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**THE REV. WILLIAM ASHE-EVEREST, Newly Elected
Rector, St. Clement's Church, Honolulu**

THE EDITORIAL "WE"

We were interested recently in receiving notice of the publication by the Abingdon Press of a new book by our friend G. A. Johnston Ross, D.D. entitled "Christian Worship and Its Future", being the 1926 Merrick Lectures at Ohio Wesleyan University. We have not read the book, although we intend doing so at our first opportunity. But the title "gives one furiously to think".

Few things are so unanimously agreed upon by thoughtful observers of the religious life of today as that "corporate Christian public worship" does not occupy the place it formerly did in the lives of the people of America. Beyond question, people do not go to Church as they used to do. Where, twenty years ago, church-going was the natural, normal thing to do on Sunday, now it is in many quarters rather the unusual thing, and is in grave danger of becoming actually the exceptional.

Reasons for this condition are not far to seek. The distractions of secular life are increasing in number and appeal. The automobile, Sunday athletics, Sunday theatres, all these form counter-attractions to the more serious sort of thought called for by the services of worship of the Church. The ever-increasing tension of business life, and its harrassing competitive spirit drain and exhaust those engaged in it mentally and nervously more than perhaps we realize who are not of it. One feels a certain sympathy for the man who, tied to a desk daily, thrown hourly against other men in the none-too-friendly rivalry of business, upon which depends his livelihood and the welfare of his family, looks upon Sunday principally as an opportunity to get as far away from it all as he possibly can. We may feel that the reason is an inadequate

one; we may be convinced that the worship which the Church offers him is a truer re-creation in body, mind, and soul than a lazy day in the country, but at least we can see how he feels about the matter.

We do not mean that the situation is hopeless, or even desperate. There are signs which would indicate that in many respects religion is just now a subject of universal and absorbing interest and concern. It appears to be this particular aspect of Christianity, worship, which has lagged behind the progress we have made in the intellectual and social phases of our faith. And if we are to preserve Christian worship and enlarge Christian devotion, we must give serious thought to the problem set before us in the title of Dr. Ross' book.

Merely to fulminate against the tendency to neglect worship does no good. Most of us have come to see the utter futility of scolding from the pulpit those who come to church for the sins of those who do not. We may even be compelled to admit,—and it will probably be good for our souls if we are,—that the Church itself is not without fault in the matter. We have not always kept abreast of the growth of men's religious thinking, intellectually or socially. When the hungry sheep have looked up to be fed on the living, breathing, inspiring faith of the ever-growing Christ, we have given them, sometimes, the stone of barren dogma, unrelated to the problems with which life confronts them day by day.

What, then, of the prospects for Christian worship? As far as observation serves us, two kinds of churches are full today. One is the church of the really great preachers, men in the spiritual succession of Phillips Brooks, Talmadge, and Beecher. People come to hear them because these men are in

touch intimately both with human life and divine reality, and are able with fervent eloquence to touch and ennoble men's lives. The other is the type of church which emphasizes strongly the sacramental type of Christianity. People go to such churches because they believe that in the sacramental side of the gospel message they find a mystical, intangible touch with the divine life it represents, or because they are taught that the fulfilment of certain sacramental obligations is the condition of salvation and spiritual growth.

But most of us are not great preachers. We speak, as it were, with halting and stammering tongue as we essay to represent to the people the great message of the gospel of the Lord Jesus Christ. Many of us, also, find the extremer types of sacramentarianism somewhat difficult, a trifle alien to the pressing religious problems of our time. What are we to do? Certainly, whatever happens, we cannot for a moment concede that the need of worship has been outgrown, or that it may safely be dropped from the table of contents of the Christian life.

It seems to us that a solution may be found somewhat along the following line. While not dropping or ceasing to value the Sunday services, let us provide as many opportunities as possible for our people to engage in public Christian worship, even though it must be in smaller groups, at other times. Our Churches are always open; let us use them for brief, bright, helpful early morning services, for noon-day half-hours of meditation, music, prayer, and preaching, for afternoon and evening hours of prayer, instruction, and study. There were real values in the all-but-abandoned midweek meeting. It is not enough that we should use our parish halls seven days a week; we must come to use our churches, too.

Frankly, we not believe that the daily Eucharist, early in the morning, and unaccompanied by music or preaching, meets the need, at least for the average layman. Appreciation of its value comes usually only to the Churchman of long standing, carefully trained to understand and apprehend its devotional height. We would not by any means have this service abandoned; rather we would supplement it by others which, as they are learned and used, would gradually lead up to it as the crowning act of Christian worship.

It is important to note that many churches which have undervalued the element of beauty and reverence in worship are beginning to restore it, by a greater use of Christian symbolism in church buildings, and by adopting more of the beautiful liturgical forms of worship. It is equally significant that the more rigid types of liturgical services are being modified, as in our Revised Prayer Book, in the direction of greater flexibility. All this is exceedingly hopeful. It points toward what we all desire, a restoration of Christian worship to its rightful place as the inspiration and dynamic of individually and socially fruitful Christian living.

Archdeacon Russel, founder and head of St. Paul's Normal and Industrial School for Negroes, Lawrenceville, Va., completed forty-five years of service there in March, 1927. He started the school with one room and an ideal. Now it is a recognized institution with 650 enrollment, serving community and country, commended by the General Education Board, the Jeanes and Slater Funds and other authorities in education. St. Paul's and the Fort Valley School are working to secure \$170,000 needed to meet the conditions of a gift from the General Education Board.

CLERGY MEET IN FALL CONFERENCE AT KOHALA

By The Editor

Twelve of the nineteen clergy of the District gathered on the occasion of the third fall conference, from October 7th to 13th at Kohala, on the island of Hawaii. The Rev. James Walker, priest-in-charge of the Kohala District, was the gracious and capable host. Those who attended were the Bishop of the District, the Rev. Messrs. Ottmann, Kieb, Fukao, McClement, Freeman, MacClean, Cockcroft, Willey, Villiers, and Webster, the latter the 11th Field Artillery Chaplain from Schofield Barracks. The program was in the hands of a committee consisting of the Rev. Messrs. Walker, Willey, and Freeman. Miss Mabel Lee Cooper, of the National Department of Religious Education, New York, was also present.

The gathering took the form not only of a conference but also of a mission, designed to reach as many as possible of the people of the Kohala district. Services were held not only at the three mission churches of which the Rev. Mr. Walker is in charge,—St. Augustine's, Kapaau, St. Paul's Makapala, and St. James', Kamuela, but also in picture halls and various other places where crowds could be gathered. We heard one young man say that he didn't know there were that many Episcopal ministers in the world as were present at the conference.

Most of the clergy arrived the night of the 6th on the S. S. Hawaii, which, according to Mr. Kieb, hit every wave in the Pacific Ocean on the way over. Mr. Freeman and Mr. MacClean came overland from Hilo, after having given Miss Cooper opportunity to hold meetings for the Church people at Hilo and Kealakekua. The opening event of the conference was Evening Prayer at St. Augustine's Church on October 7th,

with the Rev. H. A. Willey of Kauai as the preacher. A good congregation was present.

The program of the conference followed definite lines. There was a daily celebration of the Holy Communion both at St. Augustine's and at St. Paul's, with the clergy taking turns in officiating. At three of these services at the former place, the Bishop gave brief but most helpful meditations, taking as his subjects "The Voluntaryness of Services", "Giving Ourselves", and "The Measurements of Service".

At 9:15 daily, except Sunday, there was held in the Rectory a round-table conference of the clergy, with one reading a paper, followed by general discussion. Those who had papers, and their subjects were: "Our Background, Cultural, Racial, and Religious", by the Rev. Mr. MacClean; "The Younger Generation Oriental and the Church", by the Rev. Mr. Cockcroft; "Christianity as Historical Fact, as Psychological Experience, and as Transcendental Reality", by the Rev. Mr. McClement; "The Dangers of Modernism", by the Rev. Mr. Freeman; "The Spiritual Interpretation of Nature", by the Rev. Mr. Villiers. All these papers were on high levels of scholarship and spirit, and the discussions which followed them were illuminating and instructive.

Miss Cooper had an hour with the clergy at each of the morning sessions following the papers and discussions, taking as her subjects various phases of the great work of religious education in the Church, and relating her talks especially to the Christian Nurture Series of Sunday School lessons. It was felt by all the clergy that her clear and sound knowledge of psychology, pedagogy, and the Church, made her contribution most valuable.

In the afternoons meetings were held and instructions given at several points by Miss Cooper, and the Rev. Messrs. Ottmann and Kieb. Evening services at St. Augustine's, St. Paul's, and various other places were served by the various clergy in turn as officiants and preachers.

Sunday was perhaps the most impressive day of the conference. The Rev. Mr. Ottmann was the preacher at the morning services at St. Augustine's, with a large congregation present. In the afternoon an open-air service was held under a great tree in the square before the court-house at Kapaau. All clergy were present, vested, and sat in a long line of chairs in full view of the townspeople. The Rev. Mr. Willey of Kauai presided, and short addresses were made by the Rev. Messrs. Freeman, Webster, Ottmann, and the Bishop. In the evening, the church was crowded for Evening Prayer, at which the Bishop was the preacher.

Little St. Paul's Mission, Makapala, responded in a truly remarkable way to the missionary aspect of the conference. On several occasions, at the early Eucharist, over 20 of its 23 registered communicants were present, and the evening services called out crowds which sometimes taxed the capacity of the church. These Chinese and Hawaiians are among the most faithful of Mr. Walker's people.

Two happy social events were made part of the conference, through the kindness of the Kohala people. On Saturday evening, in the Kohala Club Social Hall, a reception was held in honor of the clergy and Miss Cooper. The principal event of the program was a most interesting and instructive lecture by the Rev. Mr. Kieb on "The Hill Towns of Italy." On Tuesday afternoon the old Bryant home, Greenbank, was thrown open to the clergy

and friends for a most enjoyable tea.

Most of the clergy were accommodated at the old Kohala club, which was nicknamed "the monastery", for the duration of the conference, with Fr. Kieb as Prior, the Bishop as Abbott, and two of the clergy as novices. If the monasteries in ancient times fed their monks as well as this modern one, we do not wonder at the popularity of the monastic existence.

Everything considered, this conference is entitled to be considered by far the most successful one yet held.

TRINITY MISSION SCHOOL Honolulu

(Mrs. Harry Marion, Principal)

The new session at Trinity Mission started on September 6th. Our school is an English Language School for Japanese boys and men. We aim to give them a good foundation in the English subjects so that, in spite of their late start in the study of that language, they may take up the grade work of Iolani or the public schools successfully.

There is a decided decrease in attendance this year. This is probably due to the fact that most of the Hawaiian-born Japanese who have been residing in Japan have returned, and the immigration law which went into effect in 1924 will not permit new entrants.

The beginners' group is in charge of Mrs. Harold Blomfield, who is doing excellent work, while the principal has charge of the more advanced students.

The very excellent photograph on the outside cover of the Chronicle last month, depicting the new altar at St. Mary's Mission, Moiliili, was the work of Melville Holmes, photographer. We are glad to mention this fact, and commend Mr. Holmes' careful and capable work to anyone in need of such services.

ST. ANDREW'S PRIORY INSTALLS STUDENT GOVERNMENT

By Sister Olivia Mary

An experiment of vital interest to us at the Priory is now being tried out,—an attempt at student government. We trust we have not entered unadvisedly upon this new era; we have tried to lay foundations wisely, and to make radical changes slowly. After a number of preliminary meetings, both of the faculty and of groups of students, we took the first decisive step on Monday, September 26, when the girls of Junior and Senior High School standing were organized into a Student's Association. This body elected the following student council:

President—Ellen McIntire '28.

Secretary—Elizabeth Naone '28.

Faculty representatives—Sister Olivia Mary (ex-officio), Sister Mabel Lioba, Miss Ruth Jenkins.

Dormitory representatives—Florence Akana '28, Elizabeth Kia Nahaolelua '29, Lovina Kinslea '31, Amy Roy '31, Wan Sen Cheo '30.

Day School Representatives—Yoshie Isoshima, '28, Grace Thompson '29.

Representative of Lower Grades—Arvilla Kinslea, Grade 6.

A week after it was elected the Council began to function, assuming full responsibility for the discipline of the school. In the intervening week it had drawn up a set of regulations which, with the Honor System as its policy of enforcement, was adopted by the entire student body. At the end of each week each student is expected to make her own report on her attitude at the services of the church, in the school-room, and as a member of the household. On the record sheets is printed: "10 = co-operation; 1-9 = indifference; 0 = opposition," and each girl is asked to

enter in the three columns headed "Church," "School," and "Home" her own estimate of her conduct during the preceding week.

It has been a hopeful sign that the girls readily understood what was expected of them. They proved this by the spirit they showed at the time the change was made from the old to the new regime. We are prepared for difficulties, disappointments, even discouragements, but the morale of the school at the time when each girl was responding to the best of her ability to the responsibility placed on her has given us a promise of ultimate success which will be our encouragement when the work seems to be uphill. The Council meets weekly, and has a committee working on a constitution.

There are many things one would like to record for the month. There was a delightful tea given to the faculty and the Senior class by Mrs. Bonsey and the Junior class. The latter are rejoicing in their new Domestic Science room, formerly one of the Iolani school rooms. There was the weekly "clean-up" day with the plans, springing therefrom, for the beautifying of the school grounds. There are plans on foot for Hallowe'en, and for the Service League play to be given on December 8th. Dr. Withington, after generously giving us of his time, has given us a clean bill of health, though we are sorry to say that one girl is laid up by a fall from a swing, and another with rheumatism. A full chronicle of the month would take up too much space, but we cannot close this partial account without mentioning one happy circumstance. Due to the generosity of Mr. Henry Holmes, the Priory teachers and girls have received twenty-five season tickets for the Symphony Concerts and are eagerly anticipating the opening of the season.

New Rector for St. Clement's

The Rev. William Ashe-Everest, with Mrs. Ashe-Everest and Mildred and John arrived on the S. S. Lurline on Oct. 2 at 7 P. M. They were met by a delegation from the church and by the Bishop, who welcomed the new rector into the district. Mr. H. W. M. Mist, the senior warden, took the rector and his family to his home for dinner, after which they were taken to the rectory, which had not only been renovated, but beds had been supplied so that the family could sleep there that night. The ladies of the church had been most thoughtful and kind. Flowers were in every room; new and comfy chairs were scattered around the large airy drawing room. A large ice-box was filled with ice and many good things all ready for breakfast.

Rev. William Ashe-Everest comes from St. Luke's, Seattle, where he was rector for five and one half years. During that time the parish built a beautiful new church and parish-hall, and purchased a new rectory.

Rev. Ashe-Everest was born in London, England. He started his studies for the ministry at St. Boniface College, afterwards going to London for further studies and then to Oxford. Responding to a call for men in Canada, he left Oxford before finishing his work and went to Toronto, doing Prairie Mission work in summer and studying at Wycliffe College, Toronto seminary, during the winter. He was ordained by Bishop Williams of London in 1915. Since then he has taken the Canadian B. D. and the Th. degree of Chicago.

Mr. Ashe-Everest is a widely traveled man and has held important positions. Before entering the ministry he was European Advisor for an Egyptian Prince in Alexandria. Previous to

Third Teacher Training Institute Closes Successfully

Under the leadership of Miss Mabel Lee Cooper, of New York, director of the teacher training program for the National Department of Religious Education, the third annual Teacher Training Institute of the District of Honolulu concluded its 1927 session on October 15th.

Nine evening sessions were held, at each of which Miss Cooper gave two lectures, one on "The Curriculum of the Sunday School," and the other on "Story-Telling in the Sunday School and the Home." Both courses proved to be most interesting and profitable, being illustrated from Miss Cooper's long experience both in public school and in Church school work.

One hundred and fifteen different persons attended the Institute, which was sponsored and conducted by the District Board of Religious Education. The highest attendance on any one evening was 64, and the lowest 50, with an average of 58. 37 persons attended seven or more of the nine sessions with 16 having a perfect attendance record.

Credit was given toward the diploma of the National Accredited Teachers' Association to those who satisfactorily

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this he was manager of Baron Meders' estate in Holland. He has lectured in many cities on the mainland and Canada on Egypt and the Pyramids.

In the Diocese of Olympia, from which he comes to us, he was chairman of the Board of Religious Education. He has earned the reputation of being a fine preacher and organizer. He was very popular in the city of Seattle as he took an active part in civic and religious affairs.

Woman's Auxiliary Notes

The District Branch of the Woman's Auxiliary held its last executive meeting at St. Clement's Church, Oct. 5th, beginning with a Corporate Communion at 9:30 a.m. The new Rector of St. Clement's, the Rev. W. Ashe-Everest, was the celebrant.

Mrs. Thompson, the President, presided at the business meeting. It was decided that the District Branch should hold its regular Corporate Communion on All Saint's Day, November 1st, at 10 a.m. at St. Andrew's Cathedral. The offering, as usual, will go to the District Altar Fund.

The tea given on September 30th, at Mrs. H. McK. Harrison's home at Waikiki for Miss Mabel Lee Cooper and the teachers of our Church Schools was a delightful affair. The house was attractively decorated with great masses of oleanders and ginger, and small tables were arranged on the large lanai and on the lawn overlooking the sea. About 200 were present. Mrs. Thompson, president of the District Woman's Auxiliary, Mrs. Judd, Educational Secretary, and Miss Cooper received. The guests were met at the door by members of the Young Women's Cathedral Club. Mrs. Hayes, Mrs. Vierra, and Mrs. Boyd sang some charming old Hawaiian songs to the accompaniment of the ukulele. Six girls from the St. Andrew's Priory assisted in serving tea, coffee, sandwiches, and cakes, and passed delicious Chinese candy, donated by the women of St. Peter's and St. Elizabeth's.

At five o'clock, Miss Cooper was called on to tell some of her entertaining stories. She told two, one a legend of the flowers, and the other a most humorous one. Everyone present voted the tea a success.

—Florence H. Judd.

AUXILIARY GIFT RECEIVED IN JAPAN

The following letter from the head of St. Margaret's School, Tokyo, Japan, speaks for itself of the generosity of the women of the District of Honolulu Auxiliary:

St. Margaret's School
Tokyo, Japan
Sept. 6, 1927

To the Woman's Auxiliary of the Missionary District of Honolulu:

In June a temporary chapel for St. Margaret's was consecrated, and on that day the new communion set, the gift of the Honolulu Auxiliary, was used for the first time. It is very beautiful, and also the small individual set that Mrs. McKim had ordered. Will you not extend to the members of the Auxiliary the very deep thanks of all of us at St. Margaret's for this very beautiful and generous gift. We shall always remember with gratitude that our friends in Honolulu thought of us, and that there is a bond between us, a common faith in Him and a common work in His kingdom.

Sincerely yours,

C. Gertrude Heywood.

The "small individual set" referred to in the above letter was made from some silver and gold left over when the larger set was made. Mrs. McKim, who is well known to all of us here, contributed the cost of making the smaller set.

The boys of St. Andrew's Mission, Mayaguez, Porto Rico, are printing a Spanish Altar Book, one page at a time, on the Mission press. Mr. Saylor says, his will mean much to us, for the only printed page we have for Altar use is so small that one cannot see the printing, especially when the Altar is a bit dark or one's eyes none too good to read ten-point type at a distance."

ST. ANDREW'S GUILD AND AUXILIARY

The women of St. Andrew's parish have been giving much time and thought to the new re-organization plans of the Guild and the Auxiliary work. After much careful consideration the committees and members have decided to keep the old names which have been so much a part of the work of the church and the new organization will be called The Guild and Auxiliary. This seems especially appropriate as the work of both societies will be continued under the plan of the Five Fields of Service. If the time comes when the parish officers decide to organize a Church Service League, which includes all departments of church work, the Guild and Auxiliary will take their place with the other departments as a part of the larger whole.

During the entire summer the women of the parish have met every Friday for sewing and personal acquaintance. There was an average attendance of twenty during the summer months, and with the opening of fall work and preparations for the annual fair, the number in attendance has steadily increased. The last morning meeting brought together between thirty and forty women.

At four consecutive mornings, Miss Cooper gave most interesting lectures on the history of the English Church. These lectures were received with keen and awakened interest and it is believed that out of this interest will come some constructive reading along the lines of church history.

Preparations for the annual Fair are proceeding under the direction of Mrs. C. A. Short and Mrs. Robert White. The sewing is planned and directed by Mrs. W. Soper.

The last meeting of the Guild and Auxiliary was United Thank Offering day. A large group of members assem-

bled for this celebration bringing their blue boxes with them. Over \$50.00 was turned in at this meeting and many boxes are not yet heard from. A very interesting program was presented by the United Thank Offering workers of the church in Honolulu. Miss Van Deerlin of St. Mary's Mission told something of the history of the United Thank Offering fund, Miss Chung related something of her experience and training in New York in preparing for this work and Miss Haddon spoke of her work as a teacher in Iolani School. It was very greatly regretted that Mrs. Von Holt, the chairman of the United Thank Offering work in the parish and diocese, could not be present.

The next meeting of the Guild and Auxiliary will be the Birthday Offering celebration, when the members will bring as a gift the amount of money that they are years old enclosed in a tiny silk bag. These little bags of many colors will contain the free will offering to the Corporate Gift of the Church. This fund is under the care of Mrs. Robbins Anderson and special plans for a very delightful afternoon are being arranged.

Friday of every week is "At Home Day" at St. Andrew's and all church women are cordially invited to come and to take part in whatever work is in progress. The first Friday in the month is the general Guild and Auxiliary business meeting and program, followed by a social tea. This meeting is at half past two o'clock. The following Fridays the meeting is in the morning at ten o'clock followed by a noon luncheon.

Officers: Mrs. Arthur Withington, President; Mrs. F. J. Lowrey, First Vice President and Chairman of the Parish Section; Mrs. Robert White, Second Vice President and Chairman of the Community Section; Mrs. H.

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HONOLULU GIRL GIVES IMPRESSIONS OF MAINLAND TRIP

(The author of the following article, a member of St. Mark's Mission, Kapa-hulu, was chosen delegate-at-large to the Young People's Conference at Asilomar last summer. We happen to know, what she is too modest to mention, that she quickly became one of the most popular members of the conference, and was much sought after as a speaker at various churches and young people's groups in California.—Editor.)

My Trip to Asilomar By Margaret Fujita

After travelling seven days on sea, I arrived in San Francisco on July 17th. The climate seemed very chilly and foggy to one used to Hawaii's sunshine. Through the fog, the outlines of the tall buildings could be seen. The city seemed miles and miles long; and hundreds of automobiles, street cars, and people moved busily as if they were late to catch a train. But soon I found myself also moving rapidly to keep warm and to keep up with the people. After spending only a few hours around town, I proceeded to Asilomar by train.

Asilomar, too, was chilly and foggy. We had only one sunny day, and one beautiful sunset. The sun sometimes forgets to rise there, as in San Francisco.

Yet Asilomar has its beauties. Cypress and pine cone trees are planted all around the place. The people at Asilomar were very friendly, and not for a moment did I feel out of place or homesick, except for the first day. Then we were not yet acquainted, but we soon made friends.

One of the most lovely and beautiful scenes that I have witnessed was during the early Holy Communion services. Through the chapel window the cypress, pine cone trees, and sand dunes displayed a beautiful scene. I earnestly and sincerely believe that we all

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FORMER HONOLULU CHURCH-WOMAN PASSES IN ENGLAND

Word was recently received from England of the death of Mrs. Frances Osmond, mother of Mrs. A. F. Clark of Honolulu, and a former faithful attendant and communicant of Epiphany Church, Kaimuki. Mrs. Osmond passed away at the home of her daughter, Mrs. Charles Wood, of Dyke Road, Brighton, Sussex. She was 78 years of age.

Mrs. Osmond will be remembered by many Honolulu people, as she lived for nearly 20 years with her daughter here. She distinguished herself in many ways for her faithfulness in the work and worship of the Church, and for her indefatigable service to the Red Cross during the war. An American flag stands in Epiphany Church as a memorial to her, given by her daughter.

She was a kind, gentle woman genuinely loved and respected by all who knew her; one whose counsel was wise, whose devotion was loyal, whose interest was unflinching. May she rest in peace, and may light perpetual shine upon her.

To a Molesm Sheik in Jerusalem there was sent a Christian Arabic book for him to censure. The Sheik's small son came upon the book in a room within the very enclosure of the sacred mosque, where no human evangelist could ever have reached him. Looking curiously through the terrible book, his attention was caught and held. He has since become a Christian.

The production of Christian literature in Arabic is a venture of the utmost importance, now carried on with very frail financial support, in the two Arabic-speaking English dioceses, Jerusalem and Egypt.

FAITH

By N. O. Lincoln

We have read many times that "without faith it is impossible to please God." What does that mean? What is faith and how do we know whether we have enough or the right kind of faith to please God?

Another startling statement which is familiar is that "Faith without works is dead."

Putting these two together we come to a conclusion that if we have the right kind of faith and the right kind of works we have a **living** thing which will bring forth results which can prove whether God is pleased or not. Is this a real thing? Is it something which can be depended upon or is it a dream for women and children? The eleventh chapter of Hebrews seems to make faith a very practical thing. It certainly shows results in many of life's activities, some of which we might hardly expect to be affected by faith. "For the time will fail me if I tell of Gideon, Matak, Samson, Jephthah of David, Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire" and many other marvelous things.

Sometimes we have heard of "blind faith." If that is all you have, hold to it closely for it is better than no faith; but if we can have an understanding faith we are lifted to a place so much higher and more soul-satisfying that after an experience in its working we could never again go back to the old idea.

An understanding faith is believing that an all-loving Father, omnipresent, immanent, has already provided for us all things necessary to our good, in health, in supply, in environment and that the supply awaits our demand. The

demand is our living as close to God's laws as we know how to do. Jacob Boshme, one of the great mystics, taught that "the invisible substance about us is the spirit of the infinite intensity called God." The universe is one organization vivified by the life of God.

"Faith is the same whether we exercise it in things, in enterprises, in our fellowmen or in God. It is not credulity nor intellectual belief; it is ever and always an inner vital force to whose leading we trust ourselves utterly." We believe there are spiritual laws which work as eternally as the laws of mathematics or gravitation. "We can not break the laws of God; we only break ourselves against them," said Maude Royden, England's greatest preacher. This omnipresent God has given us this world as a sacrament of His intelligence. The Catechism tells us that a sacrament is an outward and visible sign of an inward and spiritual grace or force. We believe that every created thing shows the spiritual force back of it. The two greatest revealers of God are the microscope and the telescope and all that they reveal is governed by law. As we come to believe this more and more God becomes a real power in our lives. If this was the only revealing of God we should lack the knowledge of God's moral character but we have Jesus, Who is the sacrament of the moral character of God, always love.

Now we have a foundation on which to build a faith which works,—a God Who is love and Whose whole universe is governed by law, beneficent law, Jesus said: "I came not to destroy the law but to fulfill it." If we believe in this great creative power, the real substance under all things, which is also love and which is all about us when we find its laws and live in accordance with

them, it comes close to being a definition of faith and works. One of the great laws is "Do unto others as you would they should do unto you." Let us put this law to the test and see if He Who hath promised is not true. God's promises are statements of eternal laws. "Faith is a belief in the fulfillment of God's promises." One can not have faith without optimism. A strong faith makes hope abound. What is hope? It is expecting the best; and faith is knowing God wants us to have the best if we are willing to give our best—the best in love, health, harmony, peace, supply and self-control. Jesus said: "Be ye perfect." Know that "God in the midst of thee is mighty" and put away selfishness, greed, anger, doubt, jealousy, deceit, fear—for these are leading you against God's law of love; and have faith that you desire to express God in your life. His power will bring you peace, patience, cheerfulness, harmony, health, and your faith shall have been proved sufficient to please God. Prove it for yourself, for "the abiding worth of an experience ranks higher in the world of real life than any philosophy about it." When we understand, can it not all be summed up in the wonderful words of that first verse of the eleventh chapter of Hebrews: "Faith takes hold of the substance of things hoped for and brings into evidence the things not seen. For the things which are seen are made of the things not seen."—Pacific Churchman.

CHINESE CHURCH FIGURES

Chinese Men Workers: 1 bishop, 175 priests, 39 deacons, 432 catechists, 117 readers, 24 colporteurs, 51 physicians, 46 qualified nurses, 83 other medical workers, 1254 teachers; a total of 2222 Chinese men workers.

Chinese Women Workers: 4 deaconess, 338 Bible women, 8 physicians, 87

qualified nurses, 72 other medical workers, 687 teachers; a total of 1196 women workers.

The foreign staff include the following men: 13 bishops, 123 priests, 6 deacons, 29 doctors, 46 teachers, 8 evangelists, 8 business agents, 4 other missionaries; a total of 237 foreign men.

Foreign women: 166 wives, 22 deaconesses, 5 sisters, 16 doctors, 69 nurses, 109 teachers, 102 evangelists, 15 other missionaries; a total of 504 foreign women.

The total number of actual communicants is incomplete, but with figures entirely lacking for three dioceses, and only estimated for another, the total is over 18,000. The number of confirmed on the roll is 32,622; unconfirmed baptised 24,842; catechumens 11,688; 269 organized parish churches; 456 other churches and chapels; over 300 preaching halls; 576 Sunday schools with 1442 teachers and 27,274 pupils.

(Continued from page 10)

felt our Heavenly Father nearer to us, and also felt His presence at all our activities.

Every evening we had Sunset Services under the supervision of the Young People's Fellowship. These services lasted not more than twenty minutes, with a few hymns, prayers and a speaker. The camp-fires on the sand dunes and beach suppers on the beach were enjoyed by all. The classes which we attended were instructive and interesting. Although the sun refused to shine we had a lovely time working together.

May Asilomar be as beautiful an experience and as lasting a memory to others who are able to attend as it has been to me. May I take this opportunity of thanking my friends for giving me the privilege of attending the Asilomar conference.

MISSIONARY APPORTIONMENT FUND

Receipts for Oct. 17, 1927.

	Apportionment	Jr. A. W. A. K	Sunday School	Parish	Receipts Total	Convocation Assessment	Expense Fund Received
St. Andrew's Cath. Parish	\$4,500.00	\$170.00	\$315.50	\$2,674.70	\$3,160.20	\$350.00	\$.....
#St. Andrew's Haw'n. Cong.	500.00	.....	39.19	500.00	539.19	*52.50	52.50
St. Peter's	525.00	.....	275.53	.....	275.53	29.25	.....
St. Clement's	300.00	.....	30.68	152.20	182.88	*52.50	52.50
#St. Elizabeth's	275.00	.....	250.00	60.00	320.00	*17.50	17.50
#Epiphany	200.00	20.00	77.06	150.30	247.36	*17.50	17.50
St. Mary's	125.00	.....	102.11	.....	102.11	7.50	.....
#St. Mark's	100.00	.....	101.00	.....	101.00	6.00	.....
St. Luke's	150.00	.....	129.00	.....	129.00	11.75	.....
#Holy Trinity	130.00	.....	141.55	.....	141.55	11.75	.....
Good Shepherd	200.00	.....	60.00	40.00	100.00	29.25	.....
#Holy Innccents', Lahana	100.00	.....	62.20	42.35	114.55	*17.50	17.50
#St. John's, Kula	25.00	.....	33.20	.....	33.20	*7.00	7.00
Holy Apostles, Hilo	200.00	.....	.....	.....	.....	22.25	.....
#St. Augustine's, Kohala	100.00	15.00	75.00	25.00	115.00	*11.75	11.75
#St. Augustine's, Korean	50.00	.....	50.00	.....	50.00	*6.00	6.00
#St. Paul's, Makapala	100.00	.....	114.60	.....	114.60	*6.00	6.00
#St. James', Kamuela	50.00	.....	50.00	.....	50.00	*6.00	6.00
Christ Church, Kona	225.00	60.00	70.28	26.40	156.40	*17.50	17.50
Pauilo	35.00	.....	6.00	.....	.....	*6.00	6.00
St. James', Papaaloa	35.00	.....	.....	.....	.....	6.00	.....
West Kauai Missions	60.00	.....	14.43	.....	14.43	6.00	.....
#All Saints', Kapaa	100.00	15.00	9.05	100.00	124.05	*10.00	10.00
St. Andrew's Priory	.....	.....	175.00	.....	175.00	.....	.....
Iolani School	.....	.....	127.60	.....	127.60	.....	.....
Waiohinu	.....	.....	.....	45.00	.....	.....	.....
Loose Offering	.....	.....	23.25	.....	23.25	.....	.....
	8,085.00	\$290.00	\$2339.23	\$3776.95	\$6453.90	\$707.00	\$227.75

*Indicates apportionment or assessment paid in full

(Continued from page 7)

completed the work of either or both courses. Eleven people earned two credits in the Association. They were: Miss Ellen Chun, Mrs. E. S. Freeman, Capt. A. T. King, Dr. L. S. King, Miss Perlle H. Moody, Miss Ethel Woo, Miss Mary Yee, Mrs. F. W. Phisterer, Miss Helen Tyau, Miss Katherine Wongwai, and Miss Victoria Woo. In addition, quite a number of those who attended have signified their intention of completing the required written work at a later time, and thereby earning certificates.

Four persons qualified as well for the full diploma of the Association,—Deaconess Sarah Swinburne, Sister Olivia Mary, Sister Mabel Lioba, and Sister Caroline Mary. This makes six in the District who hold diplomas, the

others being the Rev. Elmer S. Freeman and the Rev. W. A. MacClean, and with the goodly number of teachers in training gives Honolulu a place of high rank among the Missionary Districts of the Church.

Forty-eight percent of the 3,891 families who came to the New York Charity Organization Society last year did not require material relief but guidance out of a maze of difficulties before a financial crash should come. The growth in the preventive side of the Society's work should save tax payers in later years from the necessity of supporting so many chronic cases in our city's institutions and prisons.—

That person is blest who does his best and leaves the rest, so do not worry.
—A. E. Winship.

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St. Elizabeth's (Chinese), Palama—Rev. James F. Kieb, Rev. Y. B. Woo.

St. Luke's (Korean), Palama—Rev. J. F. Kieb; Catechist, Noah Cho.

St. Mary's, Moiliili—Rev. Elmer S. Freeman.

St. Clement's, Wilder Ave. & Makiki St.—Rev. Wm. Ashe-Everest.

St. Mark's, Kapahulu—Rev. Donald R. Ottmann.

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All Saints', Kapaa—Rev. H. A. Willey.

West Kauai Missions—Rev. J. L. Martin, Waimea.

SCHOOLS AND INSTITUTIONS

St. Andrew's Priory, Emma Square—A Boarding & Day School for Girls. Principal—Sister Olivia Mary.

Iolani School, Nuuanu and Judd Sts.—Boarding & Day School for Boys. Principal—Rev. T. R. Hinckley.

Trinity School, Beretania St.—A Day School for Japanese. Principal—Mrs. Harry Mar-ion.

St. Peter's Chinese School, Emma St.—Principal—Mrs. S. W. Chang.

St. Elizabeth's School, N. King St.—Principal—Miss Helen Tyau.

Proctor Lodge, Pua Lane—For Chinese Lads. Superintendent—Rev. J. F. Kieb.

St. Luke's Korean School—Superintendent—Noah Cho.

St. Mary's Mission Home and Day School, Moiliili—Principal—Miss Hilda van Deerlin.

St. Mark's Day School, Kapahulu—Superintendent—Mrs. C. C. Black.

Cluett House, Emma St.—A Home for Young Working Women. Manager—Miss Charlotte Teggart.

Holy Apostles', Hilo—A Night School for Japanese.

(Continued from page 9)

Von Holt, Third Vice President and Chairman of Missions (Domestic and Foreign); Mrs. Walter Coombs, Fourth Vice President and Chairman of Island Mission Work; Mrs. L. Tenney Peck, Treasurer; Mrs. Kenneth Day, Assistant Treasurer; Mrs. F. W. Phisterer, Secretary.

“Charity Gentlemen: Just because I give a little money to your Society I must receive so much literature. I do not like it. Please never send me any more. Truly yours,—.” This in the Charity Organization Society (New York) mail, referring to their coveted little bulletin which is sent only to donors.

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