

CHURCH NEWS



Notices for this church column must be in this office by 6 p. m. on Fridays. Otherwise the announcements will be run as the week before. There is no charge for these notices.

Central Union Church, Rev. William M. Seale, pastor.—Sunday school and Bible class, 9:30; public worship and sermon, 10:30; prayer meeting, 6:30; singing, Wednesday, 7:30.

St. Andrew's Cathedral.—7 a. m., Holy Communion; 10 a. m., Sunday school; 11 a. m., Morning Prayer, Litany and Sermon; 6:30 p. m., public worship and sermon; 8:30 p. m., Pule Ahahai; 7:30 p. m., evening prayer and sermon. Dean, The Rev. the Bishop of Honolulu, Parish Priest, the Rev. V. H. Kitcat.

St. Andrew's Cathedral, Second Congregation, Rev. Alexander Mackintosh, rector.—Sunday school, 9; morning service, 10; evening service, 6:30.

St. Clement's Chapel, terminus of the Keweenaw street cars, Punahou.—Sunday services: Holy Communion, 7 a. m.; first Sunday of the month, 11:30 a. m.; matins and sermon, 10:30 a. m.; evening, 7:45 p. m.; Sunday school, 9:45 a. m.; daily prayer during the week, 7 a. m.; seats free; the chapel is served by the rector of Honolulu.

Roman Catholic Cathedral, the Bishop of Honolulu.—Low masses, holy communion, 7 a. m.; first Sunday of the month, 11:30 a. m.; matins and sermon, 10:30; rosary, with native instruction, 8; solemn vespers and benediction, 7; week-days, low mass, 6 and 7.

St. Augustine's Chapel, Rev. Father Valentine, in charge.—Sacrament of the mass, 8:30.

Church of St. John the Baptist, Kalia.—High mass, 8; sermon and collection for the expenses of the church; rehearsal, 3; rosary, 4.

Church of Sacred Heart, Marquessville, Punahou.—Mass at 11 a. m.; rosary, 2 p. m.

First Methodist Episcopal Church, corner Beretania avenue and Miller street, Rev. G. L. Pearson, pastor.—Regular services as follows: Sundays, 10 a. m., Sunday school, 11 a. m., and 7:30 p. m., public worship and sermon; 6:30 p. m., Epworth League; Wednesdays, 7:30 p. m., prayer meeting. A welcome always to all. Parsonage adjoining the church.

The Reorganized Church of Jesus Christ of Latter Day Saints will hold services on Sunday in the Millani Hall (rear of the Opera House) as follows: 10 a. m., Sunday school; 11 a. m., preaching; 11:30 a. m., public worship; 6 p. m., Book of Mormon class; 7:30 p. m., preaching, English service. The subject will be, "Faith."

Christian Church, Rev. John C. Hay, pastor.—Sunday school, 9:45; morning service, 11; young people's meeting, 6:30. Rev. A. E. Cory will preach at the Christian Church Lord's Day morning and evening.

Chinese Church (Congregational), Rev. Edward W. Thwing, acting pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting, 7:30.

Japanese Church (Congregational).—Services at the old Lyceum at 11 and 7:30 o'clock.

Japanese M. E. Church, H. Kihara, pastor.—10:30 a. m., Sunday school; 11:30 a. m., morning service; 7:45 p. m., evening service; 7:30 p. m., prayer meeting, Wednesday, 8. Services at Walkahala Church.

Kawaiaha'o Church, Rev. H. H. Parker, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

Kawaiaha'o church observes its Diamond Jubilee Sunday with appropriate services morning and evening. The morning service, under the care of the pastor, Rev. H. H. Parker, will be in Hawaiian, with addresses by Mr. Parker and David Kanaha. The evening services will be chiefly in English under the charge of Rev. W. D. Westervelt.

Kaumakapili church expects to unite in both morning and evening services, and there will be a Union Christian Endeavor meeting of the young people of both churches and any others who can be present, at 6:30 p. m.

Mrs. Annis Montague Turner (Mary Cooke) is expected to sing both morning and evening. Before entering upon her career as an international singer, she sang many times in the native church.

The following is the program for the evening service of the Diamond Jubilee, 7:30 p. m.: Anthem..... Kawaiaha'o Church Scripture—John xviii:15-21 Hymn—Hoku ao Nani, Rev. G. L. Pearson Anthem..... Choir and Congregation Prayer..... Rev. O. P. Emerson Anthem..... Kaumakapili Choir Notices.

Offertory..... Mrs. Annis Montague Turner Miss Caroline Castle, accompanist. Jubilee offering for the new Kawaiaha'o Organ. Presentation of large Hawaiian flag

and then you can get an idea of Peniel work. We are not fighting the church, for both workers are, and have been, church members and church workers for years. However, our work now fills most all our time. We will be glad to supply any with the Peniel Herald (our monthly paper), which gives an account of what is being done and the workers in the field. We also have in pamphlet form a full account of Peniel work by Mrs. Ferguson.

We sincerely hope this little sketch will help you to understand what our work is.

Mrs. Adams and Miss Uddenberg, missionaries in charge; residence corner of Likelike and Hotel streets.

Portuguese Evangelical Church, corner of Miller and Punchbowl streets, Rev. A. V. Soares, pastor.—Preaching in Portuguese at 11 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m., conducted in English; W. A. Bowen, superintendent. Prayer meeting, Wednesday, 7:30.

Bishop Memorial Chapel, Kamehameha Schools, Rev. Silas P. Perry, pastor.—Sabbath morning, 11 o'clock.

Peniel Mission, Nuuanu street, Irwila block, below King, Miss Uddenberg and Mrs. Adams, missionaries in charge.—Services as follows: Street meeting, 7:30; meeting in the hall at 8 each evening, except Monday, Sunday, what meeting at 9 a. m., followed by a Bible class in the hall; holiness meeting at 3 p. m., and evening services as usual. The reading room is open each day from 10 a. m. to 10 p. m., where you will find the daily papers, religious reading matter and free writing materials. Come, rest, read and write.

The following regular services are held at the Seventh-Day Adventist Chapel: Saturday, Sabbath school, at 10 a. m.; preaching at 11 a. m.; Wednesday, prayer and missionary meeting at 7:30 p. m. All are welcome. E. L. Howe, pastor.

Relief Camp No. 2.—Sunday school, 1:30.

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"She died as many travelers have died O'er-taken on an Alpine road by night, Numb'd and bewildered by the falling snow; Striving, in spite of falling pulse and limb, Which faltered and grew feeble at each step, To toll up the icy steep and bear, Patient and faithful to the last, the load Which in the sunny morn'ng seemed light; 'Twas in the place she called her home, she died!"

And they who loved her with the all of love Their wintry natures had to give, stood by And wept some tears, and wrote above her grave Some common record which they thought was true: But I who loved her first and last and best,—I knew!"

There is no exaggeration in this picture. It portrays what is often only too true in actual life. Many a husband leaves his wife to pine in unrelieved solitude and his children to grow up as strangers, while he seeks companionship anywhere, except in his own home. All this is heart-ripping lament in the home life. A fig for the love that is never spoken and the kindness that seldom shows itself! It is manifest affection that gives strength to the soul and courage to the heart, and keeps love fresh and green. In Carlyle's "Reminiscences" you remember how he breaks out again and again at the recollection of past thoughtlessness and want of tenderness toward his wife. He did not mean to wound her. He was not hard or cruel by nature; he was simply forgetful and careless! He would reward thee, dear even our debt! Oh, why do I not so much till death makes it impossible! Fools! Fools! We forget that it has an end. Blind and deaf that we are! Oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust clouds and idle dissensions of the moment, and all be at last so mournfully clear when it is too late! Let us take the lesson to heart; for it is one that we all need, and is of vastly more importance to us and the world than many of the controversies which shake the pulpit and the forum. We have the power, if only we will use it, to make the home the center of every radiant influence, and the homelife the heaven that is to sweeten the social lump. We can fill our houses with the warmth and sunshine of a strong and healthy affection, and make the years that are left to us in our dear ones radiant and beautiful in the light of a glowing and changeless love.

PNEUMONIA PREVENTED. Among the tens of thousands who have used Chamberlain's Cough Remedy for colds and a gripe during the past few years, to our knowledge, not a single case has resulted in pneumonia. Thos. Whitfield & Co., 240 Wabash avenue, Chicago, one of the most prominent retail druggists in that city, is speaking of this, says: "We recommend Chamberlain's Cough Remedy for a gripe in many cases, as it not only gives prompt and complete recovery, but also counteracts any tendency of a gripe to result in pneumonia." For sale by Benson, Smith & Co., Ltd., wholesale agents.

Christmas and New Year's Delicacies. — AT — **Lewis & Co.'s** MINCE MEAT, in jars and tins; BOILED CIDER, CRANBERRY SAUCE, in jars and tins; MINT SAUCE, PLUM PUDDING, in four-sized tins; SMYRNA FIGS, STUFFED DATES, STUFFED PRUNES, RAISINS AND NUTS.

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MUST BE TRUE MAN

What Marriage Asks of the Husband.

FIDELITY IS THE KEYNOTE

Happiness of the Home Depends on Honesty, Says R. v. Mr. Kincaid.

The following is the sermon delivered by Rev. W. M. Kincaid last Sunday: "Text, 1 Cor. 7:3. 'Let the husband render unto the wife her due.' Ephs., 5:25. 'Husbands, love your wives, even as Christ also loved the church, and gave himself up for it.'"

Last Sunday evening we left the plight of lovers standing at the marriage-altar. Taking the woman's hand, the man said to her: "I take thee to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and thereto I plight thee my troth." Taking the hand of the man, the woman said to him, with slight verbal variations, the same words. The two were pronounced husband and wife, and the ceremony ends with the words: "Whom God has joined together let no man put asunder." They have gone forth to begin their wedded life together, no more twain, but one.

They are in their own home. It may be a fine, great house, with rich furniture, costly pictures, and all the elegances of wealth; or it may be a cottage of four rooms, with cheap furniture, bare floors, and destitute of adornment. It makes very little difference what the size of the house may be, or what its furniture; the happiness of the home does not depend on the house or on what it contains; the people who live in the house make the happiness of the home.

What is involved in the husband's life at home? Do we sufficiently realize the nature and extent of the pledge they take at the marriage-altar? Was it made simply for the occasion, and never more to be thought of? Does the average man realize the responsibility he assumes when he takes a young girl away from the shelter of father-love and mother-love, the softest, warmest nest in the world? and leads her into a new home, where henceforth his love is to be her only shelter? Does it occur to him how much the life of the wife may be expanded by his sympathy or chilled by his coldness and indifference? The world has heard a great deal at one time and another of moralizing about a wife's duty to be always winning and attractive, retaining the charm of girlhood amid all care, and toil, and sorrow. Of course; but is a husband ungenerous and selfish, without a sense of consideration, gentle and lover-like? This is a good rule, which should work both ways. It has been said by someone that "very many married folk find each other as mariners find out the solar world; they leave the shores of their single life in the spring days, sail on a while in sunshine and fair weather, and then make their way little by little into the cold latitudes, where they see the sun sink day by day, and feel the frost creep in, until they give up at last, and turn to ice, sitting at the same table."

What is that the husband owes to the wife? That she shall ever be able to find it worth while to consider what the wife owes to the husband; but tonight, let us frankly face the husband's part in the making of a happy home. What does he owe to his wife? There is one word in the passages of Scripture which I have chosen for my text that covers every thing—the word love. "Husbands love your wives." The counsel is very short, but it grows exceedingly long and broad when it is fully accepted and observed. The art of the photographer is now so perfect that he can make one whole side of a great city newspaper on a plate small enough to be worn in a little pin; and yet as you look at it under the microscope you find that every word is there, every punctuation point and mark. So in this word "love" we have a whole volume of thoughts and suggestions as to life and duty crowded. What are some of the things that are embraced in a husband's love? One is fidelity. The husband must be a true man. Well may the woman say as she goes to the marriage-altar—"Before I trust my fate to thee, Or place my heart in thine; Before I let thy future give Color and form to mine; Before I peril all to thee, O question thy soul tonight for me. Does there within thy dimmest dreams A possible future shine? Whence may thy life could henceforth breathe Untouched, unshared by mine? If so, at any pain or cost, Oh, tell me before all is lost."

No man is fit to be a husband who is not a true man. He need not be rich, nor great, nor brilliant, nor clever, but he must be faithful, or he is not worthy to take a trusting woman's life into his keeping. Oh, the tragedies that are being enacted in so many homes! I do not allude to acts of physical violence. I speak of blows that fall on naked hearts, of violence done to the deepest sanctities of life. I speak of vows that God has sealed, broken and trampled under foot. I speak of the shameful profligacy of husbands and fathers in so many of our American homes. I speak of men with pure, noble wives and innocent daughters, who make light of the sanctity of that womanhood in which those wives and daughters are glorified. Men breathing a moral atmosphere, one breath of which by wife or daughter would blast her with enduring shame. Men hiding their sneaking abominations with social deceits, and living as if they were masked from God. Men who, if they realized their own meanness and contemptibleness, would skulk from the face of virtue, and wilt in the light of innocence. Lepers of domestic infidelity. Animate plague spots in broadcloth and fine linen. Heads of families, over each of whose door-posts should be written the words "a desecrated home," and Augustines Church as received from probably held that infants inherited the future of their parents. The child-imbued of unbelievers were consigned to limbus infantum." It has frequently been asserted of late that the Confession does not teach this doctrine and that no Presbyterian divines teach that it does.

CHEERFUL SERVICE. Serve God and be cheerful. Make brighter the brightness that falls to your lot; The rare, or the daily-blessing Profane not with gloom and with doubt —William Newell.

and love, familiarity in the home, if it secret which her husband keeps to himself, to see him bearing some burden alone with which she would fain help him carry, it is this which pleases deep furrows of care on the true wife's brow and takes never seen what Harriet Hunt in her poem calls "Pound Frozen?"

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