

Hawaiian Church Chronicle

"For Christ and His Church"

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THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE REV. E. TANNER BROWN, *Associate Editor*

VOL. XXIII.

HONOLULU, HAWAII, FEBRUARY, 1934

No. 12



Clergy List

MISSIONARY DISTRICT OF HONOLULU

- THE RT. REV. S. HARRINGTON LITTELL, S.T.D., Bishop's House, Queen Emma Square, Honolulu. 1930
- THE REV. CANON DOUGLAS WALLACE, Retired; Kealakekua, Hawaii. 1905
- THE REV. CANON F. N. CULLEN, Retired, Queen Emma Square, Honolulu. 1911
- THE VERY REV. WM. AULT, St. Andrew's Cathedral, Honolulu. 1897
- THE REV. PHILIP TAIJI FUKAO, Holy Trinity, Honolulu. 1910.
- THE REV. FRANK N. COCKCROFT, Church of the Holy Innocents, Lahaina, Maui. 1915
- THE REV. CANON JAMES F. KIEB, D.D., St. Elizabeth's, Honolulu. 1918
- THE REV. J. LAMB DOTY, Missionary at Large, Honolulu. 1918
- THE VEN. ARCHDEACON JAMES WALKER, St. Augustine's, Kohala, Hawaii. 1919
- THE VEN. ARCHDEACON HENRY A. WILLEY, All Saints, Kapaa, Kauai. 1924
- THE REV. THURSTON R. HINCKLEY, Non-Parochial, Honolulu. 1924
- THE REV. J. L. MARTIN, Waimea, Kauai. 1925
- THE REV. Y. SANG MARK, St. Peter's, Honolulu. 1928
- THE REV. NOAH K. CHO, St. Luke's, Honolulu. 1928
- THE REV. H. H. COREY, M.A., L.S.T., Church of the Holy Apostles, Hilo, Hawaii. 1929
- THE REV. B. S. IKEZAWA, Good Samaritan, Honolulu. 1931
- THE REV. EDWARD TANNER BROWN, B.A., St. Clement's, Honolulu. 1931
- THE REV. J. C. MASON, Epiphany, Honolulu. 1931
- THE REV. C. F. HOWE, B.A., Church of the Good Shepherd, Wailuku, Maui. 1931
- THE REV. O. M. BAILEY, Mus. B., B.D., St. Mary's, Honolulu. 1931
- THE REV. ALBERT H. STONE, M.A., Iolani School, Honolulu. 1932
- THE REV. EDGAR W. HENSHAW, St. John's-by-the-Sea, Kahaluu. 1932
- THE REV. KENNETH D. PERKINS, B.A., B.D., St. Andrew's Cathedral Parish, Honolulu. 1932
- THE REV. CANON KENNETH A. BRAY, B.A., B.D., Hawaiian Congregation, St. Andrew's Cathedral and St. Mark's, Honolulu. 1932
- THE REV. LEON P. HARRIS, B.A., Iolani School, Honolulu. 1933
- THE REV. ERNEST KAU, Deacon Non-Parochial, Ewa, Oahu. 1931
- THE REV. WAI ON SHIM, Deacon, Seabury-Western Theological Seminary, Evanston, Illinois. 1933
- THE REV. EDWARD M. LITTELL, B.A., Deacon, Iolani School, Honolulu. 1933

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LILIAN C. MacADAM, R.N., Directing Nurse

MRS. CECELIA CHING, R.N., Assistant

DEACONESSES

- DEACONESS SARAH F. SWINBOURNE, St. Stephen's, Waialua, Oahu. 1925
- DEACONESS ELEANOR P. SMITH, St. Andrew's Cathedral Parish, Honolulu. 1932
- DEACONESS MARY ISABELLE POTTER, Epiphany, Honolulu. 1933

CHURCH ARMY EVANGELISTS

- CAPTAIN GEORGE A. BENSON, Senior Officer, C. A. Headquarters, Paauilo, Hawaii. 1931
- CAPTAIN WM. E. BRAMWELL, Paauilo, Hawaii. 1931
- CAPTAIN W. A. ROBERTS, Kohala, Hawaii. 1931
- CAPTAIN HENRY HAMILTON, Eleele, Kauai. 1932
- CAPTAIN JOHN OLIPHANT, All Saints, Kapaa, Kauai. 1932

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXIII.

HONOLULU, HAWAII, FEBRUARY, 1934

No. 12

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

CALENDAR

February 14—Ash Wednesday
February 18—1st Sunday in Lent
February 24—St. Matthias Day
February 25—2nd Sunday in Lent
March 4—3rd Sunday in Lent
March 11—4th Sunday in Lent
March 18—Passion Sunday
March 25—Palm Sunday
March 29—Maundy Thursday
March 30—Good Friday
March 31—Easter Even
April 1—Easter Day

THE BOOK OF REMEMBRANCE

By Dr. Mildred E. Staley

In this book will be written the names of all women after they have passed away who, by their worship and activities, have helped in the upbuilding of our Church since its inception in these Islands. A photograph of it is seen on the cover of this number of the Hawaiian Church Chronicle.

The book itself is a beautiful work of art, due to the loving labour of many members of the Woman's Auxiliary in the Honolulu Diocese, and is fully paid for. At a recent meeting of the Executive Committee, Mrs. William Thompson was elected chairman of the Book of Remembrance Committee; and Dr. Mildred Staley, historian and secretary; with Mrs. J. K. Clarke as corresponding secretary to assist her.

The committee expresses warm appreciation of Mrs. Restarick's hard work in connection with gathering the material for the book, to which archives are attached, giving particulars of each life. Grateful thanks are also given to all the donors of the jewels, gold, and money, which resulted in the book being so perfect in its own way. There is a Memorial Trust Fund in connection with it, to which donations may be sent by anyone wanting to mark anniversaries of their dear one. The interest from this Fund, of which Mrs. Thomas E. Wall is treasurer, will be used for training a Woman Church Worker for this diocese.

OUR PRESIDING BISHOP CALLS US TO SPIRITUAL RECOVERY

Let Us Start This Lent—NOW

A Call to Christian Churchmen

TO THE BISHOPS, CLERGY, AND LAITY: We have entered a year which is fraught with solemn significance and, no less, with new hope and expectation. Men's hearts, long "failing them for fear" seek now the sign of promise. Where may it be found?

You share with me the belief that the final answer to that question lies beyond material recovery. It will be found in the spiritual realm. The only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will.

There is Divine purpose in God's creation, revealed by Christ and proclaimed by His Church. To you who are God's children there comes a call to have part in its fulfillment. As Christian Churchmen, in a time of confused thought and conflicting loyalties, you have in clear view a Way of Life which is yours to follow if you will. The Way has been revealed to us through God's guiding power displayed across the ages. It gives knowledge of His entrance, through the Incarnation, into human life. It sanctifies the home. It illumines every personal experience of birth and marriage, of joy and sorrow, of moral and physical adversity, suffering and death. It enters into every social and industrial relation. It leads at last into the Divine Presence, revealed through the language of prayer and praise in the Liturgy. Thus is God's Plan of life for you, unfolded in our Book of Common Prayer.

I call upon you who are communicants of the Church to make this Way of Life your own throughout the coming year. Find in the services of daily Morning and Evening Prayer, with the appointed lessons and psalms, help for your private devotions. Thus prepared, attend each week the public worship of the Church receiving regularly the Sacrament of Holy Communion. Let whole parishes concentrate their thought and work upon our Lord's special, missionary and sacramental purpose for His Church. Let there be carried from house to house and from heart to heart the message of the same loving purpose, until flames of faith, of quickened conscience and devotion, burn with new light.

JAMES DeWOLF PERRY,

Presiding Bishop.

THIRTY-SECOND ANNUAL CONVOCATION

Renewed Determination Strengthens the Church in Hawaii

A new determination and a new fellowship marked the gatherings of the Thirty-Second Convocation of this Missionary Diocese, held February 2nd to 7th at St. Andrew's Cathedral, Honolulu. There was an atmosphere of earnestness about the various colorful meetings, made all the more real because of grievous losses through death of many prominent fellow-workers during the past few months. "Fill up the ranks and press forward," might well describe the feeling in the hearts of the members of Convocation.

Delegates were present from all the Islands where the Church is working. Canon Cullen, of Honolulu, because of illness, and Canon Wallace, of Kona, both retired during the past year, were the only clergymen not able to be present.

Memorial Service

The opening service, on the morning of the Feast of the Purification, was significantly a Memorial Service, remembering those who had passed from the ranks of the Church Militant. The Bishop was the Celebrant and the Rev. Kenneth A. Bray preached a sermon on "The Communion of Saints." At the request of many hearers this sermon is printed in this number. The service and sermon were expressive of the Christian fellowship which brings added courage in the common work for the Kingdom. The Orient and Occident knelt together as one in Christ.

Annual Report

Bishop Littell gave his Annual Report on Conditions, Progress, and Possibilities in the Diocese at a large meeting the same evening. We can give but a brief outline.

He began by saying that there would be no apology for lessened finances, and that the Church was passing through the peaceful revolution of our Country with work undiminished, despite conditions.

Two men were ordained to the Priesthood, the Rev. Kenneth D. Perkins and the Rev. Edgar W. Henshaw, and two to the Diaconate, the Rev. Edward M. Littell and the Rev. Wai On Shim. Eight changes in the staff of both Iolani and the Priory have strengthened both schools. At present the Diocese has 26 active clergy, 3 Deaconesses, 5 Sisters of the Community of The Transfiguration, 5 Captains of the Church Army, and 10 Lay Evangelists, of whom 9 are women.

Develop Spiritual Life

The Bishop expressed the hope that he might have a group to assist him in strengthening the spiritual life of the Di-

ocese. "We have neglected corporate prayer. Each congregation and each enterprise should be remembered day by day, possibly at the noon hour, by many of our people, wherever they may be, praying together for the same object." He suggested publishing a Diocesan calendar of intercessions.

Cathedral Center

The development of the Cathedral as a center of Diocesan inspiration has been marked during the past year, by special services for special groups, held on various occasions. The unification plan for the two congregations is in the hands of the two Vestries. It is the intention to provide services of worship which will appeal to every type of mind in the Church, thus making St. Andrew's truly Catholic, truly Cathedral, an inspiring leader of the Diocese.

New Work

The Church is commanding new resources as its work becomes known. The Robert W. Shingle, Jr., Memorial Hospital, on Molokai is now self-supporting through the contributions of the Board of Supervisors and the Molokai Ranch. Substantial new additions are: the new home for Canon Wallace, supplied by the congregation of Christ Church, Kona; land for a new mission at Kamuela, Kauai; land for Church cemeteries on the Island of Kauai and Hawaii, and constant helps from the plantations toward the creative work of the Church Army.

An interesting feature of added work is the activity of the Rev. Albert Stone, Chaplain in the Reserve Corps, who is holding regular service among the Church people of both Schofield Barracks and Fort Shafter.

Finances

Tribute was paid to Mr. L. Tenney Peck, who for three and a half years has served as Bishop's Bursar and has resigned after thoroughly organizing that department. The work has been taken over by Mr. T. J. Hollander, Diocesan Treasurer. To Mr. Peck, Mr. Hollander, Mr. Arthur Smith, the ever-working Chancellor, Mr. J. N. S. Williams, "who takes time to find out facts," Mr. Blomfield, the auditor and originator of the Mortgage Bond Plan, to the Board of Directors and all who helped voluntarily in the heavy work of finances in the Diocese the past year, the Bishop gave the grateful thanks of the Diocese.

Diocesan endowments have increased by five thousand dollars during the year,

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and a legacy of ten thousand dollars has been left to the Diocese, by the late Elizabeth Russell of New York.

We record with regret that only \$4191.00 was paid on our apportionment of \$5,500.00 to the National Council, and that the recent Every Member Canvass was a failure, as a diocesan effort, though successful in several congregations where it was thoroughly carried out.

Various Items

The Bishop told of the largest number of confirmations since his coming, totaling for the year 280; of his happiness over the ability of the Woman's Auxiliary to complete their special aim for the year of \$1500.00 for St. Stephen's, Waialua; of the increased interest on Kauai since the appointment of the Rev. Henry Willey as Archdeacon; and made a plea for all Church people on all the Islands to remember the boarding departments of the Cluett House, Iolani School, and the Priory.

Trade Winds

In these Islands we are refreshed by what we call *Trade Winds*. "Trade Winds," the dictionary tells us, are "winds which hold a certain definite, steady course." May they typify to us a definite steady course through the year we have entered—a course which we accept and follow gladly in response to the call of our Lord and His Holy Church.

Business Sessions

Convocation had no sooner organized with dispatch on Saturday morning in the commodious Tenney Memorial Hall than it was moved that the Bishop be sent away; not away from the Convocation, but to California, where he should represent the Diocese at the Provincial Synod in the Spring. "He needs a sea trip," said the mover, "for he works so unremittingly that we get tired watching him, and the Synod needs his boundless enthusiasm; and altogether it will be good for him." The resolution went through with affectionate zest and the members of the Church are reminded that the resolution also said "The Board of Missions are asked to take the lead in providing funds for transportation."

The giving of reports went merrily

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forward, occupying all the morning. This is always interesting in a Diocese where racial work encompasses the rainbow in variation, and where plantation life is unique. In city and countryside, from men of the sea to men of the sugar fields, the Church is working.

State of the Church

This committee can rarely report satisfactorily, because so many parishes and missions consistently fail to send in their records of the year in time for study. However, we record one recommendation, "In order to find out if those recently confirmed are liquid or frozen assets, we would suggest that each Priest in this missionary diocese make a report of all those who have been confirmed during Bishop Littell's time, namely, from February, 1930 until the end of 1933. In this report to give names and present addresses; the name of the Church which they now attend; also state whether they are at present doing any active work for the Church, and if so, explain. Such reports to be sent to the Bishop by Easter, 1934, and by him to this committee for study and future recommendations." Now will the clergy please get busy with research work, the kind slipped under the file out of sight.

Church Archives

A delightfully exhaustive report of the Registrar, Penrose C. Morris, told of receiving photostat copies from the estate of the late Mrs. Lucy Henriques of a letter dated February 14, 1864 from Queen Emma to Queen Victoria, and of a letter dated April 8, 1869, from Queen Victoria to Queen Emma. This correspondence has recently been discovered. He mentioned in lieu of funds for obtaining material for the archives, he had found it possible to trade material not relevant to the Church, which had been given, for material useful for the archives. We can depend upon our valued Registrar to make shrewd trades, so should supply him with ammunition.

The Iolani School Committee Reports

Last Convocation there was a Committee appointed to "investigate the condition of Iolani School, its possibilities, its relation to the Church in Hawaii, et cetera." We must admit that the School and debt involved, cast a shadow over the 1933 Convocation.

Well, the Committee reported, and how! During the year they had investigated, thoroughly and completely. They wanted to know and they found out. The report is in four sections: "The present conditions of Iolani, financial and physical," by J. N. S. Williams; "Comments on its possibilities," by Harold Blomfield; "The needs of the School, financial and otherwise," by the Rev. Albert H. Stone; and "Its relation to and status in this

Church in Hawaii and the propriety of transforming the school into a Diocesan Institution subject to control of Convocation," by Arthur G. Smith.

The report brought light upon the problem, and we discovered that the shadows were caused by lack of understanding. The full report will be printed in the Journal. Suffice it to say now that the report is against any capital expenditures except the erection of the principal's house, until the present financial obligations have been liquidated, and that the status should not now be changed to that of a Diocesan Institution.

Bonds and Pence Boxes

Every now and again the 4% Refunding Mortgage Bonds and the "Episcopence" boxes came popping into view. Convocation approved all the acts of the Boards of Directors regarding these two measures, which seemed wise ways of gradually solving the financial problems. They were added rays of light dispelling past shadows, and a very clear sentiment developed in a united resolve to back these measures.

Elections

Elections went through speedily and harmoniously. The only ballot taken was for delegates to General Convention, resulting in the choice of the Rev. E. Tanner Brown as clerical delegate, and Mr. Henry S. Sloggett as lay delegate, with Canon James F. Kieb and Dr. James Morgan as alternates.

Committees Elected by Convocation The Board of Directors

The Bishop, ex-officio, president, Mr. L. Tenney Peck, Mr. John E. Russell, Mr. Harold Blomfield, Mr. Herman Von Holt, Mr. J. N. S. Williams, Mr. Arthur G. Smith, Mr. William Thompson.

Lay Members of the Cathedral Chapter

Col. Curtis P. Iaukea, Mr. Henry D. Sloggett, Mr. Robbins B. Anderson, Mr. Herbert W. M. Mist, Mr. L. Tenney Peck.

The Board of Missions

The Bishop, ex-officio, chairman, The Rev. Canon James F. Kieb, The Rev. Canon F. N. Cullen, The Rev. E. Tanner Brown, Mr. Harold Blomfield, Mr. Herbert W. M. Mist.

Committees Appointed by the Bishop Council of Advice

The Very Rev. Wm. Ault, Rev. Y. Sang Mark, Rev. E. Tanner Brown, Mr. L. Tenney Peck, Mr. H. W. M. Mist, Mr. Robbins B. Anderson.

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Educational Committee

Rev. Albert H. Stone, Rev. Kenneth A. Bray, Miss Juleff Coles, Mrs. Harold Blomfield, Sister Clara Elizabeth.

Committee on The State of the Church

The Ven. James Walker, Rev. C. Fletcher Howe, Rev. Kenneth A. Bray, Mrs. Wm. Thompson, Mr. H. D. Sloggett, Capt. Henry Hamilton.

Temperance Resolution

Convocation gave unanimous consent to the resolution of Fr. Bray for "The organization of a Church Temperance Society in the Diocese, the purpose of which shall be the education and encouragement of people in principles of Temperance in the matter of the use of intoxicating beverages, and especially in the education of the young."

Clerical Morning

Monday morning of Convocation was a time of rare refreshment for the clergy. They met for a corporate Communion at 7:00 a. m., followed by breakfast together as guests of Bishop and Mrs. Littell. After morning prayer in the Cathedral they gathered in the Parke Memorial Chapel for what became known as "an old fashioned prayer meeting." Practically every type of work in the Diocese was presented before the Lord of Strength by earnest intercessions, each one of the clergy and Church Army officers taking part. A service which was intended for thirty minutes became an hour and a half, much to the surprise of all. Writing with the reserve of the Anglican mind, we can say that the Holy Spirit was present and fellowship was cemented.

The morning ended with a luncheon given by the Oahu Clericus for the visiting clergy and Church Army Captains "on the beach at Waikiki." It was a riotous luncheon. We suspect Fr. Bray, the President, was responsible for "the minutes of the last meeting", which we refuse to reproduce in such a staid journal as the Chronicle.

Church Army Night

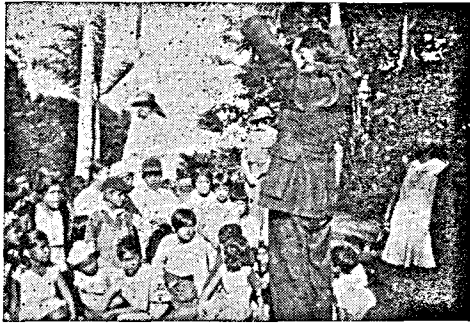
The mere sight of our five splendid Church Army officers on the platform in Tenney Memorial Hall at a special

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CAPTAIN BENSON IN ACTION
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meeting devoted to Church Army, was sufficient to arouse deep interest and enthusiasm. When they spoke, the interest was deepened and the enthusiasm increased. Each told of some one department of his work. The general comment heard after the meeting was that the Captains were too modest in reporting their activities, which in extent and in effectiveness are truly remarkable. Archdeacon Walker presided, and explained that the general subject of the evening would be "Church Army on the Plantations." The addresses (all too short) of the five Evangelists were restricted to the various types of work among the races on the plantations of the Hamakua Coast, Hawaii, and at Eleele and Kilauea, Kauai. Both the attendance and the collection that evening were more than twice the size of those on the occasion last year when the first Church Army Night was instituted. The singing of choruses and hymns led by Capt. Hamilton with a choir of Priory girls was delightful.

A special exhibition of recently-taken movie films capped off the program. The meeting saw young Church people at Mokualeia, St. Peter's congregation, and the Convocation in procession into and out of the Cathedral three days before. Views of outstanding beauty along the Hamakua Coast and in Kona were also shown. Mr. O. H. Hornung and the Rev. Y. Sang Mark produced these excellent films. The meeting was a fine ending to a fine Convocation.



After morning service the family dined, and churches and their procedure came in for criticism.

Father criticized the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious.

But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was a mighty good show for a nickel."—Pittsburgh Chronicle.



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BIRTH AND VICTORY

The Bishop's Convocation Sermon
Preached in St. Andrew's Cathedral,
Hōnolulu, February 4, 1934.

Text—1 St. John, V:4 and 5

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Born to win—says St. John. Who is born to win? Every one who is born of God, for the destined end of the supernatural life from above is victorious conquest.

The law of nature in this world leads to defeat: the first faint sound of the new-born babe is a cry, and the tragic end of man-given life is attested by every grave. But if "Birth and Defeat" is the motto of the natural life, "Birth and Victory" is the motto of everyone who is born of God,—Re-generate—born again, from above, "of water and the Spirit"—to be not children of nature, but children of grace, of the Father—born to overcome in a glorious life.

Our Faith Is My Faith

This victory is spoken of in our text as a victory along the whole line. It is the conquest of the collective Church, of the whole total of born-of-God humanity; the victory of "our Faith"—the "Faith of us" who are knit together in one communion and fellowship in the mystical body of the Son of God, Christ our Lord. But it is something more than that. The general victory is also an individual victory. Every single true believer shares in it. The battle is fought by the army, but the army is made up of soldiers. The abstract ideal victory is realized and made concrete in each life of struggle which is a life of enduring faith. The triumph is not merely one of the corporate Church, but of each one of us, as St. John says, "Who is he, the ever-conqueror of the world, but the ever-believer that Jesus is the Son of God?" First, we possess the Faith as a common heritage. Then we individualize the common possession, by prefixing "I believe" to every article of it. Then the victory contained in the creed—the *victory which the Creed is*—is made over to each one who believes. Each, who in soul is ever-believing, in practice is ever-victorious.

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St. John learned the lesson and gained the idea of conquering, from his Master, who had said "Be of good cheer, I have conquered the world." "All that is born of God conquereth the world: and this is the conquest that has conquered the world—the Faith which is ours." In this place, the term "the faith" is not primarily the faith by which we believe, but THE FAITH which is believed,—not FAITH, SUBJECTIVE, but the Christian Faith, objectively. Here is the dogmatic principle. The Faith involves definite knowledge of definite principles, capable of being put into definite propositions, or Articles of Belief.

Why Bother About A Creed?

There is a certain formula, almost a slogan, which is very popular with the man in the street. It seems to sum up the whole of his philosophy about life and religion. We all have heard it time after time. The first time we heard it, it sounded wonderfully good; doubtless we were quite impressed, and were inclined to think that there must be a good deal in it. It seems so broadminded—so tolerant, so generous, so distinctly in the live-and-let-live manner. Here is the formula: "After all, it doesn't make any difference what you believe, so long as you do what's right. The important thing is not that you should subscribe to a creed, but that you should live a good life."

It does sound broadminded and tolerant. It is almost like the last word in a broad-gauge, charitable philosophy. There is only one thing wrong with it—just one thing: that is, it cannot stand close examination.

No Engine and No Rudder

Transfer the words to some other activity of life, "It makes no difference whether you have an engine in your car or not, as long as you drive it safely." "It makes no difference whether your steamer has a rudder or not, so long as it gets you into port on the other side of the sea." It *would* make no difference that your car had no motor, if only it would run without one. It *would make no difference* that the ship had no rudder,

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THANKSGIVINGS AND INTERCESSIONS LENT, 1934

THANKSGIVINGS

1. For the unity of spirit in purpose and action in our Diocesan Convocation. For the inspiration of the services and meetings.
2. For blessings and encouragements in Church work in these Islands throughout 1933, especially.....
3. For the good examples of all those who, having finished their course in faith, do now rest from their labors, especially.....
4. For many encouragements in the work and effectiveness of our Church boarding and day schools.

INTERCESSIONS

1. For a good Lent.
2. For all who are preparing for Confirmation.
3. For the diocesan mortgage bond issue.
4. For the supply of all things necessary to the maintenance and extension of the Kingdom of God throughout the world, especially in this missionary diocese; particularly.....
5. For the re-union of Christendom.
6. For guidance in all matters connected with the "Kona Plan."
7. For wisdom in dealing with the proposed union of the two Cathedral congregations.

ity. After searching for some seemed to elude him, for the d remote Being, whose name spond with all the abstracled out dramatically, "What Thee, O mysterious and all-ower?" In the oratorical followed, a faithful old soul egation called out, "Call Him nd it helps!"

No Difference?

ike no difference whether one our Lord Jesus Christ, who from heaven and was made e might share fully God's life t He might heal the breach made between man and God; ht work with us "for the per-e Saints, for the edifying of i Christ; till we all come in the Faith, and of the knowl-Son of God, unto a perfect he measure of the stature of of Christ—that He might glorious Church, not having nkle, or any such thing; but ld be holy and without blem-

ing, and that he has a right to collect that living in any way he can. Believing this, he steals our money, threatens our life, and makes us fill our streets sometimes with armored cars. Does it make no difference what he believes? More important, does it make no difference what we believe regarding him, as to our duty and responsibility for the criminal and the madman?

"Morally Color Blind"

"There is the tolerance of a man who is friendly toward everything because he does not believe very deeply in anything. There is the generous Pantheon which has room for the statues of all the gods because the builder is not really devoted to any god. There is the friendliness of spirit which characterizes the man who is hearty toward all points of view, because there is no point of view toward which he is deeply loyal. There are men who do not care enough for anything to live for it, and there are men who do not care enough for anything to die for it. Their liberality has no moral depth, and is without spiritual insight because they have lost sight of distinctions, and have become morally color blind, though they feel intellectually emancipated."—(Rev. Harold Lynn Hough.)

"It Doesn't Take Much of a Man to Be a Christian, But....."

I think that the trouble with the man who makes this statement which we are examining is, that he cannot really know what the Christian Faith is. He thinks of it perhaps as the mere acceptance and reciting of a form of words, or at best

are convinced of his integrity, of his trustworthiness; it may mean also that you would be willing to trust him with your fortune, your prospects, your reputation—even, if your belief in him is strong enough, your life and the life of those you love. It should mean also that you would make sacrifices for him, that you would not stand silently if some one attacked or spoke maliciously of him; that you would fight for him if need be. All this is part of what it means to believe in a person.

The Faith Is All-Inclusive

It is just this that the Christian Faith entails. When we stand on our feet and say "I believe in God the Father Almighty," the statement is all-inclusive. It is a living Person of whom we are speaking, a Person in Whom we believe—not just believing things *about* Him, but believing *in Him*—in Him who made us and the whole universe; who loved us more than he loved His own life; in Him who shares with us His Holy Spirit, the motive power of life, and the guide to our journey's end. They tell the story of a preacher who chose for his subject "God." In deep and philosophic language, in obscure theological phrase, and in abstract speculation, he ventured to ex-

ake no difference whether we believe in the Holy Spirit, when

"Every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone?"

How Do You Leave A Grave?

We could continue thus through each phrase of the whole Apostles' Creed, and see how each article of the Faith bears directly upon the practical concerns of every-day life. Two examples will illustrate what I mean. When you stand sad and desolate beside the grave into which has just been lowered all that is mortal of one you loved, does it make no difference whether you believe in "the Communion of Saints," or not? It may make this difference: that in the one case you turn away with a new light in your eyes and a new courage in your heart because you know that the departed soul is in safe hands. You know also that the separation is but for a little while; and you can wait in hope for the day when you shall be reunited in unbroken and unend-

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if only it could be steered without one. The point is, that the car does not run without a motor, nor the ship steer without a rudder.

Drifting

It is equally impossible for anyone consciously and deliberately to do what is right unless he knows what is right and believes in it. For it is only as he believes that he has either the motive power, or the skill to keep on the straight course as he pursues his way across the highway of life. Some of us have seen automobiles running without power; some of us have seen ships with useless rudders; but the automobiles were running *down hill*, and the ships were *drifting*. That is what a life does too, without the motive power and steering wheel of right belief. It drifts about at the mercy of wind and wave; or it runs down hill, gathering momentum in its course, until it comes to a stop in a valley, or at the foot of an incline, impotent.

Of course we recognize the absurdity of such statements in our practical life. We do not use this large charity to the criminal, nor show such tolerance to the madman. The criminal may believe quite sincerely that the world owes him a living, and that he has a right to collect that living in any way he can. Believing this, he steals our money, threatens our life, and makes us fill our streets sometimes with armored cars. Does it make no difference what he believes? More important, does it make no difference what we believe regarding him, as to our duty and responsibility for the criminal and the madman?

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an intellectual assent to the sometimes obscure statements found in accepted Creeds. Belief limited to that I admit would not be very compelling. It would be ineffective, if not worthless. But that is not Christian belief. The Faith does not stop with a formal Creed, in mere intellectual exercise. Christian belief involves the whole of man's being. Perhaps you remember Donald Hankey's words: "It doesn't take much of a man to be a Christian, but it takes all the man he is." So it is with our Christian Faith. It takes all of us, and all of every one of us.

Living Persons

Note the very first statement we make together in the Apostles' Creed: "I believe in God." It is belief of a person in a Person. You see at once how this takes it out of the realm of mere intellectual abstract acceptance of old formulas. What do you mean when you say of some friend in whom you have full confidence, "I believe in him?" You do not mean simply that you believe such a person exists, that he lives in such a street, that he is so many feet tall, and weighs so many pounds. That isn't believing in a person. What you mean is that you are convinced of his integrity, of his trustworthiness; it may mean also that you would be willing to trust him with your fortune, your prospects, your reputation—even, if your belief in him is strong enough, your life and the life of those you love. It should mean also that you would make sacrifices for him, that you would not stand silently if some one attacked or spoke maliciously of him; that you would fight for him if need be. All this is part of what it means to believe in a person.

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plain the Deity. After searching for some title which seemed to elude him, for the intangible and remote Being, whose name would correspond with all the abstractions, he called out dramatically, "What can we call Thee, O mysterious and all-pervading Power?" In the oratorical pause which followed, a faithful old soul in the congregation called out, "Call Him *Father*—I find it helps!"

No Difference?

Does it make no difference whether one believes in our Lord Jesus Christ, who came down from heaven and was made man that He might share fully God's life with us; that He might heal the breach that sin has made between man and God; that He might work with us "for the perfecting of the Saints, for the edifying of the Body of Christ; till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ—that He might present us a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Does it make no difference whether we believe in the Holy Spirit, when

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And every victory won,
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How Do You Leave A Grave?

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ing bliss. And in the other case you may turn from that awful grave which buries all your hopes, to seek some dark corner and wear out your soul in paralyzing grief, or even you may blow out your brains because you cannot face life alone. And all the time you do not know that God, and all the faithful in the communion of Saints in this world, and in the life beyond, and all God's angels are at hand "To keep thee in all thy ways, to bear thee in their hands that thou should not hurt thy foot against a stone." Does it make no difference what is your belief?

How Do You Approach Your Grave?

When you yourself shall stand on the shore of that unknown sea, trembling as you begin the journey which each must make alone, will it make no difference then, whether you believe in "the resurrection of the dead, and the life everlasting?" Will it be all the same whether you believe that the night is eternal, and the darkness impenetrable, and that the final end has come; or whether you believe that the morning shall break and the darkness flee away, and that you will awake in the glad sunshine of eternal day, in the home of God the Father Almighty? How, in God's name, can anyone face death,—how, in God's name, can anyone face *life*, unless he believes the Faith? And what we believe is not guess work, but the logical and tangible revelation of God in Jesus Christ, tried and verified by countless Christian believers, who in the power of the Holy Ghost have lived and died in the Faith. As St. Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." Then immediately he adds, "Hold fast the form of sound words, which thou has heard of me, in faith and love which is in Christ Jesus."

The Foundation of a Victorious Life

I tell you, whenever we Christians stand up to say the Creed, it should be a soul-stirring experience. Trumpets should sound, drums should roll, cannon should shake the foundations of the earth. For to the Christian the Creed is his oath of allegiance,—his pledge of fealty,—his battle cry,—his challenge to all the powers of darkness,—the foundation of his victorious life.

"And this is the victory that overcometh the world—even this Faith of ours."

A Plank Political Parties Would Not Use

An eminent Boston Physician tells this story of Theodore Roosevelt. When he came to ask the doctor's advice about his diet, he said: "If you know that anything is really injurious to my body, do not tell me to be moderate in its use; tell me not to touch it."

THE COMMUNION OF SAINTS

By Rev. Kenneth A. Bray

The Special Intention of the Holy Eucharist at which we are assisting is a Memorial for those of our Fellowship who have departed this earthly life during the past year, and especially for: Henry Bond and Hugh Latimer, Bishops of the Church of God, who served these Islands for terms of service differing greatly in length of time, but not at all in depth of devotion.

"Remember, O Lord, these Thy servants and hand maidens departed this life in Thy faith and fear. To these and to all who rest in Christ we beseech Thee to grant a place of refreshment, light and peace."

Now while it is most fitting that this Special Memorial be made at this time, we must remember that whenever we gather at the Altar of the Sacred Mysteries we proclaim and call into action the Communion of Saints, and are blessed by the knowledge that all the members of the Church, whether gloriously triumphant in Heaven (or actively expectant in the Purgatory of Paradise) or humbly militant here upon Earth are one Body in Jesus Christ. *Divided from them we could not but fall, united with them we can hardly fail to stand.*

You remember the old priest who

(trudging home in pelting rain from Early Mass and an empty Church on All Saints Day) replied when asked how many had been at the Service . . . "Millions! Millions and Millions!" This answer was not only adroit but altogether true. Always to the eye of Faith the humblest Altar is ablaze with Heavenly glory as Prophets, Apostles, Evangelists, Martyrs, Confessors, Saints with all the Company of Heaven throng to share in Eucharistic adoration, prayer and aspiration.

The Communion of Saints is not a paper-phrase or pious sentiment but a working article of Christian faith. By its operation each Eucharist comes as a cleansing breath from Heaven to drive away the Mists of Death which ever threaten to enwrap the human heart and threaten more than ever today when a heresy, neither born nor nurtured nor ever given a home in the Church intrudes its sinister influence upon many of her children.

By its false teaching, cold, chilling, cheerless and uncatholic, men have been discouraged from praying for their dead and forbidden to ask their prayers in turn, so that the Communion of Saints becomes but a Haunted Graveyard of Memories, and the names of Blessed Mary and the Saints but dead records upon a Calendar Roll of Honor.

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And today the world is reaping the dreadful harvest of this heresy, for the human heart cheated of its proper and lawful and sensible union with its loved one has revenged itself by fleeing for comfort to a prostitute Spiritualism which like some wanton siren lusting for gold, lures such lovesick souls seeking comfort in their loneliness, to confusion and disaster.

The Cure for this Spiritualism lies not in denunciation, but in a zealous ministering of the full Catholic Doctrine of the Communion of Saints, resurrecting it where it has faded into oblivion, reviving it where it has fallen into disuse, and developing it where it has become sick and puny, thus restoring to man's consciousness the appreciation of the incalculable blessedness and power of the Spiritual Forces that surround us.

Only so can man regain a healthy, natural attitude toward death and realize how thin the partition which divides and how strong the fellowship which binds all the members of Christ's body.

So far removed is this act from our everyday thinking that any casual suggestion of it in our everyday speech sounds strange. The other day after Columbia, by the grace of miracle or mud, had beaten Stanford, the Coach over the radio said "If there's a happier man in the world, he must be in heaven." This may be rank exaggeration, but at least it is stated in sound Catholic language. Was he very happy? Indeed yes! Perhaps the happiest man on earth, but hardly the happiest in the world, which includes the Saints who now possess the Highest Desire of their Hearts.

Now such a congregation of the faithful as this, certainly requires no word of assurance as to the continuance of life after death, but perhaps you will welcome a teaching of the great Fechner, developed by Dr. Worcester, which while not cast into conventional theological form either of thought or language, nevertheless has often proved of value in bringing people to a state of mind sympathetic with and receptive to systematic Christian teaching.

Dr. Fechner points out that almost all writers who believe in immortality have assumed that man lives only twice, here and in another world—whereas in reality, he says, man lives three times, twice in this world, and once in the world to come.

In the first life—the life in the womb—we see certain organs developed. They have no meaning and no function in that life. The eye with its marvellous detailed processes of sight is created while as yet there is no possibility of seeing. The ear with its infinite delicacy to apprehend sound is fashioned in silence, made in the first life, yet not made for it. Reason indicates that a being so endowed will sometime behold the light of the sun and

catch the message of the air. So when we see spiritual organs forming, which can hardly come to their fruition in this short and uncertain life, reason tells us of a third life beyond, in which the spiritual eye shall see clearly and the spiritual ear be wholly unstopped.

The child's whole forces before its birth are expended in forming a body. From the tiny, formless germ, it goes on building an organism until ready to go forth into its new and larger life. So we in this life are to make a spiritual organism for the world to come. That is its real, its only real purpose. Just as all physical forces, light, food, air and water are given us to make and maintain our physical bodies, so all spiritual forces, truth and goodness, association and example are given us to make our spiritual body.

And just as the child can never come to perfect manhood imprisoned in the womb, so we can attain our perfect life only through that second birth, which we call death. Death is always Hopeful Progress.

In each case to attain the higher life, death is necessary. Birth to the child is exactly what death is to us. It is the violent end to the only life it knows. It is accompanied by pain and anguish. The child enters life with a cry. Had it the power to think, it could only dread this change from the known to the unknown.

But the child's unseeing eye will soon see the sun and love shining in a mother's face, and the child's unhearing ear soon hears the music of the sea and the crooning of a lullaby and will be satisfied. So glory after glory will be revealed to our spiritual eye until we shall experience glories "which eye hath not seen nor ear heard—neither have entered into the heart of man"—when "his glory shall be revealed and we be glad with exceeding joy!"

Again the child does not come into the world a stranger, but comes to a home, where it has been long desired, and against whose arriving loving preparation has been made. Even so we go to the next world not as strangers unwelcome or unexpected but as children going home. Many there eagerly long for us and their happiness will never be com-

plete until we fully share their greater joy.

And as the body does not, cannot grow of itself, the soul cannot grow of itself. It grows upon goodness and by intercourse and example, as the body grows by light and air and food. We do not live to ourselves. We are part of a great community of spiritual life in which the healthy activity of each contributes to the healthy activity of the whole organism—a thought which introduces us to the Communion of Saints, which many discuss but few discover.

Yet certainly we who are Churchmen, can never be satisfied with the mere belief in the continuance of life. Our faith is no less than this that the blessed dead are even now consciously, personally, actively alive, living a life more real, more abundant, more effective and always lives in closest fellowship with the whole body of Christ. They are not unmindful or uncaring in our struggles, not unsharing in our hopes and disappointments, nor powerless to aid us in our progress. If one member suffers, all the members suffer with it, and if one member he honored, all the members rejoice with it. Our first life was complete between loneliness, our second life an alternation between loneliness and companionship, our third shall be all companionship, but even now, we can awake to and enjoy and experience a foretaste of that perfect Companionship.

You will recall the story of the famous cricketer, who had been the idol of the people, but was now completely blind. In his blindness his chief sorrow was that he had never seen his son play, whose fame was now outrivalling his own. The

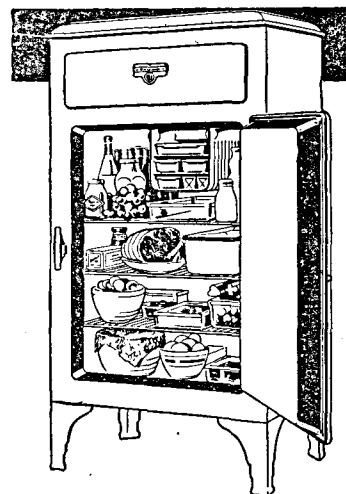


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father dies. It is the week of the Test Match. The country resigns itself to losing the boy's services. But much to everyone's surprise, the boy determines to play. That day he was inspired. He played as he had never played before. "You played the best game of your life today," he is told—and his answer, possibly naive but certainly beautiful is "How could I help it, today is the first time my father ever saw me bat."

So today assembled in this Convocation, in the name of God, with the commission and authority of Christ, and under the presidency of the Holy Ghost, let us indeed humbly, and affectionately, and gratefully remember the so great a cloud of witnesses who surround us—the Blessed Virgin Mary, the goodly Fellowship of the Prophets, the noble army of Martyrs, the glorious Company of the Apostles, all Saints, and our own blessed dead, generation upon generation, rank upon rank, and let us dedicate ourselves anew to "carry on." For as the Memorial is our joy, so it must be our burden.

At the Harvard bicentennial, the then freshman class carried a banner, "Harvard has waited 200 years for us." It was a very true word, even if spoken in jest. And a word which immediately challenged attention. Would these men prove worthy of the sacrifice and labors of the past. Would they be true to their trust in maintaining the standards of those gone before. Would they "carry on" the good work.

And we are faced here with a similar challenge. We, who justly boast our proud heritage in the Catholic Church, and cherish our Apostolic lineage, cannot escape the Challenge of the Past. The honor of the Catholic heritage is great, but its responsibility is no less.

The Catholic Church has in a very true sense waited for us. For us Saints have lived and died, for us they labored and fought and kept the faith. It is right then in gratitude to them, and aided by their prayers and encouraged by their Faith, and inspired by their Examples, and supported by their Fellowship that we should dedicate ourselves to the Savior and to His Holy Church, presenting ourselves, our souls and bodies to be a holy, reasonable and living sacrifice to God and His Glory. "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in Light."

The preacher gratefully acknowledges two books from which much of the thought and even language of this sermon was borrowed, "Festival and Fast," by Fr. Rosenthal, and "The Living Word," by Dr. Worcester.



Professor: "You seem to understand all that. Now let us pass on to immortality, the life of the hereafter."

Student: "Not prepared, sir."—Boston Transcript.

WOMAN'S DAY AT CONVOCATION FULL OF INTEREST AND INSPIRATION

The 32nd annual meeting of the Honolulu Branch of the Woman's Auxiliary held on Tuesday, February 6, was overflowing with interest and inspiration for the women of the Church. Beginning with the corporate communion service at 9:30 in the Cathedral, with the Bishop as Celebrant, the spirit of devotion and consecration engendered there was carried through the day and the Educational Conference on Wednesday morning. After the service the delegates and visitors assembled in Tenney Memorial Hall. The business meeting was called to order by the President, Mrs. William Thompson, and opened with a hymn and prayers by Bishop Littell. The roll call of Branches showed 113 delegates present from 25 Branches.

The greeting from Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, New York, was read by Mrs. Von Holt. Miss Lindley wished us a year with great and little opportunities for service to the Lord Christ and called on us all to be ready to face the future dauntlessly, to meet little as well as big things with joy and courage and thankfulness, remembering that Jesus is Emmanuel, God with us.

The report of the President showed growth during a difficult year. Two new Branches have been added to the list, Good Samaritan and St. Mark's. All Branches paid their assessments and pledges in full and the Special for the year, \$1500 for the maintenance of the work at St. Stephen's Mission, Waialua, was completed. The report of the Educational Secretary, Mrs. Walter R. Coombs, showed that many opportunities for mental growth had been given during the year. All the other Secretaries demonstrated by their reports that all departments are alive to the necessity for growth and development in the work of the women of the Church. Exhibits of work made by the District Altar Department, Posters for the Church Periodical Club and literature of the Educational Department were all on display in the Kindergarten Room.

Dr. Staley, Historian for the Book of Remembrance, called particular attention to the Memorial Trust Fund already established in connection with the Book of Remembrance and the opportunity it affords for memorials to our loved ones who have passed on. The interest on this

Fund is to be used for the training of a woman worker for this Missionary District. The Book of Remembrance was on display and aroused much admiration and interest.

One of the interesting features of the morning was the introduction by the President of Miss Helen Seu, who expressed in an earnest and convincing way her appreciation and thanks to the women of the Church for their help during the last three years. This has enabled her to take the teacher's training course at the University of Hawaii in preparation of her training as a Missionary.

The following officers were appointed for the coming year by Bishop Littell; President, Mrs. William Thompson; 1st Vice-President, Mrs. Robbins Anderson; 2nd Vice-President, Mrs. F. F. Hedemann; 3rd Vice-President, Mrs. E. Tanner Brown; Treasurer, Mrs. Thomas E. Wall; Asst. Treasurer, Mrs. Kenneth Day; Recording Secretary, Mrs. William A. Wall; Corresponding Secretary, Miss Barbara Short; Educational Secretary, Mrs. Walter R. Coombs; United Thank Offering Secretary, Mrs. Albert H. Stone; District Altar Secretary, Mrs. Claude R. Corbusier; Church Periodical Director, Miss Elizabeth Crehore; Supply Secretary, Mrs. Robert F. Lange; Asst. Supply Secretary, Mrs. E. K. Carnes; Secretary for Oriental Work, Mrs. H. McK. Harrison; Chairman Devotional Committee, Mrs. Frank A. Plum.

During the afternoon session short and pithy addresses were made by Miss Hornung on her work in Kona, by Capt. Hamilton on the work of the Church Army at Elele and Mrs. MacAdam on the Robert W. Shingle, Jr., Memorial Hospital at Hoolehua, Molokai. Mrs. Edna Beardsley, Asst. Secretary of the Woman's Auxiliary from the Church Missions House, New York, spoke of the greatness of the enterprise in which the women of the Church are engaged, reminding us that it calls for the best in mind, body and spirit, in our effort to revitalize our faith and the life of the Church.

On recommendation of the Executive Board it was decided that each member of the Auxiliary would undertake, during the coming year, to do her utmost to further the United Thank Offering; the payment of the apportionment in her own Parish or Mission; the Diocesan Bond Issue and the Bishop's Pence; and to subscribe to the Hawaiian Church Chronicle. On motion duly carried it was de-

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ecided that our "Special" for 1934 would be the raising of a minimum of \$500.00 for the Bishop's Discretionary Fund.

Pledges were then received for the six appeals that had been made including:

The placing of a Memorial Tablet in the Cathedral for the late Bishop Restarick;

The Hawaiian Church Chronicle;

The District Automobile Fund;

The Helen Seu Scholarship;

The "Ernest" Scholarship at Iolani School;

The Bishop's Discretionary Fund.

Responses from the Branches and individuals were spontaneous and generous and the tellers were kept very busy entering the amounts on the black boards as read from the pledge cards by Bishop Littell. When all were in, it was found that, including the offerings of the day, nearly \$900.00 was pledged for these critical needs in this Missionary District and the meeting was closed by all present joining in the Doxology. Tea was served at the Bishop's House by St. Andrew's Jr. Branch of the Woman's Auxiliary.

On Wednesday morning at 9:45 the Educational Conference was held in Tenney Memorial Hall. It was well attended and a most interesting program was offered under the direction of Mrs. Walter R. Coombs, Educational Secretary. After the opening hymn and prayer, Mr. Kenneth Emory of the Bishop Museum introduced an old Hawaiian chantor who was taught his art before the overthrow of the tabu system. Sitting on a Hawaiian mat on the platform he gave an old-time chant for the Kamehameha line and then one in honor of Queen Emma, to whose generosity and efforts we owe the beginnings of our beautiful Cathedral. These brought forth much applause and a rising vote of thanks and in response thereto we were favored with a complimentary chant and the formal leave taking of olden days.

Mrs. Coombs then introduced the Rev. E. Tanner Brown who gave a most interesting and stimulating address on "How to make our Personal Devotion more Vital." This was followed by Mrs. Littell's resume of the source book of our study for Lent, "The Never Failing Light" and whetted our interest in the coming talks by Canon Kieb on "Christ and the Modern World" which will be given at 11 o'clock on the Friday mornings in Lent at Davies Memorial Hall.

The United Thank Offering Play, "The Joyful Gift," which came next was very well done and brought out in an interesting way the uses to which our gifts in the blue boxes are put, and the very worth-while results attained by many small gifts from many women who constantly use this means of expressing the devotion of grateful hearts.

LUCY ETTA SLOGGETT
1877-1933

By Henry A. Willey, Archdeacon of Kauai.

All Saints' Church, Kapaa, the Archdeaconry of Kauai, the Missionary District of Honolulu, and the Territory of Hawaii have suffered an immeasurable loss in the passing of Mrs. Henry Digby Sloggett, born Lucy Etta Wilcox, who died at her home in Lihue on the afternoon of December 28th.

Mrs. Sloggett was born at Lihue, October 9, 1877, and was the daughter of Samuel Whitney Wilcox and Emma Washburn Lyman Wilcox. She was the grand-daughter of four of Hawaii's early missionaries from New England, Abner Wilcox and "Mother" Lucy Hart Wilcox, of Kauai, and the Rev. David Belden Lyman and "Mother" Sarah Joyner Lyman, of Hilo. Her two sons are, Richard Henry, of the Makee Sugar Co., at Kealia; and Arthur Charles, a student at Dartmouth College. Her daughters are Mrs. Gerald Fisher, of Kahuku, Oahu; Mrs. Harrison Cooke and Mrs. Charles M. Cooke, III, of Honolulu.

After preparatory education at Punahou, in Honolulu, and Oakland High School, in California, she was graduated from Wellesley College in 1900. She married Henry Digby Sloggett, of Lihue, on June 3, 1903.

Her Many Interests

An outstanding leader in every phase of life, Mrs. Sloggett has left an indelible impression for good on both island and territory. She was a member of the Daughters of Hawaii, the American Association of University Women, president of the Kauai High School Parent-Teacher Association in 1921 and 1922. At the time of her death she was chairman of the Kauai Archdeaconry Council, president All Saints' Women's Guild and of the Kauai Y.W.C.A., secretary of the Kauai Library Association and treasurer of the Kauai branch of the Humane Society. She succeeded her sister, Senator Elsie Wilcox, as commissioner of public instruction for Kauai, filling that position most acceptable until the time of her death.

As a Church Leader

Mrs. Sloggett was a faithful and devout daughter of the Church and the Kingdom of God has been greatly enriched by her life of service therein. Of all good causes which made demands upon her, the Church came first in her mind and heart. No task was ever too great or too humble to be done joyfully for the Master.

Seldom in the history of All Saints', was she absent from service—to be away from service meant to be away from Kauai. And the Sacrament of the Altar was for her a source of strength to be expended for God and man. Intensely interested in religious education, visioning the need of social service and recreational work in the community, but valuing most of all the Church's spiritual ministrations to men, she gave of herself and her means to every department of the Church's life.

When the work of the Church on Kauai was formed into an archdeaconry, Mrs. Sloggett was made chairman of the Kauai Archdeaconry Council that the service and inspiration she had given in her local church might be shared by the Church throughout the island. For many years she was president of All Saints' Women's Guild where with rare wisdom and tact she led the women of the Church and community in their efficient efforts for the support and extension of the several fields of service at All Saints'. She also gave most faithful service to the altar guild throughout its history.

Much that the Church has accomplished on East Kauai has been due to Mrs. Sloggett, for no phase of its varied activities lay beyond the pale of her interest and loyal support. She gave without stint of herself and her means to the upbuilding of God's Kingdom. Her influence will live on for her life of devotion and loyal, self-sacrificing service, her godliness and widely loving spirit, will ever remain with those who knew and loved her as example of one who was both friend of man and child of God.



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MAUD GREGORY LOWREY

Entered Into Eternal Life January 4, 1934.

The Church on earth has lost the active and visible participation in its service of another great leader of the Islands, in the sudden death of Maud Gregory Lowrey. There was no warning to indicate that the end of her active and devoted life on earth was near. The entire community was unprepared for the news of her passing from the physical presence of friends who were dear to her and to whom she was dear, and from scenes which she had beautified by her devoted interest and care. Mrs. Lowrey, born in North Carolina, had resided here for twelve years. She was interested and active in all that is highest and most beautiful in Christian worship and growth, as she also appreciated the best in art and in nature. She manifested simply and naturally that "growth in grace and in the knowledge of our Lord and Savior, Jesus Christ," which St. Paul mentions.

Private services for the family, held at the beautiful home, Niniko, on the morning of January 5th, and the funeral at the Cathedral that afternoon, attended by a vast number of friends of all races, were conducted by the Bishop and the Dean.

An editorial in "The Honolulu Advertiser" expresses the high opinion in which this noble woman is held by the community. "In the sudden passing of Mrs. Frederick J. Lowrey on Thursday afternoon the community suffered a grievous loss. Few women of Honolulu have been so generously active in promoting the finer things of life. As a leader in religious affairs she was a member of the vestry of St. Andrew's Cathedral, the first woman to be so honored, and was first vice-president of St. Andrew's auxiliary and guild. The work of the Church was her dearest interest, but she had many others. She was one of the organizers and president of the Hui Manu, an organization devoted to the introduction and propagation of songbirds in the Islands. To her, more than any other person, we owe the presence here of cardinals, thrushes, mockingbirds and other forest choristers of beautiful plumage.

Mrs. Lowrey was also greatly interested in the Outdoor Circle. She was a patron of music and art and did much to elevate the public taste in such matters. Socially she was an outstanding figure and was widely admired and beloved. She represented the highest type of American womanhood.

She was a good and gracious lady."

TO MAUD GREGORY LOWREY

With sails full set and colors flying
We watched her ride to sea—a ship
With precious cargo laden—gems of
pearl and topaz,
Wine-red rubies—things of beauty,
sparkling, joyous,
Sure and trim she rode the waves,
Then headed off to sea, and dipped into
the sunset line
So fast we could not follow her with our
frail craft,
Nor bid her our Aloha.
But all along her Pilot knew
That when she reached her haven port
'Twould be a gala day.

E. T. L.

ACKNOWLEDGMENTS

In place of sending receipts for Gifts and Subscriptions to the Chronicle, acknowledgement is made here, as from January 1, 1934, to February 10. Where not mentioned, the amount is \$1.00.

Miss Edna Gardiner, \$5; Miss Charlotte Teggart; Mrs. H. L. Freeland, \$2; Mrs. Frank Fraser; Miss A. B. Squire; Mrs. James Wakefield; Mrs. Roger Magoun; Major General Robert Patterson, \$1.50; Charles S. Butler, \$2.50; Mrs. W. D. Bradford; Mrs. Chas. B. Makee; The Bishop, \$2; Albert H. Stone; Mrs. E. E. Cadwell; Mrs. B. L. Marx, \$10; Rev. Y. Sang Mark, \$2.50; Mrs. Y. T. Kong, \$2; Mrs. Flora Chang; Mrs. Phipps; Rev. Dr. I. T. Beckwith, \$10; Miss Anna S. Bunnell, \$2; Miss Grace Hewlett, \$2; Mrs. B. H. Buckingham, \$5; Mrs. Jas. F. Bullitt, \$2; Mrs. Chung Chan; Mrs. J. L. Martin for Miss Keikilani Robinson and Mrs. Sinclair Robinson, \$2; Penrose C. Morris; Mrs. Robert Lange; Curtis P. Iaukea; Rev. Canon J. F. Kieb, \$3; Mrs. Clara B. Franks; Frank F. Fernandes; Mrs. Peter E. Arioli, \$2; Miss Mary A. Burbank; Mrs. Merrill Akana; Mrs. M. Horace Reynolds; Mrs. W. O. Lapham, \$5; Rev. William Lucas; Mrs. Clifford Kimball; Mrs. Mary L. Rice; Miss Alice Turner; Rev. Canon Jas. F. Kieb, \$10; Capt. Wm. Bramwell, \$2; Henry Smith; Mrs. Evaline H. Webb; Mrs. J. P. Howatt; Rev. J. C. Mason; H. Kirk White; Mrs. E. T. Oakes; Mrs. Howard Clarke; Mrs. W. S. Welch; Mrs. Franklin S. Chambers; Miss Katharine Banning, \$5; Miss Lydia Fong; Miss Minnie Fong; Mr. Y. F. Kong; Mrs. Y. C. Shim; Mrs. L. H. Roots, \$2; Mrs. John Henry Young.

HERE AND THERE
IN THE DIOCESE*Headlines*

At the top of a column of well-reported news of the Convocation, someone on the editorial staff of a local news paper prefixed the following headlines:

"EPISCOPALIANS MEETING
HERE, RECORD GAINS

More Beer Licenses on Oahu than . . ."

This caption greatly amused Mr. Donald Billam-Walker, who covered the Convocation with able news articles in our leading evening paper. The Church appreciates and thanks this special correspondent for the excellent service he has rendered, and exonerates him from all blame for the above captions!

The Bishop's Bursar Retires

Mr. L. Tenney Peck, who has ably disbursed the funds received by this Missionary Diocese for the National Council of the Church, having organized his department and performed his voluntary duties with exceptional interest and ability, has felt that it is no longer necessary for him to carry on the duties of Bursar. The Bishop agrees with him, and has transferred the duties to our faithful diocesan treasurer, Mr. T. J. Hollander. The Bishop desires to repeat here what he said in his Annual Report to Convocation in regard to the value of Mr. Peck's work, not only in able administration, but also in the increased confidence on the part of the Church, both in New York and in the Islands which has resulted from having a man of Mr. Peck's caliber administering the funds.

Confirmations in January

The first Confirmation Service ever held in the Post Chapel, Schofield Barracks, was administered on January 7, when the Rev. Albert H. Stone, Chaplain, presented a class of nine persons. Other confirmations during the month were held at Holy Cross Chapel, Hoolehua, Molokai, and in the Cathedral, St. Andrew's Parish.

*Land on Kauai for a Cemetery
Presented to the Church*

The Makee Sugar Company has generously given an acre of ground in a most suitable location on the new government road in South Oloheua, Kauai, for a cemetery to be used under Archdeacon Willey's direction, in connection with All Saints' Church and its missions.

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Island Orders Promptly Attended To

*Mrs. Lowrey's Last Planned Act
of Hospitality*

With her habitual and gracious hospitality, Mrs. Lowrey planned a special entertainment with supper and music, and the enjoyment of the wonderful gardens at "Niniko", as a special part of the Convocation program. Monday afternoon and evening, February 5th, were to be spent there. The printed program, with this part of it included, was already in press when the news of Mrs. Lowrey's death was received. No social recreation or pleasure during Convocation would have been greater than such, under her hospitality.

*New Officers of the Woman's Guild,
Church of the Good Shepherd, Wailuku*

At the annual meeting of the Woman's Guild, held at the home of Mrs. P. D. Steele, Mrs. G. H. Lightner was elected president, Mrs. C. Fletcher Howe, vice-president, Mrs. Frank Lufkin, secretary, and Mrs. H. H. Holt, treasurer.

As in former years, the Guild assisted greatly with the children's Church School Christmas entertainment.

Christmas at Wailuku

It may be a bit late, but we want to tell of the inspiring services, both in Wailuku and Kula, during the Christmas and Epiphany season. The Rev. C. Fletcher Howe introduced the midnight choral Celebration of the Holy Communion on Christmas Eve this year, and was greatly pleased by the attendance, which almost filled the Church. His Candlelight Service at Epiphany has become an inspiring part of the observance of this season.

Mr. Howe reports that the Kula Preventorium, which was closed because of the shortage of water, has reopened, and that his regular services for the children, which are such a refreshment and pleasure to him, are being held as usual.

"Royal Purple Scroll"

We are in receipt of the first number of this publication, issued by the Boy Scouts of Troop 8, which is the troop sponsored by St. Andrew's Cathedral Parish. The Royal Purple Scroll is a multigraphed pamphlet of eight pages, beautifully printed, and containing scout news of real interest and value, under the editorship of Glenn H. Easton, Jr., who is assisted by Robert C. Warren, Richard B. Blomfield, and Owen G. Fowler, Jr. We congratulate the Scoutmaster, Mr. George Sundling, and all those who have a part in building up this active and important troop of Scouts. We note that the members of the Troop Committee are: Rev. Kenneth D. Perkins, Dr. James A. Morgan, Mr. Kenneth Day, Sergeant Major Arthur Holt, and Commander Glenn H. Easton.

**\$1950 WORTH OF CHURCH BONDS
SOLD DURING CONVOCATION**

Nearly \$20,000 Already Taken

The unanimous action of the business meeting of Convocation on February 3rd, approving and endorsing the action taken by the Board of Directors, which is the incorporated Body of the Church in the Hawaiian Islands, in issuing Mortgage Bonds for \$75,000 at 4% on a 20-year term, resulted in an immediate response of sums amounting to nearly \$2,000, ranging from \$20 (a partial payment on a \$100), to \$1,300 for one person in four \$200 and one \$500 amounts. In geographical distances, bonds have been sold from Emma Square all the way to Mexico City, from which latter place a letter received by the last mail brought \$400 for bonds. Mr. Harold Blomfield is the official organizer of the bond sale, having been appointed by the Board of Directors to this position. The treasurer is Mr. T. J. Hollander, who can be reached by letter or in person, at his office in Emma Square, Honolulu, T. H.

MOTHER CHURCH

Our Mother, the Church hath never a child,

To honor before the rest;
And She singeth the same for mighty kings,

As the veriest babe on Her breast;
And the Bishop goes down to his narrow bed

As the ploughman's child is laid;
And alike She blesses the dark-browed serf,

And the chief in his robes arrayed.

She sprinkles the drops of the bright new birth,

The same on the low and high,
And christens their bodies with dust to dust,

When earth with its earth must lie;
Oh, the poor man's friend is the Church of Christ,

From birth to his funeral day;
She makes him the Lord's in her surpliced arms,

And singeth his burial lay.

—Bishop Arthur Cleveland Coxe

The missionary plan is not an afterthought of the Church; it is the forethought of Christ.

A GREAT DAY

*For The Shingle Memorial Hospital,
Molokai*

(From "The Honolulu Advertiser")

Monday last, (Jan. 8th) was the fete day for the Hospital at Hoolehua, Molokai, given in memory of Robert W. Shingle, Jr., by his parents. The occasion was the second anniversary of the hospital, and brought guests from all over the Island, as well as from Honolulu, notably, Mr. and Mrs. Robert W. Shingle, Sr., and their daughter Alicia, who flew over for the day's observances. Bishop Littell, president of the Board of Managers, had preceded them, as had also Sister Deborah and the Rev. and Mrs. Edgar W. Henshaw, and had completed the arrangements for the religious services, and for the public meeting of the day.

The official observance began at ten o'clock with a memorial Celebration of the Holy Communion in the Chapel of the Holy Cross adjoining the nurses' cottage. During the year past the Chapel has been greatly beautified by memorials, in addition to those previously given in memory of young Robert (Buzz) Shingle, and of other members of the Shingle, Campbell, Parker, and Lucas families.

At three o'clock a public meeting and reception were held in the main reception room of the hospital. Mrs. Kenneth Auld's Glee Club rendered vocal and instrumental music. Bishop Littell presided, and presented an interesting report on behalf of the Board of Managers on the past year's work of the hospital. He stated that there had been steady growth and development in every feature of the hospital's work. The special value of the hospital in the matter of treating accident cases was mentioned. More persons have been received into the hospital and treated for serious emergency work than any other kind of treatment, although the number of obstetrical cases has increased largely during the year. Out-patient treatments, which numbered 576 for the first year, increased to 1461 in 1933. Among the 21 accident cases were men brought to the hospital during the serious fire which occurred at one of the Standard Oil tanks, concerning which a special letter of appreciation for prompt and efficient service on the part of the

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hospital staff was received from the Company. Pre-natal Clinics have been started, and are conducted regularly, which practically all the prospective mothers within reach have attended. In addition, no less than 73 infants have been brought to the Clinics for well babies, in Baby Conferences.

Visitors were struck by the beautiful appearance of the grounds and buildings. The hospital occupies a five-acre site on the side of the hill from which perhaps the most beautiful view in that section of Molokai is obtained. The grounds have been fenced in, and on approach present an appearance which is a cause for real pride on the part of the residents of Ho-olehua. It has become a place to which visitors to the Island are taken as a kind of objective for pilgrimage.

Many messages of goodwill from friends far and near were reported, many of whom had sent gifts to complete the hospital equipment during the year. Senator George Cooke has furnished equipment for the laboratory in the hospital, and has made possible the addition of an able assistant, Mr. Stanley Sakai, to Dr. Paul Wiig in this department of medical work. The Molokai Ranch continues its regular and generous assistance to the hospital. From all of the Islands, on a "Hospital Pantry Day" in May, gifts of canned goods and many other kinds of food were received. Mr. Charles Morris gave two special benefit movietone performances for the hospital. Great enthusiasm was aroused by the statement of the action of the Supervisors of the County of Maui in making an annual appropriation of \$4,000 for the maintenance and upkeep of the Hospital. The local Kapiolani Woman's Auxiliary has provided flannelette for the babies' ward, and kneeling cushions for the Chapel. Among many other gifts of furnishings mentioned, Bishop Littell mentioned the beautiful koa altar presented by Dr. Mildred Nettleship Staley, and the beautiful altar hangings from St. Mary's Mission, Honolulu. To all these friends and benefactors, hearty thanks were expressed, and it was evident that the Hospital is growing more and more into the life of the Molokai communities, and is meeting a real need there.

But of course the effectiveness of the Hospital is due chiefly to the ability and services of the medical staff. Dr. Paul Wiig, the physician in charge, has developed the work in a way that is outstanding. He has made an increasingly large place for himself in the life of Molokai, and has won confidence everywhere. With the closest co-operation and assistance of the able and cheerful Directing Nurse of the Hospital, Mrs. Lilian MacAdam, and of Mrs. Cecelia Ching, also a fully-qualified registered nurse; of Mr. Stanley Sakai; of an additional

practical nurse, and of three other hospital helpers in residence, there is obvious reason for the progressive development and usefulness of the institution.

The Board of Managers of the Hospital consists of Bishop Littell, ex-officio President; Mr. Robert W. Shingle, Chairman; Mr. T. J. Hollander, Treasurer; Mrs. Robert W. Shingle, Mrs. George P. Cooke, Mr. and Mrs. Walter R. Coombs, Dr. Frederick E. Trotter and Mr. William Mayer.

WHY I READ MY CHURCH PAPER

"I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

"I cannot be a real Christian and a worth-while member of my Church unless I know its purpose, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how."—C. J. Cross.

DEFINITIONS

To the Editor, "The Living Church": I have just read your leading editorial, and I am prone to ask the following questions: (1) What do you mean by "Episcopal Ordination?" (2) Who are "Catholic Christians?" (3) What do you mean by a "Valid Communion?" My ignorance is accredited to the fact that I am not an Anglo-Catholic!

Edward Augustus Abbott.
New Orleans, La.

Answers

(1) Ordination by a bishop in the Apostolic Succession. The phrase is not ours, but is taken from the Prayer Book.

(2) Those who accept the Lambeth description of the Church as "a common life resting upon a common faith, common sacraments, and a common allegiance" to Christ, and who neither add to nor detract from the said faith, sacraments, and allegiance.

(3) So far as the Episcopal Church is concerned, a celebration of the Holy Communion in accordance with the directions contained in the Book of Common Prayer—including the restrictions as to who may perform this priestly function. One does not need to be anything but a loyal Churchman to accept these definitions.

Watching the other man's garden will not keep the weeds out of our own.

BISHOP'S PENCE IN CHICAGO

Bishop Stewart told the National Council's publicity department at its meeting something of the plan of "the Bishop's Pence," now operating in the diocese of Chicago and yielding additional revenue.

Each family has a little money-box which is passed around the table at every meal, when each member of the family (and any guest who may be present) puts in an offering of one cent and makes a little prayer of thanksgiving. This offering is of course in addition to all regular parish offerings and pledges. Arithmetical minds will at once note that the Bishop's Pence amounts to 365x3 or \$10.95 per person per year, but the financial aspect is not the most important.

This method can be used to encourage the habit of giving thanks—or to develop that habit in those to whom it is unknown. It helps to recover the custom of saying grace before meals. The offering given with the prayer teaches the idea that when we express thanks to God we should do something about it.

The plan sounds disarmingly simple at first, as though all one need do is to send out some boxes and wait for the money to come in. The Bishop emphasized the fact that only the most careful, continuous and thorough organization can bring any measure of success.

With the rectors' approval a full-time diocesan officer in charge of the plan provides every Church family with a little special box to receive the money. The Bishop's office has the list of names and addresses (22,000 in Chicago), and each box goes out with an individual key number so the whereabouts of every box can be known at any time.

Further, every parish has a special officer, the Bishop's Penceman, who collects the money from each family and leaves a receipt for it. The Penceman is nominated by the rector. (Many of these men take much pride in their office; an Army man in uniform saluted the Bishop somewhere recently, announcing himself as the Penceman of his parish.)

The Penceman turns in the money to

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the Bishop's office and that office sends the rector a receipt, deducts a certain small percentage for overhead, and returns half the remainder to the rector for use in his parish. The other half is available for the Bishop to use as he will.

(Bishop Stewart has not seen this outline but it is believed to be essentially correct.)

BISHOP STALEY'S JOURNAL

By Mildred Staley

The First Journey Around Oahu

January 14, 1863.

In order to explore this nearest part of my diocese, and estimate its needs, I last week started on a journey to the windward side of Oahu Island on horseback, accompanied by the king and Judge Allen for the first day or two. We were quite a cavalcade, and I had with me a very fine young Hawaiian interpreter, a true Christian, provided by the king. Passing over the Pali pass, we stopped in many villages in order to make notes about the needs of the people. I spent the nights after the king left us, in their huts, finally reaching Waialua. Here I staid for a couple of days, interviewing and teaching many mothers whose children had never been baptized, and promised to send a teacher to prepare them all for Holy Baptism. . . . The scenery all along to here reminded me of Switzerland on a small scale, and the people welcomed us with open arms, pressing us not to forget to teach them further. . . . Next I visited Waianae, and there also found many babies, and adults asking for baptism. So we passed on round, riding many miles each day, till we reached Honolulu once more. I had visited every considerable settlement of Hawaiians all around Oahu at the end of this tour. . . . At one place we passed a mortuary of skulls and bones, said to be the remains of armies who fought at the battle of Nuuanu Pali. These were mostly deeply embedded in sand which has receded.

Near Waimea we saw the place where Gooch, the Cambridge astronomer, and Hengest were killed in 1794. . . . Altogether an interesting town.

HOW TO MAKE PERSONAL RELIGION MORE VITAL

By E. Tanner Brown

The following remark was made by a deeply spiritual man, "I just heard a sermon on the why of prayer, I wish I might hear one on the how of prayer. I am wondering about it. When I get ready to retire at night my thoughts naturally are in a slumberous condition, all the surroundings emphasizing sleep. When is the best time? I am interested in the 'how'."

This was said a good many years ago

before we knew quite so much of the subconscious mind and the value of the age long tradition of the evening prayers in influencing the whole personality.

It may be that the how and the why work together. Here is a business man who is faced daily with problems and decisions of far reaching importance. He is a rough hewn sort of man, yet one day will say, "A dozen times a day I ask God to help me decide aright." Here is a supply of strength meeting a direct need. The why did not worry about the how. He did not call himself a religious man, but he was and is. Here is a woman who owns and uses devotional manuals with steadfast zeal, who attends every meeting at the Church and creates more. She is never home when her vigorous daughters return from school. They are beginning to wander far, until she realizes the need for direct action-prayer at home, and the devotions gain an added strength and purpose.

Devotional prayer resolves itself into definiteness of purpose. Surely this is the way of our Heavenly Father. Out of vagueness He translated Himself into definiteness for us. The Incarnation is putting the unknown into the known. Through Christ we understand the Father. There are no vague generalities in the advent of Christ into the world. I have manuals written by high Churchmen and broad Churchmen, yet both stress in their "Rules of Life" the way of Christ. We in the Church certainly have this definite purpose of God given to us everywhere.

We must keep this energizing definiteness before us always in our services. I fear oftimes that the General Confession is little save vagueness to those who utter that glorious prayer. It is general, for all people,—we tend to make it general towards our sins. We cannot very well be penitent for everything, but we can be terribly sorry for something. Today I have erred and strayed from Thy ways—in one particular way. It becomes vital when we kneel and open up our hearts to God in regard to a sin which is strangling us, and feel his cleansing, strengthening love. Then a confession becomes real.

I ask people continually to come to their Communion with the prayer that they may be helped in one particular trouble. They need perchance strength to overcome one real enemy of the spiritual life; it may be that they feel the want of some special quality. Take a week, a month, a year, and present this need to the Lord of inflowing power as you kneel at the Altar. We wish in general to have Him occupy our hearts, of course, but Love comes running to a child in a particular trouble. The Publican, when he prayed "Lord be merciful to me a sinner" was not beating upon his breast in a general confession but knew in just

what way he had sinned, and he "went down to his house justified." Communion are vitalized by purposefulness.

I have a very valued manual in my possession, written by Miss L. H. M. Soulsby of England, who toured our country during the great war. I wish to share it with you as stressing the definiteness of devotions. Confession will be more vital when we ask ourselves, "Was I disagreeable to anyone?" and prayer will mean something when we say, "Help those I met today, especially. . . ." If you think it helpful, use it.

MORNING PRAYER

Looking Forward

Think over the coming day for not less than two minutes. Pray about it for not less than three minutes, telling Him where you expect special difficulties, and where you mean to make special efforts.

What duties shall I be tempted to shirk?

What is likely to irritate me?

Whom can I help?

O Lord, help me to put my heart into all that I do today, especially. . . . Help me to use little annoyances as chances of giving Thee pleasure. Keep me alive to the feeling of each one about me, so that I may be quick to avail myself of chances of making their day happier.

Intercession

Pray for those specially needing it today, or with whom you will need help.

O Lord, help. . . in their work today, or to be brave and cheerful in pain, or to get closer to Thee in sorrow. When I am with. . . let Thy peace rule in my heart and in theirs.

A Special Virtue

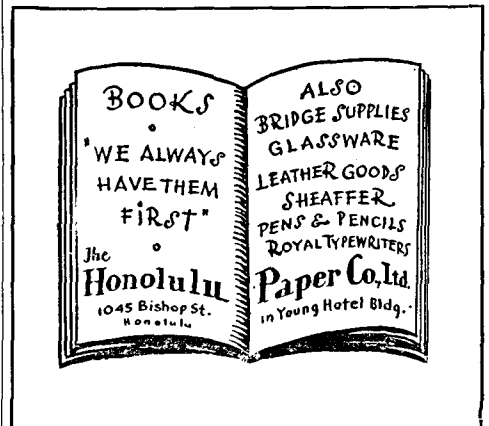
Ask for a special virtue for the week, and say the Lord's Prayer.

Thanksgiving

I thank Thee for my life with its chances of becoming Thy fellow worker and Thy friend. Help me to show my thanks not only with my lips but in my life.

Resolution

Help me to please Thee (so many



times) today by conquering . . . Grant that I may realize that Thy Divine Power is in me at this moment, so that it is in my power to make this day what Thou wouldst have it to be.

Bible Reading

Find a message for today.

PRAYER AT NIGHT

Looking Back

Think over the day for not less than two minutes, to find material for:

Confession

(e.g. Was I disagreeable to anyone?)

O Lord, I confess that I have today gone against my conscience . . . that I have been unkind . . . that I have been slack in duty . . . I pray Thee to forgive me these things, and any faults I have not noticed, for Thy dear Son's sake. Fill me more and more with Thy Holy Spirit that I may see my faults more clearly, and be honestly sorry about them. Help me to show my sorrow by winning a special victory tomorrow, in each way that I have failed today.

Petition

(e.g. What have I been wishing for?)

O Lord, give me power to do the work Thou hast set me. Thou knowest my wishes for . . . make me grateful if they come and sweet-tempered if they do not—knowing that each detail of my daily life is arranged by Thy loving care.

Intercession

Help those I met today, especially . . .
 Comfort those who are sad tonight . . .
 Soothe those in pain . . .
 Strengthen the tempted . . .
 Help the happy to keep all the closer to Thee . . .
 Bless those I love, especially . . .

Thanksgiving

(e.g. Was anyone nice to me? Did any of my "lions" prove chained?)

O loving Father, I thank Thee for the sunshine of today . . . for kindnesses . . . for pleasures . . . for successes . . . I pray Thee to help me to find opportunities tomorrow of being kind to others, as the best way of thanking Thee.

Prayer For Safety

Lighten my darkness, O Lord, and grant me sound safe sleep tonight. If I lie awake grant me self-control, that I may both rest my body, and keep away all but good and kind and cheerful thoughts.

Notes

- (a) Spend not less than three minutes in praying about these things.
- (b) Pray daily for your home people, your special friends, and the list belonging to the day.
- (c) Mention each person by name, though the same prayer may do for several.

THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 3,500.00	\$2,010.00	\$350.00	\$350.00	\$ 32.86
St. Andrew's Haw'n Congregation..	750.00	680.72	52.50	52.50	12.20
St. Peter's (Chinese), Honolulu.....	660.00	660.00	29.25	29.25	12.20
St. Clement's, Honolulu.....	750.00	400.81	52.50	52.50	15.56
St. Elizabeth's (Chinese), Honolulu	350.00	350.00	17.50	17.50	10.00
Epiphany, Honolulu.....	250.00	175.98	17.50	17.50	4.45
St. Mary's Mission.....	150.00	115.27	7.00	7.00	3.00
St. Mark's Mission.....	115.00	34.72	6.00	6.00	.....
St. Luke's (Korean), Honolulu.....	100.00	100.00	11.75	5.00	1.00
Holy Trinity (Japanese).....	150.00	150.00	11.75	16.80	1.25
Good Shepherd, Wailuku, Maui.....	350.00	350.00	29.25	29.25	15.40
Holy Innocents', Lahaina.....	150.00	150.00	17.50	17.50	8.20
St. John's, Kula, Maui.....	35.00	35.57	7.00	7.00	5.40
Holy Apostles', Hilo.....	150.00	150.04	22.25	22.50	3.44
St. Augustine's, Kohala.....	175.00	180.30	11.75	11.75	.....
St. Augustine's (Korean), Kohala..	25.00	25.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	150.00	6.00	6.00	.....
St. James', Kamuela, Hawaii.....	60.00	60.00	6.00	6.00	.....
St. Columba's, Paauilo.....	150.00	77.59	6.00	6.00	.....
Christ Church, Kona, Hawaii.....	280.00	157.89	17.50	17.50	.....
St. James', Papaaloa, Hawaii.....	150.00	155.00	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	250.00	10.00	10.00	7.35
West Kauai Missions, Kekaha.....	60.00	60.00	6.00	6.00	2.65
Emmanuel Mission, Eleele, Kauai..	25.00	3.20	2.00	.....	2.00
St. Alban's, Iolani School.....	175.00	175.00	5.00	5.00	5.48
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	3.47
Galilee Chapel, Seamen's Institute..	.....	.....	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	40.00	2.00	2.00	4.16
St. Paul's, Mauna Loa, Molokai.....	10.00	15.62	2.00	2.00	.....
Holy Cross, Hoolehua, Molokai.....	10.00	10.00	.....	2.00	.....
St. Stephen's, Haleiwa.....	15.00	69.90	2.00	2.00	.....
Cathedral Japanese School.....	50.00	52.00	.....	.....	.....
Leilehua Sunday School.....	50.00	63.04	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	202.00	.....	.....	.....
Young People's Service League.....	25.00	25.00	.....	.....	.....
Moanalua Sunday School.....	10.00	10.00	2.00	2.00	.....
To December 31, 1933.	\$ 9,390.00	\$7,164.65	\$724.00	\$722.55	\$150.07

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.

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