

# Hawaiian Church Chronicle

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*The Diocesan Paper*

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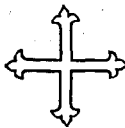
## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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# CONVOCATION

# NUMBER



## THE BISHOP'S PAGE

First and foremost, I want to express my most sincere regret that the Rev. Elmer S. Freeman, because of the continued indisposition of his wife, has resigned as Priest in charge of Epiphany and St. Mary's. He leaves us on June 6th. I think I am not mistating the case when I say that he does not want to leave. I want to express here my deep appreciation of his useful service among us and I feel his departure as a personal loss. His has been a faithful, dilligent, and helpful ministry. I count him as an unusually good preacher and I have ever found him ready, responsive, and helpful. We shall miss him sorely but wish him Godspeed and every blessing in his new field of work.

At Convocation, the Bishop read a letter from the Presiding Bishop asking if the Missionary District of Honolulu could not help in clearing up the remains of the Church Deficit, hanging over from the last General Convention. \$144,000 remained unpaid and the share allotted to us was \$900. The Convocation unanimously decided to pay this amount. It was decided that the simplest way to raise it was to ask each Parish and Mission to contribute the same amount as that assessed for Convocation Expense. If you have not already sent it to the Bishop, look in your Chronicle and see how much your Parish or Mission is assed for Convocation and send in the same amount.

Another thing that Convocation decided was that we would endeavour to inaugurate a Men's United Thank-offering to correspond with the Woman's United Thank offering, which this Triennium will probably reach for the whole Church \$1,000,000. This

plan was proposed at the General Convention in New Orleans in 1925 but we have heard nothing more of it. Let us start it and show what the men can do.

Three projects were launched by the Woman's Auxiliary, namely, a new Church for Trinity Japanese Mission, the enlargement of the Parish Hall at St. Mark's, Kapahulu, and the building of a Chapel at Waimea, Kauai. Much enthusiasm was displayed and some \$1600.00 pledged. These are all very much needed. If it should meet the eye of anyone who would like to help, we would be glad to hear from you.

JOHN D. LAMOTHE  
Bishop of Honolulu

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"It is said that whenever Bishop Charles H. Brent of Western New York is present, people begin to talk of the unity of the church and to believe that it is possible. It is doubtless because he himself embodies the spirit of unity. Fellowship and understanding are the very genius of his character. Good and true men feel instinctively the moment they meet Bishop Brent that they belong to his group whatever that may be and that he belongs to theirs. Doubtless there are individuals whose very presence dispels unity as truly as deos the presence of the Bishop of Western New York create unity. Therein lies our need for the grace of God to so transform the structure of our lives that this spirit of fellowship which at times has seemed remote and impossible shall appear most natural and unavoidable."

"The Vermont Missionary" (Congregational).

## THE EDITORIAL "WE"

With this issue of the Chronicle we close our first major editorial experience, extending over a period of a little more than a year. We have greatly enjoyed the work; whether others have profited by the results is not for us to say, but for them. When the first fall issue of the Chronicle appears, another name will be at the masthead.

We hope that, by way of soliloquy, we may be permitted a word or two as to the function of a diocesan paper, as it has developed in our own mind as a result of the practical experience.

We believe that, first, a diocesan paper should aim to INFORM. Many Church people are still parochially minded,—the welfare of their own parish or mission is not only first in their thoughts, but almost alone. To bring to their attention events and movements and methods from other places than their own is to make them realize that Christ's Church is wider than their own parish bounds. Many more are still pitifully diocesan-minded, thinking, apparently, that the Christian obligation bears upon them only for projects within their own Bishop's jurisdiction. For them, news of the general activities of the Church at home and abroad is a wholesome corrective. No diocesan paper can compel them to work, pray, or give for the extension of the Kingdom of God in other parishes and missions or in other countries, but it can describe to them needs similar to their own, and thus, through information, stimulate their thought, their work, their prayer, their gifts.

Again, a diocesan paper should endeavor to INSTRUCT. Like every parish priest, we have found instances of almost complete ignorance of

everything that the Church means and stands for among even our most regular attendants and faithful workers which would be amusing if it were not so pathetic. It is not only the children of our parishes who need religious education. We sometimes think that the first necessary preliminary to the carrying out of a sound program of religious education in a parish is to educate the parents and the teachers. To this end the diocesan paper should have, from time to time, perhaps even as a regular feature, articles on fundamental points of Christian and Church teaching, written interestingly and untechnically, in such a way as to appeal to the average layman and make him say, "Well, that's reasonable. Now I know why we are asked to believe that."

And a third purpose of a diocesan paper must be to INSPIRE. No issue ought to be considered complete without having within its covers some paragraphs from a great piece of Christian writing, ancient or modern, or a bit of poetry, which will lift the soul of the reader and give him, as he lays down the paper, a glow of comfort, or kindle within his heart a determination to be more loyal to Christ Jesus through the work of His Church.

We do not for a moment mean to suggest that we have during the past year met these ideals. Many things have prevented,—or have seemed to prevent—their complete accomplishment. But nonetheless we think these are the ideals to be striven for, and we hope and believe that our successor, whoever he may be, may find it possible to attain them more nearly than we have done.

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## THE 26TH ANNUAL CONVOCAATION

### By The Editor

The 26th Annual meeting of Convocation of the District opened with a celebration of the Holy Communion at 11 o'clock on the morning of Saturday, April 28th, the Bishop being the celebrant.

At 2 p. m. the annual business session was called to order by the President, the Bishop, in Davies Memorial Hall. Roll-call showed a quorum present, and Canon Ault was re-elected Secretary of Convocation. Routine business, reports of standing committees, and elections occupied most of the time of the session. Excerpts from these standing committee reports, and results of elections, will be found in other columns in this issue of the Chronicle.

### Sunday

On Sunday, at the 9:30 a. m. service of St. Andrew's Hawaiian Congregation, the Rev. T. B. McClement, temporarily in charge of Holy Apostles' Mission, Hilo, was the preacher.

At the 11 o'clock service, with all the clergy of the District present, a solemn Te Deum of thanksgiving was sung, followed by a procession of choir and clergy through the aisles of the Cathedral. The Bishop delivered his annual charge at this service. Canon Ault was the celebrant at the Holy Communion.

The annual meeting of the District Council of Young People's Societies was held in Davies Memorial Hall in the afternoon. It was decided to hold an out-of-town conference at the young people's societies of the District over the Labor Day holiday this fall; and the hope was expressed that it might become an annual event. The officers chosen to serve for the ensuing year

are as follows:

President, Stanley Schmidt (Epiphany).

Vice-president, Charles Stone (St. Andrew's Hawaiian)

Secretary, Dr. John Kahaleanu (St. Andrew's Hawaiian)

Treasurer, Lester Thomas (St. Andrew's Cathedral, Senior)

Clerical advisor, Canon Wm. Ault (St. Andrew's Cathedral)

Lay advisor, Mrs. William Thompson (St. Clement's)

Several of the visiting clergy from other islands spoke briefly of the young people's work in their respective parishes. Supper was served in the hall at 6 o'clock.

Following the tradition of many years' standing, the evening service in the Cathedral was given over to the missionary motive. The Rev. Elmer S. Freeman spoke on "Missions in the Modern World" and the Rev. James Walker on "Ancient Methods of Missions."

### Monday

The chief event of Monday of Convocation week was the dedication by the Bishop, with most of the clergy present and vested, of the new chapel, altar, and sanctary, with their furnishings, at Iolani School. The chapel was dedicated to St. Alban, commemorating the fact that the first boys' school under the auspices of the Episcopal Church in the Territory was so named. The altar furnishings had been given by the Altar Department of the District Women's Auxiliary, and consisted of an altar cross, eucharistic candlesticks, vases, missal stand, and processional cross. The last was dedicated to the memory of the Rev. Canon King Yin Tet, for nearly 30 years priest-in-charge of St. Peter's Chinese Church, Honolulu, and a graduate of Iolani School. The

Bishop gave a brief but very effective address. The service was at the regular chapel time, and the entire student body of the school attended.

### Tuesday

Tuesday of Convocation week is always devoted to the meetings of the Woman's Auxiliary. The day's events opened with a celebration of the Holy Communion, with the Bishop as celebrant and the Rev. H. A. Willey as the preacher. He gave a most inspiring and helpful sermon on the place of women in the work of the Church.

The morning business session was held in Davies Memorial Hall, with the District president, Mrs. William Thompson, in the chair. The morning was devoted to the hearing of reports of officers and chairmen of the District organization, and further reports from representatives of the various parish and mission branches. Luncheon was served to delegates and guests at the Y. W. C. A. at noon. At the afternoon session, pledges totalling just over \$1600 were made toward the four objects selected for special effort for the coming year. They are (1) a new church for Holy Trinity Japanese mission; (2) a new church for the mission at Kekaha, Kauai; (3) an enlarged or new parish hall for St. Mark's Mission, Kapahulu, Honolulu, and (4) a scholarship at Iolani School for Ernest, a boy now at St. Mary's Mission Children's Home. The response was deemed most gratifying. After the meeting adjourned, refreshments were served by the Young Women's Cathedral Club.

### Wednesday

The clergy of the District met for a corporate communion at 7 A. M. Wednesday at the chapel of Iolani School. The Bishop was celebrant, and was assisted by the Rev. T. R. Hinckley, principal of the school.

## ELECTIONS AND APPOINTMENTS

The more important results and elections by Convocation, and appointments made by the Bishop and confirmed by Convocation appear below:

**Clerical Deputy to General Convention:** Rev. James F. Kieb, Alternate Rev. Henry A. Willey.

**Council of Advice:** Canon Wm. Ault, Rev. James F. Kieb, Rév. D. R. Ottmann, Mr. L. Tenney Peck, Mr. Walter Emory, Mr. Robbins B. Anderson.

**Committee on Religious Education:** Rev. Wm. Ashe-Everest, Rev. T. R. Hinckley, Sister Olivia Mary, Mrs. Emma V. Marion.

**Committee on Social and Moral Conditions:** Rev. James F. Kieb, Rev. H. A. Willey, Rev. T. R. Hinckley, Mr. Harold C. Hill, Mr. Harold Blomfield, Mr. Henry Hose.

**Committee on the State of the Church:** Rev. F. N. Cullen, Rev. D. R. Ottmann, Rev. James Walker, Mr. Kenneth Day, Mr. Yap See Young, Mr. Melville Holmes.

**District Board of Missions:** The Bishop (ex-officio) Chairman, Rev. James F. Kieb, Rev. D. R. Ottmann, Rev. F. N. Cullen, Mrs. William Thompson, Mrs. Lawrence M. Judd.

**Board of Examining Chaplains:** Rev. James F. Kieb, Rev. Wm. Ashe-Everest, Rev. F. N. Cullen.

In the afternoon, Mrs. Robbins B. Anderson repeated most delightfully one of her "Opera Recitals" in the lovely setting of "Niniko," the Nuuanu Valley home and Mr. and Mrs. F. J. Lowry.

The evening was given over to a conference on religious education held under the auspices of the Board of Religious Education of the District, at which problems of Sunday School work were discussed.

## REPORTS OF CONVOCATION COMMITTEES REFLECT PROGRESS

### FROM THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

(After reviewing the work of almost all parishes and missions, individually, the Committee closed its report with the following recommendation:)

Your committee entertains the conviction that in order to secure an accurate report of the Church in action in the various fields of this District, a committee of two laymen or laywomen and one Priest be commissioned to make a personal survey of all the parishes and missions, and to furnish a report of their findings to the Committee on the State of the Church. Then this Committee will be in a position to present a document that shall be accurate, interesting, and inclusive. If the work of the Church be progressing we wish to know it, in order that we may take courage to forge ahead toward still greater achievement. But if it be simply marking time, it is still more imperative that we know it, in order that we may with wisdom supervise critically our entrenchments, so that by an intelligent and hearty cooperation, we may remove all hindrances and handicaps.

### FROM THE REPORT OF THE COMMITTEE ON SOCIAL AND MORAL CONDITIONS

A casual reader of the local press could not help but be convinced that the community suffers from glaring irregularities both in law violation and looseness of moral behavior.

The prohibition situation, both from

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### FROM THE REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION

#### Financing a Sunday School

We have made something of a study of the finances of our Sunday Schools. Nearly all seem to be supported totally by their own offerings, the budgets ranging all the way from \$12 to \$500 per annum. Though requirements will vary somewhat, of course, with local conditions, we feel strongly that \$1 per pupil per year is the irreducible minimum on which we ought to attempt to run our Sunday Schools. At present only a few schools reach this standard . . . .Of course, the objection instantly raised is that, "we can't afford it." But the choice is between finding some way to afford it, and seeing our Sunday School work continue to decline as it has done in the past two years. It is at least as necessary and important to educate our children in religion as it is to do any other piece of Church work.

One further recommendation along the direct line of Sunday school work we should like to make. We suggest that the clergy and others keep themselves informed as to the progress and direction of the Week Day Religious Education movement. We believe that it contains possibilities of great usefulness, that it in no way infringes upon our proper province in teaching which is distinctively of the Episcopal Church, and that we can wisely cooperate with the movement . . . .This would include cooperation with Daily Vacation Bible Schools during the summer.

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## NOTES ON THE WOMAN'S AUXILIARY

At the first meeting of the executive committee following Convocation many important subjects were brought up for discussion. Mrs. Lowrey, Mrs. Judd and Mrs. Anderson were appointed a committee to consider ways and means of raising a sum sufficient to enable Rev. Ottmann to begin work on St. Mark's, Kapahulu.

A motion was made that the Bishop be asked to try to arouse the interest of the men of this missionary district in the work of the whole Church, through a diocesan organization which would work with the Woman's Auxiliary in carrying large projects.

Rev. James Kieb addressed the meeting, telling of his plans for arousing interest in the mission work of these islands, at General Convention, and calling upon the delegates from the W. A. to help by being ready with a strong message giving the needs of the work here. The suggestion that Hawaii have a booth, appropriately decorated with lauhala and leis and with dolls dressed to represent the many different races to whom the Church is ministering met with approval. Literature giving accurate information of the islands should be available for distribution.

Much thought was given to the advisability of appointing a secretary for Oriental work. Although there is great need for some immediate work, particularly among the Japanese, Rev. Kieb advised the committee to make a beginning by appointing a secretary through whose hands all needs of the Oriental missions would pass, and who would bring those needs to the attention of the Auxiliary.

**Florence H. Judd,**  
Educational Secretary.

## REV. SANG MARK CALLED TO ST. PETER'S

St. Peter's Chinese congregation, Honolulu, which has been without a priest since the death of Canon Kong Yin Tet last August, is rejoicing in the fact that the Rev. Sang Mark has been called to assume charge of the congregation, and has accepted the call.

The Rev. Mr. Mark was born in Honolulu, and educated at Iolani School, under the regime of Bishop Willis the second (English) Bishop of Honolulu. When, in 1902, the work of the Church of England was turned over to the American Episcopal Church, Bishop Willis went to the Tonga Islands and began missionary work there, taking Sang Mark with him. After working as a layman for some time, and pursuing his theological studies privately under the direction of the Bishop, he was ordained deacon by Bishop Willis. He completed his training at the Church Divinity School of the Pacific and was ordained priest upon his return to Tonga. He has served there ever since, and after the retirement of Bishop Willis was the only Anglican priest in those islands for many years. He has been holding services for three congregations,—native, Chinese, and white.

St. Peter's is very fortunate to have secured his services. It is hoped that he will come to Honolulu early this fall to assume charge of his new field of work.

Do not drift away from your Church moorings. Letters of transfer to the Episcopal Church nearest you should be taken out by those members of the church who no longer attend Church services here with us. Do not drift away. It is unworthy of you and your good name as a Christian.

God has made the universe so mysteriously that when sorrow and misery are shared, they decrease, but when joy and love are shared, they increase.—  
Dr. Takamatsu, of Kyoto.

The Rev. H. A. Donovan in Monrovia, Liberia, on December 22 sent out into the world through the French Wireless a message reading, "Bishop Overs, Jamestown, New York, Christmas Greetings, Donovan." This was picked up by an amateur in Paterson, N. J., and mailed to Bishop Overs, who duly received it on Christmas Eve.

The Convocation of Haiti was to take place on January 10. In Mexico, Convocation was to be held in Pachuca, on January 25. Watch for news of them in the Church papers.

Dutchess County, New York, in which several of the largest state institutions are located, is working out an arrangement whereby the rectors of small parishes will act as chaplains of the institutions. This idea might be extended throughout the state, every clergyman considering some public institutions as a definite part of his parish.

During the first year of the Church Army's work in the United States, ninety-five missions have been conducted, chiefly in New York and New England, attended by approximately 136,000 people. The five parishes of New Bedford and Fairhaven, Mass., united in a five weeks' mission, attended by more than 17,000. The Church Army expects to have four caravans at work in the spring. A small illustrated paper, "Co-Partners," is now published bi-monthly, from 416 Lafayette St., New York, giving news and information as to the American branch of the work.

## CHINA WORK ENCOURAGING

Rev. Dr. John W. Nichols, dean of the School of Theology of St. John's University, writes in regard to the theological students who have gone there this year from Boone, Nanking and elsewhere, to continue their study, "I think we have great reason to be grateful that, with the breaking up of so much work these days, the Sheng Kung Hui has still twenty-eight men studying for her ministry, most of whom have this year stood fairly stiff tests of their loyalty."

The House of Bishops of the Chinese Church, meeting early in November, addressed a Pastoral Letter to clergy and laity. Notwithstanding all persecution and adversity, the letter says, "We feel convinced that the victory of the Gospel of Jesus Christ is already assured in China, and that its claim is being established to be the one force which can unify and bring peace and salvation to this great country. . . The one hope for China is Christ, and when other teachings have failed, the oppressed and starving people of this land will surely turn their longing eyes to Him. . . We believe that China is already even now for the Gospel, and the question that we would press upon our fellow members of the Chung Hua Sheng Kung Hui is this: -- Is the Church ready to be the means of dispensing the Gospel to those whose need is so deep and so pressing? . . ."

"Friends, in this world of hurry and work and sudden end

If a thought comes quick of doing a kindness to a friend

Do it that very moment, don't put it off, don't wait.

What's the use of doing a kindness, if you do it a day too late.

Kingsley.



## A DEACONESS SPEAKS

An outspoken deaconess who has been visiting Auxiliary groups in her diocese writes: "As I go about seeing the women so busy about so many things, so many activities to extract money from the apparently unwilling giver in order to sustain the work of the Church, I wonder, and am thoroughly convinced myself that we are not doing the wisest thing. We spend so much time and energy that should be spent more profitably following after spiritual things, and we try to fool ourselves into thinking we are doing the Church's work when we help with a dinner or a bazaar. Maybe we are, but I wonder how soon we shall begin to wake up and put first things first. If we as Church women would spend more time in our devotions, more time in reading and becoming familiar with spiritual things and interesting others along the same line, I am sure the financial burden would be much easier, because people give where their interest is and it is our duty to stimulate and satisfy that interest."

He cannot trust God for his past who trembles for his future.—Selected.

The best way to abide with Him is to break the day with Him.

New eyes for the sorrows of others come from the experience of sorrows of our own.—Selected.

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To all who have loyally helped us,—and here we think most particularly of the Bishop and his secretary, Miss Lena Greig—we extend our editorial thanks. To all our readers, clerical and lay, in Hawaii and elsewhere (if we have any)—we give most heartily the editorial "Aloha".

## A TRIBUTE TO MISSIONARIES

Of the general subject of missionary work in Asia there is, of course, much to be said by way of criticism. Missions necessarily reflect the weakness as well as the strength of the home churches which are responsible for them. Yet in sober truth no words would be too strong to express the real value of missionary work.

Missionaries have been the pioneers of civilization in hitherto unknown regions of the earth; they have been explorers, geographers, philosophers, tammers of the wild in nature and of the savage in humanity; they have lived as aliens among men with whom they longed to live as brothers and for whom they would have been glad to die; not infrequently they were aliens perforce to men of their own blood and breed, and in loneliness they have strengthened their souls for the performance of duty when duty was hardest; they have been responsible for the upholding of standards which no society around them followed or respected, and which many—sometimes their own kin—mocked and set at naught; they have had wrestlings with their own flesh and blood to maintain purity without being cold, and courage without being rash, and patience without being dilatory; they have had wrestlings also with enemies not of flesh and blood, but with the powers of darkness entrenched within the society in which they lived.

Surely, students of the history of Asia who read of the battles in which Alexander and Jenghiz Khan played their part will have a word of praise for the humbler heroes who sacrificed all, that the East might have the best which the West had received and learned.—H. H. Gowen, "Asia, a Short History."

## WHAT A CHRISTIAN OUGHT TO KNOW

By

the Rt. Rev. Charles L. Slattery, D.D.  
Bishop of Massachusetts

It is my purpose to tell what I believe to be the necessary intellectual equipment of a well-instructed member of the Church of Christ. I am aware that there are saints and heroes who are not well-instructed. With all others who know the breadth of the sheltering love of our Master, I bow my head in reverence before these untutored saints. But I do not reverence, or even respect, the member of the Church who has the capacity and the opportunity to learn, and who yet remains ignorant of the truth which the Church wishes to teach him. We are not living in darkest Africa or on the frontier of our own land. We are surrounded by great schools and colleges which impart to eager men and women the knowledge of the secular world. If thousands seek to gain the knowledge of the world, we should do our best to win them to the knowledge of the deeper life which is built into the faith and personality of Christ.

My appeal is to intelligent men and women in the Church who know much about literature, science, and history, but who confess that they know exceedingly little about the Bible, Church history, and the doctrine of the Church. Let me, then, put down quite dogmatically what I think an intelligent Christian man should know.

I put, first, Christian ethics. It is of primary importance that a man who follows Christ should put clearly before himself the principles which the Saviour taught His disciples, both by word and by deed. It is not my business now to give you even a summary of these principles; but it is my business to tell you that you can discover them by a devout

study of the New Testament. The Beatitudes will teach you His laws for a happy life. The Golden Rule will teach you the core of all business and social relationships. His deeds even more than His words proclaim His law of patience, sacrifice, and complete love. He lays down principles concerning forgiveness which culminate in love of every enemy.

To be quite definite, I suggest that either alone, or with others in a class, you take your New Testament and, with notebook in hand, read the Gospels to discover what the Master would have you to do. Put down all He said and did about forgiveness in one part of your notebook. Put down all He said and did about withholding judgment in another part; all He said and did about worldliness, in another part; and so on till you have put down every principle of Christ which the New Testament contains. Your study will bring you astonishment. You will be ready to understand the books of others after you have made your own book. You will begin at least to know something of Christian ethics.

Next I place a study of the Bible. The old way of searching the Book of books for proof texts is past. Almost past is the dreary method of reading a detached passage every day. More and more, people who wish to know the Bible are reading it with at least the interest with which they would read a lesser book: they are reading the story of Joseph or of David or of St. Paul with the eagerness with which they seek the knowledge of some modern hero. And they read Isaiah with the glow of feeling with which they read a great modern prophet or poet.

The books about the Bible in our time are of absorbing interest. They throw new light upon the ways of God in the training of His children. They

may take away some of the older ideas concerning the Bible, but they make it more authoritative than ever by revealing its deeper meaning, its inherent power. God speaks through its ancient chapters even to the men of today.

Another field of knowledge which a Christian man must enter is Church history. Church history is the only adequate commentary on the Bible, because the followers of Christ have been trying to live the truth of the Bible all through the ages. For example, if you wonder whether Christ intended to institute in the sacrament of the Lord's Supper a perpetual memorial of His Cross and Passion, you find the answer, not in some academic discussion, but in the unflinching use of the Christian Church from the beginning until now.

There are three ways in which you may study Church history. The first way is by the reading of some brief handbook which gives you a hurried survey of the two thousand years. It is not satisfactory, because you must skim along the surface; but it is at least an introduction. It whets your appetite for details. Any library will furnish you with such a brief handbook.

The second way is through the study of some period in an exhaustive history. If you wish to make permanent the recollection of a long period of history, you must read the long books which will require work and patience. Your reward will come in the interest which they will give you. You will gladly lay aside your novel to take up Gibbon, or Froude, or Motley.

The third way to learn the history of the Church, and perhaps the best way, is through biography. It does not much matter where you begin. You may start with St. Francis of Assisi or with Archbishop Temple; with Savonarola or John Wesley. You will always find that if you read an adequate biography you

will be learning the period in which the hero lived. To read Sabatier's St. Francis will introduce you to the Middle Ages. To read the long biography of Archbishop Temple will introduce you to the English Church of the nineteenth century.

Through all the years God's purpose for His Church has run; and we have the best of reasons for saying that the Church is stronger now than it has ever been in all the past. Grave defects still mar the pages of Church history, but there are enormous gains. If you wish to revive your faith, your hope, your love, you may wisely resolve to be a student of the history of Christ's Church.

The only other study of which I shall speak to you today is what is generally called Christian doctrine. The word doctrine has an austere and forbidding sound. It reminds us of the Spanish Inquisition and Fox's Book of Martyrs. In our day of enlightenment we think that we can get on very well without a study of doctrine.

Defined quite simply, doctrine is only the effort to give a reason for the faith that is in us. It is a doctrine that the world is round; that ice melted becomes water; that water boiled becomes steam. So it is a doctrine that the Spirit of God, through conscience, speaks to every man who listens; that Jesus Christ gives to people who yield themselves to Him, both life and hope; that God is the Maker and Master of the world.

The moment a doctrine of the Church becomes a bugbear and a menace to men who honestly try to follow Christ, that moment a doctrine ceases to be a doctrine. To be a doctrine, it must explain and clarify a man's hopes, enlighten his reason, establish his conviction. In business, in law, in medicine,

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in science, a man tries to think out the life in which his lot is set. Plainly in religion a man should not live for ever in a fog: he should try, at least, to give a reason for the faith that is in him. He should take the trouble to define to himself what he believes and why.

Christian doctrine is simply the sum of the experience of Christian men through many centuries. It is a living, breathing thing. We hear this great Christian and that great Christian, saying to us, with shining eyes, "I know whom I have believed." That testimony invites us to try the supreme experiment, to open our hearts to God, and then to wait, hoping that we, too, may know Him face to face.

The common utterance of the thoughtless that it does not matter what you believe, so long as you live a good life, is utterly silly. No one would tell a child that it did not matter whether he believed that fire would burn him, or that he would be killed if he fell from the twentieth story of a building. A wise parent begins at once to establish certain truths in his child's mind to guard his child's physical safety. Why should a man be careless or indifferent about the truths which guard the more important life of the spirit? It does make a difference what we believe in every department of life. Being intelligent, we must not count on happening to be good; we must find out the laws of the spiritual world.

For all these reasons I urge upon you to discover what such words as these mean to you: the Sovereignty of God; God's Transcendence; God's Immanence; the Incarnation; the Atonement; the indwelling of the Holy Spirit; the Beloved Community; the Forgiveness of Sins; Immortality; the Infinite Love of God. You will study what men of old thought about these doctrines; you will consult your earnest and wise

## HOLY COMMUNION, WHO SHOULD PARTAKE

To come to the Lord's Supper is simply to come to Jesus Christ; to come to Him in the way of His appointment; to come to Him in the way especially arranged for us by Himself, in view of His departure from the earth and ascension to heaven. It is this holy and blessed communion with our Saviour which has been perverted and changed into a badge of distinction among brother Christians and a sign of superiority.

What are the qualifications required in him who would approach the Table of the Lord? I reply, simply those which were required to approach His Person when He dwelt in Judea; simply those which are required to approach His Person when we must give in our account at the Last Day.

Ye who have never yet come to the Holy Communion, think rightly of that blessed ordinance. It is the Communion with Jesus Christ. To come to it is simply to come to Him.—Dr. Dix.

neighbors; and then you will make up your own mind what you believe. You are not to be a parrot, saying over what you have heard another say: you are to be a living soul, listening first to men, and then listening to the still small Voice, and so reaching what will be for you a firm conviction of the truth. It may be that God will reveal to you what He has never revealed to any man before. In any case, the faith will be yours, and you will possess it with joy.

So I say, study the faith of the Church. Stand in reverence before it. Make it, so far as you honestly can, your own. Always remember that an inseparable part of our duty to God is to love Him with our minds.

## MISSIONARY APPORTIONMENT FUND

RECEIPTS TO JUNE 1, 1928

	Apportionment	Jr. A. & W. A.	Sunday School	Parish	Total Receipts	Convocation Assessment	Expense Fund Received
St. Andrew's Cath. Parish	\$4,500.00	\$160.00	\$ 550.00	\$2,092.47	\$2,802.47	\$350.00	350.00
St. Andrew's Haw'n. Cong.	500.00		77.82	250.00	327.82	52.50	52.50
St. Peter's	525.00		248.48		248.48	29.25	
St. Clement's	300.00		38.54	89.80	128.48	52.50	\$13.10
St. Elizabeth's	275.00		275.00		275.00	17.50	
Epiphany	225.00		60.23	83.14	143.37	17.50	
St. Mary's	125.00		101.66	23.44	125.10	7.00	7.00
St. Mark's	100.00		74.55		74.55	6.00	6.00
St. Luke's	125.00		98.50		98.50	11.75	11.75
Holy Trinity	150.00		150.00		150.00	11.75	
Good Shepherd	200.00		60.00		60.00	29.25	
Holy Innocent's	100.00		62.50	50.00	112.50	17.50	17.50
St. John's, Kula	25.00		31.63		31.63	7.00	7.00
Holy Apostle's, Hilo	200.00		30.00		30.00	22.25	
St. Augustine's, Kohala	100.00		94.00	20.00	114.00	11.75	11.75
St. Augustine's, Korean	50.00		50.00		50.00	6.00	6.00
St. Paul's, Makapala	100.00		112.25		112.25	6.00	6.00
St. James', Kamuela	50.00		50.00		50.00	6.00	6.00
Christ Church, Kona	225.00		94.49	8.50	102.99	17.50	
Paauilo	35.00		6.25		6.25	6.00	6.00
St. James', Papaaloa	35.00		30.00	5.00	35.00	6.00	6.00
West Kauai Missions	60.00		19.58		19.58	6.00	
All Saints, Kapaa	100.00	\$15.00	19.65		34.65	10.00	
St. Andrew's Priory			316.94		316.94		
Iolani School			174.05		174.05		
Waiohinu							
Tom May Fund							
Loose Offering			13.19		13.19		
	\$8,105.00	\$175.00	\$2,839.31		\$5,636.66	\$707.00	\$506.50

(Continued from Page 6)

the standpoint of violation and enforcement, still remains a vital problem.... Improvement is noted in the decrease of drunkenness among service men.

The problem of prostitution in the city, and the dance-hall situation have become large factors..... Conditions of improvement may be noted in the effort being made by the new police regime.

The evils of the divorce situation have by no means lessened. This doubtless is due to the readiness and ease with which divorces are procurable in our local courts. Our number of divorces is abnormal when compared with our population. Your committee would recommend a move on the part of all Church authorities to adhere strictly to the canons of the Church, and to encourage and enforce all laws

(Continued from Page 6)

Iolani School, which began the school year at the new site in Nuuanu Valley, has been greatly benefited by the change. Although the enrollment is about the same as last year the type of pupil is better. .... No compulsion has been used in the matter of attendance at daily chapel, yet the results have been most satisfactory.... While no check is kept, the attendance at these chapel services would probably average over 90% of the student body.

regarding the sanctity of marriage and the home. We further recommend that an attempt be made to urge the civil authorities to enact a law requiring the contracting parties to secure a license at least one week in advance of marriage. Thus many unfortunate matrimonial combinations would be eliminated.

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The Rt. Rev. John D. LaMothe, D. D., Bishop  
The Rev. Canon Wm. Ault, Secretary

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- St. Augustine's, (Korean).
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- Trinity School, Beretania St.—A Day School for Japanese. Principal—Mrs. Harry Marion.
- 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.
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