring manner.

The early service on Easter Day was

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one that will not be soon forgotten by those who took part in it. The beauty and inspiration of the service is well attested by the comments that have been made about it. There were twenty-eight Easter communions made at the early service and this is a new record for early Easter communions, so we are informed.

At 9 o'clock, it was the privilege of the priest-in-charge to hold a private service for three communicants who would otherwise have been unable to make their Easter communion. The sick member of the Church, for whom the service was planned, had been dangerously ill for some days.

The Sunday School Easter service was a very hearty one. The teachers and scholars were very eager to learn the amount of the Lenten offering and were delighted when informed that the offering amounted to \$21.00. Inasmuch as last year's offering was surpassed by eight dollars and five cents, the children were justified in their happy expression of success. A prize had been offered for the one who *earned* the most money for his or her mite box, but as John and Bob Irwin had earned like amounts it was decided to give each a reward. The rewards are to be prayer books with the name of their owners stamped on the front in gold letters.

The number of people in Church for the 11 o'clock service was very encouraging indeed. Several of our communicants said they had never seen so many people out for an Easter service before. The service was choral throughout and the members of the choir deserve much praise for the devotional manner in which the music was sung. Mrs. Bodel's solo from the Messiah, "I Know That My Redeemer Liveth," preceded the sermon. The offertory solo was sung very sweetly by Mrs. H. H. Morehead. There were nineteen more Easter communicants made at the 11 o'clock service, making a total of fifty for the day.

The Lenten season, on the whole, was well observed by our people. The average attendance at the Wednesday afternoon service during Lent and at the Good Friday service was an improvement over last year's record.

KIPAHULU, MAUI.

Our Easter was very quiet; there has been, and is still in the district a run of fever that has proven fatal in several cases. Some of our children are still confined at home because of it.

We had our usual Sunday School service with a short lesson about Easter and its meaning. We then opened our boxes and added results of each child's efforts. The classes each did what they

could, and they eagerly listened to the record made by each class after the pennies and nickels were counted. Miss Gohier's class led with \$3.70, Mr. Gregoria's followed with \$3.20, Miss Laura's class \$2.75, Miss Marie Kamai's \$2.35, making a total of \$12.00. This a friend had offered to duplicate.

After this the children were given colored eggs on which Miss Gohier and Miss Laura had painted rabbits, brownies, pixies and other things in water colors. The small folk had a gleeful time trying to roll the eggs down hill into bunny's nest. The school grounds are always open to the children as a playground on Sunday as well as on week days. They have nothing else and it is a safe place for them.

The children were anxious to do all they could this Easter time, many of them (little lads) worked in the cane-fields to earn their pennies.

ST. CLEMENT'S.

Holy Week was a full week at St. Clement's with many services. On Good Friday the attendance was good throughout the day. The Meditation between two and three was conducted by Rev. L. H. Tracy and he was listened to with great interest by more people than generally attend this service.

The Easter congregations were quite as large as usual, that of the early celebration being perhaps larger. At the mid-day service the church was well filled. The Communicants for the day being eighty-six. In the afternoon the Sunday School presented, at the Children's service at St. Andrew's, its Easter offering to the Mission Board, which amounted to fifty dollars.

St. Clement's was prettily decorated. The music was good and well rendered and the offerings of the people amounted to one hundred and seventy-five dollars.

On the afternoon of Easter eve the infant daughter of Mr. and Mrs. Gordon Osborne was baptised, Grace Gertrude Gordon.

ST. JOHN'S, KULA, MAUI.

I am very glad to inform you that we enjoyed our happy Easter this year very much. The Church was finely decorated for the day. The Holy Communion was celebrated in the morning at 7 a. m. and at 11 o'clock. Sunday School began at 10 a. m. and 56 Sunday School children were present with their mite boxes and some who had not boxes used the envelopes. Most of the children changed their money to new coins to put in the offering and this shows that the true idea

had taken hold of their minds as they desired clean money to put in their boxes. The sum given was \$23.25. The one who gave most had put in \$6.60, and the second one \$3.90, and these were the same children who gave most last year. I am sending down the money to you through the Rev. Mr. Kong. The offering of the congregation was \$7.15 and we shall use this money to pay our assessments.

EASTER SERVICE BY THE BISHOP.

Col. III:3. If ye then be risen with Christ, seek those things which are above.

The late Bishop Westcott said, "Belief expressed in action is for the most part the strongest evidence we can have of any historical event."

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tion until the present moment the effect of the historic event has been stupendous in the minds and hearts and lives of those who recognized it and its significance.

St. Paul boldly placed the entire fabric of the Christian religion upon the fact of the Resurrection. He said, "If Christ be not risen, then is our preaching vain and your faith is also vain."

All the generations since the time of the Apostles to the present, men and women have been inspired and sustained in devotion and loving service to Jesus as the living Christ.

Sometimes men of different races have pointed to wonderful stories in the lives of Mohammed and others, but when we examine the evidence we find that the religions concerned are not based upon these stories in any way. They are accepted by the followers as true but they have no spiritual or moral significance, on the contrary, the Resurrection of Jesus Christ and His appearance to witnesses at once made those who recognized it changed men and changed women, mentally, their attitude was changed, spiritually, their vision was enlarged, and morally they recognized the great truths connected with the resurrection and judgment.

Various theories have been suggested by unbelievers to account for the origin of the Christian Church after the Crucifixion. It is recognized that a band of disappointed and cowardly men fled from the scene of Calvary fully expecting that their dream of a Messiah was at an end. Those who in any way discredit the Resurrection are driven to accept the theory that He was not really dead. The late Professor Huxley, the most learned and thorough of all agnostics was so impressed with the difficulty of accounting for the origin of the Christian Church without the Resurrection that he with others had to accept the theory of swooning. The best reply to this is in the words of the sceptic Strauss who, after advancing many theories said of the view that Jesus Christ swooned and did not die, "It is evident that this view apart from the difficulties involved does not solve the problem, that is, the origin of the Christian Church by faith in the Resurrection of the Messiah. It is impossible that a being who had stolen half dead out of the sepulchre, who crept about weak and ill and who soon yielded to His sufferings should have given to his disciples the impression that he was the conqueror over death and the grave, the Prince of Life, and the power of their future ministry."

It is well for us to pause here to look at what modern science has to say upon the subject because many people are in-

fluenced by what scientists say although they may change their statements every year or so on account of the revelation of new fact. Professor McAllister, professor of anatomy at Cambridge, says, "I see nothing incompatible with modern science with the fundamental doctrines of the Christian religion. It is only on the basis of crude and superstitious philosophy that any such incompatibility has been supposed to exist, according to my experience disbelief in the Resurrection is more prevalent among what I may call the 'Camp followers of science' than among those to whom actual scientific work is the business of their lives."

Prof. James' statement is a good one, it is this: "As a rule we disbelieve all facts and theories for which we have no use. The real basis of our belief is after all a spiritual experience, a great psychological fact and Dr. Inge says, 'If we rise with Christ to newness of life, His resurrection appears natural.' Internal intuition is not to be pushed aside. If this is forgotten the event becomes an isolated occurrence in past history and because of its uniqueness, unimportant and impossible to establish."

Without going into this matter further it is well to consider that men trained in the strictest school of scientific inquiry and of world-wide reputation, Sir William Crookes, Sir Oliver Lodge and Sir Alfred Wallace, believe in the resurrection (for they declare that they have verified the act that ponderable bodies can be moved without physical contact by the action of the human will and therefore they cannot doubt that Christ's material body could and did disappear from the tomb without physical contact). Mr. M. W. H. Myers, formerly president of the society of psychical research, says, "In consequence of new evidence all reasonable men a century hence will believe the resurrection of Christ," and he adds, "The central claim of Christianity is confirmed as never before."

A recent writer, a Senior Wrangler of Cambridge, recently gave the names of

12 of the greatest scientists of the past 50 years, who were devout Christians. Clerk Maxwell, the greatest name in mathematics, after Newton, Herschel, than whom there has been no greater astronomer, and Professor Adams, who was nearly as great in the same line; Boyle, who has been called the father of modern chemistry; Dalton, who was nearly as great; Sedgwick, the geologist; Sir James Simpson, the discoverer of chloroform; Young, who established the undulatory theory of light; Joule, who proved the conservation of energy; Kelvin, the greatest of psychists; Pasteur, the father of bacteriologists; of these eleven were pronounced Christians, many of them active in Christian work, and of Darwin, it may be said that he never wrote a word against Christianity, and he allied himself positively with the Christian view of a Creator. John Geo. Romanes, after his return from agnosticism, wrote, "The most illustrious names in the galaxy of science known to me, were Christian men."

Professor Harnack well says, "One thing is certain, the grave of Christ was the birth place of the indestructible belief that death is vanquished and that there is life eternal." Without it a French writer well says in a short epigrammatic poem which I may translate, "Life is vain: A little love; a little hate; and then good-day. Life is short: a little hope; a little dream; and then good-night." The fact is we must have a seeing eye if we are to see. Victor Hugo said: "Some men deny God, some too deny the sun, they are blind."

I have given you some of the most modern thoughts on the subject, and now let us go to the spirit of the text. Something happened in Jerusalem to change those men and women into the heroes which they became. I need not relate the appearances to the men and the women, singly, in pairs or groups, or large numbers; but when forty days after the resurrection, as the sceptic Strauss ad-

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mits three thousand people in Jerusalem accepted the Gospel of the Resurrection, among whom were a great company of the priests, something evidently had happened.

What changed men these were. We find them going out into the world preaching boldly Jesus and the Resurrection, no peril, no sword, no imprisonment, no terrors, no loss, no death could keep them from saying that they had seen and had talked with Jesus after His resurrection. They were changed men, new ideas of life had entered into their souls—why, because for them the fact of the resurrection of Jesus clearly meant their own immortality.

His words as Truth were true. He said that He would die and rise again—they did not understand what He meant when He said these words, but they understood now. The resurrection meant to these men and women as it has meant to millions since and means to millions now a new view of life and a new life. The power of the resurrection of which St. Paul speaks comes from the fact that Christ brought life and immortality to light.

It is true that there was a faint glimpse of immortality among the ancients, but except with the Jews it was a vague and even undesirable thing. What makes immortality desirable is Christ's revelation that it is not to be a repetition of this world's trials and troubles but that it is to be union with Him.

To the men at first, as well as to men in every age the resurrection of Jesus has given a reason for life. It has answered the fearfully grim riddle of existence. It answers the question, "Why should I deny myself? Why should I deprive myself or give up pleasure? Why should I suffer and be crucified?"

Against the resurrection the heart brings nothing, for it the heart brings everything of its hope, its aspirations, its powers. All that the intellect can bring against it is that it is impossible, which is a most presumptuous thing. The intellect today is very chary of saying anything is impossible, because the word impossible generally means that it is out of the range of observation or the present knowledge of law. Constantly in science the impossible becomes the accomplished and every day fact. A recent writer says the one who ventures to say impossible is belated. Science has given to us nothing about life, the source of life, its powers or its future.

For all we know the resurrection of Jesus is the natural order of the perfect human being and that is what scientific men are beginning to understand. It is stated in the Bible that Christ is the "First fruits," and that as we are made perfect we shall be like him. Who is going to deny it? It would be useless to deny the resurrection to St. Mary or to St. John or St. Peter or St. James or the two disciples on their way to Emmaus or to the Eleven or to the five hundred

brethren—they have seen Jesus in His glorified risen and spiritual body, a body not amenable to physical laws, it was evidently like ether which passes through all things and pervades space, but this they did know that whatever had become of His material body, they saw Him in His risen and glorious body.

A fact is a power only as men acknowledge its meaning. The Jewish Christian at once began to keep the first day as a weekly memorial of the event of the resurrection. Very soon we know they began to keep the yearly festival of Easter. We know that at once they met for the breaking of bread that they might celebrate in the congregation His death and His resurrection each week.

To all who acknowledge Jesus and the Resurrection, it comes with the power of a changed view of life; a rising with Christ in the recognition of the spiritual as the real life.

Acknowledgment of the fact and recognition of the fact are very different things. Millions of men today recognize in a vague way that Jesus died and rose again—but they do not acknowledge it, they do not acknowledge the power of the resurrection, the authority of Jesus over their lives, the authority of Jesus over the life of the world. They do not recognize Christ as the risen and ascended Lord nor do they feel and know the power of His resurrection.

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but do you acknowledge Him? Have you risen with Him to newness of life?

Mere elevation of humanity in the arts and in knowledge is not resurrection. The civilized world, it is true, is elevated by the power of Jesus Christ, no man, no woman and no child in this city who does not feel the elevating power of Jesus Christ. The whole structure of society exists as elevated by Him, but this is largely by a diffused power. If large numbers of men move out of its influence they relapse into practical paganism. Those who are simply elevated by Christian influence and have not the risen life when they move away from old associations and their old homes and old restraining influences, frequently go to pieces. You here today, how many of you are simply affected by the elevating power of the risen Jesus and to how many is the risen Christ an acknowledged and appropriated power in moving, inspiring and shaping the will and the purpose of the heart and the mind.

It was so from the beginning—some were touched outwardly, not all rose with the Christ. There was no acknowledgment of the resurrection in many hearts. A mere recognition may be consistent with the most careless life, but an acknowledgment of the risen Jesus, that is far different—it is the power of God under salvation. It is an acknowledgment that Christ's resurrection is a fact of profoundest spiritual import, that the long silence of the grave has been broken, that Christ's resurrection is not an exceptional occurrence, but that He was the First fruits of them that slept. It means a risen Christ Who reigns at the right hand of God the Father. It means the Holy Spirit to comfort and to guide. It means the Church which because of the resurrection carries the power and the life of Christ to men. It means life here as sons of God, it means a wider, richer life in the future.

And all this coming with the fact of the resurrection is to the one who acknowledges it an enormous power in life, the supreme stimulus to life that it shall choose the higher and push back the lower.

Christ rose—this is the mighty fact that the day marks—to merely recognize it in an observance of the day may not mean much, to acknowledge it means to crucify sin and rise with Christ here in this world. It means that the graves of our loved ones are not tombs in which we bury our hearts and our love. It means *life, LIFE, LIFE*. Life which shall thrill with its mighty power every fiber of our bodies and minds and souls—that we may rise with Him to newness of life.

"Then fill the Churches with flowers and let the arches ring with the songs of victory and let the organs peal with triumphant strains of music—let everything that is beautiful and cheerful and bright be called upon to express the joy that is in our hearts today. On *Earth, Earth* and all that dwelt thereon, hear the word of the Lord upon this Easter Day. In all your duties and tasks your joys and your sorrows, your ambitions and disappointments, Remember! Remember that Jesus Christ was raised from the dead and that Eternal love has given us Eternal life. Eternal love has given us Eternal life."

NOTE: In the above we desire to acknowledge indebtedness in the first part of this sermon to Canon C. H. Robinson in his "Studies of the Resurrection."



EASTER AT THE CHURCH OF THE EPIPHANY.

The Easter service held in the Church of the Epiphany was Holy Communion and sermon. The celebrant and preacher was the Rev. L. H. Tracy, who used as his theme, "The Hope of Immortality." The celebration was fully choral, and the music of the service was well rendered.

The Offertory anthem, "The Day of Resurrection," was sung by Miss Margaret Austin.

At this service the choir appeared in Vestments for the first time, and under the able leadership of Miss Parrish, the organist, gave music which was highly praised by all who were present.

The Church was beautifully decorated with palms and Easter lilies, which were the gifts of communicants and friends of the Church. In point of attendance, the Easter service was the largest in the history of the mission, there being about one hundred present and thirty taking communion at the late celebration. One of the most pleasing features of the service was the presence of a number of the old communicants, who on this Easter day paid their first visit to the Church, and made there their Easter communion.



PERSONALS.

Among Church people visiting Honolulu are the Rev. Arthur French, the rector of the Church of St. John the Evangelist, Montreal, and his daughter, Miss Dorothy French. Mr. French has for thirty years been connected with the Church of St. John, the Evangelist, serving over ten years of the time without any vacation. At last he has been told by his physicians that he must take a rest

and he is on his way to the Orient with that in view. Out of consideration of his condition Bishop Restarick has not asked him to preach, but Mr. French has assisted in the services on several occasions, most notably on Easter Day when his assistance was most valuable and highly appreciated.

Mr. French carried the Pastoral Staff at the Children's service on Easter Day and he later said that it was worth coming from Montreal to see that one service, which was absolutely unique and which, if a man saw he, could certainly never say he did not believe in Missions, for the evidence of it was so manifest in the multitude of children singing the Easter hymns and joining in the worship of the Risen Christ.

We receive many peculiar letters. Sometimes we are addressed Honolulu, P. I. Once we were addressed simply "Pacific Ocean"; once "The Clergyman nearest to Christmas Island"; but the letter which we received the other day was to one of our predecessors; it was as follows: The Rt. Rev. T. N. Staley, St. Andrew's Cathedral, Honolulu. Now as Bishop Staley left the Islands in '68 and resigned jurisdiction in 1870 and departed this life in 1898, it would seem that it should be known by people writing for Church information that he was no longer Bishop of Honolulu. We have notified the writer of the letter which we opened as the successor of the late Bishop Staley, of the facts of the case. But after all this is not much worse than mistakes which are made by people who are supposed to be well informed and who hold positions of various kinds in the Church. We were asked by one how far Honolulu was from Havana, the idea evidently being that the Hawaiian Islands were in the Gulf of Mexico; by another we were asked if we had yet mastered the Spanish language, and when we said there was no occasion to learn it there was great astonishment expressed as the lady had supposed the Hawaiian Islands were a possession of Spain. Another asked us if we often went to Manila, the supposition seeming to be that we were somewhere in that vicinity. But then these Islands are little specks in the ocean and very many people do not recognize their importance, in a Naval, Military or Religious point of view, and we were not very much surprised when a learned Bishop asked us sometime ago at a dinner table whether most of the people in the Hawaiian Islands were still savages, and we could not resist telling him that we thought that the proportion of savages