

In the Broad Field of Religion

PASTOR VOICES UNITY IN CHURCH SUNDAY SERVICES

Sees New And More Satisfactory Conditions in the Future

By REV. R. ELMER SMITH

There has been a very marked change in the mental and spiritual attitude of denominations and churches toward each other in recent years. Time was when it was necessary to reason with the majority of professed Christians as to the desirability of essential unity, while the very suggestion of organic unity was straightway regarded as heresy. Time is when most professed Christians are earnestly desiring and seeking essential unity, while multitudes take more advanced ground and hope and pray for ultimate organic unity. Time was when sectarianism was exalted as a mark of loyalty and as something to be proud of. Time is when most of us regard sectarianism as wrong if not positively sinful. Time was when bitter controversies raged between the ministers of different denominations, and it was considered the proper thing for them to hurl scorching epithets at each other. Time is when the ministers of most denominations freely exchange pulpits and when ecclesiastical mud-throwing is a thing of the past. Time

was when the conflicting sects would not unite in a great social reform or religious movement. Time is when the churches sincerely and heartily cooperate in any movement for the betterment of humanity. Time was when the terms "Methodist, Anglican, Episcopalian, Baptist, Congregational, etc." were magnified as expressive of great and essential ideas and ideals. Time is when we are coming to regard such terms as narrow, sectarian, divisive, and we prefer to be known simply as Christians of a common faith, having one Master, and having one common end in view. Time was when we gloried in our differences. Time is when we glory in our common Christian heritage and try to forget our differences. Time was when each denomination claimed to have the right interpretation of truth. Time is when we have abandoned that claim and humbly hope that we all have some fundamental elements of truth. Many good folk in all churches today are of the belief that the greatest stumbling-block to the progress of Christianity at home and abroad has been the "misunderstandings, the quibblings, the bickerings, the divisions of Christians. In the bad old days it has certainly been a heart-saddening spectacle to be obliged to witness regiments of one great army wasting energy, talent, time, and means in fighting against each other instead of against the common foe. A divided church has been the greatest hindrance in the task of conquering the world for Christ. Someone has well said that "the unity which prevailed among the early churches did almost as much as the sermons and miracles of the Apostles to convert the world." The masses outside the churches judge religion not by reading the Bible, but by observing Christians and the churches, and when they see strife and division abounding, they come to have a contempt for all churches and fall to see the many commendable things in every denomination. But as we bury our religious battle axes, our denominational war drums and our ecclesiastical blunderbusses, the world will gradually acknowledge the power of the religion which can produce such unity and concord.

Narrow Distinctions
Rev. C. F. Anderson, Episcopal bishop of the important diocese of Chicago, uttered the following many words in an address delivered at the annual convention of the diocese May 28, 1912. He said, "Take the missionary situation abroad: What does the non-Christian know or care about our ecclesiastical differences? When a Presbyterian minister in India complained that his greatest difficulty consisted in teaching his converts the difference between the established Church of Scotland and the Free Kirk, he should have been rebuffed as a man who did not know his business, or else those august bodies should have relieved him of his embarrassment by abolishing the distinction. When an Anglican dean could not offer up special prayers in time of a sudden calamity because the rubric made no provision for such an emergency, and his bishop was not on hand to authorize special prayers, it raised the question as to whether the stiffness of Anglican uniformity does not need some limbering in the interest of spiritual unity. When a "Christian" minister told me that there could be no union apart from immersion, it made one feel the importance of distinguishing between a fact and

its expression, between regeneration and its sign, between a man and his clothes. And when men take their stereotyped idiosyncrasies into foreign lands and back them up with an ecclesiastical organization, it raises the question as to whether the best way to save the heathen's soul is to confuse his wits."
Trend Towards Organic Unity
In the past quarter of a century there has been a decided trend toward essential unity, and also an encouraging trend toward organic unity. The wholesome agitation for unity has swept over the United States, Great Britain, Canada, Australia, and most of our missionary fields. There seems to be a sincere and anxious desire on the part of multitudes of Christians to get together. The movement toward church unity is rapidly assuming universal proportions. In Scotland, instead of having 12 Presbyterian churches, formerly called the "Split Ps.", there is now the one United Church of Scotland. In Canada most of the denominations have taken a very advanced position during the past decade. In the United States the Presbyterian and the Cumberland churches have united. Now the Presbyterian Church North and the Presbyterian Church South are each courting the other with a view to union. The Methodist Episcopal church and the Methodist Episcopal church South love each other better than at any time since the separation took place in 1844, and overtures have already been made looking toward ultimate union. It is thought by students of the situation that the German and Dutch churches, representing 10 different groups, will consummate their plans for union in the near future. In hundreds of new towns building in the great Northwest great care is being taken to prevent needless multiplication of churches. About eight years ago the different branches of the Methodist Church in Japan united and formed the Japanese Methodist Church and elected their own Japanese bishop. In China the various denominations are earnestly seeking essential unity and are working together in great harmony.

Big Advance Step
Dr. Alexander Mann is rector of Trinity Episcopal Church in Boston, Mass. This is the church where Phillips Brooks was formerly rector and is one of the most conspicuous Episcopalian churches on the continent. Dr. Mann and his vestry invited the trustees of Boston University to hold their commencement exercises in Trinity Church. The invitation was gratefully accepted and the Methodists had full possession of Trinity for their last commencement exercises. Twenty years ago such an event would have been impossible. Only a few months ago Dr. Mann uttered the following words in his own church: "The day, I may fairly say, has come in the Episcopal Church when she rejoices to recognize and acclaim the Christian ministries of the great Protestant communions. We have, I think, largely repented us of our un-Christian attitude in that respect. We are glad to confess the presence of the spirit of God in those great communions where we see so evidently the manifestation of the fruits of the Holy Spirit. It is no question—it will come, I believe, in time to be regarded as no question—of the comparative validity of the various minis-

tries of the church. The one question will be, What is the ministry which beyond others will tend to bring us together? . . . My friends, I believe the day is going to come when this question of the ministry of the church is not going to be confused with certain other issues that have been injected into it. And here I must confess the sins of my own communion. If this historic ministry is to be regarded with any serious consideration by the great Protestant communions of this land it must be freed from certain implications that at present they connect with it. . . . Certainly if the Episcopal Church were inclined to insist upon all services being based upon, or being conformed to, the Prayer-Book, she would be making, to my mind, an unreasonable demand. I have no doubt that in the future re-united church we shall have, not uniformity of public worship—we shall have greater diversity, but we shall have the practical agreement of all in the faith of the Incarnation."

World Moving Forward
The world is certainly moving. Here is one of the great leaders of the great Episcopalian Church inviting Methodists to use his church freely, taking a bold stand against the position of apostolic succession in the ministry, and insisting that the "reunited church" of the future will not be characterized by "uniformity" but by the "greatest diversity." Why has Dr. Mann taken this advanced ground? The answer is simple. He, in common with multitudes of Christians of our day, has clearly caught the vision which the Master of us all had when he prayed "that they all may be one; as thou, Father, art, in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me."

Another great factor in this great modern movement is "the federal council of the churches of Christ in America." The great ideal of this movement is a practical, Christian commonwealth. Hundreds of local and a good number of state federations have already been formed, representing thirty denominations which aggregate 16,000,000 members. The great aim of the movement is that every city and town shall eventually have its council of churches. The theory of the movement is that "only in Christian work can Christian unity be realized—not in reasonings, or rites, or forms of church order." Hence the council has a deep, practical interest in foreign missions, home evangelism, international peace, the Sabbath, the home, temperance, social service, religious education, marriage and divorce, and the problems of the city and of rural life.

Movement World-wide
Another significant step toward unity was taken in the general convention of the Protestant Episcopal church held in Cincinnati, O., in October, 1910. A joint committee submitted the following resolution: "Whereas, there is today among all Christian people a growing desire for the fulfillment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him;

"Resolved, that a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference."

This report was accepted joyfully by the convention and the resolution therein was adopted unanimously. A joint commission was appointed, consisting of seven bishops, seven presbyters and seven laymen. After three years of work this commission finds that:

"An effort on behalf of this world-wide movement is helping to keep the thought of reunion before the minds of Christians everywhere; it is teaching people to think of reunion as something that is possible and to be considered seriously; it is proposing the one step toward reunion that is prac-

(Continued on page sixteen)

JAPANESE 'Y' TO HAVE BENEFIT NEXT TUESDAY

A benefit musical and literary program will be given in the Makiki street Japanese church Tuesday evening at 8 o'clock, the proceeds to be devoted to swelling the coffers of the Japanese Young Men's Christian Association. The program, which has been arranged under the supervision of Secretary B. Matsuzawa, will be as follows:

- "Kawaiahaio" . . . Kawaiahaio Glee Club
- "Sweet Hima" . . . Kawaiahaio Glee Club
- Instrumental Duet . . . Violin
- Miss Elizabeth Hopper . . . Violin
- Miss Alice Hopper . . . Cello
- Miss Cora Root . . . Accompanist
- Koto Solo . . . Mrs. I. Otake
- Whistling Solo . . . Dr. S. D. Barnes
- "Old Plantation" . . . Kawaiahaio Glee Club
- "Forget-Me-Not" . . . Kawaiahaio Glee Club
- Koto Solo . . . Mrs. T. Hottori
- Baritone Solo . . . Thomas F. Sedgwick
- Instrumental Duet . . . Mrs. T. Hottori
- Arthur E. Larimer . . . Mandolin
- Howard D. Case . . . Guitar
- Male Quartette . . . Geo. A. Andrus, Dudley French, Chester G. Livingston, Earle G. Bartlett.
- Violin Solo . . . Dudley French
- Tenor Solo . . . Geo. A. Andrus
- String Quartette . . . Dudley French, Miss Elizabeth Hopper, Miss Alice Hopper, Miss Cora Root.
- Mandolin . . . Miss Alice Hopper
- Cello . . . "Walpio"
- "Aloha Oe" . . . Kawaiahaio Glee Club

MEN'S CLASS—METHODIST CHURCH.

Keen interest is being shown in this class, judging by the large attendance of the past few Sundays. We would like to make it known to those who are desirous of interesting themselves in us that this class is composed of business men, both young and old, so that anyone thinking of joining in our meeting will not think he is too young or too old. We will gladly welcome you next Sunday and we can assure you a most enjoyable hour. The hour of meeting is 10:00 a. m. building, Fort street. Hours, 11 a. m. to 1 p. m. All welcome.

CATHOLIC CATHEDRAL

Fort street, near Beretania. Rt. Rev. Libert, bishop of Zeugma, pastor; Father Maximin, provincial. Sunday services, 6, 7, 9 and 10:30 a. m. and 7 p. m. Low Mass daily, 6 and 7 a. m. High Mass Sunday and saints' days, 10:30 a. m.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Church located on King street, one block East of Thomas square. Sunday School, 9:45 a. m., classes both English and Hawaiian. I. H. Harbottle, superintendent. Evening services will be as usual. Zion's Religio-Literary Society at 6 p. m. A systematic study of Latter Day Revelation and a normal course on the Book of Mormon is being conducted, supplemented by a musical and literary program. James Puohiau, president.

Not connected in any way with the Utah Mormon Church. We are not ashamed of our doctrine and invite honest investigation. Strangers welcome at all meetings.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

1704 Laisania street. Sunday services, 11:45 a. m. to 1 p. m. Sunday school, 10 a. m. Young Men's and Young Ladies' Improvement Association meets Sunday evening at 7:30 o'clock. Ladies' Relief Association meets Friday at 10 a. m.

KAUMAKAPILI CHURCH

Rev. H. K. Poepeo, Minister. 10 a. m.—Sunday School, International Sunday School Lessons. Mr. S. K. Kamalopili, superintendent Hawaiian department. Mrs. L. G. Marshall, English.

6:30 p. m.—Christian Endeavor. Service Wednesday at 7:30 p. m. The regular monthly services in English will be held at Kaumakapili Church tomorrow morning, beginning at 11 o'clock. Rev. Robert B. Whitaker will speak. A cordial invitation is extended to the public.

KAWAIAHAIO CHURCH

Corner King and Punchbowl streets. Sunday services 11 a. m. and 7:30 p. m. Sunday School, 10 a. m. Prayer meeting Wednesday at 7:30 p. m.

SALVATION ARMY

Regular services held in Salvation Army Hall, Nuuanu street, between Merchant and Queen streets. Every evening at 8 p. m. Friday, 8 p. m., Y. P. I. Sunday, 10 a. m., Sunday School; 11 a. m., Holiness meeting; Sunday School at 2:30 p. m., School and Liliha streets; Sunday School at 2:30 p. m. and 3 p. m., at Liliha street; Sunday School (Korean) at 3 p. m. Ensign S. Manhart, officer in charge.

Star-Bulletin for TODAY'S news today



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CENTRAL UNION CHURCH

Rev. Doremus Scudder, D. D., Minister; Rev. Amos A. Ebersole, Associate Minister.
9 a. m.—Teacher Training Class. Prof. C. T. Fitts.
9:50 a. m.—Bible School. Mr. Vaughan MacCaughy, Superintendent.
10 a. m.—Adult Bible Class. Leader, Dr. S. D. Barnes.
11 a. m.—Morning Worship. Sermon by the Minister. "The Seven-Fold Office."
6:30 p. m.—Christian Endeavor Meeting. "Get Acquainted Evening and Thanksgiving Service." Mrs. A. A. Ebersole, hostess.
Evening service at 7:30 p. m. Sermon by the Associate Minister, "Impressions on the Way from Portland, Oregon, to Portland, Maine."
A cordial invitation is extended to all strangers and visitors in the city to attend these services.

FIRST METHODIST E. CHURCH

corner Beretania and Victoria streets. R. Elmer Smith, Pastor. Telephone 3252. Parsonage adjoins church. The regular services of the church are as follows:

- Sunday School, 9:45 a. m.
- Men's Bible Class at 9:45 a. m.
- Prayer Service at 11 a. m.
- Epworth League Service at 6:30 p. m.
- Prayer Service at 7:30 p. m.
- Wednesday Prayer Meeting, 7:30 p. m.

If you do not go to Sunday school elsewhere, we invite you to join one of our classes. You will find the hour not only an enjoyable one but a profitable one. The Men's Bible Class is taught by R. H. Trent and all men will receive a cordial welcome at this class.

Sunday School at the usual hour. The pastor will occupy the pulpit at both morning and evening preaching services. In the evening his theme will be "Some Things Every American Ought to Prize." Mr. Peter Tosh will lead the Epworth League service at 6:30 p. m.

Ours is a people's church. People from every walk of life will find a cordial welcome awaiting them at all our services. You will find here a beautiful, well-ventilated church building, a homelike atmosphere, good music by a chorus choir, evangelical preaching and inspiring and helpful devotional services. Tourists and settlers, strangers and the well-knowns, malihinis and kamaainas, are all alike-urgently invited to enjoy all the privileges of the church. "Come thou with us and we will do these good."

ST. AUGUSTINE'S CHAPEL

Obua lane, Walkiki. Rev. Fr. Valentin, pastor. Sunday services, 9 a. m. Special: High Mass at 9 a. m. tomorrow, Nov. 9.
Vocal quartet from the 1st infantry band, Schofield Barracks. "Messe Solemnelle" (by Bartholomeus)—Vocal quartet.
Offertorium, "Ave Maria" (by Roserwig)—Prof. Francis Jeigh.
Organist—"Sonny" Cunha.

THE CHRISTIAN CHURCH

King and Alaeka streets. David C. Peters, minister.
Bible School, 9:45 a. m.
Morning Sermon and Communion, 11 a. m.
Young People's Meeting at 6:30 p. m.
Evening Sermon at 7:30 p. m.
Midweek Meeting, Wednesday evening, 7:30 p. m.

SEVENTH DAY ADVENTIST CHURCH

767 Kinau street. Rev. Mr. Conway, pastor. Services Saturday at 11 a. m. and Sunday at 7:30 p. m. Sabbath School at 10 a. m. Services Wednesday at 7:30 p. m.

GERMAN LUTHERAN CHURCH

Beretania avenue near Punchbowl street.
Sunday services at 11 a. m. and on last Sunday of each month at 7:30 p. m. Sunday school at 9:45 a. m.

EPISCOPAL CHURCHES

St. Andrew's Cathedral—Emma street, near Beretania. Rt. Rev. H. B. Restarick, bishop; Rev. Canon Wm. Ault, vicar. Sunday services, 7 and 11 a. m. and 7:30 p. m. Sunday School, 9:45 a. m. Hawaiian congregations, Rev. Leopold Kroll, pastor. Sunday services, 9:15 a. m.
St. Clement's Church—Wilder avenue, corner Makiki. Rev. Canon Osborne, rector. Holy Communion, 11 a. m.; evensong, 7:30 p. m.
St. Elizabeth's Church—Corner King street and Pua lane. Rev. W. E. Potwine, pastor. Sunday services, 7 and 11 a. m. and 7:30 p. m. Korean services, 2:30 p. m.
Morning prayer and address, other Wednesdays, 10 a. m.; Sunday School and children's service, 3 p. m.
Epiphany Mission—Tenth and Palolo avenues. Rev. F. A. Saylor, priest in charge.
Services—First and third Sundays, 7 a. m., 11 a. m. and 7:30 p. m. Second, fourth and fifth Sundays, 11 a. m.
St. Mark's Mission—Kapahulu road. Rev. Leopold Kroll, priest in charge. Services: Holy Communion, first Wednesday each month, 10 a. m.; and 7:30 p. m. Sunday school every Sunday at 10 a. m.
Holy Communion first Sunday of the month.

FIRST CHURCH OF CHRIST, SCIENTIST

All services held in the Odd Fellows' building, Fort street.
Sunday services, 11 a. m. Subject, "Soul and Body."
Sunday school, 9:45 a. m.
Wednesday evening meetings, 8 p. m.
Free reading room, Odd Fellows' building.

OUR GUARANTEE TO YOU

San Gregorio, Cal., Nov. 9th, 1913. MALE:
Cockerel J 0343, progeny of hen with egg record of 241 eggs per year. The birds will sail TUESDAY, the 11th of this month.

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Thanking you for the order and respectfully soliciting your further patronage, I beg to remain,
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J 1878, 3 years old, egg record 222
419, 2 years old, egg record 211
11092, 2 years old, egg record 217
Y 2918, 2 years old, egg record 205
Y 2912, 2 years old, egg record 221
Y 2450, 2 years old, egg record 229
Y 2904, 2 years old, egg record 218
Y 2913, 2 years old, egg record 218
Y 2919, 2 years old, egg record 203

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NATHAN K. KISS, M. D., St. Louis, Mo.
"I have used your Castoria and found it an excellent remedy in my household and private practice for many years. The formula is excellent."
E. S. TAPP, M. D.,
Brooklyn, N. Y.
"I find your Castoria to be a standard family remedy. It is the best thing for infants and children I have ever known and I recommend it."
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