

Hawaiian Church Chronicle

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The Diocesan Paper

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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The Rt. Rev. John D. La Mothe - - - Editor-in-Chief
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The Rt. Rev. John D. La Mothe, D.D., Bishop.

HONOLULU.

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Rev. Canon Y. T. Kong.
Rev. Canon John Usborne.
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- Holy Trinity, Japanese, Emma Street.**
Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.
- St. Elizabeth's, Chinese, N. King Street, Palama.**
Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.
- St. Luke's, Korean—Worshipping at St. Elizabeth's.**
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Mr. P. Y. Cho, Lay Reader, P. O. Box 1436; Phone 8210.
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Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church, Wilder Avenue and Makiki Street.**
Rector: Rev. W. Maitland Woods, M.A.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**
Priest-in-Charge of Hawaiian Congregation.
- Epiphany Church, Kaimuki, 10th Avenue and Harding Avenue.**
Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Resid. Phone 7724; Study, 7537.

MAUI.

- Church of the Good Shepherd, Wailuku.**
Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.
- Holy Innocents, Lahaina.**
Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.
- St. John's, Kula.**
Priest-in-Charge Good Shepherd.

HAWAII.

- Holy Apostles, Hilo.**
Rector, J. Lamb Doty, Hilo.

Holy Apostles, Japanese, Hilo.

Priest-in-Charge, Rev. J. Lamb Doty, Hilo.

Paaui, Kukaiau, Papaaloa, Ookala.

Priest-in-Charge, Rev. Francis N. Cullen, Paaui.

Christ Church and St. John's Chapel, Kona.

Priest-in-Charge, Rev. D. Douglas Wallace, Kealakekua, Kona.

St. Augustine's, Kohala;

St. Augustine's, Korean, Kohala;

St. Paul's, Makapala;

St. James, Waimea;

Priest-in-Charge.

Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Rev. Marcos E. Carver, Waimea.

Rev. Henry A. Willey, Kapaa.

SCHOOLS AND INSTITUTIONS.

St. Andrew's Priory, Emma Square, Honolulu; Phone 1309.

A Boarding and Day School for Girls.

Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Coutts, Mrs. Helen Creech, Mrs. Caroline Zufeldt, Miss Elizabeth Baker, Mrs. Helen King, Hannah Bonell, Edith Shaw, Mrs. Nevins, Anna Coffin, Eleanor Call.

Iolani School, S. Beretania Street, Honolulu; Phone 1980.

A Boarding and Day School for Boys.

Faculty:—Robert R. Spencer, Principal; Mrs. Edith Spencer, Roberta Caldwell, Esther C. Tulley, Mrs. Gladys Faulkner, Eunice Haddon, Mrs. Elva Oakes, Elizabeth Marshall, Gertrude Green, Norma Meads, Katharine Reid, Ruth Quinn, Jeanne Hyde, Virginia Titus, Dorothy Post, Rev. Thurston R. Hineckley, Mrs. Jas. Woolaway, Matron.

Trinity School, Beretania Street, Honolulu; Phone 3045.

A Day School for Japanese Boys and Men.

Rev. P. T. Fukao, Superintendent. Faculty—Miss Emma Villio, Principal; Mrs. Vergie Robert

St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.

Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.

St. Elizabeth's School, N. King Street, Honolulu.

Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.

Procter Lodge—for young Chinese lads. Rev. J. F. Kieb, Superintendent.

St. Luke's Korean School, N. King Street, Honolulu.

Noah Cho, Superintendent.

St. Mary's, Moiliili, 2108 S. King Street; Phone 69772.

Day School—Kindergarten through Third Grade.

Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Joseph Stickney.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Day School—First, Second and Third Grades.

Mrs. C. C. Black, Superintendent; Mrs. Rita Williams.

Cluett House—A home for young working women.

Miss Charlotte Teggart, Manager; Phone 2924.

HAWAII

Paaui Church School, Paaui.

Day School, Grade School and High School.

Rev. F. N. Cullen, Principal.

Holy Apostles' Japanese School, Hilo.

Rev. J. Lamb Doty, Superintendent.

A night school for young men and women.

BAPTISMS.

"A Member of Christ"

St. Andrew's Cathedral Parish.

By Bishop La Mothe.

February 12—Barbara Ann Turner.

By Canon Ault.

February 19—Hazel Caroline Lin How Goo.

February 22—Alice Adele Hedemann.

February 26—Ernestine Lou Gibson.

St. Andrew's Hawaiian Congregation.

By the Rev. D. R. Ottmann.

February 8—Emily Rosamund Cobb-Adams.

February 8—Rosy Sau Chong Choy.

February 8—Lily Sau Tai Choy.

February 8—Violet San Choy.

February 22—Adeline Lani Aona.

St. Mark's Mission.

By the Rev. D. R. Ottmann.

February 1—Kenneth Mōke Kaku.

February 1—Eleanor Fusako Mabe.

February 1—Alice Hatsue Maeda.

February 1—Jean Sueko Nakai.

February 1—May Hatsuko Takai.

February 1—Alice Sakae Okimoto.

February 1—William Jarrett Sheldon

February 1—John Graves Sheldon.

February 1—Alma Rebecca Sheldon.

February 1—Elizabeth Tsumiko Katashime.

February 1—Sara Shizue Katashime.

February 1—Alice Masako Katashime.

February 1—Moses Toye Kohagura.

February 1—Abigail Yoshiko Kohagura.

February 1—Thelma Tsuruko Kohagura.

February 1—James Kazuo Isumi.

February 1—James Isami Oda.

February 1—Frank Konki Toyama.

February 1—Frederick Zenzo Yoshiga.

February 1—Joseph Bung Sung Lau.

St. Augustine's, Kohala.

By the Rev. James Walker.

February 1—Tet Chin Pung.

February 28—Marie Serndars.

St. John's Church, Kona.

By the Rev. D. D. Wallace.

February 8—Amanda Kini Muller.

February 8—Waldemar Muller.

February 8—Emil Muller.

Holy Innocents, Lahaina.

By the Rev. Frank N. Cockerft. . .

March 8—David Herbert Eberly.

CONFIRMATIONS.

"Sealed Unto the Day of Redemption."

Christ Church, Kona.

Presented by the Rev. D. D. Wallace.

February 22—Elizabeth Weeks.

February 22—Amanda Kini Muller.

February 22—Waldemar Muller.

MARRIAGES.

"Those Whom God Hath Joined Together."

St. Andrew's Cathedral Parish.

By Bishop La Mothe.

March 5—Joseph Rogers Duay and Alice von Fritschen.

At Central Union Church.

By Bishop La Mothe.

February 19—Ezra J. Crane and Frances Erma Tarleton.

St. Andrew's Cathedral Parish.

By Canon Ault.

February 9—Emile Arthur Plumtree and Hilda Guenevere Torr.

February 20—Theodore Eames Merriam and Marian Edith Maynard.

February 21—Kikitaro Hamada and Yoshino Mamiya.

March 1—Frederick Elbert Caricof and Marynel Gallemore.

St. Elizabeth's Church.

By the Rev. Jas. F. Kieb.

February 21—James C. Soon and Ella Lau.

February 24—Herman J. Bonner and Gertrude L. Knott.

St. Luke's Korean.

By the Rev. Jas. F. Kieb.

February 21—Kyuang We Dunn and Minner You.

St. Clement's Church.

By the Rev. W. Maitland Woods.

January 11—George Richard Hunt and Alma Leonore Blount.

January 17—Richard Talmage Tredwell and Constance Geraldine Bryant.

February 21—William Dunbar Browne and Rita Catherine Good.

BURIALS.

"Some Are Fallen Asleep."

St. Andrew's Cathedral.

By the Rev. M. E. Carver.

March 4—George Baker Leavitt.

APPORTIONMENT FOR MISSIONS, 1925.

Receipts to February 9th.

	Apportionment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par.	\$4,500.00	.....	.....	\$367.45	.....
St. Andrew's (Hawaiian)	500.00	.....	.....	.....	.....
St. Peter's	525.00	.....	.....	.....	.....
St. Clement's	300.00	.....	.....	.....	.....
St. Elizabeth's	275.00	.....	.....	.....	.....
Epiphany	200.00	.....	.....	.....	.....
St. Mary's	175.00	.....	.....	.....	.....
St. Mark's	100.00	.....	.....	.....	.....
St. Luke's	150.00	.....	.....	.....	.....
Holy Trinity	150.00	.....	.....	.....	.....
Good Shepherd	200.00	.....	.....	.....	.....
Holy Innocents	100.00	.....	.....	8.10	.....
St. John's, Kula	25.00	.....	.....	.....	.....
Holy Apostles	300.00	.....	.....	.....	.....
St. Augustine's	100.00	.....	.....	20.00	.....
St. Augustine's, Korean	50.00	.....	.....	.....	.....
St. Paul's	100.00	.....	.....	.....	.....
St. James', Waimea	50.00	.....	.....	.....	.....
Christ Church	225.00	.....	.....	53.75	.....
Paaullo	35.00	.....	.....	.....	.....
St. James', Papaaloo	35.00	.....	.....	.....	.....
Kauai Missions	100.00	.....	.....	.....	.....
Schofield Barracks					
St. Andrew's Priory					
Iolani					

CONVOCACTION EXPENSE FUND, 1925.

Receipts to February 9th.

	Assessment	Received
St. Andrew's Cathedral Parish	\$350.00	
*St. Andrew's, Hawaiian	52.50	\$52.50
St. Peter's	29.25	
St. Clement's	52.45	
St. Elizabeth's	17.50	

Epiphany	17.50	
St. Mary's	7.00	
St. Mark's	6.00	
St. Luke's	11.75	
Holy Trinity	11.75	
Good Shepherd	29.25	
Holy Innocents	17.50	
St. John's, Kula	7.00	
Holy Apostles	22.25	
*St. Augustine's	11.75	11.75
*St. Augustine's, Korean	6.00	6.00
*St. Paul's	6.00	6.00
*St. James', Waimea	6.00	6.00
Christ Church	17.50	
Pauilo	6.00	
St. James', Papaaloa	6.00	
Kauai Missions	6.00	

Those Parishes and Missions marked with a star have paid in full.

TO VESTRYMEN.

It is with much hesitation and no little searchings of heart that I presume to address an editorial to these pillars of the Church.

I have known many of you intimately for thirty years and individually you are the finest group of men that I know anywhere.

If you could be made to take your job seriously the Church could afford to have inadequate bishops and inefficient rectors, for you occupy the same position in the Church Militant that non-commissioned officers occupy in the regular army; with this difference, that a non-commissioned officer has come up through a period of training into a position of responsibility, whereas in the Church Militant I am afraid that most vestrymen just happen to be vestrymen without any special training in the duties of their office.

In the regular army it doesn't make so much difference about colonels and captains if the sergeants are onto their job, but how can men be effective sergeants if they have never learned?

What is a vestryman?

First: He is the man selected to represent the parish in a business way. He is the man who is to provide ways and means for the parish to function. He should bring into the vestry meeting the same kind of a vision that he has in the street. There he has usually a big vision and a commanding position. Too often he comes into the vestry meeting with a small vision and a capacity for passing the buck. (I do not have to explain this simile to most vestrymen.) I believe it was Will Rogers who made this comment on American life: "First there was the passing of the buffalo; then the passing of the antelope; and now the passing of the buck." I always thought that Will Rogers had a keen insight into American life.

Second: He is, or should be, the confidential adviser of the rector.

I know rectors who do not consult their vestries; who incur bills and adopt radical changes without taking the vestry into their confidence. I am sure God loves these rectors, but I am equally sure that He does not admire them.

But one of the conditions that a rector has the right to expect is that if the vestry is to be consulted they should have some knowledge of matters in which he is vitally interested.

How can vestrymen have knowledge, having never learned? Many of them are absurdly ignorant about what is going on in the Church. I would like to ask a group of vestrymen:

Who is the Presiding Bishop of the Church?

What is the National Council?

What great hospital is the Church conducting in the Orient? What great college that the Church is backing holds an enviable position in the Orient?

What remarkable work is being done by the Church in the Philippines?

What is the Church doing in Brazil, Cuba, Porto Rico, Alaska, Honolulu?

Really you could not be an effective member of Congress if you knew nothing about the foreign relations of our country.

If the rector is to confide in his vestry, he has a right to expect that the vestry should be interested enough to know the setting in which the parish is working.

Third: A vestryman represents the whole Church to the parish.

A bishop is not consecrated Bishop of New York, but of the Church.

A priest is not ordained rector of Trinity Church, but in the Church of God.

A vestryman is not merely a cog in the machinery of the parish, but an official of the Episcopal Church in the United States of America.

What of it? Do you know what the present national debt of the Church is and do you have any relation to it?

You cannot run a prosperous parish in a bankrupt whole.

I take off my hat to the power that resides in a vestry that is informed, intelligent, interested and industrious; but a vestry which is the reverse of all this is a drag and not a dynamo in the progress of the Church.

How can vestries become informed?

Chiefly through reading.

There is a "Spirit of Missions" published at 281 Fourth Avenue, New York, which tells what the Church is doing. It will cost you \$1.00 a year. You ought to read it. It is the best missionary publication in the United States.

There are four Church weeklies:

"The Churchman," New York City, \$4.00 a year.

"The Living Church," Milwaukee, Wisconsin, \$4.00 a year.

"The Southern Churchman," Richmond, Virginia, \$3.50 a year.

"The Witness," Chicago, \$2.00 a year.

Perhaps none of them are much.

How can they be?

We have a million communicants in the United States and less than forty thousand take a Church paper. Of course it is the old question of the hen and the egg. Which should come first? A newspaper of high order or a reading constituency?

Speaking as an editor, I would reply that you can't produce much until you have a constituency that wants something.

We have the most generally intelligent and the most specifically ignorant constituency of any ecclesiastical body in the United States; and for this reason we are not using the latent power which lies hidden in uninformed men of great natural capacity.—Bishop Johnson in the "Witness."

KAUAI NEWS.

The new Episcopal Mission on East Kauai reports progress. Sunday services, the church school and the mid-week celebration of the holy communion are being held for the present in the social hall of the Kealia Plantation, but the congregation hopes before many months have passed to be housed in the new church building in Kapaa.

The lot secured a year or so ago for a church site proves too small for church, rectory, parking space for cars, and possible future development of church plant, so a new lot consisting of four and three-quarter acres and situated on the government road in the south end of Kapaa is being secured. The new lot will be presented to the church by Mr. and Mrs. H. D.

Sloggett. Its sale for church purposes has been authorized by the Territorial Land Board but titles cannot be secured until sometime in April.

The church will be an attractive frame building, seating about 120 and so arranged as to allow enlargement when necessary. The rectory, a six-room bungalow, will be on the same lot as the church, the two buildings being so placed as to leave space for a parish house when the work has so advanced as to make a parish house a necessity.

Both priest and people were delighted, a few Sundays ago, to have the Rev. Canon Ault as preacher at the morning service in Kealia. The Canon, who with Mrs. Ault, was a welcome visitor on Kauai, preached an inspiring and appropriate sermon.

The adherents of the Episcopal Church here were asked in a circular letter to propose a name for the new church. In the returns made the name "All Saints Church" led.

ST. LUKE'S KOREAN MISSION.

Work on the new Mission building for St. Luke's is progressing and at present the whole building is under roof and we look forward to its completion by Easter, when it is hoped the congregation may hold its first service in the new structure.

Money is needed for the furnishing of this simple new Mission Center.

The marriage of Kyuang We Dunn and Minnie You was solemnized and blessed before the Altar of St. Elizabeth's on the evening of February 21st. The Church was crowded to its limit and the wedding was by many considered the most beautiful Korean affair held in years.

The young couple are both members of St. Luke's Choir Club and are both earnest workers in the Korean Mission.

The groom was attended by Jacob Park as best man and the bride was waited on by Miss Faith Kim as maid of honor. There were bridesmaids and flower girls as usual.

A reception was held in the school hall immediately after the ceremony when the young couple received the congratulations of many relatives and friends.

ST. ELIZABETH'S NEWS.

The young people of St. Elizabeth's Church gave a pre-Lenten party on the evening of February 20th in the School Hall.

The affair which was a great success was planned as a farewell for Miss Helen Ching, a very popular young woman of the Church who left for China, February 27th, where she intends to remain some six months visiting relatives and friends in Canton, Shanghai and Hongkong.

On Tuesday morning at 9 o'clock the children of the Day School form in line in the school and march into the Church where they take part in a service which is all their own and the Pastor gives a simple instruction on some feature of the life of Christ.

A Lenten mite box has been placed in the main class room and each morning the children make an offering. No cookies or sweets are being eaten at recess, but the money goes into the Lenten offering to send some one to China or Japan to tell the children there all about the dear Jesus as they put it.

On the Sunday mornings in Lent at the 11 o'clock service the Pastor is giving a regular course in Church History, this being the time when the largest number of persons is present. Ignorance of the Church and her position is a great drawback to the work in these Islands. We have now several cases on hand where through lack of knowledge persons have been drawn away from the Church and it is our duty to be more prompt and thorough in our instructions.

We ought to be able at all times to give reasons for the faith that is in us.

There are also instructions at the Chinese and Korean services on Sunday evenings and at Litany on Wednesday evening there is a sermon.

All the Lenten Services are fairly well attended, especially the week day Eucharists.

A son was born to Mr. and Mrs. John Sen and also a son to Mr. and Mrs. Clement Pang early in the year.

CHRIST CHURCH, KEALAKEKUA, HAWAII.

It is with much pleasure that I record the visit of the Bishop and Mrs. La Mothe to Kona. Mrs. La Mothe arrived on the "Hawaii" on Friday the 20th at Kailua, the Bishop being detained in Honolulu, was obliged to come via Hilo, Mr. Wallace Doty kindly driving him to Kona on Saturday.

Christ Church was packed on Quinquagesima Sunday, when the Bishop confirmed 3 persons, preached and Celebrated the Holy Communion. On Tuesday the Ladies' Guild gave a reception to the Bishop and Mrs. La Mothe. A large number of the Church people and their friends were present in the Parsonage grounds where the reception was held. The weather was propitious and a very pleasant afternoon was spent and gave the people of this district an opportunity to meet the Bishop.

We were further fortunate in having the Bishop with us on Ash Wednesday and the 1st Sunday in Lent and regretted that his many duties prevented him from remaining with us longer.

D. DOUGLAS WALLACE.

TRINITY MISSION.

On Ash Wednesday at 7:30 p. m. Evening Service was conducted at the Church. Not very much attended but the service was very interesting and devotional. After the Rector's strong talk he asked the attendants to testify their faith and decision what they would like to do during Lent and responding to his request many stood up and testified of the blessing they received and their desires to do for our Lord.

During Lent spiritual addresses on the "Cross" will be given by our Rector on Tuesday and Friday at Trinity Church and Wednesday on Atonement.

With the purpose to make our activities more effective we elected Committees as follows: Visiting, Inquiring, Meeting (Social and Church), Church Building, and the Committees are going to meet once a month on business.

* THE WORK OF THE CHURCH AMONG THE KOREANS IN THE HAWAIIAN ISLANDS.

In 1902 Koreans began to arrive in Hawaii as laborers and continued to come until the latter part of 1924, when the Exclusion Act was enforced, which barred them out with the Japanese, as Korea is a dependency of Japan.

These Koreans who came for the purpose of work were physically a fine set of men, but they were ignorant of American laws and customs. They are by no means an easy people to work with, as they are quickly excited and divide themselves into quarreling factions.

Those of the Pioneers who were Christians were Methodists or Presbyterians. There were, however, some who had been attached to the Church of England Mission in Korea.

In 1905 a group of men, mostly non-Christian, came to Bishop Restarick and asked him to minister to them. Choy Chin Tai, one of this group, was found capable, both in character and learning, to be their leader and he was appointed Catechist.

The first Korean Congregation worshipped in the Pro-Cathedral, where their attempts at singing disturbed the Congregation of the Cathedral. They were then moved to Iolani School Building

where they remained until 1908, when they were placed under the care of Canon Potwine and were given the use of St. Elizabeth's Church at such hours as did not conflict with the Chinese Services.

The English Prayer Book in Korean was sent them from the Church of England Mission in Korea and the English Bishop from time to time showed his kindly interest in the new work. A Catechist, John Pahk, worked under Canon Potwine, and within a few years a large number of men and women were brought into the Church.

The Korean Day School was started about this time and has continued its usefulness until the present day.

John Pahk, after much useful service to the Mission, was ordained Deacon by Bishop Nichols in San Francisco and upon his return to Honolulu was Priested by Bishop Restarick. He was then given charge of the Congregation, which in 1911 was separated from St. Elizabeth's and organized into St. Luke's Korean Mission.

The Congregation grew and with the holding of Services in different Plantation Camps, many were added to its number. It was then found necessary to provide a Mission Center for work among Korean women and girls and a house on Peterson Lane, to the north of St. Elizabeth's Mission, was purchased and Mrs. E. C. Perry, a white worker, was placed in charge. Upon Mrs. Perry's retirement the work came to an end and the property was sold.

The Rev. John Pahk then left St. Luke's Mission and the faithful Lay-worker and Catechist, P. Y. Cho, took charge of the work.

Mr. Cho had long been associated with St. Luke's, he and his wife being among the first taken into the Church, and it is to him, with his patient and devoted service we owe much of the present prosperity of the Korean work in Honolulu. He made a translation of the American Prayer Book in Korean, which although faulty is authorized by the Bishop.

In the Fall of 1923 Noah Cho, a young Catechist from the Anglican Mission in Korea, came to assist in the work of St. Luke's. He is now in charge of the Congregation, under the care of the Priest-in-charge of St. Elizabeth's. It is hoped he will eventually be ordained and the Congregation will again have a Korean Priest.

It is not alone in Honolulu that we have work among the Koreans, but at Lahaina, under the Rev. F. N. Cockcroft, there is still the remains of an earlier Mission.

At Olowalu there still remain a number of Korean Church people. The reason for weakness in our Mission work to the Korean is that these laborers change from plantation to plantation and it is impossible for the Church to follow them.

For years there had been work in Kohala among the Koreans, but in 1917 many farmers leased land, some nine miles from St. Augustine's for the purpose of raising corn. They subscribed money, purchased a site and built a chapel, mostly at their own expense and here, under the Rev. James Walker, a Catechist, conducts a Sunday school, day school and regular Sunday Services.

St. Luke's, Honolulu, through many setbacks and disappointments, has become a strong and independent Mission, numbering about 200 baptised members. Considering the small wage earned by most of the members it is amazing what offerings they are able to make. Under the leadership of P. Y. Cho, St. Luke's has raised nearly \$2000 toward the erection of the new Mission Center and we are grateful to the Trustees of the Mary Castle Trust for a gift of \$700. This leaves a balance for the erection and furnishing of our school, assembly room and our Chapel of about \$1,000.

Noting the energy and patient courage of these humble Korean Christians, are there not among the readers of the Ha-

waiian Church Chronicle some willing to help build this much needed Religious, Educational and Social Center for the Korean Church people of Honolulu?

Any subscriptions can be sent to the Bishop or the Priest-in-charge.

THE NATIONAL COUNCIL PROTESTANT EPISCOPAL CHURCH

The Rt. Rev. John D. LaMothe, D.D.,
Bishop's House, Honolulu, T. H.

My dear Bishop LaMothe:

It gives me great pleasure on behalf of the National Council to convey to you and your clergy and people our hearty thanks and congratulations for the splendid showing your diocese has made during the year 1924, in its contributions to the Church's budget and programme; and I am

Very sincerely yours,

THOS. F. GAILOR,
President.

CONVOCATION

The Twenty-third Annual Convocation of the Missionary District of Honolulu will be held in St. Andrew's Cathedral on Saturday, April 25th.

ST. LUKE'S NEWS

The feast of the Conversion of St. Paul will long remain in the minds of the members of St. Luke's Mission, Palama, as a red letter day, as it marks the dedication of the site of the new Korean Mission Center.

At 9:30 a. m., January 25th, a large congregation of Koreans assembled in St. Elizabeth's Church for the purpose of taking part in the Dedication ceremonies. Matins were said by the Lay Readers after which a six-foot place cross was consecrated before the Altar by the Pastor, the Rev. James F. Kieb. The Priest and choir began to sing the Litany and the procession, passing out of the Church, the entire Congregation falling in line, proceeding along Pua Lane to Kanoa Street and thence to the site where the new building will be erected. There were about 130 in the procession and the earnestness expressed upon their faces was proof of the joy and gladness it gave them to take part in the ceremony.

After reaching the site the place cross was stationed in the place where the Altar of the new chapel will stand. The Choir then sang "The Church's One Foundation," and the Service of Dedication was proceeded with. The Psalms, creed and Lord's Prayer were in Korean. At the conclusion of the ceremony a sermon was preached by the Pastor, reviewing the History of the Church's work among the Koreans for the past 25 years. The service ended with the singing of America and the Korean National Anthem.

Mrs. C. N. Wilson has taken charge of the Choir Club of St. Luke's Mission and the young people are being trained to sing the entire Communion Service and Evensong. Mrs. Wilson also has charge of the Junior Bible Class, which meets with the Korean Sunday School after the Sunday morning service. From the interest shown by the young people, both in choir and in classes, and the improvement in the singing, it is evident Mr. Wilson's work is beginning to tell.

The Rev. Albert E. Clay, one of the outstanding clergy of the Episcopal Church in this city, for thirteen years rector of the Church of the Redemption, in West Philadelphia, has resigned his rectorship and accepted a call to the rectorship of St. Peter's Church, Redwood City, a suburb of San Francisco. Mr. Clay will leave for his new charge early next month.

ST. CLEMENT'S ANNUAL PARISH MEETING

Dear Parishoners of St. Clement's Church:

The past year, 1924, has been a year of great activity and happy harmonious work. I submit the following statistics:

There have been 17 baptisms, 15 people have been confirmed, 11 couples have received the Sacrament of Holy Marriage, six funerals. The number of services, exclusive of the above, held in St. Clement's Church during the 12 months were 250. The number of communions made in the 12 months were 1612. The largest number in one month being 233. If a home visiting Priest should make a Church-going people St. Clement's should prove too small a building. I find I have made 1995 visits during the year 1924. The average attendance at the three services on each Sunday are 10, 73, and 7, making an average, for each Sunday, of exactly 90. If we include our Sunday School it will be seen that over 100 persons come under the influence of God's Holy Spirit each Lord's Day. I carry in my pocket a small index book with the names and addresses of those families who expect the spiritual ministrations of the Rector. There are exactly 100 names in the book. So much then for statistics. I may now pass on to more intimate and personal matters.

I cannot express too whole-heartedly my indebtedness to the Right Reverend Bishop Restarick for the help that he has given us during the past year. On many occasions he has conducted services and always he has been ready to assist in administering the Blessed Sacrament. I was able to attend the Clericus on the Island of Hawaii last year, knowing that all was well at St. Clement's during my absence. It was a close personal friend of Mrs. Restarick who gave the first \$500 to our new organ fund.

Our Choir has increased in numbers and efficiency under the tireless energy of Mr. Blackman. A Bible Class for young boys is conducted by me every Sunday morning from 10 to 11 o'clock, the average attendance being 16.

The Young People's Service League is now an established fact under the direction of Miss Waunita Hess and her co-workers.

The Festival of the Epiphany was a beautiful event which we shall all long remember.

Mrs. Massy Royds has on several occasions given the Y. P. S. L. inspiring addresses.

A complete suite of dining-room furniture has been presented to the Rectory. I haven't the least idea who gave it. It arrived. We had no garden tools or grass cutter for the lawn. Mr. Fred Waldron took the list of things I wanted out of my hand and ordered everything on the list. We thank him. Mr. and Mrs. Mist, at their own expense, added beauty and strength to the Church Tower. I heard it was an expensive job. The Altar and Sanctuary have been beautified, for all services held, by the unremitting devotion of St. Clement's Guild. Mrs. McGrail has presented to St. Clement's Church a white Eucharistic Stole. I refuse to accept this gift as a personal one. These things should always be considered gifts to our beloved Church.

During the past year two outstanding individuals have passed beyond our immediate ken to join the Church of the Saints Triumphant. I refer to Mrs. Jessie Osborne and Mr. J. A. M. Johnson. The Memorial to the first named is the Church of St. Clement's itself. I venture to hope that a tablet will be placed in St. Clement's to the memory of the latter.

Now with regard to the future. I rejoice to say that I no longer hear the irritating remark, "St. Clement's is no longer wanted, let the people pay five cents and go to the Cathedral." I see a wonderful future, in God's grace, for St. Clement's. Possessing nearly an acre and a half in a district which every month is becoming more populous, close to our flourishing University and High School, this large area of land comes to us in fee simple without any encumbrances or mortgages. Surely we must have the Vision of a Church building, of permanent material, larger perhaps, but not less beautiful than the present building, designed on the same devotional lines as thought out so carefully by

Canon Osborne, back from the street and away from the roar of traffic. I sometimes wonder whether the people of St. Clement's realize the great size of their Church lands. To remove the Church from the present site is a proposal which I for one would oppose with all the vigor I possess. The Church grounds are a masterpiece of landscape gardening, and as the settlement of small houses increases in this district, their beauty will be more and more outstanding. We now know definitely the boundaries of our Church property and I hope the people of St. Clement's realize their tremendous responsibility to God and to future unborn Generations.

I would like to receive during the coming year a full set of Eucharistic Vestments. We possess the Green and the White, we want the Purple and Red to be complete.

I would also ask that this, my annual address to you, be now printed and circulated, but the cost of printing I do not wish to be charged to the Church finances which are not at present too flourishing. Your Rector's annual address should be placed on record.

May all blessings attend you.

I am,

Yours in Christ Jesus,
W. MAITLAND WOODS, Rector.

THE BROWSER'S COLUMN

By D. R. O.

Browning's Teaching on the Incarnation

What is Browning's intellectual and emotional attitude to Christ? I mean the attitude of his mind and heart. We know that Browning was deeply and richly spiritual in thought and feeling, and that, because of this, nearly everything he wrote was expressive of belief and hope, and confidence in God and also in man, in man because God made man and God rules in the world over man and God is Love. But this, good as it certainly is as far as it goes, is only what is called Theism, and, therefore, it does not go far enough. We want more than Theism does or can give; more than merely to believe, or even be certain, that God is, and the more we get in the Divine and Human Christ born on Christmas Day.

The question, therefore, is, was Browning a Christian as well as a Theist? What was our Lord Jesus Christ to him? My answer to that question is immediate, and is given without hesitation; it is this, that Browning was profoundly Christian, both in conviction and in his heart's sympathy and trust. This, I must and will substantiate in a minute by quotations from his poems, so far, that is, as it can be done in the brief space at my disposal. But before doing this, I want to say one or two things by way of introduction.

Browning was a man of very profound intellect and of the widest and most varied knowledge. It may be said, indeed, that among the great intellects of the wonderfully intellectual nineteenth century, Browning in sheer intellectual virility and power, was the greatest. It would not be wrong, nor at all extreme, to go further still, and to say that Browning is the greatest poet and thinker in purely mental grasp since Shakespeare, and of this man we can boldly claim that he was from first to last, in his long life of deep thought and intense feeling, a convinced and a trusting Christian.

But it was not through intellect that Browning approached Christ and understood Him; it was rather through love. The divine, yet human, love of Christ responded to the yearning in Browning's heart for such love, and love drew love, until the twain became one.

It was only after their first love-meeting that Browning could speak, as he did, in so many of his poems, theologically of Christ. What made the poet a Christian in the first instance was not his head, but his heart. And do we not know, when the objects to be known are persons, that heart knowledge is best, truest, and

most certain knowledge? It is, in fact, the only true knowledge. What is other than this, though it often passes for knowledge, is information and hearsay only.

So, in the poem entitled "Saul," that noblest and grandest religious poem in our language, if not in any language, Browning writes:—

O Saul, it shall be

A Face like my face that receives thee; a Man like me
Thou shalt love and be loved, forever; a Hand like
this hand

Shall throw open the gates of new life to thee! See the
Christ stand!

In these wonderful lines what we have is not a dry and cold statement of intellectual belief, but the warm and living affirmation of the feeling and hungering heart.

It is not abstract thought that made Christ be so much as this to Browning; it was rather the feeling of his soul, and where person knows person there is no knowledge that, for depth, richness and certainty, equals the knowledge that comes through the intuitive and instructive feeling and attraction and the personal experience and realization of the heart and soul. Christ is infinitely more to the man who feels, than to the man who merely knows. Indeed, as I have already hinted, to feel love is to know. There is no other way of really knowing. And this is how Browning knew Christ.

This, then, is our first thought from Browning as a Christian thinker and poet, that to be a Christian in the fullest and truest sense means to be in personal relationship with the present, living and abiding Christ, and that it is the love of the heart and not the dialectic of the mind that brings us and keeps us there.

To return to Browning. He lived right in the midst of what one may call the agnostic ferment of the fifth decade, and onwards; of last century, and through it all and against all, he never lost, but firmly maintained, his clear and fixed faith and assurance in God and Christ, and in man as a child of God.

It is surely a fact of great significance that a man of Browning's depth of thought and penetration of mind should have been able to do this, and that he actually did do it in such an environment.

In the very hour and at the end of that terrible time, Browning was able to see, in the truth of the Divine and Human Christ, the solution, final and complete, of all life's possible questions and problems of whatever kind or degree. So in "A Death in the Desert," he writes:

I say the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it.

Our question is, what was Browning's attitude to Christianity? And my reply was, and is, that it was the attitude of a Christian man profoundly convinced both in thought and feeling. Now, to be a Christian necessarily involves the assumption of several underlying and fundamentally constitutive truths, in which the Christian firmly believes and upon which he reposes his trust.

Those constitutive truths may be said to be these: A personal God, Jesus Christ as the Divine and Human Revelation of God, the dignity and worth of the essential nature of man, and lastly, man's Immortality.

No one is, or can be, a Christian in the proper sense, who is not convinced of the truth of each and all of these. The question then is, what were God and Jesus Christ, the man, and the idea of man's Immortality to Browning? What did he say about them? What was his most characteristic teaching as to their meaning and truth? It is only the second of the above subjects that is before us in this paper, and so here we come immediately to the consideration of the subject announced in the title of the present study, "Browning's Teaching on the Incarnation."

What then, let us ask at once, was our Lord Jesus Christ to Browning?

The first unmistakable reference to and direct mention of our Lord that we come upon in the poet's works is in the first poem that he wrote, viz., in "Pauline." Browning here addresses our Lord in terms the most devout and impassioned:

O Thou pale form, so dimly seen, deep eyed!
. Do I not
Pant when I read of Thy consummate power,
And burn to see Thy calm pure truths out-flash
The brightest gleams of earth's philosophy?
. Oft have I stood by Thee—
Have I been keeping lonely watch with Thee
In the damp night by weeping Olivet,
Or leaning on Thy Bosom,
Or dying with Thee on the lonely cross,
Or witnessing Thine outburst from the tomb.

This is saying much, and in a true Christian sense, too, of our Lord; but in the wonderful poem "Christmas Eve," Browning goes further still. He here strikes a note which makes one conclude not only that he believed in the Divinity of Christ, but also in the truth and power of Christ's atoning sacrifice.

The man in "Christmas Eve," who has a vision of Christ, is taken in the spirit to a lecture room at Gottingen. In that room there is a philosophical professor of history lecturing to a crowd of German students. The lecturer reduces the Christ of the Gospels to a mere myth, and for that lecturer this prayer is offered by Browning in the present poem:

May Christ do for him what no mere man shall,
And stand confessed as the God of salvation.

Then, earlier in the same poem, when Browning is describing the midnight service in St. Peter's at Rome, Christ is spoken of thus:

He who trod,
Very man and very God,
This earth in weakness, shame and pain.

Again, in that strangely fascinating and peculiarly powerful poem, "Karshish," we have stated fully and in a final sense Browning's Teaching on the Incarnation:

The very God! think, Abib; dost thou think? So, the
All-Great were the All-Loving, too—So, through the thun-
der comes a human voice, Saying, "O heart I made, a
heart beats here! Face, My hands fashioned, see it in
Myself! Thou has no power, nor can conceive of Mine.
But love I gave thee, with Myself to love, and thou must
love Me Who have died for thee.

It would, I should say, be impossible to express more definitely and clearly than is expressed in the above strong and beautiful lines what the Christian Church has always meant, and always must mean, by her central and fundamental doctrine of the Incarnation of God in Christ.

Browning is here giving utterance in the fullest and noblest manner to every enlightened Christian's idea, conclusion and certainty, as to the Person of Christ.

The fact is, and this must be our last point, Browning's conception of God as Love involves God's manifestation to man in, and through, the personal Christ. It involves also that God in Himself is more than one; He cannot be a bare unit. If God is Love, He cannot be alone, for Love means two persons—the person loving and the person loved.

You cannot, properly speaking, love yourself. An absolutely solitary being cannot be said to love.

Moreover, if God is Love now He was always Love, for you can neither add to nor take from the Infinite. And so there never can have been a time in the eternal past when God was alone. From this point of view we are able to see the truth and the necessity, not alone of the doctrine of the Incarnation, but also that of the Trinity, in order to make real our belief and assurance that God is Love.

Further still, if God is Love He will reveal Himself to man, since God created man, and since man needs the Revelation of God with a longing that never dies, and the Revelation will and must be through a Divine and Human Person. God Himself, in the form and with the nature of man, will come and love us; for we cannot rightly be loved by, nor can we love what is different from and above man, on the one hand, and, on the other, what is beneath him. We cannot love an impersonal spirit, or an idea, or a conviction, nor can we love the universe.

Where love is there must be person in communion with person, and the two persons must, as personalities, be akin in personal nature. Our intellectual proof that God is, may be quite convincing. But what of that? We cannot love a proof. No man ever fell in love with a syllogism. I never have, and never can, at all events. The human heart cries out for the personal God to come to us in our nature and form, and He comes thus in Jesus Christ. There God's love for man is manifested, revealed, made plain—in the Person, the Life and the Death of Jesus. It is this new element of love, added to the two other attributes of power and wisdom, which constitutes the perfection of God.

So Browning writes in the "Ring and the Book":

What lacks, then, of perfection fit for God
But just the instance which this tale supplies
Of love without a limit?

Then is the tale true, and God shows complete.

Nothing, surely, can be clearer than this, that Browning, in his attitude to Christianity, sees in Christ the personal Revelation and Manifestation of God to man, and, in consequence, the proof that God is Love. He believes in God the Father, and also in God the Son. Browning is, therefore, not only a Theist, but also a Christian. His "Teaching on the Incarnation" is the teaching of S. John, and S. John says, "The Word was made Flesh and dwelt among us."

J. R. P.

Extract from "The Healer," edited by James M. Hickson.

INSPIRATION FROM ST. MARK'S MISSION

On February 1st at St. Mark's Mission, the Priest-in-charge, Rev. Donald R. Ottmann, baptized 20 children. Besides this act, he was truly inspired by the presence of 156 children. There was scarcely enough seating capacity to care for them. In all probability another altar will have to be erected in the school house, a portable one, so a part of the children can go there immediately upon assembling in the morning. All of our children at St. Mark's are taught to be most reverent in the Church. This point of reverence is emphasized by teaching them to bow the head before the altar upon entering and leaving the Church. The older ones are taught the meaning and use of the Sign of the Cross. The Priest is most careful to have them note that this is but a means toward an end, not an end in itself, and further that all shall be done reverently and most unpretentiously. Everyone is, by nature, ritualistic, and Catholic Ritual and Practice is surely far superior to the freak types of individual imaginings. Far better to train our children in the use of a beautiful and dignified Catholic Ritual than to leave them to the vagaries of some wise and many foolish heads. What the husk, in furnishing a proper environment, to growing corn, so is Ritual, properly employed, to a child.

Many adults find fault with teaching a child to reverence the altar of the Church, yet insist upon their lifting the cap or hat when addressing a lady. How consistently inconsistent some of us humans are!

D. R. OTTMANN.

ST. CLEMENT'S

The Quiet Day conducted by Rev. Henry Bedinger on Saturday, January 31st, was well attended throughout. We are deeply indebted to the Rev. the conductor for his addresses and also to the ladies of St. Clement's Guild and Auxiliary for providing the breakfast and lunch for the visitors.

ANNUAL REPORT

CATHEDRAL PARISH OF ST. ANDREW

Summary of Receipts and Disbursements for Year Ending December 31, 1924.

Cash balance brought forward from December 31, 1923.....		23.48
GENERAL RECEIPTS:		
Pledges	8,342.25	
General Offerings	2,325.10	10,667.35
SPECIAL OFFERINGS:		
Missions:	4,500.00	
Sunday School	440.00	
Women's Auxiliary	160.00	
Pledges	2,117.72	
Christmas and Easter Of- ferings	1,782.28	
Episcopate Endowment	2.00	
Choir Expenses	144.76	
Japanese Building Fund.....	77.19	
Current Expenses	574.87	5,298.82
SPECIAL CONTRIBUTIONS:		
Hawaiian Congregation a/c		
Organist Salary	300.00	300.00
SPECIAL RECEIPTS:		
Organist Salary Endowment Fund.....	188.57	188.57
		\$16,478.22
DISBURSEMENTS.		
STIPENDS:		
Rector (in full)	\$1,400.00	
Vicar (in full)	3,000.00	
Organists (in full)	1,560.00	
Business Agent (in full).....	700.00	
Bishop's Clerk (in full).....	262.50	6,922.50
EXPENSES:		
Organ Repairs	220.00	
Caretaking	1,019.20	
Vicar's House Rent	1,200.00	
Lighting & Lamps	236.21	
Electric Power	155.48	
Printing, Stationery, Adv.	411.13	
Water Rates	38.30	
Vicar's Auto Expense	300.00	
Telephone	105.20	
Repairs to Building and Grounds....	18.38	
Insurance	56.00	
Expense General	54.35	3,814.25
ASSESSMENTS:		
Missions	4,500.00	
Convocation Expense	350.00	
Clergy Pension Fund	262.50	5,112.50
SPECIAL CONTRIBUTIONS:		
Episcopate Endowment	2.00	
Interchurch Federation	60.00	
Japanese Building Fund.....	77.19	

Hawaiian Church Chronicle	40.00	
Choir Expenses	108.50	
Beretania Street Rental	300.00	587.69
		<hr/>
		\$16,436.94
Cash on Hand December 31, 1924.....		41.28
		<hr/>
		\$16,478.22

Respectfully submitted,
 On behalf of the Vestry,
 L. TENNEY PECK,
 Treasurer.

January 20, 1925.

WOMAN'S GUILD ST. ANDREW'S CATHEDRAL PARISH

**Receipts and Disbursements for the Year Ended
 December 31, 1924.**

RECEIPTS.

January 2, 1924. Balance on hand.....		\$ 2,100.63
Proceeds 1924 Delicatessen Sale.....		3,069.95
Special donations:		
For St. Andrew's Vicarage Fund.....	\$ 600.00	
For Relief Fund	175.00	
For Convocation Luncheon	23.20	
For Delicatessen sale material.....	2.00	
		<hr/>
		800.20
Entrance fees and dues.....		335.50
Add'l Proceeds 1923 Delicatessen Sale		20.60
Sundry Gifts		12.35
Interest on deposits.....		6.24
Refund a/c Parish Supper Expense....		1.50
		<hr/>
Total		\$ 6,346.97

DISBURSEMENTS.

Donations:		
St. Andrew's Vicarage Fund transferred to Diocesan Treas.		\$ 1,300.00
Sundry equipment Parish House:		
For chairs	1,023.75	
For table and kitchen ware.....	41.09	
		<hr/>
		1,064.84
To the Woman's Auxiliary:		
20% add'l proceeds 1923 Delicatessen sale	4.12	
20% net proceeds 1924 Delicatessen sale	600.24	
A/c Scholarship	167.00	
Delegates' Fund at Convocation Meet- ing	150.00	
All Saints Day Memorial.....	10.00	
Rest House improvements.....	100.00	
		<hr/>
		1,031.36
Reshingling Roof St. Andrew's Vicar- age		600.00
Sunday Expenses Parish House:		
For repairs to Guild room.....	104.00	
Repairs to ice box and sink.....	18.50	
Repairs to Sewing Machine.....	2.50	
Fumigating old chairs	11.75	
For current supplies.....	12.52	
		<hr/>
		149.27
Chasubles for the Bishop's use.....		149.27
To King's Daughters Home.....		120.00
Expense 1924 Delicatessen sale.....		68.75
Laundering		68.70
To Child Welfare Dues and Milk Fund		65.00
Expense Parish Supper		64.30
To Sunday School Christmas Tree ...		50.00

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		44.75
For Convocation Luncheon		36.50
Printing		29.35
To Church Periodical Club.....		25.00
Gas, Fuel and Stove Repairs.....		16.70
From Relief Fund, one case.....		15.00
To Priory Girls		10.00
To Delicatessen Booth, Special Dona- tion for same		2.00
Balance on Hand, December 31, 1924..		1,460.45
Total		\$ 6,346.97

Respectfully submitted,
ELIZABETH LOCKE PECK,
Treasurer.

January 16, 1925.

ST. MARK'S NOTES

At the Church School Service on February 1, twenty children were baptized by the Rev. Mr. Ottmann. These children have been regular attendants for over a year. One little girl has endeavored for three years to be baptized and finally persuaded her parents to permit her little sister, her brother and herself to enter the Church.

Thirty-nine members of St. Mark's attended the first Lenten Children's Service at the Cathedral. These services are a great pleasure to our children. Some who went last Friday have never missed a service for three years.

"A Helping Hand," a comedy given by Hui Manulani, was a great success. Beside offering enjoyment to the many Kapahulu people who seldom see any sort of play, it gave great pleasure to the members who took part; and resulted in a closer bond of friendliness. With the proceeds the members are going to help the Mission in its needs. They are going to re-screen the Church and contribute toward a new piano for the kindergarten. The

name of the play has offered inspiration to the members to give up the last Saturday of every month to the service of the Mission and this day shall be called "Helping Hand Day."

No services will be held at St. Mark's for two Sundays—the 8th and 15th inst., in order that the priest and people may take part in the services of the Mission held in the Cathedral at that time.

Each Friday in Lent, at 7:30, the Rev. Mr. Ottmann will conduct a series of lessons on the Church and its teachings. These meetings are especially for the Hui Manulani, but all are invited and welcome.

ACKNOWLEDGMENT

May the undersigned thank Flora Ihilani Jones, Historian for the Daughters of Hawaii, for the correction to the article in re King Kamehameha IV and Queen Emma in February's issue of the Chronicle. As the material was, I thought, gathered accurately from the Archives, I did not attempt to check it. I shall do so later on.

D. R. O.

OUR SICK

We are very glad to say that our prayers for Mrs. Mildred Eaton seem so happily answered, as she is almost well and grateful for the many kindnesses extended by her Church friends.

Mr. Charles Copp, Sr., is in the Queen's Hospital, improving slowly.

Mr. Bruce Hopkins is still ill at home, though greatly improved.

Mrs. Lambert of Wahiawa is now in the Queen's Hospital, and gaining rapidly. Her mother, Mrs. Steele, who now represents the Hawaiian Tourist Bureau in Los Angeles, has many friends amongst us.

As this issue goes to print, we are most sorry to report that Mrs. Sarah McDonald has been taken ill. We do hope she will soon be quite well.

Pray for them all, and may God bless your prayers!

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HAWAIIAN NEWS CO., LTD.

Young Hotel Building Honolulu

Kohala, Hawaii

During February I was out of the Parish for three days, paying a short visit to Kona. We are now in the midst of our Lenten work.

At St. Augustine's Church there is a service each Wednesday at 3 p. m. at which a course of sermons are being preached on "Worries and Weaknesses in the Light of the Cross." "Fretting." "Waste." "Unreasonable Men." "Gossip." "Overdone."

On Sundays, during Lent, the sermons will be on the "Words Spoken on the Cross."

The members of the Guild are meeting each Wednesday afternoon for sowing, in preparation for the Sale of Work to be held on April 18th.

DISTRICT YOUNG PEOPLE'S SERVICE LEAGUE GIVES PLAY

During February the District Organization of Young People's Service Clubs gave a splendid program consisting of three one-act plays; viz.: The Boor, Beauty and the Jacobin and a comedy filled with the zest of the battle of life, entitled Bargain Day. This was given in an endeavor to raise the necessary money for aiding some representative of a Young People's Service League from one of the other Islands to come to the meeting of the District Young People's Organization at the time of the Convocation in Honolulu.

THE CRUISE OF THE BUILDING FUND.

The Trustees of the Church Building Fund give evidence in their Annual Report for 1924, that the Fund has proven a veritable cruse of oil to the prophets (or Priests of the Church) who have depended upon it for supplies.

To be sure the cruse is limited in size, but it is always full. It holds a Permanent Fund of \$752,787.10. Out of it \$207,171.00 has gone during the year to help 36 Parishes complete as many buildings through Loans. There is no secret to the fullness of the cruse, for the Church restores what it draws out.

But this is not the whole story, for the Building Fund's cruse (through interest on its contents) has also in the same year poured oil of comfort and blessing upon 57 other Parishes for the completion of 66 buildings in Gifts and Grants amounting to \$41,743. The cruse has thus been "more than full."

While calling attention to this one hundred per cent (and more) usefulness of its resources, it must be noted that only half of what has been asked of the cruse has been supplied.

This limitation can however be remedied, and will be when the Church shall enlarge her cruse. Every dollar put into it swells it. It is \$5000 larger this year than last. What will be its increase in 1925?

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H. T. HAYSELDEN.....Vice-President
F. T. P. WATERHOUSE.....Treasurer
F. T. P. WATERHOUSE.....Secretary

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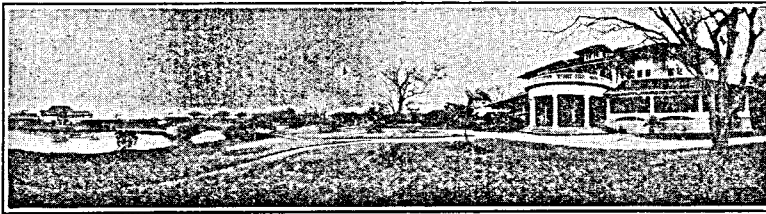
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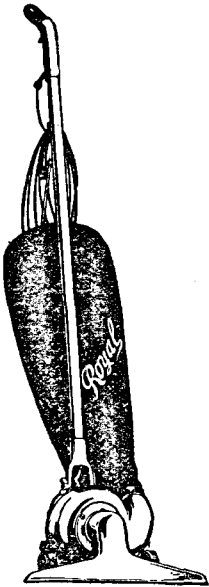
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