

Hawaiian Church Chronicle

"For Christ and His Church"

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

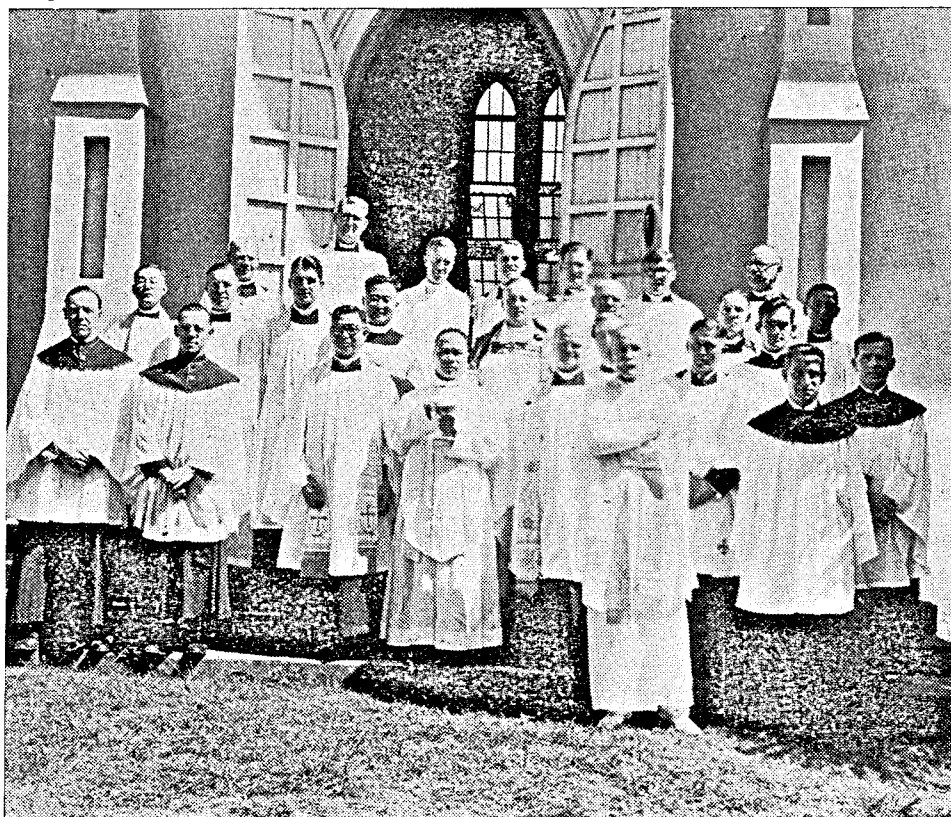
THE REV. E. TANNER BROWN, *Associate Editor*

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VOL. XXIV.

HONOLULU, HAWAII, FEBRUARY, 1935

No. 12



CLERGY AT THE ORDINATION OF THE REV. WAI ON SHIM ON FRIDAY, FEBRUARY 8th AT ST. PETER'S CHURCH, HONOLULU. OUR NEW PRIEST WILL CONTINUE TO ASSIST BOTH THE REV. Y. SANG MARK AT ST. PETER'S AND MR. T. J. HOLLANDER OF THE DIOCESAN BUSINESS OFFICE.

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. Hinkley, Non-
Parochial, Honolulu. 1924

The Rev. J. L. Martin, Waimea, Kauai. 1925

The Rev. Y. Sang Mark, St. Peter's, Hono-
lulu. 1928

The Rev. Noah K. Cho, St. Luke's, Hono-
lulu. 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.D., Church of
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, Hono-
lulu. 1932

The Rev. Canon Kenneth A. Bray, B.A.,
B.D., Hawaiian Congregation, St. An-
drew's Cathedral and St. Mark's, Hono-
lulu. 1932

The Rev. Leon P. Harris, B.A., B.D., Iolani
School, Honolulu. 1933

The Rev. Wai On Shim, St. Peter's, Hono-
lulu. 1933

The Rev. George H. Hann, Christ Church,
Kealakekua, Kona, Hawaii. 1935

The Rev. Ernest Kau, Deacon, Non-
Parochial, Ewa, Oahu. 1931

The Rev. Edward M. Littell, B.A., Deacon,
Non-Parochial, San Francisco. 1933

The Rev. Geo. Shannon Walker, B.A., B.D.,
Deacon, Christ Church, Kona, Hawaii.
1934

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DEACONESSSES

DEACONESS SARAH F. SWINBOURNE, St.
Stephen's, Waialua, Oahu. 1925

DEACONESS ELEANOR P. SMITH, St.
Andrew's Cathedral Parish, Hono-
lulu. 1932

DEACONESS MARY POTTER, B.S., M.A.,
Deaconess-at-Large

CHURCH ARMY EVANGELISTS

CAPTAIN GEORGE A. BENSON, Senior
Officer, C. A. Headquarters, Pa-
aui, Hawaii. 1931

CAPTAIN W. A. ROBERTS, Kohala, Ha-
waii. 1931

CAPTAIN HENRY HAMILTON, Elele,
Kauai. 1932

CAPTAIN JOHN OLIPHANT, All Saints,
Kapaa, Kauai. 1932

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXIV.

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No. 12

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Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN
Associate Editor

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CALENDAR

February 24—Sexagesima
February 25—S. Matthias
March 3—Quinquagesima
March 6—Ash Wednesday
March 10—First Sunday in Lent
March 17—Second Sunday in Lent

HONOLULU AND MISSIONS UNITED SERVICE AND MASSED CHOIRS

The Missionary Diocese of Honolulu, thought, prayed and sang Missions on the evening of Convocation Sunday. Three hundred choristers of every color, with rainbow vestments of every hue, led the great singing in St. Andrew's Cathedral, filling up most of the Nave.

We are giving the addresses in full, feeling that this service represented the determination of the diocese in its work for Christ and His Kingdom.

A STORY OF TITHES

By Mr. T. J. Hollander
Treasurer of the Diocese

About a hundred years ago a lad of sixteen left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life.

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the tow-path; the dear old man prayed earnestly for William, and he gave him this advice: "Someone will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy arrived in New York, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then,

there, led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said, "If the Lord will take one-tenth, I will give that." And so he did; and ten cents of every dollar was sacred to the Lord.

Having regular employment, he soon became partner; and after a few years his partners died, and William became the sole owner of the business. He kept his promise to the old captain: he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. This is the true story of William Colgate, who gave millions of dollars to the Lord's cause, and left a name that will never die.

—✕— "THE STEWARD—THE GIFT BEARER"

The second address was on "Stewardship" by the Rev. E. Tanner Brown, Rector of St. Clement's Church, who took his text from 1 Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

"Let us begin with an assumption which I ask you to accept; that 'the earth

is the Lord's and the fullness thereof'; that 'all things come of Thee O Lord and of Thine own have we given thee'; that the life of God courses through us for the benefit of the world; that the terms 'my life, my time, my money' should be stated, 'God's life, God's time, God's money'; that we are working on His time, with His life, and giving His money—in a word that we are stewards of the manifold gifts of God.

"David Livingstone said, 'I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ.' That is a trumpet call of stewardship with flags flying and troops marching. The thought lifts us to a high vision which makes us think how fine it is for a person of rich talents to use God's gifts for others, for a person with a rare soul to give the gifts of that soul to humanity, for some one possessed of material wealth to give generously of God's money for His work. We tend to think most frequently of stewardship in relation to these others, when all the time the high vision comes straight down to ourselves. Stewardship does not deal with amounts but with spirit.

Stewards of the Tongue

"Think of God's gifts of heart and soul as revealed in speech. We are stewards of the tongue. My first parish was in a sea-side resort in California where many people spent the afternoon sitting on the beach, engaged in that delightful occupation of discussing other people. One Sunday morning I asked the congregation to go through the afternoon without saying anything mean about anyone. As the congregation came in to the evening service a few were honest and said, 'You have given us the very worst afternoon we have spent in years.'

"We are to talk God's thoughts and that means seeing the best in people every day and all the time. If we say our thoughts or repeat the second-hand thoughts of others nineteen times out of twenty they would be wrong and even if they seemed true, the repeating would not do any good.

Gossip About Budget

"I am not giving a blow at gossip and stupid gossipers just for fun. The budget of the Diocese is before us. If we are startled by the figures and begin what sometimes seems the Episcopalian indoor sport of mean gossip about this budget, then we are not good stewards. We had our open discussion yesterday at Convocation which was good for our souls. It is always good to have open discussion and face difficulties quite frankly. It is always wise in unpleasant situations to go straight to the persons involved. We are all involved in this budget and our one objective now is to bring the sense

of stewardship to bear upon our Diocesan membership.

Amount of Budget

"The budget amounts to Nine Thousand Dollars. It is the comprehensive figure of our Diocesan obligations, the pledged to the National Council, the money needed for local missions, the one thousand dollars for interest charges, and the figure of pension premiums. One cent could not be eliminated. It was taken as our objective and is divided between the parishes and missions.

"Do some arithmetic! Divide \$9,000 by the 3,500 communicants of this Diocese. The answer is \$2.60 a year, or 5c a week. Reduce this number to 2,000 givers and the answer is \$4.50 a year or 9c a week.

"Sounds rather silly, does it not in the face of the stewardship ideal for God's work? Yet it is not silly as we need the 5c and 10c contributor whose sense of stewardship is just as real as the \$10.00 a week steward.

Just On The Edge

"We have just touched the fringe of giving. Our recent Every-Member Canvasses did not, in most instances, reach the full strength of our membership. We have not delved into the heart of stewardship and explained the joy of giving and the need to all our people. Most of our parishes and missions in their efforts remind us of the little girl who fell out of bed. 'Why did you fall out of bed,' said her mother. 'I guess,' replied the small child, 'that I went to sleep too near to where I got in.'

A Family Budget

"Throughout the length of breadth of the Islands let us bring the awakening sense of stewardship to each individual, explaining the items of the budget in terms of a family responsibility, and not as cold quotas.

"All of us will deny ourselves when members of our family are in need. If illness comes to a member of our clan we will join in helping to minister to them. When one of our children is taken ill all the family resources are immediately available. There is no thought of caution.

"Think of our Diocesan budget in family terms. Bring love into the situation. Love, the healer and strengthener, the very being and power of God will bring joy and happiness to the stewardship gifts of 5c a week or 10c a week or \$10.00 a week for the Mission of His Church."

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CHRIST AND MISSION

By Father Kenneth A. Bray

This Missionary Service is to the Minute

For it is High Noon, Missionary Time by the Clock of Heaven!

Such time as God sent forth His Son upon His Supreme Mission.

We have celebrated Christmas and Epiphany tide

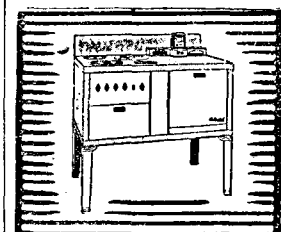
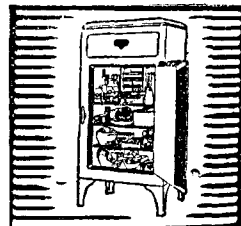
The Birth and Manifestation of Christ Epiphany crowding in upon Christmas not through any contrivance or artifice of the Church Kalendar but from the nature of the case

Epiphany jostling Christmas just as though (as indeed is true) Christ could not be upon the Earth a baby's minute without manifesting forth His Nature and His Mission.

And more recently Candlemas. Whose familiar name derives from the Candle bearing ceremonies which have symbolized the old man Simeon's cry as he welcomed the Christ-Babe to the Temple "A light to lighten the Gentils" "Lumen ad revelationem Gentium"—which cry in the traditional ceremonies of the day breaks forth again and again "A Light, a light to lighten the Gentiles"—the free outpouring of a limitless light—not the careful communication to such as we hold worthy.

Christmas, Epiphany, Candlemas and

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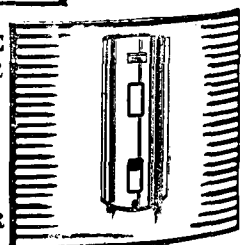


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Missionary Night. How apt! How meet!
How right! How bounden!

For in the Manger is born Foreign
Missions—a term which is Public Enemy
No. 1 and doomed to die.

In the Manger is born Mission.
Mission Incarnate by Divine Action.
The unlimited limitless Love of God.
The "Fullness of time". Expression of
the Eternal Love of God which from the
beginnings of time presses in upon
creation demanding Expression—The
Sound of Heaven.

For Christmas is as old as God is old,
though as new as the last beat of Love's
Eternal Heart.

Therefore Bethlehem is as good a place
as any to settle all argument about
Mission.

Mission is not a gift we may offer at
the Manger—

Mission is not a precious ointment we
may honor the Master with

Mission is not a drink with which to
ease his dying thirst.

Mission is not a jewel in the Crown of
His Glory.

Mission is more His than His Baby
from the Manger

Missions is closer to Him than the
drops of sweat in the Garden

Mission is more vital to Him than the
blood he gave at Calvary.

Mission is nearer to Him than breath-
ing for Mission is Himself. Mission is
conceived of the Holy Ghost—Mission is
cradled in the Manger. Mission is the
Body and the Cross. Mission is the
blood upon the Altar—Where there is no
Mission the people perish—Where there is
Mission Christ must perish for Christ
is Mission—God incarnate. God in
Action, Love.

Mission does not start with man . . .
we must not first see the field—some
and, some people, some condition and
wonder if we cannot help—we must first
see God and His Eternal Charity—and
understanding the Universal Message of
the Crib—go forth full of the Song of
Night.

Mission does not start with the Church
... When it does, Catholicism itself be-
comes Sectarian . . . To the extent the
Church is true—it must follow as the
light the day but it must follow, else
the Church may grow by leaps and
bounds well perhaps hardly by leaps and
bounds and Christ at the same time be
diminishing.

Mission does not even start with Christ
... Our gospel must be born not of
blood, nor of the will of the flesh, nor

of the will of man—but of God, . . .
always of God—always virgin born.

Our need today is not better mission-
ary methods or mechanics—

Not information, Eskimo igloos or
Moro head hunting

Not education in Church History or
this and that and the other thing of
Ceremonial.

But *information—understanding—in-
terpretation—appreciation, appropriation,
application* of the Incarnation. Our Mis-
sion (Bishop Stewart) is not to take our
religion to the World—but God's Reli-
gion—God's Light.

For in that light the whole world is
made new. Life has new values, new
horizons, new hopes, new faith, new unity
—In His Light all things are made New.

Karl Barth—May God bless him in
his present hour of trial in Germany tells
of a Dance of Death produced in his
town by a troupe of players.

Death in this interpretive dance, stands
surrounded by all sorts and conditions
of men. The Dance moves on.

Death summons each one in turn and
each hears him speak in his own tongue
and obeys.

Tinker, tailor, baker, sailor—rich man
—poor man, beggar man, thief.

And all who saw the Dance pronounced

it beautiful, sad and profoundly true.
True, for we all obey the summons of
Death.

Time stands still for all at the Grave.

There at least we are united.

There all differences cease.

But the Incarnation Gospel is some-
thing else again.

It means that behind the World's
Central Point of Death a new Central
point of Life has arisen.

Behind the Transient—the Eternal

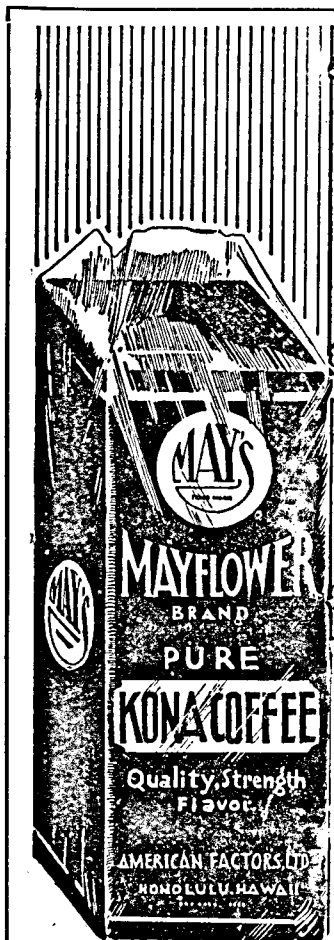
Behind the Separations of sin and
suffering and selfishness—the Unity of
Fellowship and Love

Behind the Prince of Death—the King
of Life.

The Dance of Death is impressive
but it pales before the Dance of In-
carnate Life and Love.

The Normal Pilgrimage of Man may
still end at the Grave but before the Son
of God the border wines of Death all
vanish.

*For Love Incarnate in this New Dance
draws into His Charmed Circle—Age
and Youth, and race and color and creed,
not to kill but to make alive as they find
the abundant Life in the Bond of Eternal
Charity whereby God seeks to bind all
souls into a living unity.*



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Old things in Christ are passing away—All things are becoming new.

New, because in the Incarnation is given to a world—divided, torn, weeping, bleeding, suffering, stumbling, lost—the good news—that all things were made by Him—who is this Christ—who is Love—who is God—and without Him—without Love was not any thing made that was made—Here is the Light to Lighten our darkness.

It is colossal—cosmic—Catholic
This is the Gospel. This is Mission
This is not a matter of statistics and schedules

Of Budget's and Bureaus,
Of Committees and Commissions
Of assessments and apportionments
This is not an enterprise of 281
This is not an enterprise of the Church
This is not an enterprise of Man.
This is the enterprise of God.

The Question is "Are we for Him!
Are we on the Lord's side? And being on the Lord's side is not (thank God) being on the fence (he that is not with me)—but being in love, passionately in love with Eternal Charity.

I have been reading *Irving Stone's "Lust for Life"* which as you know is a free biography of the Artist van Gogh.

I give you the title of that book as a title for Missions. "Lust for Life." We lusting for the Christ Life in the World as God lusted when He gave His Son.

In the book Van Gogh is made to say to someone who had remarked upon the courage needed to begin work on a Blank Canvas.

"It's a challenge surely", he says. "But the Man of Faith is not frightened by that blankness. He steps in. He acts. He builds up. He creates—and in the end the Canvas is no longer blank, but covered with the rich pattern of life."

And we are called upon the blankness of despair and ignorance to paint the rich pattern of God's Incarnate Love.

And to paint it passionately, untiringly, unspairingly

To paint for our God as Van Gogh painted for his.

Every page of this book convicted me of lack of zeal

Every line was a lash for my coldness

For what abandon, what sacrifice, what devotion was here

Even the passion of his sinning rebuked

one's lack of ardor

He gave His Life for His Love—no reserve, no substitute, no diversions, no compromise.

Ah if only we loved that way! If only we in the Church could recover the warmth, the glow, the fervor, the passion of her early day—then we might sing again her ancient hymn and her sweetest Canticle—

"For to the winter is past—the rain is over and gone—the flowers appear upon earth—and the time of the singing of birds is come. A new heaven is here and a new earth—All things are made new."

Passion can solve the Problem of Missions and nothing else can.

"The Eternal Birth," says Eckhart, "must take place in joy."

Not in a nice feeling we may enjoy in devotional moments—but in an entire self—giving to the Cause—for look at it any way you will—the only pathway between God and man is sacrifice and the only Arch which leads to Triumph leads to Calvary.

Mission is a thing for Passion.

A thing of flesh and blood as God's Love was flesh and blood in Bethlehem.

A thing of flesh and blood as God's Love was flesh and blood on Calvary.

We are to sing that somewhat dangerous hymn

God is working this purpose out—

Dangerous because it sounds so pat—so cocksure—so 1, 2, 3, Evolutionary—

It suggests a cozy seat high up in the stadium while somebody else does the playing.

True, praise God, God is always working—My Father Worketh hither to and I work—working, working His Purpose out—but we are to be workers too—

As the span of His Giving is Boundless so must ours be

As the Scope of His Sacrifice Knew no limit, so must our sacrifice be full and entire.

As the Range of His Love embraced all Life, so must we love without reserve or limitation.

You remember Kipling's poem—"The Glory of the Garden"—think of the Garden as God's World—and the Head Gardener—as God.

And there you'll see the gardens, the men and prentice boys

Told off to do as they are bid, and do it without noise

For except when seeds are planted, and

(Continued on page 16)

A DEPARTMENT OF RELIGIOUS EDUCATION—AT LAST

A committee appointed by the Bishop consisting of the clerical members of the present committee on Religious Education, Mrs. Coombs of the Woman's Auxiliary, and Miss Anderson of the Board of Missions to formulate a plan for the foundation of a Department of Christian Education in the diocese of Honolulu, begs to report:

1. Your committee was called at a very recent date, and finds itself unready to submit any final report, but is ready to continue its work and also desires to submit a preliminary report as to its deliberations to date with the hope that it may be aided by the suggestions and criticisms of the members of the Convocation.

2. Your committee suggests that a Department of Christian Education be appointed by the Bishop which shall work in four commissions:

I.
a. To stimulate the formation of study groups.

b. To create where possible small circulating libraries on social and religious subjects.

c. To form summer conference groups.

d. To arrange for quiet days from time to time.

e. To co-operate with the Educational Secretary of the Woman's Auxiliary in the program of the National Council of Religious Education among the adult.

II. Commission on University Work.

a. To see that all the Church students are met individually at the beginning of the college year.

b. To see that all Church students are gathered together at the opening of the college year.

c. To see that full information as to services, etc., be available at the university.

d. To promote special activities, such as quiet days, Lenten programs, Lenten student offerings, etc.

III. Commission on Young People's Work.

a. To promote summer camps of high school groups.

b. To foster young people's fellowships.

And here the committee urges the Bishop to strengthen at once the District Council on Young People's work with a view to making it more truly diocesan.

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c. To maintain Leadership Training Classes.

IV. Commission on Church School Work.

a. To foster Cradle Rolls, Little Helpers Groups, Parent Groups, etc.

b. To set school standards as to graded schools, worship services, etc.

c. To form Teacher Training Classes.

d. To foster union services from time to time.

e. To survey the whole field as to week day religious education with a view to having such education provided for all children.

f. To encourage classes for students of high school age.

3. Your committee suggests that the chairman of these four commissions with a president, vice-president and secretary form the Executive Committee of the Board of Christian Education.

4. Your committee urges the appointment of a full time paid secretary for such a board at the earliest possible date.

To this general report your committee adds these definite recommendations:

1. That the Bishop discharge and discontinue the present committee on Religious Education.

2. That this Convocation authorize the appointment of a Department of Christian Education to consider and act upon the final recommendations to be made by your committee.

3. That the Bishop appoint at once a commission to secure and arrange data on work among Oriental groups, so that such information shall be available if and when a general secretary be appointed.



HERE AND THERE IN THE DIOCESE

The Bishop Speaks Concerning Convocation

We prayed earnestly before Convocation assembled that the Holy Spirit should preside and prevail throughout its sessions. As the days passed, the Presence, the Inspiration, and the Power of God were increasingly manifest, and our prayer was answered. The guidance, the unifying power, the deepening faith in Christ and His Church, and renewed zeal and joy in His service, stand out as real reasons for deep thankfulness to Almighty God.

Welcome to New Missionaries

We are cheered and strengthened by the coming of the Rev. and Mrs. George H. Hann, who have been appointed to the work on the west side of Hawaii, in the Kona and Kau districts. It was more than a coincidence that they arrived early on the opening day of Convocation, and began their life here in the close fellowship of corporate worship and action

during those memorable six days. Having gained a necessary grasp of the diocese as a whole, and having become closely associated in particular with the Rev. Shannon Walker, with Mrs. F. J. Cushingam, and with Mr. Jack Greenwell, of Kealahou. The Hanns have sailed for Kona with a true estimate of the value and possibilities in their particular field in the Kona Plan. We are thankful to God for the coming of these young and devoted missionary recruits, and we pray for every blessing upon their life and work.

Coming Ordination to the Priesthood of the Rev. Shannon Walker, B.A., B.D.

With the completion of the canonical requirements both as to time and examinations, the Rev. Shannon Walker will be advanced to the priesthood, God willing, in the Cathedral on one of the Sundays in June. We fully recognize the able manner in which Mr. Walker has continued the regular course of services and meetings at Christ Church, Kona, and at Waiohinu, Kau, assisted when possible by Canon Wallace, during the past eighteen months which have elapsed since Canon Wallace's retirement. We rejoice in the fuller equipment which comes to Mr. Walker through his receiving the richer grace of God in this higher Order of the sacred ministry. Our people, we know, will strengthen him in his preparation by prayer.

Visit of Canadian Archbishop

We have enjoyed a visit of three weeks from His Grace, the Archbishop of New Westminster and Metropolitan of British Columbia, the Rt. Rev. A. U. de Pencier and Mrs. de Pencier, coming to Honolulu for recuperation after an automobile accident. The Archbishop, apparently in full vigor, entered in a manner refreshing to us into the Church life in general, and in the first three days of Convocation in particular. He preached on two of the three Sundays in the Cathedral, and was present in the sanctuary at the Convocation services, morning and evening, on February 10th. He won the boys at Iolani School in an address at the chapel service, and told the Friendly Friday delightfully of his varied work throughout British Columbia, among Indians as well as whites. Mrs. de Pencier spoke to the Friendly Friday, giving a vivid account of the strong work among the women, and also spoke to the Priory branch of the Junior Auxiliary.

By personal visits to nearly all of our

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parishes and missions on Oahu, they carried encouragement. They were here at the time when Convocation week gave many extra opportunities for social fellowship and entered heartily into everything. It would hardly be fair to say that the large number of Canadian visitors just now especially enjoyed the visit of Archbishop and Mrs. de Pencier, because all of us churchmen and many outside of our immediate communion shared in the graciousness and friendliness and spiritual blessing which our visitors brought. The Archbishop returned to Vancouver in the middle of the month, just in time for the opening of his diocesan Synod. Our Bishop cabled a special Aloha for him and to his Synod from the Missionary Diocese of Honolulu.

Appreciation

Our visitors during Convocation, delegates and others, express to the Bishop and to other Church leaders their sincere appreciation of hospitality and other courtesies extended to them. Certainly the family spirit prevailed. Our special thanks are due to Mrs. Harry von Holt for arranging so acceptably, as she has done for many years, the entertainment of the delegates.

Around the World Travellers

On February 1st, the great steamer Franconia reached Honolulu for one of its many stops as it carried hundreds of travellers on a round-the-world journey. Among the passengers was the Rev. Pryor McN. Grant of New York, who was invited by the company to be Chaplain for the voyage. The Rev. Artley Parson having written ahead about Mr. Grant, the Bishop radioed the chaplain:

"Invite all to nine-thirty and eleven o'clock services St. Andrew's Cathedral. Canadian Archbishop de Pencier preaches at eleven.

Bishop Littell."

As a result the Chaplain brought several men of the crew, as well as some passengers at 11 o'clock. Other passengers attended the evening service also.

Departure of the Rev. Ohmer M. Bailey

On January 18th, the Rev. Ohmer M. Bailey, who has been vicar of St. Mary's

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Mission for the past two years, sailed for the mainland. Before Mr. Bailey went to St. Mary's, he was assistant to the Dean in the Cathedral Parish for fifteen months. He came to the diocese for a three-year period, and he returned, having served here a little longer than he had originally agreed. He intends to remain for a while in the state of Washington. A letter to the Bishop from the steamer as he was landing, stated that he is well, and conveyed good wishes to all his friends in Honolulu.

Dr. Staley's House

The contract for the cottage to be erected on the Iolani grounds as a permanent residence for Dr. Mildred Staley is about ready for signing. Dr. Staley has been appointed librarian at Iolani. It is more than fitting that she should have a house of her own (erected through her own generosity, and with the full permission of the Bishop and the headmaster), on the grounds of the school which her father founded over 70 years ago, and near the dormitory named Staley Hall after the first Bishop of Honolulu.

An Aged Widow's Gift

During the anniversary observances of the Shingle Memorial Hospital last month, a touching incident occurred. An old Hawaiian woman, leaning upon an elderly man's shoulder, came to see the Bishop at the Hospital. It seems that two years ago the wife of her grandson was treated in the Hospital in her last illness. After her death three infant children were left without a home, and without hope of support, and were then received into the life of St. Mary's Home in Honolulu. No one of the family was able even to meet the hospital expenses, and Mother Church sheltered them all. It was Mrs. Pua Pelekai who made the call, to say that this year her small homestead plot of ground on Molokai had produced a good crop, and that she had come to ask if she might give \$50 to the hospital as a belated recognition of her gratitude; and \$25 more to St. Mary's, not as payment, which she was unable to make, but as a proof that she recognized the Church's goodness and her thankfulness to Almighty God for providing for her great-grandchildren.

Visiting Bishops

We were especially pleased to welcome during Convocation week not only the Archbishop of New Westminster, but also two Bishops of the Nippon Sei Ko Kai, the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, for many years Presiding Bishop of "The Holy Catholic Church of Japan," and the Rt. Rev. Shirley H. Nichols, S.T.D., Bishop of Kyoto. Returning from General Con-

vention, we have had also visits from the Bishop of Anking, China, the Rt. Rev. D. T. Huntington, D.D., and the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo.

Fifth Anniversary of Bishop's

On February 27th, the Bishop will observe the fifth anniversary of his consecration, beginning with a celebration of the Holy Communion in the Cathedral at 7 o'clock. In Convocation he asked that the day be observed throughout the diocese by such devotions as may be arranged by the clergy and others in charge of congregations, guilds, and other organizations, special emphasis being made on intercessions for the diocese, its life and work in all departments, its staff of workers both ordained and lay, men and women, in every different part of the territory. The Bishop hopes that by observing the day thus, we may strengthen the corporate life of the Church, as well as deepen individual devotion. Let it be a day of reconsecration for all of us.

Convocation Sermon

The Bishop's Annual Charge was based on the text: "Our citizenship is in Heaven." Phil. 3; 20), using Moffett's striking translation, "We are a colony of heaven," to indicate the direction in which our first loyalty lies. He spoke of the old conflict between God and Caesar, revived so insidiously in the false nationalism of our day, and quoted the Davenport Pastoral of the Bishops:

"Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

Confirmation Motto for 1934:

The Bishop, following his usual custom of giving the confirmation classes each year a special text of Scripture as their motto and reminder, chose for 1934, I Cor., 3:11, "Other Foundation can no man lay than that which is laid, which is Jesus Christ." Persons confirmed in 1933 will remember their motto: St. John, 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." In 1932, the text was, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (I Cor., 3:16). For 1931, "Ye shall know the truth, and the truth shall make you free." (St. John, 8:32). For 1930, "Wist ye not that I must be in my Father's house—About my Father's business?" (St. Luke, 2:49).

A GREAT DAY FOR THE WOMEN

By Mrs. William Thompson

The 33rd annual meeting of the Honolulu Branch of the Woman's Auxiliary was held on Tuesday, February 12. It opened with a Corporate Communion service in the Cathedral at 9:30. This service was made particularly inspiring by the presence in the Chancel of many of the Clergy and the large and well trained choir of Iolani School. After the service all adjourned to Tenney Auditorium for the business meeting which was called to order by the President, Mrs. William Thompson and opened with a hymn and prayer by the Bishop. The roll call showed 22 Branches represented by 93 delegates. The two Junior Branches, the Priory and St. Peter's were not able to be present until afternoon.

The President's address showed a busy and successful year with all pledges met. The "Special" for the year, a minimum of \$500.00 for the Bishop's Discretionary Fund, reached the sum of \$721.23. The United Thank Offering presented at the Triennial meeting amounted to \$1,793.10 and made Honolulu one of the six dioceses out of a total of 98 in the eight Provinces, to exceed its offering of 1931! That our diocese was able to meet its pledge to the National Council of \$4,000.00 for 1934 is due in a large measure to the efforts of the Woman's Auxiliary in bringing the anticipated shortage of at least \$1,000.00 before the people of the Church. During the President's eight years in office the number of Branches of the Auxiliary doubled, increasing from 12 to 24 and the sum of \$63,000.00 was raised by the women of the Church for Missions. This sum is entirely over and beyond what these same women have contributed to their own Parishes and Missions. Many and interesting were the opportunities presented by the Educational Secretary, Mrs. Walter R. Coombs, for an intelligent study of the complicated problems of the day in order to make our efforts most effective.

At this point the Bishop introduced Miss Muriel Lester of Kingsley Hall, London, who was in Honolulu for the day on her second trip around the world.

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Her vibrant personality and stirring appeal for all Christians to face the problems of our day through prayer in the presence of God, sounded a keynote for the day's proceedings and will long be remembered. Kingsley Hall, in the east end of London, was founded 32 years ago by Miss Lester and is the English counterpart of Hull House of Jane Addams in America. It provides recreation and a common meeting ground for the underprivileged classes of the industrial population.

Reports of the various Secretaries were omitted in order to give the time to Miss Lester but all will be printed in the Journal and show growth. Dr. Mildred Staley, Historian for the Book of Remembrance, called particular attention to the Memorial Trust Fund and the opportunity it affords for Branches and individuals to give memorials to loved ones who have passed on. The Book of Remembrance was on display and the beautiful and artistic lettering and illumination of the prayers, the work of Mrs. Elsie Morgan, was greatly admired.

The following officers for the coming year were appointed by Bishop Littell:

President.....	Mrs. W. S. Fraser
1st Vice-President.....	Mrs. Robert E. White
2nd Vice-President.....	Mrs. Helen Short
3rd Vice-President.....	Miss Mabel C. Ladd
Treasurer.....	Mrs. Thomas E. Wall
Recording Secretary.....	Mrs. W. A. Wall
Corresponding Secretary	
.....	Mrs. William Thompson
Educational Secretary	
.....	Mrs. Walter R. Coombs
United Thank Offering Secretary.....	
.....	Mrs. Frank A. Plum
District Altar Secretary.....	
.....	Mrs. Claude R. Corbusier
Church Periodical Club Director.....	
.....	Miss Elizabeth Crehore
Supply Secretary.....	Mrs. Robert F. Lange
Asst. Supply Secretary.....	
.....	Mrs. E. K. Carnes

The appreciation of the Auxiliary of the work of the retiring President was embodied in a resolution read by Mrs. Robert E. White and passed by a unanimous standing vote.

After lunch short addresses were made by Mrs. Benson who told of her first year of work in the Church Army on Hawaii and by Mrs. MacAdam. Directing Nurse of the Robert W. Shingle, Jr., Memorial Hospital on Molokai. In response to appeals the following sums were pledged during the afternoon by Branches and individuals:

Hawaiian Church Chronicle	\$ 127.50
District Automobile Fund.....	133.50
"Ernest" Scholarship, Iolani	
School	237.00
Helen Seu, Missionary Train- ing	250.00
Bishop's Discretionary Fund.....	276.25
Total.....	\$1,024.25

The sum of \$13.00 is still needed for the "Ernest" Scholarship and \$200.00 more for Helen Seu.

It was moved and seconded and carried that the Woman's Auxiliary adopt as its "Special" for 1935 the raising of a minimum of \$500.00 for the Bishop's Discretionary Fund. The meeting was closed with the doxology and benediction by the Bishop, after which all adjourned to St. Andrew's Priory where a "Silver" tea was served for the benefit of the Lenten offering. A social hour was much enjoyed, enhanced by the singing of Hawaiian songs and hulas by the Priory Glee Club.

The Educational Conference on Wednesday was opened with prayer by the Rev. H. H. Corey and a hymn led by the Priory Glee Club with Sister Deborah at the piano. Mrs. Mabel Lacey, Principal of the Territorial School for the Deaf and Blind, told "How Braille is taught". This was followed by a demonstration of Braille reading by two little boys from the School and a musical number by the Rhythm Orchestra, composed of deaf and blind children from the School. Miss Elizabeth Harris gave a most enlightening and inspiring talk on Week Day Religious Education in the Territorial Schools. Miss Harris is in charge of this important work. Miss Leila Anderson, representative of the Field Department of the National Council told of the opportunities for sympathetic help and understanding open to the older women in connection with the young people's work, and Mrs. S. H. Littell climaxed the program with a comprehensive resumé of Dr. Howard C. Robbins' address at General Convention on "The Life of the Spirit." Much interest and comment was aroused by the comprehensive assortment of literature and leaflets from Headquarters which all were invited to inspect after adjournment.



Report of the President of the Honolulu Branch of the Woman's Auxiliary to the National Council to the Thirty-third Convocation of the Missionary District of Honolulu.

The suggestion that some report of the work of the Woman's Auxiliary be made to Convocation met with a hearty "kokua" from me. It seems only right that a group which accomplishes so much in a material way for the welfare of the Church and whose influence permeates

all phases of the Church should have its place on the Convocation agenda. Many of you are familiar with what the women of your own Parish are doing through their reports at your annual meetings (and what dull affairs these would be without the reports of the women!) but how many of you know what these same women, working together in a corporate way, are able to accomplish for our Bishop, our Missionary District and the General Church? For instance, do you realize that the women of the Church have raised during the last eight years, the very considerable sum of \$63,000.00 for Missions and that this is entirely over and beyond what these same women have done for their own Parishes and Missions?

We have 24 Branches throughout the Islands, some of them very small in number and struggling valiantly to meet the needs of their own Mission, but all willing and happy to share with others, realizing that one is never poorer for what is given to God. All Branches contribute to the yearly budget of the Auxiliary for work in our own Missionary District. Additional pledges are made at our annual meeting by the Branches and individuals for vital needs in this District and many a Missionary has gone back home from Convocation to take up his work cheered and heartened by the practical help of the women.

Each year, in addition, we adopt at our annual meeting a special object for which to work. In this way the Parish Houses at Makapala, Hawaii and St. Mark's, Honolulu were built and the Bishop's House renovated and repaired and cleared of a \$3,400.00 debt. For the last three years our Special object has been devoted to helping maintain the work already started and has been given to our Bishop to help ease the burdens he has borne during these days of financial stress. Our efforts are not always limited to our own District, however, and four years ago we were able to raise \$3,000.00 for the Advance work of the General Church. This was given specifically to Bishop Burleson's work in South Dakota. This last year the Woman's Auxiliary, at the Bishop's suggestion, besides raising their "Special," took the lead in bringing before our people the anticipat-

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ed shortage of at least \$1,000.00 in our apportionment. We were thankful and happy to accomplish our aim in a little over a month's time, the payment in full of the \$4,000.00 for 1934, ratified by Convocation last year. While the credit for this cannot all be claimed by the women, the sum of \$395.03 only going through our Treasurer, we do feel that we started things moving. Had we not done so Honolulu might have failed, as she did last year, in her pledge to the National Council.

The Women's Auxiliary, in its educational work, recognizes that willingness to do our part in carrying forward Christ's Kingdom is essential, but an intelligent study of the complicated and vital problems of the day is also necessary to make that part effective. Even more important is to keep ourselves in close touch, through prayer and quiet meditation with Him whose command, "Go ye into all the world and preach the Gospel," we are endeavoring in our faulty way to carry out.

One of our many interests is the raising of scholarships for worthy children in our Church Schools. We feel that this is one way of investing money and effort which will repay us in the future with dividends in Christian character and citizenship. This year we have a particularly appealing case which I would like to tell you of. You all remember Sarah Chung, that devoted and consecrated Chinese woman who gave 20 years of her life to serving her Master and to St. Mary's Children's Home, and whose sudden death as the result of an automobile accident saddened us all. She was devoted to and became a real Mother to a little Chinese girl who was brought to the Home at the age of seven, friendless and forlorn,—little Helen Seu. The years passed and Helen grew up, entered High School and graduated, always with Sarah's life and example before her. Just before entering the University she made her decision to follow in Sarah's footsteps and become a Missionary. The Woman's Auxiliary is happy that, as a Memorial to Sarah Chung, we have been able to raise the necessary funds to help Helen through her University course. She has lived on at St. Mary's helping with the children in her spare time. We are told by the University authorities that Helen is a good student and very worthy of our help. In June next she graduates and our hope is that she may have the specialized training necessary to fit her for her vocation and that in time she may become to our St. Mary's Children's Home another Sarah Chung. We have applied for a grant from the United Thank Offering and to St. Margaret's House, Berkeley, the training center on the Pacific Coast, but we will be expected to do our part. Helen is literally a child of the Church and there are no oth-

er resources to be called on for her training than those of the Church. We ask for her your interest and your prayers.

We realize that whatever we may have been able to do, we owe in a large measure to the interested and loyal support of the men of the Church and to God's blessing on our work. We are grateful and appreciative and beg your continued sympathy and co-operation.

Respectfully submitted,

Maud B. Thompson,

District President,

Honolulu Branch of the Woman's Auxiliary.

CHURCH ARMY NIGHT

By Father Bray

"Church Army Night" is always a refreshing experience at Convocation. After the days of debate and legislation and executive routine comes this free witnessing to the power of the Holy Spirit in conversion and new life. All the formality and parliamentary order are laid aside, and we just enjoy and give thanks for the salvation that is in Christ.

This year's Church Army Night was no exception. There was abundant evidence of the splendid work being done by our four Church Army Captains and Church Army Sister, and what is more important, of the fact that the Holy Spirit uses this work to the glory of God and the building up of His Kingdom.

The Church Army Night this year was marked by the fine offering of \$218.96, with provision made at the meeting for a Committee to increase this amount to \$300. Possibly out of this Committee will come a Men's Church Army G. H. Q. in Honolulu for the purpose of maintaining interest and support of the Army in the future, and to assist the Army men in every way possible.

It is more and more evident that our people will respond to every demand that is put before them, *when the facts are given*. We may expect in the future a full and definite account to be published by such a committee, so that we may know the needs, and meet them intelligently.

Finally I think there was a general feeling that "Church Army Night" demands a freer and more public place for its presentation. It would be well to have it at some Community center, to which the public would be invited, and to which

the public would come. A graphic and dramatic presentation upon a public platform of the actual type of work done—the scene perhaps a canfield, the players Filipinos, a gospel meeting, a camp scene with native singing and pastimes—such things as these would teach us the peculiar and characteristic work of the Army that gives it both charm and value.

The key words of all Army work are Conversion, Consecration, and Churchmanship. To these three ideals the workers in the Army are dedicated, and to these ideals we all of us must freely give our whole-hearted and full support.

In the meanwhile we end this brief account with thanks to Almighty God for the harvest achieved by the Army workers through the Holy Spirit, and with a humble prayer that He will further the work, and extend its value to the Glory of His Name and the increase of His Kingdom.

VISIT OF MISS LEILA ANDERSON

It is not easy to overstate the value of Miss Anderson's sojourn in the diocese. Her visit of nearly eight weeks has brought inspiration and information, resulting in action on the part of Convocation, looking to definite organization of our work in Religious Education in general, and to active development of young people's work in particular. Her untiring round of personal interviews, of meetings with groups or classes, in the university and schools, as well as in churches; her visits to Kauai and Hawaii, no less than to our parishes and missions on Oahu; her careful sharing of experience, and knowledge of materials and methods for dealing with the problems of the younger generation; in fact her own youthful and modern approach to the whole subject—have brought us a new grasp of the conditions and opportunities confronting the Church, and have moved us to take definite steps in facing our particular conditions, and in supplying our various needs. Elsewhere in this issue of the Hawaiian Church Chronicle we tell of the establishment of a Diocesan Department of Religious Education, and of its scope and aims. We owe much of the accomplishment of this long-needed agency to Miss Anderson, and are full of gratitude to Miss Elizabeth Matthews for making her visit to the Church in these Islands possible at this time.

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WHAT THE CHURCH IS

An Editorial By

Bishop Irving Johnson of Colorado

In "The Churchman" of January first there is the reprint of part of an address by the Rev. George C. Foley in which he attacks the position taken by Bishop Manning in a sermon preached at General Convention. The two statements to which he takes exception are that "the threefold order of the ministry comes to us from Christ Himself" and that this ministry "is essential to the life of the Church."

There are three possible theories of what Christ intended to do and there are therefore three different implications dependent upon these basic assumptions. First, that Christ came to deliver a message to mankind without providing for any institution to which that message was to be entrusted. Second, that Christ established an ecclesiastical hierarchy with a complete set up of bishops, priests and deacons. Third, that Christ established a brotherhood called the Church in which were certain potentialities out of which the ultimate organization should develop as time went on.

Out of the first came Protestantism and has resulted in fog. The second is the position of Rome and it resulted in ice out of which the fog arose. The third is the position of the Anglican Church as set forth in the ordinal (Prayer Book, page 529) and in the whole significance of the questions put to the candidates in the ordinal (Prayer Book, page 539). It is in his voluntary response to these questions that Dr. Foley owes his status as an official of this Church, and which he now apparently repudiates. If his position is correct then the service of ordination is contained in the Book of Common Prayer is a pompous mockery in which the Church pretends to bestow that which it never possessed.

Three Questions

There are three questions which emerge from this controversy; first, did our Lord intend to embody His message in a corporate body? Second, did this result result in an Apostolic Church so that Christians were admitted to a

brotherhood by a rite of initiation which put them in fraternal relations with a definite body of Apostles whose commission was recognized? Third, out of this did there emerge an institution which finally adopted the three orders of ministry as the tie that bound its members together in a common unity?

These are not questions that can be settled merely by texts of Holy Scripture but also by the common action of the whole Church of which our Lord asserted that "whatsoever was bound on earth should be bound in Heaven," words that seem to have little meaning if there was no authorized group to carry them out. It is difficult to read the Gospels, the Acts and St. Paul's Epistles with an unprejudiced mind and say that the Christians of that time recognized no corporate body to which their loyalty demanded obedience.

The Train and the Tunnel

Dr. Foley says that "there is a period of fifty years from the middle of the first century of which we have no record whatever. This gap may not be bridged with a mere guess at probability. The successive links of the chain must be made manifest." The emphasis which he places is upon the "record," meaning thereby some literary testimony. This position would seem to be quite fundamentalistic and rather usual in academic minds. Granted that there was an Apostolic Church, as Dr. Foley states, in which there were lists of a ministry other than that of bishops, priests and deacons, and granted that there was a generally recognized order of bishops, priests and deacons in the year 100 A.D., then there is a tunnel of fifty years between the Apostolic organized Church and the Episcopally organized Church. Now in the year 100 A. D., Christians were scattered all over the Roman Empire with no facilities for having had a General Convention to determine vital issues. Is it reasonable to suppose that the train which entered the tunnel in the year 40 A. D. was a different train from that which emerged in the year 100 A. D.; or that it was smashed up and reconstructed while in the tunnel; or that in widely separated areas of the Christian Church they should have, all independent-

ly of one another, agreed to foist upon the Church this order of a three-fold ministry?

If they could have gotten together there would have been a minority who would have dissented, and if they could not assemble it is impossible to conceive that Egypt, Gaul and Syria would have coincided in a common error simultaneously. There is evidence superior to documentary remains and that is the common consent of witnesses, widely separated, agreeing as to the facts. Such witnesses were the Churches widely separated in the Roman Empire.

There are two questions involved; that which concerns the perpetuation of the faith in an institution, and that which concerns the Grace of God as given to individuals. The same distinction can be seen in the war between the states. Everyone in the north respected Robert E. Lee as an individual but disagreed with his views as to federal unity. We do not demand that because Robert E. Lee was a prince among men that he should have been recognized as an official of the United States government.

How the Three-Fold Ministry Emerged

I find myself in entire agreement with Dr. Foley's statement that the three orders of the ministry "grew out of practical necessities," but they grew out of the soil and not out of the clouds. They emerged from what existed previously. If the official group had been known as Apostles, prophets and deacons, it was a group out of which something could grow.

Now, as Bishop Manning's sermon asserted "there is no intention to discredit the ministry of other bodies" excepting to assert that they are not officially related to the solidarity of the historic Church. "The Episcopal Church," agrees Bishop Manning, "says nothing as to the validity of the ministries not episcopally ordained, nor as to the sacraments administered by them."

The question harks back to one of our basic assumptions. Did the Lord intend, and did the Apostles so interpret His teaching, and did the early Church so perpetuate this tradition as to constitute a Holy Catholic Church which had an official mission to generations yet un-

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born as well as to contemporaries?

Would the Roman Empire have cared to persecute a group of philosophers who did not constitute an official group or would the early Christians have dared to belong to such a definite society if there was no conviction on their part that such adherence was essential?

It seems to me that Bishop Manning's sermon asserted nothing else than that which our ordination vows imply (unless the ordination service is a piece of play acting) namely, that there is an institution known as the Holy Catholic Church which emanated from the teaching of our Lord and the Apostles, and which is to be as our Lord charged a "witness to Him" and a "fellowship" of those who are added by Baptism to the Church.

The fact that Great Britain has deprived the King of powers which were possessed in the days of the Tudors and that Parliament has assumed powers which they once did not possess, does not alter the continuity of that government nor does it change the official status of its proper officials.

If the Lord founded a Church it is not necessary to assume that He gave it a full fledged hierarchy while it was a little group in Jerusalem, but it seems reasonable to suppose that what grew out of the Apostles practice was inspired by them, even though one cannot find a scriptural text which states it explicitly.

Episcopal Church in Strategic Position

The Anglican Church gives us four things which we are pledged as priests to conserve: first, a devotion to the person of Jesus Christ. Second, reverence for the Holy Scriptures. Third, loyalty to an institution which is His body. Fourth, charity for all men and especially for those of the household of faith. It is one thing to criticize a definite statement. It is quite another thing to substitute a working program.

At present the Episcopal Church occupies a strategic position since it has a definite conviction regarding the perpetuation of our Lord's mission to us. Without an historic body there could have been no historic faith and no decision as to what constitutes Holy Scripture. The Church is a staunch vessel that has survived many storms. I do not wish to exchange it for rafts made up of the various confessions of faith which are floating around us. Why insist on breaking up the vessel in order to form another raft in a stormy sea?

If some of our officers feel that the vessel is unsound they can find plenty of rafts on which to embark without insisting that we must accompany them in their venture.

"I believe in the Holy Catholic Church" and I do not believe in the substitutes offered. Why should I be called upon to abandon ship because some of

my mates want to travel in another way?

The Episcopal Church is made up largely of people who have climbed aboard because they want to feel something substantial under their feet. If Dr. Foley is right it involves the scrapping of ordination services which are not only meaningless but dishonest, because they imply that our Lord intended to perpetuate His gospel in an institution which would bear witness to Him and that the Church bestows official power for those ordained to carry out this mission. If I believed that the Lord never intended to commission those who were to be His representatives I could not have permitted myself to participate in the services by which I was made priest and bishop. It is because I believe that the ministry comes to us from our Lord that I also believe that it is essential to the life of the Church. If I believed that He left no Church, and wished me as an individual to propagate His gospel, I would separate myself from any form of organized religion as being contrary to His will. For if you abandon the idea of apostolic succession you are confronted with the fact that every other Church has a method of succession which does not claim to be apostolic, just because an official ministry is absolutely essential to an organized Church. But do not confuse an official ministry with personal piety.—*The Witness*.

BISHOP MAXON ADDRESSES STUDENTS

Bishop Maxon, coadjutor of Tennessee, addressed the students at the theological seminary, University of the South, Sewanee, on the achievements of General Convention.

He told the seminarians of the "great forward movement under the principle of partnership" that the Church is launching to inform her members. In outlining some of his studies made preparatory to the work of the budget committee, of which he was chairman, the bishop showed that there has been a doubling of numbers of persons giving to the Church's program, and that there has been no decline of interest in Missions, but rather a necessarily smaller amount of offering. Bishop Maxon characterized the convention as "one of the great gatherings" in the Church's history; and he impressed upon the students at Sewanee the high spirit of cooperation existing in the Church today.

BERT G. COVELL PHOTOGRAPHIC STUDIO

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AND HE WILL GET IT!

The following item is from the Roman Catholic weekly, "The Register": "Rochester, N. Y.—The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, has made an appeal for \$90,000 with which to carry on the important work of Aquinas Institute, Catholic high school for boys. Former methods of special collections have proved inadequate, and a campaign has been organized to reach the 146,000 Catholics in the Rochester area."

The authorities of the Roman Catholic branch of the Church learned long ago that one of the very most important methods of building up the Church is through its schools. When will the Episcopal branch of the Church learn the same true methods?

Iolani School is housing 72 boarding boys this year, an increase of 27 over last year, an increase of 40 over the school year of 1932-33, and an increase of 54 over the school year of 1931-32. If there is a similar increase next year, where will these boys be housed? The only possibility which I can see for next year, unless outside help is offered, is accommodations for six more boys. People are waking up to the fact that Iolani School, an Episcopal Church school, has something more vital to offer than has the public schools. Are we to let this wonderful opportunity to serve the Church and the community and the individual boy go by through a lack of funds to provide for those who wish to take advantage of what we have to offer? Iolani School needs a new dormitory to take care of its increasing enrollment in the boarding department—the most important department of the school. What is the answer of this diocese? The depression is not deterring the efforts of our Roman Catholic brethren.

(Rev.) Albert H. Stone,
Headmaster.

There was a wise man who said, "Prayer
Is as simple as breathing the air,

If you always recall
Whatsoever befall,
That your Heavenly Father is there."

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MOLOKAI FETES ANNIVERSARY OF HOSPITAL

Robert W. Shingle, Jr., Memorial Institution Scene of Celebration

HOOLEHUA, Molokai, Jan. 10.—The third anniversary of the opening at Hoolehua of the Robert W. Shingle, Jr., memorial hospital was celebrated Tuesday by hundreds of persons from all parts of Molokai.

Among those attending the event were three members of the Shingle family, Mrs. Frederick E. Trotter, Jr., and Fred and Seymour Shingle.

The observances of Founder's Day began with a memorial service in the Chapel of the Holy Cross for young Robert Shingle and others who are remembered by beautiful memorials on the altar and around the chapel, as well as in the main hospital building.

A meeting of the hospital board of managers followed the service, and important developments in the operation and plans for the institution were reported. Two new members of the board are Mrs. George P. Cooke and Mrs. Paul Fagan.

At 2 p. m. the annual out-door meeting and reception began. The program included Hawaiian anthems and songs by the Kaunakakai church choir, Kalai O Kamanu Hou, led by William Smith, leader of the Kalaupapa band; the Latter Day Saints choir; and Mrs. Kenneth Auld's music group.

Among Speakers

The speakers were Senator George P. Cooke, Mr. Emil Muller, official representative of the Maui Board of Supervisors, Dr. Jesse Smith of Honolulu, and Mr. Erling C. Benson, principal of the Molokai Intermediate School. Bishop Littell presided, and began with devotional exercises, assisted by the Rev. Edgar Henshaw and the Rev. David Kahaulelio.

Evidences of Growth

The chairman presented a report of the year's work in 1934, indicating steady and normal growth in all departments. The number of patients admitted to the hospital was 197, an increase over the previous year of 77. Obstetrical cases numbered 34 (21 girls, 13 boys borne), compared with 19 the previous year, and 6 treated the first year. Accident cases treated increased from 21 to 39.

There were 83 baby conferences held. Pre-natal clinics with careful instructions to expectant mothers were held 37 times. Much other work for the improvement of sanitary and health conditions on the island was done. The Bishop spoke in high appreciation of the work of the Staff, particularly Dr. Paul Wiig, physician in charge, Mrs. Lilian MacAdam, directing nurse, Mrs. Cecelia Ching, and the other nurses, and of Mr. Stanley Sakai, bacteriologist.

New Equipment

Many gifts to the hospital were announced, most important of which are the latest model X-ray machine, complete in every detail, and already in use under the direction of Mr. Sakai, especially trained for X-ray work by Dr. Jesse Smith; an electric pump for use in tonsil operations; a diathermic machine; an emergency operating room lamp; a dressing carriage; and a large amount of equipment for the laboratory, making the Shingle Memorial one of the best equipped hospitals in the Islands. In the selection and purchase of these articles, Dr. Nils P. Larsen of Queen's Hospital, Honolulu, has taken a leading part in connection with Dr. Wiig, and Dr. Jesse Smith.

Trotter Praised

Dr. F. E. Trotter, president of the Board of Health of the Territory, who is also a member of the board of managers of the hospital, has rendered invaluable service during the past year. A great step forward is the installation of electricity from the new plant of the Molokai Electric Company.

Among other gifts are a Perfection heater for the nursery from Mrs. George Cooke; glass transoms throughout the building, earned and given by the Sunshine Singing Club of Oahu; and a large number of such necessary articles as layettes, surgical dressings, and other hospital supplies; furniture and curtains for the Nurses' Cottage; pictures for the wards and halls and chapel, and an organ and books for the chapel. These have come from such widely spread groups as the Hilo Guild; the Needlework Guild, the Business Girls' Club and the Missionary Union of Honolulu; from California, Long Island, New York, and from several church guilds in other parts of the mainland. One of the interesting facts brought out in the report is this widespread interest in the hospital at Hoolehua. An increase in the number of visitors, including many doctors from other islands, and members of the Board of Supervisors of the County of Maui, was noted.

Senator Cooke's Speech

Senator Cooke, in making the principal address of the day, spoke of the pride which all residents of Molokai feel in the hospital: a sense of ownership, a feeling that the hospital is for the people and is rooted deeply in the soil. He spoke of the pleasure he had in noting the planning for future developments, some of which are imminent. He referred to the need of an emergency ward, and for isolation rooms, and was glad to know that the architect's plans have already been prepared for such an addition. Enlarged quarters for orderlies, and servants, for laundry, for the doctor's office and waiting room, and for the laboratory, are also in hand for immediate attention.

Rice Letter Read

Statement from Maui Board of Supervisors.

Emil Muller of Wailuku read a letter from Harold W. Rice, chairman and executive officer of the Board of Supervisors, stating that he was the official representative of the Board, and was empowered to speak on its behalf. He made a clear statement in regard to future medical developments on Molokai, indicating that the Board recognizes the Shingle Memorial as a county hospital, and will continue the appropriations for its support. He stated that while the antiquated buildings at Ualapue will be largely removed, a small emergency room with two or four beds, with nurses' quarters, will be maintained, so that dispensary and clinical work will continue in that locality. Major cases and serious operations will be sent to the Shingle Memorial Hospital. Great interest and satisfaction were manifested at this official statement from the Board of Supervisors.

Dr. Jesse Smith, the X-ray specialist, told of his surprise at the equipment of the hospital, and expressed the sentiments of all who were there, when he said, "To those who made it possible we extend our heartfelt gratitude. This is a memorial not only to the passing of a loved one alone, but it stands as a memorial to those who made it possible. To those of us in the medical profession, these privileges are not privileges alone, because with them we assume responsibility. To the people of this community, the upkeep is equally great, for upon us rests the responsibility of support and sympathy, for without these things a hospital, however needed, is not a success. To the devoted parents of Robert W. Shingle, Jr., I have but this to say—their beloved son's death was not a devastating catastrophe, but in passing to his Father, he innovated a great ideal in the bosom of his family. In the perpetuation of this ideal, this hospital was founded, and I sincerely believe that with ideals so conceived, this hospital will grow in the hearts of the medical profession and community as well as in the hearts of his father and mother."

The principal of the Hoolehua School,

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Mr. Erling Benson, made the "Community" the subject of his address, and told how it expressed the special needs on Molokai; that there should be developed a community of interests, privileges, opportunities, and responsibilities; and showed the part which education is taking in association with religion and medicine in building up in a corporate way the life of body, mind, and spirit. He ventured the assertion that even on the mainland it would be difficult to find any such hospital in a community of similar size.

The entire gathering of people remained to an elaborate tea at which Mrs. Walter R. Coombs and Mrs. George P. Cooke presided; and Mrs. Auld's group sang and danced the hula.

A LINK BETWEEN IOLANI AND ST. PAUL'S SCHOOLS: BISHOP STALEY'S SON

By Dr. Mildred E. Staley

In view of the interest that the students of St. Paul's School, Concord, New Hampshire, may evince in our own Church School of St. Alban's, now Iolani, Honolulu, founded by my father Bishop Staley, in 1863, perhaps some account of one of their own distinguished alumni, who attended both schools, may be acceptable, as forming a link between the two schools. Alfred Evelyn Staley, the eldest son of the Bishop, studied at St. Albans from the time it started, until 1865, when he entered St. Paul's School, Concord, and remained until the year 1867. In my father's journal and in his various letters, I find references to his stay there. He writes very happily of the kindness of Dr. Coit and the teachers, and that he likes the boys who are "fine chaps mostly." He appreciates the daily chapel "which takes me back to good old St. Albans, and saves me from feeling too homesick."

On January 27th, 1866, Bishop Staley visited Concord. "At 11 a. m. I preached in Concord Church, dined at the school, and preached at 3 p. m. service in the school chapel. Then at night I addressed the boys on mission work in Hawaii. I liked all I saw of the school." On November 10th, 1867, my brother was just leaving St. Paul's, Concord, to go to school in England. He writes, "I am both sorry to be leaving, and yet glad to be going to England, before I forget all my English history. I seem to know all the American. There seems so much quarreling and enmity, which I cannot understand, perhaps left by the Civil War."

Via England to India

In England he entered Radley College, one of the fine endowed Church boarding schools for boys, forerunner of the hundreds more endowed Church high

schools that have been established in the last sixty years. Before leaving there, he decided to compete in the difficult open examination for admission to the Indian Civil Service, which would mean devoting his life to government administration in India. He passed at 20 brilliantly, carrying off \$2,000 worth of prizes in Indian law, Arabic, and other subjects. During his years of administering large districts in Bengal, India, he mastered three of the languages, and many dialects, in order to be able to dispense with interpreters in his courts, and to converse freely even with the villagers of his district, to learn their real needs and conditions. In his isolated district of Eastern Bengal, three days river journey from Calcutta, he found no Sunday service had been held for the hundred or so Christians for many years. So he started holding a service for them every Sunday in two or three languages. Finding it a faithful and growing congregation, he appealed to the Bishop of Calcutta for a priest to be sent up occasionally. One of the Oxford University missionaries there came up to stay with him, saw the opportunity in this important district, and this was the beginning of the flourishing medical and educational mission which the O. U. M. has developed there, with a Sisterhood for work among women, and a hostel for college students.

Chief Justice of Mysore; Assassins

From being district judge, my brother rose to the Supreme Court, and finally was made Chief Justice of Mysore. In that land of bitter religious feuds, Mohammedans hating Hindus and vice versa, the judge of an appeal court has a risky life of it, and many times my brother escaped death narrowly at the hands of assassins, bent on revenge for losing court cases. But his servants and retainers were devoted to him, and through many years kept watch at his doors and windows, as he slept at night. More than one thus lost his life in protecting that of his master. With his great gift for languages, he took up Russian as a hobby, and mastered it so thoroughly in a year or two that his translations into English metre of the poems of Turgenieff and other Russians were accepted and published by Blackwood's well-known literary magazine. Some of these poems were reprinted in the volume of his own poems, published later.

Trained Arab Horses

But he was not only a scholar, he was

a fearless rider, hunter, and polo player. In fact he was much sought after to break in and gentle the wildest Arab steeds. His method was simply endless patience, and a firm gentleness. At one time he owned five white Arabs, thus trained by himself, and named after white jewels, pearl, diamond, moonstone; they were as good for polo as for pig sticking.

"Grappled with Evils of Hinduism"

After 34 years of service in India, Evelyn Staley retired before the Great War to the small farm home he had purchased in England. At the outbreak of the War in 1914, he handed over his ten horses to the British government, which needed them. His only son was killed by the Turks in Mesopotamia, and then my brother gave himself up to war work, being employed in a judicial capacity in munitions factories throughout the war. Tall and lithe, with a gentle voice and manner, he gave the impression of being a modest Christian gentleman. On retiring, he left behind him a host of friends both Indian and English. For he took deep interest in Reform movements within Hinduism, particularly one such "Church" in his district the 'Brahmo Smaj', the one to which the family of the poet, Rabindranath Tagore attached themselves, and to which he still adheres. So my brother's house was often the resort of these men and women, social Reformers, bent on grappling with glaring evils of Hinduism, idolatry, caste, child marriage, and universal corruption.

My brother passed away gently in his sleep seven years ago, in his beautiful Somerset home.

To him who ever from childhood "held aloft the lamp of stainlessness", may justly be applied Kipling's *Requiem* for his friend—

*"Scarce need had he to doff his pride
Or slough the dross of earth;
E'en as he trod that day to God
So walked he from his birth
With simplicity and gentleness,
In honor and clean mirth."*

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A GOOD YEAR AT THE SEAMEN'S CHURCH INSTITUTE

The one hundred and first year of work among seamen in Hawaii has been completed. It included among much else of interest the immediate effects of the Pacific Coast strike, which engendered such bitter feeling and disarrangement of seaborne traffic. The policy of the Honolulu Seamen's Institute during this period was one of strict neutrality, and we are thankful to say that we experienced very little trouble with the men, and the work proceeded along its usual lines.

The ending of the strike meant a rush of men to sea with the result that for the rest of the year vacancies on ships were comparatively few, and we had many destitute men needing assistance. Through the kind co-operation of the Social Service Bureau and the Salvation Army, all these men were care for.

RELIGIOUS: Fifty-three services were conducted in the Galilee Chapel. Sunday by Sunday, seamen gather for worship, many of whom would otherwise never attend a religious service, and occasionally a man will afterwards express his appreciation. Upon several occasions seamen have been observed quietly meditating or engaging in prayer in this little "House of God." It has been our duty to conduct five funeral services for seamen who died in the port. Both in the Institute and aboard ships, talks upon higher things have been held with individual men.

SHIP VISITATION: The importance of this work lies in its personal contacts with seamen, many strangers to the port. These men are anxious to know all about the Islands, and thus give opportunities for friendly warning and advice. Some have family or personal difficulties which they are glad to discuss with us; others want technical information about shipping, or news of friends. A personal visit to a seaman often means a return visit by him to the Institute, and thus many links are made ashore and afloat. Between three and four thousand such contacts were made during the year. **WORK PROVIDED:** Berths aboard ships were found for 170 seamen, whilst temporary work ashore was provided for 55 others, a total of 225 jobs,—a great advance over 1933, when the total was 106.

SOCIAL: An attendance of over three thousand at Socials and Entertainments testifies to the appreciation of sailors for

these enjoyable evenings of mirth and music. The large crews of the German cruiser "Karlsruhe," and tourist liners "Franconia," "Arandora Star," "Empress of Britain," and "Resolute" filled our Social Hall and certainly had a good time. An interesting football match was arranged between teams from the "Arandora Star" and "Silverelm," the former winning. Thanksgiving Day was celebrated by a dinner for seamen staying at the Sailors' Home, provided by the Harbor Lights Guild. Those ladies were also responsible for the very fine Christmas dinner.

LIVE STATISTICS: Services held in the chapel, 53; attendance at services, 994; funeral services conducted, 5; entertainments and socials held, 93; attendance at entertainments, 3,014; visits to ships, 354; individual visits to men on ships, 3,630; individual visits to men in hospitals, 105; meals provided destitute seamen, 1,785; beds provided destitute seamen, 3,558; men shipped by institute, 170; men provided with work ashore, 55; pieces of mail placed on ships, 1,073; number of magazines placed on ships, 30,705; deposits by seamen for safe-keeping, \$2,501.20; approximate total attendance at Institute, 21,564.

DEATH TAKES OUR OLDEST BISHOP

Bishop Boyd Vincent, oldest of our Bishops, died peacefully in his sleep on Monday, January 14th in his 89th year. Bishop Hobson was in Washington at the time in the interest of the Forward Movement, but Mrs. Hobson was with him continually for the forty-eight hours before his death. The funeral was held on the 16th at the cathedral in Cincinnati where he was consecrated 46 years ago. The body was then taken to Erie, where he was born in 1845. Those who attended the recent General Convention will long remember the missionary mass meeting in the huge auditorium, closed by the benediction of this venerable man.

When the country now included in the these United States was but a foreign mission field of the Church of England, the Society for the Propagation of the Gospel in Foreign Parts, now known to all as the S.P.G., spent more than a million dollars for our evangelization.

ANOTHER CHINESE PRIEST KILLED

Murder of Rev. Chu Shiao Shan, and Looting of Taihu

The church at Anking, China, has been shocked to learn of the looting by an armed force of communists of the county seat of Taihu, one of the Out-stations about sixty miles to the west of Anking. Rumors which began to come in that the Rev. Chu Shiao Shan, clergyman in charge of our church there, had been killed, could at first hardly be believed, but later they proved to be too true. He was captured and beheaded by the communists in September.

Not until the reds had retreated and some of the teachers could get in from Taihu could the whole tragic story be known. Mr. Chu and his wife and three children were trying to escape from the city along with other fleeing citizens when their road was blocked by some of the communists and they were taken back to the city as prisoners. Mrs. Chu and the children were later released but Mr. Chu, along with a number of others was executed the following day. His body was later recovered by some of the church members and brought back to the church compound.

None of the other staff members or Christians suffered any bodily injury, but many suffered loss in the place. The church property received little damage. Mrs. Chu and the children were able to get safely to Anking a few days after the communists had withdrawn to the hills.

STILL MORE MODERN MARTYRS

Six of Bishop Hind's Chinese workers in the diocese of Fukien, two catechists and a school teacher, with their wives, were murdered by communists within one month. They worked in country missions. A young Chinese clergyman, nephew of the Chinese assistant bishop, had been carried off and had not been rescued at the time Bishop Hind was writing.

"The communist bandits," the Bishop says, "are making a determined attack upon the Church through its workers . . . It is a time of grievous physical, moral, and spiritual danger to the Church."

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CHRIST AND MISSION

(Continued from page 6)

we shout to scare the birds;
The glory of the garden, it abideth not
in words.

And some can pot begonias, and some
can bud a rose,
And some are hardly fit to trust with
anything that grows.
But they can roll the lawns and sift the
seed and loam,
For the Glory of the Garden occupieth
all who come.

There's not a pair of legs so thin, there's
not a head so thick,
There's not a hand so weak and white,
nor yet a heart so sick,
But it can find some needful job that's
crying to be done,
For the Glory of the Garden glorifieth
everyone.

Then seek your job with thankfulness,
and work till further orders,
If it's only netting strawberries, or kill-
ing slugs on borders.
And when your back stops aching, and
your hands begin to harden,
You will find yourself a partner in the
Glory of the Garden.

Partners in the Glory of the Garden,
co-workers in the spade work of the
Kingdom—having a hand in the Incarna-
tion. Part of its Mystery.

If we become converted to this and
turn to the Lord—our Good Employer—
with the passion of self-giving, then this
other business of dollars and cents will
take care of itself, and take care of itself
in such a way that when reckonings are
made, people will not say of us:

"Honolulu has met its quota," or

"Honolulu has given more than she
promised," or

"But what has come over Honolulu?
She must have gone crazy!" which would
be the nicest thing that could be said.

Yes, we can if we care. I should say
so!

But what if we cared as God cared
when He sent forth His Son?

And what if we gave ourselves as God
gave Himself?

"O amor qui semper ardes et num-
quam extinguenis accende me"

O Love, who art ever burning and
never extinguished, enkindle me!

—✠—
An Arab has just been ordained to the
diaconate by the Anglican Bishop in Je-
rusalem. He is not the first, as there are
others on the Bishop's staff of thirty-
five foreign and native clergy. The new
deacon's name is Fareed Audeh Zu'mat.
He is to be stationed in Nazareth.

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convo- cation Assess- ment	Paid	Episcopate Endow- ment
OAHU								
St. Andrew's Cath. Parish.....	\$2,640.00	\$.....	\$.....	\$.....	\$.....	\$350.00	\$.....	\$.....
St. Andrew's Haw'n Cong.....	600.00	.....	.....	.....	.....	52.50	.....	.....
St. Peter's.....	792.00	.....	.....	.....	.....	29.25	.....	21.00
St. Clement's.....	552.00	24.20	.....	.....	24.20	52.50	.....	.....
St. Elizabeth's.....	420.00	.....	.....	15.00	15.00	29.25	.....	.....
St. Luke's.....	120.00	.....	.....	.....	.....	11.75	.....	.....
Holy Trinity.....	180.00	.....	.....	.....	.....	15.00	.....	.....
Epiphany.....	150.00	.....	.....	.....	.....	17.50	.....	.....
Good Samaritan.....	30.00	1.00	.....	.....	1.00	2.00	2.00	.....
St. Mark's.....	90.00	.....	.....	.....	.....	11.75	.....	.....
St. Mary's.....	150.00	.....	.....	.....	.....	11.75	.....	.....
St. Alba's (Iolani).....	240.00	.....	.....	.....	.....	11.75	.....	.....
St. John's-by-the-Sea.....	60.00	.....	.....	.....	.....	2.00	.....	.....
St. Stephen's.....	75.00	9.78	.....	.....	9.78	2.00	.....	3.30
Moanalua Sunday School.....	12.00	.....	.....	.....	.....	2.00	.....	.....
Leilehua Sunday School.....	90.00	.....	.....	.....	.....	1.00	.....	.....
St. Andrew's Priory.....	240.00	.....	.....	2.00	2.00	2.00	.....	.....
Cathedral Japanese School.....	60.00	10.00	.....	.....	10.00	1.00	.....	.....
Young People's Ser. League..	30.00	.....	.....	.....	.....	1.00	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	.....	.....	.....	.....	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	.....	.....	.....	.....	17.50	.....	.....
St. John's, Kula.....	48.00	.....	.....	.....	.....	7.00	.....	.....
HAWAII								
Holy Apostles', Hilo.....	180.00	50.00	.....	.....	50.00	22.25	.....	.....
St. Augustine's, Kohala.....	210.00	4.00	.....	24.50	28.50	11.75	.....	.....
St. Augustine's, (Korean).....	30.00	5.00	.....	.....	5.00	6.00	.....	.....
St. Paul's, Makapala.....	180.00	5.15	.....	.....	5.15	6.00	.....	.....
St. James', Kamuela.....	72.00	2.50	.....	.....	2.50	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	.....	.....	.....	.....	11.75	.....	.....
Christ Church, Kona.....	336.00	.....	.....	.....	.....	29.75	.....	.....
St. James', Papaaloa.....	210.00	.....	.....	5.00	5.00	11.75	.....	.....
KAUAI								
All Saints, Kapaa.....	240.00	.....	.....	.....	.....	25.00	.....	.....
W. Kauai Missions, Kekaha..	87.00	.....	.....	.....	.....	6.00	.....	.....
Emmanuel Mission, Eleele.....	30.00	.....	.....	.....	.....	6.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	.....	.....	.....	2.00	.....	.....
Holy Cross, Hoolehua.....	30.00	7.70	1.00	8.70	2.00
TOTALS.....	\$8,964.00	\$119.33	\$.....	\$ 47.50	\$166.83	\$806.00	\$ 2.00	\$ 24.30

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