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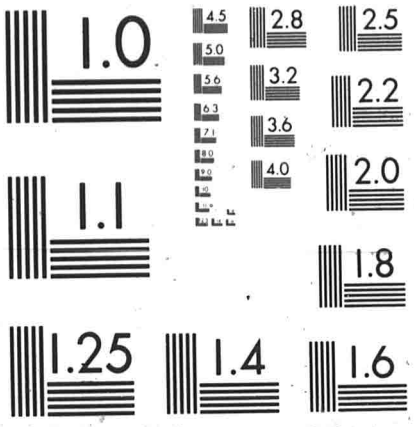

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THE FRIEND

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JAN., 1949 - JUNE, 1954

The Friend

January-June 1949

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THE FRIEND

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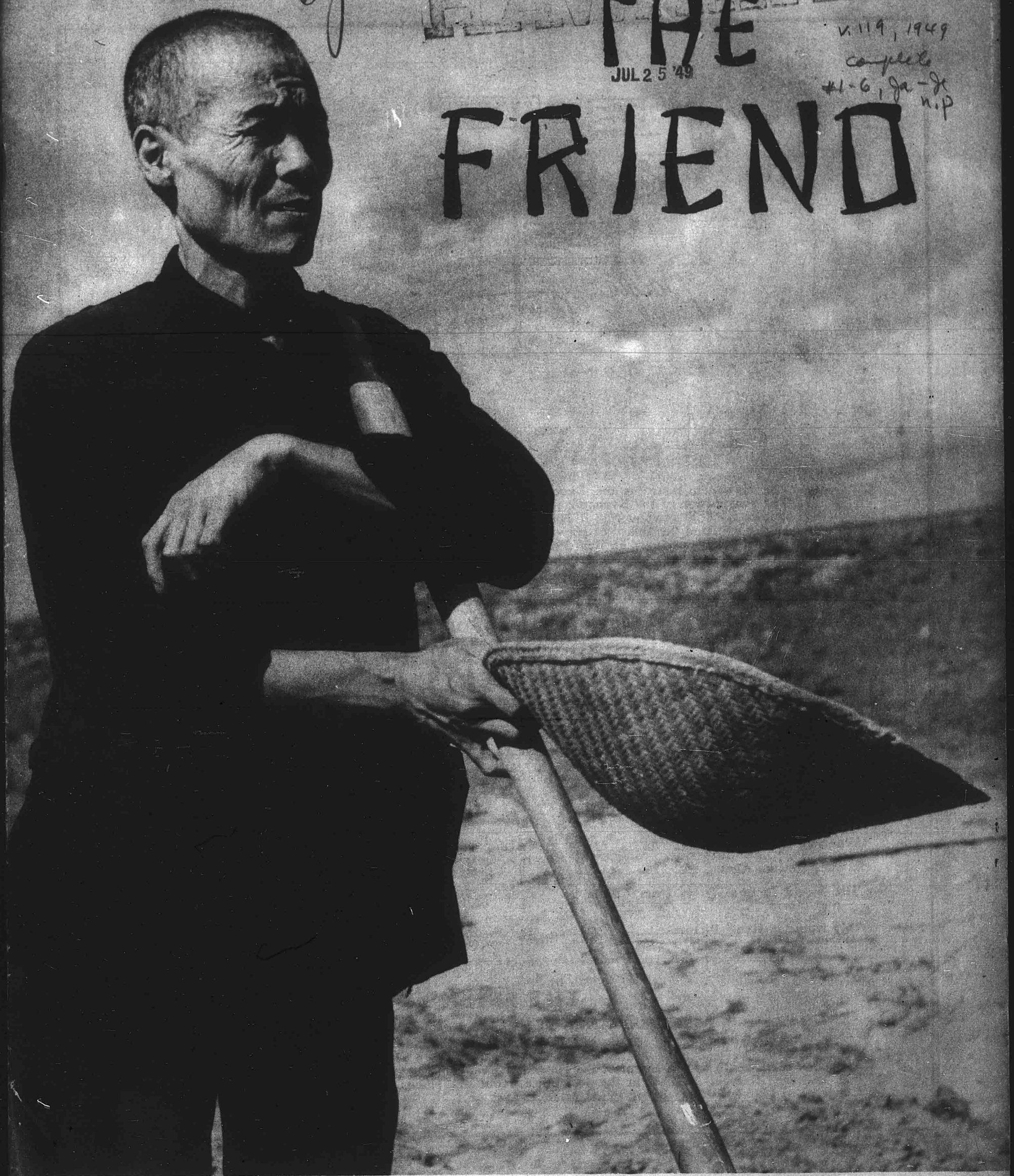

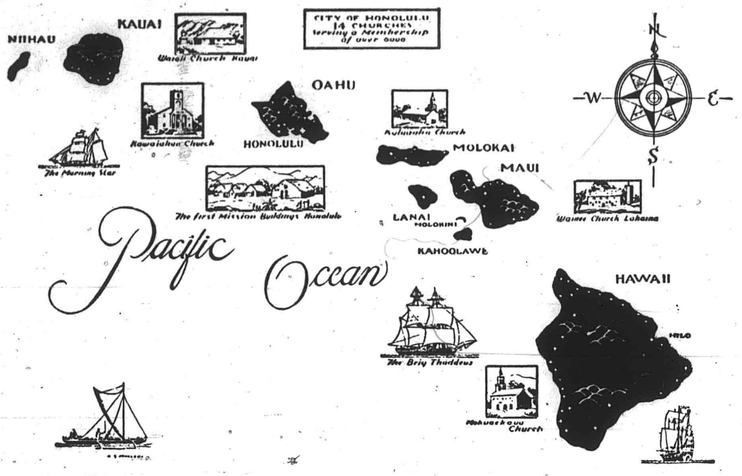

The Hawaiian Board is the Executive Board of Hawaiian Evangelical Association. The constitution of the Evangelical Association in Article VII establishes this relationship in the following words: "This Association shall appoint an Executive Board, to be denominated the Board of Hawaiian Evangelical Association." In that same article the duties of the Hawaiian Board are defined as "to take charge of the Home Missions on these Hawaiian Islands, including Christian education, publication and evangelization."

Jan-June 1949 h.p.

Vol. CXIX **HONOLULU, HAWAII, JULY, 1949** **No. 7**

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. ; Hawaiian Section, SIMEON NAWAA
Business Office, THEODORE ING

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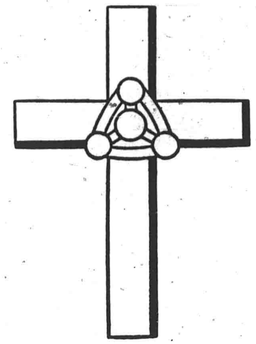


The "New Friend"

You have been wondering what has happened to the Friend. Since the December 1948 issue you have missed its monthly appearance. Some explanation is in order. In fact, had anyone realized that six months would elapse before another issue, some statement would certainly have gone out to all subscribers. But it was constantly anticipated that each new month would see the magazine published.

Many factors have contributed to the delay in publication. The mounting costs over against an inadequate budget, the problem of publishing the type of magazine most helpful to its readers, the lack of personnel to meet time schedules, the great amount of detailed planning and experimentation in low-cost printing, and the constant interruption of other urgent matters have contributed to the recent lapse.

It is not possible at this moment to say definitely what the Friend will be in the months immediately ahead. In general, it is planned to make greater use of pictures and to employ less-expensive methods of printing. Yet this is to be done without cheapening the magazine. It is hoped that there will be a tendency toward matters of more local concern and this without losing our national and world view. It is planned that this July issue will go into the mail by July 15th. Thereafter we hope for the regular appearance of the Friend. The Japanese and Hawaiian section have gone out regularly. This issue will include the Hawaiian material for August.

The Friend begs your indulgence during this period of transition. It welcomes at all times your suggestions and criticisms. The Friend hopes that you will not pass final judgment on the basis of the present issue however. Much of the material is necessarily that which was prepared for earlier publication. The type, the make-up content and the order is all experimental. This experiment will help to determine the future policy of the magazine.

HFC (for the Editor)

The Fellowship of Those Who Care

The women attending the Oberlin General Council last June voted to establish among themselves a Fellowship of Prayer. It was hoped that women in our churches throughout the country would unite with us.

We would pray especially for (1) the strengthening and purifying of our own spirits; (2) increasing unity among our churches at home and abroad; (3) the coming of real and enduring peace.

Since Oberlin this plan has been brought before several groups and three suggestions have met with cordial response:

1. That those who wish observe the 8:45 period on Wednesday mornings. This is the hour kept by the Fellowship of Those Who Care, which for many years has had the guidance of Dr. Goodsell.

2. That others unite with us at the time of their own quiet hour each day, each woman choosing the time which for her will be most helpful.

3. That we make real our togetherness by the use at the close of our time of devotion, of a common prayer.

It is hoped also that women will study, more than we have done in recent years, the Bible and other devotional books. Some one suggests choosing sections of the Bible we wish to study and then reading the same passage every day for a week or two until the deeper meanings are clear.

—From Guide Posts

OUR FELLOWSHIP OF PRAYER

Believing in the power of directed and concerted prayer for lasting peace, we, the women of the Congregational Christian Churches, covenant together in a Fellowship of Prayer for Peace, and do dedicate ourselves sacrificially in thought, word, and deed to the furtherance of that Peace.

O, GOD, MAY THY KINGDOM COME ON EARTH

We earnestly pray for peace in our time. We beseech Thee to guide by Thy Spirit, the nations of the world; may selfishness be overcome by a desire to serve the common good: grant to leaders and peoples, wisdom, patience, and courage to know and do Thy will, that Peace may be established among us now and for all generations.

O, GOD, MAY THY KINGDOM COME IN ME

We realize, God, that only as Peace is established in the hearts and wills of individuals, can it prevail in the world. We pray Thee cause each one of us to be an instrument of Thy Peace:

In our homes, may we reveal courtesy, patience, and love.

In our churches and communities, may we stand for understanding, good will and brotherhood.

In our country, may we be an influence for righteousness, justice, and freedom.

THUS O, GOD, MAY THY KINGDOM COME IN OUR LIVES AND, THROUGH US,

ON EARTH MAY THY KINGDOM COME

IN THE NAME OF THE PRINCE OF PEACE, OUR SAVIOR — Amen.

HAZEL T. WILSON



Koyoto, Honshu, Japan
February 22-26, 1949
(Received on March 11, 1949)

Dear Everybody:

I've had fun this month here in Japan with our two American holidays of February as a means of interpreting American life.

For good old George's Anniversary today I've been interviewed by the Press, often with regard to the Constitution and the American idea of Democracy. We can do a lot to help on that word so much overworked just now by Occupuation and also by the Japanese. I fear most people have an unfortunate or at least a very limited idea of Democracy and to many it is merely copying customs or manners of Americans in superficial ways. It is serving as an excuse just now for the wrong kind of freedom (licentious-ness, the wrong kind of new adventure and the wrong kind of politics. Alas!

Lincoln's birthday and "its" interpretation here (as in other lands) may well fill the hearts of any American with quiet and humble pride. He is seldom spoken of as an American at all. (George Washington is aways the "First Great American President"). He is beyond any one country. He belongs to the world and to the ages. On February 12th the schools had programs; art classes tried to draw his bust or portrait; kids wrote themes or poems to his memory. He is *"ours"* in a wider sense. Humanity's prophet-hero,-a *world* symbol.

This month has been dedicated completely to our intensive financial campaign at the Doshisha. Back in early December I began to realize that none of the really significant new plans and reforms we were working on could possibly be achieved unless the financial campaign, voted in June by the Trustees really succeeded. I also realized that due partly to the terribly difficult conditions of all Japan but even more to the weariness, bewilderment, frustration and bad planning, it was failing dismally. When Dr. Yuasa and I were talking of our concern and the terrific importance of the campaign, his real worry over it, I suddenly understood that he would like me to help on that, to take it up as a real responsibility but he had hesitated to ask it. He had not requested me to come out to Japan for *financial* reasons at all! Of course, I at once offered to help and we began to plan what I could do, handicapped as I am by language, newness and foreignness. He gave me the most interesting assignment—to interview, with plenty of leisure for it, every Dean and Department Head and give them a chance to tell as he had not time to let them tell, in private, their misgivings, criticisms, worries, hopes and needs, and of course their suggestions for the campaign. It seemed best in the interest of breaking the ice and producing a relaxed informal atmosphere, to invite them for tea. So for several weeks we served coffee and tea and cookies to one "head" or in some days two per day while they talked and talked!



These talks were so very valuable and brought out so many good ideas and suggestions that we went on from there at Dr. Yuasa's request to interview the Presidents of the Alumni and Alumnae Associations, the President of the Parents' Association, two or three Trustees, and the President of the Student Body. And of course the Treasurer of the University.

Up until then, the campaign had been the job of one man, the Public Relations Director, specially assigned to run it, in cooperation with the President who is nearly killed with other work! The only Finance Campaign Committee was a very old style one with *everybody* on it for fear you'd leave somebody off—180 people! Virtually a list of sponsors, for they had *never* met! At the suggestion of two or three of the people interviewed, we decided to have a real experience of "democratic thinking," a *working* committee of 12, meeting every week and sometimes twice a week, all taking assignments, all expressing themselves. It has worked so far *wonderfully*, beyond our hopes. We have decided to finish the whole thing up in an intensive six weeks' drive in March and April, so now everything is humming toward that end. We are planning new kinds of literature, something a *little* American for students and alums, with cartoons done by a clever student artist: something a bit more dignified for parents and community. We are working on "Explanation Conferences" with the faculty of each school, with a team of three of us for each; on rallies of students; on teams of faculty to speak to

(Continued on page 29)



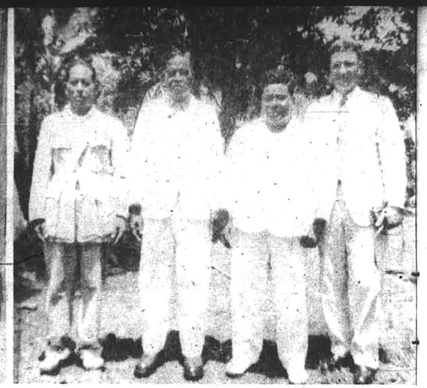
Rev. and Mrs. C. L. Heuser
Truk



"The Mission Whaleboat"—
for transportation between
Moen and Dublon Islands



Mrs. Harold Hanlin—Kusaie
Anna Dederer—Udot Island
Truk Lagoon



The Newly Ordained Pastors
Bertol, James, Andru,
Rev. Charles Heuser

(Dublon-Truk) Navy 3410,
FPO, San Francisco, Calif.
May 11, 1949

Dear Friends:

It is one month today that I have been back on Truk. My visit in the States seems to me as it was a long time ago, for I am very busy since I came.

At first we had our missionary meeting in which Dr. Dunstan could be with us. We came to Dublon in the afternoon of the 11th of April, welcomed by our Christians with hymns and then shaking hands with everybody. I wanted to go in my house, but Miss Wilson who arrived two weeks before said to come on to Mrs. Heuser in their new house, she wants to see you, but can't come down with the baby. So up I went. We both were glad to see each other again. That evening we were together in the Heuser's house for informal talks. You know that I had much to tell, and they had many questions.

It was planned to start with the meeting the next morning, but I have forgotten it and slept long, for I was tired. I had to get up at 4:00 a.m. that Monday and could go to bed the next Tuesday morning. So one of our boys came to my door and called me out to go up to the Heusers. I didn't hurry, for I thought that I would have plenty time to tell them the things they wanted to know. But when I came up there the missionaries were waiting with the hymn books in their hands. Then I knew why they have called me. Of course I was ashamed.

I have forgotten a little bit how it is out here. So when I came did not look for my beddings while it was daytime, but had no light too. And so that first night I just took a table cloth and put it on my bed, but it was so big that I could hide in it and — hot —. Could not find a pillow and it took a long time until the mosquito net was fixed, and I found it awful to have no electric light. But I forgot to bring a flashlight along with me and to buy a lantern. One kerosene lamp which I bought and brought along with me was broken. But now I have one lamp and I carry it from one to the other room and place—and—it is O.K.

Tuesday, the day we started with our meetings, came the Morning Star with Dr. Hanlin only. Mrs. Hanlin has not enough courage to go a second time on the Star, for not only women get seasick but men too. I can feel with her. The following week Mr. and Mrs. Kaercher could be with us for some time. I don't know if you heard about them. They are German missionaries on Truk and cooperating with the A.B. Also the Feys on Palau. They did not come because difficulties of transportation.

While we met we all had our parts in the Easter services on various Islands. And also met with our native pastors for a couple of days.

But then after all I had to unpack and to clean up in my house, for it was a mess. Everywhere signs of the rats and a very mouldly smell for it rained in and so one mat was gone. In one room all the floor cover gone for it is so wet from underneath. There were holes in the walls, drawers, cloth and books were gnawed from the rats. They had a wonderful time while I was gone. So I had much to do and yet I am not through, it just looks a little better.—But one event I shall tell you. My water which I collect in old Japanese oil tanks had a not good smell. But the men told me that they cleaned the tanks, so I drank the water without boiling it. But one day it was just awful, and after taking a bath, which means pouring a bucket water over the body I really stanked. The next morning I called somebody to climb up and look in the tanks. A big almost putrefacted rat full of worms ended her life by drowned. We couldn't do much as to pour all the water out and clean the tanks. But the Lord was friendly to me for in the same night it rained much.

Until school begins which is in June I am going from one to the other Island in the lagoon and meet with women societies. I too meet with the teachers of our children's work. May God enable me to help them in everyway.

Now I want to thank you so much for all your hospitality and kind help while I was in Honolulu. It would be nice if I could hear from you sometimes. And it would be of great help if you would remember me in your prayers in your church or in your homes.

With the word which I have read I shall close my letter until another time. "A tiny good deed counts more than a huge intention."

Yours sincerely,
ANNA DEDERER

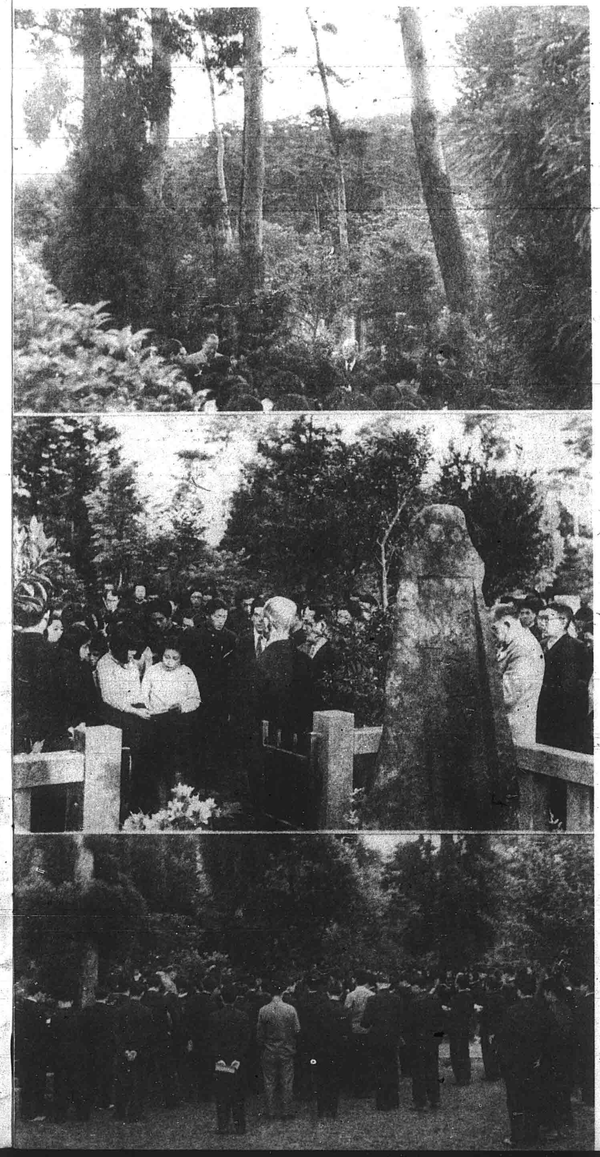
FRIEND PEACE HOUSE
寮哇布社志同
DOSHISHA UNIVERSITY
KYOTO, JAPAN

FRIEND PEACE HOUSE

"DOSHISHA HAWAII RYO"

寮哇布社志同

MAINTAINED UNDER JOINT AUSPICES OF THE FRIEND PEACE SCHOLARSHIP COMMITTEE OF HONOLULU, AND DOSHISHA UNIVERSITY, KYOTO; AND DEDICATED TO THE PROMOTION OF CHRISTIAN INTERNATIONAL FRIENDSHIP AMONG THE YOUTH OF THE ORIENT.



My dear Friends:

Your very welcome and cordial letter received as also the enclosure "A Personal Witness." Last Sunday we took into our Christian fellowship at the University church eighteen students, three of them being residents of our Friend Peace House. This Sunday I am spending the day with Ray Oshimo whom you know, at Osaka. He has one of the strongest Congregational Churches in Japan and I am to assist him in baptizing thirty-eight men and boys and women at the Sunday morning service. He has asked me to preach the baptismal sermon. One could keep going like this all the time. The opportunity for the dissemination of our Christian message is unlimited. If we only had more laborers. God grant that they will be forthcoming soon!

This coming Monday I leave for a week's visit to the island of Shikoku where we are to hold evangelistic meetings at Tokushima, Matsuyama and Kochi. We plan to hold our meetings each day. This will be a strenuous program but we hope a rewarding one. Prof. Ariga, the dean of the Theological Seminary will accompany me.

Our vacation started this week two weeks ahead of schedule due to the serious food problem which we are facing. It was practically impossible for the students to purchase food here in Kyoto so the authorities insisted that we close school and send them to their homes hoping that the food situation would be better there. We are hoping to be able to resume classes soon.

Your letter came at a very opportune time. Dr. Yuasa was thrilled in reading it. It gives these dear folk over here so much delight to know that they are not forgotten by their friends in America.

We are going to have a real thorough housecleaning. The house was pretty badly treated during the war and it needs much attention. We hope to have it quite livable by the time the students return for the new term. There is so much we want to do and we have so many plans and ideas. Last evening I had dinner with Prof. Ueno who lived here as the house director just before Colbert Kurokawa came to Kyoto. He showed me pictures of many of the boys who had lived here. Many of the people here constantly ask about Shunzo Sakamaki, Masao Aizawa, Harry Komuro and others.

Am enclosing one or two pictures of our sunrise service.

Thank you for your interest—remember us in your prayers and my fondest aloha to all in Honolulu.

JOHN YOUNG



KAHULUI KINDERGARTEN

Hawaii's Woman's Gift

Almost everybody, from the littlest to the oldest had a part in the Woman's Gift. Empty jars, big cans, little ones, powder-boxes and envelopes were filled to over-flowing with coins. These containers were received in ceremonies, simple but meaningful and dedicated to christian work in the territory, across the nation and around the world.

Hawaii's third of the Woman's Gift is to be enjoyed by some seventy-five or more youngsters of Kahului Kindergarten, most of whom come from Japanese christian homes. The remaining two-thirds will be divided equally between the American Board and the Board of Home Missions.

Listed herewith are the names of groups and individuals whose contributions made possible Hawaii's share in the Woman's Gift.

WOMAN'S GIFT 1948

Bethany Church Women's Club	$ 11.34
Central Union Women's League	115.73
Filipino United Friendship Circle	8.00
First Chinese Po Tet Fui	15.00
Hana Wananalua's Ladies Guild	5.00
Hilo Chinese Women's Society	11.59
Hilo Woman's Board	18.17
Kaneohe Hui Hookipa	10.00
Kaumakapili Hui Kahoaloha	10.00
Kawaiahao Women's Missionary Society	4.27
Kohala Union King's Daughters'	13.50
Liliuokalani Women's Society	5.06
Lima Kokua Mid-Pacific Institute	8.94
Lihue Union Women's Association	75.00
Maui Branch Woman's Board	101.28
Paia Hawaiian Women's Society	12.00
Pearl Harbor Community Women	1.00
United Church Women's Circle	10.85
United Church Wo Chung Hui	5.00
Waialua Pilgrim Women's Society	5.00
Rev. & Mrs. Henry K. Poepoe	2.00
From Woman's Board Annual Meeting, June	1.00
Unmarked Gifts	8.17
TOTAL	$457.90

Hymns for the Ages

The past few months have marked the celebration of the anniversary of Isaac Watts' death. Our attention has been called to his work, monumental as it is. Before this remembrance dims too much, the Ministry of Music would like to present a short series to acquaint us with the more personal details of a life which has been rich in its creativeness as well as influence on the generations which have followed.

World-wide Communion Sunday never fails to thrill me; Christians the world over are joining together in the sacrament symbolic of their one-ness. It is a service that seems to eliminate barriers of race, and space. Perhaps, however, we have never thought of the elimination of time, for in every service, we are singing hymns of praise and worship, the majority of which have come from the past years and generations. We sing hymns which have been sung by the Christian family around the world, a few of which have come from the days of the Early Church. How can it help but establish a unity with the older members of our christian family whose "rest is won?"

So, realizing that now, come with me, in fancy, as we approach a small church in the vast city of London, more than 200 years ago. We can assume that the service would be understandable to us with one exception—the congregational singing would be more than confusing. We would see a gentleman, the "Clerk" arise, and after proper introductions, read a line of a hymn, give the pitch for starting, and expect us to sing it. (This, without hymn books, of course, for there are none.) So far, so good, but just when we were nicely warmed up to singing, we would have to stop, to have him tell us what the next line was to be. We can imagine that the general impression would be that of a jalopy with a poor carburator jerking and wheezing down the street, never quite going, and yet never quite stopping! We would notice, too, that the singing was out of tune, not together, every man for himself. But most of all, if we were to try to find beauty and majesty of expression in the texts of the hymns, it would be difficult.

Prior to the time of Watts, most of the churches felt that it would be sacrilegious to use any words for singing other than the words of scripture. Thus, passages like the psalms were taken, rearranged to fit the meter of the tunes the people knew. Our sense of poetic justice would be tortured by such lines as:

"The na-ti-ons of Ca-na-an
By his Almighty hand,
Before his face he did expel
Out of their native land."

True, not all of the "Psalmnody" of that time was as bad—in fact, some of the poetry has stood the test of time till today. Yet, it is probable that such writing was the cause of his complaint, when he was eighteen, that the hymns sung in his church were of very poor calibre. When one of the church officials heard this, he probably figured that he would quiet this young upstart by saying, "Give us something which will be better, young man." This Watts proceeded to do—at once, and his first hymn was sung at the next evening service (thru this process of "lining-out" described above.) For a "first", it is certainly of high quality.

Behold the glories of the Lamb
Amidst his Father's throne;
Prepare new honors for his name
And songs before unknown.

The last two lines of this first verse were, in a way, prophetical of the work their author was to accomplish before his life was thru. His monumental work has earned for him the title of "Father of English Hymnody", not as the first to write hymns in the language, but because of the start he gave to the work, and his influence in finding the place for hymns in the worship of the Protestant Church.

The World Picture

BURMA:

A new constitution has recently been prepared and adopted by the Burma Christian Council making that body into a thoroughly National Council. There are to be not more than sixty people with seats on the National Council, all of whom will represent the Christian community in Burma. The lastest reports show that during the past year over 25,000 different individuals were baptised as members of the Christian churches of the country. However, it is openly acknowledged by the leaders of the church that the great majority of the members are non-Burmans and that up to the present time, a very few of the nationalistic Burman majority has shown the slightest response to the Christian message.

CANADA:

The Annual Meeting of the Committee and Council of Churches which unites all the larger known Roman churches in Canada was held toward the close of last year. The new president of the Council elected at that time was the Rev. Dr. Woodside of Chalmers Church, Ottowa. Among other matters on the agenda of the Council meeting was a series of reports presented by the Canadian delegates to the World Council of Churches, and a long discussion of the many signs pointing to an increase in the gambling habit among the citizens of Canada.

CHINA:

The Fifth General Assembly of the Church of Christ in China met recently in Soochow. This was attended by more than 150 delegates representing sections of the Christian church throughout that great nation. One of the highlights of the Assembly meeting was the reception into membership of three new synods: one, in Kianghuai with a membership of over 30,000 people, another in Malaya and a third in central China. It was estimated that a total membership of nearly 200,000 persons became a part of the General Assembly on that occasion.

A considerable amount of time at the meeting was given to the discussion of the question as to whether the Christian missionaries can continue to carry on their work in areas under Communist domination. It was recognized that there is no general answer to be given to this question. In some cases, foreign missionaries prove in embarrassment to the church and to the native pastors; in other cases, missionaries because of their standing with the people and their approach to those who are now Communists will continue to make very useful contributions, not only to the life of the people, but also to the cause of the Christian church. The Assembly agreed that the present situation in China is a time of great challenge and great opportunity.

The last report is that there seems to be general agreement on the part of the major Mission Boards working in China, the missionaries themselves and the Chinese Christians, that this is the time for the missionaries to stay where they are. The churches of China will of necessity have to make their way under the new regime and it will be a most helpful thing if the foreign missionaries remain with those whom they have served during the past years.

CONGO:

Some months ago, the government of the Belgium Congo adopted a new educational policy which gave the Protestant Council a quality with the Roman Catholic Missions. Under this policy, those working with the Protestant Council will be able to receive from the government grants in aid of wages, subsidies for the erection of school buildings and partial support for needed school supplies. However, workers on the Protestant Council will be required to meet certain conditions laid down by the government. These make it necessary for educational missionaries to spend at least a year in Belgium taking special courses to fit them for their work. Furthermore, the Protestant Council is required to provide school inspectors of Belgium nationality. However, it is agreed by those in authority that the action by the government is greatly for the benefit of the Protestant missions in the country.

CZECHOLOVAKIA:

Ten of the twelve Baptist Churches in Slovakia were closed a short time ago by order of the government, but a little later the order was rescinded and the churches were allowed to reopen.

Eighteen new Lutheran parishes have been established in Slovakia for Lutheran immigrants from Hungary, Rumania, and Yugoslavia.

FINLAND:

During a recent meeting of the Church Conference of the Evangelical Lutheran Church of Finland, a change was made in the practices of the church. This gave the right to layman to take part in the election of the Bishop of the church. According to Finnish law, this action will be submitted to the parliament which can either approve or reject the recommendation.

In Finland, the church is a state church so that the marriage ceremony can be performed either in a church or before civil authorities. Months ago, the General Church Assembly had decided that the church will no longer perform the marriage ceremony for anyone who has been divorced, nor will the church give its ecclesiastical blessing to a civil marriage entered into by a person in a similar status. This action which has yet to be submitted to the Finnish parliament aroused a great deal of controversy among the population and in the press.

FRANCE:

At Christmas time last year, every Protestant pastor in France received a present of $40 through the generosity of the Presbyterian churches in the United States of America.

The General Assembly of French Protestantism was held recently at Strassburg. In addition to the business sessions of the Assembly two noteworthy public meetings were held. At one of them, Dr. Vissey t'Hooft spoke to a large audience on the meaning of the World Council of Churches. At the other, which was held on the Sunday of the Assembly meetings, over 10,000 Protestants gathered to celebrate the tercentenary of the Union of Alsace with France. Thirty church choirs took part in the service, the civil and military authorities were present, and pastor Burgner preached the sermon.

GERMANY:

Of particular significance during recent weeks has been a visit to Germany by Dr. Jeffrey Fisher, the Archbishop of Canterbury. The Archbishop spent ten days in various parts of Germany and during that time held meetings with the leaders of the Christian churches. These meetings were completely inter-denominational. The Archbishop's visit culminated in a solemn ecumenical service held in the city of Hamburg. A number of German Bishops took part in the meeting and thousands of individuals from various parts of Germany were in attendance.

Strong disagreement had arisen between the officials of the Christian churches in the city of Berlin and the officials of the government. Sometime ago, the schools which have been conducted by the churches were ordered closed. This action brought forth many protests from the members of the churches and the parents of children connected with the churches. A long series of conferences insued between the Bishop of Berlin and the Director of the Educational Department of the Berlin City Council. At the close of these conferences, the church schools were allowed to reopen. However, a limit was placed upon their number, there being allowed one in the French sector and three in the other three sectors of the city. These schools are to be open to children up to the end of the ninth grade. In addition, the churches of the city are to be allowed to operate one school of higher academic standing. The Department of Education of the Berlin City Council has indicated that these schools are to be experimental and are to stand in the nature of examples. The provincial synod of the Evangelical Church of Berlin and Bradenburg has recently adopted a new constitution. This has been the result of long months of work of a series of very important consultations with the provincial synod of Saxony, Pomerania, and Silesia. One outstanding thing about this constitution is that it gives to the local churches a much more important place in the life and control of the churches themselves, and it makes it possible for there to be developed in each local church a group of responsible Christian layman who are given certain privileges and responsibilities. This trend is a marked departure from practices before the war.

GREAT BRITAIN:

The Rev. Francis Hauss, who is head of religious broadcasting in England has had to give a reply to some rather strong criticisms leveled against his work because it kept people home from churches. Mr. Hauss took occasion to make a rather careful study of the situation in England and he has reported as follows: On any given Sunday, approximately twelve million people listen to the Sunday religious broadcast. Of this number, four million are men and at least eight million are under fifty years of age, but perhaps the most striking fact in the report which Mr. Hauss has made is that of the twelve million listeners more than nine million of them would not have attended the church either on the Sunday when they were listening or at any other time.

The church of England launched a "Mission to London" on May 14th. The purpose of the mission is to strengthen the lives of those already members of the churches and to win to the churches those who are now outside their ranks. The mission opened with a procession through the city streets and a service of dedication in St. Paul's Cathedral. For two weeks thereafter, there were daily meetings in halls and churches and parks of the city. These were conducted by small teams of six persons, half of whom were laymen. The mission closed with five days of mass meetings in St. Paul's Cathedral and Westminster Abbey.

INDIA:

The first young people's rally of the church of south India was held late last fall in Madras. Nearly two thousand young people between the ages of twelve and thirty were in attendance.

At the meeting of the all India National Christian Council held in December, a merger was effected between that organization which is made up of representatives from the Christian churches all over the country, and the National Missionary Society of India. This merger goes a long way toward making the Christian churches of India completely in charge of their own affairs.

ISRAEL:

The Russian Orthodox Church has appointed its official representative to this new nation—Archimandrite Leonide is now living at Ain Karem which is the traditional birthplace of John the Baptist near Jerusalem.

ITALY:

Father Charles Oyer, S. J., the Prefect General of Studies in Rome lectured late last year in the hall of the Papal Gregorian University on the meeting of the World Council of Churches. Father Oyer gave a very careful report of the work of the

World Council and then dealt in more general terms with the subject of church unity.

JAPAN:

The Japanese Student Christian Movement held its first National Assembly late last year. Reports were presented which indicated that during the past two years one hundred and sixty student Y.M.C.A.'s and twenty-two student Y.W.C.A.'s have been formed in the various institutions of higher learning. The gathering paid particular attention to two subjects. First, the task of evangelizing the student bodies in the universities of Japan, and the second, the rise of Communism in Japan and the approach which the SCM should take to it. At the fourth General Assembly of the United Church of Christ in Japan, the Rev. Michio Kozaki was re-elected as the moderator and the Apostle's Creed was accepted as the official creed of the United Church. Reports given at the Assembly indicated that somewhere between 400 and 450 persons are now serving as foreign missionaries in Japan. Of this number, about 50 are persons who are there for short time service. Dr. Michio Kozaki, the moderator of the United Church, had a 45 minute meeting with Emperor Hirohito shortly after his return from Amsterdam in order to tell the Emperor about the meeting of the World Council of Churches.

KOREA:

The president of the Korean Republic, Sigmond Ree sent a message to the Foreign Mission's Conference at its meeting in Columbus, Ohio, late last year in which he assured the conference that he and his country would welcome missionaries and give them every possible support in their labors.

MEXICO:

The National Committee for Evangelical Defense has been reorganized. This is the agency uniting the various Protestant denominations in Mexico, whenever any of them find it necessary to lay before the ministry of the interior cases of religious discrimination and persecution. Bishop David G. Reusga of the Assemblies of God is the new Executive Secretary of this National Council.

THE NETHERLANDS:

The General Synod of the Netherlands Reformed Church has addressed a communication to the government concerning the action of the government in Indonesia. The communication set forth the general position taken by the church as follows: "The essential thing is that all who bear responsibility should realize that they must help to create an attitude of independent responsibility allowing the peoples of Indonesia to achieve of their own free will a genuine collaboration of free peoples with the Netherlands. The General Synod appeals to the government to whom the use of power has been intrusted, that an active guard be maintained against the abuse of this power, that the Netherlands may firmly avoid all that they have opposed so steadfastly during their history." The pastor of the French Reform Church of Algeria, the Rev. Paul Brés—the special task given to Mr. Brés has been the evangelization of the Moslem population in French North Africa.

RUMANIA:

According to a law recently set forth by the Rumanian government, no group or representatives of churches in that country may without authorization from the foreign office carry on relations with church groups, institutions, or officials outside the borders of Rumania.

Under the new law, the three historic Protestant churches in the country have been compelled to establish a single Theological Seminary.

The Russian church was recently reopened in Bucharest in the presence of the government minister of religion and a representative of the Soviet embassy.

SIAM:

The Church of Christ in Siam now lists more than 14,000 people as members. Very recently, a separate section of the church was established in order to meet the needs of a rapidly increasing Chinese community in the country.

SOUTH AFRICA:

At the Annual Assembly meeting of the Congregational Union of South Africa held in Durban, a resolution was passed denouncing the government's racial policy and urging the Christian Council of South Africa to send a deputation to wait on the Prime Minister in respect to this matter.

The Transvaal Missionary Association joined with the Christian Council of South Africa in the calling of a conference of non-European Christians in the Bantou Men's Social Center, Johannesburg, late last year. The prime purpose of the conference was to consider the meaning of the Christian religion for race relations. The conference attempted on the one hand to help those present explore the meaning of the Christian faith for this aspect of a human life, and also to set before those present some general principles for behavior under conditions now existing.

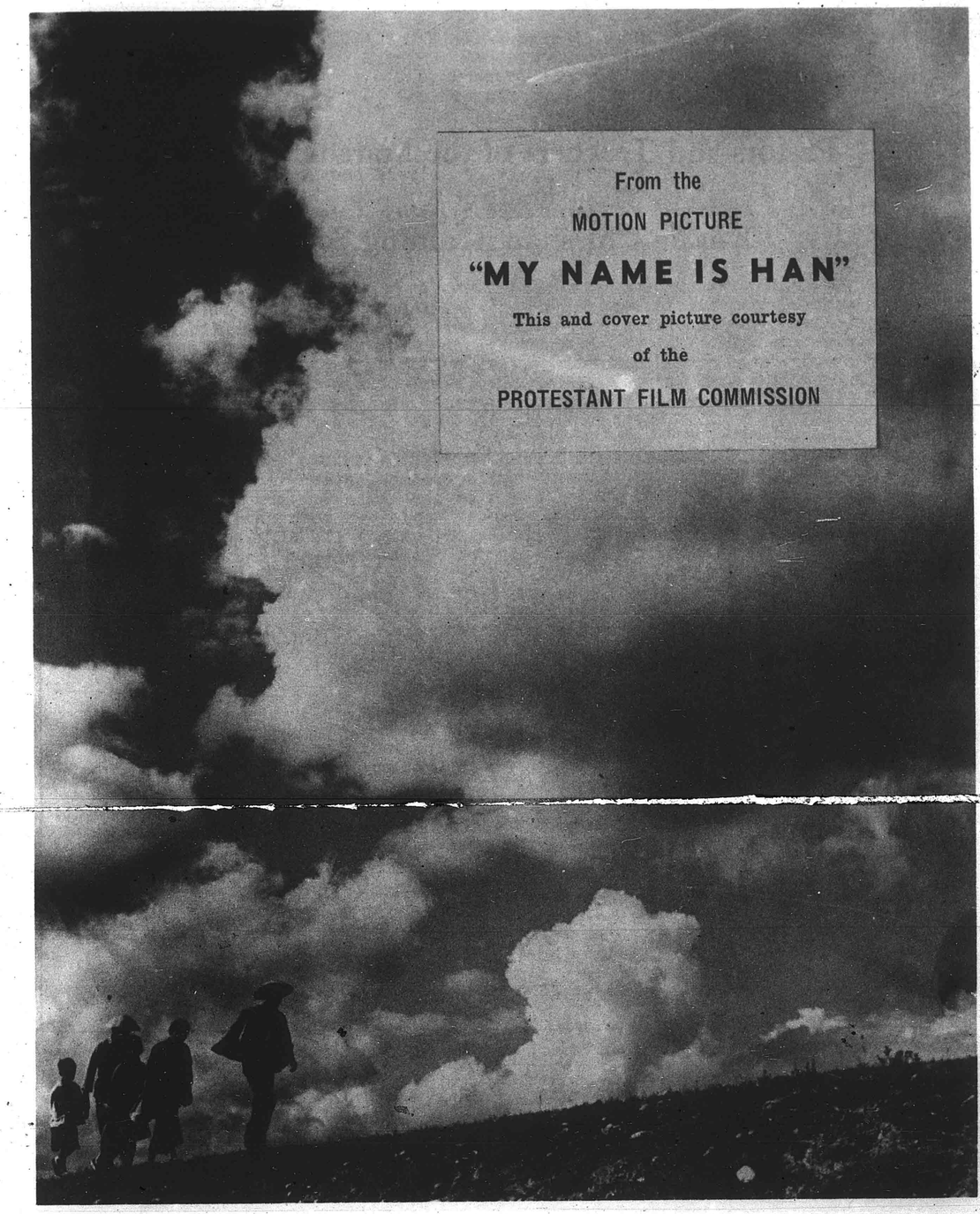
SPAIN:

After a long period of time it has at last come about that a Theological Seminary has been established in Madrid. At the present time, thirteen students are enrolled. Some of these students began their training for the Protestant pastorate back in the years, 1933 - 1936. Only now, have they been able to continue. A college for evangelization has been opened in Barcelona with six students. This college is in the main an evening school open to those who are already at work during the day time hours. In both cases, the necessary materials for instruction have been provided from churches in Argentina.

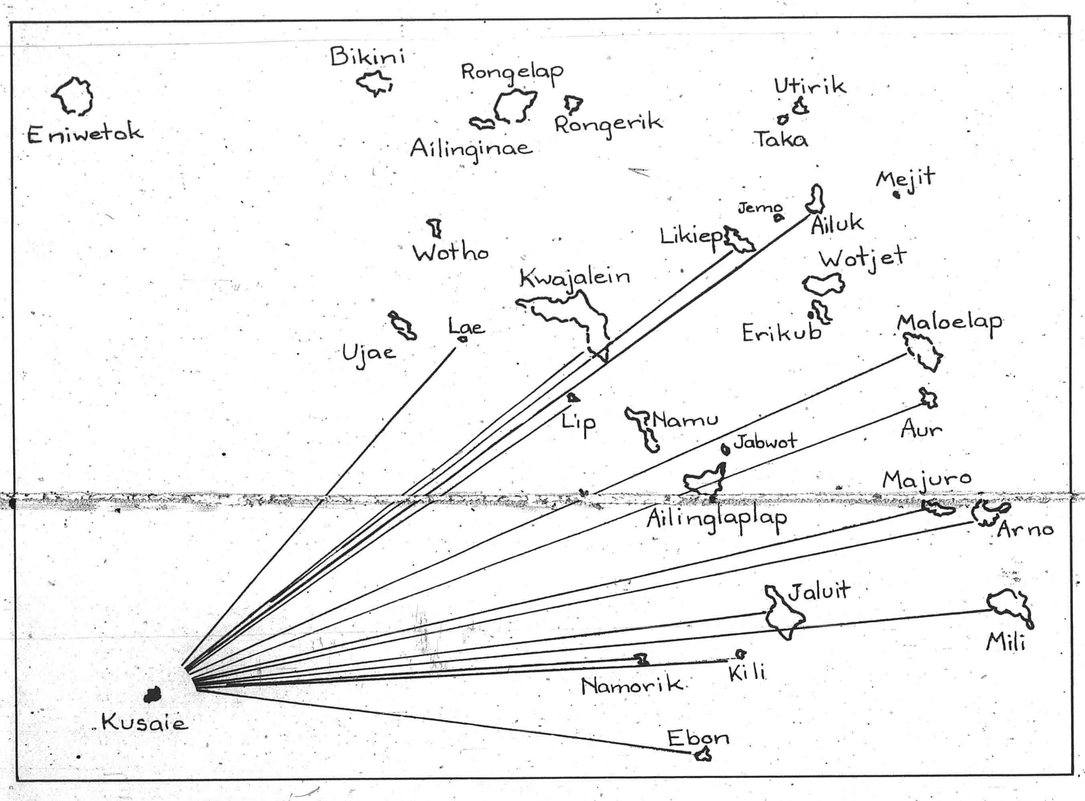
SWEDEN:

The General Synod of the church of Sweden is an exceedingly important body. Since the year 1863, it has been the organization through which the church has dealt with the state. The General Synod is convened by the king of Sweden approximately once every five years. The Synod has the right to present bills and requests which are presented to the government. Among the matters brought up at the last meeting of the Synod were two that

(Continued on Page 23)



Pastors and Teachers of the Marshall Islands
Study at
Kusaie Christian Training School



KUSAIE CHRISTIAN TRAINING SCHOOL
Kusaie, Eastern Carolines
c/o CAU, Ponape, Navy #3700
FPO, San Francisco, California

11 December 1948

Dear Friends of the Mission to Micronesia:

The rebuilding of the Mission School here at Kusaie is well under way. Materials are hard to get, labor is scarce, and progress is slow, but the Training School has been serving a group of students in spite of all these difficulties.

We found that a few temporary repairs on one of the dormitory buildings would enable us to accomodate a small group of men. So Miss Eleanor Wilson and I decided that it would be best to bring a group of pastors and teachers from the Marshall Islands for a short course of studies here. The older pastors had been taught years ago by former missionaries, but the younger men there had had only such training as their older brethren could give them.

Our preacher students began to arrive in August. Although the Morning Star needed some repairs, it made two trips and brought fourteen men. Others came on a small Navy ship which came here a few times from Kwajalein to get food to carry back to the Marshallese. In all twenty-two came, and these were joined by one of the two Kusaien pastors for this course of study.

It is truly an inspiration to teach such appreciative and eager students. They have been studying Bible, Homiletics, English, and Music. Several asked for some instruction in Arithmetic, so we have had a class in Mathematics also. Our days have been kept very full by classes each morning and evening, with a work period in the afternoon. These preachers have helped in many ways with much of the work which needs to be done on our plantation.

When we planned this session we hoped to be able to get these pastors back to their home islands for Christmas. But the Morning Star has not come, and the Navy has temporarily suspended its trips from Kwajalein. We do not know now when we shall have an opportunity to return them to the Marshalls. So we carry on, using this extra time for further studies.

The accompanying map will show the outreach of Christian influence from this session. Our students came from the islands and atolls indicated, and will return to carry on their work for the Lord with renewed zeal and effectiveness. Surely God was leading us as we planned this project and He has richly blessed us in our fellowship of study and work. We believe that you will be happy to know that once again the Mission School at Kusaie is helping promote the cause of our Christ in Micronesia.

Yours in His service,

Harold F. Hanlin

Harold F. Hanlin

News of the Aha Paeaina

127th Annual Meeting, Hawaiian Evangelical Association

Perhaps the outstanding accomplishment of the 1949 Aha in Hilo is one which cannot be found in the business agenda at all. Nearly everyone came away this year feeling that the Aha had achieved a true spirit of unity and harmony. Having gone thru several years of tension and uncertainty, many delegates are now expressing the assurance that they have arrived at a type of annual meeting which meets the approval of the great majority. A good spirit prevailed.

Friends of the Board

Among the items of new business presented was this one: "In light of its presently existing financial condition and the changes now taking place in the financial structure of the Territory, the Hawaiian Board recommends that its officers be empowered to enlist a large number of individual contributors to the Board's work from among the churches, such contributors to be known as "Friends of the Board" and that the pastors and leaders of the churches be urged to give their suport to this enlistment in every way possible."

As the first item of new business the response to this appeal set the tone for later business. The racial groups had already met and with the report of the Hawaiian group came the announcment that this item had been anticipated in their meeting and that a very substantial cash offering was taken on the spot. No words could have spoken louder. The project was launched with the unanimous support of the churches. In the course of the convention another offering was taken in business session which amounted to more than $100.00.

Micronesia Centennial

The year 1952 will mark the 100th anniversary of the beginning of the Micronesian Mission. In that year the schooner "Caroline" left Honolulu with the first group of Christian missionaries to serve in that area. They arrived at Strong's Island (Kusaie) in August.

The Aha voted to participate in the observance of this Centennial on Kusaie by sending representatives and by preparing for observance in Hawaii also.

Representative Committees

A suggested procedure in the setting up of Aha Committee was adopted. Each Island Association should name one member. This would make four. Two others should be chosen by the Moderator and the Nominating Committee of the Territorial Association to make a total of six members. It was impossible at the close of this year's meeting to set up all the committees for the coming year. However, the Executive Committee named Mr. Kaulukou, Mr. Desha and Mr. Cram to act for the Paeaina this time. The names of all standing committees are to appear in the yearbook.

Missonary Committee

To take the place of a number of committees and organizations charged with the responsibility of raising funds for benevolence purposes, the Aha voted to establish a single committee to be known as the Missionary Committee. This committee will have as one of its first projects the plans for the Micronesian Centennial.

Aha Paeaina Planning

The Entertainment committee of the Aha Paeaina meets in December and makes plans for the coming Territorial meeting. In the setting up of the travel pool and other matters it has had to act heretofore without the advice of representatives from the C.E. and Sunday School Associations which meet at the same time. It was voted to ask the above named associations to send representatives to the winter meeting and they have agreed to do this. The Aha voted to meet on the Island of Kauai in June of 1950.





Left—Chicago Theological Seminary Graduates at the Aha Paeaina, Hilo, 1949. Below—A Maui group sings at the Sunday Morning Hoiki, Hilo, Aha Paeaina Hilo, 1949.





Above—The Executive Committee of the Aha Paeaina in Action at Hilo, June 14, 1949. Right—An Aha delegate in an informal pose during Sunday hoike, Hilo, 1949.

Notes from the Aha Paeaina

Youth

Two matters pertaining to youth work were acted on. One was the question of the advisability of having a separate young peoples section meeting simultaneously with the Aha Paeaina. This was referred to the local Island Associations for study.

The other matter had to do with sending representatives from Hawaii to the National gathering of Congregational young people. By vote of the Aha each Island Association was requested to choose a representative and to make arrangements for paying half the cost of that persons expenses. The other half of the expenses is to be met by the Hawaiian Board.

The Leo Hoonani

The old plates for the printing of the Hawaiian Hymnal (Leo Hoonani) are no longer usable. For the past year a committee has been working on a complete revision of the hymnal. The committee reported excellent progress and was asked by the Aha to continue its work until completion.

Racial Meetings

Several years ago the practice of having separate meetings for the different racial groups during one whole day of the Aha was established. This year the groups met all day on Wednesday. Their reports cannot be given here but the decision was unanimous to continue these meetings in the future. Problems peculiar to the various racial churches can be discussed in these sessions more freely and without taking the time of others.

Strike Resolution

The attention of the Social Action Committee, the Resolutions Committee and the Executive Committee was given to the drafting of a statement on the water front strike, so serious to the people of the Territory. It was fully realized that no statement could possibly come from so large a group which would express all the personal sentiments of the delegates. Nevertheless every delegate was given an opportunity to participate in the statement. As evidence of the deep concern of those present a whole business session and an extra night session were given to this problem.

Ministers Meeting

Due to the fact that there will be no Ministers gathering in August this year it was decided to have a one-day meeting just prior to the Convening of the Aha. This meeting was held at the church of the Holy Cross on Monday, June 13th. Though the meeting was well-attended there was a feeling that too much ground was covered and too little accomplished.

Most time was given to the subject of "Evangelism." This was particularly pertinent in view of the real interest created by the visit of Dr. Wofford Timmons and Dr. Albert Stauffacher earlier in the year. The Island groups had held special meetings and retreats and some real thought and prayer were given to the problem. At the ministers meeting there was an exchange of ideas and some specific suggestions for carrying on a program of Evangelism thruout the year.

Presented to the Aha Paeaina by the Territorial Evangelism Committee was a report calling for "personal" and "parish" evangelism. The 7-point program of personal evangelism is worthy of attention:

1. Every member will read the Bible and pray every day.
2. Every member will worship with fellow Christians every week.
3. Every member will arrange recreation for his own family in order to strengthen his or her own family life.
4. Every member will give a certain number of hours of work each week to his church for which no pay is received.
5. Every member will set aside a definite percent of his income each week or month for his church.
6. Every member will earn his money thru constructive or honest work.
7. Every member will show others by Christian deeds and teachings every day how our Lord has helped him, and thereby work toward winning one person each year to Christ.

COME TO

CAMP HAROLD ERDMAN
(Oahu)

AUGUST 24-29

for

FELLOWSHIP
Boys and Girls
from all the islands

INSPIRATION
Bible Study, Worship
New Things to Learn

GOOD TIMES
Sports and Games
"Party Night", Singing

PROJECTS
Choir, Newspapers,
Youth Program tips.

at the

1949 TERRITORIAL CONGREGATIONAL

YOUTH CONFERENCE

THEME: "THE UPWARD CALL OF GOD"



Territorial Youth Conference

For the fourth year our Congregational churches have received news of the Territorial Youth Conference.

Each church, or branch church, is invited to send up to eight young people of high-school or post-high school age to the Conference! (Some churches plan to send even more than their quota of eight!) The location is again Camp Erdman, Oahu.

Fellowship, inspiration, good times, and interesting projects will be the highlights of the Conference. Last year seventy-eight delegates from all the islands enjoyed each other's company; this year even more are expected. Dr. J. Leslie Dunstan will again lead Bible Study on the Conference theme, "The Upward Call of God." Four courses will also be offered, from which each delegate will choose one:

"The Power For Victorious Living"
(on personal religious living)

"Choosing A Life Work"
(on the Christian approach to earning a livehood)

"The Glorious Trail"
(about our church and its heroes)

"Worship"
(personal devotions and the meaning of group worship)

Teachers of these courses (but **not** in the order listed!) will be Rev. Mineo Katagiri, Miss Tai Shigaki, Rev. Kwai Sing Ching, and Rev. Seido Ogawa.

Delegates will also sign up for their choice of four interest groups: the Conference Choir, the Conference Newspaper, the Vesper Service Planning Committee, and the Recreation Program Planning Committee. Another project will be once-a-day skit-sessions on how to conduct worthwhile youth society programs. Planned and informal recreation under the direction of Rev. Bob Shimoda will feature the recreation program, plus group singing, "Party Night," and evening fun-sessions. As usual, daily cabin inspection, led by Mrs. Herbert Brewster (boys' cabins) and Rev. Mineo Katagiri (girls' cabins) in their roles as Head Counsellors will be a daily highlight!

Worship will begin the day, as always, with matins. This year the devotional booklet will be "The Upward Call of God," especially prepared by our National Department of Young People's Work for use at summer conferences: Vespers will be in charge of Miss Tai Shigaki and Miss Louise Drew.

Other leaders will include Rev. Samuel Keala, Mrs. Daisy Kalaaupa and Miss Frances Eastman, who will again be Director of the Conference.

Expense of the Conference for all islands except Oahu will be $30.00. This sum includes camp costs and airplane fares. Cost for Oahu delegates will be $17.00. Please send names of delegates to Miss Eastman, P. O. Box 150, Honolulu 10, not later than August 1st. Further details of the Conference may also be obtained from Miss Eastman.

One Hundred Years Ago

Excerpts from pages of the Friend

THE FRIEND

The publication of the Friend will be discontinued after the present number, until the editor returns from a voyage to the Western Coast of America. It is our intention to embark today, April 16th, on board the U. S. Propeller "Massachusetts," Captain Wood having kindly and generously proffered us a free passage to San Francisco, via Oregon. It is with no ordinary feelings of pleasure that we anticipate visiting our native land. To be sure, we do not expect to visit those portions of the country rendered sacred by the associations of home and kindred, yet it is to be our privilege to embark in a vessel bearing the name of our native state, and it will require no great stretch of the imagination to fancy ourselves once more an inhabitant of the Old Bay State!

PROGRESS OF TEMPERANCE

Both houses of the British Parliament, in answer to the numerous petitions of temperance societies, have passed a bill prohibiting all sale of intoxicating liquors on Sunday morning and afternoon.

HAWAIIAN COFFEE

The fair experiment has been made that coffee of the first quality can be raised upon the Sandwich Islands. Some recently from the island of Kauai is of superior excellence. We are able to pronounce that from the plantation of Mr. Titcomb, of the **very best quality.** It is now for sale in Honolulu, by Mr. Reynolds. It is surely to be regretted that an inferior article from a foreign country should be imported in such quantities as to overstock the market, and thus check the growth of coffee upon the islands.

"IN THE GOOD OLD SUMMER TIME"

Not all of our church children are spending their summer vacation going fishing! Some two thousand of them are still going to school for at least part of the time—to vacation church school, that is!

As this is written in July, between 35 and 40 Vacation Schools have been, are, or are going to be in progress. So far as we have heard, every island except Niihau boasts at least one summer program for the youngsters. Most of these are conducted by our churches. At least two, however, are community schools which our church people have taken the lead in arranging. These schools vary in length from two to six weeks. The tendency during the last several years has been for the schools to last three or four weeks.

A number of the teachers in these schools have been recruited by the Hawaiian Board under its Student Summer Service plan. This year 25 teachers, mostly university students, have been employed in this capacity. They are working in 30 different schools.

BEGIN THE FALL QUARTER
in
YOUR CHURCH SCHOOL WELL EQUIPPED

Buy

Curriculum Materials — Helps for Teachers
Bibles · Song Books · Handwork
Attendance Books — Charts and Stars

HAWAIIAN BOARD BOOK ROOMS

Back From Heaven

(A sermon delivered at the Pearl Harbor Community Church on June 26, 1949 by John R. de Sousa.)

"It is the spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ . . . "

Romans 8:16, 17.

Americans are frequently faced with two major accusations: the democratic way is failing and the church is failing. True or false, the preservation and strengthening of these is our concern. The experience of attending the Aha Paeaina last week urges me to witness both to the validity and strength of the democratic way and of the church.

Some might take exception to the title of this sermon, but to me the Aha was heaven, for I know of nothing more perfect than the practice and purpose of democratic churchmanship. From the sharing of this process I make this report. But merely to be back from heaven does not answer the accusations—rather the answer is found in the continual participation and strengthening of democratic churchmanship among ourselves until it becomes a practiced reality.

The term heaven is not used lightly, but in its fullest meaning as a state of spiritual consciousness and a state of security, for heaven is where God is present.

Aha Paeaina is the Hawaiian name for this annual meeting of the Hawaiian Evangelical Association. This association is made up of representatives from the Congregational Christian churches of the Islands. Meeting at the same time are the Christian Endeavor Association, the Sunday School Association, and the Women's Board of Missions of the Pacific when this Aha met in Hilo, June 14th to the 19th, there prevailed a spiritual consciousness and a presence of the Holy Spirit that gave to all the delegates a new state of security. It was truly heaven.

When one looked over the assembly of delegates all God's children were there. Almost every race was represented to do the work of the Father of us all. And all came to work in one spirit, equal and without prejudice, for the common goal of Christ's church. Each had an equal voice and vote, each knew that the true brotherhood of Christian fellowship is of all and for all, and each knew that the right of the individual could not and would not be restrained or controlled by an heirarchy.

Dr. Mei, a professor of philosophy from a Chinese university, brought greetings to the Aha and pointed out in a most friendly way how all men are children of God. He did so with a Chinese version of the story of man's creation. The story related that when God created man He made an image of clay, placed it in a fired kiln, and when He thought it was done the image was removed. The baking process, however, had not been completed so when the image was removed it was undercooked . . . this was the white man. A second attempt was likewise unsuccessful for this time the image was overcooked, burned to a dark brown . . . this was the negro. A third attempt was just right, for by now God had learned to time the baking just right. When the third image was removed from the kiln it was a soft, delicate, warm color . . . this perfectly colored man was the Oriental, the Filipino and the children of the Pacific Islands.

So the testimony of heaven was borne at the Aha . . . we are all under the one and same God. The brotherliness that prevailed was not without its humor for your minister acquired the friendly title of the "most malihini of the malihinis." So to be received by the Hawaiians, Chinese, Filipinos, Caucasians, was a joy I shall ever cherish.

The business of the Aha was done in a spirit of togetherness, the 274 delegates representing 84 of our 117 churches in the Islands. And there were many interested observers. The Aha luau was attended by over 1500 kau kau delegates. We heard reports, worshipped, listened to stimulating lectures, discussed our problems, and voted on the business of this fellowship of churches. Many things we heard twice, some three times, for there were translations of the more important issues into Hawaiian and Japanese. When time came for voting, the vote was done in the democratic language of the uplifted hand—both pro and con. Meetings of one sort or another were in session most days from six a.m. until nine p.m. with no strike against long hours, rather there prevailed an earnestness to get the work of the churches done, and done well. Many of us wrestled with a resolution on the present longshoremen's strike for many hours, one session lasting well into the night.

Perhaps this brief and hurried survey of the meeting answers partly the quiery of what one does at such a meeting. Actually it is not so much what you do that is important; the more important thing is what happens to you. Delegates were stimulated to return to their churches with a new spirit of purposefullness for the ongoing of the church. Among their purposes were these: To strengthen the work of the Hawaiian Evangelical Association, to express the need of increased missionary giving, to put into action a program of evangelism, to assist youth in the church, and to help in

the preparation of men looking to ordination to the Christian ministry.

Those who attended the Aha came to do all this business of the churches. They come too, for a deeper more meaningful purpose, for they came seeking God. And in this seeking they found the living spirit of the Father. It is in God's presence and by following His way that the strength of His church is found.

Some years ago Roger W. Babson told of a visit he once paid to the president of the Argentine Republic. They sat overlooking a river. The president spoke: "Mr. Babson, I have been wondering why it is that South America, with all its natural resources, is so far behind North America, despite the fact that South America was settled before North America." The president went on to tell how the forests of South America had 286 trees which could be found in no book of botany. He spoke of many ranches, acres of alfalfa. He mentioned the mines of iron, coal, copper, silver, gold of that continent. He pointed out that South America's great rivers possessed water power to rival Niagara. With all this as a prelude, the president asked: "Why is it that, with all these natural resources, South America is so far behind North America?"

Mr. Babson knew the answer, but being a guest he wanted the president to answer. He did not have long to wait. "I have come to this conclusion," the president said, "South America was settled by the Spanish, who came in search of gold; but North America was settled by the Pilgrim Fathers, who went there in search of God."

We in our local churches are pilgrims too. We stand in that tradition of those Pilgrim Fathers who came to America to find a freedom of thought and conscience and to make for us a democratic way of life. Today this spirit prevails in our free churches where the local congregation is outonomous, the final authority, choosing its own way and doing its own business, but tied to other like churches in a fellowship of spirit and labor brought about by the obligation to do Christ's work.

We are standing today in the twentieth century in the biblical tradition and practice of the first century, when the church work was done within the church itself with the power of the Lord Jesus Christ. The early church was of the people, for the people, and by the people . . . It was an assembly of those seeking the spirit of God and desiring to live life by the pattern of Jesus. Here we are today in this congregation, or in the Aha Paeaina, a company of Christian people, with Christ in our midst, and free from any external control. At the same time we are joined with thousands of other local churches in a fellowship of churches for the study and practice of better methods of expressing our purpose, that purpose being to make real in our lives the kingdom of God. The Pearl Harbor Community Church is a fellowship from many backgrounds. We are witnessing to the greatness of a single purpose in the spirit of Christ, who is head of this church. We may well bear a testimony in a world of differences, and churches of separate ways, to the unity found in the fellowship of our Lord Jesus Christ. We are democratic and churchly—we are proof of the validity and strength of democratic churchmanship. We are going ahead orderly and purposefully. What better answer can be given to those who argue that the democratic way and the church are in decay. We can answer with the one answer: our foundation is deep—deep in Christ.

When the architects were making plans for the erecting of the Empire State building, many people said: "It can't be done. You cannot erect 102 floors of concrete and steel and expect it to stand." The engineers answered: "If we can make our foundations deep enough and strong enough, there is no limit to the height we can make the building." Time has proved that the foundations were deep and strong enough, because that 1,029-foot building stands proudly erect.

The church of Jesus Christ is like that building. It, too, stands bravely firm in our world today, a mammoth structure spanning the years and resting its weight on the foundation of that strange man of Nazareth.

Foundations are laid for a purpose —to build thereon. Democracy without people to make it function is futile. An Aha Paeaina without delegates would be meaningless. These speak boldly of responsibility, a fellowship of laborers in its mean to gain its end. To be sure, our church was represented at the Aha, but only by its ministers. Next year we must bear our responsibility more fully by sending lay delegates. And from now until then, this church must build upon its foundation in Christ by a fuller and more responsible labor of democratic churchmanship. We are sound in our foundation, yet our superstructure does not tower to its proportioned height.

This church must rise above its present level. It can grow only by a congregation of participating, practicing churchmen. All of us together as evangelists of Christ's way can build a structure on our foundation, which means being a part of the fellowship of the church. You are urged to carry the church to others, and if you are not a member of this church you are invited to join, either as a regular or associate member. Your talents and assistance are needed. We need church school teachers, choir members, officers, ushers, and other willing workers in a labor of love. What this church is, what it will become, rests directly on you. Our way, the democratic church assembly, like democracy itself, is a way of individual responsibility.

Last Sunday the value of such responsibility was brought home vividly. As a delegate to the 100th anniversary of a little Hawaiian church at Pukaana on the Kona coast, I shared in its service. Built on the edge of the sea it has withstood the storm of man and elements for 100 years. It has survived change and decay. And why?—because its faithful members have given to it their strength. At that service one lady was honored for 51 years of faithful membership. Of course it stands, for there are those who believe so much in its value that they serve tirelessly until their strength has become the strength of the church.

The title of a recent book may well become our prayer—"Revive the church" . . . beginning with me! The strength of this church is what strength it can find in you. How strong are you willing for it to be?

(Continued from Page 12)

are worthy of note: (1) The Synod set up a special commission to handle international church relations, (2) The Synod modified its own constitution in order to increase a number of its delegates from sixty to ninety-nine. Out of the ninety-nine, fifty-six are to be layman.

U.S.S.R.:

Recent reports have told the story of the Union of Baptists and Evangelicals in Russia. This organization draws together, as its name suggests, representatives from some of the Protestant groups in that country. The Union is directed by a Council consisting of ten people, five of whom reside permanently in Moscow. The chief church of the Union is in Moscow. There are some 4,000 local parishes, each with a presbyter at its head. These parishes are organized into some seventy districts over each of which presides a chief presbyter. In the main, the presbyters give their services without pay earning their living in other ways. Latest reports would indicate that some 400,000 people are registered as members of these churches. One of the greatest difficulties which these churches face is that of the visits of false travelling preachers whose main object is to sow discord and trouble among the membership. The Council of the Union issues special certificates in an effort to counteract this development but even so, the development continues, in general, the Roman Catholic Church in Karlsbad. One of the interesting results of the address which Carl Barth made at the Armsterdam meeting of the World Council of Churches is the reply which has been made to that address by an outstanding representative of the Roman Catholic Church. Father Danielou, S.J., presented this reply in a published article. In the main, the writer takes exception to Carl Barth's suggestion to the World Council that they should not be disappointed that the Roman Catholic Church had not sent a representative to the meeting, and he feels that at this point Carl Barth is accepting the division of the Christian churches with indifference and almost with cheerfulness.

Father Danielou speaks with real appreciation of the work which Carl Barth has done and calls him an outstanding antagonist of a dogmatic liberalism, but then he goes on to say that the Catholic Church cannot accept Carl Barth's position because it is Christianity which is at stake. Where truth is concerned, men cannot be indifferent.

IN MEMORIAM

A short time ago, we were privileged to have a visit from Dr. John R. Temple, the General Secretary of the British and Foreign Bible Society. When Dr. Temple was here, he spoke to our ministers and visited with us. We, all of us, were impressed not only with the breadth of his vision but also with the consecration with which he approached his task.

It is, therefore, with considerable sorrow that we have learned that Dr. Temple died suddenly late in November during a course of a journey in China.

NEWS FROM THE FEDERAL COUNCIL OF CHURCHES

The newly elected president of the Federal Council is Bishop John S. Stamm. Bishop Stamm began his career after graduating from the Evangelical Theological Seminary at Naperville, Illinois, with a series of pastorates in Missouri and Illinois. The year 1913, he was appointed Professor of Systematic Theology at the Evangelical Seminary and in 1941, was named as the president of the Evangelical School of Theology in Reading, Pennsylvania. In 1926, he was elected Bishop of the Evangelical United Brethren Church and is at the present time Senior Bishop of that denomination. For the past twenty years, Bishop Stamm has been a leader in the activities of the Federal Council. He has been a member of its Executive Committee, chairman of the Department of Evangelism and two years ago he was elected the vice president.

The newly elected vice president of the Federal Council is a person well known to all Congregationalists. She is Mrs. Mildred McAfee Horton, the wife of our own General Council minister. Mrs. Horton has had an outstanding career as a teacher and a college executive. She was named president of Wesley College in 1936 and has held that office up until the present time. She has recently renounced her retirement which will take place in June of this year. From 1942-1946, Mrs. Horton was the head of the WAVES and in that position performed noteworthy services in behalf of her country.

Mrs. Horton comes from a family which has traditionally been associated with the Christian churches. Her father was one of the outstanding leaders of the Presbyterian church in the U.S.A. and her two sisters are executives in that same church. She is the first woman to be elected as an officer in the Federal Council.

At the Bi-annual meeting of the Council, a number of matters were considered and a number of pronouncements made which have attracted considerable attention. The Federal Council unanimously agreed on a statement concerning human rights. This statement permitted the churches to work for measures which will secure full opportunity for all men to share in the resources of the community and in its political processes. The full text of the statement which was passed at the meeting was transmitted to President Truman in person by the president of the Federal Council.

At the meeting action was speeded on the proposal to unite the Federal Council of Churches with seven other inter-denominational agencies in the United States to form the National Council of Churches of Christ in America. Up to the time of the Bi-annual meeting, a large proportion of the constituent bodies of the Federal Council had voted in favor of this proposal. It is expected that the other bodies will act in similar fashion before very long.

John Foster Dulles and Ambassador J. Layton Stewart of China sent messages to the Bi-annual meeting which serve to point up for those who were present the critical state of affairs in the world and the important place the Christian churches occupy in the midst of those affairs.

The two new groups were welcomed as members of the Federal Council, namely, the religious society of friends of Philadelphia and the Rumanian Orthodox Episcopate of America. These two editions brought the membership of the Fed-

eral Council to twenty-seven churches—twenty-four of these are Protestant and three of them are eastern Orthodox groups. The total number of members in these twenty-seven churches is nearly twenty-eight million people.

OTHER NOTES OF THE CHURCHES IN AMERICA

Representatives of eight Lutheran Denominations met in New York City late last year in an all Lutheran Reformation rally. The hope which had inspired the calling together of these representatives is that in the not too far distant future the Lutheran denomination in America may be united into one church.

The American Association of Bible Institutes was organized late last year by the officials of twenty-eight such institutes operating in the United States and Canada. The Association elected the Rev. Samuel H. Sutherland, Dean of the Los Angeles Bible Institute, as its president and established its national headquarters at Providence, Rhode Island. The Association proposes to become an accrediting agency for the institutes comprising its membership. These institutes will be bound by a doctrinal statement which has been very carefully worked out.

St. Vladimir's Orthodoxy Theological Seminary and Academy was officially opened late last year. This is the first institution of its kind to be established in the United States and it will serve as a center of training for priests of the Russian Orthodox Church. The Seminary is housed in an annex of a Union Theological Seminary in New York City. The Rev. Dr. George Florovsky, who was formerly on the Orthodox Theological faculty in Paris, presided over the inaugural ceremonies and Dr. Henry P. Vandusen of Union Theological Seminary gave the address for the occasion.

THE CHURCHES AND INDONESIA

This article was prepared earlier this year and is now used to show the significance of the changes that have taken place.

Of great interest because they express widely different understandings of the meaning and message of Christianity in this age are two statements published by two organized groups in Christiandom concerning the action of the Netherlands government in Indonesia.

The facts of the case stated in simplest fashion are: (a) The Netherlands government promised to cooperate in establishing the political independence of Indonesia; (b) The formation of the government of the Republic of Indonesia; (c) The development of opposition in Indonesia to the new government, and (d) The armed intervention of Netherlands forces. The situation was submitted to the Security Council of the United Nations but no conclusive action was taken.

Our concern apart from our sense of fellowship with both the Indonesian and the Netherlands peoples and our realization of the gravity of the problem which they face lies in the question of the bearing the Christian mesage has upon this historical development, and since the issues and complexities involved in the situation are to be found in other areas of our international life, the statements of the churches bear a significance greater than that of their specific reference so we sight what two church groups have said.

First, a statement by the Council for Social Action of the Congregational Christian churches:

"As Americans and Christians we are disturbed by the current events in the Netherlands Indies. We believe that the policy of the United States in regard thereto must be firm and clear."

"We are aware that all of the facts are not in their hands. We are aware that problems of Soviet infiltration or expansion may be involved. We are aware that other Asiatic and Pacific Ocean peoples are involved. We are also aware that strategic security interests of the United States may be involved."

"None of these considerations, however, permits us to condone what can only be regarded as military aggression, by whatever circumlocution it may be identified, against a national group whose claim to recognition previously has been accepted by both the Netherlands Government and the United Nations."

"Colonial policies which cannot be maintained save by resort of military action are morally bankrupt. We may not be able to take direct action to halt this use of force by the Netherlands, but we can see to it that the resources of the United States are not made available for such perversion. The equipment being used by the Dutch army was largely made in America. We are engaged in a great project to restore the productive strength of Western Europe, including the Netherlands, and if this strength is to be used, directly or indirectly, for "police action" against dependent peoples, we stand condemned in the eyes of the world, and especially the eyes of Asia, as the imperialist power we profess not to be."

"We protest such misuse of American support, and we deplore the opportunity this gives critics of American policy to assert, with reason, that temporary military expediency rather than high moral purpose lies at the base of our foreign policies."

"We commend the effort of the United States Government to handle this problem in the Security Council of the United Nations, but we believe our government has a direct and special responsibility. If goodwill toward the United States is to be preserved in Asia, action must be taken immediately which will leave no doubt as to where we stand."

"We call upon the United States to inform the European Committee for the allocation of Marshall Plan funds that its allocation of financial support to the Netherlands must be reconsidered. We urge that in the Security Council our government should demand an immediate troop withdrawal and a return to uncoerced mediation under the United Nations."

Second, we quote a summary of the statement issued by the General Synod of the Netherlands Reformed Church:

"The General Synod in its letter to the Netherlands government of September 22, 1948, took as startingpoint the promise which was given by Queen Wilhelmina on behalf of the Dutch people, and repeated several times since, to cooperate in the establishing of the political independence of Indonesia. The Synod in addressing the Government, was conscious of the high office of the Government as God's servant and its responsibility for its own conduct, also in making use of power. Cully conscious of the impending dangers in fulfilling the given promise, the Synod gave expression to the thought "that a solution of the problems by force of arms would inevitably lead to very great difficulties in the future." Still now the General Synod holds the same point of view which then led to its message. In the meantime, however, violence has occurred again and we have to consider the possibility that the spiritual harm, against which we warned in our previous letter to the Government, has already been done. We know that the decision taken by the Government has not been an easy one. It was of the opinion that a failure to take action in the present situation would have caused even greater damage and would have deprived the Government of the possibility of redeeming the promises to Indonesia. Only the Government could take the decision, a decision on which the Church, in view of the political complications, is not competent to give judgment."

"The Synod, is filled with concern, that the military action has dealt a blow to the mutual confidence, which will not only have its repercussion on the future relations between the peoples of the Netherlands and Indonesia, but also on the work of Church and Mission."

"The Church, however, wishes to take seriously the declaration of the Government in which it said that though this present course has been followed an early realization of the political independence of Indonesia will be aimed at with the utmost exertion. We confess, that we, both as Church and as people have considered ourselves in our relation with the peoples of Indonesia rather than recognizing and loving them as our neighbors. If our Government should deviate from the course to which it has pledged itself in the past few weeks, which we hope will not occur, then we would be obliged, bowing under our own guilt, to raise our voice as Church. All barriers should be removed which stand in the way of a voluntary and free cooperation of the Netherlands and Indonesia. Giving up all selfishness, the Dutch people and their Government should do everything in their power to restore confidence among the Indonesian people, those in the Republic included, by fulfilling fully and liberally the given promise."

These two statements show quite contradictory attitudes and outlooks.

(Continued on page 26)

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We would particularly point out two things: in the statement coming from our Congregational Christian churches, it is clear that the use of military force in a situation is not to be justified or supported by Christian people. This statement pushes aside all consideration of the immediate practical elements involved in the situation and lays stressed upon the duty of the church and of our government to uphold and defend a moral ideal. Contrariwise, the statement from the churches of the Netherlands tends to see that in certain circumstances the use of force may be necessary in order to make possible the realization of a promised moral ideal. The Netherlands churches are willing to grant that the government which understands the practical workings of international relations can see that unless force were used to settle an explosive situation the possibility of ever establishing an independent peoples would be lost.

Then, the next contrast we would note between the two statements is in the area of the attitude which the respective churches take to the governments of their countries. In the American statement, it is clear that the churches think of the government as their representative. The churches, therefore, feel quite free to instruct the government as to their desires, and to urge upon the government the course of action which they deem correct. Contrariwise, the churches in the Netherlands while urging upon the government their own point of view, nevertheless, see in the government a God created agent, and therefore, a God responsible agent. The Netherlands churches assume that their government understands its position and its responsibility before God and that it will therefore act in full knowledge of where it stands. These two statements if they do nothing more do illustrate how difficult it is in this world of ours for Christian people to make judgments about international affairs. It may be relatively easy to make such statements as the one laid down by our Congregational Christian Council for that stands firmly upon the moral ideal which we hold to be held before us by God. One can stand on that moral ideal and disregard many of the elements which enter into every concrete situation. On the other hand, as is illustrated by the statement of the Netherlands church, one gets into a terribly involved situation when one seeks to give weight to the complexity of any set of circumstances, and the result is a parodox of rather terible proportions. Eor on the one hand a person condones the use of force in order to arrive at a state where force will not be used.

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. . . Church News . . .

The Rev. and Mrs. John Beck and family left Ewa for the Mainland. Mr. Beck will spend two years in study at Oberlin. They expect to return after completing school.

The Margesons left Honolulu early in July for the Mainland where they will locate. Mr. Margeson has been pastor of Kohala Union and Bethany Churches on the Big Island while Mrs. Margeson has been active in youth work.

The George Garcias have left Honolulu in opposite directions. George has gone to the Mainland for three months furlough. Maria has taken a teaching position in the Philippines for a year. The Rev. C. C. Cortezan of Kauai is filling the pulpit at the United Church in Honolulu during Mr. Garcia's absence.

Charles Hoskinson presented his resignation to the Church of the Crossroads, though he and his family have not left Honolulu as yet. The Hoskinsons will move to the Mainland.

Another resignation is that of Ralph Veit at Hilo First Foreign. The Veit family will return to the Mainland after a year in Hilo. This change became necessary when the health of their little girl was worsened by Hawaii's climate.

The Rev. Moses Moku of Haili Church preached his farewell sermon there on June 26th. He has not announced his plans as yet.

The Churches of Hawaii mourned the loss of two ministerial leaders who died on the Big Island during the same week-end. The Rev. Henry Kaapana of Naalehu passed away July 1st and was buried in the churchyard of his own church following services on July 3rd. The Rev. Shiro Sokabe, emeritus pastor at Honomu, died at his home on July 2nd. The funeral service was attended by many friends of this veteran pastor of the Islands.

In December of last year Mr. Bourn Heine of Jaluit Atoll in the Marshall Islands arrived in Honolulu to study. He took courses at Mid-Pacific and special courses in preparation for teaching work in the Marshalls. Mr. Heine is a man with a very interesting story and with a real Christian outlook. On Saturday, July 9th, he boarded a Navy shop for his return. Bourn addressed the delegates at the Aha in Hilo.

The Rev. Henry Poepoe who suffered a stroke sometime ago has returned to his home from the hospital and is reported doing well.

The Theodore Chinen family has returned to Hanapepe, Kauai, after a year of study on the Mainland. During his absence the Rev. Robert Wood was interim pastor at Hanapepe Christian Church. The Woods will go to Japan as Missionaries of the American Board.

Dr. J. Leslie Dunstan returned to Honolulu with his wife and his daughter, Jane after a short trip to the East Coast.

The Waimea Christian Church of Kauai suffered damage during last year's flood. They have arranged for the use of the Waimea Community Hall and grounds thru a lease. This will give the church a new and spacious home.

The Wahiawa Filipino Church recently recognized by the Oahu Association Executive Committee is one of our new churches. A service of recognition is planned for August 15th. The members of the Church have been busy building their own church and social hall. Volunteer labor by energetic members has worked wonders.

Another volunteer job is the new Waipahu Christian Church plant. A very modern and complete edifice is being built. The tile building will eventually be a church activities building but will serve as a worship place in the meantime. A full scale church building will also be built by the members eventually.

The Pearl Harbor Community church has secured from the government a piece of land in CHA 3 on which they hope to build their new church in the near future.

At Honokaa the Brewsters are watching their new house go up. During the building of the house the family is living in the church annex.

Ruth Isabel Writes From Japan

(Continued from Page 5)

alumni groups in cities nearby during vacation; on teas and dinners in the homes of trustees or patrons for outsiders in the community, whom we believe are interested in and proud of Doshisha and so might give to help her in her need. It's a 50 million yen campaign but after all, that's only a bit less than $200,000 and that's not so much for a Building Campaign for a University of 10,000 students.

My, I admire the courage of Dr. Yuasa and all his staff of Deans! Conditions just now are so difficult for any school. 52% of Japan's college students are in private universities though there is a complete series of Government universities, heavily subsidized and covering every part of Japan. They are able to limit their enrollment sharply. Kyoto Government University for example has only six students per faculty member. A student once in, pays today only 1880 yen a year while Doshisha must charge five times as much. The Government university receives, however, from taxation of the people *twelve times as much* per student as any private college or university can. Doshisha must depend wholly on tuition fees and on occasional building funds. No endowment, no funds from America. It is an independent Christian School, the oldest and largest in Japan. In spite of the high cost of tuition, students are hammering at our doors to be taken in; they want so much the kind of education we are giving.

The President of the Parents' Association whom I interviewed, is not a Christian himself but keenly interested in what Doshisha stands for. He has three children in D. now and one entering in April at the beginning of the new school year. He said to me, "There are three reasons why parents like me want so much to send their children to Doshisha that they will sacrifice everything to do so. (1) We want them to be educated in the spirit and character that Neesima stood for. (2) We like the *bright atmosphere* (!) of Doshisha. Dr. Yuasa says he means the informality, the democratic freedom, the laughter and fun and singing that Doshisha is famous for. (3) Some of us are still old fashioned Japanese parents, and we like to have our daughters in Girls' schools, but others like to try the new ways and Doshisha has both, the Girls Schools and the Coed Schools.

We have a reputation for being a school that tries new ways but does them carefully and well. So this is our second year of Coed. Junior High and we are to start coeducation this year in the High School. We also have the first college catalogue in all Japan and are hoping to make it a real one this year. Otis Cary, Amherst College representative at Doshisha has recently been elected the first Registrar in Japan and the papers made much of it. We hope it is a first step in getting a Departmental system of Admissions, which is badly needed. We have voted to deepen, broaden and emphasize the Religious Life of Doshisha and for that we have chosen a "Council on Religious Life of the Campus" under the leadership of our new Dean of the Theological School,

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Dean Oshimo. The adventure he has made me responsible for is a series of "Coffee Hours on Religion" copied from Ames, Iowa and Bowling Green, etc., etc. *Very* successful so far. Good attendance (175) and splendid first attempt at *informal* discussion! "Please do it again and often" said three dormitory boys to me in English! First topic was on "Science and Religion."

We are still thrashing out problems of chapel, University Church, compulsory Bible classes, etc. all inherited and with some rebellion in evidence on the part of students today even as in America.

I think perhaps our most significant new idea was launched by the Law Department—the "Doshisha Consultation Bureau" a service to the Community. Here selected "experts" or counsellors from Sociology, Economics, Home Economics, Religion and Psychology as well as Law are made available free to people in need of help and advice. They have helped on legal injustices, civil liberties, taxation problems, marriage and family, child delinquency and all sorts of "minor" difficulties. Communists have a Problems Service, too, here in Kyoto but theirs is wholly legal and economic. Our Prof. Ban of the Law School believes that often the problems go much deeper and that is proving true.

Lots of side shows I should mention: a party by the missionaries for the Occupation people here who might help interpret Missions back home; a meeting of the Japanese Association of College Women at which I spoke; Kiyo's struggles with the inflation in trying to make a budget for the schools of Kyoto; Yo's increasingly urgent hope of going to America with me.

Well, you can see that I'm being stretched by the biggest opportunity I fancy I have ever faced. How I shall hate to leave it and those whom I've enjoyed working with. Yet it will be good to tell you all about them face to face. My heart-felt thanks to so many of you who have written, sent cards, and such *grand* boxes. Your partnership means everything to me. I may not have a chance to get all the personal notes of thanks I want to write written but I shall sooner or later get you some evidence, late though it be, of my gratitude.

I'll write again but if I can't get to you in time, I'll say now, a Blessed Easter to you all!

Yours ever,

RUTH ISABEL

One Hundred Years Ago

Excerpts from pages of the Friend,

The Hawaiian legislature we hope may be encouraged to carry out, during their present session, a measure now but partially executed. We refer to the entire prohibition of the sale of spirituous liquors on the Holy Sabbath. At present, houses licensed to sell by the glass have alone been closed, while hotels may continue open as on other days. We cannot see why this distinction should be made. If it is wrong for a grog shop to be open for the sale of spirits, why not for a Hotel? . . . Will not some member of the Hawaiian Legislature bring forward this subject and endeavor to have a revision of the License Law, so modifying the statute that no person shall be licensed by the laws of this kingdom to sell spirituous and intoxicating liquors upon God's Holy Day. This day was consecrated for other purposes, but the sale of liquors more than any other cause leads to a most gross desecration of the sanctity of this Sacred Day.

CALIFORNIA

The latest intelligence from California, shows that great and important changes are transpiring. The slow work of centuries is compressed into months and weeks. Thousands are arriving from east, west, north and south. Vessels are deserted, parties are returning from the mines, and other parties setting off. From a private source we learn that an Irishman recently arrived from the mines with 22 lbs. of the precious ore. Let our readers compute his fortune, at $16 per oz.

Several clergymen have arrived from the States. It is reported that between 40 and 50 vessels are at anchor in the bay, without seamen. All kinds of merchandise are daily arriving. There is the greatest demand for tenements. Let those going to California take with them a house, even if it be no larger than the tub of the philosopher Diogenes.

GOOD INVESTMENTS *with a view to safety and reasonable return are hard enough in these difficult days, but a*

GOOD INVESTMENT

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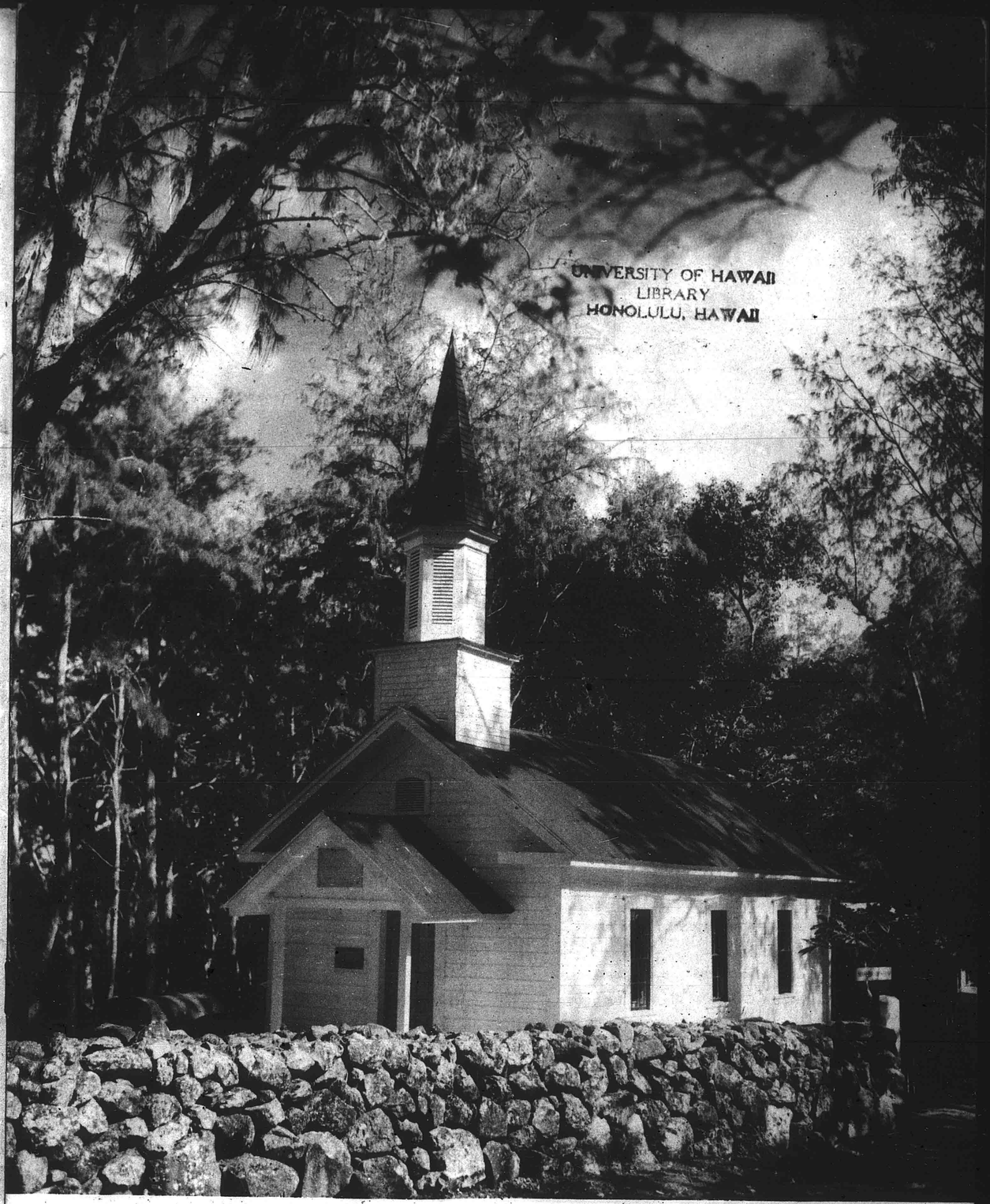

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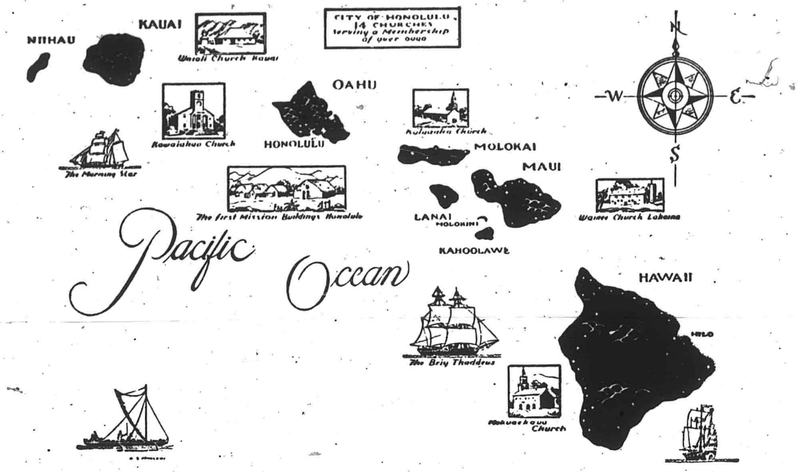
THE FRIEND

AUGUST, 1949



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this asso-aiation which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXIX HONOLULU, HAWAII, AUGUST, 1949 No. 8

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. Managing, Editor, HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA Business Office, THEODORE ING

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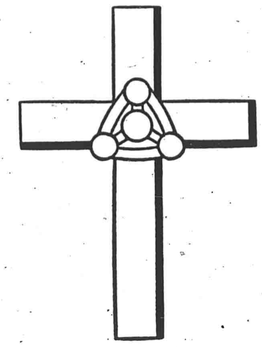


A Story Ends In A Question

An earl, his lady and their children lived in a great manor house on the extensive grounds of their hereditary estate. Theirs was a happy and peaceful existence as year after year they cared for and enjoyed their home. There were, as with all families, occasional disagreements among them; but those were readily resolved either by free discussion, which rested on a single set of assumptions, or by the exercise of parental authority, which was accepted as both proper and just. That family was stable and unified because its separate members hold the same outlook on life. And every event that happened within the family circle served either to confirm the reality of that outlook or to be explained in terms of it. Nothing disturbed or upset the outlook itself.

One day, a tribe of gypsies, wholly unexpected and uninvited, drove its gaily coloured wagons onto the earl's estate and set up their primitive mode of housekeeping. They pulled the apples from the trees in the orchard, cut vegetables from the gardens, built fires on the lawns and used the entrance fountain for their daily ablutions. They with their way of life had injected themselves directly into the way of life which the earl's family knew.

Of course, this tale, as it stands readily comes to an end. The earl quickly summoned the local police who hurriedly arrived with sirens screaming and drove the gypsies away, arrested the leaders and put them in the local jail. The only effect that event had upon the earl was momentary burst of righteous anger. But suppose something quite absurd; suppose that the gypsies, through a strange set of circumstances, could not be driven away; that there was no power which could legally remove them—then the earl would have to find some way to handle the situation.

There are a number of things the earl might have done. He might have hired a group of village ruffians to come with stones and sticks and guns and by brute force send the gypsies away; he might have built a high fence around the gypsies to separate them from his family, counting the loss of a piece of land a small price to pay for the privilege of maintaining undisturbed his own way of life; he might have sent a petition to the king of the country beseeching him for relief from the distasteful marauders; or he might have enlisted the aid of the neighboring nobility in an uninterrupted campaign to show to the gypsies by a series of cultured social gatherings how ignorant and rude they were. But whatever the earl did, the coming of the gypsies constituted an upsetting and disturbing experience. Their presence made the earl act; and in his action he either had to defend his outlook on life or make adjustments in it.

Now suppose one thing more. Suppose that the earl was a firm and convinced believer in God's reality and in God's authority over all humanity. Before the gypsies came those beliefs were given meaning in the earl's way of life and confirmed by the peace he and his family enjoyed. His way was clearly ordained and blessed by God. But the advent of the gypsies raised some strange problems. If the earl's way of life was within God's authority, then the gypsies' way of life was in the same position. And it would be incumbent upon the earl to take this into account as he sought to resolve the situation which the gypsies had created. Or would it?

THE FELLOWSHIP OF THOSE WHO CARE

"A Fellowship for the Furtherance of the Gospel of Christ"

January 1, 1949

Rev. J. F. Edwards, who for thirty-one years served the Christian movement in the Marathi area of India, has by request written the following message for the members of THE FELLOWSHIP OF THOSE WHO CARE:

Building The Church Across A Troubled World

"Nineteen hundred and forty-eight was the year of "Amsterdam" when the World Council of Churches held its first Assembly. This meeting was made up of representatives from 150 churches in 42 different countries. From all accounts it is clear that "Amsterdam" had something of that same blessed visitation of the Spirit of God that marked the founding of the Church in Jerusalem, when a mighty Pentecost swept through all hearts.

Every reader of these lines must help decide whether the future historian shall be able to continue the story by saying that "Amsterdam" like "Jerusalem" so blest all the churches that its blessing became perennial. For we read that the first Pentecost was repeated in Jerusalem (see Acts IV: 29–33) in what has been called the Pentecost of the Church's warfare; then among the out-caste Samaritans (VIII 4-17); then around the family altar at Caesarea (X 44-48 and XI 15-17); and then at Ephesus as the transfiguration of imperfect Christian experience (XIX 1–7).

If, on all our Mission Fields and in all our Home Churches, we wish to carry into practical effect the findings of "Amsterdam" by building a Christlike Church into every part of present-day society, thus "remaking the world," we shall need something of the same dynamic preparation that made those imperfect disciples of Jesus the agents of His transfiguring power. Like them we must be "with Jesus," especially in His school of prayer."

Yours sincerely,

Fred Field Goodsell

Executive Vice-President.

Miss Anna Dederer

The ordination and commissioning service for Miss Anna Dederer is already a matter of record, the service having been held on March the 13th at the church of the Crossroads in Honolulu. No record, of course, has appeared in the Friend, though its readers have learned of Miss Dederer in connection with the work in Micronesia.

Miss Dederer went to Micronesia from Germany as a missioanry of the Leibenzeller Mission. Her visit to the mainland for study in 1948 was her first trip "out" since she began work there many years ago. Needless to say her visit entailed all manner of difficulty with Immigration authorities and Navy regulations. The impossible was accomplished, though as it turned out, she was not able to take out citizenship papers as she had hoped to be able to do.

A few weeks in Honolulu on her return was planned for Miss Dederer as a rest, but eager church people kept her on the go day and night. She is not one who can refuse requests to speak or to attend meetings. Hawaiian hospitality appears to have acquired some mainland characteristics in Honolulu. The Church of the Crossroads, having undertaken to be both financially and spiritually her sponsor, requested the Oahu Association to grant her ordination. She appeared before an examining committee of the Association in the Hawaiian Board's new home. This meeting was the most interesting one of its kind that it has been this writer's privilege to attend. More than interesting, it was sincere and spiritually revealing. Miss Dederer apologized for her poor use of English, though the Committee felt she handled it well. There were ministers present representing several racial groups. They soon discovered that they could put their linguistically difficult theological questions in their own tongue and receive an answer in kind. Miss Dederer had only one complaint in this connection, namely, that no one asked her any questions in German or Trukese where she was truly at home. Whereupon the chairman expressed regret for the Committee's thoughtlessness and asked if she would please summarize in German, which she did. There were no further questions after this.



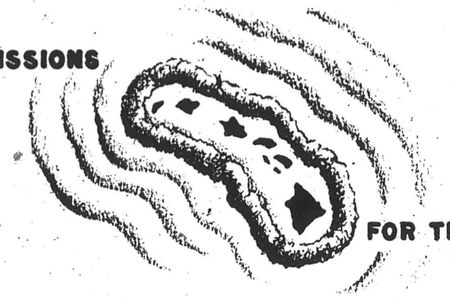
Dr. Russell Henry Stafford, President, and Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Commissioners for Foreign Missions

The Rev. Anna Dederer at the pulpit of the Church of the Crossroads



Those who know the Church of the Crossroads know what a fine setting it offers for such a service as this. It was most fortunate also that Dr. Russell Henry Stafford, President of the American Board of Commissioners for Foreign Missions, was in Honolulu at this time. He presented to Miss Dederer her commission from the American Board following the prayer of ordination. Others participating in this service were: the minister of the Church of the Crossroads, the Reverend Charles C. Hoskinson; the General Secretary of the Hawaiian Board, Dr. J. Leslie Dunstan; the Moderator of the Association, the Reverend Stephen Desha; also the Reverend Harold Jow, the Reverend Paul Miho, and Mr. Doak Cox of the Crossroads Church's Board of World Service.

WOMEN'S BOARD OF MISSIONS



FOR THE PACIFIC ISLANDS

FLOWERS OF HAWAII

"I will lift mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.

The following Prayer Poem by an unknown author might well have been written in Hawaii.

"For flowers that bloom about our feet,
Father, we thank Thee,
For tender grass so fresh and sweet,
Father, we thank Thee,
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

"For blue of stream and blue of sky,
Father, we thank Thee,
For pleasant shade of branches high,
Father, we thank Thee,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven we thank Thee.

"For this new morning with its light,
Father, we thank Thee,
For rest and shelter of the night,
Father, we thank Thee,
For health and food, for love and friends,
For everything Thy goodness sends,
Father in heaven, we thank Thee."

Here in Hawaii, where there is an abundance of flowers the year around, how much we have to be thankful for. Very few of these flowers and trees are native to Hawaii for most of them have been imported from other lands. But in the vegetable kingdom there are those that by affinity with their surroundings become kamaaina. In both realms a malahini may be a kamaaina at heart. Let us call to mind a few of our flowers by adoption and their native land.

Africa: Coffee, day lillies, plumbago, bird of paradise.
Central America: heliconia, monkeypod, anthurium, pink shower, plumeria.
Asia: banyan, white ginger, mock orange, golden and pink and white showers.
Australia: Eucalyptus, iron wood.
Brazil: Allamanda, bougainvillea, jacaranda.
China: Gardenia, litchi, pikaki.
East Indies: Ixora, shell ginger, torch ginger, Kuhio vine.
India: Holmskioldia, thumbergia, yellow ginger.
Japan: Sago palm, gardenia.
Mexico: Night blooming cereus, monstera, cup of gold.
Madagascar: Poinciana.
Malaysia: Croton, pineapple, sugar cane.
Pacific Islands: Coconut, hala, panax.
West Indies: Wood roses.
Cosmopolitan: Sedge (papyrus, umbrella plant, nut grass).

These are but a few of the many hundred of shrubs and trees that call Hawaii home. Some of them have been here so long that we feel that they belong to us. Each of our Islands has an official flower as is so beautifully expressed in "The Song of the Islands" so familiar to us all as we not only hear of the beauty through the medium of song, but also in pageantry by means of the eye. Hawaii, the mailo and lehua; Maui, the rose; Molokai, the kukui; Oahu, illima; and Kauai, mokihana. The official flower of the Territory is the hibiscus. Mrs. Frear in her book entitled Our Familiar Island Trees says, "There are a few native species, two or three of them white, two red and one yellow. One variety, a cup of five ivory-white petals in a calyx of jade green and holding a ruby style adorned with amber anthers and tipped with a garnet velvet stigma, pervaded, also, by a delicate fragrance, holds a princely place among the indigenous flowers. Its especial appropriateness as a symbol of the Territory lies in the hybridization of the Hibiscus into thousands of varieties that by their differing excellencies of shape, size, contour, endurance and marvellously varied colors suggest Hawaii's demonstration of her multi-racial yet homogeneous and happy community."

And so our flowers as well as our populations came to Hawaii, found fertile soil and flourished, each made their contribution and our lives are richer and better because of them.

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far
No alien race, no foreign shore,
No child unsought, unknown:
O send us forth, Thy prophets true,
To make all lands Thine own!

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread Thy gracious reign
Till greed and hate shall cease
And kindness dwell in human hearts,
And all the earth find peace!

"O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore:
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!"

LAURA BOWERS



Mrs. Joseph Bakken was elected president of the Woman's Board of Missions at their annual meeting in June. We welcome her and wish her well on her new venture this year!

Women who attended the annual meeting of the Woman's Board of Missions for the Pacific Islands in Hilo on June 15, 1949.



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	Ways the Bible Tells the Story	Personal Christian Living	One World	Great Personalities
LEARNING IN THE NURSERY CLASS Nursery LITTLE PILGRIM LESSON PICTURES Beginners PILGRIM BIBLE STORIES FOR CHILDREN Grades 1 and 2	*In these three groups, correlation is derived through fostering desired attitudes, appreciations, and activities.* *Continuously more Bible content offered children in Grades 1 and 2.*			
BIBLE BOOK FOR GIRLS AND BOYS Grades 3 and 4	The Story of Joseph	The Rule of Love	World Neighbors	Neighbors All
JUNIOR BIBLE WORKBOOK Grades 5 and 6	Songs of the Bible	Being Christian in Our Community	We Live in One World	Doers of the Word
JUNIOR HIGH Grades 7, 8 and 9	John Explains	My Pledge	Brothers All	Christians Courageous
YOUNG PEOPLE High School and Up	Letters to Live By	You at Your Best	Sore Spots in Society	These Men Live
OLDER YOUNG PEOPLE AND ADULTS	God's Will Revealed in the Bible	Adults Must Grow	We Can Live Together	Creative Christians

"I AM WITH YOU"

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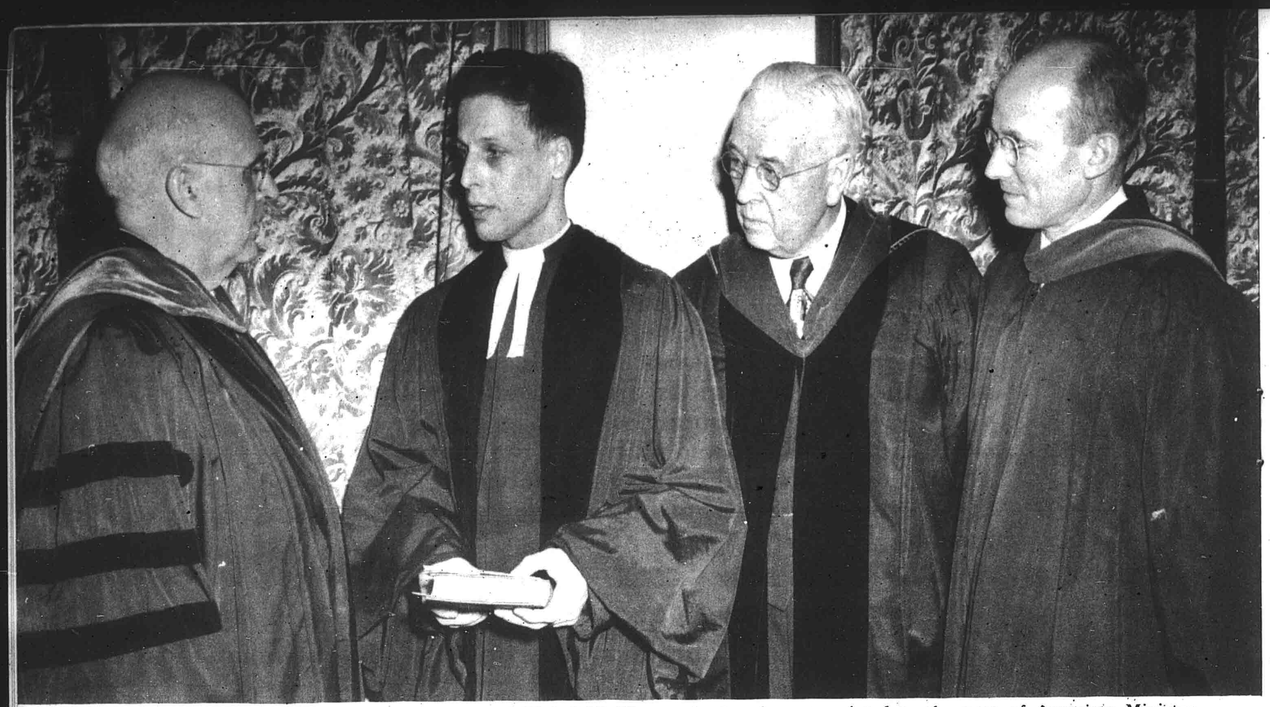
— from **The Church Woman**

This film may be rented from the Christian Education Department of the Hawaiian Board

Rental Fee: $10.00 per showing

Photograph Courtesy of The Protestant Film Commission





Commissioning of the Rev. R. Norris Wilson of Wakefield, Mass., who has been appointed to the post of Associate Minister and Associate Executive Secretary of the Missions Council of Congregational Christian Churches. Participating in this unique service were: Dr. Douglas Horton of New York, Minister of the General Council of Congregational Christian Churches and Chairman of the American Committee of the World Council of Churches; Dr. Fred Field Goodsell of Boston, Executive Vice-President of the American Board of Foreign Missions; Dr. Truman B. Douglass of New York City, Executive Vice-President of The Board of Home Missions and Dr. Ray Gibbons of New York City, Director of the Council for Social Action.

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The American Board

Dr. Fred Field Goodsell of **Boston,** and **Waban, Mass.,** internationally known Christian leader, was honored **Thurs. evening, June 16,** at a Testimonial Dinner held at 6:30 p.m. in Old South Church, Copley Square, **Boston, Mass.** Dr. Goodsell has just concluded 19 years as Executive Vice-President of the American Board of Commissioners for Foreign Missions, with headquarters in Boston and prior to taking that post in 1930 served 23 years in the Near East under the same Board.

A list of distinguished representatives from abroad and America were present at the Goodsell Testimonial Dinner, including the Right Rev. Sabapathy Kulandran of Ceylon, a Bishop of the Church of South India; Rev. W. Cecil Northcott of London, England, representing the 154-year old London Missionary Society; Rev. and Mrs. T. K. Chiu of Kunming, representing the Church of Christ in China; Dr. Norman Goodall of London, Secretary of the International Missionary Council; Dr. Michio Kozaki of Tokyo, Moderator of the United Church of Christ, Japan; Rev. Synesio Lyra of Brazil; Dr. Alberto Rembao of Mexico, and over 200 others.

There also will be present representatives from all the National Boards of the Congregational Christian Churches, including the General Council of Congregational Christian Churches; the Council for Social Action; The Board of Home Missions and the Missions Council.

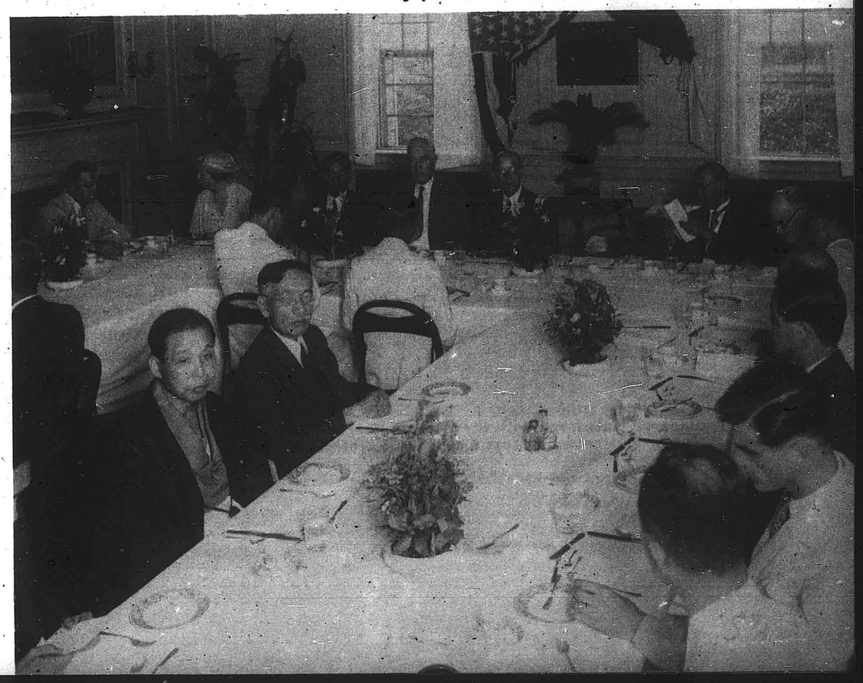
During his years of service in the Near East, Dr. Goodsell lived in Turkey under three regimes—that of Sultan Abdul Hamid; The Young Turk Movement and the present Republic. He also worked in Bulgaria, Greece, Syria and, during World War I, in Russia and Siberia.



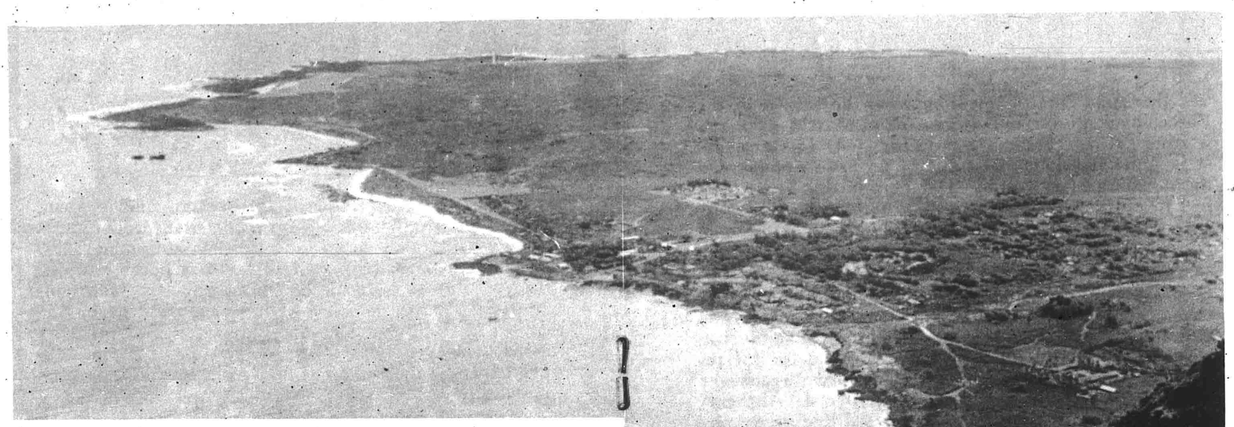
Closely connected with the ecumenical movement of the world Christian church, Dr. Goodsell is a member of the Ad Interim Committee of the International Missionary Council and of the Foreign Missions Conference of North America.

Born in Minnesota 67 years ago, Dr. Goodsell was educated at the University of California, Hartford Theological Seminary, (William Thompson Fellow), the Universities of Marburg and Berlin, in Germany and holds a DD from the Pacific School of Religion in California.

The accompanying pictures show Dr. Goodsell on a Mission to Japan some ten years ago







Kalaupapa from the top of the Pali







Top: Looking east from Kalawao. Center: The Rev. Alice Kahokuoluna of Kalaupapa with the Rev. E. Paaluhi and the Rev. D. Iaea. Bottom: Siloama Church before restoration.

Siloama

The Church of the Healing Spring

Thanksgiving Day of 1948 was truly a day of rejoicing among the people at Kalaupapa, Molokai. For on that day of special thanks to God for all His bounties, the doors of Siloama, the Church of the Healing Spring at Kalawao, were swung open to admit the crowd of worshipers who had waited long for this occasion.

Siloama, built in 1866 by a little band of exiles, was the first house of worship for lepers on Molokai. The story of its building is one of heroism and determination on the part of a group representing six Congregational Churches of the Islands. It is to the memory of this group that Miss Ethel Damon has dedicated her recent book on Siloama. Those who want the story in some detail will welcome this timely work which appeared about the time of Siloama's restoration. We quote here the dedication page of Miss Damon's "Siloama, The Church of the Healing Spring":

Dedicated to the Memory
of the First Members of Siloama Church

Whose names stand inscribed in their Church. Register: twelve women and twenty-three men, former members of six Congregational churches on Oahu, one on Molokai, four on Maui and four on Hawaii;

Who in affliction and exile at Kalawao, Molokai, turned to Jehovah, their God, and set up in 1866 a spiritual altar which to this day remains a symbol and a beacon light to other sufferers whose feet have followed in their footsteps.

When the settlement was moved from Kalawao to its present location on the opposite side of the peninsula, Siloama was virtually abandoned. It was always hoped that someday it would be made a shrine. The Kanaana Hou (New Canaan) Church was built at Kalaupapa and is today the home of the Christian congregation. It was difficult for the patients to keep Siloama in repair, and for many years there was no full-time resident pastor. Then there arose the question as to whether or not it was right and proper for the Congregational churches to permit the Territory to assume the obligation of keeping Siloama and its grounds in condition. It was decided not to do so. There were suggestions of razing the old structure and setting up an appropriate monument. In the meantime the building rapidly deteriorated, and the trees, brush and weeds grew taller.

All of this brought sadness to the patients and to their new pastor, The Rev. Alice Kahokuoluna (Mother Alice). Thru her efforts and inspiration a move was started in the Maui Association about ten years ago to have Siloama restored. This restoration was happily anticipated by the Congregation at Kanaana Hou. The difficulties which lay in the way were not however anticipated. Among them was the coming of the war. Unfortunately there is not time or space to tell the whole story here.

Rather let us watch the patients who were able to travel as they journey the two miles back to Siloama for the service of re-dedication. The day is bright. The church with new roof and new paint gleams in the sun. The yard is beautifully cleaned and trimmed.

(Turn the page, please)





Top: Kanaana Hou Church at Kalaupapa. Center: Mr. Pauole, mailcarrier prepares to lead off down the trail. Bottom: On the Pali trail showing the rugged terrain.

The graves look well-kept. A number of guests have arrived to participate in the service. The Kanaana Hou choir prepares to take its place

Soon the service hour is at hand. Organ music fills the little Chapel for the first time in many years as Timothy Waimau, church organist, begins his prelude. The room is packed. On the two sides sit the Settlement Staff members, visitors and kokuas (helpers). In the center are the patients of Kalaupapa. But by the time the service begins it is hard to say where the divisions are.

No member of the congregation can possibly escape the thrill of true worship as every voice is lifted in the opening hymn, "Come Ye Thankful People, Come." Thankful indeed! But for what? What is there in the restoration of an old church building to cause so much rejoicing and gratitude at Kalaupapa? One may ask the same sort of question when he thinks of the First Thanksgiving in America, or of Martin Rinkert's writing "Now Thank We All Our God" in Germany. It is quite possible that most of us have not learned the meaning of gratitude. But here in this service we feel it and know it; and no such questions arise.

Let us go through the service of dedication and thanksgiving with this congregation by reading the service as it is printed here. The sermon by Dr. Dunstan will be found on an adjoining page. More than reading, let us try to experience what these words and hymns mean to the members of Kanaana Hou who have returned to offer thanks to God for the restoration of their temple. And when we reach the close of the service where the simple word "Anthem" is written, let us try to make the word live as we picture that band of exiles singing, as we've never heard it sung before, The Hallelujah Chorus in Hawaiian.

The Gospel in Our Time

A sermon delivered at the re-dedication of Siloama Church, Kalawao, Molokai on Thanksgiving Day, 1948.

This morning I am going to read two passages. The first I am taking from what might be called the tenth book of Kings and the second from what might be called "A letter to Kanaana Hou." Neither of these passages is from the Bible, but both of them appear to be in the form and language we have come to recognize as belonging to the Bible. We might say that they come from a volume entitled, "The Gospel in our Time." I need not tell you where I found the volume, nor need I speak of the many other passages that are in it. Enough, today, that we listen to these two passages.

Reading, then, from the tenth book of the Kings, the twelfth chapter.

Two years after the election of Abraham Lincoln as president of the United States of America King Kamehameha IV of the Hawaiian Islands died, having reigned for eight years during which, being true to God and the Teachings of the Christian faith, he had among other great works translated the English Book of Prayer into the tongue of his people and laid the foundation for a hospital in which the sick among his people might be cared for and treated. He was buried with his fathers, mourned and honoured by his citizens far and wide.

And King Kamehameha V began to reign in his stead, being then thirty-three years of age. The name of his mother was Kinau and his brother was the king whom he succeeded. In many things he followed in the ways of his ancestors, performing such acts as seemed for the best interests of his people. In those days the inhabitants of the Hawaiian Islands were afflicted with a dread disease, which from their study of Holy Writ they learned was called leprosy. This disease spreading rapidly among the inhabitants brought fear and anguish to all hearts. Then the king having taken counsel of the elected representatives of the people established a royal statute and signed a firm decree that whosoever shall appear with the signs of leprosy upon him shall immediately be removed to the district of Kalawao, Island of Molokai, there to live set apart from all citizens who showed not the signs of the disease. And that which the King had decreed was done.

Now we turn to a passage from "A letter to Kanaana Hou."

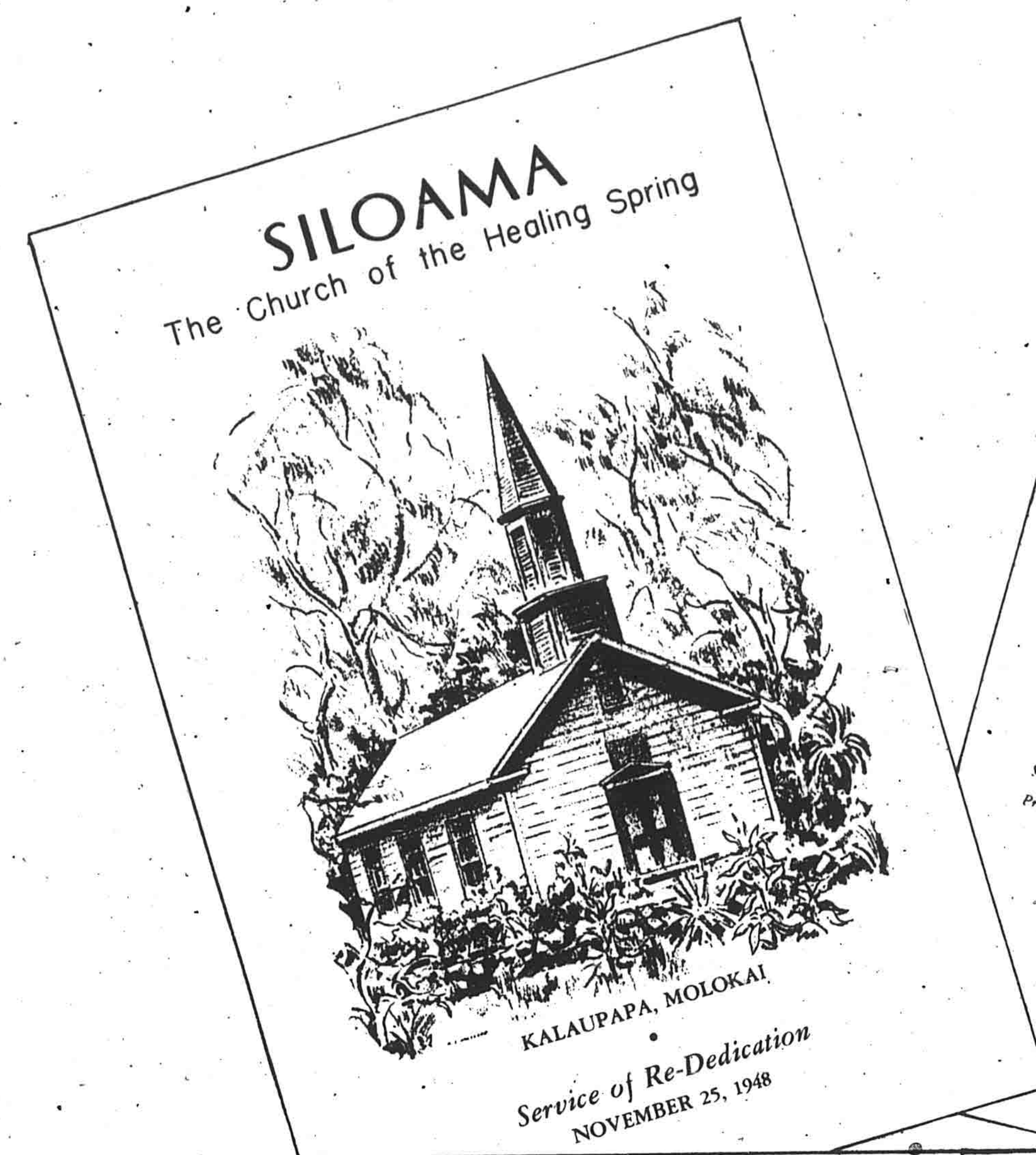
Now faith is the assurance of things hoped for, the conviction of things not seen. For by faith men in all ages have known God's will and received God's approval.

By faith thirty-five people walked on a day of prayer to the house of one named Kapuhaula, there to sit down on the lanai to talk together of things hoped for, of things not seen. And they said one to another, surely the affliction we bear is heavy indeed, the pain and suffering greatly beyond our believing, and the temptations from the evil of those about us too strong for our little strength. But there is One who knoweth our diseases, who heareth our cries. As He was with us in the days of our happiness so He will be with us in the days of our exile.

By faith a letter was written to be sent to the meeting of the elders of the churches in Hawaii begging that the light of Christian fellowship and the thought of Christian minds be shed upon those of the faithful who had been driven from their homes to the lonely shores of Molokai, that the elders might grant unto the exiles the right to form a church of their own.

By faith, the Aha Paeaina O Hawaii, attended with solemn prayer and careful thought to the writing sent

(Turn to page 16 please)



HYMN—"By cool Siloam's Shady Rill" . . . Congregation

1. By cool Siloam's shady rill
How sweet the lily grows!
How sweet the breath beneath the hill
Of Sharon's dewy rose!

2. Lo, such the child whose early feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upward drawn to God.

3. O Thou, whose infant feet were found
Within thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine;

4. Dependent on thy bounteous breath,
We seek thy grace alone,
In child-hood, man-hood, age and death,
To keep us still thine own. Amen.

ANTHEM
PRAYER
BENEDICTION

* * *

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ORGAN PRELUDE . . . *Mr. Timothy Waimau*
HYMN—"Come, Ye Thankful People, Come" . . . *Congregation*

Come, ye thankful people, come, Raise the song of harvest home:
All is safely gathered in Ere the winter storms begin;
God, our Maker, doth provide For our wants to be supplied;
Come to God's own temple, come, Raise the song of harvest home.

All the blessings of the field, All the stores the gardens yield;
All the fruits in full supply, Ripened 'neath the summer sky;
All that spring with bounteous hand Scatters o'er the smiling land;
All that lib'ral autumn pours From her rich o'er-flowing stores. Amen.

CALL TO WORSHIP . . . *The Rev. Alice Kahokuoluna*
INVOCATION . . . *The Rev. Alice Kahokuoluna*
LORD'S PRAYER . . . *Congregation*
RESPONSIVE READING—

Minister: How lovely are thy dwellings, O Lord of hosts.
People: My soul longeth, yea, even fainteth for the courts of the Lord.
Minister: My heart and my flesh cry out for the living God.
People: Out of the multitude of thy gifts we have raised this house to thy Name, that we may worship thee in company, and learn to walk thy ways.
Minister: O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill.
People: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
Minister: He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.
People: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors.
Minister: And the King of glory shall come in.
People: Who is this King of glory?
Minister: The Lord strong and mighty, the Lord mighty in battle.
People: Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in.
Minister: Who is this King of glory?
People: The Lord of hosts; he is the King of glory.

ANTHEM
READING FROM THE SCRIPTURE—I Kings 8:12-30
PRAYER
PRAYER RESPONSE—"Guide me O Thou Great Jehovah" . *Congregation*
HYMN—"Not Half has ever been Told" . . . *Congregation*

1. He kulanakauhale omao, Ma ke aupuni lani mao;
A he momi na'pa makamae, Me na alanui gula maemae;
Ka he ana he muliwai ola, Laelae a maemae loa!
Aole nae i pau kona nani, I ka hoikeike ia mai.

CHORUS
Aole no i pau loa, I ka hoikeike ia mai
Ka nani o Kona aupuni, I na kini o ko ke ao nei.
Aole no i pau loa, I ka hoikeike ia mai
Ka nani o Kona aupuni, I na kini o ko ke ao nei.

2. A he nui no na lumi malaila, Pane mai kuu Hoola pela;
Na haipule kupaa ika pono, No lakou ka hauoli mau no;
A malaila aole kaumaha 'Ole loa lualua na kanaka!
Aole nae i pau loa ka oli Ika hoikeike ia mai.

SERMON . . . *Rev. J. Leslie Dunstan*
ACT OF RE-DEDICATION

(Let all the people rise. Then shall the deacon say to the minister:)

Forasmuch as this congregation has set its hands to the rebuilding of this house for the worship and service of Almighty God, I now deliver to you the keys thereof, and pray you to lead us in its re-dedication to His glory and the advancement of His Kingdom.

Minister: Let us not doubt that God will approve this act of devotion, and that he will graciously accept our work. By what name is this church known?
Deacon: It is known as the Siloama Church.
Minister: God our Father having graciously moved us to the preparation of this house, and having brought us to this joyous occasion, let us now proceed to set it apart to its proper and sacred uses, to the praise and honor of his holy Name. Let us pray.
O God, who are present in all places of thy dominion and dost graciously rejoice in the services of all thy children; hear us, we humbly beseech thee, as we re-dedicate this house.
To thy glory, O Father Almighty;
To the honor of Christ, the Son;
To the praise of the Holy Spirit;
People: We re-dedicate this house.
Minister: For the worship of God in prayer and praise;
For the preaching of the gospel message;
For the celebration of the holy sacraments;
People: We re-dedicate this house.
Minister: For consolation to the bereaved;
For help to the perplexed;
For guidance to the Source of all strength;
People: We re-dedicate this house.
Minister: For ennobling all honest toil;
For quickening civic righteousness;
For promoting peace and justice in all the earth;
People: We re-dedicate this house.
Minister: For the opening of minds to thy truth;
For the consecration of all earthly powers to thy glory;
For the furtherance of brotherhood and unity;
People: We re-dedicate this house.
Minister: In grateful remembrance of those who have gone before us;
In gratitude for the fellowship we have in the service of this church;
For the blessed hope of a house not made with hands, eternal in the heavens;
People: We re-dedicate this house.

We now, the members and friends of this church and congregation, mindful of the inheritance into which we have entered, and the glorious company, seen and unseen, whose communion we share, and deeply sensible of those bonds by which we are bound to the Lord of all life and to each other, do covenant together in this act of re-dedication, offering ourselves anew to the worship and work of our heavenly Father, through our Lord Jesus Christ.

PRAYER



Getting ready to ride down the steep cliffs into Kalaupapa.

(Continued from page 14)

from afar, and praising God that He continued through His Holy Spirit to move in the hearts of men, at all times and in all places bringing them together in churches for His Name, answered the letter, granting unto the petitioners that which they desired.

By faith, ministers of God's church, A. O. Forbes and S. W. Neuku, laying aside the fears of their bodies and taking courage in the work committed to their care made their way down the steep mountain sides that they might carry to their brethren of Kalawao a message of love through which God had bound human hearts with Him. And there, all having joined in a service of prayer and praise, the church of Siloama was established, to be, as long as man liveth in Kalawao, a brotherhood of God's people and a home in which His sacraments shall be celebrated.

By faith, one of that time named Deacon Kawalunā, being in possession of much land and many goods but counting his holdings of little worth while God's people were without a place where they might worship, went and laid before the church a portion of his earth saying that henceforth the church shall hold that earth as sacred to God to be used as the members of the church should elect.

By faith W. H. Uwelealea took a scroll and wrote thereon many words, such as had been spoken by the members of the church. And these are of the words which Uwelealea wrote: "Our greatest longing is to make a memorial to God here, which we would liken unto the bathing pool of Siloama in the time of our Lord. When we have put up this church we shall call it by the name of Siloama, the healing pool.

"The length of the house we shall build is thirty-four feet; its width is twenty feet; and within it shall have places for more than one hundred persons that may come to worship there. And when it is finished its cost will be $300.

"We have added up what each of us could bring, and we have placed our gifts in the hands of Deacon Muolo. These all, when we have done as much as we can, often hungering for poi that the sum might be larger, have amounted to $125.

"Is there not somewhere among you a good Samaritan?"

And when Uwelealea had finished the writing he sent it to the brethren in Honolulu.

By faith J. H. Hao sought through distant valleys and lands that timber might be had, called to him all who were skilled in the making of buildings, and worked with a faithful heart until God's house of Siloama was complete unto the roof thereof and the steeple that was fastened to the top of the roof.

By faith a sounding bell of iron was cast and set within the steeple of the building. Bright and shiny was the bell with two ropes thereon, one for tolling the slow measured tones that mark the end of life well lived, one for telling in joyous sound that the hour of worship has come.

By faith John Hanaloa remained as pastor of Siloama for more than ten years, called of God to that work through an act of love, serving the people with wisdom and patience, falling asleep to be with His Master midst the ones with whom he had lived.

By faith, King Kalaukaua, in the sixteenth year of his reign, sorely troubled at heart by the suffering and pain of his people in exile ordered and proclaimed throughout his kingdom a national day of prayer that petitions might rise from all hearts to the God of love and grace in behalf of the isolated ones beseeching that God might in His will remove their burdens from them.

By faith, D. P. Mahihila, crippled by the passing of the years, followed the members of God's flock as they journed from Kalawao to Kalaupapa, closing behind him the door of Siloama church that he might open before him the door of a new sacred house. For he knew that the God whom he worshiped dwelleth not in a house made with human hands, but liveth forever with His people wherever they go.

And what more shall we say? For time would fail us to tell of all the pastors who have served the church here; of the ministers and leaders who from over the nearby cliffs have made their way to be for a short time with their brethren; of the deacons and deaconesses who have through the years visited the sick, prayed with the dying, corrected the wayward and served faithfully in God's house; of the scribes and treasurers who each in their own time have correctly and carefully transacted the business of the church; of the Sunday School superintendents and the Christian Endeavor presidents who have kept the knowledge of God's word alive in many minds; of the host of unnamed members of the church who without hope in this life chose to live under the will of their God; all these who through faith endured pain, received promises, stopped angry unkind tongues, won strength in their weakness, put to flight the armies of temptation. —Of whom the world was not worthy—they were taken from their families and loved ones; some were destitute, tormented and afflicted; others knew trials and mockings and hatred. Yet they died as they had lived, trusting in their Heavenly Father's care.

Seeing then that we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin which clings to us so closely, and let us run with patience the race that is set before us looking unto Jesus the Author and finisher of our faith. [end]

One Hundred Years Ago

A NEW ENGLAND SABBATH. —A correspondent of the Rochester Democrat, writing from Springfield, Mass., says:

"A New England Sabbath is something which can only be seen in New England. It is not an article of exportation. There is a quiet, settled calm about it—a stillness which can almost be felt—unused to any other atmosphere. I arose yesterday morning oppressed by the solemn serenity which seemed to pervade every object around me. In this busy town, at eight o'clock, not a sound could be heard. Silence pervaded its streets and I could scarcely make myself believe that I was in the midst of a population of ten or twelve thousand souls. The green fields—the mountains—the forests—stretching out in every direction, far as the eye could reach—seemed praising God, in their calm beauty, and the huge elms of a hundred years, lifted up their long arms towards heaven and looked devout as the ancient patriarchs.—The very buildings—many of them associated with stirring events in the past—became sanctified monitors, as they said to the contemplative mind, 'This is the land of the Pilgrims—Remember the Sabbath day to keep it holy.' Whoever remembers his first Sabbath in a New England town, will be able to understand what I have written, for he must have felt what I have attempted to describe.

There is no ingress here on the Sabbath. All public conveyances lay by.—Formerly a car passed over the road to Boston and back with the mail. This has been discontinued.

... The Friend ...

A CARD

To the Editor of the Friend:

DEAR SIR—It gives me great pleasure to acknowledge through your paper, a donation of one hundred dollars, received from foreign residents in Lahaina, and from officers and seamen stopping at this port. This sum has been appropriated, according to promise, in purchasing a Seraphina for the Chapel in this place.

T. E. TAYLOR,
Seamen's Chaplain, Lahaina

... The Friend ...

Extract from the Records of the General Meeting of the Sandwich Islands Mission:

April 24, 1849

Voted, at the request of the Rev. Mr. Taylor, the Seamen's Chaplain at Lahaina, we relinquish the room belonging to the mission, under the Seamen's Chapel, together with a strip of land around the Chapel, 14 feet wide, for the use of the Chaplaincy, so long as that building shall continue an Evangelical Protestant place of worship.

True Copy.
SAMUEL G. DWIGHT,
Ass't Scribe.

... The Friend ...

INFORMATION FOR WHALEMEN

The subscriber would respectfully give the following notice for the information of whaleships, cruising in the Pacific. Recruits can be obtained at Pitcairn's Island, for at least twenty-five ships, at about the following prices:—

Yams, per barrel	$2.00
Sweet Potatoes, per barrel	2.00
Irish Potatoes, per barrel	3.00
Onions, per barrel	3.00
Limes, per barrel	2.00
Lime Juice, per gal	.33
Cocoa Nuts, per hundred	2.00
Oranges, per hundred	1.00
Fowls, per doz	3.00

In exchange, the inhabitants are ordinarily ready to take white and blue drilling, at from 20 to 25c per yard; and calicoes from 15 to 20c per yard. They are usually in want of soap, oil, check shirts, powder, percussion caps, old lead, carpenter's tools, & etc.

The best season for furnishing yams, is from August to January; Sweet Potatoes, throughout the year; Irish Potatoes, from December to February and July to September, (two seasons).

JOHN BUFFETT
Honolulu, Feb. 23, 1849.

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The International Council of Congregational Churches

In the year 1891 representatives of the Congregational churches in the United States, Great Britain, and the British Commonwealth met in London, England. Previous to this time the Congregationalists of United States and England had been sending out missionaries into various parts of the world, through whose efforts, churches of Congregational persuasion had become established. There were those who felt that the time had come for people all over the world holding to the same fundamental principles to get together to share their ideas and their experiences. That was the origin of the International Congregational Council. It was planned, then, to hold meetings once every ten years and during the time, that has passed since the late 19th century, four subsequent meetings have been held. The gathering in Wellesley, Massachusetts, this year was thus the sixth meeting of the Council.

This year representatives of thirty-seven countries came together in Wellesley, Massachusetts, and I expect that in many ways the diversity of representation was one of the outstanding features of the Council meeting. Not only did they enable all delegates to hear all reports from individuals in various parts of the world but, it also made possible the intimate sharing of mutual experiences one with another.

In general, the program at Wellesley was divided into three main divisions. Each morning there was a plenary session of the entire Council devoted to consideration of an assigned theme. These themes were the same as those which had been used at the meeting of the World Council at Amsterdam last summer. Afternoons were given over to a presentation of the work of Congregational churches all around the world. Various representative delegates were asked to make brief reports and the entire assembly was given the opportunity of asking questions and adding any comments which they cared to make. Each evening of the Council meeting an outstanding speaker addressed himself to an assigned topic. Among these speakers were Professor Reinhold Niebuhir of Union Theological Seminary, Bishop G. Bromley Oxenham of the Methodist Church, Sir Oliver Franks, British Ambassador to the United States and Sir Alfred Zimhrm of Great Britain.

Such is an outline of the stated program. This presumably accupied the hours from eight in the morning until ten at night but, besides the stated program, there were many informal gatherings of the delegates. These took place whenever a group happened to get together and they continued until the group broke up so that for meal hours and, late at night, after the evening sessions were over, groups were meeting all over the Wellesley campus. In many cases these group meetings were exceedingly profitable for they allowed for a direct facing between the delegates.

It is easy to ask the question as to what came out of the International Council meeting and it is even more easy to give answer by saying that in effect nothing came out. The Council drew up a message to all Congregational churches the world around which will, in due course of time, come to all of us here in the Hawaiian Islands but, as a matter of fact, that statement is exceedingly general and quite abstract. People who read such a statement are often disappointed for they feel that a great church body should be much more specific in its statements about the conditions of man now. However, there is this to be said about the matter; the statement of the International Council is the statement that was agreed to by delegates from many countries. The fact that the statement contains sections on various aspects of man's life indicates that the churches in those various countries are attempting in a very real way to deal with those aspects of man's life. Not a single section of the pronouncement but what was debated pro and con by the delegates off times with considerable heat. There was every indication that members of Congregational churches are concerned very deeply about the situation which faces mankind now. Every delegate there was sure that our churches had to present the gospel message and its significance, not only to those within the churches, but also to the world as a whole. But since these world situations really show great variations as between countries, it was inevitable that the various delegates would represent the variations themselves. One could hardly expect the delegate from Finland whose life is lived right next to Russia would feel the same about certain matters as would a delegate from a Congregational church from the Middle Western States of our country, nor is it to be expected that a delegate from South Africa whose life is even now caught in the group of a colonial administration would feel the same about man's situation as a delegate from New York City.

So that the fact that the International Council produced a statement at all is something to note with care. For that is an amazing thing and without any question it was exceedingly profitable to all those delegates who attended the plenary sessions that they had the opportunity of hearing the points of view of those who were present. One came away from those meetings with a new appreciation both of the limitations which are placed upon all human efforts and also upon the wonder of God's grace at work in human hearts. The very differences that were obviously apparent has, between the delegates, showed clearer than anything else how far from absolute is man's apprehension of the truth in any country or in any particular smaller grouping. He may come to feel that what he thinks is God's world is actually that but, in the midst of a meeting of representatives from all over the world he soon loses that delusion. On the other hand, as one listens to the reports of what the churches were attempting to do all the way around the world, one came to understand the fresh, the apparently limitless ways in which God acts in behalf of humanity.

We have often spoken during recent years of the great need which the church always has of talking with itself about its faith and about its task. The meeting of the International Council at Wellesley, Massachusetts, was an occasion for such talking and as time goes on, with the delegates returning to their homes and reporting to their own associations and conferences, the effects of the conversations which went on at Wellesley will begin to move down through the entire body of Congregationalists all around the world and we, who live here in the Hawaiian Islands, cannot afford to neglect what was said and done at Wellesley last month. [end]

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News of . . .

The Friend receives many news bulletins from our churches and would like to share their contents with its wider circle. Unfortunately, most of the material would be rather old by the time it appears in print the second time. Also, it would be necessary to choose only such material as would have general reader interest. The Friend therefore urges the ministers and laymen of our churches to send in such items of general interest as might profitably be used in a monthly publication. Outstanding events, especially if accompanied by pictures, can be featured. Stories of particular accomplishments that may help others in their programs would be welcome. Historical sketches and personal sketches, particularly in relation to Island church life will be welcomed. And keep in mind the old saying, "Every picture tells a story."

. . . The Friend . . .

One of the most impressive bulletins we receive is called "The Watchman." It comes from the Community Church of Honolulu. Stephen Mark is pastor. Stephen is not strong on fellowship, that is of the Aha sort. We all want to have him and his church delegate with us at the Aha. So perhaps we should write him urging him to come. When you write, be sure to ask him for Vol. XII No. 5 of "the Watchman."

One finds there a fine article on the "After-Easter Parade" by John C. Bennett. Then he tells us what Pentecost is. There are three pages of local news from the church. We note such ordinary items as: "Church Chairman elopes to Hilo." We don't want to belabor the issue, but we can't resist pointing out the moral here. If the pastor had been in Hilo he might have had the wedding.

. . . The Friend . . .

Other paragraphs tell of amending the church constitution, of the excellent work of the women's group, of the pastor's topic for Children's Day—Hofmann's "Christ and the Doctors." There is a half page called "of the making of books there is no end." Here Mr. Mark relates how in China he used to spend up to 15% of his salary for books. But the H. C. of L. makes that impossible in Honolulu. Therefore he has had to find ways of beating prices and taxes. One solution is the Book Find Club which he recommends. And his church has a book review club.

. . . The Friend . . .

"The Outlook of Christianity in China" by Searl Bates makes up the last four pages of the Watchman. It is well worth reading.

The "Lihue Christian Church Bulletin" has a fine editorial on the Aha. We note also that the church will open a nursery school for 4-year olds in September. This is not just a Sunday morning arrangement for checking excess baggage during the service hour, but a full-time daily business from 8 to 11 a.m., or 8 a.m. to 2 p.m. We hope Donald Fujiyoshi, the pastor, will later tell how the scheme works out. Three legal-size sheets of local news makes the Bulletin a fine source of information.

. . . The Friend . . .

The July issue of "Church Guide" has appeared from Hanapepe Christian Church. It is a standard-size, two-page mimeographed bulletin printed on yellow paper. It is not "yellow" journalism however. We note that an adult Bible class, started by the Reverend Robert Wood, has gained enough interest and momentum to keep going regularly. Theodore Chinen is pastor at Hanapepe.

. . . The Friend . . .

Iao Congregational Church in Wailuku, Mineo Katagiri, pastor, has a weekly news sheet which keeps us informed of church activities. Our eye was caught by a sentence in the June 19 issue which read: "Why not drop Washington a line and tell him you wish him a speedy recovery?" After the surprise, we looked further and found it wasn't George Washington but Washington Hashizumi who was undergoing an operation. We hope he is O.K. by now.

. . . The Friend . . .

Paia Congregational likewise sends us their weekly news for which we are grateful. Royden Susumago always has a "pastor's corner" which we read first. On June 24 he writes, "The ILWU leaders are not the only 'koleas'." Maybe he has migratory pastors in mind. The six-point star at the heading of the paper has no Old Testament significance, but stands for six departments in the church.

. . . The Friend . . .

We have also on the desk the "United Church of Christ Mercury" which comes in standard-size and stapled in book form. It is six pages (three sheets) and packed full of news. It has a printed heading like the Watchman. Harold Jow is pastor.

. . . The Friend . . .

A letter has just come from Guy Margeson now in California saying, Thank you and All is well.

Paul Osumi will leave Waialua in August to become interim pastor at Ewa Union. He is moving his family to the Ewa parsonage and hopes to be settled by the fifteenth.

. . . The Friend . . .

Edward Kapaa writes that he expects to attend Bangor Theological Seminary in Maine next season. He and his family have been at Yankton, S. Dakota, the past year.

. . . The Friend . . .

Miss Wilma Hillmer of the Hawaiian Board Staff left for a vacation on the mainland July 8th. At this writing we haven't heard from her. [end]

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MICRONESIA

When in 1890 young Jessie Rebecca Hoppin, then in her early twenties, set sail for the exotic South Seas she began a 43-year career that has made her a beloved and almost legendary figure among the people of Micronesia.

Her death at the age of 85 on January 14 in **Ashland, Wisconsin,** has just been reported to the American Board of Foreign Missions, Boston, Mass., under which she served. It removes a dauntless spirit to whom William K. Vanderbilt paid tribute in his book narrating his adventures on board the ARA, his private yacht.

When Mr. Vanderbilt was cruising in the South Seas about 15 years ago he met Miss Hoppin at Jaluit in the Marshalls. He watched her at work and on the eve before he sailed away he invited her to diner on board his yacht, a red letter event for an isolated American. She could not come. A native boy whom she was nursing through a serious illness had reached a crisis. In expressing her regret Miss Hoppin said, wistfully; "Please fly Old Glory as you leave port."

Michigan-born, Miss Hoppin was a graduate of Oberlin College, Class of 1888. Prior to going to the South Seas she taught school for two years in Honolulu. During her 43-years in those magic islands of Micronesia she came home to the U. S. A. only three times.

Miss Hoppin arrived in the South Sea Islands on MORNING STAR IV, one of six small white missionary sailing ships sent out by the American Board since 1856. MORNING STAR VI, now at work in the islands, sailed from Boston Harbor, July 27, 1947.

Opukahaia Grave Visited

We are happy to print an article which came to us as a clipping from a Connecticut paper (the name of the paper did not appear). The article explains itself.

The Vacation school in East Canaan, where 43 children have been enrolled for the past two weeks, will close tomorrow night when two plays will be presented at the church, following a picnic supper for adults and children on the church lawn. Those attending are asked to bring their own picnic supper.

One of the highlights of the program was an excursion trip to Cornwall cemetery, where the children made a pilgrimage to the grave of the first Hawaiian convert to Christianity, Henry Opukahaia. A worship service was held around the tomb, and a five-yard lei of flowers, made by the children was placed on the grave. The lei was made of hollyhocks, ferns and lillies. Following the benediction, the famous Hawaiian song, "Aloha Oe" was sung. Miss Emily Marsh, Cornwall librarian, told of the first mission school started many years ago in Cornwall because of Opukahaia.

He came to the United States at the age of 17, after seeing his first ship in Hawaii. The ship's captain invited him to come along, so he shipped with him, landing in New Haven. He was found on the steps at Yale University by Edward Dwight, who took him home. Opukahaia died at the age of 26, after studying in Cornwall. While there he began the first grammar, spelling book and dictionary for the Hawaiian people. The mission school started in 1820, the first one for people of other lands.

The primary children made an excursion to the farm of Dr. and Mrs. Forbes Adam, on Tuesday, in conjunction with their study of animal babies.

The school, which is conducted by the East Canaan church in cooperation with the Connecticut Council of Churches, has as its faculty; nursery, Mrs. Robert Van Vlack, assited by Miss Martha Carlson; primary, Mrs. Harry Anderson, assisted by Miss Lois Moseley and Miss Helen Minacci; junior group, Miss Carol Rose and the Rev. Edith Wolfe. Miss Rose spent three years in Hawaii where she was director of education at the Church of the Crossroads in Honolulu. She is directing the school as a member of the summer staff of the Connecticut Council of Churches.

GOOD INVESTMENTS *with a view to safety and reasonable return are hard enough in these difficult days, but a*

GOOD INVESTMENT

to go on yielding returns *after you get through with it,* can be not only a God-send to you, but God-sent to the uses of the Kingdom of God.

Years ago we advertised the CONDITIONAL GIFT PLAN of the Hawaiian Board and quite a number have enjoyed cooperating in it. We told them, "You *can* eat your cake and have it," and they have proved it. According to your age, the Board takes your gift and pays you interest.

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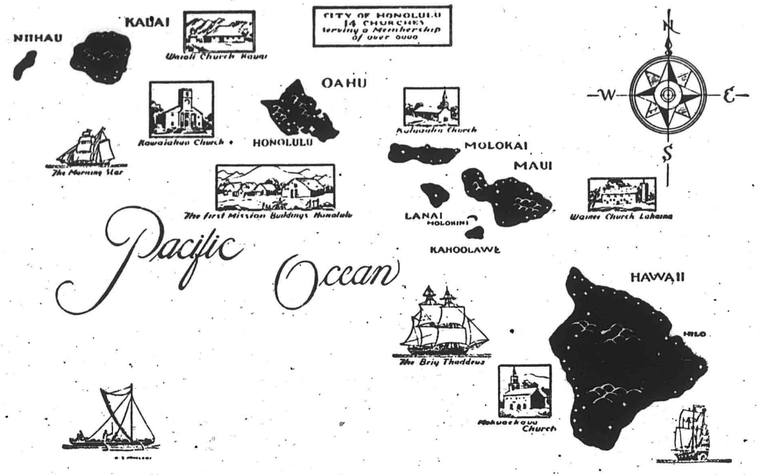

The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this asso-aiation which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXIX HONOLULU, HAWAII, SEPTEMBER, 1949 No. 9

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. , Managing Editor, HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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Kalihi Union Church Young people at the church on Sunday morning.

The Month of September

"The first object of the Fall is to impress upon the church members themselves and upon the community the fact that your church has set for itself a definite piece of work to do and that it is setting about its task with a spirit of confidence and a program of service."

The churches on the mainland have, for many years now, made much of the month of September, and particularly of the last Sunday. A number of names have been given to this time, although popularly it is known as Rally Sunday or as Rally week. The reason for the origin of Rally Sunday lies in the emphasis placed on the vacation months. People have their homes in cities and towns for a shorter or longer stay in the country. Church activities practically cease; Sunday Schools hold no sessions; women's groups and men's societies have no meetings; youth groups are in camps, choirs disband; and special preachers occupy pulpits in the absence of regular pastors. All this continues from late in June until after Labor Day. Thus, Rally Sunday is the time when normal church activities are resumed. And it has become the custom to make much of the occasion by urging every church group and organization to hold a special re-enlistment at that time.

With us, in Hawaii, conditions are somewhat different, so that there has tended to be little attention paid to Rally Day. We have summer always with us, so that there is no particular season of the year which by its nature draws us to the country; and our land area is limited making impossible long strips to far distant scenes. So our church members have spread their absences from church activities over the whole year, and our church life, with a few exceptions, has continued without any diminution. More recently, as our people have come to see that pastors need a rest, there has grown among us some signs of the summer vacation spirit, but these have not become very marked as yet. So there has been little for us, ostensibly, to rally from.

Even so, we might find the introduction of Rally Day of considerable value to our church life. For one thing, it comes at a rather appropriate time. Beginning with the first Sunday in Advent and continuing to WhitSunday, which is the period from December to May inclusive, the emphasis of our christian thought and program is upon God's action in man's behalf. Those months remind us of the answer to the question, what has God done? The rest of the year, from June through November is focused upon man's response to God. It is the period of the year when we particularly ponder our lives and how we ought to live them. And Rally Sunday comes practically in the middle of this time of the Christian year.

We can, thus, use Rally Sunday as a day upon which to call our members and participants to a renewed loyalty to their church obligations. All of us, when we joined the church, promised to be loyal to the life and activity of our Christian fellowship. In practical language that means a pledge to be faithful in attendance of services of worship, meetings for study and prayers, gatherings for church business; it means a pledge to see to it that our children and our young people are likewise present at the affairs planned primarily for them; it means, also, a pledge to bear our share of responsibility for the ongoing success of our church. These things are part of our duty to God, part of our response to His action in our

(see next page)

behalf. So that it would be entirely fitting to set aside one Sunday as a day on which these matters might be brought forcibly to the attention of all our people.

If this were to be, one can begin to dream of what might happen. Perhaps there might be a determined effort made to get every church member to attend the worship service that day. Special invitations might be mailed and calls might be made by the deacons and other deeply interested church leaders. The slogan might well be, "every member in church on Rally Sunday." Similarly with the Sunday School. Even though children have been in attendance for twelve months past, it would be meaningful to re-register them all for the ensuing twelve months. And there could be special exercises of one kind or another with a special effort to secure attendance of as large a percentage of enrollers as possible. Then there are the other church groups and societies. They might well hold rally sessions on that day. Perhaps, even, the whole church might worship together, have picnic lunch together, and hold organizational meetings at a stated time either earlier or later.

But you can dream too; so that you can build around the basic idea. There should be a time, or a day, during the year when we all renew our church obligations. And Rally Day may well serve as that occasion. It commands itself as being the center of Kingdomtide and as having certain specific commotations already given to it. And should it be that the title "Rally Day" sounds too prosaic then how about "Church Loyalty Sunday."

WORLD COMMUNION SUNDAY

World Communion Sunday, the first Sunday in October, has attained a definite place in the Church Calendar. This year it falls on October 2nd. It should definitely figure in the planning of the Church program.

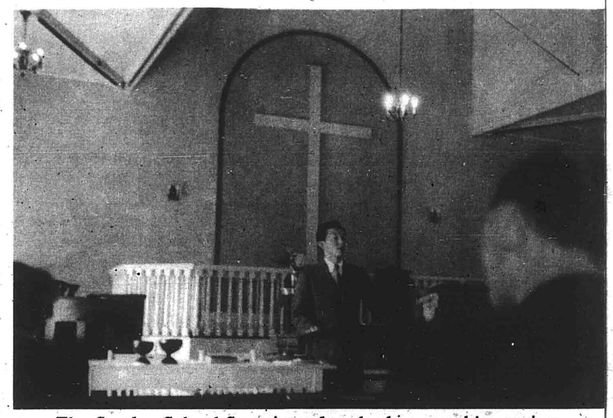
It is logical that Protestant Churches should find in World Communion Sunday an excellent opportunity to emphasize "world-wide Christian fellowship through Christ." The sacrament of the Lord's Supper becomes the focal point of brotherly love. Around the communion table are gathered all races, all nations and tongues of Christendom.

Locally this day offers an opportunity for churches to worship together, and to find a bond of Christian unity within the community. It offers, also, an opportunity to use fairly uniform worship forms. It tends to bring together in spirit those whose procedure are different. The first Sunday in October is usually convenient both for those who hold quarterly communion and those whose communion day is the first Sunday of each month. It concludes the week of special ingathering as is proper. A proper emphasis on the sacrament of the Lord's Supper is wholesome at this time. The tendency to think too much about the Church program—numbers, activity, success.

But the real significance of the day can only be seen with a world perspective. The word "world" becomes more important every year. As people are drawn closer and closer together, whether they wish it or not, let them find at the Lord's table a world-wide brotherhood.



Children learn a new song at Wananalua Sunday School, Hana



The Sunday School Superintendent leads a worship service



A Sunday School Hoike Class lines up at Hanalei

Religious Education Week . . . 1949

Theme: "THE COMMUNITY FOR CHRIST" September 25 - October 2

Religious Education Week is celebrated during the last week of September. By this time most Sunday Schools are in full swing again after vacation activities. This week offers Sunday School and church leaders a splendid opportunity to demonstrate the great importance of Christian teaching to everyone in the community. Churches throughout the United States and Canada have observed this week annually for the past 19 years.

WHAT A LOCAL CHURCH CAN DO

Retreat—A Sunday afternoon and evening retreat of the education committee may be held to complete plans for the year's program.

Rally Day—The last Sunday of September is a good time to rally absentees, vacationers, and newcomers. Invitations should be sent to all.

Promotion Day—This event is sometimes combined with Rally Day. It may, however, be observed on the closing Sunday.

Installation of Teachers and Officers—A special service of recognition and dedication might be planned for either of the two Sundays.

Church School Open House—This event should provide opportunity for parents and visitors to see rooms, curriculum materials, and activity projects.

Workers' Conference — Special meetings for church school workers for the whole school or for each department might plan the year's program.

Family Night at Church — The first of a series of family nights for the year will offer opportunity to discuss church school plans and activities.

Service Enlistment—Let every person check the types of services and activities which he would be interested in doing in the church school.

Every Home Visitation — Visit every family, promoting fellowship, interest in the church school, and attendance at special events of the week.

Teachers' Appreciation Banquet—Honor and recognition are due to the many faithful volunteers during the week. It will give them new devotion to their tasks.

Parent-Teachers Conference — Parents and teachers of each department will meet to plan closer cooperation in the task of Christian teaching.

DAILY FEATURES AND THEMES

General Theme: "The Community for Christ"

Sunday, September 25
Rally Day
"Children of God"

Monday, September 26
Leaders' Day
"Teachers of Religion"

Tuesday, September 27
Family Day
"Parents of Vision"

Wednesday, September 28
Local Church Day
"Fellowship of Christians"

Thursday, September 29
Interdenominational Day
"Citizens of the Community"

Friday, September 30
Youth Day
"Youth of the New Day"

Saturday, October 1
Enlistment Day
"Men of Reconciliation"

Sunday, October 2
World Communion Sunday
"Church of All Nations"

WHAT CHURCHES CAN DO TOGETHER

Recognition Service for All Sunday School Teachers and Officers—A dinner or evening meeting might honor all local teachers and officers.

One-Day Institute on Educational Evangelism—Church school workers should plan how to cooperate with our Evangelistic Advance planned for the coming year.

A Church-and-Community Conference—Suggested as a Thursday evening event, a Community Fellowship Supper or evening might plan at least one community project.

Sermon Topic for Rally Day—The ministers can agree to preach from the same topic and text, thus giving a sense of unity to the total community observance.

Superintendent's Supper — Monday or Thursday nights are suitable for the first of a series of quarterly superintendents' meetings. Secure a special speaker.

Interchurch Youth Rally—Friday night the youth of all the churches might have a service of dedication.

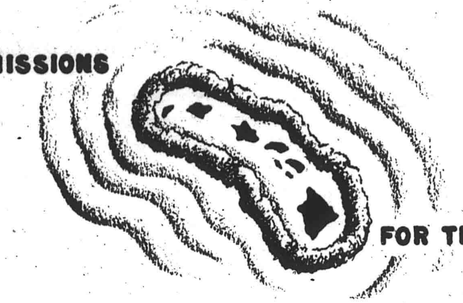
Every Home Visitation — If several neighboring churches can do their visitation at the same time, it will have greater value. This cooperative project would really demonstrate the important place the churches can have in the community by working together.

Sunday School Conventions, Institutes, Conferences—These meetings are held in many communities to give practical training in church school work.

Weekly Religious Education Classes—Many towns and cities begin their classes during this week and thus obtain added publicity for their program.

Radio, Newspapers, Motion Picture Theaters—These may carry the message of Christian teaching to all of the community. Special announcements will be carried as well as featured programs and materials related to Christian education.

WOMEN'S BOARD OF MISSIONS



FOR THE PACIFIC ISLANDS

"We Dedicate Ourselves"

These words are suggested to us as a program theme for 1949-50. The new national chairman of our National Fellowship of Congregational Christian Women interprets them for us on this page.

**"Lord, we come with hearts aflame, seeking service in Thy name.
All our love and faith we bring, they are Thine, O heavenly King."**

May I Present To You

Only two short years ago, I was greeting you from these pages as your new chairman. Now, I am "old," and the glorious privilege of serving in this capacity passes to another, to Mrs. Harlan E. Walley, the former president of Indiana. It is a personal joy to relinquish the national chairmanship to Ruth Walley. It seems to me she has everything—a fine mind, youth, clarity and efficiency, humour, friendliness, deep spiritual convictions. We who know her, love her, and you who do not as yet will quickly come to recognize these qualities.

I bequeath to her your lovely, responsive faces in audiences, your helpful letters and splendid planning, your warm handclasps, and generous encouragement.

May we, together, grow upward and outward as we enter upon the heart-stirring and compelling new theme, **"We Dedicate Ourselves."**

SARAH MURDEY

> And who then is willing to consecrate his service this day unto the Lord? 1 Chronicles 29:5.

By example and entreaty David led the princes and the people to offer willingly of themselves and of their substance to God. And the people rejoiced with David because with perfect heart they had offered willingly to the Lord.

Never has it been so imperative as it is today that Christians offer themselves willingly and unreservedly in service to their Lord. And it will be by presenting themselves an acceptable example that we will most effectively entreat other's to offer themselves willingly and wholly. Which means our witness must be not only through belief, but through action also.

As church women we believe that we can best develop and strengthen our own lives, and can best serve our fellowmen through the church—the place where we come together to worship, to seek the truth, to find comfort, encourage and joy, and to learn the way of Christ for whom all life was based on one major choice—that of seeking first the Kingdom of God. So as together we plan a new year and as we say again and again **We Dedicate Ourselves,** let us be saying "we dedicate ourselves to Christ, who is our Lord, and to the church which is His body."

RUTH W. WALLEY
From "Guide Posts"

A Day at the Woman's Board

ANNUAL MEETING

There was time for laughter, light conversation, meditation and serious business at the 78th annual meeting of the Woman's Board of Missions for the Pacific Islands on June 15 at Hilo Intermediate School and the Hilo YWCA on Hawaii. Women from Kauai to Hawaii attended the all-day session which consisted of reports, election of officers and comments on various aspects of the work, mission projects and study materials for the year. Vanda orchids were given to the women as they stopped to register near the entrance of the auditorium. A few of the ladies had on colorful holokus and muumuus with gorgeous leis draped about their shoulders. Others came in cool-looking street-length cottons with giant gardenias pinned in their hair.

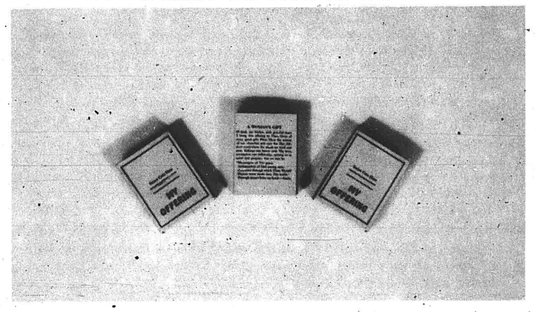
One of the delightful features of the morning hour was the "gift procession." Women brought prettily wrapped packages containing children's new clothing for Japan and placed them under the simulated "cherry tree." Japanese Sandman, a popular tune of a few years ago, provided appropriate rhythm and atmosphere as the women carried their gifts to the front of the room and laid them under the branches of the tree. It was like Christmas in June!

Our lovely president, Mrs. Dudley Pratt in her report, gave high praise to the women for their unselfish services in support of the work of the Woman's Board during her four years of leadership. Expressions of our appreciation to Mrs. Pratt upon her retirement from the presidency were recorded in the minutes of the meeting. An orchid corsage was presented to Mrs. Pratt as a token of our esteem and aloha nui loa!

Decisions were promptly made on matters of business as they needed to be acted upon by the women. Unanimous votes were cast for the new officers of the Board. We are happy to announce that Mrs. Joseph Bakken is the new president this year.

The afternoon program at the YWCA was interesting. Extension Chairmen from all of the Islands reported highlights of their year's work. Some of the

Woman's Gift Boxes for 1949





Mission Study Books

reports disclosed that such items as dress goods, layettes, sewing supplies, toilet articles and notions and reading materials had been sent to parts of Europe, the Orient and Southwest Pacific. Among those of our national fellowship who had visited our Islands during the year were Dr. Ruth Isabel Seabury, Dr. Alma Cooke, Dr. Albert Stauffacher and Dr. and Mrs. Wofford Timmons.

Suggestions on program-planning and service projects and comments on the structure of the Woman's Board and on the mission study books, "Missions at the Grass Roots" for the home missions theme and "Which Way Japan," "The Seven Stars" and "My Lantern" for the foreign theme, were offered by several speakers. Slide films showing the various pieces of work in the state, across the nation and around the world which the WOMAN'S GIFT partially helps to support, were shown to the group. Woman's Gift boxes were distributed to those who wanted to use these boxes for their gifts this year, instead of empty jelly jars or home-made receptacles.

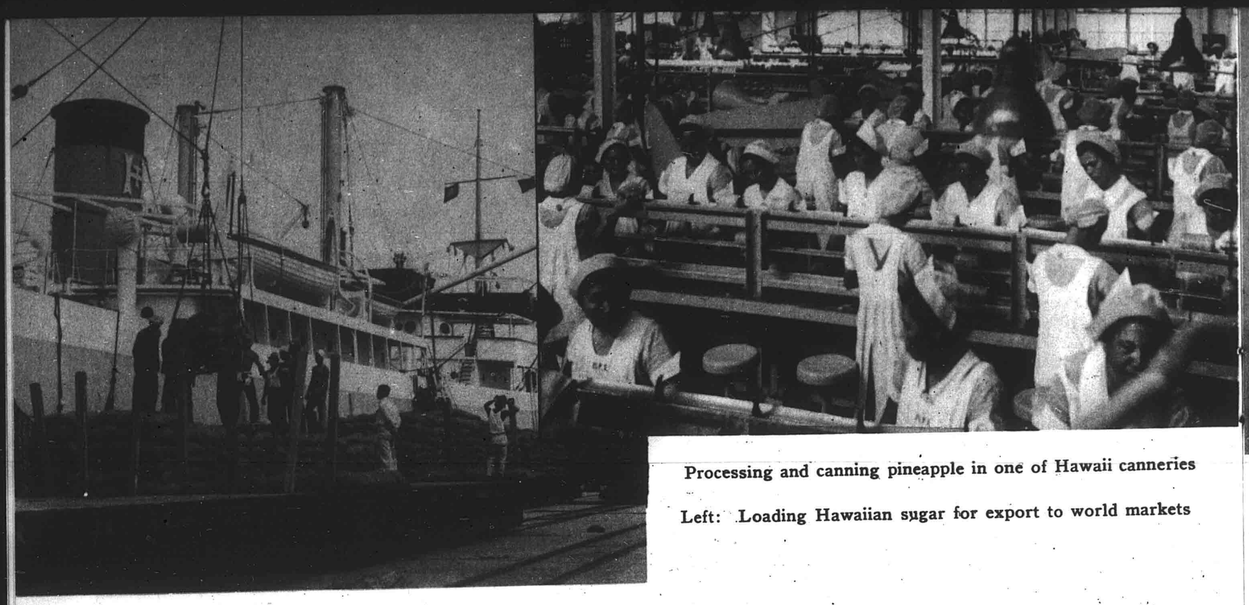
A miniature cherry tree upon which was tied a sample of each of the following: "unseen guest ticket," keiki malo, chop sticks, a paper lantern and a few other things, served as the unique center-piece. Samples of study books on JAPAN, the Missionary Herald, Guide Posts and some handwork were arranged around the base of the tree. A bolt of "ukata" added a bit of the oriental touch to the display.

Following the meeting, executive officers of the YWCA Board served Tea to those present. Anthuriums in shades of deep red occupied the center of the Tea table.

A "luau" in the school cafeteria in the early evening, followed by the play "The Year Book Comes To Life" in the auditorium of the school concluded a "good" day for the women.

Ninety-two women from our churches came, saw, heard and returned to their homes a little exhausted perhaps from the day's activities but they were happy in the thought that the spirit of Christian friendship and fellowship continues to be ours in this land of beauty and aloha.

—DOROTHY CHONG



Processing and canning pineapple in one of Hawaii canneries

Left: Loading Hawaiian sugar for export to world markets

LABOR SUNDAY MESSAGE, 1949

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.)

Requested to be read in the churches on Labor Sunday, September 4, 1949, or, if preferred, on September 11, 1949

AMERICAN workers in factory, store, field, and office, with their families, compose most of the American nation and most of the Christian churches. Labor Day calls attention to their rights, responsibilities, and aspirations. We therefore call upon the churches to unite wholeheartedly in celebrating this Labor Sunday.

Everywhere workers are taking a larger part in the shaping of their own lives. They are assuming greater economic, social, and political responsibilities.

Workers want status. They want to feel that they are recognized as far more significant than the machines they operate and the materials they handle. They want to bring the democracy they hear so much about into their work-a-day world. American labor has made great strides toward this goal.

Workers want security. They want an end to the ups and downs of the business cycle. They want a cushion against the hazards of unemployment, sickness, and old age. Within recent years the justice of this demand has had increasing practical recognition.

Workers seek self-expression, both in their work and as citizens. This means wide participation for all in economic and political decisions. In America social changes over the years have resulted in gradual but significant progress, partly registered in social legislation.

A World in Ferment

The world is now in a ferment. Movements that were begun to free the people have been used later to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should take care not to resist change merely because it is change, nor to condemn that which exists merely because it is not as new as something which is proposed. The strength of democracy is its ability to reinterpret the old, to use the new, to make continuing adjustment between freedom and justice, between individual rights and social demands. We dare not ignore the just aspirations of all people. We must strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes that have already occurred in our American life. We have shifted to a large extent from individualism to organization, from comparative self-sufficiency to far-reaching interdependence.

With business management this change has taken the form of building up greater corporations and financial groups, representing vast concentrations of economic power. Neither the individual worker nor even the local union can successfully deal with a multi-million-dollar corporation regarding terms of employment or conditions of work. On the part of labor the growth of industrial unions has been stimulated to balance these powerful concentrations.

How Will Labor Use Its Power?

The Church must never forsake its basic interest in individuals. Nevertheless the times demand that it give increasing attention to group action, group morality, and group responsibility in our economic life. Men and women as objects of God's redeeming love are not means to be used by the powerful for selfish ends. They are neither slaves to be driven nor statistics to be manipulated. Each as a child of God is an end unto himself within God's purpose.

In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these questions depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed world alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. Our churches seek both the organized and the unorganized workers in still larger numbers in their membership and leadership, while they likewise seek to achieve closer contact, understanding, and cooperation with all workers everywhere.

The Task Before Us

Such is the task to which we urge earnest dedication by our churches. This is a task which cannot be done only in the pulpit, in the sanctuary, or where people gather together for prayer and worship. It must be taken also to wherever people live and work. The mission of the churches cannot be separated from the restless masses of humanity who seek justice and freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. This means that Christians must be motivated by a purpose to help, never to dominate. Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-informed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities.

In a changing world, as Christians we not only welcome but seek actively to promote, every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men



Robert Carbaugh and the H.B.T.S. Choir

Honolulu Bible Training School

The Bible Training School program can perhaps best be understood in terms of its origin and development to the present time. The Honolulu Bible Training School originated first, having been organized in 1904 by Dr. Theodore Richards as a weekly Teacher Training class in Kawaiahao Church, and having now grown to a school of some 500 high school students, meeting every Sunday morning from 9:00 to 10:30 a.m.

With an expert faculty made up of Ministers, Missionaries, and laymen, a four-year course of instruction is covered including The Life of Christ, Bible Doctrine, The Old Testament, The Book of Acts, The New Testament Epistles, Teacher Training, Cadet Teaching, and Christian Evidences.

Added to the purpose of training teachers over the years has been the aim of evangelising young people, many of whom have had no Christian background whatever, and who after attending H.B.T.S. have been won to the Christian faith and led into the Church. So the purpose of the school has been educational and evangelistic.

In addition to Bible study and teacher training there is specialized training in music, both vocal and instrumental, club and group leadership, journalism, personal work, and preparation for Christian service. A full program of activities is also provided, including a weekly prayer meeting and expression group, boy's club, parties, excursions, service through visits to hospitals and churches, etc. Student Government is carried out through the school and every opportunity provided for the student's development and enjoyment.

It is hoped that soon specialized courses for students with church background and superior ability can be offered. For one purpose of the school is to train church young people for better leadership in their own churches.

As an indication of the help these young people become to their churches, out of 1385 graduates to date who have passed through the doors of H.B.T.S. 605 have been presented with Certificates and Silver and Gold Seals for faithfulness in teaching Sunday School for three, six, nine years and longer. Gold Seals for nine years of service and longer have been awarded to 113 graduates.

In 1945 a branch work known as the **Kaimuki Bible Training School** was begun in another part of the city, for boys and girls from kindergarten through the eighth grade, who have been encouraged to enroll at H.B.T.S. when they reached the ninth grade. At the present time, however, this work is in process of organizing as a church, and will henceforth be under the care of the Churches Committee. It is to be known as the Kaimuki Evangelical Church.

In 1946 a third division of the Bible Training School Department was begun, an upper division, now known as the **Hawaii Bible Training School,** meeting two evenings each week of the school year.

The purpose of this adult division is to meet the needs of graduates of the Honolulu Bible Training School and other high school graduates who desire a more concentrated study of the Bible, music, speech, and teacher training on an adult level.

There are two levels of study available. First, there is the **lower division,** serving especially teachers from Sunday schools who desire teacher training. Secondly, there is the advanced level or **upper division,** operating on the college level, which qualifies students for an exchange of credits, by examination, with mainland Christian colleges and Bible Schools, such as Wheaton College, Westmont College, Seattle Pacific College, Columbia Bible College, Bob Jones University, etc. Also, students may exchange credits with such Bible Institutes as Moody, the Bible Institute of Los Angeles, etc.

The two aims of the advanced or evening schools are: (1) to prepare students for full time Christian work; and (2) to train laymen for service in their churches.

The plan for the future is to develop as soon as feasible a day-school for students who desire full-time study in preparation for Christian service, and who cannot go to the mainland for such study. This school would also serve any racial groups that would prefer to study here rather than on the mainland, and could be a center of study for students from the South Pacific. [End]

The Brotherhood of Man

"Add to Godliness brotherly kindness"—2 De 1:5, 7

By the Rev. Charles Kwock, Pastor of the First Chinese Church of Christ

Although the Christian Church has been talking about the Brotherhood of man for centuries; it is only within comparatively recent times that people outside of the Church are beginning to capitalize upon the phrase.

It seems as if the present day fad is to talk about the brotherhood of man and use it as "a catch phrase" to win popular support.

However, even when people use the phrase they use it with a different meaning.

A politician who uses the phrase, "the Brotherhood of man" usually means equality of rights, that every citizen irrespective of race, color or creed has certain inalienable rights such as "life, liberty, and the pursuit of happiness." When they talk about liberty, what they really mean is liberty for themselves only. When they talk about rights, they merely talk about rights without any reference to responsibilities.

A propagandist who uses the phrase, "the Brotherhood of man," usually means the equal distribution of wealth, that a man should receive his share, not on the ground that he is a competent producer, but simply on the ground that he exists. Hence workers are thinking in terms of distribution, but not in terms of production, without realizing that without production, no distribution is at all possible.

A social reformer who uses the phrase, "the Brotherhood of man," usually means the equal treatment of all classes of people irrespective of place and circumstance without realizing that people even the lowest classes of people, do not really want to be treated alike; what they want is due respect and public concern in their welfare without unnecessary discrimination.

But, to us as Christians, when we talk about the "Brotherhood of man," we mean the Christian interpretation of this "catch phrase" which has been so loosely used and so glibly verbalized nowadays.

To us as Christians, the doctrine of the "Brotherhood of man" cannot be divorced from the concomitant doctrine of the "Fatherhood of God." They are inseparable principles in pairs-like the Chinese Yin-Yang theory. To the ancient Chinese, Yin is part of Yang and vice versa; one cannot be separated from the other; one cannot exist without the other. Even when they draw the symbol for Yin-Yang, they place a black dot in the yang and a white dot in the yin to indicate their close relationship. Likewise, we cannot freely practice the "brotherhood of man" unless there is first of all, a sense of the reality of the "Fatherhood



First Chinese Church of Christ

of God." Conversely, if we have truly experienced the "Fatherhood of God," we cannot help but express it in our lives by being brotherly to each other.

What the Bible says is blunt, but, indeed, very true: "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from Him, that he who loveth God, love his brother also."

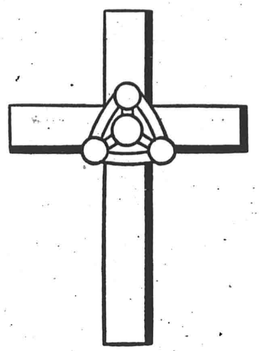
If we all realize that we have a common Father, we would regard each other children of God, irrespective of race, color, creed, or station of life. As children of a common Father, we are all brothers. As such we must treat each other as brothers, with due respect and kindly love.

We would not in disdain look down on any brother even though he is lowly simply because he is my brother, precious in the Father's sight.

We would not mistreat him because God demands that we treat his children and our brothers kindly and with due respect. If they are in trouble and need help, we go to their help, not because the state or society has compelled us to do it, but because we realize that we are our brother's keeper and we do it out of free choice.

When a man is truly converted to the Christian way of life, he need not be compelled to share his wealth, he does it out of the Goodness of his heart; for good-

(Continued on page 14)



An Eternal Contradiction

The Athenians put Socrates to death. He was arrested as an offender against public morality, and at the close of a public trial was judged guilty. As was the custom of the day he was allowed to plead for the degree to penalty to be imposed upon him. His accusers had asked that he be put to death, and his friends expected him to ask for a mitigation of that extreme sentence. But Socrates arose and in a lengthy address recounted his mode of life, declared that through it he had been of outstanding service to the city, and claimed for himself the highest reward ever given to a public benefactor.

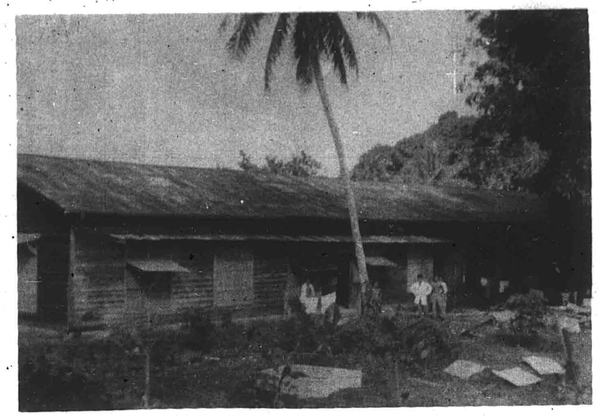
What contrasting judgments! The leaders of Athens sure that Socrates was a destructive element in society; Socrates sure of just the opposite. It is, of course, possible to break the contradiction by showing that one of the two were wrong in their opinion. Maybe the Athenian leaders were wrong in their estimate of Socrates influence; or maybe Socrates was hopelessly egotistical in his estimate of himself. By taking one of the possibilities to be the case, then the matter is easily resolved.

But suppose that both the Athenian leaders and Socrates were correct. The Athenian leaders were concerned over the crumbling of organized life in their city under the impact of foreign influence and were bent upon strengthening that life by calling people to hold fast to the traditions. Their motto was, "live by the ancient ways." Quite naturally, Socrates, who spent his time asking questions which revealed the inadequacy of those ways, was a terribly distrubing fellow. The leaders rightly see him as an immoral element in the population. They put him to death justly in light of their position. Yet Socrates knew that real life is not found in traditions or customs all by themselves, but is found in the hearts of men. He challenged men to find and be themselves, sure that nothing else mattered. He sought an inner change in individuals. He rightly claimed that he was a benefactor to his city. And with justice he asked for a high reward.

'Tis an everlasting contradiction we forget at our peril. Men serving God with their highest wisdom and power hung God's Son on a cross. At one time the Christian Church supports civilization and men honour its pressure; in a later age the Christian Church aids in the destruction of civilization and men try to wipe it out. God's Word "pulls down, roots out and builds."



The Mission Pier



Mission school and Boys Building



Kuchua Church, Dublon



Former Japanese Bank now occupied by the head deacon of the church. Note concerte vault ajoining house.

Jane DuBois Baldwin

Boston, Mass.

A dramatic story which began 51 years ago in Newark, New Jersey, ended July 5 at Orange, New Jersey, with the death of 86-year old Miss Jane DuBois Baldwin, blind, feeble, but mentally alert to the end.

Jane Baldwin was one of the two Baldwin sisters whom the doctor said would never grow up. In 1891 when she and her sister were 36 and 39 respectively, they sailed 8000 miles to be missionaries of the American Board of Foreign Missions in the South Seas among the Micronesian people.

There they lived on a tiny pin-prick in the Pacific called Kusaie for 58 years with but one visit home to New Jersey. For 29 years they were the only white folk on their island. For 17 years the nearest doctor or nurse was from 300 to 400 sea miles away.

No story of the pioneer women of the West is packed with more courage and determination than that of the Baldwin sisters. They lived through terriffic typhoons, short rations, epidemics, uprisings, illness and war.

They were both teachers, not only of the three Rs, but of the Christian religion. In 1915 they began the translation of the Bible into Kusaian and 14 years later sent copies of this, together with Bunyan's Pilgrim's Progress, and an arithmetic, to Boston for the Board's archives.

The Baldwin sisters accomplished this tremendous task of printing the Bible in Kusaian **on a hand press.** The price Miss Elizabeth paid before the work was completed was the loss of her eyesight. But the sisters carried forward the project with Miss Jane "acting as eyes."



School and Girls Building



Anna Dederer Home

By DOROTHY P. CUSHING

In 1922 on the 25th anniversary of their arrival in the islands the American Board was able to send them a small power press. During World War 1 when sugar was scarce everywhere, the Baldwin sisters used what little they could secure, not for their tea or food, but to make rollers for the press!!

In spite of living in such an isolated place as the South Seas, the Baldwin sisters somehow managed to keep in touch with news from the USA, which they always called "our beloved homeland."

It would appall the average adult to think of learning a foreign tongue after 50, but the Baldwin sisters conquered three, and taught in them as well as in Trukese. They translated the Life of Christ and Pilgrim's Progress into three tongues.

Spinsters some may have called them, but they encouraged the children to play at their home because, as Miss Jane put it, "It keeps us from being old maidish!" Every Christmas they made a batch of American doughnuts for the kids.

Once in the Islands Miss Elizabeth came down with tropical exhaustion. "Get out of these parts if you want to go on living," she was told. She didn't get out. She went to bed for two weeks and then got up and went back to work. She died at 80 in 1939 and lies buried on Kusaie.

At 75 Miss Jane still in Kusaie sat in a chair and had a visiting Japanese dentist extract 8 tooth roots in one day!

A saving sense of humor never deserted her. Once when the sisters were told that crowns of glory were awaiting them, she, remembering certain dental pieces

(see next page)



Looking toward Moen Island about seven miles away from Dublon.

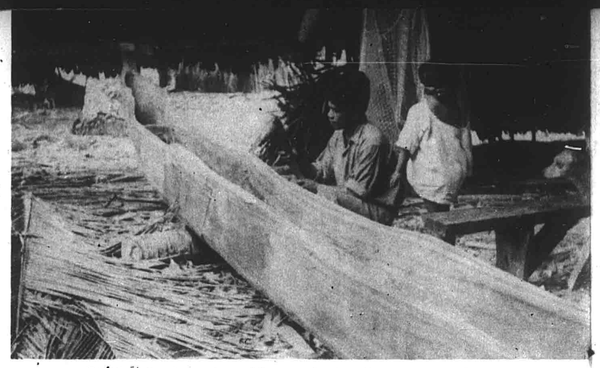


Vegetable Garden

Canoe Building

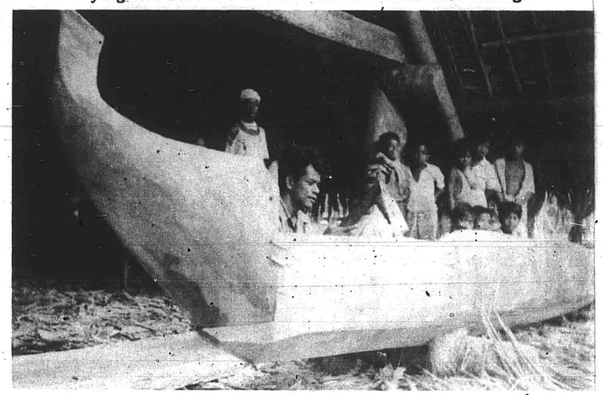
Hewing the log in the early stages of the canoe





Straightening the sides as it begins to take shape

Tying the sections of the canoe for final assembling



THE BROTHERHOOD OF MAN

(Continued from page 10)

ness flows out him as sparkling water from an artesian well. Such giving is no longer charity; it is the privilege and responsibility of every Christian to take care of his suffering brothers; it is the Christian principle of stewardship.

The only reason why people are seeking the "Brotherhood of man" from sources outside of the Church, is because we as Christian people are not Christian enough. They do not find real brotherhood in the Church, hence, they have to seek a poor substitute somewhere else.

The only true defense against the various "isms" of our times, be it communism, socialism, stateism or what have you, is to deepen the spiritual life of the Church so that Christian people will become real Christians and not nominal Christians alone.

In these days of conflict of ideologies, we must be crystal clear in what we believe and then upon that sure foundation live out our convictions in the everyday, workable world. If enough Christians do that, the various "isms" will not have a chance to take root in our common life. And when they do take root, it is mostly because of our failure and not their strength. When people are given light, they will not choose darkness; given truth, they will not choose falsehood; given life, they will not choose death.

The only reason people choose darkness is because there is too much darkness even among children of light. Therefore, let us shine forth as a true light in days of darkness so that people will have a real choice, and not be compelled to choose blindly in the dark. [End]

JANE DUBOIS BALDWIN

(Continued from page 13)

that had outlived their usefulness, replied with a twinkle: "I already have several gold crowns laid up for me in my bureau drawer."

After Miss Elizabeth's death in 1939, Miss Jane was very lonely. "We were like a pair of scissors in the way we always worked together," she said wistfully. She was brought home to New Jersey in 1940 because of the international situation.

The school at Kusaie to which the Baldwin sisters gave so much is now flourishing, as are the many little coral churches and chapels which they helped plant on the islands. And once more through the blue lagoons and across the often tempestuous tropical seas sails the MORNING STAR VI, the latest of six historic little white missionary vessels sent out from the U. S. A. by American Congregational Christian churches and the direct descent of the first MORNING STAR that left Boston Harbor, Massachusetts, in 1856.

It takes $4,000 a year to keep the MORNING STAR VI sailing. This goes for supplies, maintenance, repairs, skipper's salary, sails, and the many things needed by any ship that works as hard and under as difficult climatic conditions as the STAR. [End]

THE FELLOWSHIP OF THOSE WHO CARE

"A Fellowship for the Furtherance of the Gospel of Christ"

Dear Friend:

I have been eager to do whatever I could to help pastors in our home churches develop the spirit and practice of prayer among their people, for I deeply believe that sincere prayer, including intercession, is at the heart of every spiritual enterprise and adventure and that without prayer, the atmosphere it creates and the power it generates and releases, all human effort is in vain.

One of the most thoughtful letters from pastors which I have received reveals the concern, the method and the hope of one very earnest man in this matter. I think it may be helpful to quote several of his paragraphs. As you read what he says will you make mental note of agreement or disagreement and share with me any comments you care to make.

"A few of our older Christians really have a prayer life of their own, and three or four will lead in prayer in their meetings. Three or four teenage boys will share in the opening prayers of the older boys' Sunday School Class. A few girls, between ages of 12 and 18, and some of the Sunday School teachers, are able to pray in a small meeting, with the help of notes. I presume this reflects a habit of saying prayers in private, but without vocal practice. I have started the prayer circle among young people many times, and in every parish, but invariably as the young people get into the middle 'teens, they avoid that part of the meeting, and substitute a written and formal prayer, if they can.

"I asked for some men to attend the Association meeting, and got four. When we had time to think it over, these four men started a Round Table for Men, with the avowed purpose of doing something for the spiritual promotion of the Church, and the ends for which the Church exists. These men have helped me to hold the beginnings of a Sunday evening series of evangelistic, or "Preaching Mission" services. There are six men now, and the devotional is the paramount element they want to promote.

"When I consider that as long ago as the open air meeting in the meadows of the countryside near Philippi there were only a few women and the missionary who could pray aloud, and when I meditate on the developments that proved to be the sequel of that meeting, I am reassured that we may keep on teaching the Church to pray."

What a wonderful privilege we have in prayer!

Yours sincerely,

Fred Field Goodsell

American-Russian Relations

A small group brought their lunch trays together at the Y.W.C.A. last week and heard Dr. Cornelius Kruse of the Friends Service Committee tell something of his committee's work, and of their report on American-Russian Relations. It is safe to say that every person in that luncheon group went out with a broader outlook on our world situation. It is also safe to say that each one wished the same message could have been heard by legislators, American newspapermen and the fearful public.

From this report it soon became evident that, as usual, the Quakers have been doing things while the rest of us have talked, or listened to the radio and press. It was thrilling to a Christian minister to hear a layman tell how Quaker men in business or professional life are tapped on the shoulder and asked to go abroad for a certain task. "O no!" the man replies, "I can't possibly leave my work." But after a few months, or even years, and after another tap or two on the shoulder the man finds himself on board a ship bound for Europe. There he learns a language and comes to know the people who speak it. There he gets to see his own country as others see it. One has to go outside to get this view.

It has been said that the three great motivating forces leading to war are: gain, glory and fear. The first two are easy to understand but little do we realize how great a part fear plays in motivating the actions of nations. The little countries of Europe fear the U.S. as much as they do Russia and they especially fear war between the two great powers. We feel here at home that no one could possibly fear us. We certainly don't want to harm anyone. But how must the size and power of America affect others? Dr. Kruse said that he has never been able to think of himself as tall. He always thinks of himself as a small boy, such as he used to be. When he comes face to face with one of these big mirrors he asks "Is that I?" "Am I really big?" Similarly the people in the U.S. difficulty in realizing that we are now a world-power with world responsibilities.

Fear is working havoc in our own country. We are afraid of Russia. It might help if we remembered that Russia is afraid of U.S. Also fear keeps us from doing any long-range planning. The Russian situation is so urgent, the atom bomb is so urgent that we must do something **now.** There is no time for urgent long-range projects. So in the meantime we do nothing. Dr. Kruse bought a farm in Connecticut and there were, it seemed, so many little urgent things to do about the house that he postponed indefinitely doing what most urgently needed to be done, namely, the planting of trees. It is always a temptation to do only the tasks that cry for immediate action. In America and in the world today we must plant trees. We are so busy doing the things that seemingly "have to be done" at once that we never plant trees. This attitude of perpetually postponing the important long-range action, he called, the modern heresy.

In our diplomatic relations with Russia through the United Nations, and elsewhere perhaps, it is to be regretted that we invariably wait until Russia moves and then we move in exactly the opposite direction. Dr. Kruse referred to this pattern by a German word which sounded like "Schweine-politik." Anyway it means politics appropriate for pigs. When you want a pig to go into its pen or through a gate you don't lead or drive it. You get its tail aimed at the gate and then pull it by the ears. It appears that we are allowing ourselves to be maneuvered into such action by constantly trying to do what Russia doesn't like. Should we not determine how we want to move and then steadfastly adhere to this decision whether Russia likes it or not, and even if she likes it. Could we not, once in awhile vote with Russia on some world issue if it were in accord with our policies?

Another splendid illustration was given. Dr. Kruse was studying at the Sorbonne in France following the first world war. He knew that in America the studying of the German language ceased almost completely with the coming of war. Anything German was verboten (pardon us, forbidden). He therefore expressed surpise to a Franch student at the zeal with which the French were studying the German language, German art and everything German. The student replied in effect: "The answer is twofold: (1) If the Germans are to become our friends in the future we will surely want to understand and know them. (2) If the Germans are to be our everlasting enemies we most certainly want to know what they are up to." This is so obvious on the face of it that one marvels at its simplicity. Is it not as obvious that one thing we can do in the present crisis is to study Russia and the Russians, their history, their outlook, their motives?

No attempt is made here to summarize the Friends Committee report itself. The best newspaper review given it appeared in the New York Times for July 18 on the front page. This review is worth hunting up. It is to be hoped that the full report may be made available here later. Time Magazine for August first passed it off in its usual superficial manner with the comment that "unfortunately we are not all Quakers."

Sometimes it does seen unfortunate.

H.F.C.

Dr. Cornelius Kruse is a professor of Wesleyan University. He is one of the participants at the present East-West Philosophers' Conference in Honolulu. Dr. Kruse served with the American Friends Service Committee in France during and after the first world war. In 1934 he spent the summer months in Russia and for more than a year was Executive Secretary of the foreign section of the American Friends Service Committee in charge of all foreign relief work in Europe and Asia. He was also on the special committee on American-Russian Relations and is now Chairman of the Committee on International Student Seminars of the American Friends Service Committee.

News of the Churches

We have learned from the Paia Congregational Church notes that August 7th was the day of installation of officers for the Maui Council of Churches. Dr. P. Y. Mei of Yenching University was the speaker.

. . . The Friend . . .

The Maui Council of Churches is a comparatively new organization. The Congregationlists have held monthly meetings for many years, but with the coming of several new groups to the Island and with the interest of others already there, the Council was felt to be a logical forward step.

. . . The Friend . . .

Rev. Edward L. Whittemore, Executive Secretary of the Honolulu Council of Churches left for the Coast with his family August 15th to accept a similar post with the Berkeley California Council. Mr. Whittemore has been with the Honolulu Council for 4 years.

The Women of the Honolulu Council held a farewell tea for the Whittemores at the Hawaiian Board on August 12th.

His post in Honolulu has not been filled at this writing.

. . . The Friend . . .

Four evenings in August were given over to a Teacher Training course at Kahului Community Hall on Maui. The topics were:

1. The Teachers Attitude Toward, and Use of, the Bible.
2. Theology as a Guide to the Sunday School Teacher.
3. The Teachers Understanding of Revelation.
4. A (Christian) Philosophy of Life for the Teacher.

. . . The Friend . . .

A recognition service was held on Sunday, August 14, by the Oahu Evangelical Association for the Wahiawa Community Evangelical Church. The service officially adds one more church to the Island register.

The church members have shown real enthusiasm during the past year. With very little financial help they have erected a temporary church building and a permanent social hall and Sunday school building. A permanent church building is to follow. The members have done the building themselves. In addition they have made real personal sacrifices of money to keep the program of the church going. Rev. Alipio Ramos is serving the Wahiawa and Waialua churches.

The recognition service was similar to the one used at the Pearl Harbor Community Church in May. The service culminated several days of festivity at the Wahiawa Church.

. . . The Friend . . .

The Hawaiian Board has issued a call to Mr. Thomas Isbell, presently of The Berry Schools in Georgia, to become principal of a new school to be opened on Maui. He has accepted.

Mr. Isbell received his M.A. at Boston University, his B.D. at Andover Newton, and has completed his resident work for the degree of Ph. D. at Boston University. He is head of the Department of Religion at Berry and Chaplain of the schools.

Tentative plans call for the coming of Mr. Isbell to Hawaii right right away where he will work toward the opening of the school in the Fall of 1950.

. . . The Friend . . .

Rev. Robert Shimoda of Olaa has accepted a call to the Waialua (Oahu) Christian Church. He paid a visit to Oahu and to Kauai during August. The Waialua pulpit was left vacant when the Rev. Paul Osumi went to Ewa last month.

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WORLD PICTURE

IS RELIGIOUS LIBERTY REALLY IMPORTANT?

(This resolution came out of the World Council Meeting in Chichester, July 14th.

NEW YORK CITY—Calling upon the member churches of the World Council to stand firm against the danger of totalitarianism, the Central Committee of the Council, meeting in Chichester, England, passed the following resolution on religious liberty, July 14.

TEXT: The Central Committee of the World Council of Churches, meeting at Chichester, is deeply disturbed by the increasing hindrances which many of its member churches encounter in giving their witness to Jesus Christ. Revolutionary movements are on foot and their end no man can foresee. The Churches themselves must bear no small part of the blame for the resentments among the underprivileged masses of the world, since their own efforts to realize the brotherhood of man have been so weak. But justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end everything is permitted. It maintains the complete self-sufficiency of man. It sets political power in the place of God. It denies the existence of absolute moral standards. It moulds the minds of the young in a pattern opposed to the message of the Gospel. It sanctions the use of all manner of means to overthrow all other views and ways of life.

We call statesmen and all men who in every nation seek social justice to consider this truth: a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God and between man and man. Only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom. We declare the duty and the right of the Church to preach the Word of God and to proclaim the will of God. We appeal to the Churches to interpret and apply God's will to all realms of life. We warn the Churches in all lands against the danger of being exploited for worldly ends. In the countries where the State is antagonistic to the Christian religion or indeed wherever full religious freedom is denied, we ask all Christians to remember that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. Therefore we urge the Churches to bear clear corporate witness to the truth in Christ and their ministers to continue to preach the whole Gospel. We urge all Christians to stand firm in their faith, to uphold Christian principles in practical life and to secure Christian teaching for their children.

All who bear the Christian name must be true to the living God. God calls us all to pray earnestly for one another and to be faithful at all seasons in our personal witness. In loyalty to the Word that sounded forth from Amsterdam we shall "stay together," in the certain knowledge that Jesus Christ is Lord. "Stand fast therefore in the liberty wherewith Christ has made you free." . . . END TEXT.

HOW MANY OF AMERICA'S 148 MILLION PEOPLE ARE CHURCH MEMBERS?

NEW YORK, July 15—More Americans—better than one out of every two—are church members than at any time in history, declares Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, in a foreword to the 1949 issue of the Yearbook of American Churches, published today.

Pointing out that 150 years ago only one person in fifteen was a church member, Dr. Cavert observed that the annual rate of increase while behind earlier decades, is running slightly ahead of the country's population.

The most recent estimate of the nation's population is placed at 148,000,000. The Yearbook's compilation of church membership based on latest figures from all sources is approximately 76,000,000.

"On the surface at least, the United States appears to be a religious country," states Dr. Cavert. In round numbers there are 45,000,000 Protestants; 25,000,000 Roman Catholics; 5,000,000 Jews and 1,000,000 Eastern Orthodox.

He acknowledges that a wide discrepancy exists between church-membership and church-going in America. He points out that recent surveys of typical communities indicate that on any Sunday, except Easter, only 30 percent of those on church rolls attend a service.

"Any thoughtful observer," he comments, "would detect a disturbing discrepancy between the size of churches and their influence on America life."

The 76,000,000 church members are split among more than 250 separate and independent church bodies listed in the Yearbook—a fragmentation peculiar to the United States.

The number of diverse denominations, however, Dr. Cavert says, is not as serious as it looks. Ninety seven per cent of all church members are found on the rolls of the 50 largest denominations and eight denominational families embrace 80 per cent of all Protestants. These Lutheran, Presbyterian and Reformeight groups are Baptist, Methodist, ed, Disciples, Episcopal, Congregational and the Evangelical United Brethren.

The great diversity in religion in the United States, Dr. Cavert points out, springs primarily from two factors—the great diversity of the population and the emphasis on religious liberty.

"The various migrations from the old world to the new brought religious traditions with them. All of the divisions found in all of the countries of Europe were domesticated in a single nation. Religious fecundity also was encouraged by the fact that this country had no established church, no political pressure was exerted upon religious conformity and all the churches could expect equal treatment from the national government."

As the first half of the 20th century draws to a close, Dr. Cavert notes that the stress has shifted from Christian individuality to Christian solidarity.

"Today there is a fuller recognition of the great central convictions of the faith which the churches hold in common."

This is reflected, he points out, not only in a growth of cooperative endeavor through the Federal Council of Churches and 700 councils of churches in local communities, but also in full union.

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One Hundred Years Ago

Excerpts from The Friend, 1849

NOTICE TO LAHAINA SUBSCRIBERS

The REV. MR. TAYLOR will now act as Agent for the "Friend," at Lahaina, and the irregularity which has attended the forwarding of your papers, it is hoped, will no longer be experienced. Mr. T. will employ a carrier, who will deliver the paper.

TO SEAMEN AND STRANGERS.—The Seamen's Chapel is open for Public Worship every Sabbath, at 11 o'clock, A.M., and 7½, P.M. SEATS FREE.

Religious services will be held at the Vestry Room every Thursday evening. Usually, there will be a Lecture delivered.

The Seamen's Concert for Prayer is held at the Vestry Room the third Monday evening each month.

Seamen belonging to vessels (of all nations) visiting this port are invited to call at the Chaplain's study, where they will be gratuitously supplied with copies of the Friend and other reading matter. It will be most convenient for the Chaplain to receive calls from Seamen between 2 and 4 o'clock, P.M.

Public services at the Native Churches, on the Sabbath, commence at 9½, A.M., and 2½, P.M.

The Seamen's Reading Room is open at all hours of the day. Strangers arriving and having late foreign papers, are respectfully invited to aid in keeping said room supplied with useful reading matter.

Donations are respectfully solicited for the support of the Chaplaincy, and the publication of 'The Friend.' An annual report of all donations is made to the American Seamen's Friend Society, in New York. Any person contributing the sum of $50 is entitled to become a Life Director of the Society; and by $20 to become an Honorary Life Member.

SAMUEL C. DAMON,
Seamen's Chaplain.

Honolulu, April 1.—tf.

. . . The Friend . . .

COST OF FRIEND

Estimated cost of Friend

Estimated cost for 1819	$850
Receipts from Jan. to Oct...	388
	$462

Between the present time and the close of the year, we must receive about $450 to meet our expenditures. Perhaps $150 will be derived from subscriptions; the remainder, we trust will be contributed by the friends of "The Friend." If a single number of this paper, directed whalemen to a spot where they have taken hundreds of whales, worth more than a $1000 each, it is surely a moderate tax upon their purses to ask a contribution of a few hundred, when every dollar thus contributed is converted into paper and ink, to be scattered broad cast over the wide Pacific.

Seamen will aid in the support of the paper, by subscribing for copies to be sent to their friends, also by purchasing bound volumes.

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Excerpts from The Friend, 1849

THE FRENCH AGAIN AT THE SANDWICH ISLANDS

The events of the last month will form a memorable chapter in Hawaiian history. Difficulties having arisen between the French Consul and the government, Admiral Tromelin, commanding the Frigate "Poursuivante" and steamer "Gassendi," is sent to effect a settlement. Our object is now, merely, to state facts necessary to introduce and explain the accompanying documents. August 22d, the Admiral and Consul make ten demands, threatening that unless complied with, in three days, "they will employ means at their disposal to obtain a complete reparation." The King's Foreign Minister replies that their demands cannot be complied with, but declares that "the King has ordered that no resistance whatever shall be made to such force." The Consul follows this reply, by taking down his flag and retiring on board the steamer. A force of over two hundred soldiers land and take possession of the Fort, while another force takes command of all Hawaiian vessels in port. The French are exceedingly careful not to touch the Hawaiian Flag, doubtless remembering the English and French guarantee of 1843. This is done on Saturday, August 25th. The Sabbath passes quietly, the town remains orderly. An attempt is made at negotiation.—On the 28th, the King's Commissioners visit the steamer. See their report. No reconciliation is effected. The Admiral without charging the government with a violation of the Treaty of 1846, but only putting on unfair interpretation upon the same, orders the Fort to be dismantled. Now commences a most wanton destruction of government property. Guns are spiked and broken; their carriages cut up and destroyed; powder magazines broken open and tons of powder emptied into the sea; Governor's house shockingly disfigured, windows smashed, doors broken, and property of various kinds totally ruined After the "Army of reparation" had gloriously waged successful war, for four days, upon old guns and calabashes, no one offering "Let or hindrance," it safely embarked without the loss of a single man! All this being done with the Hawaiian Flag flying night and day over their heads! The Admiral and Consul not succeeding in forcing the government to lower the duty on French brandy, (which the Treaty of '46 allowed the Hawaiian Government to impose,) put to sea taking the King's beautiful yacht "Kamehameha III," releasing other Hawaiian vessels belonging to private persons. The end is not yet. Monsieur D. informed us the morning of his departure, that trouble had but just commenced! The English Consul General, United States, Chilean, Peruvian and Danish Consuls protested against these violent measures endangering property under the protection of their respective flags. The King, through his Foreign Minister, has solemnly protested against these acts of violence. The foreign community, almost to a man, is strongly oposed to this strange movement, and unless we greatly err, in regard to public sentiment in the United States, England, and even France, voice of indignant rebuke will be uttered. No more space for remarks at present.

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Asian Conference Planned

Plans for the conference of younger churches in Eastern Asia, to be held in Bangkok, Siam, December 4-11, 1949, were formulated recently at a joint meeting of the World Council of Churches and the International Missionary Council, the sponsoring bodies.

"For the first time in IMC history, a delegated conference will deal especially with the prospects and problems of the Christian Church in a vast region where fully half of the people of the world live," said Dr. John W. Decker, secretary of the International Missionary Council, in a report dated June 10, 1949.

"These great populations are caught in the maelstrom of a titanic revolution. Ceylon, India, Pakistan and the Philippines have achieved new nationhood, to the threshold of which Indonesia and Korea struggle, China and Burma are torn by civil war. Unrest stirs the Philippines and Malaya, fear grips Korea, and Japan must rebuild a nation shattered by a devasting defeat.

THE FRIEND 1843 - 1949

Collation from its beginning, vol. 1, Ja 1843

Title varies: 1, 1843 as The Temperance Advocate and Seamen's Friend; 2, 1844 as The Friend, of Temperance and Seamen; 3, 1845 as The Friend.

Volume numbering irregular: 9-42, 1852-1884 also numbered new series 1-33. Faults noted in whole numbering only. Volumes contain 12 issues except: 1, 1843 has extras: Mr, My 10, Jl 31, S 30, N 18; 2, 1844 has 13 Nos. and extras: Ja 11, F 20, Mr 25, S 24, N 14, D 18; 3-5, 1845-1847 have 24 Nos. each; 8, 1850 has 14 Nos.; 9, 1851 has 2 Nos. (9 also used for 1852); 12, 1855 has suppl.: "The Folio" for N 16; 15, 1858 incorrectly numbered 16-17 from Jl-0; 17, 1860 has suppl. to Je 1; 22, 1865 incorrectly numbered 23 from Jl-D; 23, 1866 has suppls. to Jl, Ag; 24, 1867 has suppls. to Jl 1, Ag 1; 25, 1868, incorrectly numbered 24 from Ja-F, has suppls. to Jl, D 1; 26, 1869 has suppl. to Jl 1; 27, 1870 incorectly numbered 28 from My-D, has suppls. to Je 18, Jl 6; 28, 1871 incorrectly numbered 29 from Ja-D has suppls. to Jl 1, N 9; 29, 1872 incorrectly numbered 30 from Ja-Je, 31 from Jl-N, has suppls. to Jl, Ag, D 10; 30, 1873 has suppl. to Jl 1; 31, 1874 has suppls. to Jl 7, N 24; 32, 1875 has suppls. to Jl 1, D 16; 33, 1876 has suppl. to Jl; 34, 1877 incorrectly numbered 24 from Ap-My; 35, 1878 has suppl. to Je 1; 36, 1879 has suppls. to F 12, D 1; 38, 1881 has suppls. to Ja 4, Jl 1, Ag 1, O 17, D 5; 39, 1882 has suppls. to Ja 1, Ap 1, Jl 7, N 1; 40, 1883 incorrectly numbered 41-46 from Mr-D, has suppls. to My 1, D; 41, 1884 incorrectly numbered 42, 44-45 from Ja-D has suppls. following Mr and My; 42 omitted in numbering except incorrectly in 40-41; 44, 1886 has suppl. following N; 61 used for both 1903 and 1904; 62, 1905 incorrectly numbered 61 in Ja; 67, 1910 has Nos. 1-5, has suppl. to My; 68, 1910 has Nos. 6-12 (Adjusts v. numbering disrupted by use of 61 for 2 years); 76, 1918 has Nos. 1-6; 77, 1918 has Nos. 7-12; 78, 1919 has Nos. 1-3; 79-87 omitted in numbering; 88, 1919 has Nos. 4-12; 89, 1920 incorrectly numbered 77 in Ap; 92, omitted in numbering; 94, 1924 incorcorectly numbered 81 in O; 97, 1927 has 11 Nos. (Jl/Ag combined); 101-102, 1931-1932 incorrectly numbered 150-151 from Jl 1931-N/D 1932; 102, 1932 has 10 Nos. (S/O, N/D combined); 118, 1948 has 10 Nos. (Mr, N not published).

94-99, 1924-1929 have irregular suppls. called Uncovered, Unfinished business, Follow-up, Remainders, Products, Gift list, Room, Doors, Adventures.

Prepared by Janet Bell, Bernice Judd, Clare Murdoch and Margaret Titcomb. Hawaii Library Association, P. O. Box 3916, Honolulu, Hawaii.

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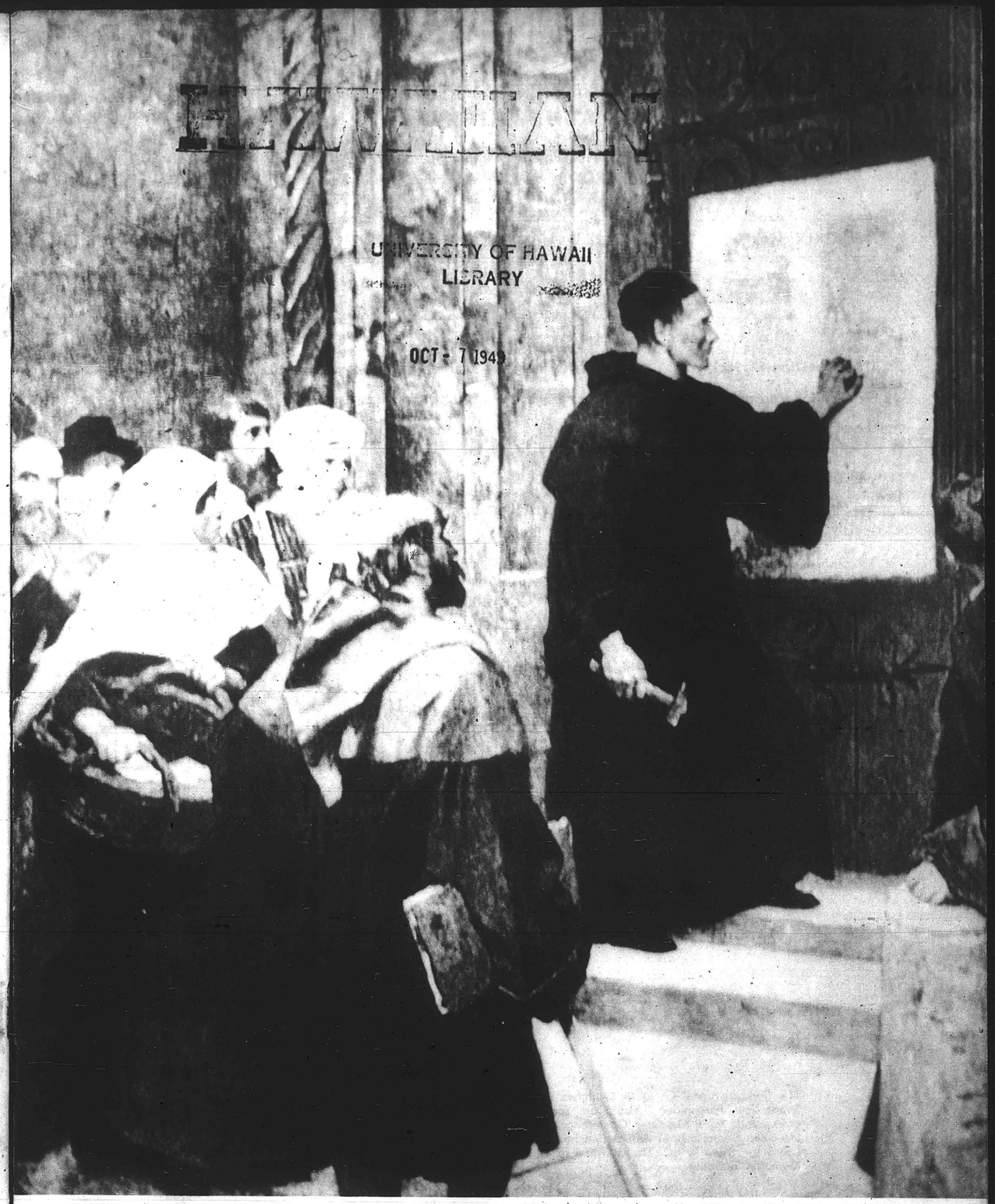

THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. *Managing Editor,* HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA *Business Office,* THEODORE ING

Vol. CXIX HONOLULU, HAWAII, OCTOBER, 1949 No. 10

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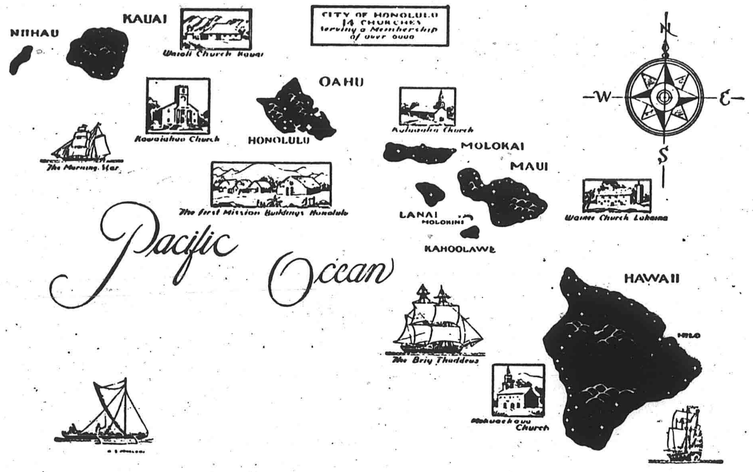


The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

The Question Of Jack

"Little Jack Horner sat in a corner
Holding a nice looking pie
He put in his thumb and pulled out a plum,
Then said, what a good boy am I."

So goes the nursery rhyme. We've changed it a bit, but not in any essentials. And as it stands we may make two comments.

First, suppose Jack had never put in his thumb. Well, the answer to that one is easy; he would never have gotten the plum. But that is going a wee bit too fast, for it passes right over Jack's action as though nothing were involved in it. Yet when a lad sits with a whole pie on his lap looking at its undulating, yet unbroken crust, and then suddenly sticks his thumb into it, something has happened. I suppose it's simple to say that Jack was just fooling; that he was only an irresponsible kid being a nuisance. But really, that does not make much difference. For whether Jack acted through sheer impulse, or through curiosity, or through a rational consideration of cause and possible effect, the fact remains that Jack acted. He could never have gotten the plum otherwise. He might well have sat in the corner holding that pie and have allowed its varied geometric lines and its dainty aroma to have played upon his senses for a long period of time; he might even have reasoned from the testimony of his aesthetic sensibilities to the existence of his mother. Or he might have looked at the pie carefully and compared its outlines, its bumps and its overflowing juices with his previous experiences of pies; then by such a rational process he could have drawn a conclusion as to the nature of the pie and the identity of the person who made it. Happy boy, indeed, to be able to find out so much. But, without action there would be no plum for Jack.

Second, suppose Jack had not found a plum. Suppose the pie had been stewed apple or butterscotch pie. Then he would have had a mess on his hands resulting from his action. But the pie was plum and how proud Jack was of his achievement when as the result of his action he pulled out a plum. Yet think of Jack at this point. Let's assume that he did not know what the pie was made of; when he acted he entered the complete unknown. By what right, then, did he lay claim to goodness for finding a plum. He really needed to be overwhelmingly surprised and deeply thankful to the maker of the pie. Or let's assume that Jack knew all the while the constituents in the pie; his action was based upon precise and accurate knowledge. Again, by what right did he lay claim to goodness for finding what he knew he would find. He really needed to praise the one who was so consistent and orderly in her pie baking that he was able to act with such certainty. Anyway one looks at it, Jack's boasting seems indeed most idle and ill-founded.

Before God we are like Jack.

THE FELLOWSHIP OF THOSE WHO CARE

"A Fellowship for the Furtherance of the Gospel of Christ"

Dear Friend:

"Prayer changes things." Across the years since 1930 I have been concerned to emphasize prayer -- united, daily prayer -- as the main force in the work of our missionaries. THE FELLOWSHIP OF THOSE WHO CARE is a fellowship of those who believe that there is no substitute for the spirit and habit of earnest, sincere prayer in the life and service of a Christian.

I regret that I have not been able to answer in the most personal way every letter I have received from those who have this spiritual concern but I have appreciated every letter and not one has failed to have its part in our spiritual service. There have been many letters also from active missionaries of the Board underscoring the value of our FELLOWSHIP and giving evidence of its reality. I must quote from one received from a missionary in India some time ago:

> "We are passing through very difficult times and the need of prayer is very great. I have been here nearly 30 years - coming when caste was strong, prejudice rampant, and persecution the lot of those who dared to confess Christ. Now, things are so changed, open doors are on every hand, opportunities are so many that the question now is not how shall we get an opening, but which is the most profitable opening to accept.
>
> Things are moving very fast and we need much prayer so that we may discern the Lord's will in these changed conditions. It is so easy to be carried away with present possibilities, but wisdom to anticipate the future is not human, we do need the supernatural, and here is where we have to fall back on prayer."

As I leave my present official duties with the American Board I wish to assure you that I am keenly aware of the high privileges I have had these years. It is a deep satisfaction to realize that our Faith is not man-centered but God-centered. There is nothing so important as seeking to know His Will and Way and try to walk in it daily.

I wish I could meet every member of our FELLOWSHIP face to face and talk of things of common concern. Since that is not possible, I wish to assure you of my confidence that amid the catastrophic changes of the present God will show us the way in Our Christian World Mission if we "trust and obey."

Yours sincerely,

Fred Field Goodsell

THE PROGRAM OF EVANGELISM IN OUR CHURCHES

During the 1949 Paeaina held in Hilo, the ministers and delegates to the Aha had unanimously voted to make Evangelism, the Number One concern of our churches. To start the project the members of the Territorial Evangelism Committee -- Mitsuo Aoki, temporary chairman, Abraham Akaka, Richard Bryant, J. Leslie Dunstan and Olli Jokisaari -- met in Honolulu for four days to plan and promote a program of evangelism. The committee met each morning at 9 o'clock and worked until 4 in the afternoon.

The Program of Evangelism as adopted by the Committee

The Program of Evangelism to be undertaken by the churches of the Hawaiian Evangelical Association consists of four distinct yet related parts. For each of these materials are available for use. But ultimately it rests with each church to take this program seriously and to put each part of it into practise.

PERSONAL EVANGELISM:

The life of each professing Christian must be ever enriched and deepened that he may be continually aware of God's presence and be daily responding to God's leading. To that end each church member shall be asked to commit himself to five different duties:

1. Reading the Bible each day. For this there will be available a brief guide entitled "The Bible Book of the Month" giving a list of readings and brief comments on each.
2. Spend time in prayer each day. A prayer booklet will be available; this has a form in which prayers are to be made and a list of objects for which petitions are to be asked.
3. Regular weekly attendance at church services.
4. A life of stewardship to God's work through the church by
   a) Giving of his time and abilities
   b) Giving a specific percentage of his income
5. Bringing at least one new member to the church each year.

VISITATION EVANGELISM

Each church shall continually carry forward a program through which non-church members are sought out and personally invited to come to the

(Continued on page 6)



EVANGELISM COMMITTEE OF THE HAWAIIAN EVANGELICAL ASSOCIATION, left to right: Rev. Olli Jokisaari, Kamuela, Hawaii; Rev. J. Leslie Dunstan, Hawaiian Board; Rev. Mitsuo Aoki, Kapaa, Kauai; (Committee Chairman); Rev. Abraham Akaka, Kahului, Maui; Rev. Richard Bryant, Central Union, Honolulu.

church. The following steps are involved in this program.

1. The deacons of the church or the Church Council should prepare a list of those persons now living in the neighborhood of the church who, in their judgment should be called upon relative to their religous faith.

2. The deacons or a specially chosen committee should select from among the church membership those who will agree to call upon the unchurched.

3. The callers should meet for a period of training in the work they are to do under the direction of the pastor or a minister invited for the purpose.

4. The callers should make regular reports of the results of their visits.

5. A class for new members should be held for those who have signified their desire to join the church.

6. Stated days for the reception of new members should be included in each church year. Materials are available for use in carrying out each of these steps.

THE CHURCH YEAR

Each church is urged conscientiously to follow the outline of the Christian Church Year as approved by the Association meeting in 1949. The church year consists of the following occasions for each of which certain materials have been prepared as noted.

World-Wide Communion Sunday. An order of service and Communion dedication cards are available.

Reformation Sunday. A brochure giving history of the Reformation and its meaning.

Thanksgiving Service of Worship. A special bulletin with a Litany of Thanksgiving suited to Hawaii has been prepared.

Advent Season. A brochure on Advent.

New Year's Eve order of service has been prepared.

Lenten Season. Brochure on Lent and the Holy Week. Bible Reading List of Lent. Order of Worship for an Ash Wednesday service. Order of Worship for Maundy Thursday.

Pentecost. Brochure on the meaning of Pentecost.

PROGRAM FOR THE DEVELOPMENT OF DISCIPLINED FELLOWSHIP

A program for the development of disciplined fellowship has been prepared for the ministerial group and for the laymen.

For the ministers:

The committee suggests that the ministers on each Island plan regular retreats for the enrichment of their common life. A series of topics for consideration is proposed in the hope that all ministers in the territory will be united in their thinking during the coming year. Arrangements can be made for sharing the ideas of the various groups one with another. All this because the committee feels that a program of evangelism involves the ministers in a special way.

For the local church:

In each church there are those who are deeply and seriously concerned about the significance and meaning of the christian faith for themselves and for others. Such people should be drawn together into an active group, if for no other reason than to give point and possibility for expression to their concern. More importantly, our religion teaches that there will always be small companies of those who appreciate its message and feel responsibility for its tasks. The Evangelism Committee proposes the formation of the Brotherhood of the Concerned Life in our Association, with groups in each local church; and the committee has made this proposal concrete in a detailed plan of action.



Martin Luther and the Reformation

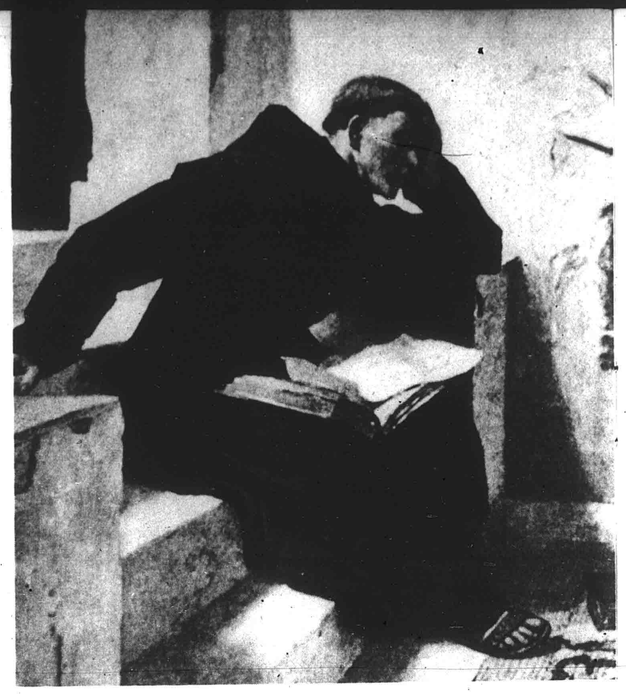
Martin Luther

In some ways it is difficult to give in brief outline the life story of Martin Luther for at almost every step the man is involved in issues and realities larger than himself. For example, the experiences and events of his earlier years cannot be stated without raising the question of why they happened, and his later years were so much a part of the evangelical church movement in Germany that it is practically impossible to write of the former without dealing with the later. Yet, perhaps, we can suggest some of the important points in Luther's life if we guard ourselves against all or most of the problems which the life presents.

Luther was born in Eisleben, Germany, in 1483. His father was a miner and by diligent labour won the esteem of his neighbours. Martin went to the village school in Mansfeld and from there to St. George's School in Eisenach. Then he entered the University of Erfurt to study law. The university was one of the outstanding institutions of higher learning at that time, having on its faculty representatives of the main streams of thought then moving among men. In 1502 Luther gained his bachelor's degree and his master's degree three years later. He began to attend the lectures of the Law Faculty when suddenly he entered the Erfurt House of the Augustinian Eremites. He became a monk.

In 1508, he was sent to Wittenberg to assist in the work of a new university. Before long he was made professor of theology. His lectures from the very beginning laid great emphasis upon the practical meaning of theology. For him, that subject was no high intellectual discipline, but a study which might show men how to find God's grace. In addition to theology, Luther lectured on the Scriptures dealing particularly with the letters of Paul and the Psalms. Luther's approach in both these subjects was so different from the kind of treatment given them elsewhere, that he soon attracted large numbers of students. This won for him the ardent support of the Elector of Saxony, the founder of the university, and the ruler of the district within which it existed.

Quite in line with the academic procedure of the day, Luther proposed to discuss with any who were interested, one of the common practises of the church. He made his proposal known in a list of ninety-five theses. There was nothing unusual in



this, nor in the proposed subject; the action of Luther followed the usual custom and the subject had been treated in a large number of books and pamphlets. But the news of Luther's theses spread rapidly and demands for copies came from all over Germany. This was in 1517.

Luther soon found himself at the centre of a widespread conflict involving the people of Germany and the church. Attempts were made to settle the matter, but they failed. And each attempt only served to force Luther to think through more and more thoroughly the implications of the position he had taken in the ninety-five theses. He finally had to admit to himself that his belief in the absolute authority of the Papacy was to be doubted. Just when he had reached this point he was challenged to debate the subject with John Eck, who was one of the outstanding controversialists of the church. Eck rather easily defeated Luther, forcing him to question openly the supremacy of the pope in spiritual matters. Through this debate Luther was shown to be a heretic; but through it also he won to his support masses of German people. After the debate was over he stated his position in three volumes which are known as "The Reformation Treatises."

A Papal Bull was issued against Luther in 1520. His books were ordered burned; he was prohibited from preaching; he was ordered to recant within sixty days or else to be imprisoned. Luther publicly burned the document. This forced the secular government to act. Emperor Charles V called

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THE ROMAN CHURCH AND THE REFORMATION

The current issue of the 'American Mercury' contains a Protestant-Roman debate designed to bring out into public surveillance the points of difference between these two branches of the Church. The author of this article finds himself both in favor of the idea, yet in disfavor, also. To bring, honestly, the points of difference, and even antagonism, out into the open plain for public view is excellent. But the approach is too personal, too emotional. A flavor of objectivity, of carefulness of statement, of honest self-examination, and above all else, the Love of God, is direly needed.

In the light of the latter thought, the following is a brief, but, it is hoped, honest, appraisal of the times of the Reformation. The conclusion will attempt to point out our needs as Protestants, and that we very well may use the Roman church as an exemplary, instead of a subject for criticism, in many instances.

Contrary to much popular Protestant belief, the times of the Reformation were not irreligious times. A critical study readily shows that it was not an age of merely a shallow, sacramental religion. Granted it was an age in which the spiritual and the secular forces were confused and mis-interpreted. But is that not so in any age, even our own? Yet in the background of that age there was a positive force that had grown up which made it possible for Luther to do what he did, and become what he did. Some have said that Luther carries us back to Apostolic Christianity, to the very beginnings of the Church. But though this may be true in part, it is far from true as a whole. Clearly in all his writings the thought, faith, and actions of 1500 years of Church history shine through as the Light of the guidance of the Holy Spirit to men in all times. This we cannot ignore. And this comes primarily from the Church of that day.

Further evidence of the religiosity of that day may readily be found if one gives some thought to the common man. His whole life was steeped in and centered around his Church. To him Indulgences, Papal pardons, and papal selling of Church offices meant nothing. He had no money to buy, nor, probably, much knowledge that such things happened.

And even further evidence may be found in the example of Luther himself. He did not lead a revolt against the common people of the Church, nor even against the ecclesiastics. Rather, he wanted to reform some of the ecclesiastics, have some of the leaders change their ways of leadership. And neither did he have any desire to part company with the Roman Church - and absolutely no idea of beginning a schismatic Church. Finally, when he found himself forced out of the Roman Church by some of its leaders, not the common people, he requested of his mother, 'Stay in the Church and pray for me!'

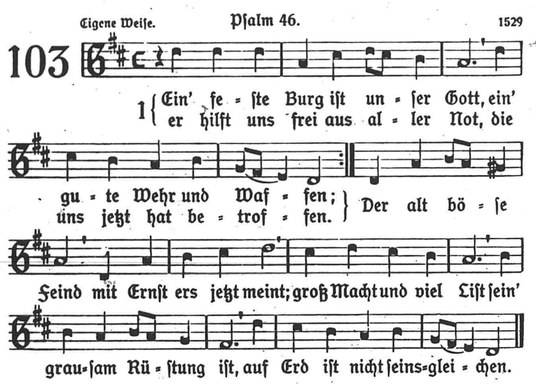
Luther was a man seeking God - seeking the means of a right relationship with God. To further this end he joined a monastery. But there he still found himself in a cold, unresponsive relationship with God. The Love of God could not be found. Though he sought mightily to know the Love and the Forgiveness of the Father, yet he could not find Him as a Person. His whole problem may be summarized by his own words, "How shall I find a gracious God?" These thoughts burned deeply into his mind and soul, and he could not find rest in God until these questions were answered: 'how can an un-

(Continued on page 21)



Luther's Hymns

A Mighty Fortress



2 Mit unsrer Macht ist nichts getan,
wir sind gar bald verloren;
es streit't für uns der rechte Mann,
den Gott hat selbst erkoren.
Fragst du, wer der ist?
Er heißt Jesus Christ,
der Herr Zebaoth,
und ist kein andrer Gott;
das Feld muß er behalten.

3 Und wenn die Welt voll Teufel wär
und wollt uns gar verschlingen,
so fürchten wir uns nicht so sehr,
es soll uns doch gelingen.
Der Fürst dieser Welt,
wie saur er sich stellt,
tut er uns doch nicht;
das macht, er ist gericht't.
Ein Wörtlein kann ihn fällen.

4 Das Wort sie sollen lassen stahn
und kein'n Dank dazu haben;
er ist bei uns wohl auf dem Plan
mit seinem Geist und Gaben.
Nehmen sie den Leib,
Gut, Ehr, Kind und Weib,
laß fahren dahin,
sie habens kein'n Gewinn;
das Reich muß uns doch bleiben.

Martin Luther, 1483—1546

Even if this, his greatest hymn, were the only thing by which we were able to remember him, we would know that Martin Luther was a strong, confident, courageous man, yet conscious of his weaknesses.

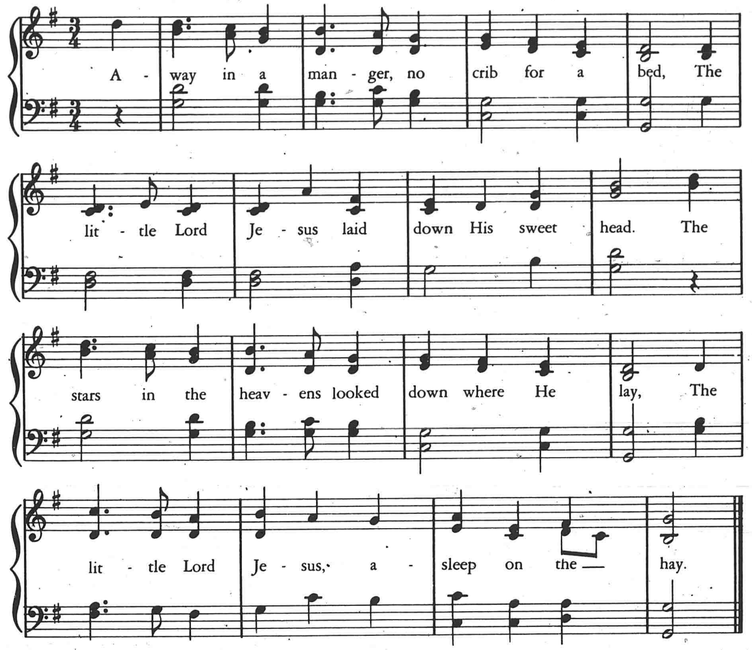
We can imagine that as he studied and meditated in the security of Wartburg Castle, safe from the hands of his wicked and powerful enemies, the 46th psalm (read it thru) had a new and deeper meaning than ever before. The safety of stone walls for his physical person became a symbol of the Refuge of God for his soul. For not only the Power of Satan, but the Person of Satan was a startling reality to this man of God. (They will still point out the spot on the wall of his study that got bounced when he threw his inkstand at his Tempter). His recognition of the power of the Adversary brought him to the place of complete dependence upon his God, that "God's truth abideth still". It is a frame of mind for which we should strive as we sing or read the hymn, or its majesty will be lost.

This hymn has peculiar interest for us today in that its tune was written by its author. Its influence soon spread all over Germany and became an important part of national life, both political and spiritual. The inspiration it provided for the Protestant armies, both German and Swedish, led to its characterization as "the Marseillaise of the Reformation".

In another way, "A Mighty Fortress" stands as a symbol of religious growth, for its author used his hymn, as well as many others to develop congregational participation in the worship services. Luther led the crusade for the "priesthood of the believer", which led to the transfer of the worship responsibility from the ministers and priests to the congregation. Thus, soon all Germany was singing, and that singing helped open the door for the rest of the Reformation. --R.C.

Away in a Manger

Martin Luther (1483–1546) Carl Müller



Christmas was a great event in the Luther household. For weeks ahead Christmas carols were practised, with every member of the family joining in. Then when the day arrived, a few of their dearest friends would gather with them. Luther would lead the singing, playing at the same time an accompaniment upon the lute (a harplike instrument).

Luther was a most affectionate father. Nothing gave him greater happiness than for the family to gather round with him while he taught them to sing -- the youngest one, little Hans, on his mother's lap. In Leipzig, at the present time there is a lovely picture of Luther seated with his wife and five children. Both the words and music of this delightful carol are thought to have been written by Luther for his little son, Hans, one Christmas eve.

It is a great tribute to a great man that to the author of "A Mighty Fortress" should be ascribed the carol "Away in a Manger". It demonstrates another side of his character -- that of an affectionate father. Is it not remarkable that the man selected by God to upset the whole religious world of his day should also have had the tenderness to appreciate the small, humble things of life? Though Luther's authorship of the hymn is questioned by some, he is generally considered the author.

One evening he called the family to the window to see a bird perching itself on a branch for the night. He exclaimed, "That little bird has chosen its shelter, and is about to go to sleep in tranquility; it has no disquietude, neither does it consider where it shall rest tomorrow night, but it sits in peace on that slender bough, leaving it to God to provide for its wants."

Christmas Gifts

GIFTS FOR 15c

1. WOVEN BOOKMARKS (any age)
   "Away In A Manger"
   "I Heard The Bells"
   "Silent Night"
   "The Lord's Prayer"
   "23rd Psalm"
   "Beatitudes"
   "Fear Thou Not"
   "John 3:16"
   "On Earth Peace"
   "God Is Love"
   "Suffer Little Children"
   "Hark! The Herald Angels"

2. PLAQUES (any age)
   Plastic-framed studies of Christ
   by Sallman; sepia and colors

3. RAND-McNALLY BOOKS
   "My Own Prayer Book" - junior
   "The Story of Jesus" - primary
   "The Ten Commandments" - junior
   "Prayers For Little Children" -
   pre-school

4. MINOR-BRYANT BOOKS OF PRAYERS
   "A Beginner Speaks to God"
   "A Primary Child Speaks to God"
   "A Junior Speaks to God"
   "Prayers For Children" (pri-jr)

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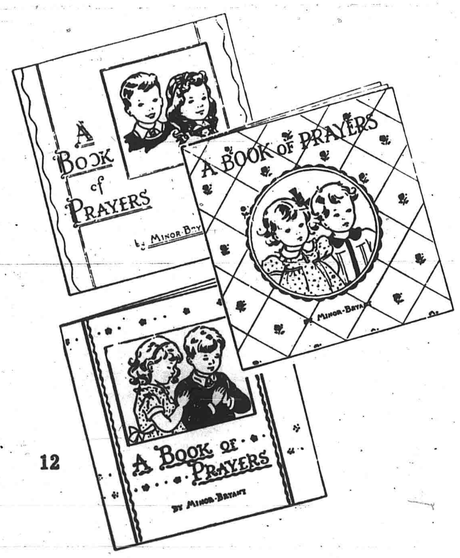


This list was prepared
by
Frances Eastman
and
Marian B. Stormont



GIFTS FOR 25c

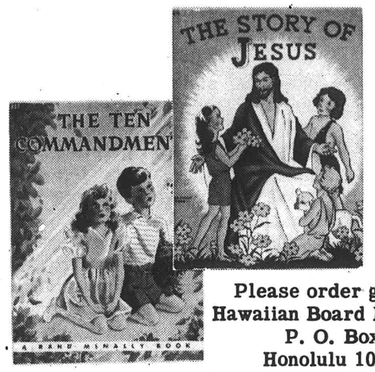
1. LITTLE GOLDEN BOOKS
   "Books of Hymns" - Pri-Jr.
   "Book of Prayers" - Primary
   "Book of Poetry" - Junior
   "Book of Singing Games" - Pre-Sch.-Primary

2. BETTY AND BOB BOOKS
   (Size 8 1/2 x 11, paper-bound
   for Kindergarten-Primary)
   "Jesus Loves Us"
   "In God's House"
   "We Give Thanks"
   "Every Good Gift"

3. ERECT-O-SCENES (7-12 years)
   (Cardboard scenes to be cut out,
   colored, and assembled; stories
   and instructions.)
   "Some People Lived in Tents"
   "At Home on Nazareth Hill"
   "The First Palm Sunday"
   "When Jesus Went About Doing Good"
   "The Little Room on the Roof"

4. GREETING CARDS TO MAKE
   Ten Christmas cards per packet; di-
   rections for making and using in-
   cluded. For Beginners and Primary.

5. PRAYER PLAQUES (6 to 12 years)
   (Leathertone-covered cardboard with
   pastel suede letters. Gift envelope)
   Morning Prayer
   Evening Prayer
   Table Grace
   Table Prayer



Please order gifts from
Hawaiian Board Book Rooms
P. O. Box 150
Honolulu 10, T. H.

GIFTS FOR 40c TO 50c

1. NURSERY SERIES - 50¢ each
   Esa: A Little Boy of Nazareth
   Kembo: A Little Girl of Africa
   Mitsu: A Little Girl of Japan
   Three Camels: A Story of India

2. I WILL THINK OF JESUS
   40¢ - Jr-Intermediate
   Bible verses about Jesus; prayers;
   pictures; poems

3. FAVORITE PSALMS FOR CHILDREN
   50¢ - Juniors

4. A LITTLE BOOK OF SINGING GRACES
   50¢ - Pre-School-Primary

5. OUR CHURCH FOR THE WORSHIP OF GOD
   50¢ - Pre-School-Primary
   Explains the meaning of various aspects of
   church life, in children's terms. Illustrated

6. JOSEPH AND HIS BRETHREN
   50¢ - Juniors

7. WINGS OF THE MORNING
   50¢ - Primary-Junior
   (Bible verses and colored drawings.)

8. LET US GIVE THANKS
   50¢ or 40¢ each for 5 or more
   (A file, on cards, of family graces
   to be spoken or sung.)

GIFTS FOR 60c TO $1.00

1. NEW TESTAMENT AND PSALMS - 80¢
   4 1/4 x 3", clear type, soft
   leatherette cover, round corners

2. RAND-McNALLY BOOKS - 60¢
   My Bible Book) Beginners
   My Prayer Book)

3. HEAR OUR PRAYERS - 60¢
   For Beginners - 11 1/2 x 5 1/2
   with border decorations and
   pictures. Nine types of
   prayers; some Bible verses

4. BIBLE FRIENDS TO KNOW - 60¢
   Old Testament stories for Juniors

5. WOODEN CROSSES - 75¢
   4" x 2" on three-tiered base

6. STORIES OF THE BOOK OF BOOKS - $1.00
   by Grace McGavran, for
   Juniors and Intermediates

7. GOD GAVE ME EYES - 75¢
   Verses with colored pictures,
   on stiff paper. For Primaries

8. GOD'S FRIENDLY WORLD - 75¢
   Poems and pictures, for
   Primary-Junior ages

9. BIBLE BOOKS FOR SMALL PEOPLE - 60¢
   The Song The Shepherds Heard
   The Star of the King
   When Jesus Was A Boy

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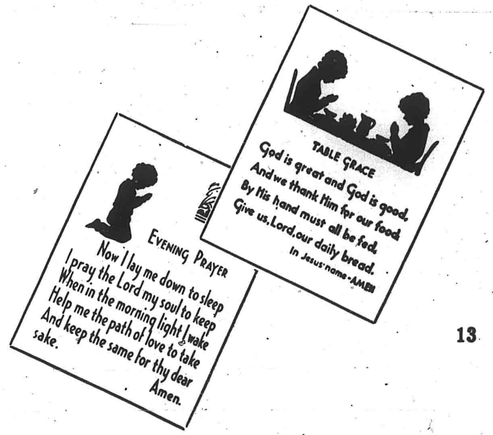
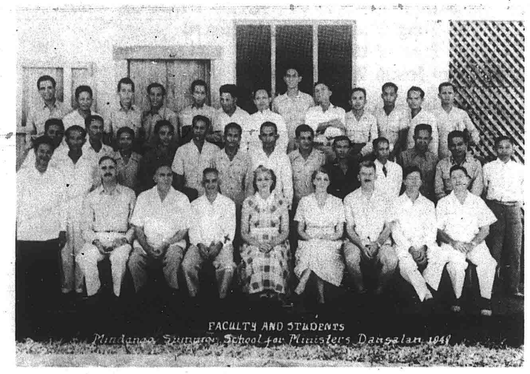


Woman's Board of Missions For Pacific Islands

MINDANAO, P. I.

News received by Dorothy Chong from the Rev. Proculo A. Rodriques, Jurisdictional Head of the Mindanao Area, of the United Church of Christ in the Philippines, tells of much fine work there in the evangelistic field. Our recent Woman's Board Gift of two hundred dollars is already at work in providing funds for equipment to date, typewriter repairs, a new working table, and a leather portfolio "for church papers when traveling in Mindanao". Mr. Rodriques writes: "Let me express to you in behalf of the whole church our profound gratitude for this cooperation . . . We have a tremendous responsibility in Mindanao. Thousands of immigrants from the north are flowing into Mindanao constantly. There is a need of blending the spirit of the people, even among our Protestant people. Then of course, there is the open door to those who have pulled roots from the old environment and who are ready to listen . . . . Again we have evangelistic opportunity among the young people . . . . Beginning next November my whole time will be devoted entirely to our training school for future ministers."

The Rev. Proculo A. Rodriques is shown, seated third from the left, surrounded by some of the faculty and students of the Mindanao School for Ministers. Seated on his left is the Rev. Frank Woodward, whom some of you met when he visited Hawaii about two years ago.



UNDER ONE BANNER

"We join in one task, serve the same people, and work through the same agencies."

"In all lands missionaries and Christian nationals are working side by side, preaching the gospel, operating schools, introducing scientific medicine and agriculture, lifting the status of women, tackling social evils, raising the standards of living, publishing Christian literature, stirring old civilizations with new ideas - all in the name of Christ. Christians around the world are united in the World Council of Churches. Christian youth at Oslo declare, "Jesus Christ is Lord." (From "World Evangelism," M. B. Cobb)



One of the richest moments which come to me each day as I walk into our Woman's Board office, is to see the beautiful painting of snow-capped Mt. Fujiyama in soft shades of blue-grey and salmon pink. A little Japanese junk with its erect white sails rests motionless on the lake, while spangles of light from the setting sun are reflected on the lake and her "majesties crown". Two towering pine trees surrounded by flower bushes appear in the foreground. The whole scene is one of beauty and serenity.

"He hath made everything beautiful in its time."

"The heavens declare the glory of God and the firmament showeth this handiwork."

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."



MISSION STUDY BOOKS 1949-1950

During this past year our mission study material has extended over a very wide area, great sprawling China and American frontiers -- stretching from Alaska to Puerto Rico. This year will be a time for intensive study, for Japan is not only small, but near to us if only by reason of our occupation forces, and the home mission topic centers close around our own communities.

For this home topic the basic volume is called "Missions at the Crossroads" by William Shriver. Its purpose is to show that there is a mission for each Church at its own door -- to make each church aware of social and spiritual needs in its own community and thus to create a Christian nation in the most fundamental sense. The book traces first the story of home missions, beginning with the attempt to bring religious services to the raw frontier settlements moving toward the west. As the frontier reached the Pacific, a hundred years ago, turned back to the Rockies, and all but ceased to exist by 1890, home missions took on a new concern for the immigrants who crowded the mining centers and the industrial cities. It added a flavor of social service to the evangelism of the earlier time. Then with the depression years the migrants and negroes offered new opportunities and now, during and after the war, all the many uprooted people who live in new communities have become the business of home missions. And so this little book tries to show how each church must re-examine its own program. Is it open and cordial to the new people in town? Is it serving its own restless youth adequately? Is it mindful of the special needs of its aging members? Is it conscious of the strong new movement for inter-church unity and cooperation and is it, with neighboring churches, studying the larger community to discover who are left out and how they may be brought within the circle of Christian influence? The book closes with a series of short chapters full of practical suggestions for really doing something about the problems outlined above.

If any study-group would attack even one or two of these problems and follow through to action there would not only be a benefit to the church itself but a step in the making of a Christian nation -- for after all, a Christian nation is only the sum of Christian cities, towns, and rural areas. In whichever type of community we live, we cannot escape the message of "Missions at the Crossroads.

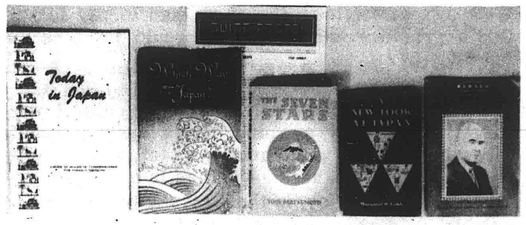
When we turn to our foreign topic, Japan, we have two basic pamphlets. "Which Way Japan?" by Lloyd Shacklock, contrasts old Japan with the post-war country and agrees with General MacArthur that Christian Missions have their greatest opportunity in forty years. "Today in Japan" is the American Board's own publication, well illustrated with pictures and a good map. It is interesting to note how largely the Board's work is concerned with education.

Our Japanese book list is particularly rich in supplementary material that is really interesting enough to qualify as recreational reading. One of the 15¢ Eagle Books, "Two Swords", is a brief biography of Dr. Joseph Hardy Niishima the Samurai youth who ran away from home to become a Christian minister and founder of Doshisha University in Kyoto. "The Seven Stars", by Toru Matsumoto, is fiction based on facts, and gives a delightful picture of Japanese life before, during, and after the war.

And finally there is "My Lantern", the charming autobiography of Michi Kawai, Christian convert, Bryn Mawr graduate, founder of a girls' school, and first general secretary of the Y.W.C.A. in Japan. This last is a beautiful book of 230 pages, in Japanese format, and it is wonderfully interesting as background material. In her foreword, thanking those who supplied "candles for her lantern," Miss Kawai makes special mention of our own Dr. and Mrs. Theodore Richards.

Any one of these background volumes would serve as material for an interesting book review and I'm sure the reviewer will thoroughly enjoy her reading.

--CHARLOTTE P. DODGE
Missionary Education Chairman,
Woman's Board.



GOD'S GRACIOUS MINISTRIES

By the Rev. Gayle Strickler, Union Church of Lihue
Lihue, Kauai

We remind ourselves this morning that as the ocean is 'round about our Island, continually bathing its shores, so the gracious ministries of God encompass every moment of our living. We want to help you become aware of these gracious ministries in the worship of this hour that a sense of joy, a measure of courage, the spirit of triumph, the benediction of peace may possess you and lead you from strength to strength, making you more than conquerors in the battle of life.

I have no set text this morning. All life is my text. It is a text that is written high in the heavens, over all the earth, and deep in your own heart when your heart beats to the rapturous harmony of "the sea's blue, the sun's gold, the earth's varied pageant".

Cortland W. Sayres tells in poetic form of this over-powering sense of God's goodness that came to him in a dream. He calls his poem "Bankruptcy". He writes:

"One midnight, deep in the starlight still,
I dreamed that I received this bill:
(_____ in account with Life):
Five thousand breathless dawns all new;
Five thousand flowers fresh in dew;
Five thousand sunsets wrapped in gold;
One million snowflakes served ice-cold;
Five quiet friends; one baby's love;
One white-mad sea with clouds above;
One hundred music-haunted dreams
Of moon-drenched roads and hurrying streams;
Of prophesying winds, and trees;
Of silent stars and browsing bees;
One June night in a fragrant wood;
One heart that loved and understood.
I wondered when I waked at day,
How---how in God's name---I could pay!"

We'll agree, won't we, that if we had to pay for all God's gracious ministries, we would be bankrupt indeed.

I wonder if I can really make clear what I want to get across this morning. It is such a simple message, yet how unfathomably great it is. I want to say that in sickness as well as in health, in sorrow as well as in joy, in the depths as well as on the heights, in darkness as well as in light, in tragedy as well as in triumph, in turmoil as well as in peace, in doubtings as well as in faith, in despair as well as in hope, in defeat as well as in victory, in weeping as well as in laughter, in pain as well as in power, in death as well as in life, in every moment of every day, while we sit here, while we listen and while we think together, when we go to further duties of the day, as we go about our daily business in the weeks and months and years ahead, in all the varied experiences which life may bring to us, we are forever within the loving and gracious care of God.

This is what it seems to me the Psalmist was saying when he wrote:

"Whither shall I go from thy spirit (O God)?
And whither shall I flee from thy presence?
If I ascend to the heavens, thou art there!
If I make Sheol my bed, thou art there also!
If I take the wings of the dawn,
And dwell at the back of the sea,
Even there thy hand will guide me
And thy right hand will hold me.
If I say, 'Darkness will surely cover me',
Then the night becomes light about me."

Truly, such knowledge is too wonderful for us!

It is what the apostle Paul bore witness to when he wrote out of a life that knew beatings, scourgings, hatred, pain, frustration, imprisonment and other hardships too numerous to mention, that he was sure that "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

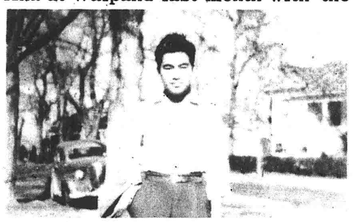
It is what Jesus said when he invited people to consider the lilies of the field, the shining of the sun, the falling of the rain, the harvest of grain, the catching of fish, the tending of sheep, the planting of a vineyard, the giving of a cup of cold water, all these as bearing some message of the gracious love of God for His children. And beyond all Jesus said was (and is) what He did. In His compassion the compassion of God was known. In His healing the desire of God to give all His children health is dramatized. In His loving concern for the least of the sons of men the love of God for all humanity was

(Continued on page 18)

NEWS OF THE CHURCHES

The arrival of twins may not be as momentous an occasion as it was in the days before the X-Ray, but it is still a great event. Especially when the event occurs in one of our minister's homes are we all excited about it. (The word "excited" applies to the rest of us, of course. Dick Bryant, at the moment, requires a more comprehensive adjective.) The arrival of Barbara and David on September 6 at the Bryant home was a blessed event of the double-barrelled type. Congratulations to Dick and Virginia. If the Friend arrives late this month it may be due to the fact that Dick is writing an article on the Reformation.

A tragedy came to the home of the Reverend and Mrs. F. M. Santa Ana at Waipahu last month with the



John Santa Ana

death of their son, John. John was drowned at Waimea Falls, during an outing. A large crowd attended the funeral service at Waipahu at which Dr. J. Leslie Dunstan, Rev. Alipio Ramos, and Rev. C. C. Cortezan officiated.

The three churches which composes the Kawaiwai Council, the Kaahumanu Church of Wailuku, Waihee Church, and the Kahului Union, joined in a set-up outing at the home of Dr. and Mrs. James Fleming on Sunday, September the 4th. The day opened with a worship service at 9 o'clock in the morning, continued with a general discussion of church programs, adjourned for luncheon and recreation, then regathered for summary reports and closing devotions.

The Pearl Harbor Community Church organized a Men's Club on September 13 as a forward step in the enlarging program of the new church. Dr. J. Leslie Dunstan was the speaker. Another project of the Pearl Harbor Church is called the "Friends of the Church." This organization meets weekly on Wednesday evenings to do all manner of service for the church. Anyone may attend. They paint, they address envelopes, they repair pews, and anything else that needs doing. The young people at Pearl Harbor Church are constructing a chapel for the church. This is their project for the church. We hope to have a picture of the chapel when it is completed.

Miss Yukie Hirano, who formerly worked at the Hawaiian Board, was married at the Nuuanu Congregational Church last month to Meyer Ueoka. Many friends of Yukie came from the Hawaiian Board to attend the wedding ceremony at which the Reverend Paul Waterhouse officiated.

The Reverend George Garcia has returned to Honolulu after a summer spent at the Pacific School of Religion. However, he will stay in Honolulu only a short time as he is soon to embark for the Philippine Islands. George is going there to take up work with Silliman University. We shall miss George a great deal and his going will leave a rather serious vacancy in our ministerial fellowship. But we can well understand the call of the Philippines particularly since Mrs. Garcia is already there.

Kalihi Union Church welcomes back to its pulpit, the Reverend Paul Waterhouse, who has beencon the Coast. He will take charge of Kalihi Union while Mr. Eggleston attends school. The Egglestons left sometime ago for Andover. Mr. Waterhouse was accompanied

(Continued on page 22)

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(Continued from page 16)

made to live. And in His trusting surrender of Himself to the will of God, even when that surrender meant the giving of His very life, that act brought the unfathomable love of God into focus with the darkest ways of men.

But let no one think that it is easy to say that the graciousness of God is to be found in all of life. There may be some who are saying: "I wonder where that preacher has been all his days! What he says sounds to me as though he has been shut up in some ivory tower away from the ways of men. Doesn't he know the kind of a world we are living in?"

Well, we have no intention of telling you this morning what we know about the harsher ways of life. But we do want you to think back over what we have said. As you do so you will discover that we have given no Pollyanna picture of life. We have not said that life was nice and easy and rosy. We have admitted its darkness, its pain, its cruelty, its tragedy, its defeats, its sorrow. Yes, we know that at the very heart of life a Cross stands dark and high. We have admitted all this. We know it. We have seen it. But we still say that in the midst of the worst of life God has ever given to His children his greatest gifts. His love abides our faithlessness and forgetfulness and His blessings come at full tide into the soul that has been emptied of self by the harsh disciplines of life.

But let's not talk in academic terms. Let us look at life and allow life to speak to us.

Here is a woman who suffered in silence for years from the attack of cancer upon her body, not in one place only, but in almost a dozen. Up until the closing weeks of her life she carried on in behalf of her family, never even indicating that she suffered. Some members of the family weren't even aware of her condition because she never sought the services of a physician. There was no complaining from her lips, but often she was heard to speak of her concern for others---those who were dear to her heart and for the wider family of humanity which was then torn by the destruction of war. One evening about a month from her death as she sat with members of her family watching the glory of the setting sun, she spoke in her quiet way of the peace of God which she knew within herself. She had known the loss of loved one, she had known hardship, she had battled, as many a mother battles, to help her children face life clear-eyed and clean-souled, and when they failed to be what they should have been she went on loving them, giving of her life and prayers to help them regain self-respect and hope for the future. As she faced the sunset of that particular day and also the sunset of her own life she acknowledged God's graciousness to her. Her simple statement was: "God has been so good to me."

Or look at a snapshot of another life. Look with me at Elsie Caverly. As a young girl she faced life with all the anticipation, romance, and happiness which throbs in any attractive young woman's life. Then suddenly, through a terrible accident, she lost both legs. She was working in an orphanage for little homeless children and was hurrying to work one morning in Dover, New Hampshire, when she took a short cut along the railroad tracks. She says that as she walked along: "I was thinking about a party I was going to that evening: perhaps about a boy friend---for I had them like all other girls. I saw a train coming, but I thought it was on another track. Then it hit me." And when she left the hospital weeks later she was without legs below the knees. Handicapped, friendless and alone she had to face the problem of making a living and the greater problem of readjusting her entire outlook on life. There were long years of bewilderment and loneliness and meager living. But she won through to victory.

She had always had a love for flowers. And she began to raise them without any thought of making money by selling them. With burlap pads on her knees she worked in her garden, sharing God's creative work of bringing beauty into life. She began by growing sweet peas. Her home was along the highway leading to the White Mountains of New Hampshire, and people, seeing her lovely flowers began to stop to inquire "Will you sell some of your sweet peas?" She did so and her trade grew and grew. Then she began to grow tulips. She used to have five thousand bulbs growing in her garden at one time, all of them planted and cared for with her own hands. Her story began to travel far and wide and soon she had visitors from the ends of the earth. And each of them left the home of Elsie Caverly seeing a deeper beauty in life than he had ever seen before. And this is what Elsie Caverly has to say about life:

"When one lives in a garden among flowers all the time, one finally starts thinking God's thoughts after Him. The hills are God's thoughts, the dawns, the twilights, a valley full of fireflies, and a sky full of stars. If we are intelligent we must think God's thoughts after Him."

Again she says: "God always takes care of me as He does of the flowers. I pray for something to come to me, but it does not come, and then I know it is best that I should not have it. But, just about that time, along comes something that I didn't pray for, didn't even know God had; didn't even know that He was thinking of sending to me. All the time He was planning a surprise for me."

Finally she says: "I get my happiness out of simple things. I have never left my hilltop home, but it seems to me that I have everything right here. I have trees, I have flowers, I have mountains, I have the sky; I have dawns and noons and sunsets .... I like to get into my garden early in the morning when each petal of the flowers and each leaf is heavy with dew---as fresh and sweet as if God had been there before me. I like to watch the sun rise over these New Hampshire hills with crimson and rose-colored banners running up the horizon to the zenith,

like a great rose unfolding. Then I feel as if I had entered into some Paradise.

"One day I found a clipping in a newspaper which interprets my philosophy of life:

"Said the robin to the sparrow,
'I would really like to know
Why these restless human beings
Rush about and worry so!'

"Said the sparrow to the robin
'Oh, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'"

And so there again witness is born to the goodness of God that reaches into the tragedy of the human soul and transforms that tragedy through the alchemy of the spirit into a source of strength and beauty and service. Such are the ways of God with men. Time would fail us utterly were we to exhaust the record of those whose eyes have seen, whose ears have caught the accents, and whose lives have been filled with the recognition of the gracious ministries of God.

There is one last word we must say. Once we become alive to the goodness of God toward us, then we become eager to carry His gracious ministries into the lives of others. Then our deepest joy is found by being instruments of God's love and joy and peace and power so that others may come to know Him through us. Grace Noel Crowell, who has herself known illness and loneliness and the pain of a torn, nerve-wracked body with long and bitter suffering puts this message for us in these words:

"Because I have been given much,
I too, must give:
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has need of help from me.

"Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

"Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
Shall show that love by word and deed,
Thus shall my thanks be thanks indeed."

Let us pray:

Shine through us, O Eternal God, to any that live in shadow, and so fill us with Thy radiant spirit that we may be a lamp unto a neighbor's feet and a light upon his path. And when this day is done, may every face we have met be the brighter for our meeting, and every heart braver, with new joy and cheer and grace and strength. In Christ's name we pray. Amen.

Christmas Gifts

GIFTS FOR 15c (Cont. from page 12)

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"Wonder Book of Bible Knowledge" (Junior-Intermediate)

6. BIBLE STORY GIFT BOOKS
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Jesus as a grown man
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GIFTS FOR 60c TO $1.00
(Cont. from p. 13)

The Shepherd and His Sheep
The Lost Coin
The Farmer and His Field
Samuel, The Temple Boy
Baby Moses
Isaac of the Tents
The Nobleman's Son
Jesus, Friend of Little Children
Hosanna to the King

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MARTIN LUTHER (Cont. from p. 8)

Luther to trial. The issue in the trial was between the right of man to act in accord with his conscience as against the duty of man to obey the edicts of an infallible religious authority. An effort was made to resolve this issue by compromise; but this could not be. It was finally agreed that Luther should be put under the ban of the empire. In the midst of the lengthy discussions involved in reaching this decision Luther disappeared.

But the movement which Luther had started continued to grow in size and extent. After a stay in the Wartburg, Luther returned to public life and became, in effect, the leader of the movement. It was directed toward the establishment of a German National Church, separated from the control of the pope, and supported by the princes and nobles of the country. However, the Peasants Revolt in 1524 changed this. It appeared to many that Luther's teaching of religious freedom implied the right of social and economic freedom. The peasant classes of Germany sensed this, and rose in revolt against their overlords. The war was harshly fought and many lost their lives. Luther was appalled and called on the princes to suppress the revolt at all costs. The result was that the Reformation came to exist in the churches of certain parts of Germany where the ruling princes favoured Luther's teachings. In other parts of Germany the princes returned the churches to the direction of the Catholic leaders.

In 1525 Luther was married. His wife was Catherine Von Bora, who had been a nun, but had renounced her vows under the influence of Luther's teaching. To this marriage five children were born. Every evidence goes to show that Luther found peace and happiness in his home life. From this time on Luther turned his attention to those churches which were Reformation churches. He worked out worship practises and plans for church organization; he laboured to unite the churches in a cohesive body; he sought to establish a satisfactory school system; and he watched and fought against every move made to undermine the position of those churches. He became, at the same time, the confidential advisor to the princes supporting the Reformation churches. All these activities occupied his days and took of his strength. He became, as it were, the shepherd of those churches which had established themselves on the principles he had enunciated.

Very early in the year 1546 Luther was asked to go from Wittenburg to Mansfeld to help settle a dispute that had arisen in the ruling house. Although the weather was bitterly cold and Luther was far from well he made the journey. The dispute was settled and on the Sunday Luther preached in the town church. He did not finish the sermon; becoming ill, he had to be carried to his bed. Early the next morning he died. J. L. D.

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THE ROMAN CHURCH AND THE REFORMATION

(Cont. from page 9)

holy, sinful little man like me, know intimately and personally the Great, Holy, and Righteous God, our Father? How can sinful me associate in any way with Holy Him?'

As he studied and prayed, he became increasingly better acquainted with his Bible. One day, he says, "I was long in error, and knew not how I was therein. I did know something, I dare say, and yet I knew nothing of what it was, till at last I came upon the place in Romans 1, 'the righteous shall live by faith.' That helped me. Then I saw of what righteousness Paul speaks: there stood in the next 'righteousness'; then I put the abstract and the concrete together and became sure of my case, learned to distinguish between the righteousness of the law and of the Gospel. Before I lacked nothing but that I made no distinction between law and Gospel, held them to be all one, and used to say that Christ differed not from Moses save in Time and Perfection. But when I found the distinction, that the law was one thing, the Gospel another, then I broke through."

This was his real conversion. Then the objectification of God, His Love and His Forgiveness, and the Holy Spirit into the rigorous trap of tradition became abhorent to him. Things like Indulgences (the buying of salvation for dead sinners), papal sale of Church offices (cardinals, bishops, etc.), the stress of papal authority above the Biblical authority, seven instead of two sacraments, and the unmarried priesthood, these all became thorns in his flesh. They caused him to attempt a Reformation IN the Holy Church, and not OUT of it. He loved the Church for Whom It stood, and for what It stood. He chastized the Church for some of Its leaders and their ideas.

Thus for Luther, the condemnation was not upon the Church, but upon some of the people in It, some leaders. And that should always be our condemnation, if we can afford to make any condemnation. The Church, as we all believe, is far greater than a few people in It. Condemn, if we must, some people, but never the Church as a whole, or any branch of It.

We cannot condemn the Roman Church because it so strongly believes and asserts it is right and the only right. Rather, perhaps, we should question ourselves because we, too, do not so strongly believe in our Church. Should we not think again of Martin Luther, what he stood for, come what may? Should we not demand, as he did, that each man and woman must work out in faith and repentance his and her own relationship with God? Should not our faith in His and our Church, if we are true Protestants, be as strong as any other? --R. B.

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by the second Mrs. Waterhouse. She was the former Mrs. Dan Larsen of Honolulu.

At a colorful ceremony at Kaumakapili Church on September 11, the keys to an ultramodern church office were turned over to the Reverend Sam Keala, assistant pastor of the church. This project of the Men's Club leaves nothing to be desired. The office is complete to curtains, desk, easy chair, and mail slot. Whether Sam will be able to get any work done remains to be seen. He will be very happy to talk to any of you across his new desk.

The Managing Editor has a new residence now. He and his family are living at 422 Lunalilo Home Road. If you want to reach him at home while in town, call 78682.

Many of you have read of the arrival of the new organist for Central Union, Mr. Boies E. Whitcomb. Mr. Whitcomb, though



Boies E. Whitcomb

young, is a man of considerable experience and education. He grew up in the Presbyterian Church and comes here from Lexington, Kentucky. He has been professional coach and accompanist for concert artists, has played at Town Hall recitals for noted artists, and is prepared to tackle any job that a church organist may be called on to do. He has also seen service with the Army Air Forces from which he was discharged in December 1945. We are happy to be among those to welcome Mr. Whitcomb to our fellowship.

Several new men will be coming soon to join the fellowship of Congregational ministers in the Islands. The Church of the Crossroads has called the Reverend O. Pendleton of Revere, Massachusetts. The Reverend C. Dunham of Danbury, Connecticut, has been called to the Hilo First Foreign Church. The Reverend Martin Sargent of Oak Park, Illinois, has been extended an invitation to serve the Kohala churches. The Union Church, the Bethany Church and Kalahikiola Church are working together on a religious program for a greater Kohala.

Our readers will be interested to know that an invitation has been sent to Miss Lillian Brauer of Minneapolis, former missionary to the Near East, to be director of the Kohala Girls' Home.

The Reverend Masaichi Goto of Nuuanu Church has returned from a trip to the mainland and resumed his pastoral duties. He reports that the new building for the girls' home is progressing rapidly. The church is looking forward also to the erection of the new Nuuanu Church next year.

Rev. Royden Susu-Mago, pastor of the Paia Congregational Church, continues to suffer under ill health. Royden has never completely recovered from an attack of the mumps, more than a year ago. Our sympathy goes out to him as he tries to carry, not only the work of the church, but also his own physical limitations.

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The Friend

November, 1949

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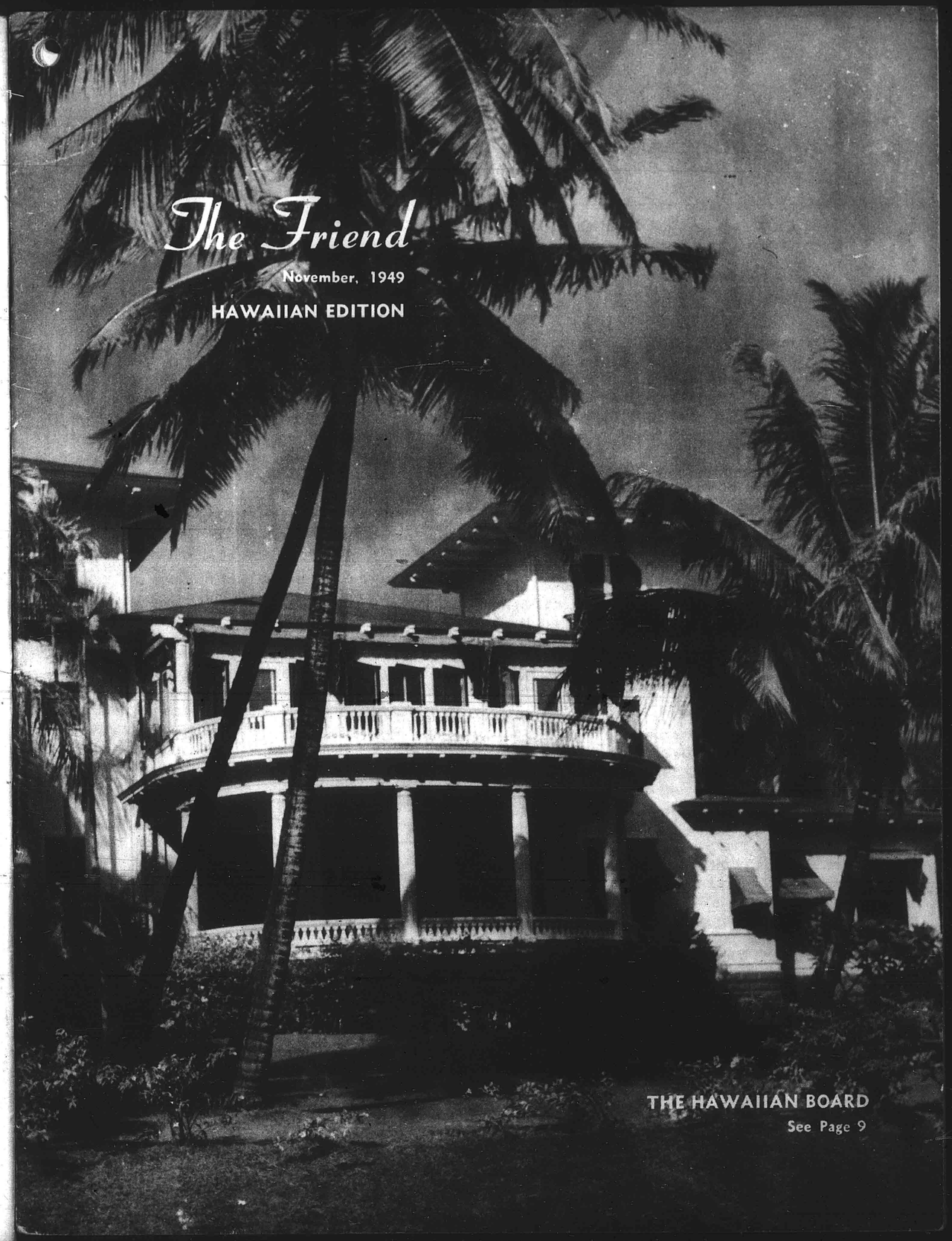

THE HAWAIIAN BOARD

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Vol. CXIX HONOLULU, HAWAII, NOVEMBER, 1949 NO. 11

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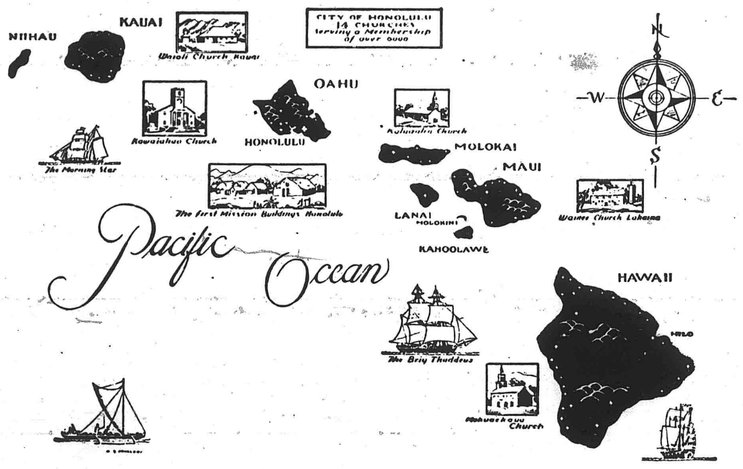
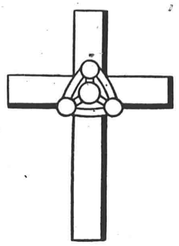


The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.



THE IMAGE OF ME

We are all familiar with Nathaniel Hawthorne's short tale of "The Great Stone Face"; the story of a youth growing up in Franconia Notch, New Hampshire, and becoming like the face he looked at each day. The tale is probably pure fantasy, for it is doubtful whether anyone ever lived where the face can be seen and it is questioned whether Mr. Hawthorne had ever been to that part of the White Mountains.

But the tale is of a man and an image; and the tale relates that the man took on the character of the image. Perhaps you can remember back many years ago when one night long after you had climbed into bed and fallen asleep there appeared, as if from nowhere, the figure of an adult. You looked at him and watched him as he walked, listened to him as he spoke, and noticed enviously how upstanding and successful he appeared. You woke up, but your visitor came again and again; for he was only the image of you, or rather of you as you wanted to be. And now that the years have passed where is the image? Maybe you and the image have merged; maybe the image was only a childhood fantasy which had to be pushed aside; or maybe the image has been lost. Something has happened to it, and something has happened to you.

It's a busy world we live in now; at six the alarm clock rings, at eight the office opens, lunch for one brief hour at twelve, and friends into dinner at six. There is no time to let images come wandering in for a visit, no time for conversation with someone who doesn't exist. So we just get carried along, doing what life requires of us, and becoming -- well, who do we become? Perhaps we don't become at all; perhaps we become what Atlas makes us; anyway, we have to keep on with our jobs for they are important. Why bother about who we are and images and such matters? Certainly, it would seem to be enough to keep one's place in humanity and get enough to eat.

Did you ever have dealings with a bumptious, egotistical minor government official? If you have, you doubtless came away from the experience thoroughly angry, and you said outloud, "and who does he think he is." A wise comment, for that is just the point. Who does he think he is? He is somebody, that is sure; and he is somebody quite other than he really is. He just laid hold of the wrong image, that's all, and you, in your dealings with him have found it out.

Sometimes writers will speak of a national character, such as the British character or the French character; other writers disagree on the ground that there is no such thing. Actually, both sides of the argument are correct. Specifically, there is no single reality to be denoted a national character; it is not to be found. On the other hand, there is; for there is an image of that character which molds the citizens who hold it. We are not concerned, here, to ask where the image comes from or of its nature. We only note that there is such an image, and that people live with it.

If there is a "me," there must be an "image." Man has to converse with someone; he has to have someone to guide him and make him. And this is especially important for those who call themselves Christians; thy, of all men, must have an image.



Outside of the church at Uman at the day of dedication, August 16, 1949.



Church at Uman when they started to rebuild it in March. Pictured here is the Atoll Chief Achi-Moses and the Skipper of the Morning Star VI, Mr. Price, and two deacons of Uman.



Inside of the church at the day of dedication at Uman August 16th, 1949.

News from Micronesia

Majuro, Marshall Islands
16 September 1949

Dear Friends,

As a result of our planning at the Mission Meeting at Truk last April it has been decided that I should stay on the Morning Star for the time being. It is a very real source of joy to me to have this experience of visiting many of the islands of Micronesia aboard the Morning Star VI. For many of these islands my visit is the first they have had from the Star.

We were all sorry that the Star was not able to get back to Majuro after our meeting at Truk in time for the meeting of the Association of Marshall Island Churches. We were not able to get here until nearly three weeks after the Association meeting was closed. We found plenty of work for the Star here, however.

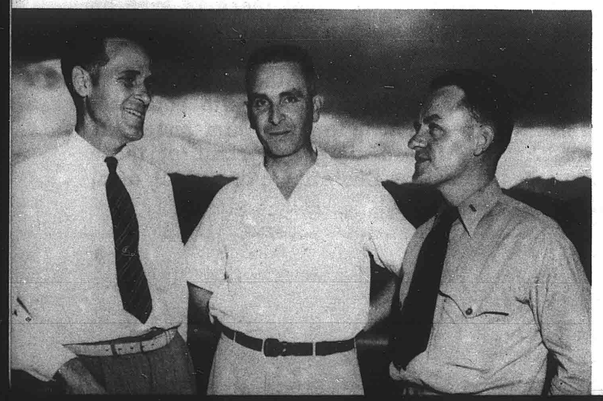
We carried one of the newly-assigned teachers and his family to Kwajalein to help him get to his work at Ujae. Then we spent some time at Kwajalein getting some much-needed repair work done there. From Kwajalein we took two preachers to their home at Ellib Island -- they are both being moved from that island to other work. From Ellib we took one of them and his family to their new location at Aur atoll, then came back here to Majuro. We have been helping Miss Wilson and her associates in the work of building a new mission school at one of the islands of this atoll. We made a round-trip from one end of the atoll to the other and back, in order to carry lumber, cement, and food supplies for the new school.

Now we are loaded again for a trip which will take us to five atolls north of here. We are taking two pastors and their families to their fields of service -- one to Ailuk and one to Utirik. We are carrying the baggage for another pastor to Wotje Atoll, his family will go there later. We shall move the family of one of the members of our crew from Maloelap to Ailuk where they can be cared for while our sailor helps us by doing his work on the Star. Then we shall bring some students back to Majuro for the new school which is being set up here.

By that time we shall need to do some painting and varnishing on the Star and work over some of its rigging. While that is being done here at Majuro three of our crew members will be able to get some dental work done, for there are now two civilian dentists here to do that type of work for the Mar-

(Continued on page 22)

Under the auspices of the International Missionary Association, Dr. Gerhardt Möller of the Liebenzell Mission, Liebenzell, Germany, is making a tour of America, Micronesia, China and Japan. He is visiting stations of the mission. He stopped in Honolulu Oct. 4th for a few days before going into Trust Territory with the cooperation of the Navy. He will visit Yap, Palau, Ponape and Majuro in Micronesia. Readers may recall that Miss Anna Dederer came to us from the Liebenzell Mission. Picture shows Dr. Möller, center, with Harold Cram of the Hawaiian Board and Lt. Maginnis of the Island Government Office, Cincpac. (U. S. Navy photo)



"FULL BASKETS - OR EMPTY"

(A condensation of a Thanksgiving sermon by
the Rev. Abraham Akaka, pastor of Kahului Union Church)

In that beautiful miracle scene from the New Testament, Jesus humbly and gratefully receives a boy's gift of bread and fish, lifts his heart to heaven in gratitude and distributes it to the multitude. The story ends with all the multitude filled and twelve baskets full of food remaining.

But there is a fear of empty baskets in our world today. Like Jeremiah the Prophet, we cry: "THE HARVEST NOW IS OVER, THE SUMMER DAYS ARE GONE: AND YET NO POWER COMETH TO HELP US . . . . WE ARE NOT SAVED!" Like Jeremiah, when we would comfort ourselves against sorrow, our hearts are faint within us. We look for reasons why our health is not recovered. How is it possible to give thanks when we are filled with fear and see no way out of our troubles?

The children of Israel had a way out of their troubles, just as surely as they had a cause to all of their troubles. "And Israel did evil in the sight of the Lord" prefaces almost every tale of their sorrow; and Repentance precedes almost every moment of their joy. They had a covenant relationship between God and themselves that gave meaning and vitality to their earthly striving. It was when they broke this covenant that their troubles began, and it was when they came back to it that their troubles ended. They were able to repent and cry out: "HELP LORD! WOULD THOU QUITE DESTROY US!" -- and have hope for their survival.

In our time, we may have cause to feel that our generation is pretty far gone because there is no real covenant relationship between God and ourselves. Our sense of being lost therefore is that much more deepened. We do not have it within our life to cry out: "HELP LORD! WOULD THOU QUITE DESTROY US!" No real thanks rise to God from the hearts of those who sit around tables of food, or from those who command masses of laborers, or from those who survey green acres of sugar cane and pineapple. There is no covenant relationship here that can cry out with faith -- even in the greatest extremity: "HELP LORD!" And the tragedy is deeper because we live as if God did not exist. Our gratitude is not real. The motto "IN GOD WE TRUST" is largely an empty phrase in this land of ours. Even with all our wealth, empty baskets loom before us.

If indeed we had hope, we might of all people be the most thankful. This hope should come from the assurance of God to all who seek His face: "THIS SHALL BE WRITTEN FOR THE GENERATION TO COME: A PEOPLE WHICH SHALL BE CREATED SHALL PRAISE JEHOVAH!" (Psalm 102:18)

But can this really be?

Not long ago I stepped into one of our old churches. It had been built by the missionaries long ago. At one time it was a symbol of strength and life for the community. But the people to whom it was such a symbol have largely passed on. It is now a place where funeral services for the few remaining faithful ones are held. I walked in. The floor was dirty. The interior was gloomy. An old hymnbook was lying on the floor in front of the pulpit -- its pages opened and dusty from having been there a long time. The City of God had become a ghost-town among the people there.

In last month's issue of THE FRIEND, we saw on the front cover the picture of Martin Luther nailing his list of ninety-five theses to the door of his church in Wittenberg, Germany on October 31, 1517. God was creating in Luther's generation a people who through a covenant relationship would be able to find Him and be found of Him. And out of the life and times of Martin Luther came that strong current which still bears upon it some of the life of our times. God is calling us to himself.

But God is creating a people which shall praise Him, yea even for our own day. Our Rev. Thomas and Mrs. Okuma are on their way to the mission field in Africa, moved by the hand of God to help create a people which shall praise Him. New churches are coming up, and old ones are coming to life. Our Ahas are finding release for their energies in Social Action and Evangelism, where once upon a time my young mind was impressed more with the Necrology Committee than any other. And now all of the people of our churches are being given the opportunity to support the work more directly through the "FRIENDS OF THE BOARD". The promise that "a people shall be created" is true. The covenant between God and His people is being reestablished. It is happening before our very eyes. And as we see it happen, let us give thanks as did the Psalmist long ago:

"Bless the Lord, O my Soul,
And all that is within me
Bless His Holy Name!"

For thus do we pass from the nightmare of empty baskets, to the joy of a day of plenty -- and more!

Woman's Board of Missions For Pacific Islands

Dear Women of the Congregational Churches of Hawaii:

Some of us are still feeling a shot of enthusiasm from the fellowship and exchange of ideas at the Setting-Up Conference of the Woman's Board of Missions, September 22. Again we gathered at the home of Mrs. Frank Midkiff, whose hospitality has become a tradition. It was a great pleasure to have the extension chairmen or representatives meet with us. Mrs. Orlando Lyman, Mrs. Theodore Schulz, Mrs. Fred Hayashi, Mrs. Ernest Uyeno, and Mrs. Francis Bowers brought in the thoughts of Hilo, Maui, Kohala, Kauai, and Oahu districts, respectively. Close to thirty Woman's Board Officers, Committee Chairmen, and representatives were introduced. We thought of ourselves as a complex machine, which the nominating committee had checked over replacing all missing parts. We are all set to go, and with God's power can and will move forward to serve him in these new duties, in addition to all the other things women have been entrusted to do.

Every one of us has the smooth running of our home as our first and most important duty. One child was heard to say, "Now that you are an officer of 'that thing' we won't have any fun at home this year." Our children and household need to be reassured in concrete ways that home is not going to be neglected. Let's not forget to make an extra pie for our home folks when we promise food for a bazaar, or to sew that ripped seam on a pair of jeans when working on an article for a mission box. One husband remarked that the only time he saw cake and pastries was as they were whisked out the door for a benefit dinner! Our Woman's Board work should be a family affair. Those close about us should understand and help us with our accepted responsibilities. And we in turn, must try to put first things first, to weed out un-essentials and to learn new, efficient ways, so that we have the time and strength to reach out to others beyond our household. Again we have the privilege of asking God for this special help. It won't come accidentally!

Aloha,
Alice C. Bakken
Pres. Woman's Board of Missions

MAINLAND WAVE

THE WOMEN'S GIFT

With the visit two years ago of Mrs. E. E. McClintock of the Missions Council, our special Thank Offering in November came into its own in our islands. For with the vision of a new way of giving, it became The Women's Gift. One-third of this gift now stays in Hawaii, one-third goes to Home Missions in the United States, and the last third to foreign fields. Our own special help this year goes to Honokaa where the Reverend and Mrs. Brewster are located. Both church and manse are in need of repairs. With plantations cutting expenses to a minimum and the loss of contributions, the church members need our help. There is opportunity now, as never again to give our Oriental friends, particularly, a vision of Christianity. Right here in Hawaii we have a mission field! So let's drop our offerings in the mite boxes distributed, thankful each night that we live in America, "land of the free." And with that gift say a prayer for those in need of material and spiritual help. Then let us bring our boxes to our church, and together dedicate our Women's Gift.

Mrs. Oswald Hind
Woman's Gift Chairman

ISLE SOUNDINGS

THIS THANKSGIVING

Let us pray for God's blessing. May His Spirit of Understanding bring light to the confused thinking of the industrial turmoil in our midst. Give the leaders vision to know Thy Will and to remember that Christ came to bring the abundant life to all. Help us to make Hawaii more Christian with this Woman's Gift. Bless the work especially in Honokaa. Give, we ask, spiritual and physical strength to the leaders there, that Thy Kingdom may come.

Let us pray for the Woman's Gift which will be used across the Nation. Wherever it goes, into buildings, materials, or conferences, may it bring Christian brotherhood and peace amongst races and classes. Bless the Home Mission Work of America.

Let us pray for the men and women in Turkey, India, China, Japan, and other far away places, whose lives are being devoted to the furtherance of Thy Kingdom. Give them wisdom, power, courage to continue building a better world. Because of our Woman's Gift may they feel new hope and inspiration.

Amen
Caroline S. Hind
Honolulu, T. H.

This is Our Work

Yesterday, I talked to a friend who has been spending some time in Honolulu and is even now deciding whether she will spend the rest of her life there. Her husband has died, she has no children and she wants to make the remaining years count. I asked her why she would choose Honolulu, and her answer was two-fold: first, because the tempo of life allows time to think and opportunity to meditate; and second, because it is one of the "crossroads" of the world, where the East and the West meet and where all humanity mingles freely with dignity and equality.

As I pondered late into the night on what she had said, I wished and prayed that each one of us might be "crossroads" where people -- tired and confused -- might stop for a moment and find the Way; where little children might play and shout withaconfidence; where the dispossessed of the earth might find new hope. And then I thought that if we would be "crossroads" for the world, we must practice in our own communities -- I in Rochester -- you in your several towns and cities.

Those of us who have caught the vision of the world made one and are trying through every means to realize this hope, must know that primary and essential is the Church made one. That is the reason for the United Council of Church Women. "Our love must be God high and man wide." Our aim must be not only reconstruction, which is the process of man building, but redemption which is the grace of God made manifest in Christ and revealed in every life wholly dedicated to Him.

Mrs. Harper Sibley
President of the United Council of Church Women
Excerpt from "The Church Woman."

TIDE BEARER

MAHALO NUI LOA
for
GIFTS FOR THE CHILDREN OF JAPAN

This picture gives some idea of the variety of warm, lovely clothes which you brought to our annual meeting in Hilo and laid under the branches of the "cherry tree" during the gift procession. Countless numbers of you, I know, had a share in this project. To you, each one, we express our appreciation for making these needy articles possible for the children of Japan.



Dorothy Chong
Executive Secretary

MISSION SEAS

"PEACE IS POSSIBLE"

Over half a million women in the United States have accepted personal responsibility for peace.

World Community Day, sponsored by the United Council of Church Women each year, is a concrete expression of commitment and a challenge to work and pray for peace.

Deep in the heart of woman is planted the need to give, that she may fulfill her destiny on this earth. The offerings at World Community Day Services have always helped to fill this need. This year, giving to women of war torn countries "Pieces for Peace" serves a two-fold purpose. It satisfies the need of women to give and gives materials to women who need, once more, to create. And above all, it binds close in Christian love the hearts of both.

Where love is there is no fear.

Where there is no fear there is no war.

Peace is possible - work and give for it.

Peace is possible - pray for it.

Mrs. John Stormont
President of the Honolulu
Council of Church Women

Friends

OF THE HAWAIIAN BOARD

The Hawaiian Board has a long and interesting history. Some of the facts pertaining to that history are to be found elsewhere in this issue. Another interesting chapter is now in the making. This centers around the program known as "The Friends of the Hawaiian Board." During the 1949 Aha Paeaina in Hilo this program was officially launched by unanimous vote of the delegates present. Let us see what lies back of this action and what it means for the future.

The economic situation which forced the American Board to make the Hawaiian Board a self-supporting unit in 1863 called forth a generous response on the part of Hawaii's missionary families and industries. Since that time the Hawaiian Board has been largely supported by a small number of givers. No great effort was made to enlist the support of small contributors. This was not necessary. Church members throughout the Territory gave to their own work and to foreign missions. The Hawaiian Board helped establish new work, supported ministers, kept old work going and acted as general headquarters for church work in the Islands.

No one needs to be reminded of the changes that have taken place in the Territory in recent years. These changes have affected the Hawaiian Board as well as other institutions. The economic situation among others has changed and is still changing. There are increasing demands upon those families and friends who once could give both money and time to the work of the Board.

It has for some time been apparent that a day was being ushered in, in which the burden of support would shift from the few to the many. For several years the local churches have been trained in the art of self-support. They have responded well in most cases. But every dollar freed in this manner was needed for long delayed new projects. The budget of the Board has increased rather than decreased. New money needed to be found. And more than money, a new interest in and awareness of the work of the Board needed to be created among all our people.

Thus there was launched at Hilo in June 1949 the "Friends of the Board" campaign. It was enthusiastically endorsed by the churches. A program was set-up for each Island aimed toward bringing the plan before every community in the Islands. The first tour was undertaken on Hawaii where a local committee arranged meeting places and dates. The Rev. Olli Jokisaari of the Hawaii Island Evangelism Committee together with the Rev. Harold F. Cram, Associate Secretary of the Board, began the Island tour at Kohala. During October the campaign on Maui was undertaken by Dr. J. Leslie Dunstan, General Secretary of the Board and a local committee. Also, on October 1, a meeting of church representatives was held in Honolulu.

It should be emphasized here that the enlisting of "Friends of the Hawaiian Board" is not a stop-gap, emergency solicitation to cover the Board's deficit of $20,000 in 1948 and its shortage in 1949. It is a long-range program whereby small contributions of $10 to $100 annually will be enlisted. A personal, direct relationship between the giver and the Mission Board will be established. Friends of the Board will make their pledges and gifts directly to the Board and be listed among regular contributors. Eventually it is hoped that this personal relationship will lead to greater participation on the part of church people in the work of the Board. A larger portion of the Board administration on each may thus be carried on locally.

As the Hawaiian Board faces this new era in its long and fruitful history, it urges you to consider seriously the need for your personal participation in its work. When the solicitation is conducted in your church, enroll as a Friend of the Hawaiian Board.





The HAWAIIAN BOARD

Glimpses

from the Story of the HAWAIIAN BOARD



REV. J. LESLIE DUNSTAN

The full story of the history of the Hawaiian Board has yet to be written. Perhaps it cannot be written now for we are still too near to large sections of the tale, but it does appear that there is a great tale to tell. We have grown familiar during recent years with the stories of the missionaries and the great work they did and there is every reason why we should continue to know more of that story and to be impressed by the achievements of those early Christian leaders. We are not as familiar with the tale of the Hawaiian Board. In a sense, of course, the two stories belong together since one follows hard on the heels of the other and yet they are separate for different elements enter into each one.

It is our purpose here simply to pick out one or two main episodes in the story that is someday to be written about the Hawaiian Board. But first, one ought to try to transport himself as much as he is able back to the year 1863. When we speak of the Hawaiian Board we think of it as we have known it. In order to understand it in its genesis and in its development one must go back to the days when it started. In 1863 the Hawaiian kingdom was then still strong and united. The preaching of the Christian gospel had been going on for 43 years. Schools had been established by the missionary leaders and had had a sizeable effect upon the whole population. There had come into being a fellowship of Christian leaders composed of missionaries and Hawaiian converts.

In 1863 there were 24 organized churches in the whole Territory. There were in addition, of course, a number of mission stations. At those stations there were budding organizations which would in a few years grow into churches but the process was slow and there were many handicaps. The reports indicate that over 20,000 people were considered members of the church. Some of those were living near mission stations and so were not taking part in the regular organized life of some of the churches. In the Annual Meeting of the mission and the churches in 1863 the Hawaiian Board was formed. Twenty-one persons were elected to membership on the Board; six of these were missionaries; three of them were pastors of foreign churches; five of them were Hawaiians; five of them were foreign Christian laymen; one was a school principal. Upon the shoulders of those men was placed the responsibility for missionary work in the Hawaiian Islands, for Foreign Missions, for training a native ministry and for publishing such materials as would be helpful to the cause of the church. In addition to those tasks, which were at that time given to the Board, there was one other which from our perspective seems somewhat strange. The Board was charged with the duty of taking care of the children of the missionaries, to see to it that they were properly educated and properly brought up.

Well, what did the Board do during its first year? It had two big lines of activity. The first was in the field of printing, publication and distribution. One is surprised and impressed as he goes back over the pages of the past and discovers the rather considerable number of books and pamphlets that each year were translated into the various languages used by the people in the islands of the North Pacific and sent out to be used where they would be most effective. At that time Bibles, testaments, hymn books, tracts, Sunday school literature and textbooks for school classes in Hawaiian, Gilbertese, Ponapean, Marshallese and Trukese were made available to the workers on the field. The translation had to be done, the various books had to be prepared for the printer and at the outset the printing itself had to be taken care of. A little bit later as private presses were established the printing was done in these commercial houses but in 1863 the Hawaiian Board did a rather sizeable work of publication.

Then there was the Foreign Missionary enterprise. This sounds strange in our ears now for we think of Foreign Missions as involving other countries than our own. Of course, that was precisely the case at that time but we tend not to think of it in that way. Hawaii was a kingdom of its own and mis-

(Continued on page 18)

A Visit

TO THE HAWAIIAN BOARD

A Board Member pays a visit to the Board Building and gets acquainted with the people in it.

When the expansion of the city of Honolulu led to the demand for more space at City Hall, the Mission Memorial Building and adjacent property of the Hawaiian Board was coveted. After long and sometimes turbulent discussions the transaction was completed and the Board was without a home. After more "sweat and tears" (there was no bloodshed) a new home was bought at 1018 Lunalilo Street, at that time occupied by the Lutheran Center. No one realized at the time what an ideal home it would make for the Hawaiian Board. This old mansion, known as the Lowrey Home, with its beautiful yard was perfectly suited to the needs of the Board. Learning of this, I decided to visit the new home.

After coming up the beautiful curved drive I alighted under the portecochere and crossed a spacious lanai. Entering the door I found a large room adorned with a fish pond and fountain in the center under a colored glass skylight. At my left was the book store where Mrs. Marian Stormont, Manager of the Book Rooms, was showing customers some supplies. Miss Yukie Matsubara, her assistant, was working at the typewriter. The Hawaiian Board Book Rooms has long been an important link between our churches and the Board, handling books, Bibles, Sunday School material and general church supplies. It is a non-profit organization maintained for the convenience of the churches.

On the right was the stenographic department. Three girls were working here, one of them tending the switchboard while trying to do some typing between calls. Upon inquiry I learned that the switchboard controls all incoming and outgoing calls for ten local phones. Three trunk lines handle the calls and it is surprising how often they are all in use. So said Miss Annie Lee, diminutive and efficient switchboard operator, typist, steno and all-around helper. She also does letter-filing and mimeographing.

Miss Elsie Murakami was typing with the Soundscriber at her ear, writing down the letters previously transcribed on the little green discs. She also doubles at switchboard and the mimeo-machine. In fact the stenographic work is pooled somewhat among the girls.

Miss Myrtle Uehara was working at her desk on some material for the Religious Education Department. Myrtle, it seems, is special assistant for the R. E. Department doing letters, and art work, mimeographing and filing. She also assists in the general pool and at the switchboard.

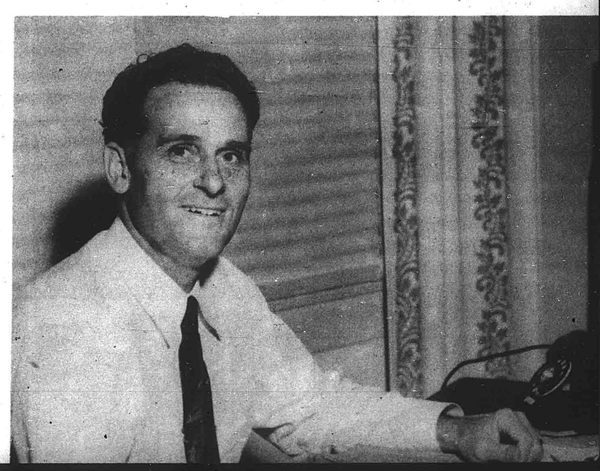
Mrs. Maria Kakalia, who for many years has been with the Board, and particularly with the Honolulu Bible Training School, had been moved upstairs for the summer to take the place of Miss Wilma Hillmer, Office executive away on vacation.

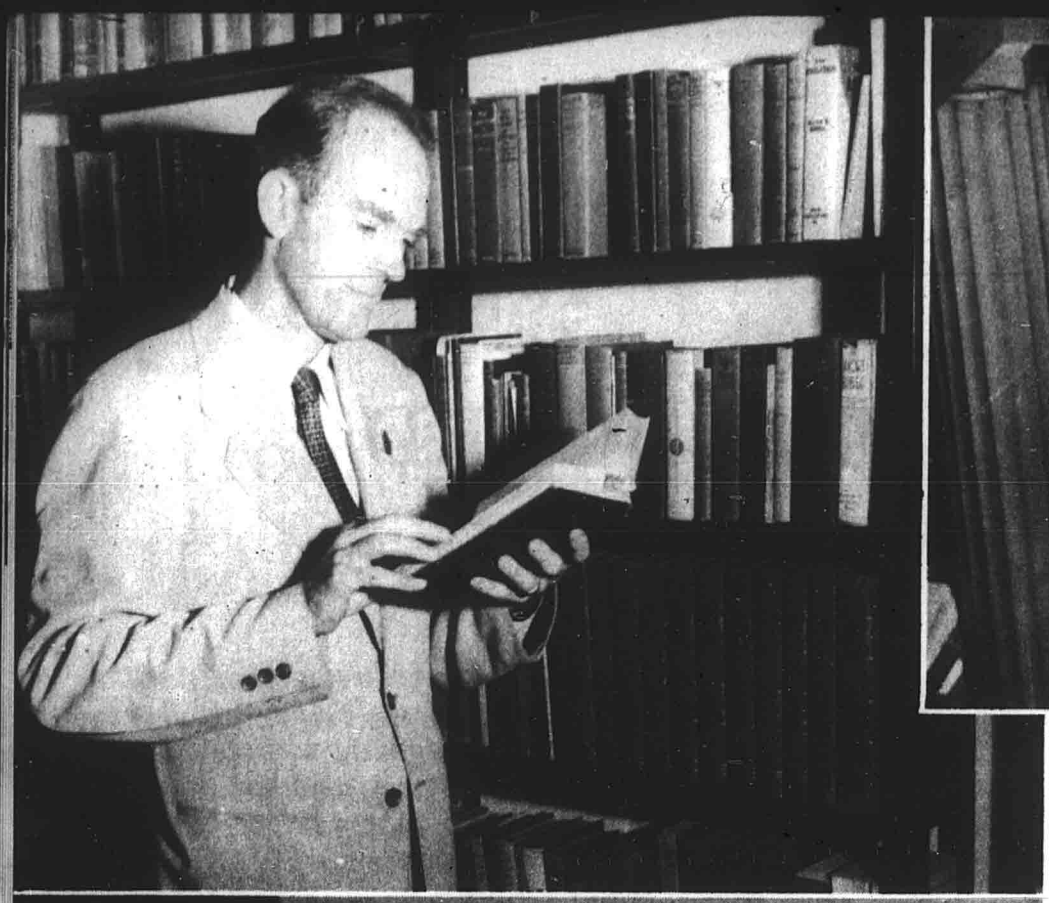
There was a stairway at the right leading up to the Executive Offices but first I wanted to see what else was downstairs. A big hall in back led to the Board Room. The Board Room was beautifully "landscaped". A large center window looked out on the garden. A door in the back opened into a neat little kitchenette complete with cups, spoons, and refrigerator. The old Board Room table stood near the center of the room. Around it I was told gathered all the Board committees, special committees and even classes of the Hawaii Bible Training School. The Board Room seemed most attractive and useful.

Off the hall, another door opened into a large room marked "Treasurer's Office". Here Mr. Theodore Ing was working at a complicated machine which is reported to do everything except tell the color of your eyes. Until he showed me the book-

(Continued on page 19)

REV. HAROLD F. CRAM







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10









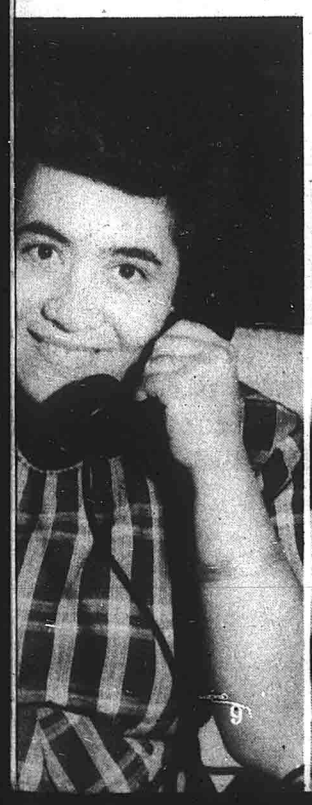
Introducing —

THE PEOPLE AT THE HAWAIIAN BOARD

1. The Rev. Edwin P. Rogers, Director of the Honolulu Bible Training School.
2. Miss Yukie Matsubara writes up an invoice for the Book Rooms.
3. Mrs. Okamura takes over at the Board when the others have gone home.
4. Hideo keeps things fresh and in good repair.
5. Miss Frances Eastman, Director of Religious Education, looks over Mission Field gifts from Vacation Bible Schools.
6. The Hawaiian Board's three pretty office girls do a variety of stenographic jobs. Left to right they are: Annie Lee, Myrtle Uehara and Elsie Murakami.
7. Miss Wilma Hillmer, office executive, returns to her desk after a vacation on the Mainland.
8. Mrs. Marion Stormont is manager of the Hawaiian Board Book Rooms.
9. Mrs. Dorothy Chong of the Woman's Board has many responsibilities and fulfills them all.
10. Mrs. Maria Kakalia has been with the Board 27 years.
11. Mr. Sam Kalama who came to the Board in 1911 still enjoys his work.
12. Mr. Theodore Ing of the Treasurer's office adds up the bills.
13. Musical Director Robert Carbaugh has built a fine reputation in music since his coming to the Hawaiian Board in 1939.









NEWS OF THE CHURCHES

Featuring This Month: The Kauai Churches

KAPAA COMMUNITY CHURCH

Bible Study Class

Members of the Kapaa Community Church will conduct a Bible Study Class during the months of October and November. The instructor, Mitsuo Aoki, points out that the course of study will be taught from the point of view of those who genuinely desire to read the Bible, but who are puzzled about how to approach it.

Mr. Aoki reports that attendance has increased each Sunday since Sept. 1st and has reached 54. Teachers and officers were consecrated on Rally Sunday. He also reports a "Happy Hour" for children whose parents attend church.

LIHUE CHRISTIAN CHURCH

Lihue Christian Church reports that seventeen children are enrolled in the church nursery school.

THE PILGRIM FELLOWSHIP CLUB

The Pilgrim Fellowship Club held a social in October with the Waimea group.

New Car

Donations are being made by the church membership for the purchase of a new car. The present '39 Ford has seen its best days and wants to retire from church activities.

Sunday School

September 11th was the date of the reopening of the Lihue Christian Church Sunday School. Approximately 140 pupils are enrolled. The staff of the school was installed at the morning worship service on Sunday, September 18th.

LIHUE HAWAIIAN CHURCH

The Lihue Hawaiian Church had as its guest speaker on September 25 the commanding general of the Pacific Area, Lt. General Henry Aurand. They were joined in this service by the Kapaa Hawaiian Church and members of the Lihue Christian and Lihue Union Churches were also in attendance. The Choir of the Kapaa Church sang as did the Lihue Hawaiian Church Choir.

LIHUE UNION CHURCH

A planning session was held by the Church Council which gave its attention to an agenda of eighteen items pointing to the program for the coming months. A fine feeling of fellowship has developed from the monthly meetings of the Council and a high attendance is maintained. The husband or wife (as the case may be) of each Council member is included in these monthly meetings.

Wednesday Night Activities

Wednesday Night has been "At Home" night for the Pastor of Lihue Union Church, Gayle V. Strickler, and his family for more than a year now. This year some variations are introduced into the "At Home" program. Instead of all the "At Homes" being scheduled at "The Parsonage", one each month is held in some other home of the Parish with the program for the evening being the responsibility of the host and hostess. Thus far there has been one evening given to an appreciation of "Cry the Beloved Country", one evening designated as "Mainlanders Evening", and one evening given to the reading of selections from "The Questing Spirit". The last Wednesday evening of each month is reserved for Church Council meetings.

An estimated 150 people were in attendance at the annual parish picnic in September.

WAIMEA CHRISTIAN CHURCH

The Summer Congregation

During the summer months Sunday services were unusually well attended. An average of nearly 60 young people were in church each week. During the pastor's vacation the pulpit was filled by the Reverend Gayle Strickler and the Reverend Albert Stearns.

Moving and Expanding

9,000 square feet is all that the Church has owned so far. On this much space there has stood a chapel and a large parsonage. The Church has begun to burst at the seams.

In our new location we will have 43,000 square feet on which there now stands a large Hall including a good sized gymnasium. Within a month the Church hopes to move its chapel to this new site. The chapel will be completely remodelled in the process.

The Church is also in the process of purchasing a new plot of land on which to erect a new parsonage. This project will commence just as soon as the land is legally acquired.

Total cost of the entire relocation project will come to nearly $35,000.

The Church and Recreation

Taking advantage of its new facilities the Church has instituted a family recreation night which operates every Wednesday night.

Plans are also underway for the Pilgrim Fellowship to sponsor a Youth Canteen each Friday night for the teenagers of this and adjacent communities.

Stewardship

The members of the Waimea Christian Church this summer reached down deep into their pockets and came up with solid support for their Church. In a financial campaign to underwrite the expenses of moving and remodelling the chapel, expanding its facilities, building a new parsonage and adding necessary equipment, the Church began by asking its members to take the lead. 68 families came up with a special contribution of $5,800. These were in the form of pledges to be paid up within two years. It is an addition to the $6,200 annual budget which the Church and its supporting constituency of 120 individuals has already underwritten.

Several churches have reported planning conferences for the year's work. These are among the increasing evidences that our churches are coming of age.

The Iao Church reports a planning conference and also a study session on Issei-Nisei relations. Out of this came the following concrete suggestions:

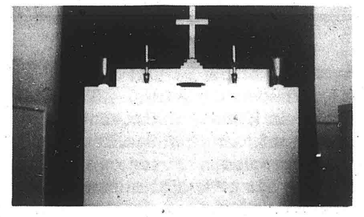
1. Hold joint Communion Services whenever possible.
2. Get Issei women to help decorate church also.
3. Let Issei women help in making Christmas pageant costumes, etc.
4. Invite Issei representative on the Board of Deacons.
5. Hold joint meetings whenever possible.

The Friend is glad to pass this on, as the problem of Issei-Nisei relations is of general concern. A sign of real lay interest in family devotions appeared at Iao Church when laymen asked the pastor for a group of prayers for special occasions in the homes.

As this news was prepared, Mr. Miles Shishido of Paia and his wife were about to leave San Francisco for Hawaii. Miles comes from Paia Congregational Church, Maui, and has been attending Chicago Theological Seminary. He hopes to take a parish in the Islands.

Dr. Raymond Oshimo, who came from Kohala and is now Dean of the Doshisha University School of Theology, was introduced to the Executive Committee last month. He had several speaking engagements scheduled here in the Islands.

A large crowd attended the dedication of the Sokabe Memorial at Honomu where the church under the direction of pastor Mas Wakai had prepared for the occasion. Rev. H. F. Cram of the Hawaiian Board spoke on the theme "We Are Building". (Cut shows the altar of the new chapel.)



Sokabe Memorial Chapel

Ten Commandments for Choirs

ONE. THOU SHALT ALLOW NO OTHER engagements to interfere with thy choir rehearsals.

2. Thou shalt not be late to rehearsals nor be the cause of making other members of the choir late.

3. Thou shalt not take the name of thy choir director in vain, for unkind criticism destroys enthusiasm and weakens the work of the choir.

4. Remember the Sabbath day and keep it open, for on that day is thy presence required with the choir in the worship service.

5. Honor thy minister and his efforts, that the influence of thy church may be strong in the community.

6. Thou shalt not act in a disorderly manner during the choir rehearsal (or at any other time.)

7. Thou shalt not commit errors in reading thy part, but shalt do homework on the difficult passages.

8. Thou shalt not deface, or mutilate, or carelessly handle the music which is put into thy hands lest it be charged up against thee.

9. Thou shalt not fail to follow the most minute instruction of thy choir director, and to pay close attention to him at all time.

10. Thou shalt not covet thy neighboring church's choir, nor its singers, nor its director, nor its music, nor its opportunities lest thy neighboring choir or the choir of which thou art a member may harbor resentment against thee.

--Halsey R. Carstens

World Picture

BRITISH CHURCHES WAR ON GAMBLING

Taking advantage of the current investigation of gambling by a Royal Commission, the British churches are waging a vigorous campaign to make the man in the street aware of this menace to the social and economic life of the country.

By distributing leaflets, window posters and cartoons by eminent artists, the Churches' Committee on Gambling is bringing home to the public the seriousness of mass commercialized gambling, so that public opinion will be prepared for the report of the Royal Commission and will support its recommendations.

In response to a request from the Royal Commission, many local church groups are cooperating actively in the collection of material to be presented as evidence for the final report.

CHINESE CHRISTIANS TO FORM INDONESIAN COUNCIL

Closer union among the Chinese churches of Indonesia and the formation of a permanent council were the goals set by delegates to the second Conference of Chinese Churches of Indonesia, meeting in Surabaja, September 5-9.

Striking feature of the 66-church conference was the harmony achieved among representatives of the Chinese Reformed, Methodist and Baptist Churches. With 11 delegates from Sumatra, 3 from Banka-Billiton, 3 from Borneo, 47 from central, eastern and western Java, and one each from Makassar and Ambon, twenty-one more churches were represented than at last year's conference.

FRENCH AND GERMAN PASTORS APPEAL FOR PEACE

"The fact that Jesus Christ is our peace means that we are at peace with one another in Him. We therefore appeal to the Governments of our countries to restore peace between our peoples, without hatred or retribution." Thus resolved members of the Evangelical Church in the Rhineland and the Reformed Churches of France at a meeting in Meisenheim, Rhine-Palatinate, Germany, August 16-31.

In particular, the French pastors drew the attention of their churches and government to the present plight of the German people and asked "that France might also take in refugees from the East, if they wished to claim hospitality, in accordance with the constitution and with the necessary guarantees . . ."

Agreeing to promote and encourage unity and closer contact between their churches, the pastors asserted that: "In order to call the world to obey the Christian message, the Church must . . . confess that it has failed to preserve unity of faith, of prayer, of communion and of common action among Christians of different countries."

At this second "ecumenical meeting," the German pastors took their French guests around their parishes to give them an idea of the work and needs of the German churches and to emphasize that ecumenical relations are the concern of the laity as well as the clergy. Their first meeting was held at Le Chambon, France, in January, 1949, (cf EPS #6).

NEILL CALLS MINISTERS TO CONVERT SELVES FIRST

"If ministers are going to convert their congregations and those outside them to Christianity, they have got to start with themselves," said Bishop Stephen C. Neill, associate general secretary of the World Council and assistant Bishop of Canterbury, September 27.

Speaking before a meeting of nearly 500 churchmen sponsored by the Protestant Council of the City of New York, the Bishop asserted that "we must all rediscover the Christian gospel beneath the tradition and habit which so largely determine our church life today. Only as we ourselves rediscover this gospel can we bring it to our congregations, sharp and fresh, and challenge their belief."

The Bishop, who is on his way to the General Convention of the Protestant Episcopal Church in San Francisco where he will address a mass meeting on the World Council of Churches, reminded his listeners that many ministers are trying to live on a conversion of twenty years ago, a conversion "that has grown fainter and staler with each passing year.

DOCTORS CONNECT PHYSICAL AND SPIRITUAL HEALTH

Discussing the problems of the interrelation between physical and spiritual health, 55 doctors met at Bossey, Switzerland, September 11-17, under the leadership of Dr. Paul Tournier of Geneva. Dr. Tournier is the promoter of "Medicine of the Whole Man", a way in which the doctor considers his patient as a whole being whose equilibrium is affected both in the soul and in the body.

Representatives of all branches of medical science agree that it is becoming increasingly necessary for theologians to meet with doctors to investigate the whole field of "medecine de la personne."

---

37 DENOMINATIONS -- 40,000,000 CHURCH MEMBERS BEHIND EVANGELISTIC CRUSADE

THE UNITED EVANGELISTIC ADVANCE, backed by 37 Protestant and Orthodox denominations with 40,000,000 members, launched a 15-months program to win America for Christ, at the Lord's Table on Sunday, October 2. On that day millions of Americans, each in his own church, were asked to participate in a global observance of World Communion Day.

Their participation in the Communion service, itself symbolic of the Christian faith, signalized the beginning of what is hoped will be the greatest evangelistic movement of the century to revitalize the moral and spiritual forces of the nation.

Behind it are aligned the greatest church forces ever marshaled for a single program since the Protestant churches began doing together what can be done better together than separately.

With the hope that they may carry the message of the Christian gospel to Americans, old and young, in every city, town and hamlet in the 48 states, leaders of denominational and inter-denominational groups are working together under the direction of a 62-member national committee headed by the Prof. E. G. Homrighausen of Princeton, New Jersey.

The denominations include the 27-member churches of the Federal Council of Churches, eight Lutheran bodies and five others. Also cooperating are the International Council of Religious Education, the United Council of Church Women, the Home Missions Council of North America and the Association of Council Secretaries.

This places behind the United Evangelistic Advance a potential force of many millions. The 37 denominations estimate a combined total membership of 40,000,000 and the ICRE counts more than 29,000,000 pupils enrolled in Protestant Sunday schools.

The local parishes number at least 150,000 and there are many more Sunday schools than churches. The latest count shows 232,672 Sunday schools.

Conceivably, with this number of potential avenues available, this united evangelistic crusade during the closing months of the first half century may reach more people, and more communities, with the message of the Christian gospel than any previous effort in the history of American Protestantism.

Starting on World Communion Day, the united program was formally launched by all the participating denominations in a vigorous "go to church campaign" during the month of October and will gather momentum in the subsequent months of 1949 and throughout 1950.

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GLIMPSES OF THE HAWAIIAN BOARD
(Continued from page 10)

sionaries that went from Hawaii to other parts of the world were foreign missionaries. When the Hawaiian Board was established, it took over responsibility for the mission work that had already been opened in the islands of the North Pacific. There were three mission stations in the Marquesas Islands; there were eight stations in the Gilbert Islands; there were seven stations in the Marshall Islands and fifteen stations in the Caroline Islands. The Hawaiian Board directed and supervised the whole enterprise; it provided Hawaiian missionaries; and it took charge of the upkeep of the Morning Star. All of this represented a great amount of work and a wide interest. One reads in the records of the Hawaiian Board sending a Committee of Investigation to the North Pacific missionary field and of the report the committee made on its return. Such stories but reveal the kind of responsibility which the Hawaiian Board carried at that time.

Then the Board had of necessity an interest in the work which was going on here at home. The mission stations which had not developed into churches had to be maintained and some of the churches which had not grown in strength had to be given some financial support. The officers of the Hawaiian Board, again and again, noted with concern the inability of the Hawaiian churches to support their pastors and, again and again, the Hawaiian Board made grants to those churches so that the pastors would receive enough salary to enable them to live in some degree of comfort. In this way, the Hawaiian Board showed its interest in the local enterprise.

Then there were the schools. Most of these, by 1863, were operating under their own Boards of Directors. However, in most cases the members of those Boards were the same individuals as those who were leading in the work of the Hawaiian Board and, quite naturally, the Hawaiian Board took an interest in the various educational institutions which were then in existence.

That was in brief the picture when the Hawaiian Board began its work. Some marked changes have taken place through the years. By 1903 the Foreign Missionary enterprise had ceased. The work in the islands south of the equator had been transferred to the English and French missionary societies, while the work in the islands north of the equator had been transferred to missionary organizations in the country which gained control of the area. This brought to an end for a time being a piece of missionary work that had continued for more than 50 years. In the same way, the work of printing and publication practically stopped. Responsibility for the production of Bibles and Testaments in the various languages was transferred to the Bible societies in America and in Europe; when other countries assumed political control of the area, they took over as part of their duty the conduct of the native schools so that they carried on the printing and publication of textbooks. However, the Hawaiian Board maintained its Department of Publications and adjusted the work that was done in order to meet the needs of each succeeding generation.

Thus the Board dropped during the course of the years two of the main pieces of work with which it was concerned when it was first founded. However, conditions in our islands soon presented the Board with a sizeable task which was quite unlooked for. Beginning the year 1875 the Board began to work among the people who came to the Islands from China. Very shortly thereafter, work was started among the Japanese immigrants, then among the Portuguese immigrants and finally among, what were called in Board reports, the English speaking people. Perhaps one of the ways in which this whole development can best be seen is by making a list of some of the activities that were carried on and some of the personnel who were supported during a single year. We will pick a year 40 years after the founding of the Board or 1903. Then the Board's work was divided into seven departments; there was a Hawaiian department which employed two traveling evangelists; there was an English department and this had a staff of four married couples; the Portuguese department had three missionary couples located in various parts of the Territory; the Chinese department operated at twelve different centers and a hospital; the Japanese department operated nineteen centers and two boarding schools for children. In addition to these, there was a social work department which held a relationship to Palama Settlement, in Honolulu, to Alexander House and Baldwin Home on Maui, and to Waiakea Social Settlement on the Island of Hawaii. The Hawaiian Board which had started out to be primarily an agent for a Foreign Missionary enterprise had become through the years an agent for a sizeable Home Missionary enterprise.

Another part of the Board's story would tell of the various enterprises it has operated for the training of ministers. Shortly after the Board was founded it established a missionary training school. This was attended by a few persons and was not emphasized to any good extent until the year 1874. At that time, the minister's training school was changed to the North Pacific Missionary Institute. A well trained staff of teachers was secured and the enrollment of the school increased remarkably. This institute continued until 1904 when it closed its doors. Quite obviously, the Board still felt a deep concern for the training of pastors even though for a number of years it was unable to do anything directly about it. In 1910 a Bible school was opened which became the Christian Worker's Institute. This was changed in 1922 to the Honolulu Theological Seminary and in 1927 this latter institution was merged with the Hawaii School of Religion. At that time the Board ceased for the second time in its career the direct conduct of an educational institution designed to train church leaders. Even today, however, the Board still feels its responsibility in this area of church life.

Shortly after the turn of the century the Board began to take an active interest in the work of the Sunday schools and in other departments of Christian education. The Board has manifested its interest in a variety of ways but has always attempted to see to it that it was providing some leadership and some help in the wide field of work for children and youth.

Then finally the Board has had all the while to accept responsibility for the workers who have served it when they have come to the age of retirement. This is quite as it should be but it does give the Board another duty.

A VISIT TO THE HAWAIIAN BOARD
(Continued from page 11)

keeping system and the vast number of accounts handled by the Board, I had no idea what went on in the Treasurer's office. Technically Mr. Ing is Assistant Treasurer but actually he is the man who runs that department.

An old elevator which is no longer used stands in the corner making a convenient receptacle for boxes used by the Book Rooms for mailing. Someone remarked that the Board could keep monkeys as well as fish if desired.

Near the elevator is another room where the Friend magazine is addressed and all manner of packing is done. In the corner at his desk sat Sam Kalama, oldest member of the staff both in years and in years of service. Sam had just finished addressing 2,500 copies of the Friend. Sam also makes two trips daily to the Post Office for mail.

There being a back stairs handy I went upstairs that way. The stairs led to a spacious hall in the center of which, and surrounded by a railing, was the opening over the fountain. I learned that this opening was sometimes used for transmitting verbal messages up and down. Upstairs was a large reception room where the head Secretary meets visitors, keeps records, and generally manages the secretarial work. Miss Hillmer acts as personal secretary for Dr. J. Leslie Dunstan and for the Rev. Harold F. Cram whose offices open to the reception room. Dr. Dunstan, better known as "Dunny" is General Secretary of the Hawaiian Board of Missions. He was in his office at the time and consented to pose for a picture before leaving for Maui that afternoon. Harold Cram, the Associate Secretary of the Board was not in. A number of Friend magazines were on his desk.

Across the hall we find the office of the Secretary of the Woman's Board of Missions for the Pacific Islands, Mrs. Dorothy Chong. Mrs. Chong with her usual charm and hospitality showed me something of the women's activities and also brought out some cookies, demonstrating that the women also gave some time to domestic pursuits.

Miss Frances Eastman, Director of Religious Education, was working on some Sunday School materials in her office. Her room was nearly filled with boxes of gifts for Micronesia collected by children of the various Daily Vacation Bible Schools. I also visited the offices of the Rev. Edwin P. Rogers, Director of the Honolulu Bible Training School, and of Robert Carbaugh, Music Director for the Board and of the Honolulu Bible Training School choir. Neither was in but I arranged to have their pictures taken later.

I inquired where the stairs would lead me from the second floor and learned that the two towers were used as additional supply rooms. I accepted this statement at face value and started down instead, passing by the large model of a ship similar to the Brig Thaddeus which brought the missionaries in 1820. I was introduced to the yard man, Hideo, who lives with his family in back of the Board building. Hideo keeps things neat around the place. His wife does the cleaning inside the building.

I thought I had met everyone until I was informed that a boy named Westward Ho (or maybe it is Winson Ho) came sometimes to wrap packages for the Book Rooms. Being assured that Mr. Cram would finish up the picture-taking, I left, having had a wonderful visit to the Hawaiian Board.

A SENTENCE SERMON

Happiness is a perfume you cannot pour on others without getting a few drops on yourself. ---Emerson

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Teach them to look out for cars at crossings, or parked cars that may open their doors, and for cars that are pulling into traffic.

Teach them not to "hitch hike" and the dangers of "hooking" a ride.

Teach them not to carry another person with them on their bike.

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Excerpt from the FRIEND, 1849

FRANKLIN'S WIFE --- When Dr. Franklin's mother-in-law first discovered that the young man had a hankering for her daughter, the good old lady said she did not know so well about giving her daughter to a printer. There were already two printing offices in the United States, and she was not certain the country would support them. It was plain that young Franklin would depend for the support of his family on the profits of a third, and this was rather a doubtful chance. If such an objection was urged to a would-be-son-in-law, when there were but two printing offices in the United States, how can a printer get a wife now when the number is near two thousand?

DEPOPULATION BY THE MEASLES---In a former number we noticed the fact that the measles had been very destructive to the aborigines of these Islands. The following statement will show that this epidemic was not confined to the Sandwich Islands. Capt. Klinkofstrom, connected with the Russian Fur Company, thus writes us from San Francisco:---"During the last summer we had, throughout all our colonies, the measles, and great numbers of the inhabitants were taken off. Some of our Islands in the Alsatian chain lost most of their population. In Sitka, among a population of 600 souls, we had in one month nearly 80 deaths, if not more. Nearly all, except Europeans, were sick, so that all the town was in sorrow, fear and dread.

CURIOUS PHENOMENA---We take the following from the "Journal of the Royal Geographical Society of London," 1842:

Chili---"Dr. Weyman, a protege of Baron Humbolt, and a fellow-passenger, tells me that Chili is to a mineralogist or geologist one of the most interesting countries in the world, and that her botanical productions are, although less numerous, less known than those of Peru. He says that the province of Copiapo is in a state of constant agitation from earthquakes, and that the whole face of the country is progressively undergoing most interesting changes from these convulsions.--He states that this is the case, more or less, throughout Chili; but that, unless scientific persons are present to observe and compare the extraordinary effects of these convulsions of the earth, much will be lost to the scientific world. According to the Doctor, Valparaiso and most part of the coast of Chili have risen several feet from the level of the sea of late years. This accounts for two streets having been gained on the ocean in that city since I first arrived there, in 1817. The water is very deep close to the beach all round the bay. When at Valdivia, in 1820, we observed that there was only two feet of water where six Dutch line-of-battle ships had anchored sixty or seventy years before. The rivers of Birbir and Imperial are now scarcely navigable for boats at their mouths, whereas, when Ercilla wrote his 'Araucana,' 300 years ago, large vessels sailed some distance up those streams. The Doctor assures me that Lake Titicaca is 12,100 feet above level of the sea, and the Ceno de Toledo, between Arequipa and Puno, is 17,200. --- (Note made during my voyage from Peru to the Sandwich Islands in 1831. W.M.")

MEDICAL DISCOVERY --- It has been ascertained that the true source of scorbutic disease, as it shows itself in our ships and prisons, is the want of potash in the blood; that salted meat contains little more than half the potash in fresh meats; and that, while an ounce of rice contains only five grains of potash, an ounce of potato contains 1,875 grains, which accounts for the great increase of the disease since the scarcity of the potato. In patients under this disease the blood is found to be deficient in potash; and it has been ascertained by repeated experiments that whatever be the diet, such patients speedily recover if a few grains (from 12 to 20) of some salt of potash be given daily. Lime-juice is regularly ordered in the navy, as a specific for the disease, and the reason of its efficacy is not the acid, but the amount of potash, being 846 grains in an ounce. On these facts, it seems possible to found a slight, but very salutary improvement in the navy. Let a portion of tartrate of potash be ordered regularly to be mixed with the lime-juice that is given out for use, and let arrangements be adopted for boiling the salt meat in steam. A large portion of the salt would thus be eliminated and the food made more wholesome. A similar course might be adopted in work houses and prisons. If so simple a remedy is in our hands, it is criminal to neglect it.---(N. Y. Farmer & Mechanic.)

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 (Continued from page 4)

shallese people. As soon as that is finished we plan to re-locate three families of church workers, and help another preacher get back to his field. Then I hope to be able to get back to Kusaie, taking some students for our school there. May our God bless you all in His service.

Yours in His Name,
Harold F. Hanlin

Dear Friends:

Who of you will go with me today to Uman in the Truk lagoon where we have the dedication of a church? It was rebuilt by funds from the Congregational Christian Churches, by the people themselves. It is not far, just one hour from Dublon to Uman in our new motorboat. We have the girls from our school with us, whilst the boys are going in our whale-boat, but we have to tow them for no good wind is blowing. We meet many canoes, boats, and some motorboats. All are going the same way -- to Uman. Invited are 400 people from all the various islands in the Truk lagoon. It is getting late, what with towing the whaleboat with our boys.

Now there is the church with the red-painted steeple and the new shiny aluminum roofing. It is a big but simple cement structure. We have a rain before we reach the pier. There comes the minister, Richard is his name. He and his wife Elago are doing a good job in their church. Right away we have to go to church. And what a crowd! No space to walk in. The minister goes ahead and asks people to move a bit that we can go to our reserved places. Everybody sits on the floor in the sand, but the chiefs, assistant chiefs and secretaries are seated along the walls, and the ministers and missionaries have their places on the platform.

Excuse me, please. This service takes a long time. The ordained ministers and the missionaries Guests have their places with the chiefs.

have been asked to say a few words, and every congregation has a hymn or two for this occasion. As often as a congregation sings their minister puts an envelope with money on the table where the minister of Uman has his place. Everybody is happy, especially the people of Uman after having no church for about seven years. It had been destroyed by the war.

At the end of the service the island chief Ichiro announces that they have prepared food for all the guests and that they have reserved places for each Island. The minister invites us to have luncheon with him. But we take some pictures of the church and people first while they are all together. Now let us go and eat. It looks nice and clean in the minister's home. His wife was in our mission school before the war, and she knows how to cook. So it tastes fine, the roasted breadfruit, boiled taro, fried pig, rice; then doughnuts, tea and watermelons. Something which must be strange to you I have to explain to you. You see the ordained ministers who were invited with us to the minister have paper bags and are putting in all the leftovers. It is a custom that they take home the leftovers. So everybody is carrying home something.

We want to take some more pictures and then thank our host and go back to our boats, but there is something for us, too, to take home. I have a watermelon. To our host we say, "Kilisou trapur" meaning "Thank you, very much."

It is a beautiful picture with all the sailboats in the water. Some are very fast, some slower, but everybody goes homeward. We made good speed with our motorboat. Our boys have a good wind so they sail. We can't say how much we do appreciate having a motorboat. It saves us much time.

Now good-bye until another trip. I hope you didn't get too tired.

Sincerely,
Anna Dederer

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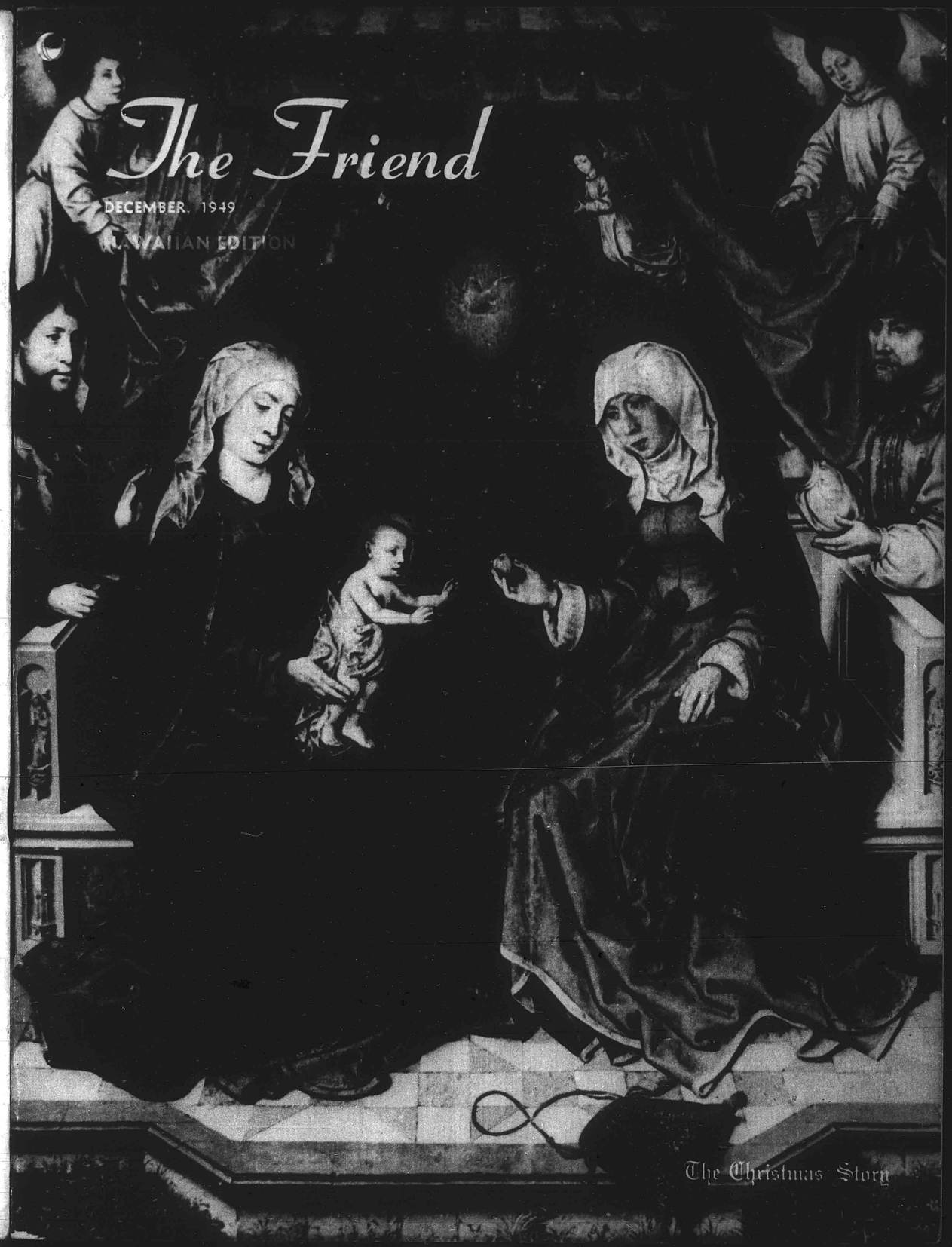
DECEMBER, 1949

HAWAIIAN EDITION



The Christmas Story



THE FRIEND

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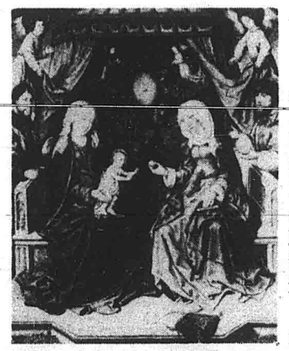

THE HOLY KINSHIP

Through the courtesy of the Honolulu Academy of Arts we were able to obtain this picture of "The Holy Kinship" by Albert Bouts. Bouts was the son of the distinguished painter Dirk Bouts of Holland and this painting probaby dates from about 1500.

There is nothing formal about the figures in this picture, and the mood is distinctly domestic. Note the informal atmosphere of a family gathered about the playful baby. The faces of the two women show human warmth and tenderness, and the presence of the two men help to complete the family scene.

ADESTES FIDELES

On Christmas Eve, 1700, the Duke of Leeds, who had charge of concerts presented for King William and Queen Mary, attended Christmas services at the Chapel of the Portuguese Embassy.

It was an historic occasion because at the service the Duke heard for the first time a hymn beginning with the words, "Adestes Fideles, laeti triumphantes." This hymn, that had never before been heard in England, impressed the Duke with its beauty and majesty. It was introduced at court and soon became popular throughout England. And since then it has become the Christmas Hymn throughout the world. (See page 11)



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WHAT A DIFFERENCE HE MAKES

The man woke with a start and looked at the clock; then he remembered that there was no work for it was a holiday. He raised himself up on his elbow and looked out the window; the clouds were dark and heavy over the mountains and rain drops were beginning to fall. Rotten business, he thought, a whole day of nothing to do and bad weather. He supposed the kids would be tearing all over the place, shouting and squealing. And he wondered why in the world there had to be so much fuss over Christmas. Why couldn't a chap just go on in his quiet comfortable way without having that holiday break in. There were holidays enough, now, what with the five day week and other special occasions. No real reason to keep on year after year with Christmas. Perhaps it wouldn't be so bad if people could just take it quietly, but they didn't. He let himself back on the pillow again, disgusted with life as he found it and dreading the moment when either he would have to get up and join the family, or else one of the youngsters would come dashing in excitedly. Would that he could get away somewhere and be quiet or else go down to the office.

The boy woke with a start and immediately he was completely alert. It was still dark, although the dim rays from a distant street-light cast a few shadows in the room. Outside the rain was falling, for he could hear it hitting the window panes. Inside, all seemed still and quiet. He listened for a moment -- not a sound, or was there; he got up to see. On tip-toes he crossed the room, slowly he opened the door, then across the hall to sister's room. He put his ear close to the wall, but he heard nothing. Are you awake, -- this in a loud whisper. There was a sound of a creaking bed; footsteps across the floor; two children, side by side, going down the stairs. They sat on the bottom step and peered across the living room. They couldn't see much in the darkness, although they made out the dark shape of the tree. Underneath, they knew, packages were piled. They strained to see more, hoping perchance to guess what was hidden behind the gay wrappings.

Then, the hope and the expectation and the whole thrill of the day would not stay repressed any longer. The two kids, with a shout, dashed upstairs and into Mother's room. "Happy Christmas, Happy Christmas." And mother joined them at once.

The coming of Jesus makes a difference. To some He is an upsetting, disturbing nuisance; and they would like nothing more than to get rid of Him. To others He brings life and peace and certainty; they welcome Him and gratefully live by the gift He brings.

Our Program

OF EVANGELISM

There came to the desk this morning a strongly worded reminder from the Federal Council that the United Evangelistic Advance was launched on October the second. Beginning on that day churches all over our country joined in a program of emphasis upon evangelism which will continue until the end of 1950. In the reminder were a number of reports about events taking place: - over ninety cities held inter-denominational services on Reformation Sunday; plans for community wide Watch Night services are being made in towns and cities across the country so that Christian people may worship together during the last hour of the first half of the twentieth century; churches are planning to use the twenty-four hours of January 1st for a Vigil of Prayer, in which segments of the time will be assigned to individuals, or families, or groups who will be in the church for prayer; and pastors are preparing to preach on New Year's Day from II Chronicles 7:14.

The leaders of our churches in Hawaii, pastors, licensed preachers or deacons, now have in their hands the program prepared and presented by our evangelism committee. Our churches are to make evangelism their main task during the coming months. That is the main task even if, from time to time, we tend to forget it and neglect it. But now we are to set our hands to that task with determination and sincerity.

Our program includes a number of different things: -

1. The personal lives of all church members. There can be no evangelism, no carrying of God's Word to others, unless the people who must do the carrying have responded to the Word. In other words, a person cannot tell others with conviction of something he does not believe himself. Only those who live in the knowledge of God's presence can call others to do likewise.

   So the first part of our evangelism program involves those who are already church people; it presents them with a series of activities designed to keep God's reality before them; and it asks them to commit themselves to the performance of those activities.

   Our program says, as clearly as it can, that only as our church members take their Christian profession seriously will there be any extended evangelism. So there is issued a call to all our people to dedicate themselves afresh to the following of God's leading.

2. Planned efforts to reach those not now in the churches. These will take place at specified times during the coming year and will proceed according to a definite pattern. We all agree that others should hear the Gospel message and be asked to heed its challenge, but most of us find it difficult to put this into practise when left to our own devices. So there is a program of visitation evangelism. This should be studied by all our church leaders, and all our churches should commit themselves to it.

3. The Christian Year. This is our year, beginning with preparation for the coming of Jesus birth, and continuing on through the great festivals and celebrations marking God's actions in man's behalf, which we as Christians need to keep. It is the year that keeps ever before us the relationship which exists between ourselves and God.

Such is the program planned for our churches. The Territorial Association approved it and the committee worked out the details. Materials are ready for distribution upon request.

Now, Advent begins. The Christian year opens. Together we get ready for the birthday of our Master; together we start forward into a year during which our chief concern shall be evangelism.

Christmas in July

"We wish you a merry Christmas, we wish you a merry Christmas . . . . . "

Thirty happy children clustered around a miniature Christmas tree in the Waipahu Kindergarten Building and sang lustily. On a table in front of the tree lay heaps of colorful Christmas-wrapped packages, obviously Christmas gifts. But it wasn't the night before Christmas. It was the 30th of July, 1949. And the children weren't singing to the audience of parents and friends. They were singing to the children and people of far-away Truk and Kusaie and Majuro, in Micronesia. It was "Christmas in July", for the Waipahu-Pearl City Vacation School.

Like twenty-three other of the nearly thirty Vacation Schools conducted by our Congregational churches last summer, the Waipahu youngsters had studied Micronesia. They had heard the history of the mission to the "Land of the Morning Star". They had met some of our present-day missionaries to the islands, and been introduced, via stories, to some of the children and grown-ups whom our churches serve there. They had even learned to twist their tongues around a Trukese hymn called "Kot I Mi Tong". (To one-language people, "God Is Love").

Most of the vacation school goers were so touched by the needs for clothing and even soap, school supplies, and such indispensables as bobby



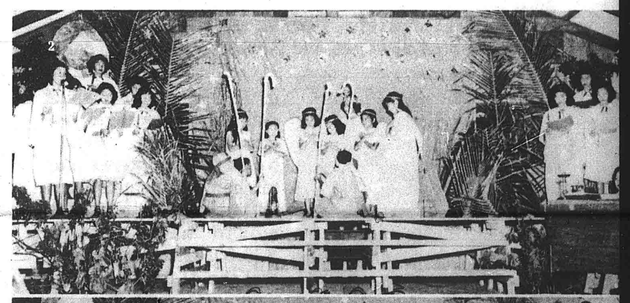
pins, that they wanted to send gifts to the children in Micronesia. What better way, said the schools, than to gather things for Christmas presents? And that is how Christmas happened to come in July for Waipahu -- and Waimea, Hanapepe, Kaneohe, Lihue, Wananalua, Kaupo, Nahiku, Keanae, Haiku-Makawao, Paia, Kahului, Waihee, Iao, Waialua, Kawaiahao, and all the other Vacation Schools which toured Micronesia via story-and-song.

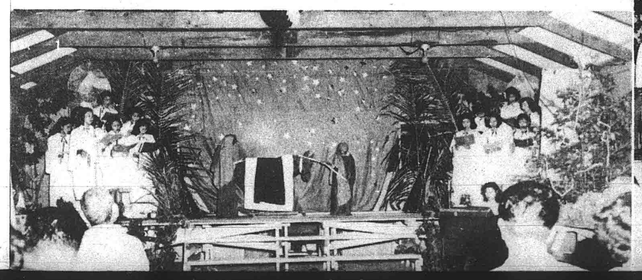
Late summer and early fall found literally piles of gifts stacked up in the Christian Education Office in Honolulu. Dresses, yard goods, thread, needles, bobby pins, soap (pounds and pounds of it!), pencils, notebooks, mounted-and-framed pictures, stuffed dolls, wooden toys -- even a few toothbrushes -- spilled over the edges of a dozen cartons. When Christmas comes -- which will be whenever the packages arrive in Micronesia -- shining faces and clean clothes and well-combed hair will greet the missionaries as they look at their friends and pupils. And perhaps the words "Kot I Mi Tong" will echo back from Micronesia to Hawaii, saying "Thank you".

(Continued on page 15)

WAIALUA PILGRIM TAKES ITS PAGEANT OF ALL NATIONS "ON TOUR"

Last Christmas the Rev. Paul Osumi wrote an original Christmas "Pageant of All Nations". Waialua Pilgrim Church School and the Junior Choir presented this Nativity Play in the lovely white and maroon-draped chancel of the church. Then came a request to take the pageant "on tour" -- all the way to a camp settlement in the pine fields near Wahiawa. Here you see three scenes from the pageant as presented on the makeshift platform of a community building: first the trip to Bethlehem -- then the manger scene -- and finally the arrival of people of all nations to sing praises to the Christ-Child. Note that the admiring audience even spilled over into the aisles!







THE NEW BOAT AT TRUK

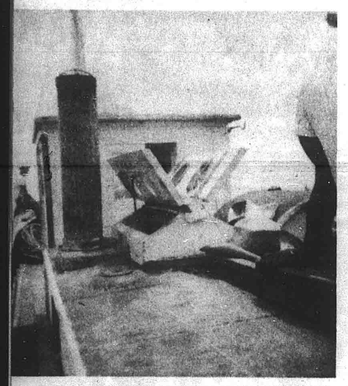
By The Rev. Charles Heuser

Truk lagoon, where the Rev. Charles Heuser serves as missionary is about fifty miles in diameter. If you would imagine the situation there, imagine a big coral reef formed in a circle; then the distance from one side of the circle to another is fifty miles. Within the circle are a considerable number of islands of which at least seven are permanently inhabited. These seven islands are miles apart with distances varying from five to twenty miles. On each island is a church and on some islands more than one. Mr. Heuser, in order to supervise these churches and counsel with the pastors, must travel from one island to another.

Shortly after Mr. Heuser reached Truk the mission purchased a whale boat with sails for his use. But there are certain obvious difficulties in the effectiveness of the whale boat. Let us suppose we go from Dublon Island to Tol Island. The distance is twenty miles and the wind blows from the former Island to the latter. So we leave early in the morning and by mid-afternoon we are at Tol. But what about coming back? The wind is still blowing and it is dead ahead. That requires tacking and dodging islands and all sorts of maneuvers. At least two days must be taken in that return journey. If we multiply this trip a number of times and then figure the days involved, it becomes clear that Mr. Heuser has had to choose between spending a proportion of his time sailing or curtailing his visit to the churches.

Moreover, the whale boat will not carry very many people safely and none in comfort. Yet there is the necessity of getting the church people and church leaders of the various Islands together. But this could not be done with the whale boat. Because of all these and similar circumstances the mission has recently acquired a motor launch. This was made possible through the kindness of the U. S. Navy. It has made a great difference to the work for which Mr. Heuser is responsible. Here is an excerpt from a recent letter.

Let me tell you what the boat has done in the short time we have had it. Thursday I went to Moen in an hour and came back refreshed. I didn't leave until ten and was back by four o'clock. In this time I accomplished all that I ordinarily did by leaving in the whale boat at seven and getting back after dark.



We went fishing Saturday and caught 443 pounds of fish. What a boost that gives our kitchen. If we purchased this amount of fish it would have cost us $88.60. The boat means that the diet of the students will be greatly improved.

Sunday I took all the girls and Charlie and went to Fefan to visit with Andrew and have church. We went in just an hour. There wasn't a ripple on the lagoon, the sail boat went to Sabuk (just across the point from the Mission) and they had to row most of the way. We went twice as far and weren't half as tired.

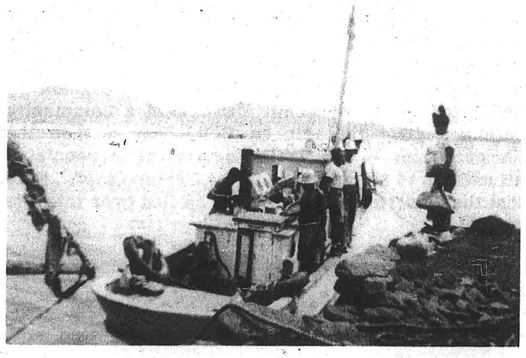


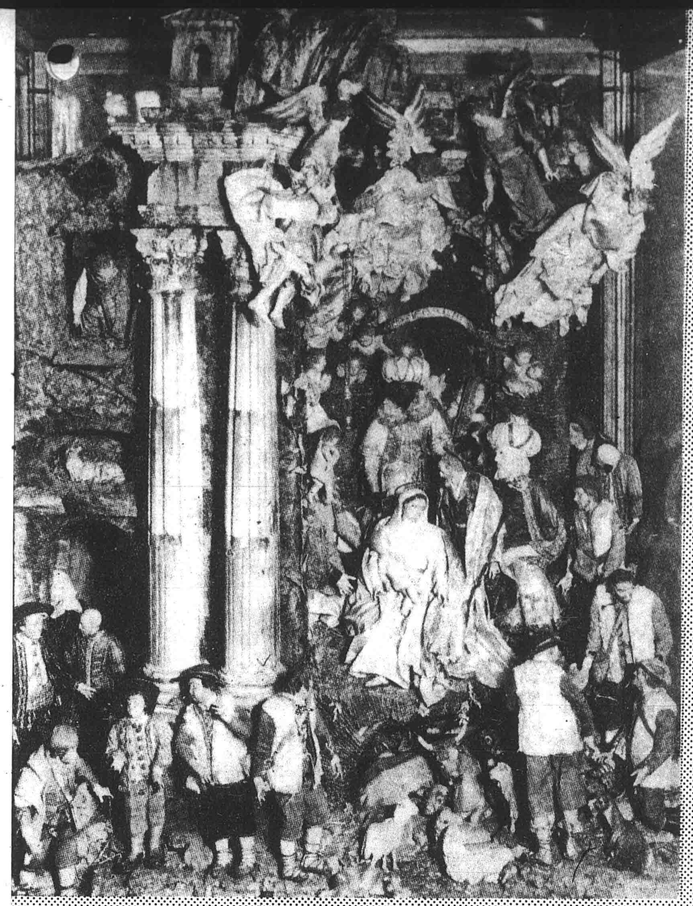
Dr. Dunbar comes to visit

Next Friday we plan to go to Pata island (near Tol), show our pictures in the evening then go fishing early Saturday morning. The Pata reef is best for fishing so I hope to get enough fish to sell to the Navy.

To run the boat takes an engineer and an assistant. The engineer we have is a cracker jack. The I.T.C. on Moen had a man working two weeks on the engine and couldn't fix it. Lion, our man fixed it in less than an hour and it has been running fine ever since. He is a good man and important to our boat so I am paying him 30 dollars a month. I think once we get operating properly we can pay him out of our sale of fish. Deisel oil is $6.60 a drum and we use about 20 cents worth to go and come back from Moen. I charge the passengers 30 cents a round trip and 20 cents one way. So this ought to add up, for people like to ride on a power boat.

. . . . . LATE DISPATCH FROM TRUK . . . . . .
ALL ARE SAFE AFTER TYPHOON. REV. HEUSER.





The Christmas Story According to Saint Luke



And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child.



And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.



And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

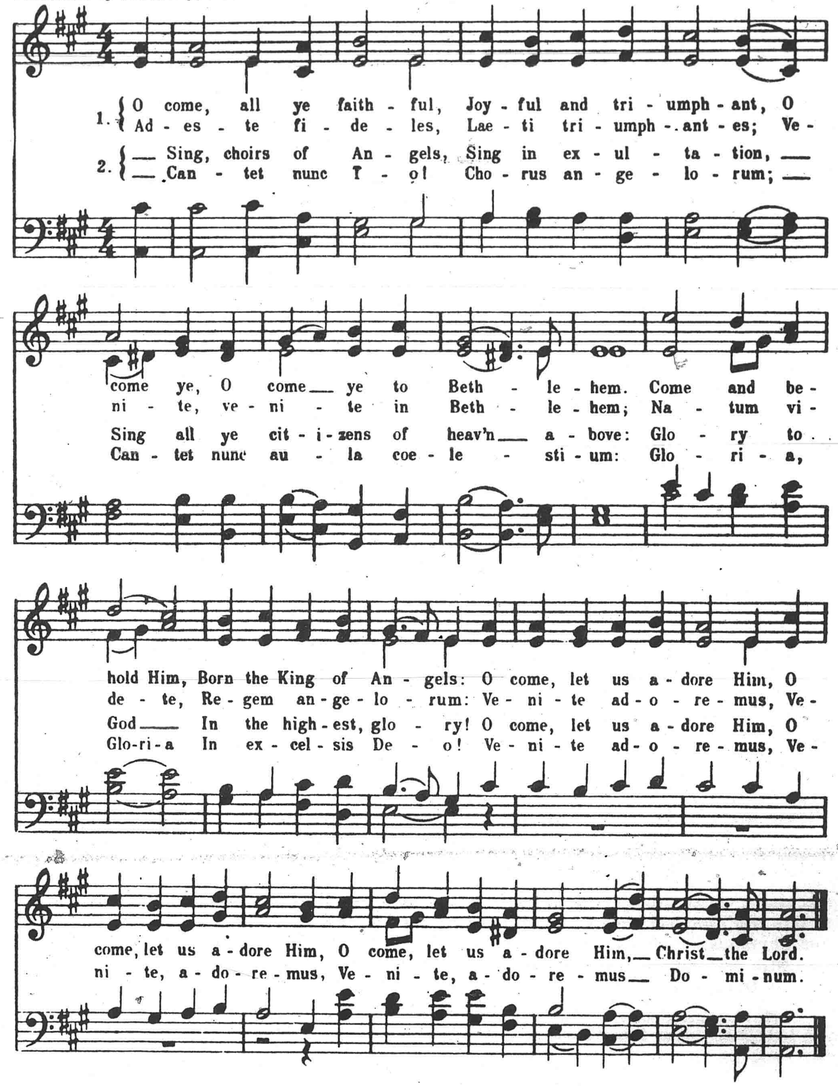


O Come, All Ye Faithful

(Adeste Fideles)

LATIN HYMN, 17th Century
Translated by F. Oakeley, 1852

WADE'S CANTUS DIVERSI, 1751



Christmas in Our Home

Our Christmas Treasures



Christmas is a family affair in our home. Little by little familiar objects which have been in safe keeping for nearly a year begin to take their places in our living room. Delicate bells of brilliant hue, frosted balls with soft colored stripes, Santa in his bright red suit, even the favorite chipped ornament which occupies the center branch high up on the tree, the old tin horn and the dainty colored lights are carefully gone over in case they need to be replaced.

The finest and the loveliest of the Christmas trees is selected by the younger members of our household, before it is brought home and placed in an appropriate spot for all to look upon and enjoy. Decorating it with something old and something new is a happy experience which we look forward to with eager anticipation. There is much excitement as each member of the family places a fragile ornament here and there on the tree. Many sweet remembrances come to mind while this is going on.

And then there is the creche which is a special treasure of ours. Each little figure is reverently put where it belongs. A moment of spontaneous silence follows. No one says a word. But there appears on the faces of those who gather around the scene of the baby Jesus, Mary and Joseph, the angels, shepherds and the wisemen, a radiant expression which is so full of meaning.

Recordings of well loved stories and yuletide carols, as well as Season's greetings and gifts from friends near and far, all find their way into our home as the days draw nearer to the birthday of the Christ Child.

Our Christmas Ohana



One of the most beautiful parts of our family gathering on Christmas Eve is the "ohana" or family worship. Relatives and a few close friends of ours come in to our home to share the evening with us. No special program is planned. Somehow the different parts of our "ohana" fall naturally into place.

Soft voices of the young and old sing with warmth and tenderness carols of many years ago. Someone reads the story of Jesus' birth from the Bible or tells a Christmas story of her choice. And another offers the closing prayer.

Our "ohana" is more than just a coming together for quiet singing, story telling and thoughtful meditation. It is a family reunion when sweet memories of past Christmas' are recounted by those present.

Our Christmas Day



As the early morning hours of Christmas Day approach the thought uppermost in our minds is the pleasant custom of calling at the home of one who has meant much to us through the years.

The larger family of which we number altogether slightly less than half a hundred, although only a few of us are able to participate in this custom, gather together at this lovely home in lower Manoa for a half hour or so, to serenade our Christmas greetings and express our Aloha nui loa to the members of that household.

The "Bethlehem Cantata" in various arrangements and carols from many lands make up the informal program. Every now and then some of the tiny tots of the visiting family burst forth in musical tones slightly higher than the prevailing harmonious combinations, but no one minds at all. The singing goes right on.

And when finally the caroling is over, words of good cheer and encouragement are exchanged with these friends of ours, before we take our leave.

These are precious moments that are long cherished in the hearts of the givers as well as the receivers, for this tradition has been a part of our growing up for over twenty years.

And so another Christmas comes and goes with the passing of time. Mingled feelings enter into its keeping and this family rejoices with their loved ones for this season which makes it possible for us to reaffirm our faith in Him and in each other. -- Dorothy Poepoe Chong

(These pictures were taken in our home. Dorothy is seated on the left before the tree. John is to her right; Francell stands at the radio. Their mother is seated reading to them.)



The Lord of Love

"A blessed Manger where Thou art!
Here peace and joy fill every heart."



The Creche

Come, hand the greens and plant the tree,
And light the Christmas candles;
Your carols sing of Wise Men Three,-
Of Shepherds in their sandals.

Go, get you straw and get you wood
And build again the stable,
For you will find it very good
Who dress in silk and sable.

Go, build again the wooden bed,
The cattle standing round it,
The straw to pillow His sweet head,
The Shepherds to surround it.

Then kneel beside the manger bed,
And feel the loving awe
That takes all simple hearted folk
Who kneel upon the straw.

-- Alice Gregg





Mary

I wish her words had come to us,
Her version, simply done -
As any mother might have told
The story of her son.

How powerful the vivid lines
That Christ's disciples wrote!
But what of all the words they thought
Too trivial to quote?

I think she held them in her heart,
Each priceless as a gem.
What document of tenderness
Had she recorded them!

-- Gertrude Ryder Bennett

Kings and Stars



As they came from the East
Following a Star,

One said:
The sun burns,
The moon changes,
Stars are faithful,

One said:
They shine in all tongues,
Every heart knows them,
By starlight there are no borders.

One said:
The world widens
By starlight,
The mind reaches;
Stars beget journeys.

-- John Erskine

Lowly Men

Scripture: Matt. 25:31-46

A Christmas sermon preached at the Waimea Christian Church,
December 19, 1948 by the Rev. Seido Ogawa

THE INN THAT MISSED ITS CHANCE
(The Landlord speaks - A.D. 28)

What could be done? The inn was full of folks:
His honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before
And may not see again. And there they were,
Close-herded with their servants, till the inn
Was like a hive at swarming-time, and I
Was fairly crazed among them.

Could I know that they were so important? Just the
Two, no servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale, - I saw them not myself,
My servants must have driven them away;
But had I seen them, - how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan,
Till He should come? And how were men to know?
There was a sign, the way, a heavenly light
Resplendent: but I had no time for stars,
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,
And who was He that should be born that night -
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans - who but he
That feeds an army with a loaf of bread,
And if a soldier falls, he touches him
And up he leaps, uninjured? - Had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables.

So you have seen him, stranger, and perhaps
Again may see him? Prithee say for me
I did not know; and if he come again,
As he will surely come, with retinue,
And banners, and an army - tell him my Lord
That all my inn is his to make amends.

Alas, alas! to miss a chance like that!
This inn that might be chief among them all -
The birthplace of the MESSIAH, - had I known!

--Amos R. Wells

from Christ and the Fine Arts, Cynthia Pearl Maus,
Harper & Brother, p. 72 - 1938

A tragic fact about human life is that we often look for something great to happen, but we do not prepare ourselves to meet the great event when it does come. We often long for something unusual to happen that will change our whole life from what it is to something more vital and purposeful and soul-satisfying, but we do nothing but the usual things while we wait for the unusual to happen. The point is that in every man's lifetime there come experiences that can change human life pretty drastically. And the question really is: Can we recognize the Great Event when it does occur?

This is the question that was very sharply posed by the Christmas Story. Many people in that day were looking for something unusual to happen, waiting for God to do something that would lift their lives up from the depths of meaninglessness and despair. And yet when the Great Event did happen, how many men were there to recognize and accept it.

The Innkeeper of Bethlehem is a symbolic figure. He was only one of many that missed their chance. Although we know nothing about him beyond his role in the Christmas story he is a very real person because his part in that Story is a very real part of the story of human life in every generation. The Innkeeper is not to be condemned too hastily, lest we also condemn ourselves. For his significance to us is that he is so much like our own selves.

On that particular night the inn was full of folks. He recalls with some pride the sort of people they were: There was his honor, Marcus Lucius, and his scribes, the men who made the census; the

(Continued on page 18)

NEWS OF THE CHURCHES

On Sunday, November 6th, the cornerstone of the new Frank Cooke Atherton Memorial Chapel was laid at Central Union Church in Honolulu. The address and the laying of the cornerstone was by Dr. J. Leslie Dunstan, General Secretary of the Hawaiian Board. The litany was written by children of the church school. Several documents of world and local significance, including "The Friend" were deposited in the cornerstone. The new chapel will be a beautiful addition to the Central Union Church plant. The Rev. Allen Hackett is minister.



The commissioning service for the Okumas was an outstanding event on Maui. Tom and Naomi Okuma received their commissions from the American Board at Kaahumanu Church in Wailuku. They will go to West Africa. Further news and pictures will appear in a later issue.

The long-awaited opening of the Hawaiian Board's School on Maui seemed a little nearer last month when Dr. Thomas Isbell arrived from the Mainland to take up the task. He went to Maui after a short stop in Honolulu and is busy with problems of restoration and organization. Plans are to open the doors of the school in September of next year. Watch for further news of the school.

The Associate Secretary visited Maui and Hawaii during November in the interests of the new Maui school and of the Kohala Girls' School. Extensive repairs to the Kohala plant are planned for the very near future. These repairs were delayed by the recent strike.

Miles Shishido and his wife returned to Hawaii and spent some time visiting in Honolulu. They then went to Maui where they visited his family. On invitation of the Olaa Church they spent two Sundays there. The Olaa Church has asked Mr. Shishido to be their pastor. No official word is available at this writing. Mr. Shishido is a graduate of Chicago Theological Seminary.

Pastor Neimoller, famed submarine captain of World War I and daring Christian leader who was imprisoned by Hitler paid a visit to Hawaii November 9th to 12th. He spoke to a capacity audience at Central Union Church on Armistice Day.

Hawaii has a little group of its own at Andover Newton. Pictures showing the Egglestons, the Morimotos and "Mother" Alice at Cornwall Cemetery have been received along with a fine letter from Herb Eggleston.

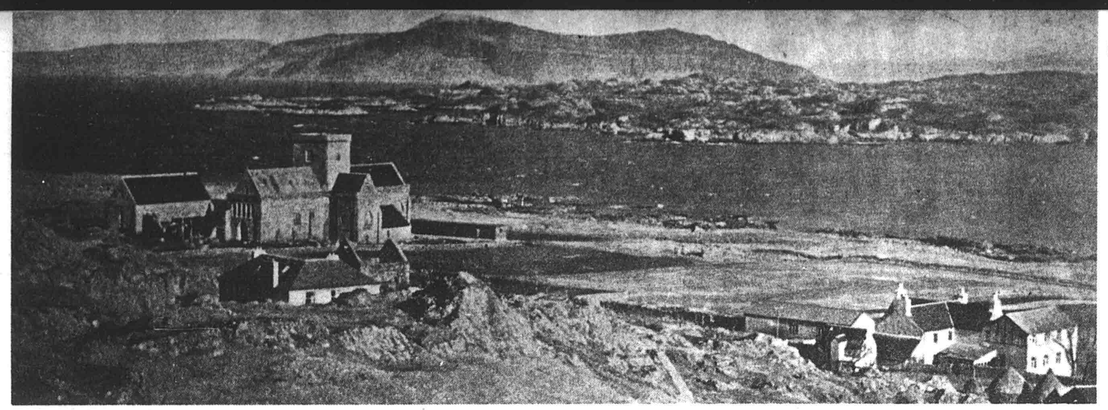
Mrs. Hattie Linohaupuaokekoolau Saffery Reinhardt died on October 2nd at Hilo Memorial Hospital. She was the wife of the late Otto Reinhardt. She was born July 13, 1884 at Lahaina, Maui. She taught school for 39 years. She was principal of Kapulena School for 36 years, and assistant teacher at Honokaa Elementary School for three years. She was a member of Honokaa Union Church.

She is survived by an adopted son, Raymond Reinhardt; two pieces, Mrs. Kaleinani Saffery, Mrs. Rev. E. K. Richardson and Mrs. Hattie K. Richardson of Kawaihae, and a cousin, Mrs. Daisy K. Rosehill of Hilo. Services were held at 10:00 a.m. at Elmore Mortuary on Tuesday, October 4th, with the Rev. Walter Schilling in charge, followed by interment in Homelani cemetary.

CHRISTMAS IN JULY (Continued from page 5)

In the meantime the people of Truk atoll are enjoying twelve colored filmstrips which tell the story of Jesus, Peter, and Paul. They were purchased with over $70 given in money offerings by the Vacation Schools -- in addition to the "Christmas in July" gifts!





Unique Missionary Movement

SCOTLAND'S IONA IS SYMBOL OF SPIRITUAL REBUILDING

Because of its unusual interest, the following article by Samuel McCrea Cavert was taken from the October issue of the Federal Council Bulletin and made available here to readers of The Friend.

When the late Duke of Argyle gave the ancient ruins of Iona Cathedral and Abbey to the Church of Scotland, he stipulated that it was to be used for the "full act of worship" of every Christian communion. Rebuilt by the Church of Scotland, the dramatic Iona settlement has been since 1938 in the hands of the Iona Community, which has completed other buildings, and which has notably experimented and achieved in the field of ecumenical worship. As Dr. Cavert visited Iona several months ago, he recorded his impressions of this creative Christian experiment.

By Samuel McCrea Cavert

The LITTLE Island of Iona, on the edge of the Hebrides, is the historic center from which Great Britain was first evangelized. Here St. Columba landed in 563 A.D., after a precarious voyage from northern Ireland in his frail coracle of skins and lath. Here he began the missionary work which changed the character of Scotland and northern England and thus indirectly affected American life as well. On this same island during the last ten years a new kind of missionary movement has been under way for the re-evangelization of Scottish life. My long-cherished desire to know something of Iona at first hand came to fulfillment after the meeting of the Central Committee of the World Council of Churches at Chichester early in July.

On the site of the abbey of the monastic order founded by St. Columba a group of forty ministers and craftsmen known as the "Iona Community" are now engaged in rebuilding the ancient walls. The refectory has just been completed, the last of the windows having been put into place during my stay. Our luncheon there on the following day was the first in the intact building in nearly 300 years. The construction of the dormitory is soon to begin. In the process of rebuilding, ministers and skilled artisans work side by side; they also participate equally in the entire life of the Community -- illustrative of the way in which Christian worship and work are to be fused into a living whole.

The pattern of living in the Iona Community is designed to emphasize the intimate relation between Christianity and "the daily round, the common task." The day begins and closes with prayer and worship in the Church. Manual labor takes up a large part of the day, with hours set aside for Bible study and for discussion of the ways in which Christian faith and life find the fullest expression in the modern world. The whole program of rebuilding on Iona is meant to be a dramatic symbol of the rebuilding of Scottish life on Christian foundations. It is this which gives the project its moving appeal. As ancient Iona carried Christianity into a pagan Scotland, so the Iona Community of today seeks to rekindle Christian devotion in the midst of pagan conditions.

The need for such a movement in the Church requires no emphasis. The life of Scotland, in keeping with the general trend in Western civilization, has become intensely secularized, especially so in great industrial areas like Glasgow. The rank-and-file of the people have little more than a merely formal connection with the Church. It is commonly said that seventy-five percent no longer attend its services. Even a casual observer senses the distance between the conventional program of the Church and the actual life of the Scottish people.

It is only during the summer that the ministers of the Iona Community are resident on the Island. During nine months of the year they carry on missionary work on the mainland, devoting themselves to the spiritual renewal of the churches. They find their posts in slum areas, in new housing

(Continued on page 17)

HAWAII GROUP VISITS TOMB OF HENRY OBOOKIAH

On October 14 and 15, 1949, Dr. Vaughan Dabney, dean of Andover Newton Theological School, Newton Center, Massachusetts, took a group from Hawaii to visit the tomb of Henry Obookiah, (or, Opukahaia). The grave is located in Cornwall, Connecticut. Those from Hawaii included the Rev. Mrs. Alice Kahokuoluna, Rev. and Mrs. Paul Morimoto, and Rev. and Mrs. Herbert J. Eggleston. Their story of the trip follows:

We left the school on Friday afternoon and drove to Lebanon, Connecticut, where we met Dr. and Mrs. Robert Armstrong and the good people of the historic First Congregational Church. We were entertained by them at a supper in the church; later we all spoke and sang for them; and were entertained in some of their homes for the night. The following morning we drove on to Cornwall and the cemetery with Dr. and Mrs. Armstrong as our guides. They pointed out many points of historic interest along the way.

The grave is located on a quiet hillside, is well kept, and the surrounding countryside was beautiful beyond description in its autumn dress. We placed leis which we had made and flowers on the grave. Mother Alice conducted a short service, reading the 23rd Psalm in Hawaiian and offering a prayer in Hawaiian. The group then sang, "Hosanna", several made comments about the contribution of Obookiah and the way his influence has lived through these many years, and the service closed with the singing of "Aloha Oe".

In Memory
of
Henry Obookiah
A Native of
Owhyhee

His arrival in this country gave rise to the Foreign Mission school, of which he was a worthy member. He was once an idolator, and was designed for a pagan priest; but by the Grace of God and by the prayers and instructions of pious friends, he became a Christian.

He was eminent for piety and missionary zeal. When almost prepared to return to his native Isle, to preach the Gospel, God took to himself. In his last sickness he wept and prayed for Owhyhee, but was submissive. He died without fear, with a heavenly smile on his countenance and glory in his soul.

February 17, 1818
Aged 26

(Note: It seems to us that the word "him" is omitted in the tombstone inscription, 2nd paragraph, line 4. What do editors do in a case like that?)

Genevieve H. Eggleston



UNIQUE MISSIONARY MOVEMENT
(Continued from page 16)

developments, in factories as industrial chaplains, in youth centers, or in regular parish life. They continue as active members of the community for two years, during this period agreeing to live according to the daily discipline and standards fostered at Iona.

The leader and creative spirit in the Community is Sir George MacLeod (he never uses the title), who left the most fashionable parish in Edinburgh to become the pastor of the Govan Church in a Glasgow

(Continued on page 22)

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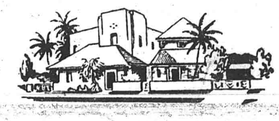

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LOWLY MEN (Continued from page 14)

official Roman party had chosen to stay at his inn. There were honorable men (he could tell by their dress and their bearing) who had come from all parts of the land, ladies of distinction and noble lords, rich people, the rabbis. Bethlehem had never seen such a gathering of nobility before. Unaccustomed as he was to such guests, he had felt very apologetic that they had to be crowded together with their servants, and he had nearly gone crazy trying to be a good host.

And that was the night when Joseph and Mary had come seeking shelter at his inn. Could he be blamed for not taking them into the inn, and when they persisted, for sending them to the stable? What could he do? After all there were all the distinguished guests to care for, such important people. And Mary and Joseph, how would they have fitted into such company anyway? There they were, just the two of them, just plain ordinary folk, not even a servant. What could anyone be expected to do for such lowly people, when there were such high lords and ladies to be cared for?

As a matter of fact he had been too busy to see them himself. He had instructed his servants to drive them away. But if he had seen them himself, how was he to know by looking at them how important they were? Just a workman sort of man, leading a donkey, and his wife thereon drooping and pale .... As a matter of fact, if the noble people were willing to share their crowded quarters in the inn, what was wrong about sending such lowly people to the stable?

Anyway, he tries to assure himself, how were men to know? How could anyone know? He had heard later of a heavenly light that shone, but could anyone blame him that night for not having time to gaze at stars, and as for the songs of angels, how was he to hear amid the clamor of the inn?

He goes on .... Of course, if he had known who they were (but how could he tell), if he had known, he would have turned his whole inn upside down to accomodate them. He would sooner have sent Marcus Lucius and the rest to the stables, than to send Mary and Joseph. But he did not know....

Then he speaks, speaks to himself and to anyone who will hear him, Tell my lord, I did not know; and if he should come again, tell him that my whole inn is his, tell him I will make amends.

But now let us go back and examine the innkeeper's reasoning. He starts out by taking the Roman officials, those in authority, and other people of high station in human society, lords and ladies, the rich and the learned, and by assuming that they are the important people. It is because he makes this assumption that he is able to justify his act in turning Mary and Joseph aside. He did it on the ground that they were not as important. Could I know that they were so important? he asks. How was I to know? And he was right -- there was no way to tell -- if by importance we mean high ladies and lords, dignitaries and men in high positions, the rich and well-dressed noblemen. If that is what defines importance, then there was no way for the innkeeper, or for us, to tell. For Mary and Joseph were certainly not important people in that sense. And neither was the child who was born in a lowly cattleshed, and grew up a carpenter's son.

One of the things that the Christmas story should stamp into our consciousness is that our assumptions as to what is important can be quite grievously wrong. It should teach us better to appreciate the fundamental religious concept that in the sight of God men are not judged by their earthly achievements or by their dress, but that men's souls always appear completely naked before the throne of the Almighty.

But to go on .... the innkeeper reveals his sense of values in still another way. He asks: How were men to know? They talked of a heavenly light and the songs of angels in the air, but how was he to see or listen to such things when he had so many other things to tend to with so many important guests to care for? Most men can't, because there are usually other things more important than the contemplation of the heavens and the music of the spheres. But the lowly shepherds on the hillside with nothing more important to do than to look up at the stars and imagine the vastness of heaven and earth and the wonders of creation -- these lowly men saw and heard. God moves in mysterious ways, his wonders to perform.

Jesus said: Unto you it is given to know the mysteries of the kingdom of heaven. Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them. (Matt. 13:11, 16-17) Who can see the light of God's star and the songs of angels? Only those who see the light and hear the music within their hearts. How indeed can men see or hear if their sense of the important is made up of earthly things alone?

The Message TO THE CHURCHES

To the Members of the Churches of the International Congregational Council:

Greeting, in the name of the Lord Jesus Christ.

The members of the churches of the Congregational order throughout the world are Christians who believe profoundly in freedom and fellowship in Christ Jesus our Lord. We believe that where the spirit of the Lord is, there is liberty -- liberty for the individual, for the churches, and for that free association of the churches which is the Church. Such freedom is an inalienable right, not by the grant of society, but because all freedom is derived of God, and resides in the free consent of the people of God who accept it with humility and with responsibility, remembering that due account of our use of this gift must be rendered unto the Giver.

Because this liberty is a grant by God to all His children who accept its obligations, there is laid upon us both the necessity and the privilege of fellowship, association, and cooperation in the matters which pertain to the welfare of man and the glory of God. This is the work and witness of the churches, and for so great a task we must join our personal liberty unto the liberty of the fellowship of kindred minds, remembering that while only the free are strong, only the strong are free. Our strength in our work and witness, in an age which seeks strength through coercion of mind and spirit by irresponsible power, is found in that devotion to each other, and to our common cause of loyalty to Christ as Lord and Saviour, given by that free consent in which we are firmly bound, forever free.

In this high calling of freedom in fellowship we speak this message of the nature and program of our faith as it is commonly held among us.

Our Witness to the Design and Will of God

I

The Church owes its existence to Good News. This News discloses God's grand design for the children He has created and the universe in which He has given us life. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "I am come that they might have Life and overflow with it." Whatever the circumstances into which we are born, each of us can say, "We are His offspring." Our life in this world is only part -- though a supremely important part -- of a destiny which has the eternities as its setting.

The supreme act which discloses this Design -- the life, death and resurrection of Christ -- is News which carries with it rebuke and judgment. The Cross lays bare our ignorance, blunderings and sin, shatters our self-confidence and breaks our hearts. Yet even while this News rebukes, it remains Good News. "For God sent not his Son into the world to condemn the world but that the world through Him might be saved." The Design of God has at its center God's own redeeming act. Confronting us with the

(Continued on page 22)

Again the innkeeper says: "Of course, if I had known, things would have been different." It is a theme that is altogether familiar in human circles. If I had only known, there isn't anything I would not have done. And if he comes again, I will surely make amends .... Will he? And how will he know when he comes again? Earlier he had asked: "How was I to know?" Were inns to welcome stragglers up and down in all our towns from Beersheba to Dan, till he came?" If he was unwilling to do that then, how would he be able to avoid his mistake a second time? Would he be able to recognize the Christ the next time he came? Not unless he becomes a new man, with a new sense of values, a new understanding of what is important. Unless the man himself changes, the story will merely repeat itself. It will be no different the next time, unless the man learns to look beneath men's dress and judge human virtue and character with a more discerning eye .... Unless he is willing to do what he formerly objected to doing, even welcoming stragglers up and down from Beersheba to Dan. For the burden of the innkeeper's experience is that the Lord hath prepared the earth as an inheritance for the meek and the lowly. And the only assurance that men may recognize God in whatever form he comes is to deal with all men as with children of God, never forgetting Christ's admonition that Inasmuch as we do it to one of the least of his brethren we do it unto Him.

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THE FRIEND, December, 1849

FIRE, AT KAILUA, HAWAII -- The following extract from a letter of Rev. Mr. Taylor dated Lahaina, Dec. 7th, furnishes information respecting a destructive fire at Kailua.

'On the 27th of Nov. at midnight, the Rev. Mr. Thurston's study was seen to be on fire. In a few hours, the building and all its contents were consumed. It was only by timely aid from the natives, in bringing water, that his dwelling house was saved. It seemed so evident that it must burn, that everything was taken out in great confusion. With the loss of his study is to be enumerated the loss of all his sermons, notes, and papers of all kinds, which had accumulated during the last thirty years -- a loss to him which no money can repair. His desk, watch, chain, every pair of boots and shoes, except those he had on, and much valuable property, were also destroyed.'

Mr. Thurston is the only male missionary at the Islands, who belonged to the first company which landed here in the spring of 1820. He has never visited the United States or taken a foreign voyage. His labors have mostly been confined to the region in the vicinity of Kailua.

END OF VOL. VII. This number concludes the 7th volume of THE FRIEND. Thanks to our worthy contributors and generous patrons. Your assistance has been of vital importance to the success of our enterprise. The many warm assurances that our sheet is a welcome visitor among the thousands of the sea-faring community in the Pacific, and the foreigners on the Islands, encourage us to announce that Volume VIII will commence on the 1st January, 1850. This date reminds us that we are now approaching the close of the first half of the nineteenth century -- a marked era in the world's history. During what period of fifty years since the world was created, have so many remarkable events taken place as during the period from 1800 to 1850. We leave the subject for our readers to reflect and moralize upon, as our limits will not allow us to follow out a train of thought here suggested. We conclude however, in the beautiful language of Professor Longfellow, the Poet: "Look not mournfully upon the past: it comes not back again! Wisely improve the present; it is thine. Go forth to meet the shadowy future, without fear and with manly heart!"

We copy the following extract from a letter of the Paname correspondent of the N. Y. Herald, of Sept. 15th. It appears "our" letters are safe!!

'There are upwards of four hundred letters addressed to individuals in California and Sandwich Islands, lying in this Post office. They are all from the United States. They will remain where they are, until the transit postage of one rial is paid on each. Where is the mail agent, who was appointed a few months since, at a salary of $600 per month? He is certainly not on the Isthmus.'

It was recently announced in the newspapers at the Islands, that the 8th of August would be observed as a National Fast Day throughout the United States, in view of the prevalence of the cholera. The following interesting remarks respecting the observance of the day in the city of New York and vicinity, we copy from the N. Y. Spectator of August 9th:

"We venture to assert that a day set apart for public humiliation and prayer, by recommendation of any Executive; was never more solemnly observed than yesterday was in this city, and so far as we can form an opinion from the sentiments expressed in our exchange papers, it was in like manner observed throughout the country. It has been seldom, since we became an independent nation, that a call from the supreme Executive for a day of public fasting, humiliation and prayer -- only thrice, we believe -- has been made; and we have no doubt that yesterday a larger number assembled for the purpose designed in the recommendation of the President of the United States, than was ever gathered on a like occasion. Hundreds of thousands were brought together, at the same hour and for the same purpose. Let us trust that the petitions offered to Him who holds in His hands the destiny of nations, were heard and will be answered; and that the poet's sentiments, so finely sung at one of the churches yesterday afternoon, will be realized by our favored nation:

'If vapors, with malignant breath,
Rise thick, and scatter mid-
night death,
Israel is safe; the poisoned air
Grows pure, if Israel's God be
there.'

The above remarks will apply also to the city of Brooklyn during the early part of the day, and to the respectable portion of the citizens during the whole day. The stores were generally closed, and the city had all the appearance of Sabbath quietness and decorum.'

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UNIQUE MISSIONARY MOVEMENT
(Continued from page 17)

working-class district in the "hungry thirties." This experience deepened his sense of the present gulf between the Church and the masses. His zeal for the revival of the Church in its relation to daily life and work led to the Iona experiment.

Perhaps I can convey an impression of the spirit of Iona by referring to some of the services in the Cathedral. One evening each week there is an "Act of Belief." It is designed to afford an apportunity either for renewal of Christian discipleship or for Christian decision for the first time. It has in mind especially the group of 800 young people who come to the Island during the summer from various parishes for a week's vacation combining recreation, Bible study and worship. After a simple invitation either to make a Christian commitment or to confirm vows already made, forty young people, on the occasion when I was present, came forward to the steps before the Communion Table. They united in the Apostles' Creed as the great affirmation of the Church Universal and then knelt in personal confession and dedication. Christian faith and Christian commitment are at the center of Iona's life.

On another evening there is a weekly service of intercession for the sick. After a Scripture lesson and a hymn recalling God's power to heal, there are prayers for those related to the community, mentioned by name, who are ill in body or mind.

The Communion Service held on Sunday morning is unforgettable. A procession of the minister and elders bears the sacramental elements through the congregation to the altar. The bread consists of large loaves baked in the kitchens of the communicants out of wheat raised in their own fields by their own labor. This is intended as a visible symbol of the offering of our daily work to God. It is an avowal that we desire our everyday occupations -- infield or house or office -- to be carried on in such a way as to glorify God and be holy unto Him.

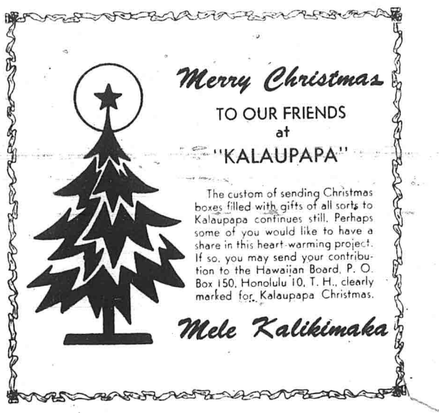
Another unforgettable aspect of the Holy Communion at Iona is the note of fellowship in Christ. This is accentuated by the passing of the Bread and the Cup from communicant to communicant, with a reminder that this is symbolic of the "priesthood of all believers." Each Christian, it is suggested, is to be a priest to his neighbor, serving him or being served in all the relationships of life. The service draws toward its end with the singing of the hymn that calls to mind the 24th Psalm with which the service opened:

"Uplifted are the gates of brass;
The bars of iron yield;
Behold the King of Glory pass!
The Cross hath won the field."

THE MESSAGE TO THE CHURCHES
(Continued from page 19)

particularity of His coming to us in Christ, He moves the heart with wonder, and stirs the world with hope.

The central point in God's design is the act of God in Christ, a particular event in history. But this center is a living center, a dynamic center. The Revealer and Saviour is alive for evermore. He is not far from anyone of us. It is with wonder, love and praise that, as Congregationalists, we base our churchmanship on the amazing assurance that "where two or three are gathered together in My name, there am I in the midst of them." As the reality of this assurance comes home to us in the worship and fellowship of the church we see into the meaning of eternity, and know that we are being made "meet to be partakers of the inheritance of the saints in light." Yet in the same experience the things of time become more vivid and our responsibilities in relation to them more compelling. Christ, His promises and commands, set the requirements for our behavior, personal, social and international. More and more do we perceive that God has summed up all things in Christ, things in heaven and upon earth.



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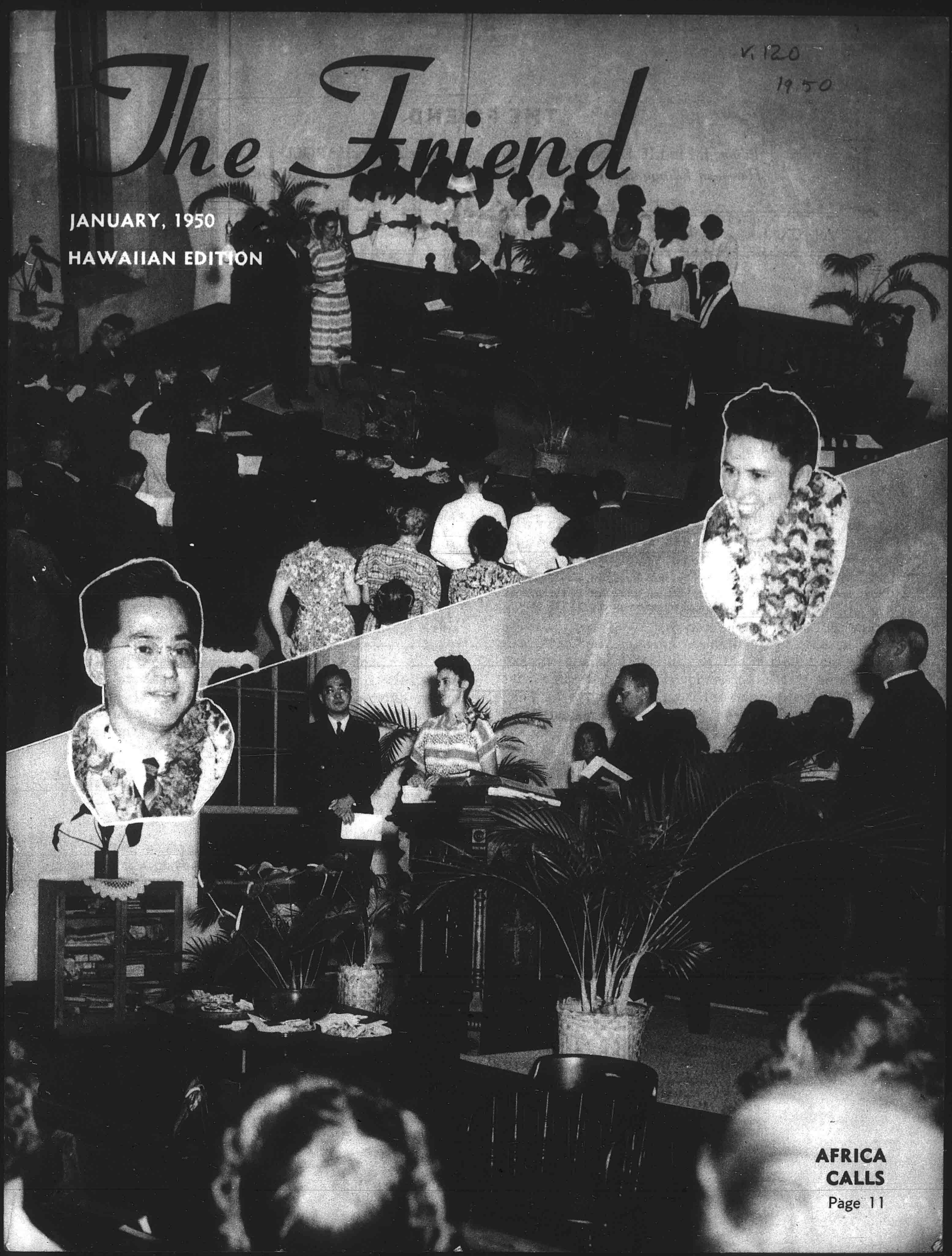
The Friend

JANUARY, 1950

HAWAIIAN EDITION



AFRICA CALLS

Page 11

THE FRIEND

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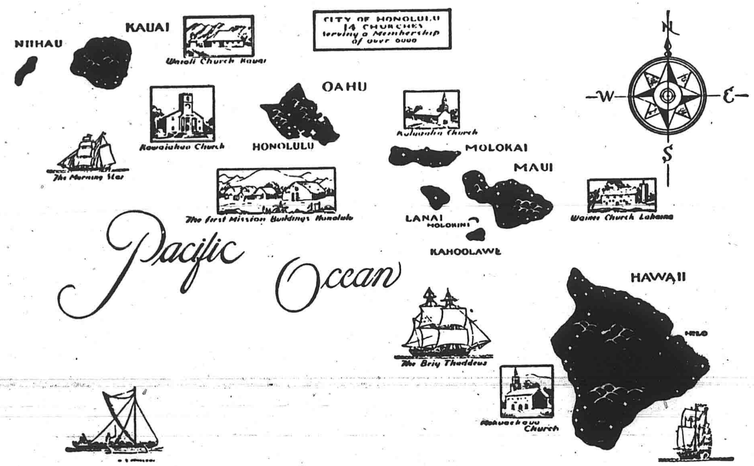


The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

THE MAN WHO DENIED HIMSELF

Once there was a man who had become the center of a brilliant, cultured group of people. The way in which this came about does not matter very much; suffice to say that because the man himself was one of those rare free spirits who believed that life developed through the interchange of ideas and expressions by as wide a variety of individuals as possible, there had gathered about him a rather wide circle from out the society of his time. Being of a generous and friendly nature the man made those people welcome to his home at any and all hours. The only rules that maintained, although they were not rules at all, provided that all should be allowed to be themselves and speak their minds openly at all times; in addition all had to be sincere and to readjust their ways should the understanding they gained through the group suggest changes.

For a number of years the group met. From time to time disagreements arose, some of them serious; then the conversation waxed loud. But out of the process came growth to some and wisdom to others. It seemed as though the whole wide realm of human life entered into or belonged within the gatherings of those people. Above all, those who were in the group came to have a strong loyalty to the man around whom they gathered and to the spirit of freedom and justice which so obviously filled his soul.

Then a strangeness began to come over the gatherings of the people. No one quite knew when or how it started, for it was well underway before anyone took it very seriously. But some of the factors causing the strangeness became apparent as the days went by. Everyone apparently spoke and acted as freely as before, but the talk was less thoughtful, less considerate; then came some shadings of intolerance and not a bit of insincerity. Men seemed to be expressing opinions rather than describing experiences, to be resting back upon prejudices rather than upon wisely considered judgments. Harsh feelings arose with great frequency and some were deeply hurt by the things that went on.

The host became greatly disturbed at this turn of events and felt that he ought to do something to restore the former happy life of the group. He called two of his intimates to him and instructed them to listen and watch with care that they might discover the ones in the group who were creating the disturbances; they were to report to him their discoveries. Not long afterwards the two went to the host and naming three men said that they quite obviously were determined to undermine the life of the group for they had spoken and acted in such wise. The host immediately called the three to account before a gathering of the people, charging them with diabolical purpose and citing their own words as evidence. The three were perplexed and angry; perplexed because false meanings had been imputed to their ideas and angry that the host should so far deny his own principles as to treat them in such fashion. They denied all that was laid at their door and left the group.

All should then have been well, for the culprits had been exposed and cast out. But it was not so. No longer could the group speak and act freely; none knew who the watchful eyes were. So the conversation degenerated into cheap gossip and silly chit-chat. After a brief bit the group ceased meeting and the man was left alone.

The Editor.

Letter from Micronesia

Dear Folks:

I feel a bit wind blown for we have been battling a typhoon for the last two days. We are all safe and not too much damage was done to mission property.

I took a group of Americans to Tol on Sunday and I had services in the Fason Church. We returned to Moen about five o'clock and the rain descended. I was in doubt about going back to Dublon for it was already dark. I decided to go back. Things had cleared a bit as we nosed Evangelica out past the new pier on Moen but before we reached the tip of Moen (south field) where you turn to come to Dublon, the storm began. We couldn't see Dublon. We were following the compass and guessing a good deal and then we saw a light come bouncing down the hill. Gertrude had heard the motor and sent a light to the pier. All the boys thought she was crazy for they couldn't hear a thing. However, they decided to humor her and take the light down. It took us another half hour to reach the pier. The wind was howling and the rain striking with such force that it felt like hail. I ordered two extra anchors over for I was beginning to feel a bit jittery about the boat. All night the wind raged and the early morning found me waking the boys so we got a new coil of rope and ran a line from the pier to the boat. The line was long enough to run it to the 200-pound anchor we have for a buoy. Monday morning the anchors held fine but Monday afternoon the wind increased and one line snapped. I had been watching the boat from the house so I called the boys and out we went in the howling wind. As luck would have it we had brought a 100-foot chain to the pier last Saturday. It is heavy enough to hold an A.G. That is the navy boat that goes between Guam and the islands. It was heavy as all get-out but we managed to get it out on to the boat and then secured the other end to a big anchor and when that was in place it took the worry off my shoulders.

The wind whipped all Monday night blowing down all of our papaya trees. Just about every exposed banana tree went down. I figure we lost about 300 banana trees. Some branches from the mango trees were blown off and some breadfruit branches. However, this is not the season for the breadfruit to be on the tree so those trees were really lucky. Not much damage was done to them. That is a blessing.

Tuesday the winds continued, the rain had ceased. We worked clearing the debris. Tuesday afternoon our roof decided to loosen up and Gertrude heard the sheets of roofing tug at the nails. When I came home she told me so up I went with a hammer and a pocket full of nails. I sat on the sheets and then got close enough to the roof to pound some nails into them. We did not lose any. Had I had a sail I could have easily ended up in Ponape.

Wednesday morning found the sun trying to break through. The winds have become gusty and things are quieting down a bit. If it quiets down enough I will go to Moen tomorrow and see what happened to the Navy Base. They were expecting a party of congressmen Monday but nothing could move in this weather.

We are holding school today but I am nervous and the kids are restless for we still have "spasmodic" gales. The silence between the bursts of wind is like the silence when a whining motor shuts off.

If a plane comes I will mail this.

Charlie Heuser

News has just come that Mrs. Beulah Logan Tuthill died on November 26, 1949 in Oberlin, Ohio, at the age of seventy-two.

Mrs. Tuthill was the daughter of Rev. and Mrs. Robert Logan, distinguished for their work in the Caroline Islands, particularly at Truk. Taken to the mission field when only a few weeks old, Beulah Logan spent her early years in the Caroline Islands. For a brief period she did mission work herself.

Mrs. Tuthill's interest in her old home continued throughout her life. Shortly before her death she had sent Christmas packages to children at Truk and had contributed to the new church being erected there as a memorial to her father.*

William H. Tuthill, whom she married in 1905, died in 1932. She is survived by her daughter Gertrude, now Mrs. Gilbert Ross of Ann Arbor, Michigan, and by her son Logan Tuthill, of Chicago.

* Note: The Logan Memorial Church on Moen is now practically completed. It was largely financed by Mrs. Tuthill.

OUR NEW YEAR'S COMMITMENT

The Evangelism program begins with the New Year. The first Sunday, or the first suitable Sunday in the year is Commitment Sunday. It is the day on which the members of our churches are asked to commit themselves, in deep sincerity, to a simple program of Christian duties.

God is faithful toward us; of that there is no doubt. Through all the vicissitudes of human existence, through the troubles and anxieties men bring on themselves, through the danger and the suffering which threaten life itself, God remains sure and unshakeable. His justice and His righteousness are not weakened nor do they change; His will to bring all men to Him does not waver. God's commitment to us continues fully in effect.

Our evangelism program proposes, therefore, that we renew and reaffirm our commitment to God. That above all is what we must do, for there can be no relationship between God and ourselves unless we are willing to do our part. So with the New Year we make a new start in this matter.

Our commitment requires of us certain simple yet fundamental activities. It requires regular attendance at church. That ought to be obvious, for one can hardly consider himself within the church unless he takes an active part in its life and work. The church is the place where God is worshipped and where men learn of Him. Yet there are many who have taken this lightly. Thus, the first resolve is to be in God's House every Sunday.

Next, our commitment requires of us some kind of systematic, organized Bible Study. We claim that the record of God's dealing with men is preserved in the Bible and that God continues to speak to men through the Bible, yet we tend to pay little attention to its pages. Clearly, we cannot hold the beliefs we say we do without spending time with the Bible. Our commitment does not demand adherence to a certain kind of study, for it wants each one to carry this on as will be most helpful to him. Some helps are available to those who want them, helps which will make the Bible more intelligible to the newcomers to its pages. But whether we use helps or go our own way, whether we read by book or by subject, we are to commit ourselves to a program of Bible study.

Then there are personal devotions, an individual's own private life of meditation and prayer. Again, there is in this matter no commitment to a specific form through which the devotions must be carried out. Our lives are too varied to make that feasible and to urge such a thing would do violence to the God who chooses to meet men's needs as they are. But our commitment is that during the coming year each one shall build for himself or for himself and his family, if he so chooses, a regular life of private devotion. For those who desire them, little pamphlets, giving some simple directions as to how these may be done, are available.

We spoke a bit ago, of our commitment to attendance at church. Now comes our commitment to serve the church. After all, a church is us, and it cannot live and act unless we give it our abilities and time and means. A church should conduct a Sunday school in which our children may be taught the history and principles of our faith; that we believe. But there can be no Sunday school unless church members conduct it. The worship services of a church should be dignified, orderly, having within them forms for expressing devotion and praise to God; that we believe. But our services cannot be in this manner unless some serve to make them so. The sick must be visited; the wayward must be counselled; the treasury must be kept; the business must be done. Countless needs await us as we commit ourselves to serve our churches.

Finally, we commit ourselves, each of us, to win one new member for the church during the coming year. That is indeed not a great task; it could hardly do less and allow us to fulfill God's command to lead others to Him. So right at the outset of the year we ought to fix our minds on those we are going to ask; thus thoughtfully and graciously we will do the asking.

The year begins our commitment. It is an act involving us and God. There are cards for the use of the churches, but these are not public property. They simply allow each one of us to make for himself a record of that which he promises. We sign with ourselves to serve God more faithfully during the coming months. And that is the essence of what we promised when we joined the church.

The Editor.

Greetings FROM THE MODERATORS

GREETINGS IN THE NAME OF OUR LORD AND SAVIOUR JESUS CHRIST:

So 1950 is here! It once seemed so far away, now it is a reality. What will this new year bring to us? Undoubtedly there will be many changes, some good, others not so good. We find little comfort in the world situation - and there seems so little we can do about it politically. But what of the "CHRISTIAN FRONT"? It seems to me that in this area lies not only the greatest challenge but the only real hope of the world today. Could we not therefore set ourselves some goals for this new year? Suppose - just suppose - that we doubled our church membership; redoubled our Mission efforts; gave ourselves more completely to a program of personal evangelism! There is so much work needing attention and so few workers; so few dollars to put where they'll do the most good; so much of fear and insecurity in the world; and the church people hold the key to situation. Surely this year of 1950 we might do well to raise our standards higher and sound the battle cry. Jesus came that men might have ABUNDANT life. This proclamation was given to us in trust. How have we handled it? Dare we think of the judgment - or have we forgotten that angle of it? How about this for a slogan for the new year, "Myself in deeper consecration; Others the subject of my prayers and efforts."

New Year's Greetings from the Rev. Herbert Brewster, Moderator of the Hawaii Island Evangelical Association.

ALOHA PUMEHANA IA OUKOU A PAU I KEIA WA KALIKIMAKA! I keia mau la, ke makemake nui nei makou i home nani, i puuwai maemae -- i loaa ke keiki Iesu i wahi oluolu nona. Pehea e hiki kakou ke loaa i keia ano puuwai, ame keia ano home? I kau heluhelu ana o KA HOALOHA, e ku oe kekahi minuke ma na aoao pakahi o keia buke a hoomanao oe -- ehia mau momi iloko nei pili ana i kau pono? A, ma ka hoomaka ana o na la o keia wa Kalikimaka, e kulou -- a hoolala oe -- ehia mau mea e hiki ia oe ke hana no ka hooawiwi ana mai o ka Maluhia ame ke Kuikahi ma ka honua nei?

Alaila, hele oe -- a hana i keia mau mea maikai. A i kou hana ana i keia mau mea maikai, hapai ae i kou hoomaikai i ke Akua, ka mea i kahea aku oe i ka hana Karistiano.

Penei e hiki ia oe ke hoomaemae i kou puuwai ame kou home. Penei e hiki ke keiki Iesu ke komo iloko o kou home ame kou puuwai. Penei e lilo aku oe i hoku hulalilali nona. Penei e loaa ia oe ka Hauoli Uhane i keia wa Kalikimaka.

Na ke Akua ka mea e hoopomaikai ia oe ame kou mau ohana i keia wa Kalikimaka!

Abraham Akaka

The Rev. Abraham Akaka,
Luna Hoomalu, Aha Mokupuni
o Maui, Molokai, ame Lanai.

New Year's Greetings from the Rev. Abraham Akaka, Moderator of the Association of Maui, Molokai and Lanai Evangelical Association.

敬望新年的喜樂共天賜的
平安週年住在你們心中.

僕霍銘銓題

New Year's Greetings from the Rev. Charles Kwock, Moderator of the Oahu Evangelical Association.

恭賀新禧

新年即日出度ろ。
今年も神の御恵と御導き
各教會の上に豊にあらん
事を祈ります。

New Year's Greetings from the Rev. Donald Fujiyoshi, Moderator of the Kauai Evangelical Association.

CENT-A-MEAL

Cent-A-Meal is a family affair during the Lenten Season. Each family is asked to give the smallest coin minted by the government - a cent. Here the privilege and opportunity of giving to support several pieces of christian work in places beyond Hawaii Nei is brought within the range of us all.

The giving of the Cent-A-Meal links your family with many thousands in our churches who belong to the wider fellowship of those who care for others. It is the family's recognition of God's goodness to us. We are grateful to Him who has blessed us with food, clothing, home and friends.

When a Cent is dropped into the box with thoughtful prayer, our thoughts turn particularly to people in Micronesia, India and Africa. For a number of years Cent-A-Meal went entirely to projects in Dindigul, India. Four years ago Micronesia received some financial aid through it. This year Africa will also have a share in Cent-A-Meal.



In Dindigul Cent-A-Meal helps to support in part a Boarding School for boys and girls which was started by the American Board. Pupils who enter the third grade and remain through the eighth grade were taught a variety of helpful and interesting subjects. Harold Heckman of the American Board is in charge of the school. Samuel Davapragasm and Karuppusami Stevenson, two native pastors, assist with the work among the Dindigul congregation.



The "Land of the Morning Star" holds a very warm spot in the hearts of Island folk here. Truk, Ponape, Kwajelein are not foreign names to us any more. Eleanor Wilson, Anna Dederer, the Hanlins and the Heusers have made our work in Micronesia come alive and we rejoice with them over what has been accomplished and over the possibilities for expanding our program there through Cent-A-Meal. Very soon now Chester Terpstra and his family will be added to the company of those ministering in this area of the South Pacific.

(Continued on page 22)

Thirty Years IN HAWAII

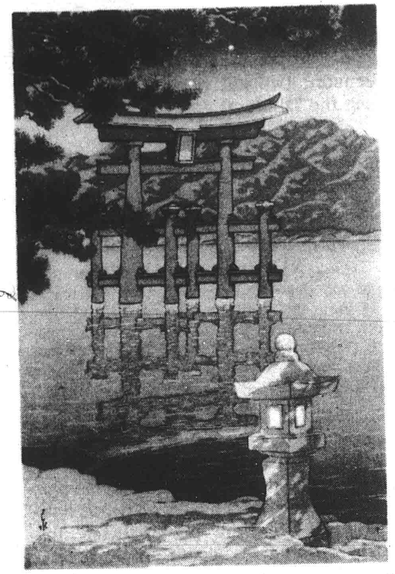
To my friends and family in Hawaii and elsewhere:

On December 4, 1919 the old "Lurline" brought me with my family to Hawaii. This coming December 4, 1949 is therefore a significant anniversary for me. One cannot live in one place for that length of time and mingle with its people and become a part of its life without realizing that one's roots have become deeply embedded in its soil.

My work has been almost exclusively with young people in the process of developing into manhood and womanhood; persons representing for the most part the races, other than Caucasian, whose original homelands border upon the Pacific. I think I have come to understand them quite well and I know I love them. I have faith to believe that my efforts to share with them the Christian ideals and principles of our Master, and to guide them in their growth toward Christian Character, have been fruitful.

Standing with me for these years and working with me toward the same ends have been two loyal and constant companions: Alice who with our only son, Wilbert, arrived in Honolulu with me at the beginning of my residence here; both of whom were called to a higher service in 1935. Alice made her own fine contribution to a large circle of those who knew and loved her and Wilbert spent his years here in Punahou until his graduation in 1928 and made a creditable record as a student. In 1938 Nelly joined me. She and I have now spent our lives together here, serving a brief period in Honolulu, then during the years 1939-1941 we found our field of activity

(Continued on page 17)



Ethereal beauty of Itukusima under the starlight.

The Portals of Longevity

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child sound close beside us.
Listen, He will speak.
His birthday bells have scarcely rung a week,
Yet He has trod the winepress undefiled.
"Enter through me," He saith, nor wander more:
For lo! I am the door."

--Clarence Dickinson

Waiting . . .

The morning star
Still shining
In the winter sky . . .
Dark blue is turned to azure,
Azure then to green:
I feel my heart is being cleansed
In this brief moment
Just before the dawn.

I am waiting
For the sunrise
In my country,
For the bright beginning
Of a new Japan . . .
As Israel waited for its heart's desire,
Lead us again, O God, by cloud and fire.

--Toyohiko Kagawa

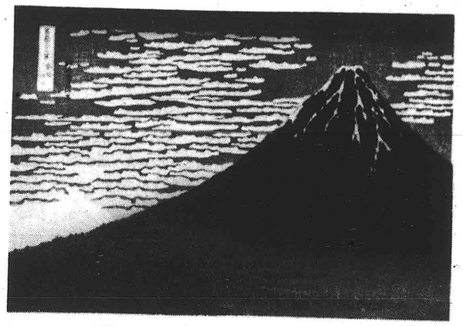


"Let the Old Year out, and the New Year in"—
boom the 108 strokes of the temple bell

JAPAN, LAND OF DAWN

The Kingdom
Has already come
To this world
Through the Cross;
And Christ's disciples,
Living in His life
Bright Light

From "The Kingdom of God Is Within You"
by Toyohiko Kagawa



"The breezy call of incense-breathing morn"
over Huzi San.

So wrote Kagawa during the war years when this great poet heart, prophet of the Christian church, and "ambassador of love" suffered with his people. Reading his poems interpreted by Lois Erickson in "Songs from the Land of Dawn", one enters deeply into the soul of a lost people, who not knowing what they seek, yet yearn for their Shepherd. And he is there. "Still as of old, He seeks his sheep." In "Tomorrow Is Here", Dr. Latourette tells of Dr. Joseph Ilano on a speaking tour of the United States from the Philippines, who found herself seated beside Mrs. Tamaki Uemura from Japan. Filled with bitterness because of the horror she has seen, she could not speak to the woman beside her. The next morning she opened the door, to hear Mrs. Uemura with bowed head asking "Will you forgive me and my people for the suffering inflicted on you in the Philippines?" When Mrs. Uemura looked at me, her face was filled with humility and radiant love such as I had never seen before. We fell on our knees in humble confession of our sins before God. Through her I learned there is nothing that can separate those who are united by the love of Christ." In Mrs. Uemura's own words uttered at the Grand Rapids Assembly of the United Council of Church Women in 1946, let us again, this New Year, ask God's forgiveness for the wrongs we did each other, opening wide our hearts to the love that lifts despair and bitterness, and alone ushers in the new dawn of Japan.

"O God, our Father, Father of Jesus Christ whose seamless garment we have torn, whose Body we have caused to bleed, we come to Thee, to the Cross of Thy Son, and beseech Thee for Thy Forgiveness. . . We intercede for those in other lands. . . Restore our unity, one with another. Now we offer before Thee a token of our dedication of ourselves to Thine own work of restoration, of giving light and life and order to the world. Accept it and purify it, and with it ourselves for Thyself. In Christ's name we ask it. Amen." -- Helen B. Hoogs

Hymn of the Month

It has always seemed such a shame that Christmas comes and goes so quickly -- taking with it all the beautiful music that is associated with it. Carols, children's songs, Christmas hymns are all tucked neatly away before New Year's Day, not to be disturbed before the next Yule season.

Let us make it different this year with at least one of our hymns. The very nature of Bishop Heber's "Brightest and Best" is such that it can be sung so appropriately after Christmas. It is a true Epiphany hymn.

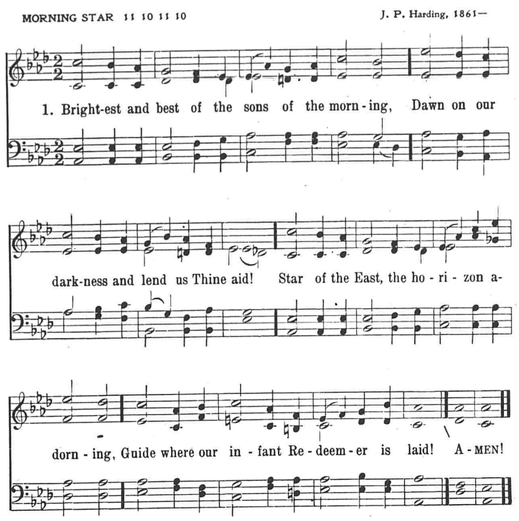
In some of our churches, Epiphany is carefully observed as the day commemorating the arrival of the Wise Men as they came to worship the Babe. It is a time symbolic of the recognition which the rest of us would like to give to the Christ who has come to fulfill the promise made by the angels.

However, we would do well today to recognize the truth expressed so beautifully in the fourth verse. How often we fail to see that Christ is interested, not in service or offerings in themselves, but only as they are an expression of our attitude of heart, and devotion.

It is reported that Bishop Heber had great pleasure in hearing his hymn sung "better than I ever heard it in a church before" on the occasion of the dedication of a church at Meerut, India, in sight of the Himalaya Mts. The many scripts of this and other hymns of Heber are preserved in the British Museum. They were written in two small school, exercise books, probably belonging to his children. On one side are problems in Euclid, and on the other the hymns in the neat, clear handwriting of the Bishop.

Brightest and Best of the Sons of the Morning

MORNING STAR 11 10 11 10 — J. P. Harding, 1861—



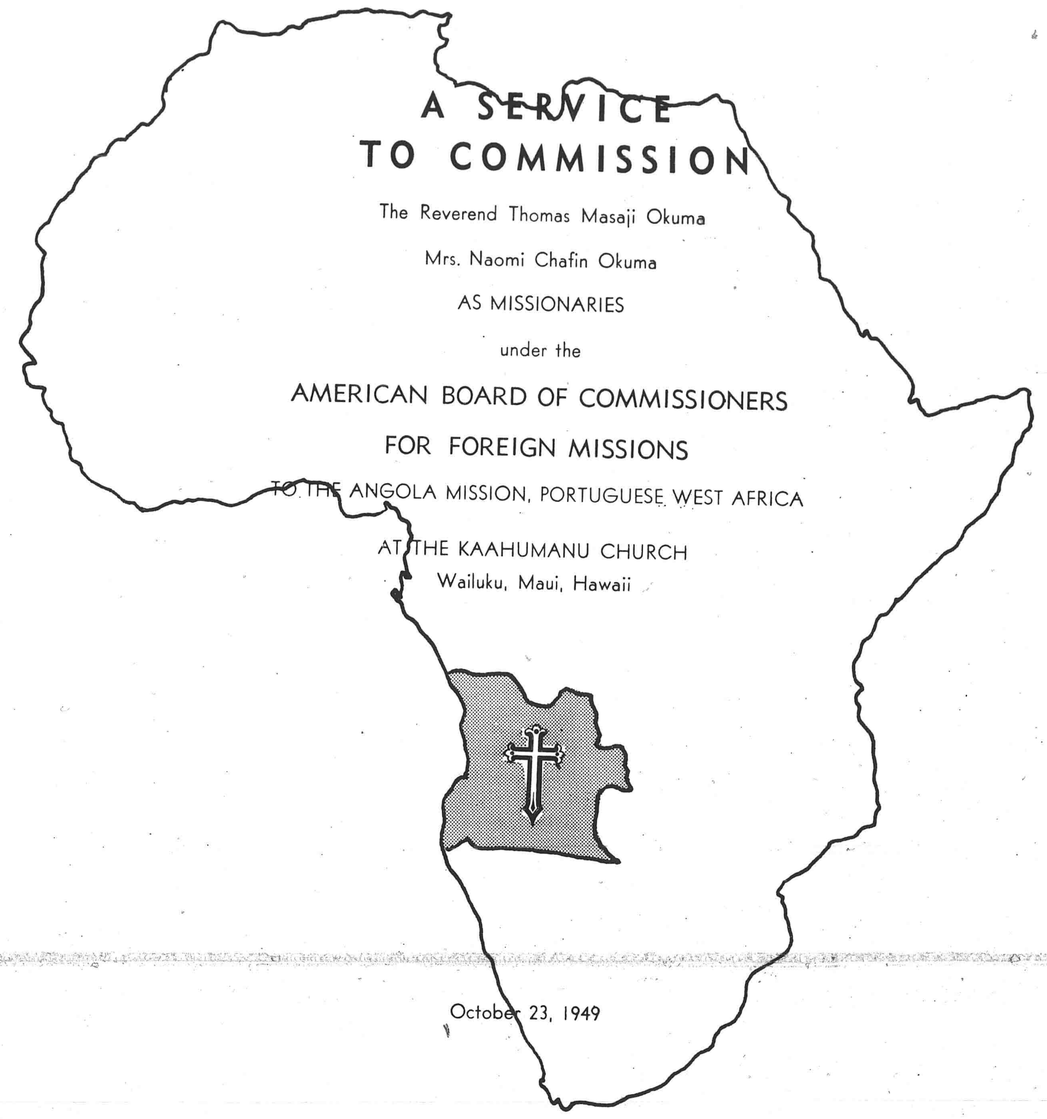
2 Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Savior of all.

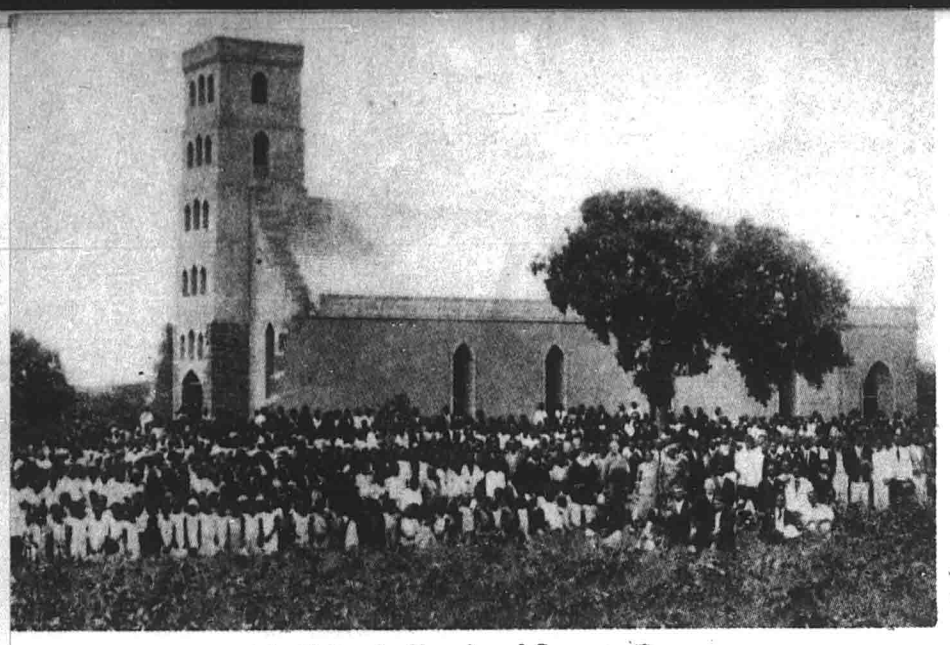
3 Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

4 Vainly we offer each ample oblation,
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

5 Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Reginald Heber, 1811





The Bailundo Church and Congregation

Africa CALLS

To those who live in fair Hawaii the words "Hawaii Calls" have a familiar ring. But to the average American the call of Africa is seldom heard. He has heard of "Darkest Africa" or the "Dark Continent". He has learned of its wildness, its jungles and its strange animals. He thinks of Tarzan somewhere swinging through the trees. He probably has not seriously thought of going there. When therefore the call of Africa is heard and heeded in the Paradise of the Pacific it becomes news. It is particularly significant news to the Christian communi y because to them the word "call" has a very special meaning.

Emory Ross, writing in our Missionary Herald says, "Christianity has been the great force to open, stir and arouse Africa. Africa now is thoroughly opened, considerably stirred and aroused.

Other forces are also powerful in Africa today. Some of these other forces are far from Christian. They are even in open conflict with Christianity. So again we see, this time in Africa, that Christianity has either done too much, or it has not done enough.

History testifies that true Christianity can never do too much -- but that freguently, in its 2,000 years, it has not done enough. This is so in Africa. It has begun, and done well -- better than any other power at work in Africa. But it has not done enough!

It has stirred more hearts and lifted more hopes than any other force in Africa. It has probably fulfilled more of its promises than any other element or influence in the life of the past three or four generations.

But here is a stubborn fact: enough individual foreign Christians, and the presumably Christian society from the West, have failed to such degree to fulfill Christianity's promises as to add heavily to the confusion, frustration and bitterness which currently grips much of Africa. From nearly every part of the continent come such reports".

The call of Africa is a call which ultimately must be answered by consecrated Christians. Those who have gone there under the American Board have found that the harvest truly is great and the laborers all too few. Space will not permit our telling here of the three Africa missions maintained by our American Board -- the South Africa Mission, the East Africa Mission and the West Central Africa Mission. Let us rather center our attention on the last mentioned field which is roughly depicted on the outline map.

The West Central Africa Mission was established in 1880 in the Portuguese Colony of Angola. Divided in 1927 between the United Church of Canada and the American Board a large central station Dondi is nevertheless operated jointly by the two bodies. In Dondi are located the Currie Institute for Boys, the Means School for Girls, the Sara Hood Scott Memorial Hospital, A Union Theological and a Union Press.

The American Board Yearbook says: "No American Board Mission is more sorely in need of reinforcements. In a field where we serve a population of about 500,000 the Board faces an unprecedented opportunity to cooperate with the rapidly expanding Africa Church in its work".

Recess Time in a Village School



Okumas

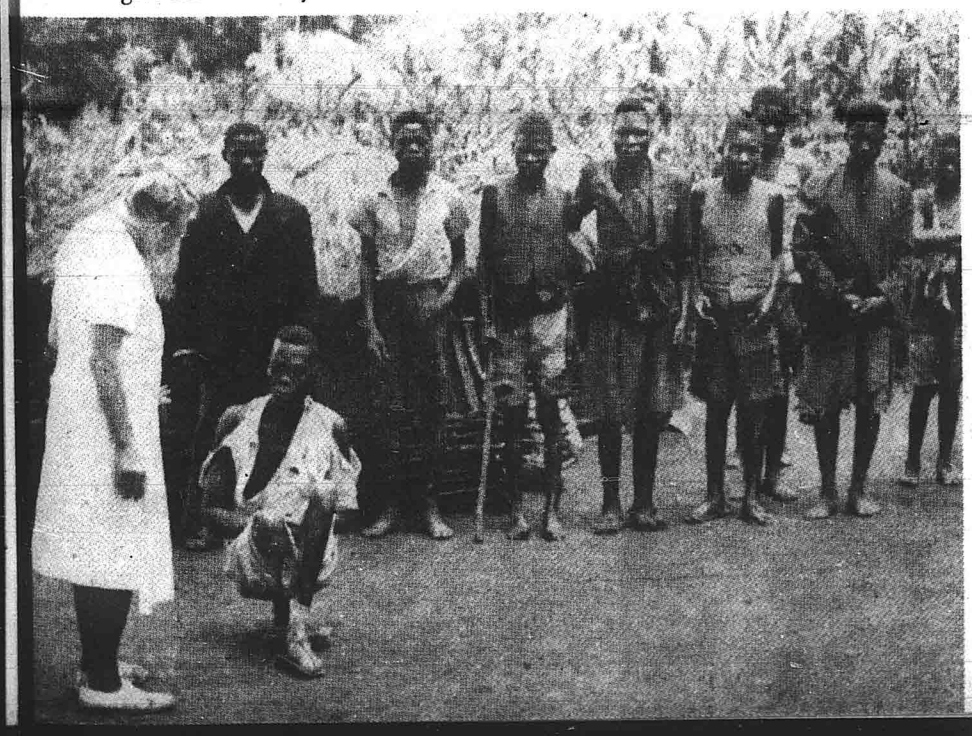
ANSWER

Why go to Africa? Big game hunters go there to shoot elephants and lions. It is sport and adventure. We can understand that. Cameramen go there for unusual pictures. We can understand that. British merchants find diamond-mining a lucrative business. There are many reasons for going to Africa. A glance at a political map of Africa will show that European nations have divided up the black man's continent for reasons of national gain. All of these things are quite understandable.

It may not be as easy to understand why a young man would take his wife and babies and go there to live among a strange people under difficult circumstances, particularly when there is no prospect of material gain. To understand this, one must remove himself from the usual consideration of fortune and adventure and contemplate a kind of "Call" that is above time or place -- one which has changed many a land and many a life. The Christian call to service has led some great men and women to Africa, people whose only idea of greatness is to serve their Master.

It was with great joy that our Christian fellowship in Hawaii learned that the Rev. and Mrs. Thomas Okuma had declared their purpose to go to Africa and had been accepted by the American Board. On October 23, 1949 the service of commissioning was held at the Kaahumanu Church in Wailuku where the Okumas had been serving. They will go to Angola. Our churches in Hawaii will have a definite part in their support and a keen interest in their work.

Beloved Dr. Mary Cushman, known to many of us here in the United States, visits lepers at Chilesso, Angola, West Central Africa, to give them the very best medical treatment.





Large congregation of men, women and children gathers for Sunday morning service.

"Tommy" Okuma seems to have been born with a "wandering foot". He began his career at Hanapepe, Kauai thirty years ago. Later he moved to Oahu to enroll in the University of Hawaii, continued his college career at the University of Minnesota, and completed it at Berea College, Kentucky. There he received a B. A. in Psychology. During his stay in Honolulu he became a member of the Church of the Crossroads. The interest in Christian affairs which began during early college days grew into the decision to enter the Christian ministry. Tommy's seminary career began at Andover Newton Theological School. Transferring to Yale Divinity School, Tom was joined by his bride, the former Naomi Chafin of Logan, West Virginia. Tom and Naomi had met at Berea. Tommy worked at the New Haven Y.M.C.A. and the South Congregational Church of New Britain, Connecticut, as a sideline to his seminary work, while Naomi served as a dietician at Grace Hospital in New Haven.

After seminary graduation, the Okumas were co-directors of the American Friends Service Committee workcamp project in Chicago. And then Hawaii called! Tom and Naomi returned in the fall of 1946, and moved to Kapaa, on the other side of Tom's home Island. As pastor of the Community Church of Kapaa, Tom also included in his interests active work in the Kauai Evangelical and Sunday School Associations. Naomi centered her attention on Margaret, who arrived there to enlarge the family. In the fall of 1948, Tom accepted a call to become co-pastor of the Kahului Union, Waihee, and Kaahumanu churches on Maui. In association with Rev. Abraham Akaka, he performed a complete range of ministerial functions from preaching to running vacation schools to consuming liberal portions of poi. Kathryn arrived in the meantime to keep Naomi even further occupied.

Those who have come to know the Okumas can best understand why they have answered the call of Africa.

God has made known the mystery the Gentiles are fellow-heirs, partners and companions of the promise in Christ Jesus. EPHESIANS 3:6.

Sermon delivered at commissioning of the Rev. and Mrs. Thomas Okuma by Dr. J. Leslie Dunstan, General Secretary of the Hawaiian Board.

With the presentation of the commission the candidates for missionary service now before the congregation will enter into a great tradition; they will join the company of those who have left their own churches and the fellowship of their own people to carry with their own lives and voices the message of the Christian faith. The Christian Church has always been a missionary institution. From the very beginning the church has not been content to exist as the religious force within a single national or cultural group, but has been assiduous in extending itself and its influence beyond the borders within which it became established. One might well call the church an organization infected by a profound discontent, for it has never been satisfied. One might also call it an organization with a profound conviction of its own worth, so ardently has it striven to establish itself across the world. And this great age-long tale of missionary endeavour has been told in the lives of men and women who have been ambassadors of the church. It is that company which the candidates now join.

We who are gathered here, even though we are aware of the churches' long history of missionary work, are much more familiar with its modern phase. This is so because we are, in a very real sense products of it. Scarcely more than a century and a quarter have passed since missionaries landed on our Island shores, and a much shorter time than that since missionaries moved among the newly arrived immigrants here to establish the churches which today are our churches. We are of the churches because of the missionaries; today we send some of our number that the gift we received may be shared with others.

As we think back into our own past we inevitably recall the commissioning service which took place in Park Street Church, Boston, late in October of the year 1819, and if we know the story well we picture the stately figure of Dr. Samuel Worcester standing in the pulpit of the church giving the charge to the candidates for missionary service. His words on that occasion have come down to us to stir us with their vigour and their widely inclusive meaning. Listen to them again: "You are to aim at nothing short of covering those Islands with fruitful fields and pleasant dwellings and schools and churches; of raising up the whole people to an elevated state of christian civilization." We are moved by those words, for we catch a glimpse of the vision which Dr. Worcester has as he uttered them. It was a great vision and it became the motivating force behind a great enterprise.



But our memory of that earlier episode thrusts into clear light the basic problem which faces us today; in what terms shall we state the commission which we, as representatives of Christ's church, give to our candidates for missionary service? Can we repeat in our time the ideas which Dr. Worcester used or must we, because of the changes that have taken place through the years, speak quite differently? And certainly, when one puts our service tonight over against the service which sent missionaries to our Islands a number of contrasts appear which seriously affect our words.

When Dr. Worcester lived western civilization was believed to be the christian civilization. Men thought of life, then, as a true expression of God's will and a medium through which God's kingdom might be seen. They were not blind to the evils of their day, but those evils were under determined attack by the forces of righteousness and were bound to be eradicated. The whole order of living with the benefits it gave to the people and the opportunities it offered for individual development seemed touched with blessings. And this was the understanding which moved through the hearts of christian people. They were people of the west, and because of this they were people of the church.

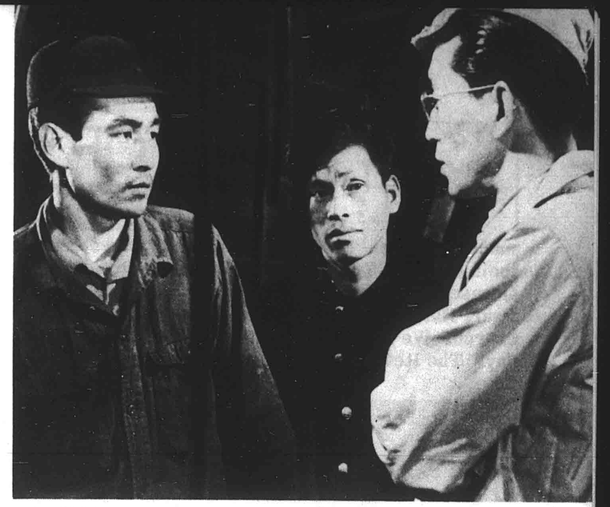
In contrast, the peoples and nations outside the boundaries of the west were thought of as heathens and barbarians. Dr. Worcester, in the same address from

(Continued on page 19)

"KENJI COMES HOME"

Kenji had been through the war in the thick of the worst battles. He came home but he had no home and his family was gone. He found a job, and joined a labor union. Some of his associates were Communists. Kenji was impressed with their Communist promises of security, a job, and even wealth and power. But at times Kenji was not sure about Communism, especially after he met "the girl". She was a Christian, and through her Kenji caught a heart-warming glimpse of the ideals, the concern for others, the educational standards, and the freedom of the individual for which Christianity stands. Hard times, confusing times lay ahead for Kenji. For example -- as shown in the picture -- Kenji lost his job when his machine was sabotaged because he was the only voter against the Communist candidate in a plant election.

These are a few of the highlights of the Protestant Film Commission's newest picture, "Kenji Comes Home". The film pictures the struggle between democratic Christianity and Communism for the youth of post-war Japan, and tells the story in human-interest terms of Kenji. Realistically, the film closes with the problem posed, but still unsolved -- because those who see the film must help to produce the solution!



KENJI COMES HOME will be available from the Christian Education Department of the Hawaiian Board. Showing time: 35-40 minutes. Rental: $9.00.

THE SAFETY RESPONSIBILITY LAW

To cooperate with the Territorial Government and the City and County Government in explaining it, the Friend presents this word about the new law which affects automobile drivers in the Territory of Hawaii. The Safety Responsibility Law became effective January 1, 1950.

In a day when nearly everyone drives a car there are bound to be some who are not responsible either financially or otherwise. The public should be protected from these drivers. Also in a day when lawsuits over accidents are increasingly common, drivers of autos themselves should be prepared for any eventuality.

The law however does not affect you in the least unless you are involved in an accident. If you are convinced that you live under a lucky star and will never be in an accident you need do nothing at all. Only under certain conditions can you be required to show financial responsibility for future accidents.

However, if you consider yourself subject to human weakness you will want to know what steps to take to be on the safe side.

Insurance companies are quick to point out that this is not an "insurance law" and was not put over by insurance companies. This is basically true. Financial responsibility, however, up to $11,000 must be shown when you are liable in an accident. Since most of us don't belong in a financially independent category, insurance becomes our most logical protection. Adequate property damage and personal liability insurance costs about twenty dollars per year more or less. (Cars in the Hawaiian Board fleet are more than adequately covered).

The law calls for reporting of all accidents (within 24 hours) causing death, injury or property damage exceeding $100. A form is provided for this.

We recommend, therefore, that you:

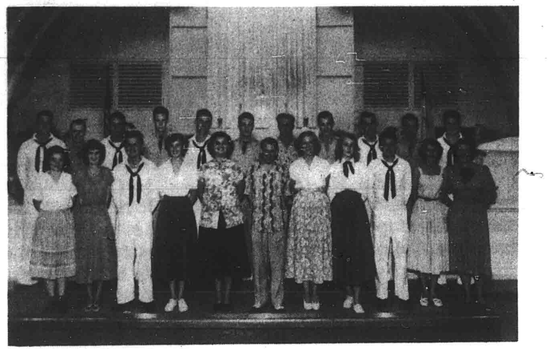
1) **Report all accidents to be on the safe side. Carry a report blank with you.**

2) **Check your insurance to see that you have a minimum of $1,000 for property damage, $5,000 for injury to one person, $10,000 for injury to more than one person. (Note: this is minimum. Doubling the amount costs very little more).**

3) **Drive carefully.**

NEWS OF THE CHURCHES

The young people of the Pearl Harbor Community Church recently completed a project for their church. They transformed one end of a small Quonset into a chapel. A group of young adults from Pearl Harbor is shown here in the front of the main church. We hope to show the smaller chapel some day. The Rev. John de Sousa is pastor.



Young adults group at Pearl Harbor Community Church

Mr. William Kekapa of Waimea, Kauai who has served the Waimea Hawaiian Protestant Church for many years as a licensed preacher was ordained to the Christian Ministry at a service of ordination held in his church on November 13th, 1948. The fellowship of congregational ministers joins in welcoming Mr. Kekapa into their ranks.

Another ordination is scheduled for sometime in January in Honolulu. The Oahu Association was called into special session at the First Chinese Church of Christ on December 12th to consider the request of that church for the ordination of Mr. Richard Chun, assistant to the pastor Rev. Charles Kwock.

Travelers to Hilo are pleased to note the bright new paint and general improvements at the Chinese Church. A new building has been added in addition to renovation of the church. This project was planned and carried out by the members who have generously contributed labor and funds.

Mrs. Thomas Isbell arrived in Honolulu on the General Gordon December 7th and hurried on to Maui to join her husband at Sunnyside, where the Board's new school will open next September. Dr. Thomas Isbell was called to Hawaii to head the school some time ago.

The Moderators of the four Island Associations have sent in for this issue New Year greetings in four languages. We are pleased to print them in the columns of The Friend.

The Iao Congregational Church has sent in a sample of their new constitution which gives evidence of real work. The move toward the modernizing of existing church organizations is gaining momentum and promises to bring a measure of uniformity to our churches as well as a more workable organization.

A booklet showing visual aid materials now available at the Board has been mailed out by the Religious Education Department. Others who desire this catalog should write to Miss Frances Eastman, Director of Religious Education, who has compiled it.

The Friend's first newspaper scoop of the year was registered with this issue when Gayle Strickler rushed in this unusual shot by photographer Donald Fujiyoshi showing a beheading ceremony on the Island of Kauai. This form of cannibalism is now found only among the Congregational tribes of Kauai and to our knowledge has never been photographed before. Some have connected it with a rapid change in Kauai personnel. According to

(Continued on next page)



The first retreat of Kauai Ministers at Kokee, Oct. 21-22. Shown are: Seido Ogawa, Mitsuo Aoki, William Kekapa, Gayle Strickler, Albert Stearns. Kneeling: Theodore Chinen and Abraham Huddy.

THIRTY YEARS IN HAWAII
(Continued from page 7)

among the churches of Hilo and vicinity. In January, 1942 we went to Kohala and we remained there, working with the Kohala Union and Betheny Churches during the war years and until my retirement from active service in September, 1946. We have since lived in our own home in the Volcano area of the Big Island. Although officially retired it has been my privilege to continue preaching, as opportunity has offered, and as my services have been needed. My longest consecutive appointment during this period of "retirement" was in the capacity of Auxiliary Chaplain at Kilauea Military Camp from January, 1948 to June, 1949.

For several months past we have been giving much thought to the years of retirement that lie ahead of us, if in God's mercy we are permitted to continue serving Him here. We have felt strongly, now that our work in Hawaii is done, that we owe it to our families who live for the most part in New England; and also to ourselves, to return to our old "home" and take up our residence there in some place where we can companion with them and make up in some measure for the years of separation.

I found a wonderful old house in good repair and suited to our needs, even equipped with modern utilities and much furniture. The property is situated in Cotuit Bay on the South shore of the Cape in the little village of Cotuit. You may find it on the map of Massachusetts, located between Hyannis and Falmouth. We hope to sell our present home (indeed we must sell it) and make our transfer to our new found home early next Spring. Mail should reach us after May 1, 1950, addressed to Cotuit, Massachusetts. If any of you should wish to learn more of our plans as they progress, please let us know and we will try to keep you informed. At any rate it would be well for you to inquire of us at our present address and find out if our plans have carried successfully, before using the above address.

Our best Aloha to you all, from both

Lloyd and Nelly Davis
Hawaii National Park, Hawaii

NEWS OF THE CHURCHES
(Continued from page 16)

early explorers the tribe first dances about the victim singing "Give Me Something to Dismember You By".

The Rev. T. A. Cabacungan who was formerly pastor of the Waialua Oahu Filipino Church has recently been released from Leahi Hospital where he has been confined for many months. We know with what joy he has returned to normal life. We rejoice with the Rev. and Mrs. Cabacungan on this very happy Christmas.

Word has just been received that the Rev. Edward Paaluhi of Molokai is quite seriously ill. We will be eager for news of his full recovery. Mr. Paaluhi serves the churches of Molokai, being at the moment the only ordained minister of our fellowship in active service there. The Rev. Alice Kahokuoluna is presently on the mainland.

A photo showing the presentation of a fountain to the Filipino United Church at a special ceremony was received by The Friend. The fountain is a gift of the Trailblazers Club of the United Center.

Fountain donated by Trailblazers of Filipino United Center to the United Church parish hall.



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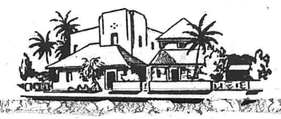

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WORLD PICTURE

PORTUGAL

For the first time in its history, Portugal has a Protestant seminary. Opened recently in a Lisbon suburban apartment, the seminary is expected to be transferred shortly to permanent headquarters in a rural area near the city.

Facilities at the seminary will include general education courses for students who have not yet qualified to begin theological training. After a year of pretheological education, covering courses in philosophy, sociology, psychology, and Greek, the students will spend three years in regular seminary training.

BARTH "CONFRONTS" HUMANISM

A Protestant and a Catholic theologian have found themselves in fundamental agreement in an ideological tussle with a conference of humanists, currently being held at Geneva, Switzerland.

The organizers of the conference, fourth set of Rencontres Internationales, had asked Prof. Barth of the University of Basle to present the Protestant point of view, and Fr. Maydieu, a French Dominican, to present the case for Catholicism. Considering the theme, "Toward a New Humanism," the conference was composed almost entirely of scientists, philosophers, including existentialists and Communists, and men of letters.

In his principal address, Prof. Barth said that the Christian message was the message of God's humanism. It would be false to see in it a closed ideological system: it was first and foremost a witness concerning the Incarnation of Christ as an event, and it demanded of man a personal response.

Church A "Mystery"

Fr. Maydieu, saying that the Word of God had always to pass through the words of men, so that it was for the Church to provide the interpretation necessary, added, "The Church is, in the first place, a mystery." At this point Prof. Barth got up to shake Fr. Maydieu by the hand.

In the discussion, Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, emphasized that the very fact of seeking a new humanism marked the bankruptcy of the old. The revolt of the masses raises the problem in another context. The encouraging fact of our time is the new encounter between Christianity and humanism. There is no universality outside Christianity.

Philosophers, represented by Prof. Jaspers, wanted to know whether the theologians could not give up their exclusiveness. The answer of the theologians was that the message of grace was the most inclusive message of all.

HOLLYWOOD DISCOVERS
PROTESTANT PARSONS

Now three movies starring Protestant ministers rather than Roman priests are in the works at Hollywood. MGM's "Stars In My Crown" shows a Civil War circuit rider. RKO's "Adventure In Baltimore" is about a liberal parson early in this century. "The Chain", filmed independently, stars a Kansas clergyman who redeems a decadent community by faith.

"TOO MANY ENGINEERS?"
ASKS LABOR STUDY

A Department of Labor survey of the engineering profession shows its remarkable growth in numbers, and warns that demand may soon run short of supply. In the 1920's, some 7,000 engineers yearly were graduated; in the 1930's, 10,000; 1948, 32,000; with expectations thus in future: 1949, 41,000; 1950, 47,000; 1951, 36,000; 1952, 29,000. The study gives this conclusion for technicians: "The number of graduates will greatly exceed the number of engineering job openings in the next few years."

Query: Should some of these keen and analytic minds be steered toward occupations in human engineering.

CHRISTIANITY - A MYTH

The only scientific work recommended at present to history teachers in the Eastern Zone states that Christ never lived at all, and that the Christian religion is a myth pure and simple. The use of "History of Antiquity," by W. A. Mischulin, has been protested by Evangelical Church authorities in a resolution asserting that "this representation of Christianity, which has long been rejected by lay historical research, must involve our young people, almost all of whom belong to the Christian Church, in severe struggles with their conscience.

(Continued next page)

SERMON (Continued from page 14)

which we have already quoted referred to Hawaii as a land of darkness and the natives as living in darkness. His sentiments were rather typical of his day, for to the citizens of the west the rest of the world was by contrast wholly unenlightened. True, the knowledge of the world which the west had was relatively scanty, gleaned largely from traders and discoverers who were quick to note and report the strange ways of those they encountered. Yet, even so, the point of emphasis was placed not upon the observed differences in behaviour, but upon the lowly state of other peoples when contrasted with the enlightenment of the west.

So that the missionary enterprise of that day was ungirded by a most powerful motive; missionaries were to go not only in the name of the christian church but also in the name of western civilization. They were to spread their way of living wherever they went for that was what God had wrought for them. They were to convert the heathen, but they were also to bring them to an elevated state of christian civilization. Dr. Worcester spoke as a man of his time and he faithfully uttered the purposes and expectations of his fellow churchmen.

But not what has happened since that day. We are no longer certain of the essential rightness of western civilization. We have not been able to solve the conflicts that have arisen among us. We have brought upon the people in our part of the world untold suffering and privation. And we have grown very much aware of our failure to give to our people the blessings promised them. Moreover, we have learned of the sad results that have followed the expansion of our civilization among other nations. We have shaken their cultures, upset the unity of their people and exploited their resources. We can, with justice, mitigate this dismal picture slightly. But the point is that now we are not imbued with an unshakeable assurance that our civilization can be given to the world for their benefit.

Besides this we have learned a great deal about other people in the last one hundred years. We may still think of their customs and their ideas as strange, but we have come to have serious respect for them. Most other civilizations are older than ours, even the primitive Africans, and all through their histories their societies have been held together by strongly cohesive spiritual powers, which, although they may not have given their people the advantages of technology which we know, have given life and vitality and purpose. With this in our minds we are no longer able to speak condescendingly of the heathen nor to look upon them as souls living in darkness. Instead, we now seek to discover the wisdom they possess that we may learn from them.

We cannot, then, speak as Dr. Worcester spoke. We no longer are the vision he saw, nor believe as he did. We would not send our missionaries as emissaries of our civilization to another part of the world, neither would we send them to the benighted heathen. Yet we are sending missionaries and doubtless shall continue to do so as long as our faith remains strong. And as we do so our commission must come from our very souls even as did Dr. Worcester's.

God has led the church down a difficult and dangerous road during the last one hundred years. And in doing so God has taught the church a great deal. There is scarcely any other way to state what has happened for the life of the church today is not of man's devising, and the wisdom it possesses not the product of men's minds. The church has had to pass through a series of wars, each one more serious and devastating than its predecessor. At the beginning of that series the church defended the cause of the people who belonged to it; but as the years passed the church has had to break away from the national and group entanglements which it had long held. Again, the missionary enterprise of the church went side by side for a long while with the economic expansion of the west, and while the two were not always seen as aspects of the same development, enough confusion arose to make the church consider its position with care. The church has gradually and painfully been made to realize how extensively it had entered intc and become part of western civilization. We might even judge that in God's wisdom the church was called to play that role at one period of time. But now the church has been led to another under-

(Continued on page 22)

WORLD PICTURE
(Continued from page 18)

TAXES BREACHING FREEDOM

When the "burdens laid on the taxpayer by the State reach such a height that it is no longer possible to contribute free gifts for the purposes of the Church," the principle of freedom of conscience and belief is once more violated. Thus concluded the finance secretaries of all the member churches of EKD (Evangelical Church in Germany) at a recent meeting in Berlin where they discussed the difficult financial situation of their churches in all zones.

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Teach them to obey all traffic regulations, such as: Red and green lights; one way streets; stop signs and other signals.

Teach them to ride in a straight line and not to weave in and out of traffic.

Teach them to look out for cars at crossings, or parked cars that may open their doors, and for cars that are pulling into traffic.

Teach them not to "hitch hike" and the dangers of "hooking" a ride.

Teach them not to carry another person with them on their bike.

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ONE HUNDRED YEARS AGO

Excerpts from

THE SANDWICH ISLANDS - The suggestion occurs in a New York paper, that it would be well for the United States to annex the Sandwich Islands to the Union, giving the whole group the name of the State of Hawaii. The importance of these Islands, in view of the trade of the Pacific, being nearly midway between Oregon and China, is prominently urged, and the fact, no doubt, will be generally admitted. The depopulation which for some cause or another, has been going on throughout the group since its discovery by Capt. Cook, is also alluded to as indicative of the inevitable result that the Islands must, sooner or later, come into the possession of some civilized power. Thus we go - Annexation seems to be the word. 'Manifest destiny' is doubtless in the ascendant. A great country this, when it shall be fenced in. - Baltimore Amer.

This opinion does not seem to be popular at present, even among those strong in their American feelings. Uncle Sam - or some of his boys - seem to have gotten the idea that all the world desires to become annexed to the great North American Republic. His family, we think, is now quite too large, and to add 'the State of Hawaii' to the rapidly increasing sisterhood of States of the Union, seems rather premature.

VOL. VIII OF THE FRIEND, AND HISTORY OF ENGLISH NEWSPAPERS IN THE PACIFIC

As we enter upon another volume of our paper, we are reminded of our own history and that of other English newspapers in this part of the world. When we spread our sheet to the breeze, not another inscribed with English characters was anywhere to be seen along the whole extent of the western coast of North and South America, from Cape Horn to Bering's Straits, or in any part of Polynesia. We can hardly realize this fact, when we consider that more than a dozen have since been undertaken. We shall first refer to those which were published, but became extinct, before the establishment of the FRIEND.

SANDWICH ISLAND GAZETTE, published weekly, at Honolulu, from 1836 to 1839 - S. D. Macintosh, Editor. For about twelve months the Sandwich Island Mirror appeared monthly in place of the Gazette, in consequence of the want of printing paper.

THE HAWAIIAN SPECTATOR, published quarterly, at Honolulu, from January 1838 to Oct. 1839, conducted by "an Association of Gentlemen."

THE POLYNESIAN, First Series, published at Honolulu, from June 6, 1840 to Dec. 4, 1841. J. J. Jarvis, Editor.

THE FRIEND, published at Honolulu, from Jan. 1843, to the present time. During '45, 6 and 7, it was issued semi-monthly, but the remainder of the period, monthly.

THE POLYNESIAN, Second Series. Revived in May, 1844, by J. J. Jarvis, who has been succeeded by the following gentlemen as Editors - C. E. Hitchcock, C. G. Hopkins, and E. O. Hall.

THE HAWAIIAN CASCADE, published at Honolulu, from Nov. 1844 to Aug. 1845, by the Hawaiian Total Abstinence Union.

THE MONITOR, published monthly, at Honolulu, from Jan. to Dec. 1845, Rev. D. Dole, Editor.

THE SAMOAN REPORTER, published half-yearly, at Navigator's Islands, from March, 1845, to present time.

OREGON SPECTATOR, published at Oregon City, O. T., semi-monthly, from Feb. 1846 to Feb. 1849.

THE CALIFORNIAN, published weekly, first at Monterey, A. C., in July 1846, but subsequently removed to San Francisco.

THE CALIFORNIA STAR, published weekly at San Francisco, from Jan. 1847, to the present time.

THE NEIGHBOR, published monthly, at Valparaiso, Chile, from Jan. 1847, to the present time.

THE OAHU FOUNTAIN, published monthly at Honolulu, from Jan. to Oct. 1847, by the Oahu Temperance Society.

THE SANDWICH ISLAND NEWS, published weekly, at Honolulu, from 1847 to 1849.

THE OREGON FREE PRESS, published weekly, at Oregon City, from April to Dec. 1848.

THE OREGON AMERICAN AND EVANGELICAL UNIONIST, published semi-monthly, at Tualatui Plains, O. T., from June 1848, to June 1849.

THE ALTA CALIFORNIA, now published at San Francisco, may be considered as succeeding the Californian, which was discontinued at the breaking out of the gold fever. For a short time the Californian and Star were united.

THE PLACER TIMES, published weekly at Sacramento City, from April 1849, to the present time.

THE PACIFIC NEWS, published weekly, at Honolulu, from Nov. 1849, to present time.

About two years since, a semi-weekly paper was started at Lima, in Peru, but whether now published we are unable to state. - During the occupation of the city of Mexico by the American army, two daily papers were published there. We are not aware as any other English papers have ever been started in those regions which may be styled Pacific.

For many years papers in the Spanish language have been published in Peru and Chile. A French lithographic paper was once published at Tahiti, and for many years papers have been published in the Hawaiian language.

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(Continued from page 19)

standing of its position and to the place where it must play a different role. The church has passed from the era when it was the carrier of spiritual life for a whole civilization to the era in which it becomes again the mystery in which the followers of Jesus Christ share. From the time of the commissioning service in Park Street, Boston, God has worked mightily with His church and we are within the fellowship which God has made.

The church exists all over the world now. In each country and nation it either has its own ways and forms of expression or else it strives for them. In many places it still has upon it the marks placed upon it by our missionary forebears. But those are relatively incidental matters to be dealt with in due course of time. The important thing is that at the heart of the church, right in the midst of its institutional ways, there is the consciousness that those within it are best described by Paul's words: they are fellow-heirs of the promise made through Jesus Christ.

The church is a mystery. It is called into being by the preaching of the gospel. When men respond they are drawn out of the spirit of the common life which has made them, filled with new power and new wisdom, and sent forward to live among their fellows in vital loving relationship to them. No one can see the church grow nor understand the force that moves through it. Yet the church is among men, and its presence and significance are being increasingly felt all the while.

So it is with this thought that we commission our candidates for missionary service. You go with the mystery of the church alive in your hearts and minds. You do not and cannot know all that is contained in that mystery; none of us can do that. Nor can you know where the mystery will lead you or the experience through which it will cause you to pass. But this much is certain: you have known here of that about which we speak. You have been drawn together with others in our churches and have felt the compulsion of the church and the joy of the comradeship you have found in it. You go with the experience that has been yours to join with others in a distant land who have, in their own way, known the same experience. There is much of knowledge and technique given you by our society that you will be able to show with your new comrades. There will be many duties placed upon you that will be both strange and difficult. But you will go taking the mystery of the church with you; and when you reach your field of labour you will find yourself still in the church. There you will not only speak of what God has done to create the church, you will be living testimonies to His work. You will face hours of discouragement and loneliness and apparent failure, but when those hours come you will see again the vision of the church in which you live and be lifted by the hope of God's continued presence. We send you as our fellow members in Christ's church in Hawaii to our partners and companions in Africa. Share with them such knowledge as may be of help to them, but above all tell them of our union with them in Christ Jesus, and with them tell others that the promise is theirs if they but answer God's call.

CENT-A-MEAL (Continued from page 7)



News of the Rev. and Mrs. Thomas Okuma's decision to do missionary work in Angola, West Africa came as a pleasant surprise to many of their friends here, some months ago. Our mission in Angola, Africa which was founded in 1879 by the American Board, has taken the lead in church development, in education, in agricultural work and medical service. Every effort is being made to help the people there improve themselves. The Okuma's will carry the love and good wishes of the people in our churches to those whom they will be serving, in Africa.

We need your help in order to keep the missionaries in the field. We need your help in order to bring joy, health, happiness and learning to men and women, and boys and girls in these remote areas.

So get your Cent-A-Meal Box now from your pastor. With prayer and thanksgiving, give your CENT-A-MEAL!

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GOOD INVESTMENT

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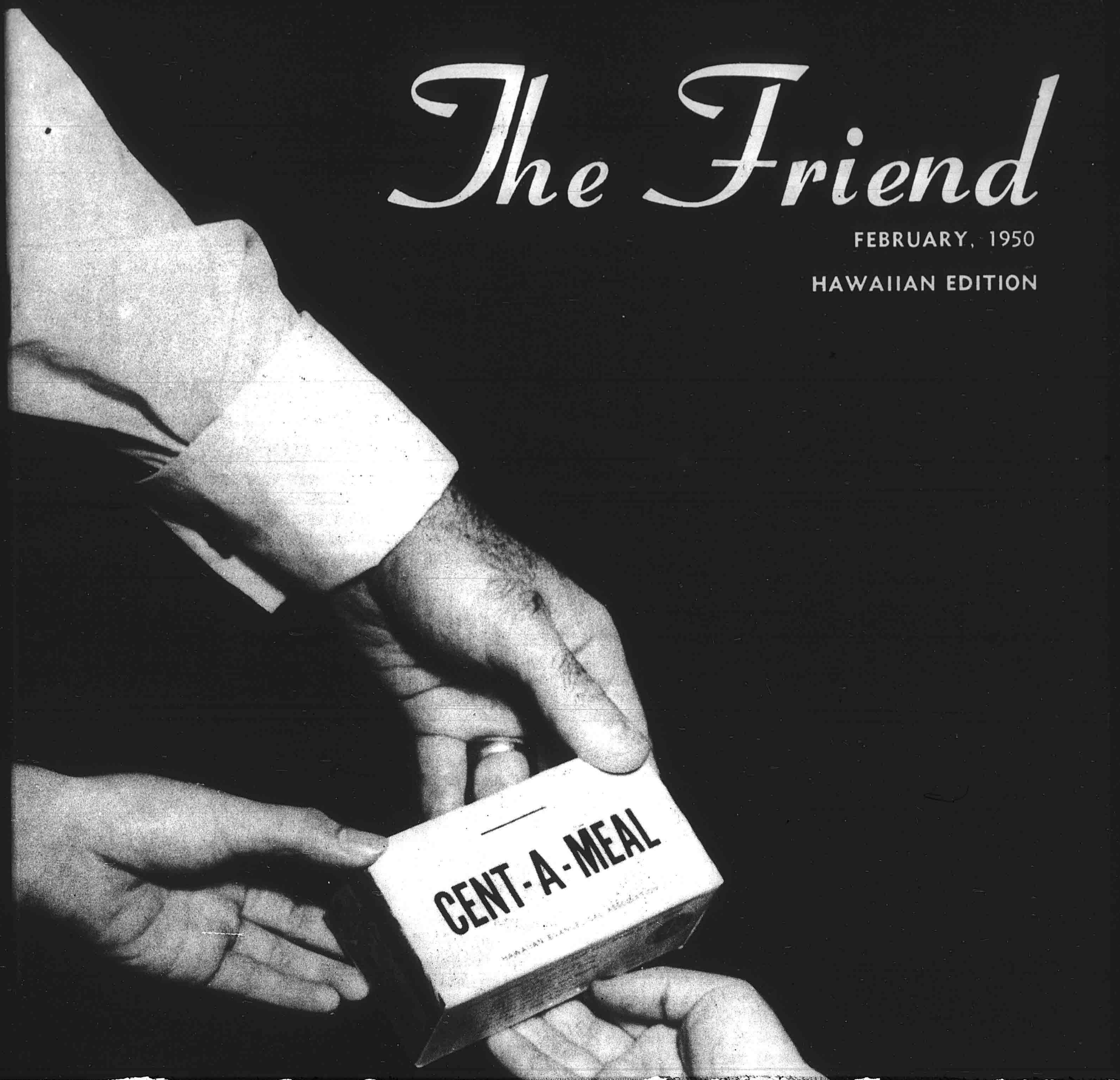
FEBRUARY, 1950

HAWAIIAN EDITION



THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. • *Managing Editor,* HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA • *Business Office,* THEODORE ING

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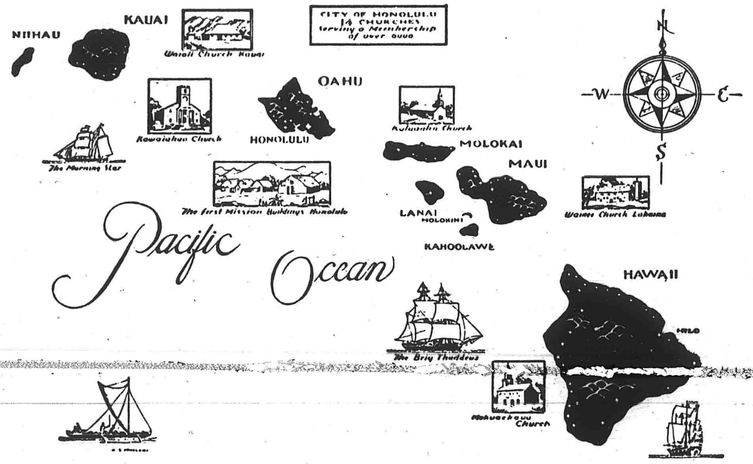


The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

WHAT TO DO?

Two men, Mr. A and Mr. B. had been neighbours for years. Both of them were farmers who owned and worked large acres of land. Their homes were not too close together for the size of their holdings separated them some distance from each other. Yet they were friends and had enjoyed many happy hours of intimate comradeship. Not only had they been able to help each other through the mutual sharing of agricultural knowledge and experience, but they had learned to trust and honour each other as men.

Moreover, it was, that through the kinds of land each possessed and the kinds of interests each pursued, they were dependent on each other. The grain which one raised so successfully was used by the other for the feeding of his livestock, while the livestock of the other was needed by the one. So that the close personal relationship between the men was further strengthened by the exchange of material goods which was so beneficial to both.

It happened, because of the size of the farms, that both men employed a large number of permanent workers and during the busy season added a further group of transients. On both farms there were homes for the permanent people built in a kind of miniature town; on the outskirts were barracks for the transients. Of necessity there was considerable social and economic gradation among these workers, ranging from the well educated supervisors at the top to the unskilled rough labourers at the bottom. Yet even so, there was a good deal of unanimity among the workers for in spite of the differences among them, they were all employed people.

No one knew how it all began, apparently the affair had been developing for sometime. Perhaps it started when the transient workers came, bringing with them ideas they had heard in some other part of the world. But if it began that way it quickly spread among the permanent workers. One day, early in the morning, a small band of the workers on Mr. B's farm marched to his house and told him, bluntly and firmly to get out. They were dissatisfied with the way he was managing the farm and were sure, not only that they could do it better, but also that it would be to their advantage to do so. And aside from all arguments they had made up their minds and it would not do any good to protest. Mr. B and his family might have the use of the little cottage at the end of the lane on the other side of the farm and the quicker he moved there the better. The workers were obviously so determined and so bent on having their way that Mr. B forthwith departed.

He went at once to Mr. A, and he said something like this: "The workers on my farm have revolted; they have ordered me and my family from our house and have told us to live in the cottage far away; they are in control of the farm and propose to manage it to suit themselves; I have come to you because I need your help; we have been friends for so long a time and in all things we have supported each other; I want you to take your workers and punish my workers, driving them out and restoring my farm to me."

At that Mr. A thought a long while. He was sorry for Mr. B because of the plight he was in and he knew how he would feel if he were in that position. Furthermore, he was deeply moved because of his long friendship with Mr. B. But on the other hand, he knew it would be difficult to get his workers to follow him were he to lead them against Mr. B's workers. He could see that the conflict might be long and hard, and that while it was going on no crops would be tended and no cattle cared for. And then he did not know how it would end. He was dependent upon the products of Mr. B's farm for his own welfare; so that if he antagonized Mr. B's workers it might be they would not trade with him and then he would suffer. After all Mr. B's workers were masters of the farm and he had to reckon with that.

So Mr. A told Mr. B to go to the little cottage at the end of the lane for a bit, while he thought the matter over. Mr. A didn't say so out loud, but he had to decide what he should do.

Hymn of the Month

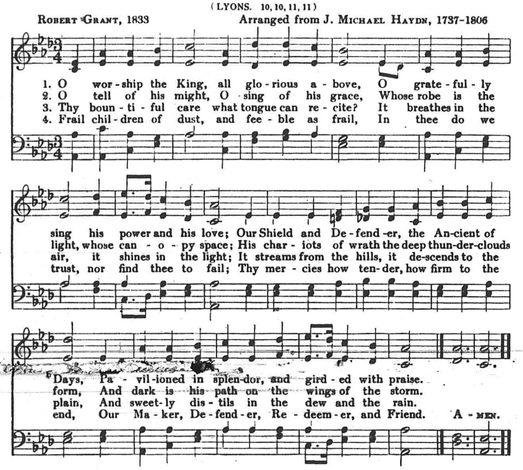
Robert Grant came of a family that was strongly Jacobite, a political group in Scotland and England. When his father grew up, having the adventurous spirit of many Scots, he went to India to seek his fortune. Before long, he was secretary to the Board of Trade, and became associated with the prosperous East India Company. Thus, it was in India that his second son, Robert, was born in 1779.

The life of the hymn-writer from then on is the story of the rapid advance of a brilliant man in letters and politics. He was admitted to the bar after finishing Oxford, and before long was representing Iverness, Scotland in the House of Commons. In 1834 he was appointed Governor of Bombay, and was knighted. Sir Robert's term of office in India was a great success. At Bombay he was loved, for his benevolence and understanding of the people, together with his great generosity endeared him to all.

O Worship the King, All-Glorious Above

(LYONS. 10, 10, 11, 11)

ROBERT GRANT, 1833 — Arranged from J. MICHAEL HAYDN, 1737-1806



It was as a hymn-writer that he will be remembered chiefly. While he wrote only twelve

(Continued on page 17)

THE Bible Book OF THE MONTH CLUB

Here is a new Club for you to join. The membership enrollment opened last month and there is plenty of room for others. The idea is so simple. Every member of the Club agrees to read one book of the Bible each month. The Book is chosen by the Board of Directors of the Club (they are the Territorial Evangelism Committee) and announcement of the choice is sent to every member. With the announcement goes a carefully prepared outline of the Book to assist the member with his reading. The members of the Club do the reading; the officers of the Club help.

The Book chosen for the month of January was St. Paul's First letter to the Corinthian Church. The members of the Club have been following Paul's thought as he wrote and have been noting the meaning for them of what Paul said. They have visualized the situation of the time of the letter and have watched Paul as he made answer to some questions sent him by the people of Corinth. For some of the members of the Club, at least, the Book has come alive.

There are no great preliminaries involved in joining the Club. Your pastor or one of your deacons has an enrollment card which you may have. Just get a card and send it in. If you cannot find a card, mail a note to the Hawaiian Board office saying you would like to join. The officers of the club will do the rest. Then look forward to some enjoyable and profitable hours with the Bible Book of the Month.

Here is a club that you can get something real and lasting from. It is designed not only to inspire you to read the Books of the Bible but to increase your understanding and personal satisfaction.

For the month of February, the chosen book is Amos. You may well gain a new view of those incidents by joining the club, getting the outline provided, and doing the reading.

Fill out your enrollment card or mail a note to the Hawaiian Board Office now and become a member of the

BIBLE BOOK OF THE MONTH CLUB.

Clarissa Chapman Armstrong

In 1949, through the generosity of Mr. Frank Baldwin the William and Mary Alexander parsonage in Wailuku was completely rebuilt on the old stone walls after 112 years. The new building follows the old lines, and like the old, is a joy to behold. The bronze plaque erected by the D.A.R. which gives the building date as 1837 and mentions that the parsonage is the birthplace of Gen. Samuel Chapman Armstrong, remains on the wall beside the entrance. It was the Rev. Richard Armstrong who built the house in Wailuku, living there about six years.

It was quite coincidental that about the time word was received from the Rev. Richard H. Ritter of Wailuku, Maui, saying he was now moving into the re-built William and Mary Alexander parsonage there should also have come a most interesting pamphlet on the 80th birthday celebration of Mrs. Clarissa Chapman Armstrong. Mrs. Norman Schenck had received it from Mrs. Maud Baldwin Cooke. Mrs. Cooke is a granddaughter of William and Mary Alexander for whom the house was named.

This pamphlet written in Hampton, Virginia, by Miss Cordelia Kirkland, tells the events of May 15, 1885 at the celebration held for Mrs. Armstrong in San Francisco at the home of her daughter, Mrs. Weaver. Of her seven children only Mrs. Weaver and two other daughters were present. Others were represented by letters. The day's activities and festivities were described, after which the letters from members of the family and friends are printed. The first letter is from Mark Hopkins, ex-President of Williams College then in his 83rd year. His first paragraph reads:

> "My dear Mrs. Armstrong:
>
> It was only this morning that I learned from your son Samuel C. that your 80th birthday would occur the 15th of this month, and that it would be celebrated by letters from your children and others. In view of my long and intimate knowledge of your son and his work, and of my connection with the American Board, I trust you will not think it intrusive in me to come in as one of those others, and to say to you how important a day I think the 15th of May 80 years ago was to the American Board, the Sandwich Islands, the Chinese, and, through your son, to the African and Indian races."

The rest of the letter is equally fascinating. Other letters are from J. F. B. Marshall, onetime chairman of the Committee on Education of the Hawaiian Parliament who for 14 years worked with Mr. Armstrong who was minister of Public Instruction; Edward P. Bond of Hawaii, G. D. Gilman, also formerly of the Islands; Gen. Samuel Chapman Armstrong of Hampton, Virginia, her son, the founder of Hampton Institute; Frank Armstrong Beckwith of Lahainaluna, her grandson.

Following other greetings and letters was Mrs. Armstrong's own written record of 80 years. It follows with portions omitted because of space:

"This day marks the eightieth milestone in my life's journey. It is a true figure when life is compared to the early dew, the morning cloud and the weaver's swift shuttle. The cradle and the tomb are not far separated. Time from infancy creeps on in little moments till hours, days and years are gone, and we look back bewildered and wonder how it is. "I now walk thoughtful on the solemn silent shore of that vast ocean I must sail so soon." To me the world recedes and will soon disappear. Like a clock worn out with keeping time, the wheels of my life will soon stand still. To you my dear children and grand-children who are so kindly gathered around me today, I desire to speak a few words before I go hence to be no more. This may be my only opportunity, as the flesh is weak, and therefore I pen a few thoughts. Seemingly it is but a brief space of time since I was like you, my grand-children, with my parents, my life full of childhood's delights, youthful vigor, and joyous companions, amid the grand and beautiful scenery of my native hills in old Massachusetts.

My grand-parents on my mother's side were Scotch, and reckoned the salt of the earth. Col. Furgusen, my grandfather, did his part well during the Revolutionary War, and during his absence, his wife Dorothy cared for the farm, and her large family, of whom all became honored citizens, and are all now "fallen asleep." My grandmother Furguson used sometimes to visit us and would sing to me in pensive strains the story of the poor "Babes in the Wood." She had a printed copy which is now in my possession. They lived and died in Blandford, Mass. On my father's side, my grandparents lived and died in Southington, Conn. My grandfather's name was Rev. Benj. Chapman, and he was a graduate of Princeton, N. J. In 1831 my husband graduated from the Seminary in the same place.

Frugality, industry and economy were prominent traits in our family. Time moved on, and the

day came for me to leave my home, and never was a more homesick mortal than I was for a time. From that time I was scholar and teacher, as circumstances required. A selfish farmer's wife went one day to reprove my mother for not keeping her children at home and gave force to her arguments by saying "Hannah, why do you let your children go away to school so much. By and by they will die and lose it all." My vacations were spent at home, and such was my love of nature that some of my time was spent in trying to put on paper some lessons I had received at school in painting. Embroidering in lace or muslin seemed a second nature. There is a rug present which I wrought with a darning needle, of wool which I helped spin after it was taken from the back of some sheep in my father's fold. The cloth in which it is wrought was made from flax sown by my father, and spun by my mother. This passed my busy life until I was married to the Rev. Richard Armstrong, November, 1831, and embarked in a whale ship with seventeen others all bound for the Sandwich Islands, in answer to a loud call, "come over and help us." The voyage of six months with all its miseries and inconveniences, was far different from present luxurious modes of travel. For many years the mail was carried by whale ships, the shortest time made being six months. Now news is sent by wire, and steamer in eight days. Newspapers, though old, were received and read with the greatest eagerness. My husband labored many years in teaching, preaching, translating and publishing one of the first newspapers called the Nona nono or ant, because of its diminutive size. At first there was no written language, and to teach English would have been an offence against royalty. Now school houses are found everywhere and normal schools also for fitting teachers. My husband was a faithful, industrious and successful worker for the Hawaiians, for nearly thirty years, when he was thrown from a horse while on his way to preach, and died soon after in the year 1860. Fifteen years in pastoral work and the remaining time in educational work kept him always active, and he died with the armor on at the age of fifty-three, and now sleeps under the palms near old Kawaiahao church, where he had preached many years. Three sons also sleep on those tropical shores and form now a family circle above. Seven children still live, one of whom devotes the energies of his manly life to the interests of the Indian and Freedmen. During my early missionary life we were sent to the Marquesas Islands amongst cannibals, but after a few months of privation, when an English Society offered to take it under their care, we returned to the Sandwich Islands where the vineyard was in more need of workers. This wooden rocking chair was given to me in New Bedford when we were about to sail from our beloved country, by the Rev. Sylvester Holmes, then one of the pulpit stars. It has been my companion in all my journeyings, around the Horn, in cannibal land, across rough seas and on mountain passes, and has been often coveted by eager natives who sometimes could be pacified only by a gift of some molasses and water or a few fish hooks. The poor chair has had the misfortune to be tied away in the steerage, and has received many a kick from impatient seamen. It has rocked each of my ten children in sickness and in health, soothed and comforted each member of the family in weariness and sadness, and was a good nurse to my weak body when recovering from a severe illness which had almost compelled my feet to slip into the river of death when amongst cannibals. At Lahaina the beautiful boy born at Nuuhiva lay in his father's arms dying of croup, and from this old chair his little spirit took its upward flight while I lay in a bed near by with an infant a week old nestled by my side. Could it speak it could tell a long, long story of trials and joys, as its history is identical with mine; no one can have the clinging fondness for it that I have. It wears a new dress now, but it is ever the same, and I commend it to the loving care of those who shall outlive me. Could time turn backward again, my choice would still be a life amongst the heathens with the privilege of uplifting dark, degraded humanity. For a few moments my thoughts fly back over the years gone by, and note the wonderful changes that I have watched in the history of the world and I see with clearer vision the hand of the Almighty and loving God guiding to the light. Truly the ways of God are wonderful. To my grandchildren just coming on the stage of life, let me give a little grand notherly counsel. Keep your eyes on your great Leader and follow closely his footsteps. Be manly, be wo nanly, be noble -- true -- self-sacrificing -- content with small things, and remember that the final fruit of all is love to God and love to man.

"A sacred burden is the life ye bear;
Look on it -- lift -- bear it solemnly
Stand up and walk beneath it steadfastly --
Fail not for sorrow, falter not for sin,
But onward, upward, till the good ye win."

I look back upon my life as marked with many mistakes, a great unworthiness and many sins. I do not desire that my mantle of spots and wrinkles shall fall upon my children and grandchildren, but that the robe of Christ's righteousness may fall upon each of them in its full completeness. I shall soon pass the Gates Ajar with no price in my hand, but simply clinging to the cross of Christ.

Please sing for me
"My faith looks up to Thee --
Thou Lamb of Calvary."

Clarissa Chapman Armstrong"

May 15th, 1885

Letter from Truk

Dear Friends,

All of you have been badly neglected the past few months as far as news from us is concerned. There is no real excuse for not writing more often but the work has increased with the length of service until we get going so fast there isn't time to write. To top all things off nicely we had a typhoon that brought hardships and suffering to these people and of course extra work for us.

We closed school for the month of December because this has been a low year for food anyway and the typhoon blew down so much young breadfruit which was just maturing we felt it would endanger the health of the students to keep them here on a meagre diet. So when a report came in that one of the low islands in the Hall Island group had been devastated I was free from teaching duties so took a trip down there to see for myself how much damage was done.

Out of the five islands in the group, two of them suffered greatly. Since I was on the Truk Trading Company's sailing vessel I had to go where the boat went and we never did get to Murila which is reported as being most badly damaged.

Of the ones we did reach Fananu was most seriously hit. When salt water washes over or is blown over the land it burns everything just like a forest fire. All the taro and sweet potato patches on Fananu were ruined, the lower fronds of the coconut trees were all brown and drooping and a number of trees were down. A great many breadfruit trees were down and those left standing were stripped clean of all their leaves; they looked like oak trees in winter. It will be another year or more before these trees produce again. In the meantime the people will live on coconut and fish; they won't starve but they will be mighty hungry. They have some money to buy rice, which is why the Trading ship went down. We sent many bunches of bananas from the mission property and the Kutua church sent some food; this brought a temporary relief.

In the face of all this there was a bright spot on my trip. We anchored at Fananu in the dark and as I came ashore I could hear people singing a Christian hymn. Abel, the pastor is also one of our Mission School students and there he was having choir practice for Christmas. When I walked in he acted like he was seeing a ghost. It was certainly encouraging to me to see one of our students at work when he least expected any missionaries to be around.

Back in Kutua for the remainder of the Advent Season I continued to preach at the morning services on "Preparing for Christmas". Miss Dederer had taken my place while I was away. During Advent the deacons have visited all the homes in the village and invited the late sleepers to church (morning service is at 6:00). Apparently they did a thorough job, for during the month the average attendance for morning prayers has been 183.

Early in the evening of Christmas Eve the pastor and some of the church people went to sing at the homes of the shut-ins, the sick and the aged. Later everyone gathered at the church for what is really their Christmas. They have no tree nor do they exchange presents in their homes. Everyone brings their gifts to church to be put under the trees there; one for women and girls, one for men and boys.

Then after a short service and many special songs the pastor and deacons give out all the gifts. This year has been a difficult one economically for the Truk people and so there were very few luxury items such as hair oil or perfume. Rather the gifts were like this; a bundle of taro to one family, a loaf of bread to another, a prize watermelon, a bunch of bananas, a few pineapple and so on. Very different from our Stateside idea of gifts yet very satisfactory to the Truk people.

On Christmas day usually the entire island gathers for church service and a feast but due to the shortage of food this year each village had its own service. On Christmas night here at Kutua the church people put on "Christmas Comes to Truk", an original play written by the pastor, his wife and some deacons. It was meant to show what Truk was like before and since Christianity. Sometimes their originality is very literal.

And so by the time this reaches you we will all be in another year and we at Truk will have resumed our school work for another term.

We wish you all success and happiness in your various activities throughout the coming year.

(Signed) Charles Heuser

Portrait of a Church Woman

Ruth Seaburg returning from a year and a half "on loan" at Doshisha University in Kyoto, Japan, writes of Mrs. Kuni Sawano in the fall issue of The Envelope Series. "She is a widow of very fine family, known for her good works all over the city of Kyoto. She is connected with every good project in the city but especially with those of the Christian Church, for she is a lifelong church member. The words used about her might be the very words used by Paul regarding those Christian women of the First Century. People say: "Mrs. Sawano! She is pure gold"; "she is the salt of the earth"; "she is what you really should mean by a saint." There is a quiet dignity and charm about her. She wears her nearly seventy years as gracefully as she does the dignified dress of a Japanese grandmother. She herself is bringing up three grandchildren who have lost their parents.

She plays the koto, a Japanese harp, and sings to her own accompaniment in a lovely, somewhat thin, voice. She recites and even makes poetry, and her Japanese letters are beautifully done. She is expert in the care of her household -- in sewing, care of the sick, and in the making of a garden and the arrangement of flowers. Nevertheless, she is a born executive. She is president of the United Council of Church Women of Kyoto, one of the officers of the national W.C.T.U., and chairman of the district around Kyoto of that organization. She is active in the Red Cross, in the Y.W.C.A. and in the Sunday School Association. Her warm smile and bright brown eyes carry good will wherever she goes. Recently she has become quite active in the newly organized Interfaith Fellowship of Women, carrying a very strong part with some of the leading Buddhist and sectarian Shinto women of the city. The response of the younger women to her leadership and the kind of inspiration she gives them by her devotional services has been most eager. She recently wrote to the Congregational Church Women:

'It is my great pleasure to write a letter of gratitude to my unknown friends who believe in the same God. I have to apologize to you for our sins which we have committed in the past. I have no words to express my thanks for the good will you have shown us since the end of the Great War. Whenever we thank God, we find that Love teaches us many things. . . . May God bless you all and your church.'

It is such women as Mrs. Sawano who will give a new picture of Christian women in action, when once they are allowed to participate fully and join their skill and devotion with those of other women in the Christian fellowship."

WORLD DAY OF PRAYER

THEME: FAITH FOR OUR TIME
DATE: FEBRUARY 24, 1950

To guide our preparation for not only the World Day of Prayer but every day, Mrs. Ralph Sockman points us to the following "road map for daily living," by Evelyn Underhill.

1. Read a devotional book in bed in the morning.
2. Practise the art of turning to God with some glance or phrase of love and trust at all spare moments of the day.
3. Be especially kind and patient with those who irritate. Make this a kind of offering to God.
4. Watch the tongue. Put a careful guard on all amusing criticisms of others. Deliberately refrain sometimes from saying the entertaining thing. Don't be dull, but ration this side of your life.
5. Pray at night. Prayer works on our nature while we sleep. It controls our unconscious. Prayer before an operation has good effect.

OAHU

CHRISTMAS SALE - A little over $300 was taken in at the Sale on Dec. 19. Lovely wreaths and table decorations, besides jams, jellies and assorted cookies and candy were sold in less than 30 minutes! We're already thinking about the next Christmas Sale.

WOMAN'S GIFT - Over $700 has come in for this project for 1949. An increase of $300 over the previous year.

COUNTRY DATE - We are going to Nanakuli this year for our country meeting. Tuesday, February 7. Each one going will take her box-lunch. Reservations for transportation by bus will close on January 28. Pleasant surprises are in store for this gathering, so plan to come!

WORLD DAY OF PRAYER - February 24, 1950. Program material may be ordered through the Book Rooms.

CENT-A-MEAL - Please don't forget to ask your pastor for your cent-a-meal box! Help is still needed in Micronesia; Dindigul, India and Angola Africa.

BROTHERHOOD WEEK - This week presents a wonderful opportunity for our churches to emphasize the fact of our brotherhood in one world. The dates are Feb. 19-26.

Forgiveness in Human Society

"If your brother (sister) sins . . . forgive." (Luke 17:3)

Have we not left out the most important words in the sentence?

What about the words "rebuke" and "repent?" We wish to call attention to the fact that in a sickly, sentimental variety of Christian ethic, which flows fluently enough from glib tongues, these words are often forgotten. There is much about forgiveness in the New Testament, but hardly is there a case out of relation to the repentance of the guilty.

But who will rebuke the offender? The answer is: the fine art of Christian rebuke is ultimate forgiveness. The Christian rebuke is never an instrument of punishment but of adjustment.

The world is full of "guilty nations." And because they are guilty before God and man they mistrust each other, knowing all the while that they need each other desperately. Who has the courage to "rebuke" such "amiable sinners?" Nevertheless, as long as there is one nation in the commonwealth of men unforgiven, it has the same effect upon the world as when there is a morally depraved individual in a family.

Unfortunately the majority of people think of society mechanically and politically and not as an organism and a nerve-pervaded corporation. According to New Testament scriptures society is not a heap of miscellaneous articles which the ocean has thrown up on the shore. The race of men constitute one vast body of nerves, all members are vitally interdependent, every part is related to every other part in a community of interest, and every part suffers when one part is undeveloped, bruised or broken.

The implications of this truth are obvious. As long as there is one little nation in slavery or ignorance, tyranny and vice all other nations are in danger. Similarly, as long as there is anywhere in these United States of America a morally and spiritually dwarfed person, every other person will be hindered from gaining his God appointed stature.

One moral and spiritual cripple affects the pace and peace of every body else. The Church of Jesus Christ is poorer for every man and woman who walks the streets or stays at home in an unrepented and forgiven state of mind.

"If your brother (sister) sins -- forgive." Only remember that forgiveness in the New Testament is not emotional but motional; it is not a matter of cheap tears but of sacrificial service.

From "The Church Women"



Prince Takamatsu, brother of Emperor Hirohito, and the Princess are interested in all that James L. Fieser has to tell about the Japan Christian University to be located near Tokyo. The Prince has made a generous donation to this project.

JAPAN

Japan, defeated, confused, bewildered, needs now as never before the message of hope of Christianity. It is turning to America for spiritual leadership. Its 80,000,000 people are rebuilding, building anew -- and we are helping. By undergirding the task of our schools and the Church of Christ in Japan, in ways which recognize the delicacy of the situation and preserve independence of thought and initiative, we are strengthening Japanese Christians where they are unequal to the challenge. National leadership training has always been one of our greatest contributions, and will continue to be in the days ahead. We are helping to build a leadership which will carry forward with maturity and conviction the traditions of Christianity in Japan.

The American Board has been in Japan since 1869. At one time where there were 88 missionaries at work there, only 28 are currently serving the field. Together with 2314 Japanese Christian leaders, they are working now, this minute, as your representatives -- for a Christian Japan, even as you and I work here for a Christian America.

The American Board invites your prayers and support for its important work in Japan today.

From "Kyoto Story"

THE TERPSTRAS GO TO PONAPE

In order that our churches on the Big Island might participate in a commissioning service the Association of the Island of Hawaii was invited to take charge of the service for the Terpstras. At Haili Church in Hilo, Chet and Margery Terpstra received their commission from the American Board of Commissioners for Foreign Missions to carry on missionary work on the Island of Ponape in the Eastern Carolines in Micronesia. Participating in the service were the Moderator of the Association Rev. Herbert Brewster, the Rev. Walter Schilling of Central Christian Church, the Rev. Clarence Dunham of the First Foreign Church, the Rev. E. K. Richardson, the Rev. Masao Yamada, and the Rev. J. L. Dunstan, General Secretary of the Hawaiian Board of Missions.

The arrival of the Terpstras in Ponape is anxiously awaited by Protestant group there and their pastors the Rev. Martin and the Rev. Alanzo. At this writing a very touching letter from the Rev. Alanzo was just received by Chet Terpstra. The arrival of the Terpstras will also give us a missionary for the Ponape district, a need long felt.

Ponape contains 129 square miles. It is completely surrounded by a coral reef. The highest elevation is 2700 feet. It has two harbors, Colonia and Metalanim. The Navy installations are at Catalonia. Also our big Church is located there. This was built by the Rev. Mr. Tanaka who was there for 25 years under the Japanese Mission. It is expected that the Terpstras will live at Oa where we also have a school.

The Native Chief of Ponape is Oliver Nanpei who once attended Kamehameha School. Among his classmates were Stephen Desha, Jr., James Upchurch, James Kamakaiwi and Sam Paulo all familiar names in our Hawaiian Church circles today.

Back in 1852 Hawaii became interested in Ponape when several missionaries went there. The Gulicks, the Snows and the Sturgeses went there in that year. Hawaiian missionaries who went from Hawaii to Ponape were Benita Kaaikaula and his wife Deborah in 1852. In 1857 Samuel Kamakahiki went to Ponape. He died in 1897. The Gilbert and Marquesas Islands were also served by Caucasian and Hawaiian missionaries.

Margery Terpstra was born in Portland, Oregon, (not so very long ago) and there attended Grammar and High School. She spent two years at Wheaton College, and a year and a half at Hawaii University. She got her man on August 10th in 1945.

The man was Chester Terpstra. "Chet" started his journey to Ponape back in Allegan, Michigan. He went to school in Grand Rapids and in Wayland, Michigan. He went to Wheaton College for his B.A. and M.A. degrees. For three years he was a student pastor at Elmhurst, Illinois. He went back to Wheaton to teach for a year and a half. Chet came to Hawaii to take over a project at Kaimuki known as the Kaimuki Bible Training School. This project is expected soon to result in a new church in our Association. Chet also served during the past year as English-speaking minister at Makiki Christian Church.

The Terpstras have two boys, Michael 3 years old, and Merrill, 1 1/2.



THE TERPSTRAS

MICHAEL

CHESTER

MARGERY

MERRILL



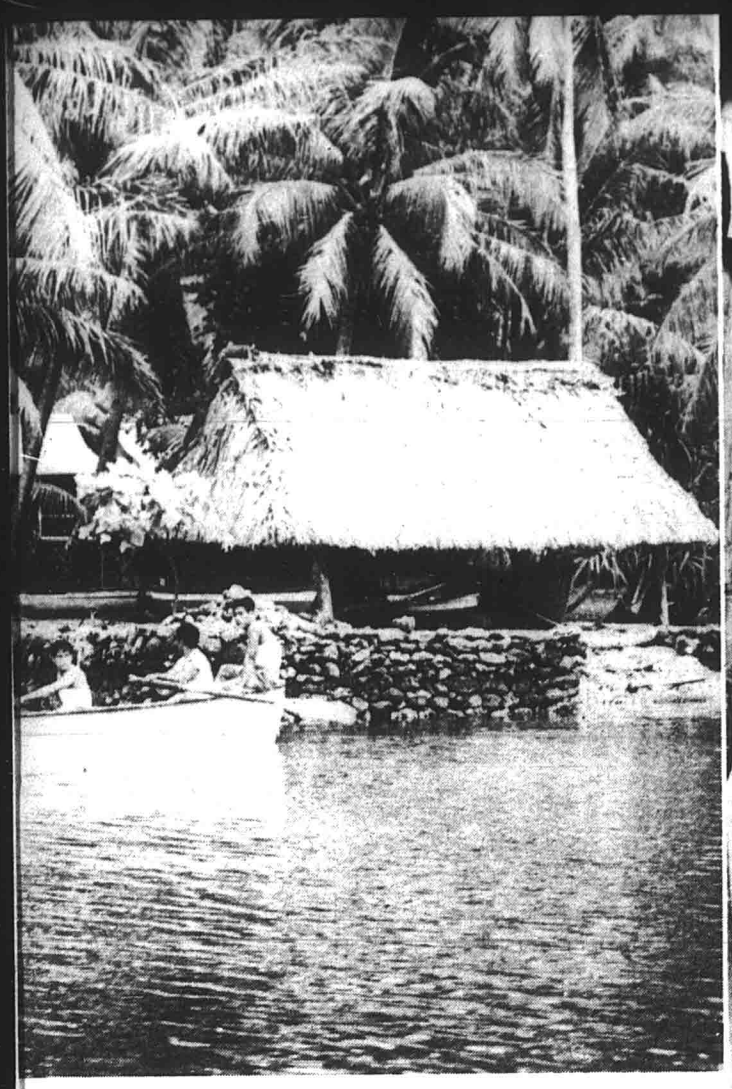




THE
OUR MISSI

On September 6, 1852, the shout "Land Ho" rang out across the deck of the schooner Caroline. Fourteen or fifteen miles ahead rose green peaks and the sharp headland of Metalinim Bay, Ponape. As the passengers on the tiny ship crowded the deck rail, canoes could be seen darting out from shore. By late afternoon thirty-three canoes were escorting the schooner to its anchorage in the harbor. Two couples aboard the ship watched the proceedings with more than usual interest. They, the Rev. and Mrs. Sturges and Dr. and Mrs. Gulick, were arriving to make their homes on Ponape. As missionaries of the A. B. C. F. M. they had been assigned to this island whose inhabitants were known as "fighters to the bone." When the missionary quartet stepped ashore from the landing canoes the story of our Congregational (or Protestant, as it was generally called) mission on Ponape began.

The missionaries were not the first of Caucasian ancestry to live on Ponape. Many traders had come and gone, and one, Corgat by name, had taken up permanent residence. The Gulicks and Sturges' found the Kiti tribe, among whom they settled, friendly, "Easily won with kindness but they cannot be driven." With the generous assistance of





STORY OF
ON TO PONAPE

Mr. Corgat, in whose house they first lived, religious services were begun almost at once. At the invitation of the Nanekin, or chief, a service was held in the tribal feast house. Mr. Sturges' sermon topic was "Fear not, for behold I bring you good tidings of great joy." The Nanekin took an immediate interest in learning, once he was given an English primer, and announced, "I am going to learn English; I am going to make the Coopers help me and if they don't, I'll pound them!"

After a few months, the two families parted company, and the Gulicks moved to the Metalinim tribe. Their house consisted of a room 12x8 in which seven people cooked, ate and slept! Finally a larger house 30x20 was built, with a thatched roof, reed sides and partitions. The Gulicks were privileged to enjoy this all by themselves.

For two years the work went on in the Kiti and Metalinim districts. Services were held and schools were established. To replace the Ponapean fear of spirits swarming in the air, with faith in the Christian God, was no easy task. Mr. Sturges was accustomed to clasping his Bible in his hands as he prayed, since there was no table to lay it on. He



soon discovered that the people thought they could not pray since they had no Bible, or "ava", to hold! The Bible, to them, took the place of a cup of ava, their native means of communication with the spirits! The missionaries soon felt the need of "Something powerful to keep our minds alive in this sleepy land." "We will dispense with many of the common comforts of life," they wrote when sending in a magazine subscription, "for the sake of having them. Such intellectual stimuli are more important to us than beef or pork." When the Caroline was sold, and the last means of regular communication severed, the missionaries pleaded for resumption of some kind of ship's visits.

In 1854 a severe epidemic of small pox spread over the island when two natives stole the clothes of infected sailors. For several months the lives of the missionaries were in danger, because the people believed that their medicines were spreading the disease! When the Metalinim Nanekin finally came to be vaccinated it was a great triumph for the missionaries, for the chief had publicly threatened Gulick's life. To add to their trials, the Sturges' home burned and everything was lost, and war broke out between the Kitis and the Metalinim. All communication was severed. Nevertheless, the missionaries maintained their regular schedules. Here is a day's sample, recorded by Dr. Sturges:

. . . . . Climbed over hill and dale, through sun and mud, to conduct a 1 1/2 hour service . . . . Returned, carrying a 3-year old child all the way . . . . .Preached to seamen in the harbor chapel . . . Took a family in a canoe four miles over the reef to a second service . . . . held another 1 1/2 hour service . . . . returned . . . . Conducted a second service for the seamen . . . .

At the point of near-despair, the Rev. and Mrs. E. T. Doane and a Hawaiian helper arrived in February, 1855, and began work on the north side of the island, in the Jokoits tribe. The people did not welcome the missionaries, and at first refused even to help bring firewood. Gradually, however, their friendship was won, and they began to attend informal meeting and services of worship. Grave discussions about proper offerings and proper forms of prayer were conducted. At one time a native asked if the God about whom the Doanes talked were as powerful as the god of Ponape!

A printing press was finally established. Hymns, the Lord's Prayer, and such portions of the Bible as had been translated into Ponapean were printed. As time went by, this press produced more and more religious and educational materials for the mission.

When regular communication with the outside world was finally resumed in 1857, with the arrival of Morning Star I, the missionaries' hearts bounded with joy. Dr. Gulick met his aged father, who came as a visiting delegate from Hawaii, and the missionaries settled down to read more than a year's mail! It was decided that the Doanes must leave temporarily, for the sake of their health -- whereupon the chief threatened to stone his people for not having attended meetings more faithfully! With the departure of the Morning Star, which also took Mrs. Gulick and her children to Honolulu for their health, the first period of the mission's story closed. "We feel the bog of heathenism being filled up beneath us," wrote the missionaries.

The second period of the story found the missionaries treated with more respect. The Nanekins of the tribes definitely supported them, even to forbidding work on Sundays. Ill health forced the Gulicks to leave permanently, but the Sturges' remained and the Doanes returned. In 1871, 19 years after the mission opened, the first Ponapean couple took up mission work on two coral islands east of Ponape. They were Obadiah, and his wife Obahinia, the 15-year old daughter of King Hezekiah! They courageously left comparative luxury for barren islands and blood-thirsty people. Two years later, on the 21st anniversary of the mission, in 1873, the missionaries totaled up the following picture of the mission's work:

> 4 languages in writing, 2 1/2 million pages of Bibles and school books printed, 3 schools for training teachers and pastors, 20 churches with over 1000 in attendance, 10 teachers sent out from these churches, $1000.00 in offerings.

In the next ten years, additional missionaries came in the person of Rev. and Mrs. Robert Logan, Rev. and Mrs. Frank Rand, and Rev. and Mrs. Albert Houston. With these added helpers, work spread out to the neighboring Mortlock Islands and the island of Oniap. Special women's and children's work was even begun by the Woman's Board of the Interior, which sent Miss J. Estelle Fletcher to Ponape. Girls' schools were built, and other women teachers arrived. By 1885 the A. B. C. F. M. noted that Ponape was a "principal center for evangelistic and educational work", with 723 church members, 15 church buildings, 6 day schools, and 325 scholars.

In late 1885 the third period of the story of our Ponapean mission began when the island was transferred to German hands. Nine months later Spain assumed control, and within a year, by

(Continued on page 18)

NEWS OF THE CHURCHES

Mid-Pacific Institute had barely gotten started after the Christmas holidays when fire destroyed the main building. The fire broke out on the afternoon of January 4 when all the boys were out on the athletic field. Starting upstairs on the mauka wing the fire swept through the old building in a matter of minutes. The suddenness of the fire was amazing. Principal Joseph Bakken in the office downstairs had barely time to put in an alarm before heavy smoke drove him from the building.

The community responded at once with offers of housing and clothing for the homeless boys. Many others offered equipment, and soon classes were being held in the basement of the Girls' Building where temporary classrooms had been built. It would be impossible to mention all who gave assistance and offers of more. Only 3 school days had been lost, but the problems of housing, feeding and general operation were far from solved. The trustees are holding special meetings to plan for the future of Mid-Pacific. We hope that a new building will soon rise to replace the old.



Mid-Pacific Fire. Advertiser Photo.

Some have given the erroneous impression that Mid-Pacific Institute was inadequately insured. It should be pointed out that the trustees always carried the maximum insurance allowed. Naturally this is far from the replacement cost.

The Rev. and Mrs. Chester Terpstra were commissioned by the American Board for service in Ponape at a special service in Haili Church, Hilo, January 8, 1950. For further news see other pages of this issue. It is expected that they will have received approval for transportation and be on their way by the time the Friend is out.

Some news items from the Nuuanu Church Young People failed to receive mention in the Friend when sent in some time ago. We note that the Pilgrim Fellowship will collect and send relief bundles to John Young at Doshisha for distribution. Also the group collected kitchen equipment and therewith stocked their Kokokahi beach house. The Nuuanu Young People appear to be good collectors.

Word has come that the Rev. and Mrs. Richard Ritter of the Wailuku Union Church have moved into the new William and Mary Alexander Parsonage. You will be interested in reading the article on Mrs. Clarissa Armstrong in this issue since the Armstrongs were the builders and first occupants of the old building.

Miss Bernice Judd of the Mission Library has given help in listing the occupants of the old house. The Rev. Ellis Pleasant who occupied the house for 17 years has written something of its history. Mr. Pleasant believes that the house was occupied only 3 years by the Armstrongs who went to Honolulu in 1840, and that Mr. Edward Bailey was there from 1840-1843.

Others follows:

E. W. Clark	1843 -	5 yrs.
Daniel Toll Conde	1848 -	8 "
William Alexander	1856—	28 y"
	1884 -	21 "
R. B. Dodge	1905 -	17 "
Ellis E. Pleasant	1922 -	17 "
(House rented 1939-1942)		
Harold F. Cram	1942 -	6 "

Mrs. Emily Alexander Baldwin bought the property in 1905 and deeded it to the Maui Aid Association. Mrs. Frank F. Baldwin had the house

(Continued on page 17)



William and Mary Alexander Parsonage, Wailuku, Maui, about 1943.

WORLD PICTURE

THE EAST ASIAN CONFERENCE

On December 3-11, 1940 at Bangkok, Thailand (Siam), 43 official delegates from 15 countries in East Asia, 17 observers, 7 speakers and consultants, 5 officers of the parent bodies (the World Council of Churches and the International Missionary Council), 13 accredited visitors, and 13 local conference workers, making a total of 98, met for the East Asian Christian Conference.

The conference was arranged for by Dr. S. C. Leung, former secretary of the National Christian Council in China, on behalf of the East Asian churches. The presidium included Dr. R. B. Manikam, executive secretary of the Christian Council of India and Pakistan; Dr. H. Namkung, executive secretary of the National Christian Council of Korea; and Mrs. B. Maung Chain, president of the Burmese YWCA.

The conference was under the auspices of the World Council of Churches and International Missionary Council. Its purposes were: Encouragement of contact within and cooperation among the East Asian churches in the ecumenical framework; Assessment of the place and function of the Christian churches in newly-forming Asian societies; Analysis of the present state of religious liberty in various Asian nations; Prosecution of more vital Christian evangelism in the present situation in Asia.

PRINCE-REGENT GREETS DELEGATES

A "cordial welcome" to the delegates of the East Asian Christian Conference was extended by the Prince-Regent, H.R.H. Prince Rangsit of Jained, on behalf of the King of Thailand.

Although Buddhism is the state religion of Thailand, the Prince-Regent pointed out that the Thai people are "known for their religious tolerance and pride themselves on welcoming to their country the fervents of every creed."

Citing Bangkok as the "Geneva of East Asia," Dr. Rajah B. Manikam of India responded to the welcome on behalf of the delegates. "This is the first conference of its kind to be held in East Asia," Dr. Manikam said. "We have come here with no political motives; we have come here only in the name of Him who came to establish peace on earth and good will to men."

"GOD IS PREPARING US . . ." VISSER 'T HOOFT HOLDS

"The Church fights on two fronts. First, against those who oppose unity. Unity is no luxury but of the substance of the Church's witness. Christ in his last prayer, and Paul's affirmations that Jesus was to die to gather into one all the children of God, indicate the essentail unitary character of Christ's body. Not only against those within the Church, but against those without as well, who seek to erect walls of division between men, the Church is opposed. God died for all men, not just those of a particular race or group.

"The Church is likewise opposed to all great collectivities which seek to place men in communities in which they cannot live with Christ, such as nationalism, communism, religious fanaticism. We can be grateful we belong to a branch of Christianity which affirms that in Christ there is freedom of the direct relation with God himself.

"While man seeks to reduce Christianity into something static, he always fails. It has been in these areas where its contemporary freedom has been reduced (Eastern Europe, Spain and Latin America) that the Church's dynamic character has become most pronounced. Where and when men seek to immobilize the Church, they fail. We, therefore, must not be frightened by the efforts to hold the Church in check; God is preparing us for a more dangerous and wonderful event in which we will be able to watch Him at work and to follow Him in His process of gathering."

Dr. W. A. Visser 't Hooft,
General Secretary, World Council of Churches, at Opening Service, East Asian Christian Conference.

CHRISTIAN SOCIAL PROGRAM URGED IN ASIA

Lack of a definite Christian social program has hindered the conversion of politically conscious Oriental youth to the Christian faith. The assertion was made in a report of the youth delegates meeting together at the East Asian Christian Conference.

The nine youth delegates representing ten countries claimed that "concern for social and

(Continued on page 18)

NEWS OF CHURCHES (Cont. from p. 15)

rebuilt in 1949. The Maui Aid Association closed its office in Wailuku in 1948 and transferred its property to the Hawaiian Board of Missions. The Board made the house available to the Wailuku Union Church.

Churches of the Hawaiian Evangelical Association are urged to get their yearly reports in immediately to the Board. They will not get their statistics in the Year Book unless they are received very soon!

Word comes from Boston that Tom and Naomi Okuma sailed December 31st for Lisbon, Portugal, where they will study Portuguese for 9 months before proceeding to Angola, West Africa. They must also learn to speak Umbandi, the native tongue.

The Eliot Congregational Church of Newton, Mass. has adopted the Okumas as its missionaries in West Africa. Dr. Ray A. Eusden is minister of the church.

The Kohala Girls' School buildings have just received some major repairs. Complete new wiring and new plumbing will make the buildings safer and more sanitary. The kitchen received a new floor and the old stove was put in working condition. Painting of the buildings is awaiting dry weather.

On January 14th there was a large wedding at Kaumakapili Church. Many members of the Hawaiian Board and of the Woman's Board, as well as her many relatives came to see Francell, the daughter of our Woman's Board Secretary, Mrs. Dorothy Chong, married to Mr. Joseph Luke. The Rev. Sam Keala, assisted by the Rev. J. L. Dunstan, officiated.

It seems to the writer that our churches are missing a great opportunity in not using some high class musical talent which is available to them from the Hawaiian Board.

During January Mr. and Mrs. Carbaugh made a trip to Kauai where one of our pastors had arranged a musical evening. By putting forth some real effort the pastor got out a fine congregation, mostly young people. Many of them had never heard a concert of this sort. There were violin selections and also vocal numbers. The music was sacred and classical. The concert was thoroughly enjoyed. One high school student came to Mr. Carbaugh and said that it was the first time he had heard or seen a violin played.

HYMN OF MONTH (Cont. from p. 4)

hymns, and only one is used today, yet it is universally and constantly used. It is a metrical version of a portion of Psalm 104.

Some of the oldest English hymns are the metrical versions of the Psalms. In 1561 appeared a quaint rendering of Psalm 104.

"My soule praise the Lord,
Speake good of his name;
O Lord, our greate God,
How doest thou appeare,
So passing in glorie,
That great is thy fame,
Honour and majestie,
In thee shine most cleare.

"His chamber beams lie
In the clouds full sure,
Which as his chariot,
Are made him to beare,
And there with much swiftness
His course doth endure:
Upon the wings riding,
Of winds in the aire."

(Just for the interest of it, compare the words and thought with Grant's version, and try singing it to the present-day tune). How much more moving is Grant's version of that same Psalm. The imagery is magnificent, the language is flowing, the poetic measure he chose is graceful. The double rhyme -- in the middle of the line as well as the end -- adds wonderful beauty to the style. And how well he carries our thought from the concept of God as the Almighty Ruler of the Universe in the second stanza, to the tender, careful mercies of our "Redeemer and Friend" in the last.

The composer of the tune most commonly used with this hymn, Lyons, was Johann Michael Haydn, a younger brother of the great Franz Joseph, and like him, self taught in music. Yet he was the teacher of many famous musicians, among them, Carl Maria von Weber. Franz Joseph held Michael's sacred compositions in high esteem, insisting they were superior to his own. Michael wrote some 360 works for the church, from which a number of our hymn tunes have been taken. Many of these have been attributed mistakenly to his better known brother. He was a very devout man, initialing all his works (in latin) with "O.a.M.D.Gl." (All to the great glory of God.)

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STORY OF PONAPE MISSION
(Continued from page 14)

March, 1887, a Spanish man-of-war deposited a governor, officers, 50 soldiers, 25 convicts and 6 Capuchin Priests. Our missionaries were told that they might continue work, but in Spanish and without talking against the Catholic faith. Very soon, however, official efforts were made to hinder our mission work and Mr. Doane protested. He was promptly imprisoned aboard ship, in the harbor, held without charge, and, in June, 1887, taken prisoner to Manila. The natives threatened an uprising, even as the U. S. Consul at Manila investigated. Finally the Captain General in the Philippines removed the Governor on Ponape and ordered Mr. Doane returned with full power to continue his work. But it was too late. While the investigation was proceeding, the natives began a national holiday in July. This was a time when no work was to be done. The Ponape governor did not trouble himself to find out the reason for native idleness, and sent soldiers, who opened fire on the people. Resentment had already been smoldering dangerously over Mr. Doane's arrest. The soldiers' assault was the final touch. Everywhere the people arose, attacked the soldiers, and killed almost all the Spanish, including the Governor. Martial law was declared, but only Mr. Doane's return in August helped quiet the people. For nearly three years relative peace was maintained, due chiefly to the missionary's influence. When failing health compelled him to sail for Honolulu, leaving only two women workers.

On Ponape, the local Spanish authorities flaunted their power again. Forts were built, soldiers and priests took charge, and the people promptly rebelled again. Mr. Rand came from Oniap, rescued the women and some of their pupils and took them to another part of the island. Immediately the Spanish bombarded and destroyed the mission settlement, but forbade Mr. Rand and the women to leave the island!

Finally the missionaries escaped to Mokil island, 60 miles east of Ponape, leaving the native chief weeping as he sat in the ashes of the mission church. We have a sad picture of the other natives coming, one by one, to weep with their chief. Under this nanekin, young Henry Nanpei, the people clung to their Protestant faith. Even when the leader was imprisoned during the Spanish-American war, the people insisted on continuing their own religious practices. The United States compelled Spain to reimburse the A. B. C. F. M. for destruction of the mission, and in 1900 the Caroline Islands, including Ponape, were sold to Germany. When the mission was re-opened the people rushed to get hymn-books and primers. In payment they brought all they had: yams, chickens, and coconuts!

Since the beginning of the century, Ponape has been held by other nations, Germany, until World War I; and Japan, until the end of World War II. Despite changing ownership of their land, the people remained faithful to their religion, and Chief Oliver Nanpei, son of Henry, steadfastly refused to waver, even though he was constantly watched by the Japanese during World War II. Now, the A. B. C. F. M., working with the Hawaiian Board, is returning to Ponape as Mr. and Mrs. Terpstra and their children prepare to become our missionaries to the churches there. The Terpstras will find an eager reception, for the first request of the people to the Trust Territory Government was "Send us back our mikinelis!"



E. Carl Thiesen of Newton, Mass., newly-elected Associate Treasurer of the American Board of Commissioners for Foreign Missions, Boston, Mass., who assumes his new post at 14 Beacon Street on February 1st. Since 1942 Mr. Thiessen has been Comptroller and Assistant Treasurer of the Atlantic Monthly Company, Boston, Mass.

WORLD PICTURE
(Continued from page 16)

economic justice" was often first aroused during education in Christian schools, but that because the churches offered no concrete social proposals, the Christian-educated youth drifted out of the Church and into political parties.

The young people hailed the development of World Council work camps - three of which were held in Japan this summer - as putting the ecumenical idea into practice. "These work camps make a great contribution to the training of leaders, and we would emphasize that leadership is the key to the youth situation."

CHINESE CHURCHMEN SEND REGRETS

The six delegates who were slated to attend the East Asian Christian Conference from communist-occupied China were unable to do so. In a cabled message of greeting, however, Rev. George K. T. Wu, general secretary of the National Christian Council of China, sent "prayerful wishes" on behalf of the Council that the delegates might reach "a realistic understanding of the present challenges" in China.

In his cable, Mr. Wu stressed the needs for indigenous evangelism and leadership among the Asian churches, and the necessity for "whole-hearted cooperation in the ecumenical movement."

The conference also received a statement signed by 19 authoritative Christian leaders in China regarding future relations between Chinese churches and sponsoring mission boards in the USA and Europe. Declaring that China under the communists will be "radically different from the China of old," the Chinese leaders claimed that "freedom of religious faith is definitely stipulated in the adopted national policy," despite temporary "abnormal conditions where religious activities have apparently been interfered with."

As "fundamental points of future policy," the Chinese church leaders stated that "the authority of policy determination and financial administration must pass over to Chinese leadership wherever it has not been done." But missionaries from other countries still have a job to do in China, "a definite challenge to work and serve under adverse circumstances."

Financial support of Chinese churches sent from the USA and Europe "should be regarded as temporary," and the church leaders have pledged themselves to build up indigenous financial support of Christian work as soon as circumstances permit.

CATHOLICS REPORTED ACTIVE IN OKINAWA

Catholic missionaries have increased their mission activities in Okinawa since the war. An Okinawan church representative reported to the East Asian Christian Conference that "Catholicism is very attractive to Okinawans because they prefer the visible objects of worship."

American missionaries of the Catholic Church are planning to construct a hospital, a public library, an orphan asylum, mission schools and other institutions on the island, which suffered tremendous physical damage during World War II.

ASIAN TO BE APPOINTED BY WORLD BODIES

Delegates to the East Asian Christian Conference voted unanimously to approve the appointment of a representative in East Asia of the sponsoring organizations. To be named jointly by the World Council of Churches and the International Missionary Council, the appointee will be an East Asian and will enjoy staff status with both organizations.

While representing East Asian Christians on the international bodies, the new appointee will also act to encourage closer cooperation among the East Asian churches themselves, according to an announcement from the conference.

"So far, the Eastern Asia churches have had little contact with each other because each church maintains almost exclusive relations with its general secretary of the World Council. "At this conference, the Asian churches have discovered each other and begun to learn from and to cooperate with each other."

SPLINTER GROUPS ATTEMPT SABOTAGE

Bizarre sound effects outside the conference halls of the East Asian Christian Conference were provided by a group of 16 churchmen under the leadership of Rev. Carl McIntire, pastor of the Bible Presbyterian Church of Collingswood, New Jersey.

Mr. McIntire flew to Bangkok with five of his American colleagues, according to an Associated Press dispatch, "to inform the national churches of South East Asia of the departure from the Bible by the World Council, to expose the leadership in Asia for its support of communism, and to keep the World Council from the consolidation of this vital part of the world."

Despite a pre-conference flurry of releases, cartoons and press interviews, Mr. McIntire was unable to set up a local center or secure the cooperation of any local churches. Since he
(Continued on page 22)

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Among the many good imports into this Kingdom, we rejoice that on the last day of 1849 a National Thanksgiving made its appearance. His Majesty, Kamehameha, could not have made an appointment that would call up in the minds of Americans in his dominions, more pleasing and time hallowed associations. Thanksgiving is a season as fondly cherished and observed by the descendants of the Pilgrims, as Christmas is by the people of the 'old countries.' To be sure, Thanksgiving on the 31st of Dec., when that occurs on Monday, rather shocks our ideas of the festival, which we have always been accustomed to celebrate on Thursday, and that Thursday ordinarily the last of November; but not supposing it possible for the King to err, we would merely express that his ministers will consult their almanac next year before making the appointment. This is however, of minor importance - we come to matters of graver moment. - Our design will now be briefly to record the public proceedings on the First Hawaiian Thanksgiving in the capital of the kingdom.

Under the general direction of the Rev. Mr. Armstrong, Minister of Public Instruction, all the Protestant Schools in Honolulu were assembled at ten o'clock at the stone Church. It was a pleasant spectacle, on a most charming Monday morning, to witness group after group of neatly dressed children wending their way to the place of gathering, conducted by their respective teachers. - Soon after the audience was seated, His Majesty, the Queen, the Premier, the Minister of Foreign Relations, and others, took their seats upon the platform. The following order of exercise was observed:

Singing, a chant . . . . . by Native Choir.
Prayer, In Hawaiian . . . . . Rev. L. Smith.
Speech, in Hawaiian . . . . . His Majesty.
Speech, in Hawaiian . . . . . the Premier.
Singing . . . . . Pupils of Mr. Fuller's school.
Address, in English . . . . . Mr. Wyllie, M. F. R.
Declamation . . . . . Six pupils, Mr. Fuller's school.
Temperance Song . . . . . Native Choir.
Address, in English . . . . . Mr. Turrill, U.S. Consul.
Singing . . . . . Mr. Fuller's Pupils.
Address, in English . . . . . Rev. Mr. Bond.
Singing . . . . . Mr. Fuller's Pupils.
Prayer . . . . . Rev. Mr. Clark.

We are unable to furnish translation of those addresses made in the native language or even present in full those delivered in English. That of Mr. Wyllie was written and delivered in English, but was translated by Mr. Armstrong. The general subject was the importance of

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THE FRIEND, 1850

industry among the native population. In the course of his remarks, we understood him to announce distinctly that the King was about to give lands, in fee simple, to all of his native subjects who would cultivate the same. His remarks were plain, practicable and sensible. Would that every sentiment he advanced was engraven upon the minds of all Hawaiians. To this end we hope a faithful translation will be made of his address, and copies sent to every grass hut from Hawaii to Niihau.

The remarks of the U. S. Counsul were confirmatory of those expressed by Mr. Wyllie, besides containing a spice of teetotalism. - Those of the Rev. Mr. Bond, were well timed, and well calculated to impress the minds of the large assemblage of children present, that, if they were temperate and industrious, with the blessing of God, they might expect to be successful in life. He dwelt felicitously and forcibly upon the importance of the young taking correct ground upon the temperance question. They must not infer that because they were young and small, therefore they were destitute of influence: -

"What if the little rain should
say
So small a drop as I,
Can ne'er refresh these
thirsty fields,
I'll tarry in the sky," etc.,
etc.

Our limits will not allow that we enter more fully into a report of the exercises, but we will add, that to us, they were interesting throughout, although for years we have been accustomed to attend similar gatherings among the Hawaiians, hence we infer that to the numerous strangers present the exercises were not devoid of interest. The singing was good, and the declamations, excellent, although more than one of Mr. Fuller's pupils might have said: -

"You'd scarce expect of my
age
To speak in public on the
stage."

After the closing of the exercises, the several schools marched in procession, with banners unfurled and streamers flying, to the Rev. Mr. Smith's church, where a feast was prepared a la Hawaiian. The tables were well supplied, although they did not "groan" as we have seen them ere the Californians made such heavy drafts upon our markets. The building was crowded to overflowing, and all seemed delighted with the idea of enjoying so happy a thanksgiving. Among the amusing things at the feast, we could not but observe natives eating poi with a spoon, and their pale faced neighbors accomplishing the same feat with their fingers!

Thus, upon the whole, this teetotal, educational and festival mode of celebrating Thanksgiving being very agreeable, and we hope, useful, may His Majesty appoint another similar day, before the year 1850 shall end.

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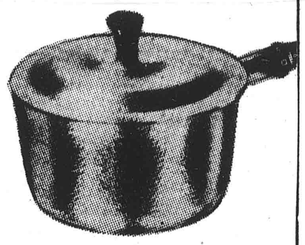

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WORLD PICTURE
(Continued from page 19)

could not stage a meeting of his own, Mr. McIntire attempted to have his group admitted to the conference already in progress, so that he might "observe and interpret" the conference to the world. Mr. McIntire made this appeal in the name of "Christian courtesy."

Describing this appeal as "appalling cynicism," in view of Mr. McIntire's avowed attempt to disrupt the entire proceedings, officials of the conference notified him that the Steering Committee found "no ground whatever" for admission of his group and suggested that representatives of the Associated Press, Reuters and various denominational editors, all of whom attended the conference, might be better equipped to "observe and interpret" the gathering.

In a final effort to give some purpose to the air trip for six churchmen from the USA, Mr. McIntire announced that he would set up an organization of his own known as the "Conference of Christian Churches in Asia." Other organizations founded by Mr. McIntire include the American Council of Churches and the International Council of Churches, which have both been repudiated by the World Council of Churches, the Federal Council of Churches and the National Association of Evangelicals, which latter represents widely-respected fundamentalist groups.

APPOINTMENT ANNOUNCED

The appointment of Dr. Earle Hoit Ballou of Boston, Mass., as Executive Secretary of the Congregational Christian Service Committee with headquarters in New York City was announced recently by the Chairman of the Board of Directors. Dr. Ballou is an internationally known Congregational churchman with nearly 30 years residence in China and has for the past year been Acting Secretary for China of the American Board of Foreign Missions, Boston, Mass.

In China Dr. Ballou worked closely with the Chinese churches serving for a time as Secretary for the National Christian Council of China, an interdenominational organization of Chinese churches similar to the Federal Council of the Churches of Christ in America.

From 1944 to 1946 Dr. Ballou served in New York as Executive Secretary of the United Board for Christian Colleges in China. He followed this with two years more in China, but in 1948 was called back to Boston to be Acting Secretary for China of the American Board of Foreign Missions.

The Congregational Christian Service Committee which Dr. Ballou will head, functions in close connection with the American Board and renders "mobile, short-term, emergency service" in areas of critical need regardless of race, creed or nationality.



Dr. Earle H. Ballou, newly elected head of the Congregational Christian Service Committee with headquarters in New York City.

The Service Committee is now doing relief work in Greece, Italy, and also Lebanon, where about a dozen schools are being conducted by refugees for the Arab refugees. It has sent groups of young Americans to work for various periods of time with the Congregational Churches of England and during the summer it organizes service camps in several European Countries. The Service Committee also is responsible for the Displaced Persons Program of the Congregational Christian Churches.

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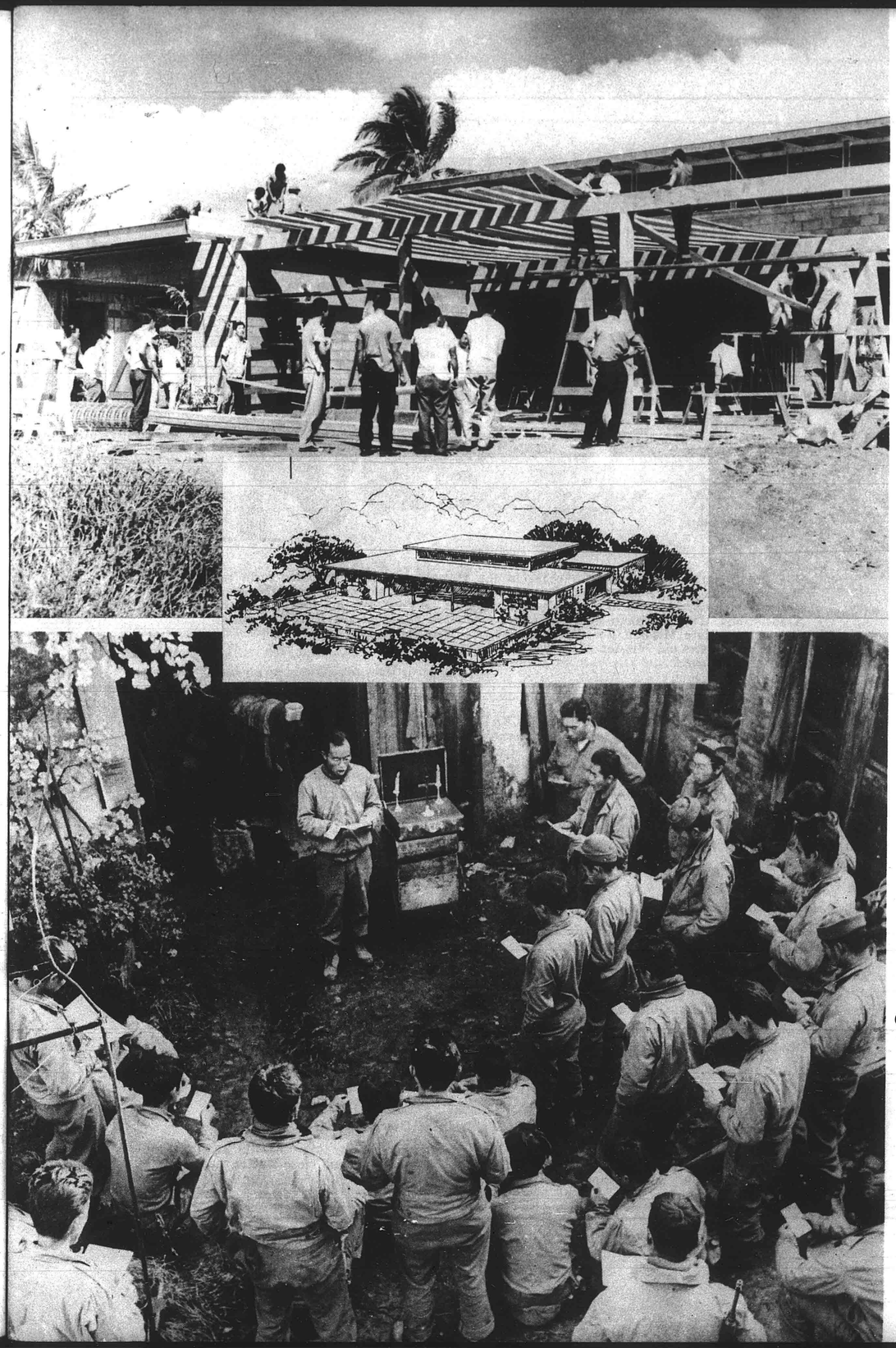

THE FRIEND

MARCH 1950

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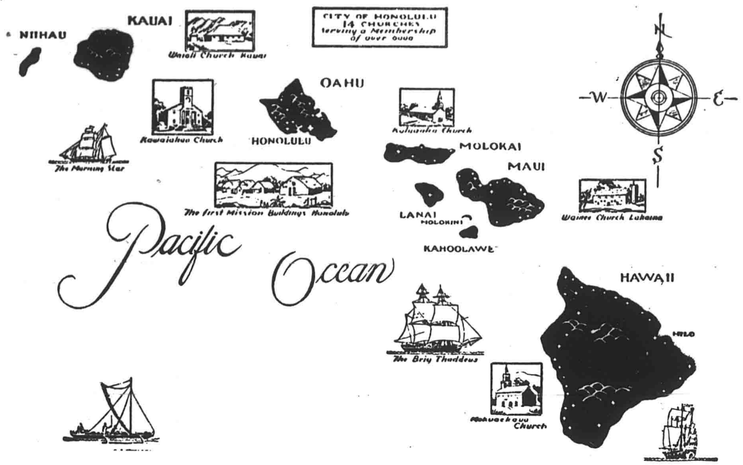
WAIPAHU COMMUNITY CHURCH

See page 4

HAWAIIAN EDITION



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, MARCH, 1950 No. 3

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Cover—Top: Construction. Center: Architects drawing. Bottom: Rev. Higuchi in France with 442nd men.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. Managing Editor, HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA Business Office, THEODORE ING

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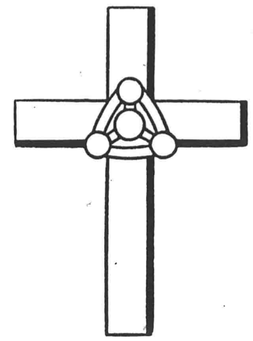
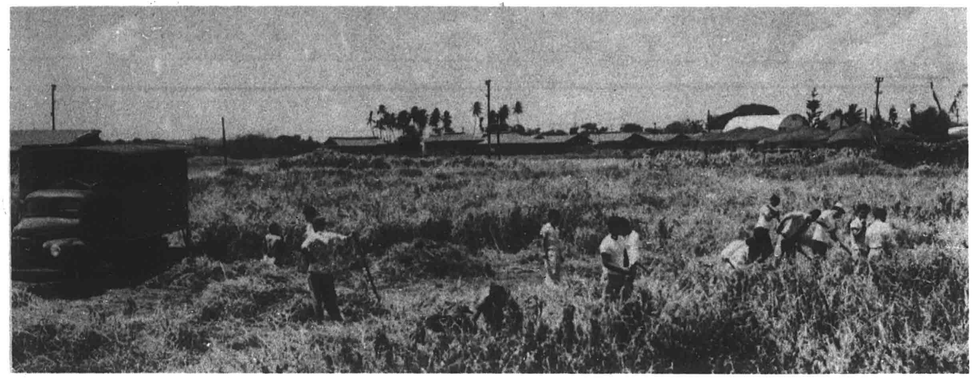


On Discipline

The boy told the athletic coach at the school that above all else he would like to become an outstanding football player, and he asked the coach to tell him how he could achieve his ambition. The coach told the boy, in effect, that he would have to give himself unreservedly to football; each day he would have to practise, and each night he would have to learn rules and plays; when he went on his vacation he would have to take a football with him; and at all times he would have to think and dream football. If other activities and interests intruded upon the boy's life he would have to deny them. Only by discipline and training and purposeful choice could he come to be the player he wanted to be.

The youth asked the man how he could become a great lawyer and the man replied, in effect, that if the youth would give himself unreservedly to the law he might achieve his ambition. He would have to study the law until its principles were part of his very being; he would have to practise the law until he felt its application in all phases of living; he would have to deny himself many of the pleasures and activities of his days in order to have time for his main purpose. If he were willing to do these things conscientiously and wholeheartedly then he might well become great in the law.

The man sat in church while the lesson for the day was read; this is what he heard. "What shall I do to inherit eternal life?" He thought to himself that the secure, unshakeable life of which the words spoke was a most desirable achievement and certainly he would like to have it. So he listened for the instructions. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbour as thyself." It was quite a large order and long before the reading was finished the man had lost interest. He found that his mind had wandered to an article he had read in a magazine about the new ruler of China and he thought particularly of the rigorous way that man had disciplined himself to defend the way of life he had chosen. Inwardly, the man in the pew shuddered at the vision his thoughts had provoked. But the scripture lesson of the morning never penetrated his head.



Clearing swamp land at the site of the new church

The Waipahu Community Church

"We Need a new building, if we wait for someone to build it for us we'll never get it—if we contract the building, the cost will be prohibitive. We will have to build it ourselves." So argued the members of the Waipahu Community Church.

Can the members of a church build an up-to-date house of worship from the ground to completion in their spare time? To be sure it has been done, and many more times has it been dreamed of. The pioneers built this way for they had no alternative. But in our day of specialization, it is rather unusual to see a church building project completely handled by volunteer labor. In this day when the church in many places seems to be just another institution, it is more than unusual to have members come out every Sunday for almost two years to give their only day of rest to the church.

Both the Waipahu Community Church and their pastor, the Rev. Hiro Higuchi are a bit unusual. They have an unusual amount of enthusiasm and an unusual love for their church. Their church building project also has an unusual history.

Hiro Higuchi came to Waipahu in 1934 as a Relious Education Director of the Waipahu Community House. Under the Hawaiian Board of Missions the work at the Community House at that time was composed of a Junior Church which met in Ewa, Waipahu and Pearl City on successive Sundays. The members were drawn from the YMCA Club members and the Religious Education Classes which he also was in charge of from Watertown to Waianae. The members were still in their teens from the Elementary Schools of the District. As the members grew to High School age, they decided to meet only in Waipahu and cease being a traveling Church. With the coming of the Rev. John Beck to Ewa, the Ewa group formed an independent Church while the Pearl City group and the Waipahu Young People kept their association. Today a Sunday School and a Young People's Fellowship is held in Pearl City while the Adult worship is held in Waipahu.

In 1938 these members, now out of High School decided to ask the Hawaiian Evangelical Ass'n for recognition as a full-grown responsible church, and this goal was realized in the Fall of that year which also saw the merger of the Church with the Waipahu Japanese Methodist Church. The worship Service moved from the Community House to the Old Japanese Methodist Church Building in the middle of the Spanish Camp. Because this building was inadequate for the large group, the Sunday School still met in the Community House, the Social life of the church was held in the Old Social Clubhouse, of the Plantation, and the Kindergarten met in the Gymnasium in the Baseball Grounds. All this maneuvering for space, and the division of the groups in buildings other than the church Building hurt the work, and thus gradually the splendid groundwork laid in the early years dropped from the lack of a central Building Program. The Sunday School moved to the Methodist Church Building, but in the move several pupils were lost.

The nucleus of the membership today were the Junior Church members of 15 years ago. Thus the church is unusual in that there is no member over forty years of age and most of the membership are in their twenties and thirties. The Church has had only one funeral in its history but many marriages and infant baptisms.

During the War Years, the Rev. Hiro Higuchi left the church to become the Chaplain of the 442nd In-

(Continued page 6)



1. Mr. Earl Finch of Mississippi and men of E Company present a check to pastor Higuchi. (Capt. Daniel Inoye 3rd from left received first aid from Chaplain Higuchi in Italy when seriously wounded.) 2. Ground breaking ceremony, Fall, 1948. 3. Mr. Ernest Hara, architect, holds the stake for Mrs. Hans L'Orange wife of the Mgr. of Oahu Sugar Co. at ground breaking ceremony. 4. Men of Anti-tank Co. Chapter with their Chaplain (wearing glasses) on the Church project. 5. Mr. Hugh Robertson, building chairman and Mr. Tokuo Yoshida, construction chairman discuss plans. 6. Church members pouring the foundation of their new building. 7. Church workers digging holes for foundation footings.

THE WAIPAHU COMMUNITY CHURCH

(Continued from page 4)

fantry Regiment. Over a hundred of Rev. Higuchi's former Y Club Boys had volunteered for the Service and he felt that his place was with the boys. During his absence, the members of the church carried on the duties for nearly two years. The Rev. Paul Miho was called as interim pastor in 1945.

In 1946, on the return of Hiro Higuchi, the church made plans for two great objectives. First, to become self supporting within one year and second to begin an immediate drive for a church Building. Although realizing that the raising of many thousands of dollars for a church building simultaneously with a drive for self support was almost an impossible job, the members remembering the slogan "the impossible takes a little longer" went into the work with great enthusiasm. Thus in 1947, nine years after organization the church became a self supporting unit. So in 1947, the church raised $8,000.00 for a new building and a similar sum for its general expenses.

In 1948, the church raised another $8,000.00 from the small membership of the church through pledges and another seven thousand dollars through a Community Drive. An Architect, a close friend of the Rev. H. Higuchi drew the plans of the church without any charge. They went to a contractor for advice, and were told that a building which they had in mind would cost $72,000.00 at a minimum. After a brief meeting, realizing that the future of the church depended upon an adequate building, the members took count of the skilled workers among their membership and decided to build a church for themselves in their spare time. They had a surveyor, many carpenters, a mason, a steel man, an electrician and other skilled workers among the membership.

Ground was broken by the Church in the Fall of 1948. The land filled and work begun in October, 1948. How did this group become so efficient and cooperative?

Part of the answer lies in the fact of their growing up together in the church and under the leadership of Pastor Higuchi. The church which takes its children and grows up with them, later turning over to them the operation of its program will find itself strong and effective.

Another part of the answer lies in the wartime experience which brought together in a closer bond of fellowship, the young men and their pastor in the relationship of Combat Troops and their chaplain. When volunteers were called to form the now famous 442nd regimental combat team, there was immediate response on the part of the young men of the Waipahu Community House along with men from many of our Island Churches. The Rev. Higuchi and another minister from the Island Congregational Fellowship, the Rev. Masao Yamada, stayed with their men right through.

It is an understatement to day that the services of their chaplain was much appreciated by the men.



Women of the Church Serving Lunch to the Workmen

When the war was over and Chaplain Higuchi returned to his congregation in Waipahu, he found that he needed a new building more than ever. The Chaplain needed help. The 442nd Veteran's Club remembering the coffee and friendship that the Chaplain always had for them in the Medics Dugout, and remembering the wounds that he helped administer first aid to, and the problems that he helped solve and the prayers that he gave for them—again volunteered on a strange peace-time assignment "Operation help the Chaplain." There are about 21 Company Chapters in the 442nd Veterans Club. Each Company Chapter sent the Chaplain a substantial contribution for the building fund—and then, worked out a strategy that was bound to spell victory. Each chapter of the 442nd Club reported for duty on successive Sundays. There would be anywhere from twenty to fifty men on the job and they worked from 8 to 4. As the church had no tools, the men brought their own. These veterans came from all over the Island to help their chaplain build the church which they had promised in the dugouts and the culverts and fighting in Italy and France.

An early service of worship began the busy day for all worship had to be early morning or evening. The fourth commandment had to be repealed "for the duration." The women of the church were never idle for in addition to the usual duties of church women they must look forward each Sunday to feeding a gang of hungry workers.

Now that the church is almost completed, the veterans are still remembering their cheerful chaplain and his church. Veteran's Organization on almost every Island, parents of boys who still remember the work of the Chaplain for their sons are contributing pews for the chapel, in memory of their comrades and friends who died in the service of their country. The pews will be koa wood, the chancel will also be made entirely of koa. It is expected that the chancel of the church will be most beautiful.

The dedication of the building will be about the time this issue appears. [end]

Doings in Micronesia

From among the letters and pictures received from Micronesia, we present two items — a little about the work at Truk from Anna Dederer's report, and a snapshot of the Morning Star in drydock at Kwajalein.

Anna Dederer says: "With the words in Gen. 16: 13 'Thou God seest me' I shall begin, from that position out I did my work. From June on I taught in our Mission Training School every day except Saturday. I taught Old & New Testament. In the afternoon I taught the girls how to sew shirts, pants, dresses, baby clothes, and how to crochet, tat, knit and embroider. Some things we gave to the needy and some we sold to get money for another sewing machine."

Miss Dederer goes on to tell how the people appreciate the kind of school we are providing. One can see the influence of the school by looking into the home of anyone who has attended. Housekeeping and cooking, you see, are also taught by the school.

But the task of our missionary does not end even here. For she must also be a nurse—"always something to do, giving injections, cleaning aching ears from fishing, bandaging wounds, massaging aching backs, chests, arms and legs, not to mention giving all kinds of pills and oils." The flu came to Truk also and added to the work.

While in Honolulu Miss Dederer took some training in testing eyes for glasses. One humorous outcome of this is described by her. "At first I just helped our ministers and their wives, but the deacons and deaconesses were not to be left out. They are church workers too and want to wear glasses. Not only people who need glasses come but also those who want to look learned."

Spending one day on each of four Islands Miss Dederer met with women's societies and with Sunday School Teachers.

"It is very helpful. After organizing the women's work they are very active. They also brought a nice sum of money together through their handicrafts and other activities. We are using the money for renewing the inside of the churches, and some for hymn books for choirs.

And in August I had the "Children Day." At the 4th of August on Moen with the children of ten congregations. It was a big day. In three hours the children told us in words and hymns what they had prepared for a long time. A few hours more were added for their games outdoors. The same was at the 25th of August when the children of Dublon from nine congregations met. The children were most happy and talked about it for months. I even had gifts for them from nice Christian friends which was quite something for there were more than 600 children."

Miss Dederer has been busy writing also. Bible material for the children, Christmas plays and hymns, and then a hymn book for children. The latter is now waiting to be printed in Honolulu. Materials are sent to some sixty churches on Truk, Mortlok, Hall and even Ponape.

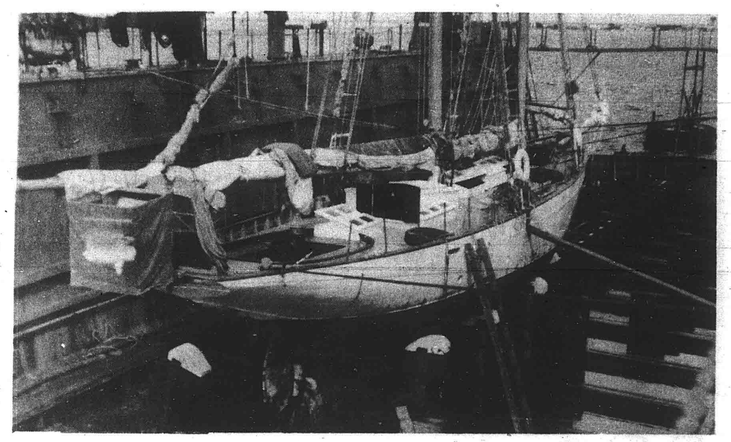
It is a busy life, being a missionary on Truk, if we are to judge by Miss Dederer's report. But that the work is prospering and that all are happy in it, is also apparent.

The Associate Secretary was busy a few weeks ago locating some supplies for the Morning Star. The Star was in drydock at Kawajalein and Mr. Harold Hanlin had sent word by a Navy man (who is also a member of our Pearl Harbor Church) that some copper and nails were needed for repairs. When it was discovered that the air express on these items would amount to nearly 70c. per pound it was decided to take a little more time and have them go by boat.

Work is being done on the motor as well as the hull and it is hoped that the Star will be a little more seaworthy when the work is completed. Mr. Hanlin who has taken over the duties of a skipper in addition to his other duties has his hands full. At the present time a regular skipper has not been found to take over the Morning Star. The picture shows the Star as she looked in drydock.

CORRECTION

The Friend regrets that an item giving proper acknowledgment to the U.S. Navy for photos used in the February issue was inadvertently omitted from the magazine. All photos used in the Ponape (Micronesia) article were released to the Friend by the Navy. The Friend not only wishes to acknowledge these photos but to give thanks to the Public Information department at CincPac Fleet Headquarters for their cooperation.





KALAUPAPA

Christmas seemed very important at Kaulapapa this year. Things have been happening fast over there. After so many years of little change, change can be very disquieting. " . . . we have had a trying year, not in the religious work but in the thought that the Territorial officials might have planned to abandon our settlement, and now that we cannot prophesy what the future may be, our one consolation has been in the work and progress of our church . . . " Reverend Alice is at **Newton Theological Seminary** for a year of study and change. Many patients have been sent home or to Hale Moholu at Pearl City. Christmas was to be very different at Kalaupapa.

Because of the splendid help I had from Mr. Timothy Waiamau at Kalaupapa, and Mrs. Oswald Hind here, all the members of Kanaanu Hou Church had a happy night—and morning. The church was beautifully decorated with large pointsettias, with food prepared for a large crowd, for all come, including the Mormans who join them at the Christmas service. At 12 midnight, the service began. Reverend Mitchell Pauole of Upper Molokai came for the Christmas sermon. After a candle light closing they all gathered in the Parish Hall for the receiving of gifts. To those who made those gifts possible, I wish you could have seen the pleasure it brought to those who received them. The grab bag is always such fun, and there was enough to go around twice. Yes, Christmas was a Happy morning—early morning at Kalaupapa!

MARGARET S. LLOYD
Friendly Service Chairman

MICRONESIA

A Missions Project?—*Eleanor Wilson*

Micronesia is in great need of materials for the recreation of youth. Games, puzzles, baseball equipment, victrola records (marches), notebooks and the like are most welcome. Check with our Exec. Sec'ty, Dorothy Chong.

THE WOMAN'S GIFT

and The Alice Renton Hind Memorial

No mere figures can convey the unselfish spirit of giving exemplified in the Woman's Gift for 1949. The November thank offerings from 38 societies totaled $614.97, with Oahu turning in $181.74, Kauai, $99.35, Maui $22.10, and Hawaii $111.78. To this was added the gifts totaling $169.00 that came from as far as New Jersey to the memory of that much beloved member of God's Kingdom, Alice Renton Hind, whose deathbed request was for the hymn, "In Christ there is no East or West." This brought the total to $783.97.

Checks have been mailed to the three recipients, Rev. Herbert Brewster, Honokaa, the American Board of Foreign Missions and the American Board of Home Missions.

CARLOYN S. HIND, *Woman's Gift Chairman*

"THE FIRST AND THE LAST GAVE UNTIL EVEN HE COULD GIVE NO MORE."

Following a performance of the Passion Play at Oberammergau, a visitor spoke to Anton Lang, who had played the part of Christ. "When I watched you in the play it appeared as if the cross were really heavy." "It is," replied Anton, "it is heavy, I can scarcely lift it." "Why do you have it so heavy when it is only a play?" The man portraying the Christ replied, "If I do not feel the weight I cannot act the part." The cross was not the only weight that Jesus carried. Heedless Jerusalem was a weight on him; he yearned to help her even though "she would not." Can we share that burden? Only if our community is a weight to us; a weight to be carried. Illness of other people was a weight to Jesus; he was always trying to lift the burden of disease from other people's lives. Intolerance was a burden. These things were particularly heavy for him because he could see how they weighed down other people. A part of our dedication during these days is to bear one another's burdens and so fulfill the law of Christ.

From Every Day a Prayer by Margueritte Bro, Harper Brothers.



THE MAUI FELLOWSHIP

APO-LAUNA NA MAKUAHINE O MAUI

It was the second Wednesday. That is always Woman's Board of Missions Day on Maui. This Wednesday, women from all churches in Central and near-East Maui—from Huelo, Makawao, Puunene, Waihee, Wailuku and Kahului—had gathered in the Paia Hawaiian Church for the regular monthly meeting. But this was no ordinary meeting. This was something special, for today was the ingathering of Maui's Woman's Gift.

An immense **umeke,** deep and round and empty, sat in the middle of the table. Behind it stood a tall unlighted candle. On each side of it stood a shorter unlighted candle. The **umeke** remained empty and the candles unlighted thru the preliminary meeting of the Board,—thru the opening worship, thru the business meeting and thru the showing of the film on Woman's Gift projects. And then the President took her place, standing behind the table on which the **umeke** and candles stood. Immediately the strains of "Lead, Kindly Light" were heard as Mary Lou Akaka played softly on the organ. Quietly, one by one, women chosen to represent each church, came forward and placed their little green gift boxes in that huge calabash. They came, their arms literally piled high with boxes. As they came, the calabash began to fill up. Gifts were brought until it was full; it was heaped up; it spilled over. It was wonderful.

Without any announcement, Mileka Lum Ho lighted one of the side candles and very earnestly brought

(Continued on page 15)



Mrs. Esther Schulz, President of the Maui Branch of the Woman's Board. Puunene Congregational Church also.



Mrs. Katherine Low of Wailuku Union Church. First Veep. Principal of one of our large elementary schools.



Mrs. Myra Whitby of Paia Protestant Church. Second V. P. Deeply devoted. Her smile is like a benediction.

"KYOTO STORY" Showing at Kahului, 11th

So run the headlines on a Maui newspaper. We quote....

Mrs. Esther K. Schulz, president of the Maui Woman's Board of Missions, announced this week that the January meeting of the board will be held on Wednesday evening, Jan. 11, at 7:30 to enable more people to see an important color sound film, the "Kyoto Story" at the Kahului Union community hall.

This film is a story of a soldier, who meets Bob Grant, a missionary in Japan, and who sees, through the work which Grant is doing, the impact of mission work upon the life of people in Japan today.

Aside from showing many excellent human interest incidents, the film shows good scenic views. The film contains scenes from Doshisha University where the Rev. John Young now teaches and where Dr. Ruth Seabury, whom many of our Maui people met and heard, spent over a year.

The members of the Executive Board of the Women's Board of Mission will present brief readings from Dr. Toyohiko Kagawa's most recent book, "Songs from the Land of Dawn," preceding the film.



Mrs. Ethel Mizuha of Iao Congregational Church. Busy school teacher. Corresponding Secretary.



Treasurer is Mrs. Laura Houtchens of Makawao Union Church. She guards our money well and spends willingly!



Mrs. Mary Kiakona of Kaahumanu Church is our Recording Secretary. School teacher and one of the busiest.

GOOD NEWS...

The women of our Maui churches recently turned in their Woman's Gift boxes. The total amount realized from these tiny boxes on Maui was $222.10. For the record, women of the following churches participated:

Iao Congregational	$21.85	Pookela	$11.33
Kaahumanu	14.00	Puunene Congregational	18.59
Kahului Union	14.31	Puunene Evangelical	8.71
Kaulanapueo	6.00	Waihee Protestant	20.70
Keanae	7.00	Wailuku Union	20.40
Makawao Union	23.58	Wainee	19.49
Paia Congregational	15.29	Wanalua	9.81
Paia Protestant	10.00		

WORLD NEWS

The following letter from Bishop G. Bromley Oxnam, Secretary of the Council of Bishop of the Methodist Church to all pastors of that church, has been passed on by the International Council of Religious Education. Because of the current interest in the matter of Federal Aid to education, we print it here:

My Dear Brother:

The Council of Bishops at its session in New York on December 1st, 1949, gave attention to the question of the Roman Catholic demands for the public support of its private or parochial schools.

This is an issue of fundamental importance. To grant this demand would be to discard the principle of the separation of church and state. What is equally important, to drain off vast sums from the support of public education for the support of parochial or private education would so weaken public education as eventually to destroy it. The Roman Catholic Church does not believe in our system of public education. We believe public education is a fundamental bulwark of democracy.

If public support is secured for parochial education, it means the eventual setting up of a score of competing sectarian systems. This does not make for the national unity essential in such an hour.

Furthermore, Roman Catholic attitudes toward our basic civil liberties are of such a nature that if an increasing percentage of our people is to be trained in such schools, fundamental changes will occur in American culture. The catechisms used in some parochial schools condemn and reject the basic civil liberties of free speech, free press, free assembly, and freedom of conscience.

We wish precisely the same religious liberty for every Roman Catholic we wish for ourselves, but we are determined that clericalism shall not take root in this land, and that our own freedom shall not be jeopardized.

The issue is now before us. It is not only the issue of public funds for parochial education, but the larger issue of the first victory in a carefully calculated plan to change the underlying cultural outlook of this nation. There is something that must be done and at once. Every minister who believes that public funds should be used solely for public education and that public funds should not be used for the support of competing sectarian systems, should write his congressman immediately and call upon his people to do the same. It would be more effective if ministers and prominent laymen could call upon their congressmen during the recess.

This issue will be before the Congress when it reconvenes early next year. Tremendous pressure is being brought to bear upon congressmen to take the Roman Catholic view. Our Congress is likely to respond to respectful request upon the part of Protestants across this nation who want nothing for themselves save the maintenance of the liberty that has enabled all communions to worship together in fellowship in this nation.

A fundamental test is before us. If this matter is put aside and nothing done, we have only ourselves to thank if the more aggressive action of the Roman Catholic Church breaks down the wall that separates church and state and wins a first victory that will mean basic changes in our national life. We cannot urge you too strongly to take this request seriously, to write your Congressman at once and, if possible, call upon him.

State your opposition to the use of public funds for parochial education. Show that this move means the breaking up of the American public school system and the setting up of competing sectarian systems. Make it clear that this strikes at the heart of national unity. Make it clear that you wish the same religious liberty for Roman Catholics you wish for yourselves. It might be well to point out that The Methodist Church has 123 colleges and universities of its own, that we are not seeking public support, that we believe in the right of churches to have educational institutions, if they wish, under their auspices but on the condition that they support them. Public support means public control and breaks down the real reason for private institutions.

If you would care to send the copy of the letter you write your congressman to Bishop G. Bromley Oxnam, 150 Fifth Avenue, New York, it would make it possible to tabulate the response of our ministers, and thus be in a position to make even stronger representation at Washington. Be sure to supplement your own writing by letters from your outstanding laymen in every walk of life.

Ever sincerely yours,
The Council of Bishops of
The Methodist Church
Ivan Lee Holt, President
G. Bromley Oxnam, Secretary

MEANS OF LIVELIHOOD HELD VITAL FOR VOLKDEUTSCHE

Although Protestant and Roman Catholic churches are helping and will continue to provide emergency relief for the 300,000 German refugees in Austria, "such help cannot be decisive."

This conclusion was reached at a conference of church and governmental officials held in Salzburg, Austria, under the auspices of the World Council of Churches to ease the plight of the "Volksdeutsche," people of German ethnic origin who have been expelled from countries in Eastern Europe.

In a series of recommendations unanimously adopted by the 140 delegates and observers, the conference asserted that the homeless people "must be given the opportunity to make a livelihood and new homes for themselves." Both the Protestant agency, Hilfswerk, and the Roman Catholic agency, Caritas, reporting jointly, declared that special attention would be given to housing and the provision of work.

(Continued next page)

WORLD NEWS

(Continued from page 10)

INDIAN UNION CHURCH CAUSES "HEALTHY DISQUIET"

The unique merger of the component parts of the Church of South India has caused a "healthy disquiet" among churchmen, according to Bishop Arthur M. Hollis, Moderator of the South Indian Church.

Bishop Hollis told the second Synod meeting of the Church held at Madras, January 7-11, that the United Church of South India was not an anomaly—the divided churches in other parts of the world were anomalies themselves.

He pointed out that great interest in the South India merger had been expressed by churchmen in many other countries, and noted that church and mission leaders from Australia, Great Britain, Denmark, Germany, Sweden and Switzerland were present. Dr. W. A. Visser't Hooft of the World Council and Dr. Emil Brunner, famed Swiss theologian, addressed the Synod meeting.

BACKGROUND—The Rt. Rev. Arthur Michael Hollis, Bishop of Madras, India, and recently re-elected Moderator of the Church of South India, was born in 1899. He attended Oxford University and was ordained a priest of the Church of England in 1924. After serving as a lecturer at Oxford, he became a missionary in Palestine and then in India (Diocese of Tinnevelly 1931-1937). He was appointed Angelican Bishop of Madras in 1942 and held the post until the Church of South India was formed in 1947. At that time he was consecrated a Bishop of the United Church.

ORTHODOX INDIANS BURY THE HATCHET

A generation-old cleavage within the Syrian Orthodox Church of India has finally been settled by a round-table agreement among the eleven Bishops of the church reached on January 12 at Chingavanam, Travancore, India.

The 750,000-member church was split in half 35 years ago on an administrative issue which led to the excommunication of the Metropolitan of Malabar by the Patriarch of Antioch (Monophysite). Following the cleavage, a long vociferous series of litigations took place between the Patriarch's Party—supporting the Patriarchate of Antioch—and the Catholicos Party—supporting the Metropolitan of Malabar.

These litigations so weakened the Syrian Orthodox Church that a "Peace League" was formed to mend the differences. This league sponsored the round-table conference, January 9-12, which led to unanimous agreement. The Patriarchate of Antioch is now recognized as the supreme spiritual leader for the whole Syrian Orthodox Church; but the Church is notifying the Patriarch that the Syrian Orthodox Church in India will consider itself completely autonomous in internal affairs and will select as its administrative head a member of the Catholicos Party.

OUR OBSERVANCE OF LENT

The Lenten Season began on Ash Wednesday, Feb. 22. It continues through Holy Week and ends on the evening before Easter. There are forty days, not counting Sundays in Lent.

The Lenten Season is an old institution of the Christian Church. In the early years of the church, the members set apart a few days before Easter as a time for concentrated meditation upon the Passion and Death of our Lord. Gradually the period of time was extended to permit men to examine their lives more thoroughly. Since about the seventh century Lent has been fixed at forty days.

The "Forty" as used in the Bible is a period of trial. The flood was on the earth forty days. There are three forty-year periods in Moses' life—forty years in Egypt, forty years in Midian and forty years in the wilderness as the leader of the Israelites. Moses was with God on Mt. Sinai forty days. Niniveh was given forty days of probation. Eliah fasted forty days. The temptation of Jesus lasted forty days. The forty days period of Lent is therefore symbolic.

Lent opens with Ash Wednesday. Our churches should conduct worship services on that day. Man's duty to examine himself should be emphasized. "Examine yourselves, WHETHER YE BE IN THE FAITH: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

How often Christians find themselves without faith. How often we forget the self-examination. How often we neglect self-discipline. Let us take all these trespasses to God in prayer and in earnest meditation.

Throughout Lent, special devotions in homes and in the churches should be exercised. May they help our members and churches to catch the real spirit of Lent. May the thoughts of everyone be centered around Gethsemane and around the Cross of Calvary. There, and only there, God meets a penitent sinner and forgives his sins.

And last, in the observance of Lent we are faithful to the traditions of the early church. During Lent the believers of old gathered Spiritual strength for work in the field white for harvest. God Himself dwelled among them. God used the early church to save His people from paganism unto Himself. The members of the early church diligently practised self-examination, self-discipline and prayer, especially during Lent.

Let the Lenten Season this year be spent in a quiet, disciplined and prayerful way. The road thus traveled, leads to the Cross where Jesus died and redeemed us. There we shall see Him again as our crucified Lord.

O. H. J.

The New School at Maunaolu

KATHERINE OMMENEY VINCENT
(Noted Writer, Author "The Stage and the School" Harpers)



The Maunaolu Community College brings to the young people of Hawaii of all races the opportunity for two years of advanced training plus the experience of community life in a healthful, beautiful setting. Housed in the historic Maunaolu Seminary about 1000 feet up the slope of Haleakala Mountain on the island of Maui, the school will open in September 1950 as a community college. With an enrollment limited to 100 young men and women, the school will offer students, who for various reasons cannot afford to go to a Mainland college, carefully supervised work at the lowest possible cost leading to the degree of Associate in Arts.

Based on the philosophy that learning takes place outside the classroom as well as within, the school program provides that all students participate in the upkeep of the gardens, grounds and buildings. This functional educational theory is working out most successfully in many modern colleges because it presents a real life situation in which the principles of a Christian Democracy can actually be put into practice in a non-sectarian background. Maunaolu Community College offers a twofold opportunity to high school graduates: the training for leadership in Hawaiian community life, and the preparation in liberal arts leading to advanced university work.

When, after the war, it became apparent that Maunaolu Seminary would not reopen on the old basis, Hawaii's original missionary organization, the Hawaiian Board of Missions together with the Maui Aid Association began to dream and plan for its reopening on a new basis. They petitioned the Trustees of the School to make the property available to the Hawaiian Board with the understanding that a school would be established as soon as possible. Their petition was granted and the property deeded to the Board early in 1948. In July of 1949 the Board issued an invitation to Dr. Thomas Isbell to become the first director.

Realizing the possibilities, Dr. Isbell accepted the call and came to Maui in November of last year. He was delighted with the invigorating climate, rich soil, and unspoiled beauty of the surrounding countryside. The lovely old building with its unparalleled view which had been made into a hospital during the war was found to be structurally sound. A meeting of prominent Maui citizens was called and a Board of Directors appointed.

Dr. Isbell's past experience has prepared him specifically for the unique demands of the modern Maunaolu project. Having worked his own way through college he later earned degrees at Andover Newton Theological School and Boston University.

Dr. Isbell knows exactly what he wants the Maunaolu Community College to mean to Hawaii. He is determined to keep the tuition and housing fees small enough to permit any young person to attend the college, either as a resident or a day student. He is selecting a faculty of highly specialized and experienced teachers who are particularly interested in working with small groups of students on a flexible time schedule untrammeled by the conventional routine of large educational instiutions. Thus teachers and students will serve together in a community project where character and citizenship can be developed in daily contacts centering about the maintainence of the physical environment as well as the educating of the mind and spirit.

These modern ideas follow logically the ideals upon which Reverend and Mrs. C. B. Andrews, missionaries of the American Board, founded "The Home on a Friendly Mountain" in 1861. They first took a few Hawaiian girls into their home in Makawao to give them "the essential elements of true character building, looking to future development of Hawaiian womanhood." In 1871, Mr. Andrews erected a two story building (first known as the East Maui Female Seminary and later as the Maunaolu Seminary) and the school was established with Miss Helen Carpenter, a graduate of Mt. Holyoke Seminary, serving as the guiding spirit for twenty years.

In 1900 the site near Sunnyside nearer the town of Paia was purchased and the present building erected. Because of the generosity of Mr. H. P. Baldwin, a member of the Board of Trustees, it was Christened Baldwin Hall, but his request at the formal opening on November 24, 1900 that it "be known by its old name of Maunaolu Seminary" was respected. Miss Mary E. Alexander was the first principal in the new building, and she carried on the established routine with the girls doing the housework themselves. The school developed most successfully with a growing faculty and the continued patronage of the Baldwin family. World War II necessitated its closing as a school when it was taken over as the hospital.

Its recent restoration and refurnishing has brought back the original beauty of the old building built at the beginning of the century. It seems peculiarly fitting that the half century mark sees its rebirth as coeducational modern community college.

INFORMATION FOR STUDENTS

Cost: Boarding students—approximately $450 annual fee. Day students—$300.

Opening date: September, 1950.

Courses of Study: Liberal Arts — two year course leading to the Associate in Arts degree.
Preparatory School Department meeting university requirements.

For application forms and further information address Maunaolu Community College, Paia, Maui, T. H.

News from India

A common complaint among our churches in Hawaii has been that they never heard anything about Dindigul. They knew it was somewhere in India and they knew that each year Cent-a-Meal boxes were filled during Lent to help our project, there. But no one ever said "Thank you" or told how the money was used.

A letter from our General Secretary to the Missions Council brought the desired information. The Rev. and Mrs. Samuel Devapragasam sent regular letters to the Missions Council for distribution by them. They have added our name to their mailing list and have sent earlier letters of Mr. Devapragasam.

About the same time Miss Frances Eastman, through various inquiries, learned that Harold and Mildred Heckman, whom she knew, were also at Dindigul. They were most happy to put us on their mailing list. Mr. Hunter of the Missions Council has also contacted the Heckmans on our behalf. Now we shall hear more of Dindigul. The problem, of course, has been that the gifts "went through channels" and in doing so, lost the identity of the giver. Dindigul is now one of three fields which will share our Lenten offering.

Following is just a portion of a letter from Harold Heckman and a snapshot of "Sam" and his family.

Dindigul
Mandura District
South India

"Dear friends:

In this letter I want to tell you a little about the work of a Council Chairman in the Church of South India. The occasion, a day's touring in preparation for the coming of a new pastor.

Sam, (the short for Devapragasm) had gone to



Samuel Devapragasam and Family



Harold and Mildred Heckman

Palni the night before, by rail, a distance of some forty miles. Here he conducted a pastorate committee meeting in the town Church. Associated with this town church are some twenty-five village congregations; this unit comprises a pastorate. I set out at 5 A.M. the following morning with my motorcycle to join him. At about 7 A.M. we had breakfast of rice cakes and coffee and shortly thereafter set out for our first village, Manur.

At Manur is a well-established congregation of about twenty families. Our greeting here was anything but cordial. The laymen had some grievances to relate and they lost no time in telling us in a very loud and impassioned manner. Their grievances—pastoral neglect and lack of representation on the newly elected pastorate committee. So gathering them together in the church we sat in a circle on the floor. Here we did much listening and a little talking. After about an hour most of the antagonism had evaporated; eyes were turned to future plans rather than past grievances. As a token of their good feelings the people brought in a brass tray of tomatoes and set them before us. Then with many namaskarams and well wishes we mounted our cycle and went a few more miles to the north.

After fording two sandy rivers we approached a large fairly prosperous looking village of perhaps a 1,000 houses. In this village, Kiranur, is a large Muslin population. This was foretold by the slender, lofty minarets of a mosque rising against the hot cloudless sky—an architectural work of real beauty that dominated the surrounding landscape. Entering the village, searching thru a maize of lanes, we finally found an old, but very substantially built church. It was closed. Overhead engraved in stone was the name of a giant among missionary pioneers, "J. E. Chandler." The date of building was 1886. I could not help but think how this man must have envisioned a living church that would be second to none, in this strategically located village. He had planned, well; he had dreamed, perhaps with abandon. But I was glad J. E. Chandler could not come back to see what I saw that morning. After some searching we found out a former catechist's son, now a school teacher in this village. He responded to our encouragement and promised to gather the few remaining Christian families for regular worship. Perhaps it is not too late; perhaps Dr. Chandler's vision will yet be fulfilled..."

Cordially as ever,

HAROLD

Our Program of Evangelism

PRAYER IN THE EARLY CHURCH

In a study of the Book of Acts, which is a record of the life of the early church, we note that in the book there are no arguments for prayer, no answers to objections to prayer, no exhortations to prayer. But there is teaching on prayer—not by precept but by example. We find that prayer is essentially communion or conversation with God. Hence, there are no set, formal prayers, because form and style are dependent on the particular person, occasion, and purpose.

Prayer was an essential aspect of the life of the early Christians. Only through constant communion with their Lord could the early church have developed and spread not only among the Jews, but also among the Gentiles. The prayers of the upper room and the prayers connected with Peter and Paul's activities furnished the dynamic for spreading the gospel in spite of opposition, hardships, and narrowness of heart on the part of many of the disciples. Thus was the Word of the Lord and the Church enabled to grow and multiply. In a day when we are wondering and worrying about an "evangelism program," we may do well to examine the prayer life of the early church as recorded in the Book of Acts.

Occasions of Prayer

Various occasions of prayer are mentioned in Acts. The examples below indicate the early Christians turned to God in all sorts of situations and conditions. They were ever conscious of their Lord's presence wherever they were.

There were set hours for prayer. The ninth hour (3 p.m.) is mentioned in 3:1 and 10:30. And it was on the Sabbath that the church at Philippi gathered for prayer, 16:13.

In times of trouble: the apostles when threatened by the Sanhedrin not to speak in Jesus' name, lift up their voice to God for courage to speak His word, 4:24 ff.; the church prays for Peter when he is in prison, 12:5; Paul and Silas pray and sing hymns while in prison, 16:25; Paul prays for the father of Publius when the man is down with fever and dysentery, 28:8; Peter prays for the resurrection of Dorcas after her death, 9:40.

In time of momentous decisions and undertakings: prayer is made when the apostles choose a substitute for Judas, 1:24; the church of Antioch prays for Paul and Barnabas before sending them out on the first missionary journey, 13:3.

In connection with conversions: the three thousand that were baptized on the day of Pentecost continued in prayer, 2:42; it is noted that Paul prays immediately after his Damascas road experience, 9:11, 22:17—this is quite a change from the man who formerly was "breathing threatening and slaughter" against Christians.

In time of parting among friends: Paul kneels in prayer with the elders of Ephesus before parting from them, 20:36; Paul and his companions kneel in prayer with the disciples at Tyre before continuing on their way on their third missionary journey, 21:5.

Types of Prayer

In outline the types of prayer recorded in Acts are as follows:

(1) Prayer of confession—Peter to Simon the sorcerer, 8:22: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

(2) Prayers of intercession—the apostles pray for the seven deacons, 6:6; Stephen prays for those stoning him, 7:60; Peter and John pray for the disciples at Samaria that they might receive the Holy Spirit, 8:15; Simon the sorcerer requests Peter, 8:24: "Pray ye for me to the Lord . . . "; Peter prays for Tabitha after her death, 9:40; the church prays for Peter when he is imprisoned, 12:5,12; the church prays for Barnabas and Paul before sending them out on the first missionary journey, 13:3; Paul prays for the father of Publius when the former lies sick of fever and dysentery, 28:8.

(3) Prayers of petition—the apostles pray for "Boldness" to speak, in spite of the threat of the Sanhedrin, 1:24; Stephen prays at his stoning, 7:59: "Lord Jesus, receive my spirit."

(4) Prayers in general (of those not mentioned before)—(a) Individual prayers; Paul, 9:11, 22:17; Cornelius the centurion, 10:2,30; Peter, 10:9, 11:5; (b) Corporate prayers: the apostles, women, Mary the mother of Jesus and his brethren, 1:14; the three thousand, 2:42; the apostles, 6:4; Paul and Silas, 16:25; Paul and the elders of Ephesus, 20:36; Paul and the disciples of Tyre, 21:5.

Objects of Prayer

Just as the occasions of prayer are varied and numerous, the objects of prayer are many, although the chief end is always the fulfilment of God's will. The prayers of the early Christians in Acts reveal these objects of prayer:

For oneness of heart and mind among the apostles, 1:14.

For boldness to speak God's word in spite of the Sanhedrin's threat, 4:24,31.

For the Lord's blessing upon the seven elected deacons, 6:6.

For the coming of the Holy Spirit to the baptized Samaritans, 8:15.

For the forgiveness of Simon the sorcerer's wickness, 8:22,24; for forgiveness of enemies (Stephen's stoners), 7:60.

For Peter while he is imprisoned, 12:5,12.

For Barnabas and Paul before they are sent out on the first missionary journey, 13:3.

(Continued next page)

OUR PROGRAM OF EVANGELISM

(Continued from page 14)

For communion with God—Paul, 9:11, 22:17; Cornelius the centurion, 10:2,30; Peter, 10:9, 11:5; the three thousand, 2:42; the apostles, 6:4; Paul and Silas, 16:25.

Influence and Results of Prayer

Prayer has far-reaching influence and results in the life of the early church as recorded in Acts. Verily the book is a testimony of the work of the Holy Spirit.

The apostles, with the women and Mary the mother of Jesus, and with his brethren, continue steadfastly in prayer in the upper chamber. The three thousand are also steadfast in prayer with the apostles, 2:42. This oneness of heart and mind eventually issues in a sharing of goods according to need, 2:42-47, 4:31-37.

Paul's prayers after his Damascus road experience are answered by God, who sends a vision to Ananias to lay his hands on Paul that he may receive his sight again and be filled with the Holy Spirit. It is after this episode that Saul, had been the persecutor of Christians, becomes Paul, the Christian missionary to the Gentiles. Paul later testifies, 22:17-21, that it was while he was praying that he fell into a trance and learned of the plot of the Jews in Jerusalem to kill him, and that he was to evangelize the Gentiles.

And one can go on pointing to many other instances of the influence and results of prayer on the life and work of the early Christians, recorded in the Book of Acts.

Our final conclusion is that the early church was founded and expanded through the proclamation of the message of salvation in Jesus Christ, the **kerygma**, by the apostles and disciples. This, however, was possible only through the power of prayer. Concerned with the proclamation and spreading of the same message we may do well to follow the example of the early church.

APPENDIX

Aids to Study on Prayer

George A. Buttrick, **Prayer.** New York: Abingdon-Cokesbury Press, 1942—this is still the classic book on the subject in English.

Arthur John Gossip, **In the Secret Place of the Most High.** New York: Charles Scribner's Sons, 1947.

Georgia Harkness, **Prayer and the Common Life.** New York: Abingdon-Cokesbury Press, 1948.

Harry Emerson Fosdick, **The Meaning of Prayer.** New York: Association Press, 1946 (reprint), copyright, 1915.

Douglas V. Steere, **Prayer and Woship.** New York: Association Press, 1938.

Douglas V. Steere, "Protestant Piety Today" in **Religion in Life,** Winter Number, 1949-1950, pp. 3ff.

George S. Stewart, **The Lower Levels of Prayer.** New York: Abingdon-Cokesbury Press, 1939.

The Lanai Union Church is sponsoring a clinic on "Marriage and the Family" on Feb. 12, 19, and 26. The clinic is in the form of three lectures:

Dr. Y. T. Wong: "The Psychiatrist Looks at Marriage and the Family."

Dr. Nils P. Larsen: "The Doctor Looks at Marriage and the Family."

Rev. Mineo Katagiri: "The Minister Looks at Marriage and the Family."

APO-LAUNA NA MAKUAHINE O MAUI

(Continued from page 9)

to our attention the portion of our gift which would remain in the Territory. Our thoughts were carried to Honokaa where the Brewsters labor. Surely they can feel the aloha with which our gift is given. Mrs. Lum Ho's prayer of dedication left us with the warm glow that sharing and cooperative service always leaves around the heart. After a moment of quiet, Nao Masuoka lighted the other side candle. She broadened our mental vision by guiding us in thinking of the places across the nation where some of our gift would go. Mrs. Masuoka's prayer of dedication filled us with gladness that we are able to share in this larger need. It seemed fitting that the last candle to be lit was taller than the rest. For this candle, lighted by President Esther Schulz, was representative of the still larger field which our gift would reach. Mrs. Schulz helped us to take wings, as it were, and stretch our arms and hearts around the world wherever need is great. Her prayer of dedication brought to our minds the need for consecrated missionaries and workers in many fields.

Our thoughts, our prayers, and our goodwill have gone forth with our gift.

I have said that this was no ordinary meeting. Every meeting of the Maui Woman's Board of Missions is no "ordinary" meeting. Each one is truly an extraordinary meeting,—to the writer at least. For in this group of Maui Christian women I have experienced a fellowship that is indeed unique. From nearly every church there has been very willing cooperation. The women are radiant and enthusiastic. We love one another. Others must feel as I do, else they would not be so faithful in their attendance month after month. Our growth in the past six years from a one-church centered organization to an all-Maui organization, with officers and committee chairmen of every racial background, has been a glorious thing to observe. The growth in understanding of our various individual and group "peculiarities" has been gradual, but lasting. We deal with one another in Christian good faith and honesty.

It sounds quite like Paradise, doesn't it? But not altogether, for there are disappointments. They are not serious; they can be surmounted. But it is disappointing that the women from one of our churches support us with their money on special occasions, but NOT with their presence at the meetings. How have we failed to bring them into our fellowship? It is disappointing to me that a tradition has been carried on which seems to take it for granted that this marvelous "bunch" of women must be headed only by a minister's wife. This is not true, for there are many capable and consecrated women on Maui whose leadership would be a real inspiration to all of us,—wives of ministers and lay women alike. It is my dream that the 1950-51 season will find a laywoman at the helm of the Maui Woman's Board of Missions.

ESTHER SCHULZ
Extension Vice-President, Maui

Hymn of the Month

O SACRED HEAD, NOW WOUNDED

1) O sacred Head, now wounded, With grief and shame weighed down,
Now scornfully surrounded With thorns, thy only crown,
How art thou pale with anguish, With sore abuse and scorn!
How does that visage languish Which once was bright as morn!

2) What thou, my Lord, hast suffered Was all for sinners' gain:
Mine, mine was the transgression, But thine the deadly pain.
Lo, here I fall, my Saviour! 'Tis I deserve thy place;
Look on me with thy favor, Vouch safe to me thy grace.

3) What language shall I borrow To Thank thee, dearest Friend,
For this thy dying sorrow, Thy pity without end?
O make me thine forever; And, should I fainting be,
Lord, let me never, never, Outlive my love to thee!
Amen.

In a desolate region near the river Seine, in the North-easterly part of France, is a wild valley inclosed by mountains, which in the eleventh century was a nest of robbers—called for that reason, "The Valley of Wormwood" (bitter). Here in 1115, was established a monastery of the Cistercian Order, with a young man of 24 as abbot, named Bernard. So magical was his influence that speedily this sterile valley became one of the great centers of power for all Europe, rivaling even Rome itself. From the newly named "Clairvaux," (Valley of Light) were sent out missionaries to all parts of Europe for the establishment of new monasteries, or the reformation of old ones; so that at the time of Bernard's death, 37 years later, there were no less than 160 monasteries which had been formed under his influence.

Bernard was born in a small town in Burgundy in the year 1091, and was educated at the University of Paris. His father was a knight, his mother a saint. This remarkable woman brought all her children—seven sons and a daughter—as soon as they saw the light, to the altar, that she might solemnly consecrate them to God; which consecration she followed up by wise, tender, patient, and loving instruction. As a result, strong religious impressions were early made upon the mind of Bernard, who was the third of her sons, and after his mother's death, they matured into his taking the vows of monastic devotion.

In his personal influence, Bernard was mightier than kings or popes, and was often the chosen and trusted counselor of both. He was repeatedly sought as bishop for influential centers in the Church, but steadily refused all such offices.

What distinguished Bernard above all other men of his time was the union in his character of a piety with remarkable administrative ability. He was both contemplative and practical. He felt the full power of the forces of the invisible world, and under their pressure he brought to bear upon the outward world a many-sided activity. Thus he could arouse Christendom to the fervor of the Second Crusade, and also think such thoughts as those expressed in "Jesus, the Very Thought," and "O Sacred Head."

Seven poems from the pen of Bernard have been preserved, but most of his hymns which are in use, including those above, are from one of these—different versions of different parts. His Passion Hymn has fifty lines each, devoted to the contemplation of the sacred head, hands, feet, knees, breast, side and heart of Jesus as he hangs upon the cross. From the section "Salve Caput Cruentatum" comes our present day version of "O Sacred Head." Translated first into German by the prince of German hymnists, Paul Gerhardt, it is now sung in English, due to the work of Dr. James W. Alexander.

The first stanza is a vivid description of that Sacred Head with its crown of thorns. The second is a prayer clearly suggesting the poverty of language in expressing the gratitude of the human hear for a "love so amazing, so divine" The third voices the everlasting confidence of the believer in the completeness and redemption wrought thru Jesus' death both for the here-and-now, and hereafter.

THREE IMPORTANT ANNOUNCEMENTS

I. DAILY DEVOTIONS FOR LENT
Price—25c. per copy
Devotional booklet for use by our church families; contains a scripture reading, a thought from the reading, and a prayer for each day during the Lenten Season.
The booklet has been prepared by the Reverend Richard Ritter of Wailuku, Maui, especially for the use of our people.

II. AND GOD LAUGHED Price—15c. per copy
The sermon prepared by Reverend Martin Niemoller at the ecumenical service in Honolulu last fall.
A straight-forward, compelling testimony of God's power in our time.

III. ONE GREAT HOUR.
The celebration is March 12. Watch for announcements in the newspapers.
May God's richest blessing be on all our people during this Lenten Season!

News of the Churches

One hundred ten University of Hawaii students who claimed twenty-six Congregational churches as their home-town alma maters gathered at Hemenway Hall on the campus, on February 13. A rousing evening of fellowship, followed by food, preceded a short skit which presented possibilities for a congregational Campus club. These suggestions will be worked out in detail by a Steering Committee of 15 students for later presentation to the Congregational student group as a whole.

The Friend

The annual meeting of the Wainee Church at Lahaina, Maui, was held on Monday evening, January 29th. It was the first annual meeting that had been held by the church for some years so that for some of the members the proceedings were slightly strange. The pastor of the church, the Rev. Alfred Akiona, presided over the meeting. The report of the clerk showed that there had been a net gain of five members during the year. The treasurer announced that all bills had been paid, that one thousand dollars had been raised towards the debt on the building, and that a small balance remained in the treasury. The budget for 1950 was approved by vote of the congregation. The superintendent of the Sunday School, the president of the Christian Endeavor, and the president of the women's society read reports relating the activities of these organizations. Mr. James K. Bright was elected scribe of the church and Mr. Kehuewa was elected treasurer for the ensuing year. The business part of the meeting was followed by a service of worship during which there was a sermon on the text, "thou has been faithful over a few things, I will set thee over many."

The Paia Congregational Church, Maui, began its history in 1891 when Mr. Hirota went to work in the district as a missionary of the Methodist church. On January 28th the church held a special service marking the achievement of self-support. Thus in the space of of about sixty years from the time when the Gospel was first preached, a church has been gathered and has developed to the place where it can care for its own needs and extend its ministrations to others. A goodly company, representing many of the churches on Maui, gathered for the celebration. The Rev. Royden Susu-Mago, pastor of the church, was in charge of the service. The Rev. Jiro Watanabe, the Rev. T. Kono, both of whom are active in ministering to the needs of the older members of the church; the Rev. Theodore Schulz, one time acting pastor of the church; and the general secretary of the Hawaiian Board took part in the service. Mr. Yasunobu Kesaji read a history of the church in English and Mr. Ginichi Takehara read a history in Japanese. Mr. Maehara brought greetings from the church at Puunene. A sense of achievement pervaded the occasion, but above all there was a deep feeling, a gratiutde to God for the way He had led the church through the years.

The Friend

The Rev. Martin Niemoller of Berlin, Germany, preached at the Ecumenical Service in Honolulu late last fall. Everyone who heard him, either at the service or over the radio was deeply moved by his words. His address is now available in printed form. In reality, it is a present day scripture lesson, telling of what God has done in our time. It should be of inspiration and encouragement to all church members. Copies can be secured (price 15c. from the Book Rooms.

The Friend

We recently received the following dispatch from Maui via Homing Pidgin:

"When 1949 come planty keeds go Pookela Sunday School (Makawao). Is 12 maybe sometimes more. Bymbye September come John Plunkett go Makawao side. He bring family. Sunday School get beeg, maybe two times more. Now 1950; still more childrens. January got 35. No more

(Continued next page)

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News of the Churches

(Continued from page 17)

room! Church planty good but no more room for keeds. Everybody squeeze in one place—not good. More better we find house. Pookela Church bymye beeg place."

(We are happy to hear the good news from Makawao. We hope that the favorable statistical balance is not offset by similar losses in East Maui. The Rev. and Mrs. Theodore Schulz take care of the Pookela flock.)

The Friend

Those who contribute to CARE will appreciate notes such as this one has come to us from the recipient of a package which went out with the Hawaiian Board address in it.

"Dear Sir,

You have been so very kind as to send us a big box containing a large number of different clothings. We thank you very much for such a great gift. Some of them can become restored by a sacrifice of others and so they will be valuable and useful. It is very good of you to help in the great needs of this country. Some matters are now available again in this country, but money is lacking to buy them. This last is the main point in the present time. As I know you have done this for Christ's sake, my thanks are going to Him in first line.

I am sorry I have your address without name, but I hope this letter will reach you nevertheless.

With many thanks and kind regards, I am

Sincerely yours,
s/s F. V. HUENE"

The Friend

The tragedy which occurred recently on Molokai in which our fellow minister, the Rev. Edward Paaluhi, lost his life came as a shock to everyone. It is a hard blow to his own family and also to the churches he has served for many years on Molokai. The Friend would add to the many words of appreciation already expressed, its sorrow in the passing of Eddie and its sympathy to his family.



One of the ten discussion groups at the Oahu Congregational Youth Rally.

YOUNG PEOPLE'S CONFERENCE

The walls of the First Chinese Church in Honolulu came near bulging on January 29. 175 Congregational young people and a large assortment of ministers and leaders from 20 Oahu churches gathered for an afternoon and evening rally in celebration of National Youth Week. The infant-but-energetic Oahu Congregational Youth Council, led by Chairman Beth Hackett and Secretary Shirley Lai, planned the program. Waialua Pilgrim-ites registered the mob, Pearl City P. F-ers led the recreation, 10 young people and 10 adults led the discussion groups, everyone ate supper, and the Council conducted the closing worship. This service, based on The Youth Week theme "God Designs—Youth Builds," featured the Honolulu Bible Training School Choir, with Leighton Kong, Josephine Gabriel, Marylyn Mitsuo and Rev. Charlie Kwock leading the congregation, and the Kaumakapili church furnishing ushers. In keeping with theme, an offering was taken as a gift to the Mid-Pacific Institute Building Fund.

Rev. O. Pendleton leads a class in the conducting of games.





With Christmas hanging on so long in Hawaii due to delayed radio programs, the following picture from Wananalua Church in Hana may not seem too out of date. The picture shows primary children spelling "Christmas Cards."

NEWS OF THE CHURCHES

The Kawaiahao Church and its affiliated C.E. Societies, commemorated the C.E. 69th Anniversary at Dr. Theodore Richards Parish Hall, February 5 at 12:30 o'clock p.m. Friendly invitations were extended to the Kaumakapili people.

Miss Florence Kopa, the song leader, opened her program of mass singing 15 minutes early. Rev. Samuel Keala, assistant pastor of the Kaumakapili church, offered the consecration prayer after the roll call by units was made.

For the first time since 1895, and through the courtesy of the Cousin's Society, the Hawaii C.E. song was sung to the tune of Hawaii Ponoi. It was followed by the Lord's prayer led by Mrs. Martha Maunakea, president of the Kamooliili C.E. The scripture reading in Hawaiian was by Mrs. Helen Kahale, president of the Kawaiahao C.E. Makua, and in English by Mrs. Mealii Richardson, president of the older C.E. and the blessing was pronounced by Mr. Harry Awana, president of the Young People. Responsive in songs and memory verses by units answered the roll call by Mrs. Mary Ann Emo, secretary of the C.E. Makua of Kawaiahao.

The "Hookupu" was the interesting novelty. Marching in line with hand clapping and singing "Ala no ka pono," the "Hookupu Bowls" were the centers of attractions. After the main address and a brief talk by Rev. Edward Kahale, the program closed with C.E. benediction and the closing hymn, Blest Be the Tie.

SIMEON K. NAWAA

"Mits" Aoki writes from Kapaa that the Evangelism Committee's report will soon be out. He recommends that everyone read a sermon in "The Pulpit" for last December called "Go Make Disciples" by E. G. Homrighausen. He also urges those participating in the program of evangelism in our churches to make use of the December issue of Social Action on "God and Our Daily Work."

The Friend

Many of our fellowship will remember Mr. Walter C. Moore who directed our religious education program on Kauai for many years.

The Honolulu Star Bulletin for Jan. 24th carried a story about Mr. Moore. In Seattle he was honored at a dinner held by the Council of Churches and Christian Education which was attended by over 2,500 persons. Walter received a citation "for years of sacrificial service and consecrated leadership in the cooperative program of the churches and the cause of Christian unity."

Besides his 10 years on Kauai Walter spent 2 years at Mid-Pacific at which time he was also active in the Honolulu Council of Churches.

The Friend

Word has doubtless reached everyone by this time of the action of the court in the case of the proposed merger of the Congregational and E. & R. Churches. The opponents of the merger have won their point apparently, that the merger procedure as launched is not legal. Undoubtedly the next step will be to amend the Constitution of the General Council to make way for future action. But the merger has been definitely delayed.

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Teach them to obey all traffic regulations, such as: Red and green lights; one way streets; stop signs and other signals.

Teach them to ride in a straight line and not to weave in and out of traffic.

Teach them to look out for cars at crossings, or parked cars that may open their doors, and for cars that are pulling into traffic.

Teach them not to "hitch hike" and the dangers of "hooking" a ride.

Teach them not to carry another person with them on their bike.

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Excerpts from
THE FRIEND, 1850

A SABBATH AT GUAM—COCK-FIGHTING—SABBATH AT THE SANDWICH ISLANDS

Mr. Editor:

Sir,—To while away a tedious hour, permit me to give you a brief sketch of a Sabbath passed at Guam; including a dinner at that El Dorado for recruits, and the spontaneous luxuries of nature, believing that it will afford an ample theme for reflection. On Sunday, the 21st of January last, the starboard watch, of which your humble servant was a member, went on shore for three days of liberty; start not gentle reader, at the idea of our desecrating the Sabbath by going on shore on liberty, as I am not aware of ever having fallen in with that individual, who had walked a plank for six months, who would not embrace the first opportunity to extend his perambulations, provided he was blessed with health and strength. The distance from the landing to the town, was about six miles. On our route thither, we met a number of the inhabitants, some on foot, some astride a bullock, the males invariably armed with the long curved Spanish knife, rather an unseemly sight for the day. Having arrived at the town, we took a bee line for our boarding house; each ship master haying provided a house for his crew, at the rate of 75 cents per day, per man; (pretty tall price and consequently expected tall fare.) Our house having a stone front, and being one of the better sort, we entered with a smiling countenance, and a keen appetite, sufficiently whettled by our morning's walk. Friend! did you ever take a cold shower bath, in the month of December, for any chronic complaint? If you have, you can judge of the damper we experienced when we surveyed that table; a table, which will never be affaced from memory, whilst reason holds her sway. In the center of the room a few boards were placed across some uprights, resembling a mason's scaffoldings, upon which were laid a dozen plates of a dingy hue, with here and there a knife and fork of every variety, size and pattern, resembling an importer's card of cutlery, which had lain sufficiently long in salt water to give it a solid coat of rust. Then came the dinner, a hog cut up in small pieces, almost bristles and all, and boiled in fresh water with a few potatoes, and a little salt sprinkled on each man's plate, comprised the sum total of that dinner. After having tantalized nature, satisfied would be too expressive a term, we strolled up towards the Government House, and the buildings. At the farther extremity of this range, and a little in advance of it, was located the church, in which service was performing, it being the Sabbath. Between the government house and the calaboose, which stood directly opposite it, was a small grass plot, toward which we saw several parties of Spaniards as well as seamen, directing their steps, and we retraced ours. There we found active preparations going on for a cock-fight, some four or five cocks being already there, a small cord being tied to the leg of each, and at the other end a small peg which was driven in the ground, beside each cock stood its owner, descanting upon its merits, and waiting for bets, previous to heeling and matching them. Within a few yards of the last, another group were seated gambling for money, at a game peculiarly their own, and they too, within one hundred yards of the church, and the sound of the little bell before the altar, which we distinctly heard. Nearly every individual then, was laboring under a severe attack of the influenza, which was ranging fearfully and fatally upon the island; but neither death nor disease, prevented them from practising this cruel and brutal amusement as it is termed. At 4 o'clock, the services of the church were concluded, which was announced by the tinkling of the bell, when they immediately uncovered and dropped on their knees, remaining in that position until the boxed priest and his retinue had passed, the game cocks standing proudly erect, as though conscious of their superiority to the degraded beings who knelt around them.

The procession having turned an angle of the government mansion, they sprang from their knees, adjusted their hats, and proceeded to cock-fighting, with as much nonchalance as a Broadway exquisite would sip his julep. What a contrast was here exhibited, when compared with the Sandwich Islands! (the group we had just left,) what a melancholy picture! I am neither sectarian in creed, nor enthusiast in religion, and although I have, no doubt, partaken largely, in common with my seafaring brethren, of prejudice against restrictions, still I am not so bigotted, as to shut my eyes against the evidence of my own senses. The contrast here was too glaring, it would have been an utter impossibility to have passed it by unnoticed. In both cases we see religion cherished and fostered by the strong arm of government, but how vastly different the results. The one an infant nation, springing with giant strides from the lowest depths of degradation and heathenism, grasping the extended hand of civilization and christianity, and appearing (as if by magic) to an admiring world, a new people, regenerated and disenthralled practising what they profess, according to the principles inculcated in them, particularly in regard to the Sabbath. A liberal policy in encouraging commerce and arts, has already given them the appearance of a thriving, commercial mart, and added a degree of refinement to their national character, which fifty years ago would have been scouted at as ideal and absurd. How widely different is the other picture, a rigid, selfish and ruinous policy is now withering and blasting the prosperity of the entire Ladrone group. No commercial marine whatever. All that we saw, being a few shapeless floating masses designated with the name of canoes, which a Sandwich Island native would blush to own. Trade, commerce, agriculture and the social comforts of life are in a rapid decline; and cock-fighting on the Sabbath appears to take the preference every other pursuit. These are humiliating but stubborn facts, and whether it be the difference in the creeds, or modes of instruction,

(Continued next page)

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ONE HUNDRED YEARS AGO

Excerpts from the Friend of March, 1850

(Continued from page 21

by their spiritual teachers, which has caused so astounding a contrast, it is not our province to say, believing that every individual of the large whaling fleet which was so unfortunate as to visit those islands last season, will come to a right conclusion.

WHALEMAN'S FRIEND
Ship Braganza,
Honolulu, Harbor, Oct. 9, 1849.

The Friend

Abolition of the Grog-ration and Flogging in the U. S. Navy

In several late political and religious papers from the United States, we have read the reports of public meetings upon this subject, which appears to be exciting more attention than at any former period. Facts of this description are calculated to arouse public attention:—the frigate Independence during her late cruise in the Pacific, was absent nine hundred and ninety-six days, and during that period forty-five thousand eight hundred and thirty lashes were inflicted, or more than two dozen, per diem. In view of this statement, Com. Stewart wrote a letter declaring that if "our naval service could not be maintained without such means, he thought the wisest course would be to break it up altogether." The advocates for flogging and grog-rations assert that the former is necessary to maintain good discipline, and the latter to keep sailors in the service! To this it is replied, if the present rate of wages will not induce seamen of "good" character to enlist, then raise the wages, and obtain men that will do their duty without being "drugged or flogged." If it is proper to flog a seaman for drunkenness, why not an officer?—thus argue the opposers of flogging. We opine, if a law should be passed by Congress that all commodores, post-captains, commanders, lieutenants and midshipmen, proved guilty of intoxication, should be punished by "a dozen," the flogging system in the Navy would very soon go "by the board." It is perhaps worse for Jack to get drunk than for a captain to get "excited"—or for a marine to get intoxicated than for a lieutenant to get "a little tight."

The Friend

PRAYERS AT SEA.—Our own observation is precisely similar to that of "Observer" in the following communication. Having frequently passed from island to island of this group in native vessels, we cannot now recollect the instance where prayers were not offered, either morning or evening, and sometimes on both occasions. The practice has always deeply impressed our mind, and led us to regret that the practice was not more common among that portion of the sea-faring community professing a far higher degree of enlightenment and civilization than the natives of the Sandwich Islands!

The Friend

EXPENDITURES PER MINUTE, OF THE U. S. GOVERNMENT.—The expenditures, per minute, of Washington's administration, were $3.82; Adams the elder, $2,58; Jefferson, $9.95; Madison, $34,88; Monroe, $25,18; Adams the younger, $24,35; Jackson, $35,15; Van Buren, $65,78; Tyler, $43,95; Polk, $145,88.

The Friend

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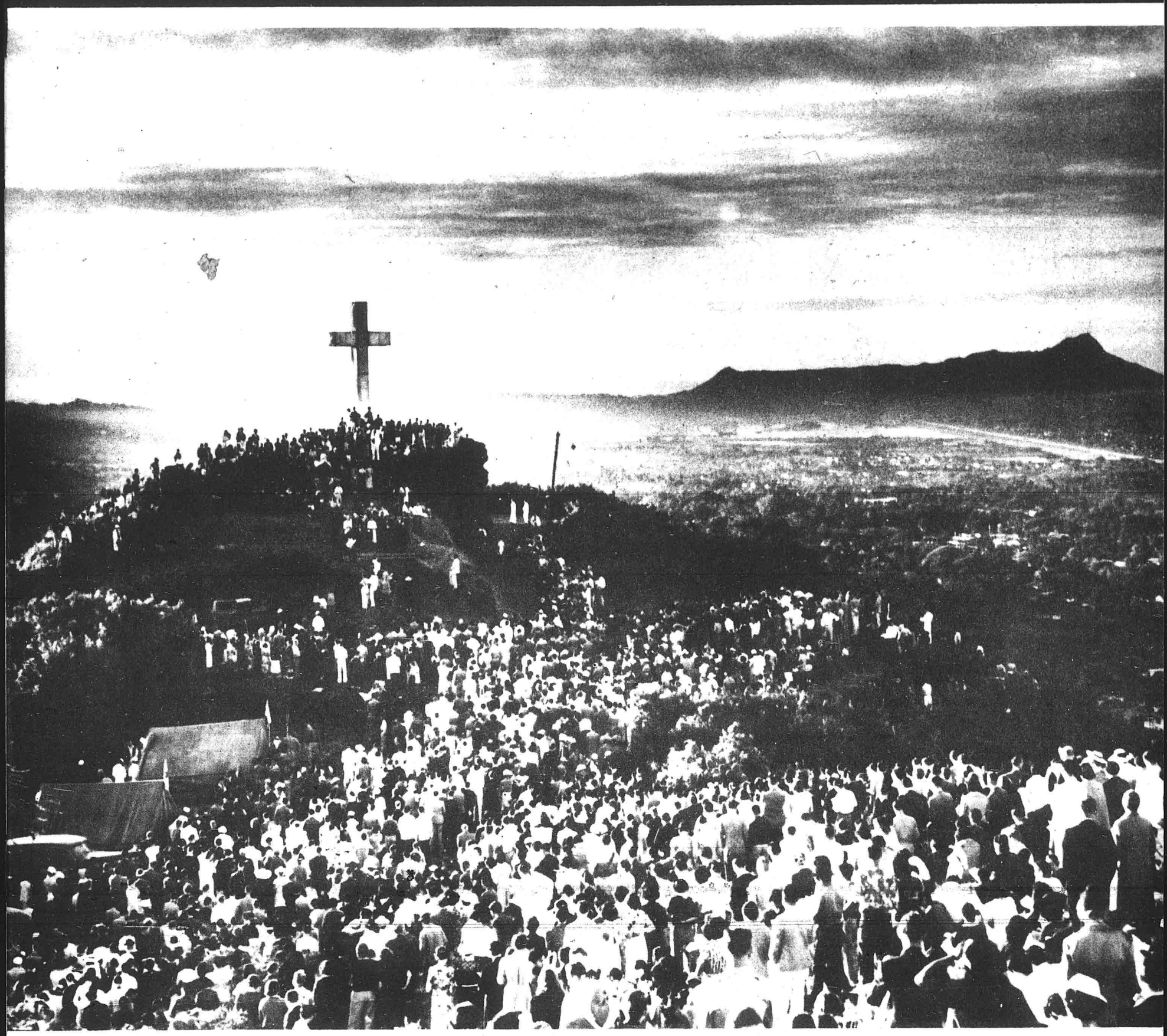

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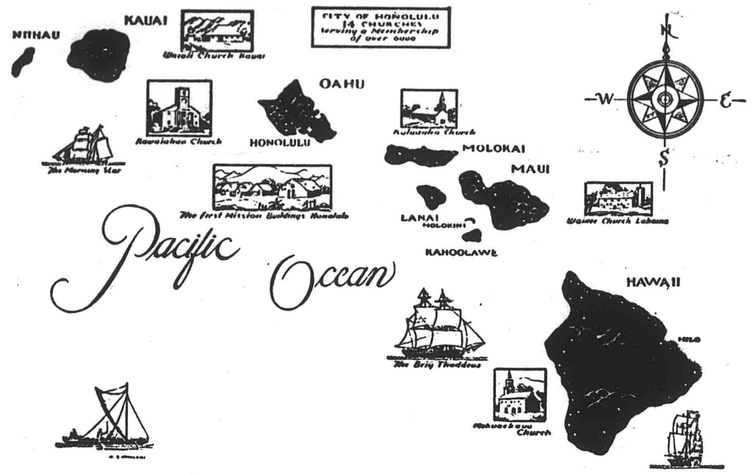

The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, APRIL, 1950 No. 4

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. , Managing Editor, HAROLD F. CRAM
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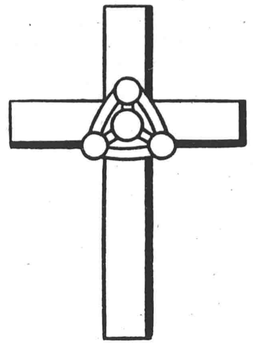


The Only Way

The mother had taken her son to the beach for the day. She had made herself comfortable in the shade of some tree not far from the water where she could easily watch over his welfare; he began to play idly, with no thought of what he was doing. After a brief bit he ran to his mother and asked to be taken to the amusement park which was quite a distance up the shore. The mother assented to the boy's request with the proviso that wherever they went he had to stay with her. This condition had in it the possibility of spoiling the whole expedition, and the boy saw this at once. So he tried to talk his mother out of the promise she proposed to exact. "Why couldn't they just go, and then work things out as they went along?" But Mother insisted that it was either "follow her" or not get to the park.

The boy tried tantrums. He shouted and cried and jumped up and down; in fact he made quite a scene. And he could see that he was making some kind of an impression upon his mother, although he was not quite sure just what the impression was. But Mother did not move.

Then he changed his tactics. He went up and down the beach gathering as many pretty shells as he could find, carrying them to his mother, for he knew that such things pleased her. He judged this approach as carefully as he could and when he thought the time suitable, again broached the mother of the amusement park. But Mother's answer was just the same, "follow me and we'll go."

"Well," thought the boy, "it doesn't matter much anyway; I didn't really want to go. I guess the amusement park is only an illusion." So he settled himself down on the beach and with infinite pains and much ingenuity he built himself an amusement park. Of course, he did not know what the park up the road was really like so he could not copy it; but the model park he made in the sand was most satisfactory. There were roads and houses and pretty gardens; and in his imagination he was quite happy living in the world he had built. He sat there dreaming that life and feeling its thrill until all thought of the real park was gone. Just then a huge wave rolled up and broke right on the work the boy had done. In a moment, he was brought forcibly back to the actualities of his situation.

He turned to his mother and said, "I'll follow wherever you lead."

Easter Sunrise Service

Just as with the origin of the human race, so with the beginning of the Easter Sunrise Service in Honolulu, we have to say that it is hidden in obscurity. And as with the story of the human race, so with the story of the Sunrise service we have to say that as the years have passed many beautiful and meaningful tales have become woven together into an almost continuous history. It would almost seem as though the story of the service ought to begin, as does the story of mankind, with the words, "in the beginning, God," for the service grew out of the simplest of events upon which the hands of God rested.

Mrs. Alma Cabral, writing in the Sunday Polynesian about a year ago, told the story which now belongs to Honolulu's sunrise service. And the story begins as all stories should, "Once upon a time..." That is not too satisfactory for our literal minds which force us to ask, when. There is no answer, for perhaps the year was 1910 or 1911 or 1909; no one knows. So, "Once upon a time," is the best way to begin.

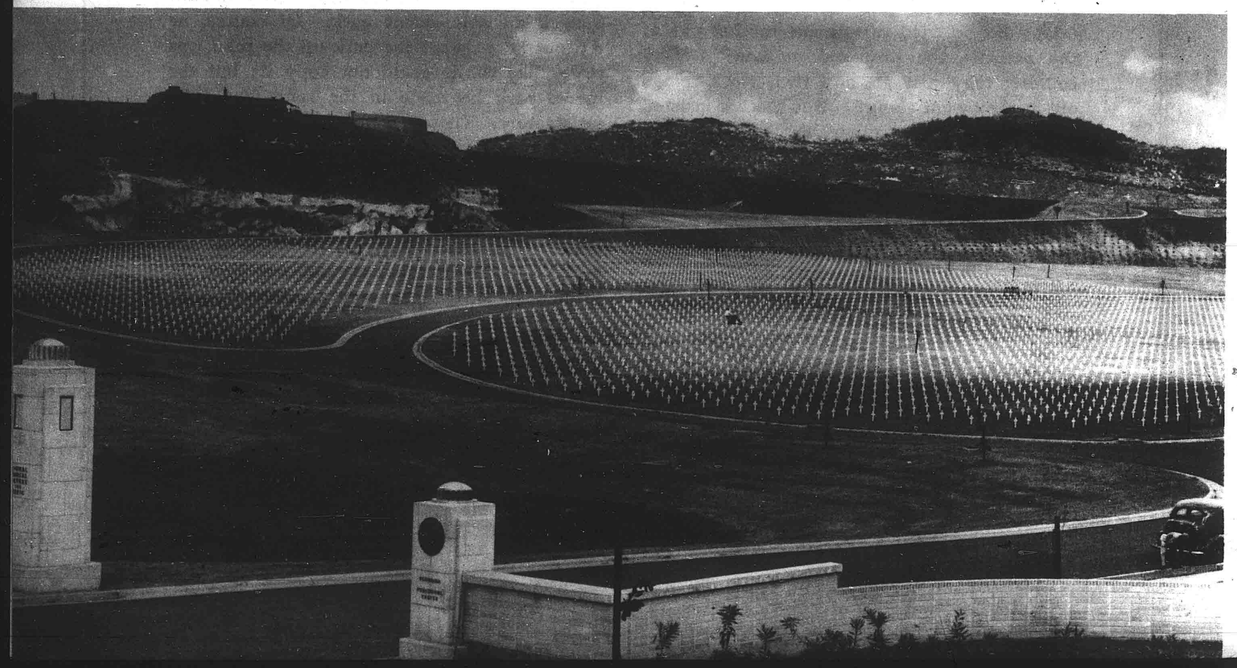
Once upon a time there was a Sunday School class. The class was made up of some relatively normal harum-scarum boys who were quite familiar with the terrain of Puuoina through the many visits they had made to it. So it came about that the class and its teacher awoke before daybreak one Easter Sunday morning after camping all night on the top of Punchbowl. The pre-dawn hours were quiet, dark and somewhat eerie; the memory of the ancient sacrificial rites performed on the spot where they had slept filled the minds of the boys. Then came the sun to light up the landscape and drive away the fearsome thoughts. It was Easter.

Can we imagine what that Sunday School teacher said to those boys, 'once upon a time'? We aught to be able to do that; we aught to be able to fill in most of words and certainly the main ideas. So listen to the conversation as you hear it, for it is the beginning of the Easter Sunrise Service. Then can we watch those boys slipping and sliding down the side of Punchbowl to rejoin other youngsters in the Sunday School of Pilgrim Church; and can we hear them as they relate their experiences of the previous hours? Maybe they did not express themselves in this way: "for in that hour God came where we were and spoke to us;" but they might have. For never again did an Easter Sunday dawn in Honolulu without there being a gathering of people to give it greetings.

Yes, Johnny Martin entered the scene, to add his touch to that which had happened; so did Arthur Pawlison with his genius for injecting an ancient tradition into a more modern day; and so did Frank Scudder when, one year, he returned from the mainland with a picture and a story of the Easter service held annually on Mt. Rubidoux, California. Time fails us, so that we cannot list all those who through the years have taken part in the Sunrise Service, or all those who by their labours have molded its form.

Enough for us, that in our time we unite in a great community service of praise and joy as the dawn comes on Easter, for to us God has given such a service. [end]

National Memorial Cemetery, Punchbowl Crater, Honolulu



Holy Week

From Palm Sunday to Easter is Holy Week. That is the week of the year which is filled with the great culmination of the story of God's action in man's behalf. Within a short period of seven days God made clear to all who will heed, the overwhelming depth of man's need and the equally overwhelming magnitude of His love.

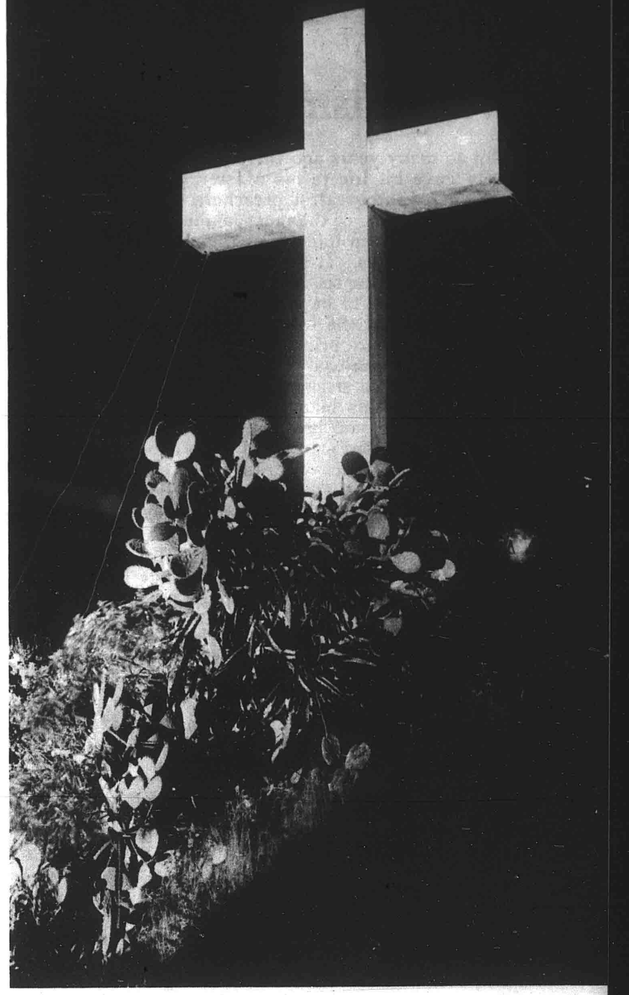
On Palm Sunday men welcomed Jesus. They wanted Him and they cheered Him as He rode into the city. They had long hoped for a king, yearned for a king and they saw in Jesus the fulfillment of their hopes and the answer to their yearnings. To them, their lives were correct; they needed only to be substantiated and established. They felt that Jesus would do that. They fitted Jesus into their lives; they turned Him into what they wanted Him to be. "Blessed is the King," were their words. So began, and even now, so begins Holy Week.

The next two days, Monday and Tuesday, Jesus spent mainly in and about the temple of Jerusalem. Three days were marked by conflicts with the leaders and some talks to the people. The leaders attempted to trap Jesus into some statement that would make Him subject for arrest. The people listened to all He had to say with great attention. The questions the leaders asked involved the important points in the intellectual and political life of the time; they were the hotly debated questions which divided society and which, if they could have been answered, might have brought some unity to the nation. But Jesus did not resolve those questions; instead His replies pointed men beyond or through their prejudiced concerns to the more fundamental matter of their relationship to God. The people were both intrigued and bemused by His talks to them. They realized He was dealing with the ultimate issues of their lives; but evidently they did not understand the implications of His words.

Jesus' kingship shone clear; it was a kingship of the spirit. But that was not what the people expected or wanted. And the leaders, who were responsible for the welfare of the nation, saw in Him a threat to that welfare and their position.

Wednesday is known as the "day of silence." No record remains of what Jesus did, nor of what the people did. Yet what an opportunity that day was for the people. It was a day when, in quietness, they might have pondered Jesus' words and perchance have come to a better knowledge of Him. God seems to set such days in the hope that men may make use of them.

The following day the scene changes. The people and the leaders are still there, although they have been moved far to the back of the stage. In the foreground are Jesus and the disciples, eating the Passover meal together. "This is my body . . . This is the new covenant in my blood." Simple, yet profound; a putting together of a new brotherhood through Him who stood at its center.



That scene is blotted out as the people and the leaders surge forward and take possession of the stage; and before many hours have passed they have ended the life of Jesus. They welcomed Him; they killed Him. Those were the limits of the power they possessed. But Jesus rose from the grave in which He had been placed, to work right through all human power to save men and give them new life. The upper room turned out to be the scene in which God's way became fully clear.

Holy Week is for us and for all men. Somewhere, all of us fit into the events that happened, for such is our inescapable lot. We cannot stand off and look at the whole thing, like an audience watching a play, for in living there is no audience. There are only God, making Himself known through Jesus Christ, and all men. Holy Week brings to a focus the relationships that come to be. [end]

Evangelism, Easter, and You

Richard W. Bryant

Not so many years ago there lived a man who completely gave his life to his Master. He is known to us as one of the greatest preachers of modern times; his pulpit was one of the most famous in Boston. One of the stories often told about this man describes one of his daily habits. It seems that each day he would take a walk in some section of Boston near his Church; in this area were to be found all classes and types of people. One day, he happened to be strolling along the footworn, red brick sidewalks of Beacon Hill, where the 'kamaainas' lived. Following his usual habit, he tapped a stranger upon the shoulder (no introduction did this man need!) and asked his usual question, "Have you brought a brother to Christ today?" .... And that man was Phillip Brooks, the great Episcopalian preacher of Trinity Church.

Because time separates us somewhat from the day of Phillip Brooks, we accept this story from his life and tend to pass on to other things. But let us suppose this event occurred today in Honolulu, what would be our reaction? Would we not look at the man who tapped us upon the shoulder, first in wonder and amazement, and then either in scorn or anger? Would we not think the man needed the immediate attention of a psychiatrist? And then would we not hasten to tell the story at our next social gathering to draw forth laughs? Would we not be the one who laughed the hardest at this peculiar individual who pried into our private affairs? Yes, more than likely laughter would be the final result of such an incident in our lives in this enlightened age.

And so it comes that today in Hawaii the Evangelism Committee of the Territorial Aha dares but ask that each member of our churches bring, "At least one new member to the Church 'this year'," not one a day, but perhaps one a year!

This would indeed seem to be a sad commentary on our whole church and church people. Somewhere, somehow the fire of the personal Christian missionary spirit, each man and each woman doing a job of Christian evangelism on his own, seems to have become banked like a winter fire in a warm spell. The fire has not been put out, just banked.

Undoubtedly many factors have contributed to bring about this lamentable condition. But two very important conditions might be relevantly mentioned here. The first would be the intellectual revolt against some of the techniques and results of older forms of evangelism. Some people of our churches today remember only too well the implications of those techniques, and the not necessarily christian crises which were brought about. These memories cause a natural reluctance to follow in the footsteps of Phillip Brooks.

Another important contributory factor is the growth of the idea of 'tolerance.' Here is a word whose whole meaning has been metamorphasized into a caricature of its original and basic meaning, as a brief consultation with any unabridged dictionary will show. But in this age it is supposedly defined in terms of a liberal, undogmatic outlook, allowing the other fellow full opportunity and respect for his opinion generally, but particularly in the realm of religion. That is the supposed definition. The actual definition has degenerated to what that great scholar of words, Dr. Henry J. Cadbury has described as 'indifference.' An unconscious indifference, perhaps, but insidiously present, nevertheless. And it works this way. Evangelism for the average layman was hard hit by the intellectual reaction before mentioned. But that was some years ago. Now the reaction, for the most part, has cooled off and no action has been substituted. Therefore a situation of stalemate or indifference has been the natural and consequential result.

Now, having found ourselves in this predicament, all the Protestant denominations have worked out programs of evangelism planned specifically for this day and age. Significantly the greatest stress has been laid on the laymen, recognizing that, without their wholehearted participation there can be no real program in this area.

The word, evangelism, is old—as old as Jesus Christ—but the technique has been renovated. As the word evangelism is the same, so the essential content, or subject of the message is the same. But the method of presenting it has been changed. Changed, we hope and trust not to something new, but rather, more to meet the mood and message of our Lord, Jesus Christ.

We look for that which can allay, yea, remove the tolerant indifference of our people. What better therapeutic do we have than the full possible impact of Holy Week? When we survey the terrible wonders of the Cross—the agony and the love—and then turn to the victory and the joy of Easter, what more is to offer? What more can any man require of God to stir his soul to its darkest realms? What more can God offer to give us the impetus to speak boldly of the 'Son of His love,' that all may know Him and live? God has done and is doing far beyond His reasonable share, but what of us?

For a moment let us return to Phillip Brooks. What kind of a man was he? Was he an arbitrary fire ball that pushed people around with dogmatics and the force of his personality? Perhaps his personality and faith can best be defined, as with Martin Luther, in the words of one of his hymns. Head the lines from the beautiful and pure Christmas carol which we all love:

O little town of Bethlehem, how still we see thee lie;
Above thy deep and dreamless sleep the silent stars go by.
Yet in the dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee tonight.

Phillip Brooks wrote this hymn. It came from the depths of his faith. A faith that was gentle indeed, yet could stand firm against any assalt of man or nature. A faith that knew no shame when shown in public. A faith which was never arbitrary and condemning. A faith which by its love and strength drew people to God. And that is the faith and mood we need for evangelism today. [end]

The Merger

Our readers may be interested in the summary of the findings of Judge Steinbrink of the New York Court in the case of Cadman Memorial Church vs. Helen Kenyon, Moderator. The following complete statement was received by the Hawaiian Board recently.

There will be judgment here for the plaintiffs. The judgment to be entered herein will:

(1) Declare that the General Council of the Congregational Christian Churches of the United States has no power or authority on behalf of or in the name of the separate churches to proceed with or to carry out and consumate The Basis of Union of the Congregational Christian Churches and the Evangelical and Reformed Church;

(2) Declare that such General Council of the Congregational Christian Churches, as a representative body, has no power or authority to merge or unite itself with the Evangelical and Reformed Church, or with the General Synod thereof, or with any other body or organization whatsoever.

(3) Declare that no act or acts whatsoever taken by said General Council of the Congregational Christian Churches in consummation or in attempted consummation of The Basis of Union of the Congregational Christian Churches and the Evangelical and Reformed Church can or will affect in any manner the separate Congregational Christian Churches, except in so far as individual churches shall, by independent action, unite with the new church or religious body attempted to be created under said Basis of Union.

(4) Declare that no act or acts taken by the General Council of the Congregational Christian Churches in consummation of or attempted consummation of the proposals in the said Basis of Union, with or without its Interpretations, can or will control in any manner the plaintiffs, or the several individual Congregational Christian churches, with respect to their temporal or spiritual rights or positions.

(5) Declare that any act heretofore taken by a separate Congregational Christian church, in voting for or against the proposal contained in said Basis of Union, either with or without the Interpretations, will not commit it as a member, or to become a member, of the fellowship called "The United Church of Christ."

(6) Declare that any act of the General Council of the Congregational Christian Churches cannot and will not make the plaintiffs or the several separate Congregational Christian churches, members of the proposed fellowship of Congregational Christian Churches and Evangelical and Reformed Churches to be called "The United Church of Christ," or any Synod thereof.

(7) Declare that the polity of the Congregational Christian Churches is that system of church organization which recognizes the independence and autonomy of the local church in all matters temporal and spiritual, and the association of churches through voluntary, independent organizations devised for fellowship and cooperation is without ecclesiastical authority.

Nothing stated herein is to be interpreted as restraining or preventing the individual members of the Council, as individuals, from affiliating themselves with the Evangelical and Reformed Church, but, in doing so, they speak for themselves, and not for the Congregational Christian Churches.

Woman's Board of Missions for the Pacific Islands

KAUAI *Looks to the Past*

Kauai women have long been connected with the Women's Board of Missions, for when the latter was organized in 1871, "Missionary Mother," Mrs. J. W. Smith of Koloa, was elected a Vice-President, with Mrs. William Hyde taking over responsibility at her death in 1891. Members averaged about twelve from Waimea to Hanalei and so difficult was transportation they were never able to meet! Interest however flourished in supporting Hawaiian Bible women, working among the Chinese and conducting prayer meetings. Great enthusiasm was aroused at Koloa as the women met to braid mats for the church, followed of course by a bountiful luau. Hearts too, during the eighties wth a worker in the Micronesian field; and in the nineties came work among the Japanese. The fore-runners of our present Church Women's Societies, stem from Mrs. Rice's whole hearted work with the Hui Aloha of Lihue Christian Church. In 1924 encouraged by Dr. D. Brewer Eddy of the American Board, their women formed a Missionary Society, wth other groups in our Congregational fellowship following. Miss Marion Sargent, field worker for the WBM in the late 1930ties founded an Extension Committee, serving as an Executive Branch for the women's work of the island. This now in 1950 is to be superseded by a new representative committee. Thus we hope to perfect our organization, unite more warmly among ourselves, and share in the larger opportunities of the Woman's Board.



Linking our past with our present is Mrs. Dora Rice Isenberg, grandchild of the Mission, charter member of the Lihue Union Missionary Society. Died, Dec., 1949.

Miss Elsie Wilcox, Extension Vice-President gives us a view of the *locale* of our 1950 *Aha*, June 13 - 18.



Executive Board of the Lihue Union Women's Association intent on 1950 plans, are Mrs. Strickler, Mrs. Westlake, Mrs. Bickham.

And Present — *Advance*

Church-Woman's Board Groups

Hanalei Missionary Society—Mrs. Rena Peters, President; loyal women ready to assist in their church and extend a helping hand to others.

Hanapepe Congregational Women's Society—Mrs. George Kamei, President; older Japanese-speaking women, influential and respected, who have rendered exceptional aid to Japan.

Kapaa Hawaiian Missionary Society—Mrs. Lucy Makai, President; guided by Mrs. Opio, the staunch group has met all calls for feeding the multitudes at numerous Aha. Long friends of Kalaupapa, they have widened their interest to Micronesia, China and India.

Koloa Women's Society—Mrs. Nadine Rosenburger, President; following in the footsteps of mission-devoted "Mother Smith," they fill a worthwhile place in church and village life.

Koolau-Huiia Missionary Society—Mrs. Mary Valpoon, President; under the wise guidance of Mrs. Kaleialoha Williams, a younger group is growing up, ready to assume responsibility.

Lihue Christian Church Women's Society—Mrs. Michael Yoshinaka, President; our largest group, progressive in purpose and methods; its main interest World Service with aid to Japan.

Lihue Union Women's Association—Mrs. Gayle Strickler, President; our oldest group, giving leadership, stability, and pioneering in new fields.

Waimea Christian Church Women's Society—Mrs. Y. Taniguchi, President; an older group giving background and permanence in the momentous changes in Waimea after the devasting flood, as the church re-organizes and expands.

The Kauai Committee—WBMPI

These representatives met in Lihue, January 7, 1950 to draft with Miss Frances Eastman, field worker of the WBM, a Constitution for a Kauai Executive Committee of the Woman's Board.

Mrs. Esther Peters, Mrs. Dora Hashimoto, Mrs. George Kamei, Mrs. Florence, Mrs. Lucy Maikai, Mrs. Gertrude Smith, Mrs. Elizabeth Prigge, Mrs. Rebecca Williams, Mrs. Ernest Uyeno, Miss Elsie Wilcox and Mrs. Flora Ogawa.

The proposed Constitution, now before each group, will be presented for adoption at the Annual Meeting, April 22nd. Thus after many years the Kauai Branch takes its place officially as a member of the Woman's Board of Missions of the Pacific, strengthening and unifying our work.

World-Wide Service

Kalaupapa and Micronesia stand high on the lists of missionary projects, followed by work among our own Hawaiian, Chinese, Japanese and Filipino peoples. Summer Vacaton Bible Schools give opportunity for personal service and gifts towards supplies. Individual societies make gifts to China, Japan and Africa. Through our cooperation in the Cent-a-Meal project, we contribute to Dindigul and again, Micronesia; through the World Day of Prayer offerings, we extend our help to Migrants and Indians on the American mainland, to Women's Colleges in the Orient, and to Christian Literature projects for foreign lands. Our Fall Woman's Gift aids both Home and Foreign Missions, and our own Hawaii. Reviewing the scope of our missionary causes we feel a deep sense of gratitude that in our small way we have been able to do so much.

Potent Peace

"Then said Jesus to them again; Peace be unto you: as my Father hath sent me, even so send I you." John 20:21.

It was not a sleeping Jesus nor a corpse that met Mary and gave her the sparkling warmth of unspeakable comfort, or the group on the Emmanus road, to whom they said, "Abide with us!" When Jesus escaped from the bonds of this life's impossibilities he did so not into nothing, silence and a vacuum. He escaped into life: active, unrestrained, dynamic, creative life. He had his peace. It came from the source of an all-positive, utterly real God. His conquest of Peace had led him through death, not to it. His body might or might not have needed rest; but this was the era of the soul, and it needed constructive and unconquerable action. And so, to those, like us, his interpreters and heirs he said; I have found peace. I give it to you. My peace is potent movement in step with the Almighty; your must be likewise."

God surely did not establish man for death and sleep. Life not at variance with truth, but a symphony in one movement, with God the conductor-composer, Jesus the Christ as concert master and we as musicians: that is the peace toward which we should aim. It is the peace of majestic music, powerful, persistent, penetrating. PEACE is not a license or gratuity, but a condition and an ambitious direction. Ours is the choice: we celebrate the life of Christ by living, daily, in his steps, and thereby bringing a real peace through real living. This is a potent peace!

TAI SHIGAKI
Director of Religious Education
Nuuanu Christian Church

"Fear not, He is Risen!
Go your way. Tell the Disciples."

WHO IS THE UNSEEN GUEST?

I listen in my heart for an answering voice. I am an ordinary person of ordinary capacities, of ordinary goodness. I have done nothing to make me remembered; I have written no great poems, composed no great music, painted no great pictures, designed no great buildings. I have had little or no share in the government of my fellow men. My virtues are small and hesitant, my faults are small and petty. And yet at certain moments, there arises in me the irresistible conviction that I am after all, important; that I am not overlooked in the vast order of things. At such times I feel conscious of a great and joyful destiny. Yet these moments pass, and my soul once more becomes troubled and fearful. Is there no joyful singer, whose conviction, free of all shadowing doubts, can lift my soul to new confidence and strengthen my trust in the unknown future? I listen in my heart for an answering voice.

From *"We Dedicate Ourselves"*
—Marie Borroff.

Hanapepe Women's Fellowship—Miss Mitsuyo Uda, President; our youngest society in time and age, from whom we look for great things under the leadership of Miss Uda and Mrs. Theodore Chinen.



Hanapepe Christian Church Women's Fellowship. Latest group on Kauai with the Woman's Board of Missions.

Report from Lanai

Our up and coming women's group on Lanai has been in existence only since March, 1948, but we've progressed! Under the able leadership of Reverend Kwai Sing Chang (although unmarried!) with Mrs. Gordon Stringer as first president, followed by Mrs. Bill Williamson, everyone pitched in that first year, even husbands, sewing, painting, redecorating the church sanctuary. Inspired by the simplicity of the chapel at Princeton University, the drab brown seats and pulpit and mildewed walls, were transformed into sparkling white with maroon pews, floor and draperies. With the physical improvement of our church accomplished, it was decided during the summer of 1949 to consolidate our loosely organized group, and see how we could improve ourselves, our church, and our community.

When I took office in September, 1949, it was with a compact constitution drawn up under Mrs. Karle Manke and a fine group of officers. For the new term we endeavored to carry out our "study plan," meeting once a month. We chose as our year's theme "The Impact of Various Island Cultures on Christianity," planning first the Hawaiian Culture and then the Chinese, with each in turn. The monthly meetings have surpassed our plans for promoting understanding among various cultures. Besides oral reports, beautiful displays and costumes representing each culture studied have been presented. The meetings have been supplemented with pot-luck suppers, lectures, and just completed, a series of lectures on "Marriage and the Family" featuring Dr. W. T. Wong, Dr. Nils Larsen and the Reverend Mineo Kategiri of Wailuku, Maui. We have also purchased for the parsonage where we meet, a living room suite of bamboo and a dining set. Too, we have sent packages of clothing to Japan. All in all, we're proud of our twenty-five members and fifteen associate members, and of the time and effort of so many to insure the success of our *"Ke Hui Kaunoa."*

NORA MINAMI. President.

Morning Star in Micronesia

A story that reads somewhat like the Book of Acts is contained in Harold Hanlins letter describing the journey of the Morning Star VI to Kwajalein.

—Editor.

Dear Friends,

At long last I am getting started on a letter to you so that you may know something about the Morning Star's recent activities. I left Mwot with some reluctance on December 15th—Mary Ruth was a bit upset over my leaving since she feels unable to cope with all the things which arise there in connection with the school, the plantation, and the building program. Then on December 16 the Star left Lele harbor to return to the Marshalls.

All went well for two days as we made our way toward Ebon—the winds were good and the sea was not too rough. Then on Monday the winds began to increase in strength and the waves became larger—it was cloudy and stormy all day. Tuesday the storm grew worse and finally at evening the sailors said that our sails could not stand the strain of those heavy winds, so we lowered them (with considerable difficulty) and for about five hours we were battered about by the waves which had become very high by that time. When the wind subsided a bit we hoisted the mainsail and jib and sailed slowly through heavy seas for the rest of the night.

On Wednesday the sails began to rip, so from time to time we had to lower and patch them—this was not easy for the waves and wind were still quite strong. Thursday night about nine o'clock the steering mechanism ceased to function, and the sailors all became worried about the safety of the Star (I must confess that I was not too courageous myself!) In the darkness we could not determine the nature or extent of the damage, so we set the sails to take what advantage we could of the wind and waited for daylight.

The next morning, Friday, we discovered that the rudder had broken loose from the steering post and hence could not respond to the wheel. fortunately the fittings on the lower half of the rudder had not broken, so we did not lose it. But it was useless—it merely flapped back and forth with the waves. And as if that were not enough the wind became so strong again that once more we had to lower the sails and drift. That storm blew itself out in about three hours so we were able to get under way again before noon.

The nearest anchorage we could hope to make was Ebon atoll, which according to my none-too-accurate navigational calculations was some 80 miles east and south of us. We decided to try to reach Ebon and anchor there—if that proved impossible we would then turn north and try to reach Kwajalein. So, steering with the sails (and stopping to patch them occasionally), we set our course for Ebon. Every one on the ship was skeptical of our ability to sight the atoll, to say nothing of getting to an anchorage afterwards.

So our anxiety continued Friday and Friday night, but as the time went on and the sailors saw that the Star was not going to sink immediately their spirits revived somewhat. As soon as it was light enough to see any distance Saturday morning one of the sailors climbed the mast to look around—we were all very much relieved by his cry of "Land Ho!" when he saw Ebon on the horizon. But he came down to report a serious break in the standing rigging of the mainmast which we had to repair before we could sail any further without danger of breaking the mast.

We patched it up as best we could at sea and began to maneuver our way toward Ebon. When we got fairly close to our anchorage one of the sailors went over the side and fastened a rope to the rudder so we could control it as we went in close to the reef. By noon we were anchored, but found that anchorage to be not so safe as we had hoped. That afternoon, Tokak, the Marshallese pastor, and some of the other Ebon men helped our crew to sail the Star into the lagoon to a safer anchorage. In the quiet waters of the lagoon we could control the rudder very well with that rope.

So we were able to reach Ebon in time for all their Christmas activities which began that night, Christmas Eve. As you may well understand, our prayers of gratitude for our safe arrival and friendly reception were quite fervent. The Christmas activities continued through Tuesday. The Ebon people had received word that we might come in November so they had prepared to welcome and entertain us. Three members of our crew are Ebon men—so all in all that Christmas time was a happy one for us. We received many gifts from the Ebon people—handicraft and food.

On Wednesday after Christmas we took the Star to a sheltered spot in shallow water where we could look at the rudder with under-water goggles. It seemed that some of the Ebon men and our crew could repair it well enough to enable us to reach Kwajalein. But we had to wait for several days until the tide was big enough to enable us to haul the Star up on a sandy beach and work on it while the tide was out. In this way we could get at the rudder better, but even so much of the work had to be done under water by men wearing goggles. When it was all done the Ebon men would accept no pay, they said, "We are glad we can help the Morning Star." All I had on the Star to give them was some soap and a few fish hooks.

They were quite elated over the fact that they could do that work for the Star and spoke proudly of the ability of Ebon carpenters. One old man even said, "Oh, the Morning Star is stronger now than before! You can go to all the Marshall and Caroline Islands with it!" I didn't tell him, but I thought, "I just hope it will take us to Kwajalein."

We left Ebon Friday evening, with a full load of passengers and their gear. Eight of them were students who wanted to go to Majuro to attend the Mission School there. When Tokak asked me if I would take them I told him that I would not advise anyone to travel on the Star with the rudder as weak as it

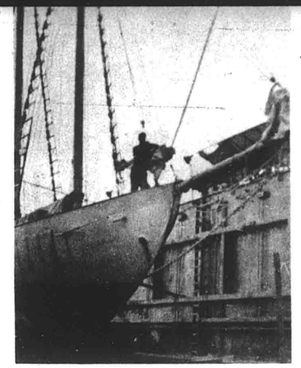
was, but that if their parents wanted to send them on the Star I would not refuse to take them. So they came aboard, and Tokak also, with the family of one of his sons! The Ebon people sent us away with many gifts of food and fruit.

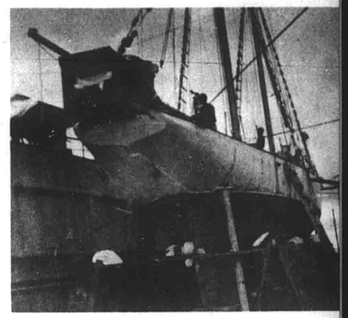
As we hauled up our anchor and prepared to take it aboard, the apparatus which enables us to bring the anchor over the side broke loose from its fittings and tumbled over the side. Fortunately none of the sailors who were working with it at the time was hurt. We thought that we had lost all of it except the anchor which was still dragging on its chain, but we soon discovered that we could retrieve the lifting apparatus from the place where it had lodged in the rigging of the bowsprit. Then we rigged a block and tackle from the foremast head and finally managed to get that heavy anchor aboard. All this was made more difficult by the fact that darkness had already come before we began to get under way.

We sailed to Namorik Atoll, which was on our way to Kwajalein, and found that the weather conditions there were favorable for a visit ashore, so we heaved to, carried a small anchor to the reef and moored the Star to it. This was the first visit to Namorik for me or the Star, and the people received us quite enthusiastically. We went ashore Saturday afternoon and stayed for all the church services on Sunday and then got under way again for Kwajalein. The Namorik people also gave us many gifts of food and fruit.

The wind and the waves were not too favorable, but we sailed along fairly well until Monday night about midnight when our boatswain woke me up and said, "Men in jibwe eo ej bar jorran kio: (That rudder has broken again.)" So again we had to reset our sails and hope that the wind would not carry us too far off our course. We were only some fifty miles or so South and West of Kwajalein, so I thought we wouldn't have much trouble reaching it. But the wind carried us beyond a small island which we had expected to see, and forced us so far off our course that we could not see the lights from the Kwajalein air strip. We sailed all day Tuesday and finally raised a small island which we discovered just before dark was at the northwest extremity of the Kwajalein atoll, some seventy miles from the Naval Station!

But when I went on deck at dawn I found that the wind had shifted during the night and that we couldn't even see any of the islands of the atoll. However, our sailors had kept their bearings pretty well and knew about where the principal islands lay over the horizon. And, just as I came on deck, the foresail let loose with a rip that divided it into two flapping parts. As soon as we were able to come around on a new course which would bring us back toward the atoll we lowered the foresail to patch it. So we sailed slowly and made no real progress for an hour and a half. Then, just as we raised it and thought we'd be getting somewhere, the mainsail started a similar rip. So down came all the sails again and we drifted for an-





Morning Star VI, waiting for a new rudder, in drydock at Kwajalein

other hour and a half while the sailors sewed up that one. During the rest of that day we worked our way up to the entrance of the lagoon and the next morning we entered and sailed to our anchorage. We did not put a man over the side to fasten a rope to the rudder as we had done at Ebon because the sailors were afraid of the sharks which abound in this lagoon.

By seeing the Navy people and letting them know about our predicament I was able to get the Star into drydock here the following week.

We found that the old rudder was beginning to rot so I had to have a new rudder made. I have been very busy going to and fro from the drydock to see various people here and there for I have had to "scrounge" most of the material we have needed. I finally managed to get enough sheet copper to cover the new rudder and part of the worn places on the hull. When we got the Star out of the water we found that we had to replace most of the copper around the water line for it had worn thin and was peeling off. We have painted the hull with anti-fouling paint. We discovered another very serious weakness in a bow fitting at the water line which we have replaced. The rudder has been built and we are now trying to install it —the native carpenters didn't show up yesterday and our crew has found it pretty difficult. Even with the help of the drydock men we were not able accomplish very much.

But I think that we can get it installed today and that we will leave the dock early next week. I have received word that the copper, nails, and generator which you are sending will arrive late in the week on a ship from Pearl Harbor. As soon as we can we shall take the Star to a place where we can beach her and complete the job of replacing that worn copper covering on the hull.

Now that we have been in this drydock and have been able to get this much work done on the Star, I believe that it will not be necessary to take the Star out of this area for repairs at this time. The man in charge of the native boat building concern said that he thinks the Star will be good for two more years in the water, barring unforeseen accidents, of course. As for the work inside the Star, I think that we'd better do what we can here and thereby save the time and expense of a long trip for that purpose.

My regards to all our friends in Hawaii,

Hurriedly yours,

HAROLD

WORLD NEWS

Text of a statement on the Hydrogen Bomb passed unanimously by the Executive Committee of the World Council of Churches, Geneva, Switzerland, February 21 - 23, 1950.

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the word of the God Who is the Lord of history. And this is the hour for earnest prayer to Him. For the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat, and to give an account of what they have done, or have refused to do, for their fellow men.

CHURCH HAS "TREMENDOUS CHANCE" IN JAPAN . . . . IF

Despite "the wide-spread interest of youth in the Christian Message interpreted in terms of the problems of our day and of modern culture," Japan is not "wide open for Christ," asserts Professor Emil Brunner, renowned Swiss theologian.

"First, if judged by the lack of interest in the type of Christianity represented by the churches," the answer must be "no." In the midst of a six months' tour of the Far East and India, Dr. Brunner reports that "the 'churchiness' or ecclesiasticism of many churches is also repellent to many students, and the church leaders and theologians often lack understanding and interest in the social-political problems facing the Japanese nation.



Reception to Emil Brunner by the Theological faculty at Hawaii Dormitory in Oct., 1949.

"Second, the national Shinto religion received a body-blow by the abdication of the Emperor as God, but it is by no means dead.

"Third, Christianity is middle-class and urban. It has hardly touched the agricultural peoples and has almost no footing with the workers. Buddhism has great influence in the rural areas and amongst the intellectuals, and a future revival is possible.

"What is most needed is a high-class intellectual and cultural Christian leadership," concludes Prof. Brunner. "On the whole: yes, Japan is wide open for the Christian Message and the Christian Church has a tremendous chance, but only if it meets the situation adequately."

Thirty thousand students in the universities of Japan and Korea have already heard Prof. Brunner in the course of his trip under the sponsorship of the World's Committee of the YMCA. They have been captivated "chiefly by the evidence in his own person of the fruits of the Spirit."

COMPARE VIEWS ON CHRISTIAN UNITY

Pointing up the Catholic and Protestant approaches to the problem of church unity, a Swiss daily paper, "Luzerner Neueste Nachrichten" of Lucerne published a correspondence between a Catholic priest and an Evangelical pastor during the World Week of Prayer for Christian Unity, January 18-25.

"No man in the world," writes the priest to the pastor, "knows the path by which Christians will attain to the One Church. Only God knows it. And will He show it to us, if we do not care? It is for this reason that our striving and longing must be done publicly. We must all of us pray.

"The Pope ljkewise prays with us, as does our Bishop, and all Bishops whether Anglican, Lutheran, Old Catholic or Roman Catholic. It was from England that the World Week of Prayer emanated, and now all confessions are praying in all parts of the earth . . . Do you not believe that behind the Iron Curtain also many Orthodox Christians are praying with us this week? Does not this mean that something has already been set on foot among Christians, when such prayer as this can be offered up?"

In his reply, the Evangelical pastor observes: "Our Lord not only prayed for unity, He died for unity . . . Thus when He prays for unity, He prays for the effect produced by His death of atonement . . . The question arises for the various confessions—which is the more important, to extend further our own confessional plans and particularities, or to die, as confessions, for unity's sake, that from such death God may give new life to His One Holy Catholic and Apostolic Church."

(continued on page 17)

The Apocrypha of Napier

The following is a chapel talk delivered in Marquand Chapel, Yale University, by Dr. B. Davie Napier, Assistant Professor of Old Testament. We have taken it from the Yale Divinity News of January, 1950.

The scripture readings with which I shall open and close this meditation are from the eleventh chapter of Genesis and the second chapter of Acts, respectively. The psuedo-scripture in between is from the apocryphal book of Napier.

"And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and bitumen had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound the language of all the earth: that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth."

Now it came to pass, when a certain college graduate migrated from his alma mater, that he journeyed east and found a pleasant hill in New Haven, and he settled there. And he said to himself, I am confused. I have been wandering over the face of knowledge. Come now, and let me take the ideas of my professors and make them useful. And he had the ideas of his professors for brick and his own ideas for mortar. And he said to himself, "Come, let me build myself a theology, and a metaphysic that shall reach unto heaven; and let me take a name for this theology, so that I may be numbered among the prophets and not accounted spiritually impotent."

And God came down to see the theology which the student was building. And God confounded it because His Holy Spirit was not in it. And they called the name of the student's theology Babel because it was made only of the thoughts of the children of men.

Now it came to pass as the children of the Reformation journeyed and their divisions were multiplied that they came into a world drawn into opposing camps and sorely beset with strife and violence; and they dwelt there. And one from the children of the Reformation said to another, "Come, let us set for the world an example of unity." And for brick, they had the desire to prove themselves in the eyes of the world; and for mortar, the fear of the Roman Church. And they said, "Come, let us build ourselves the Protestant city, which shall be our redemption; and let us make us one name, lest we continue to be scattered impotently upon the face of the whole earth."

And God came down to see the city which the children of the Reformation would build. And God said, "It is indeed good that they be one community; but this city is condemned and confounded, and its name shall be called Babel, except it be built to the glory of Christ by men in whom the Holy Spirit dwells."

Now it came to pass, as men journeyed through history, that they came to the valley of the shadow of destruction; and they dwelt there. And they said one to another, "Come, let us make that which will cause wars to cease." And they had the dread of Hiroshima for brick; and for mortar they had the fear of weapons yet more terrible. And they said, "Come, let us build for ourselves one kingdom of men, which shall be our salvation. And let us make a name for ourselves throughout all the ages; lest, indeed, we destroy ourselves upon the face of the whole earth."

And God, uninvoked, came down to see all the efforts of the children of men to save the world by the means of the children of men. And God said, "Behold, they would be one people, and they would have all one language. But I am their unity, and they have not called upon my name. Their common language is in Christ, and they know him not. Therefore, the kingdom of men is confounded, and its name shall be called Babel until the children of men are united in me by my spirit and their language is made one in Jesus Christ."

"When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit . . . Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.' And all were amazed and perplexed, saying one to another, 'What does this mean?'" [end]

Waimea Rebuilds...

The Story of Waimea Christian Church

Sunday morning February 6, 1949 was like any other Sunday. Church School began at 8:30. However, all of the pupils did not come to their own church building. There was room for only one group to meet there. Therefore, the primary children went across the street to the semi-outdoor pavillion of the Hawaiian Church. The pre-school group went over to the old Chinese Church building two blocks away. The junior, intermediate and high school departments met in the chapel of the Waimea Christian Church. At 9:30 Sunday School was over and the main service of worship in English began immediately. One hour later at 10:30 the Japanese service began.

This had been the story on Sunday mornings for a long time. The leaders of the Church in particular and most of the members had been well aware of the need for more adequate facilities. The stituation was such that the Church School had even consciously refrained from seeking additional enrollment. What made matters worse was that there was no land space on which to erect further facilities. The Church possessed only 9,000 square feet which was barely sufficient for the chapel and the large parsonage.

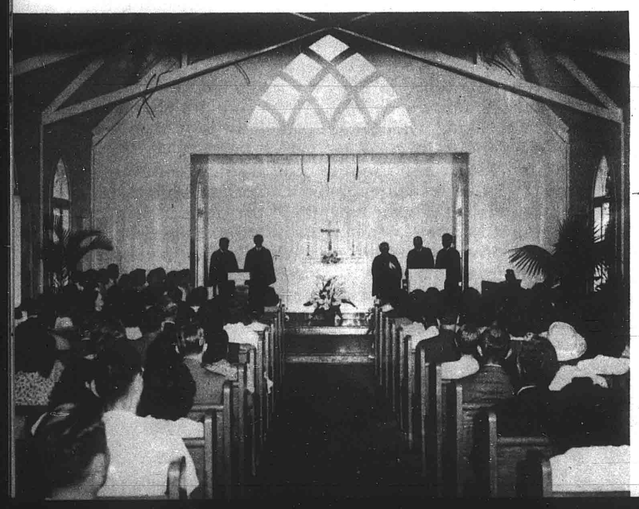
Then came Monday, February 7th, and this was no ordinary day. This was the day of the flood which left one-third of the chapel suspended over space, the parsonage caved in three or four feet below ground level, the garage with the car in it resting another two feet deeper, and a brand new gulch all the way from the church building to the ocean.

Actually the story that needs to be told about the Waimea Christian Church begins on this day. It is a story which can really be told only in much greater space than is available here. For it is the story of men dreaming dreams, sharing hopes, accepting challenges, and finding the courage to make the dreams come true. Above all it is the story of a group of young people, whose average age must be twenty-four or five, finding a vast new confidence in their commitment to the Christian church and in their fellowship with one another. This is really the deeply thrilling side of the story, but it must be left to the reader's imagination.



The rest of the story can be told very briefly. On July 1, 1949, the Church began to operate the Waimea Community Hall, a large structure including clubrooms and a gymnasium which had been built as a community center. This building together with 43,000 square feet had been secured on a long-term lease from the Waimea Public Hall Association. On the first Sunday in September, the Sunday School reopened in this new location. The entire school was now under one roof. At the end of October contracts were let for the moving and remodeling of the chapel and the construction of a new parsonage on a new site. On March 5, 1950 just thirteen months after the flood, the newly remodeled church was formally dedicated. By the end of March the new parsonage will have been completed and the total relocation of the physical facilities will have been achieved. In addition, a new Wurlitzer electric organ has been purchased. All of this has involved finances amounting to 37 or 38 thousand dollars.

The story, of course, does not end here. We hope it is merely beginning. For the main purpose back of our desire to locate in this central position with exceedingly fine facilities is that we may one day become a church with spiritual influence to match its physical facilities. [end]





JOHNNY MARTIN'S CHURCH

Taken from the Newspaper Pulpit and made available through the kindness of Mr. Harold J. Ancill.

By ALBERT W. PALMER,
Minister of Central Union Church.

I saw somewhere the other day in connection with the Easter Sunrise Service a reference to Punchbowl hill as "Johnny Martin's Church." Well, that's a good name for it. It was part of his church—though by no means the whole of it, as I think it is worth while pointing out.

Not all who live in Honolulu now knew Johnny Martin and not all, even of those who knew him, appreciated him adequately. He was an interesting little man and he will not mind if I use him as a text for an Easter sermon for he was a sort of lay preacher himself.

There were certain things about Johnny Martin which were very obvious—that he was an Englishman and an uneducated Englishman, that he was as poor in this world's goods as any Franciscan friar of the Middle Ages, that he was marvelously independent and both startingly original and a little queer at times. (All this from our smugly conventional unimaginative point of view). He had an irrepressible habit of asking questions. At the close of any gathering in Honolulu he was likely to rise and lift a bony finger and say, with a mischievous twinkle in his eyes, "I just want to ask ye one question!" I remember one distinguished visitor to Honolulu who, when thus assaulted at the close of his address, turned hastily to me and said in a whisper: "What about that fellow? Is he a fanatic?" To which I replied, "An original genius, but true and wholesome."

But, if his worn ill-fitting clothes, his queer English brogue, his irrespressible habit of asking questions and his failure to be awed or silenced by any grand personage or formal occasion were his obvious qualities, he had others not so obvious but more important which, like the weight on the fin-keel of a racing yacht, gave him balance and made him really valuable.

One of these qualities was his essentially kind and constructive spirit. Though he asked questions, they were never unkind questions. He must have seen much of life and quaffed his measure of sorrow but he never talked about it and no bitterness ever seems to have entered into his soul. He was absolutely alone. He nursed no "secret sorrow" and if he was ever sorry for himself, I never discovered it. He must have received slights and discourtesy as the penalty for his oddness and plainness, but he never brooded over them. His sense of humor probably soon threw them overboard. He was also absolutely free from envy and his poverty was a glorious independence of all mercenary thoughts.

Possibly I can best outline his character by describing his church for, after all, a man can be pretty accurately measured by his church and every man belongs to some church—even the devil's church—consciously or unconsciously.

Now, as has been said, Johnny Martin's church was Punchbowl hill. He selected it as the place for the Easter sunrise service which is now becoming one of Honolulu's most beautiful traditions. It was expressive of a simple religious faith in the God of the out-of-doors and a feeling of being near to Him in the glory of the sunrise hour upon the heights above the town. He had the kind of religion that could live in the out of doors.

But he was also a member of the Methodist church. Temperamentally he was a spiritual descendant of John Wesley and of the wonderful Wesleyan movement which also was an out-door movement among the hedge rows of old England and in the lives of the humble and uneducated.

To the Methodist church he added all the others, so far as I know. He certainly added Central Union and a few of the members regularly on our church roll spoke so often in our meetings or cultivated the acquaintance of the minister as much as Johnny Martin. He was a true member of the Holy Church Universal and no denominational fences could keep him in!

There is a sense in which the Ad club was his church, too. They used to jolly him there about his failure to wear a necktie, One day, when he appeared with a brilliant red one, they auctioned it off for the benefit of the Red Cross! Thus having the confidence of the club, he turned it to good account and opened the Ad club meeting one day with prayer. He made them all repeat the Lord's prayer—and it didn't hurt them any, either!

He found a church close to his heart in the jail. No prisoner, however embittered or forlorn, could feel a barrier between himself and this rough little painter with his stained and thread-bare clothes and calloused hands. No prisoner could resent the evident honesty and sincerity of his good will or fail to recognize and honor his integrity and the genuineness of his religion. He did not lug in his religion, but neither did he hide it or act ashamed of it.

And Johnny Martin's church was also out at Leahi Home, where his friendly ministrations broke the routine monotony of hospital life and left a trail of friendship. Most fittingly the Ad club has endowed a bed there to his memory. It might well carry above it the inscription: "This also is a part of Johnny Martin's church!"

Finally Johnny Martin's church was wherever any good movement was going on for the welfare of the community. No drive or forward movement escaped his eagle eye and devoted interest. He would show up in most unlikely places and unexpected gatherings—everything from Liberty bonds to the Outdoor circle was a part of his church if he saw in it some possibility of human welfare. If he spent any time or money on self-indulgent pleasure I never heard of it. His only recreation appeared to be in doing good. How John Wesley, who claimed "a whole world for his parish," would have approved of his humble follower!

Finally, brethren, and in conclusion, how about your church? Is it as big as Johnny Martin's? [end]

All Glory, Laud and Honor

HYMN OF THE MONTH

There are a surprising number of our common hymns that have come to us from other languages, especially from the Latin. For the first millenium, and longer, almost all of the worship material of the church was in the eccliastical language, Latin.

St. Theodulph of Orleans was born in Italy in about 770. While yet a young man, he entered a monastery. Before long, his intelligence, talent and diplomacy led to his advancement, eventually to the position of abbot, in a Florentine monastery.

During the stormy days of those turbulent times, soldiers ruled the streets, brawls were common, and fighting was an everyday event. St. Theodulph developed a fine reputation as a person who could act as a mediator between different factions, as did St. Bernard of Clairvaux several centuries later.

When Emperor Charlemagne returned to France, he had been so impressed by St. Theodulph's ability, that he invited the abbot to return with him, and accept the position of Bishop of Orleans. It was a position of great importance and responsibility in the court of Charlemagne, and because of the influence he had with the Emperor, he became the target of much intrigue and jealousy.

Thus, when Charlemagne's son, King Louis, the Debonnaire ascended to the throne, he was approached by Theodulph's enemies. Suspicion was aroused, and Theodulph was arrested and imprisoned in a monastery at Angiers, being closely confined for three years. It was probably during this time that he wrote this latin hymn, "Gloria, Laus et Honor," to be used for the great procession of the people on the Sunday before Easter.

It is believed, on the Palm Sunday of the year 821, A.D., King Louis and his retinue were on their way to church. Passing the prison they heard joyful strains, and reined in their mounts to listen. It was Theodulph, singing thru the bars of his window. Impressed by the spirit that refused to be confined, and softened by such fervor, the King turned to his knights, "This bishop is no traitor," and ordered him to be released. He was afterward returned to royal favor, to enjoy it for the few remaining years of his life.

This translation by Dr. John Mason Neale, which we now use, is a hymn that expresses so well the jubilation we all feel as we seek to experience once again the joy and adoration expressed by the worshippers on that first Palm Sunday. [end]



THE DAY OF HOSANNAS

All Glory, Laud and Honor

(ST. THEODULPH. 7,6.7,6,D.)

THEODULPH of Orleans, about 820
Translated by JOHN M. NEALE, 1854

MELCHIOR TESCHNER, 1615

1. All glo - ry, laud and hon - or, To thee, Re - deem - er, King,
2. The com - pa - ny of an - gels Are prais-ing thee on high,
3. To thee, be - fore thy pas - sion They sang their hymns of praise;

To whom the lips of chil - dren Made sweet ho - san - nas ring.
And mor - tal men and all things Cre - a - ted make re - ply.
To thee, now high ex - alt - ed, Our mel - o - dy we raise.

Thou art the King of Is - ra - el Thou Da-vid's roy - al Son,
The peo - ple of the He - brews With palms be - fore thee went;
Thou didst ac - cept their prais - es; Ac - cept the praise we bring,

Who in the Lord's name com - est, The King and bless - ed One.
Our praise and prayer and an - thems Be - fore thee we pre - sent.
Who in all good de - light - est, Thou good and gra - cious King. A-MEN.

WORLD NEWS

(Continued from page 12)

"HOW LITTLE" THEY UNDERSTAND EACH OTHER

At a conference of the "Friends of Reunion" held at High Leigh, January 3, "four papers were read setting forth the spiritual significance of the Holy Communion within the Anglican Church, and within three of the free churches—the Presbyterians, the Methodists and the Congregationalists. Here it was shown how little those of different churches understand each other. How many Anglicans know that the Methodists still keep the same liturgy as themselves in their celebration? Is it realized that some Congregationalists, at least, regard every service of theirs as a preparation for Holy Communion? . . . And how commonly free church people have misunderstood the sacrificial element in the Eucharist rite of Roman Catholics? Or how little they realize the difference that the Liturgical Movement has made in the new emphasis on parish commuions with their emphasis on the corporate character of thanksgiving, oblation and sacrifice?"

—"The Guardian," British Anglican weekly, Jan. 20.

KAGAWA REPORTS JAPAN GROWING DEMOCRATIC

Speaking at a reception on his first visit to Great Britain in 23 years, Dr. Toyohiko Kagawa, well-known Japanese evangelist and social reformer, pictured his country as developing steadily towards a democratic way of life.

Even Communism "is allowed to speak out," said Dr. Kagawa, as reported in the "Christian World," (#4839). The Communists have 35 representatives in the government. "There has been no more peaceful occupation in history."

"While I am here in your country I want to learn a lot from you," said the Japanese leader, who was invited to England by the Mildmay Movement for World Evangelization as a part of their present "Ringing of London" campaign. "You have an ebb-tide here in Christian matters. But I believe in British genius. Most of the great religious movements have come from your island."

"We need the spirit of Jesus Christ in economic enterprises," continued Dr. Kagawa. "Today we have in the world Communism, with the most terrible, violent, bloody, revolutionary ideas known in history . . . And mere talk will never solve the question of modern economic entanglements. I have come to learn from you how you are managing to solve this question."

INDIAN YOUTH PLAN UNITED CONFERENCE

An all-India and Pakistan Youth Conference will be held at Christmas time, 1951, according to reports from a meeting of the Christian Youth Commission slated for Asia in 1952. Among the visitors at Nagpur were Dr. W. A. Visser 't Hooft, general secretary of the world Council of Churches, and Miss Jean Fraser, secretary of the Council's Youth Department, both of whom are on their way back from the East Asian Christian Conference held in Bangkok, Thailand, during December.

COUNCILS SHARE NEW LONDON OFFICES

The British Council of Churches and the London office of the World Council of Churches are now sharing the same building at 39 Doughty Street, London, W.C. 1—near Trafalgar Square. After both groups had moved to their new address, dedication ceremonies were performed by the Archbishop of Canterbury on January 24 in the presence of members and staff of the two organizations.

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One of our students who will enter the seminary this April.

We frequently hear from Mr. John Young in Kyoto. He has been good enough to send us some pictures which we are happy to use. A clipping from the Miyabo Press in Kyoto appears in the Japanese section of The Friend and is also included here. It tells the story of a young convert to Christianity who is striving to become a minister of Christ. Another student who will enter the Seminary this month is shown with Mr. Young in the accompanying snapshot. The group picture shows Hawaii Dormitory residents this year. Three of the boys in the back row were baptised December 18. The picture of Emil Brunner which appears in connection with the story of his visit to Japan came also from Mr. Young.



Hawaii Dormitory residents 1949-1950. The 1st, 4th & 5th boys in the back row from the left were baptized on Sunday, Dec. 18th.

News of the Churches

The monthly publication of the Northern California Conference called The Pacific is celebrating this year its 100th anniversary. Those who follow the "One Hundred Years Ago" column in The Friend will note the intense activity in California at that time and also the launching of one of our own churches in that year. We congratulate The Pacific on its 100 years of service to the churches in California.

— THE FRIEND —

The following comes from Evangelism Committee Chairman, Mitsuo Aoki.

To Members of the Committee:
Greetings,

You may be interested in reading a part of a letter I received from Dr. Wofford C. Timmons, Executive Secretary of The Commission on Evangelism and Devotional Life.

"I am enclosing herewith a letter of appreciation to Mrs. Stormont for the packet of materials on evangelism she sent at your request. I want to assure you that these materials have awakened a very deep interest here in our Commission, so much that I have requested a set for each of our Conference Committees on Evangelism here in the States. You have done a superb job in setting up the United Evangelistic Advance for the Islands and I am sure it will produce rich results.

The Island Association meetings will get under way beginning with the week-end following Easter. The plan of setting the Island meetings in order following Easter has met with general approval. The first meeting, by mutual consent goes to the Island holding the Paeaina. The reason for this is to give the people of that Association an opportunity to clear the desks for the following bigger event. This means that the Kauai Association will convene on April 14-16. The other Associations will follow on successive weekends, the general order established in earlier years: Maui, Oahu, Hawaii. The Kauai Association will meet at Kapaa with Moderator Donald Fujiyoshi presiding.

The local associations will have as matters of business the usual reports of officers, churches and committees. They will grant licenses to preach and take steps to provide for pastorless fields. They will consider the problems of their own churches and the relationship of these churches to the Territorial and National churches. Missions, Stewardship, Social Action and Evangelism will be on the agenda. In addition to regular business the Ahas will have matters referred to them by the Aha Paeaina last June:

1. They will have the selection of a youth delegate to the National Youth Gathering on the mainland to consider and also the manner of raising half this person's expenses.
2. They will need to consider the problem of selecting local members to act on various Paeaina Committees as voted by the 1949 meeting.

The Mokupuni will prepare such items of business as they will want to present to the Paeaina in June.

Following is the schedule of Island Association Meetings:

Island	Date*	Moderator
Kauai	April 14-16	D. Fujiyoshi
Maui	April 21-23	A. Akaka
Oahu	April 28-30	C. Kwock
Hawaii	May 5-7	H. Brewster

*Some Island Associations begin one day earlier.

— THE FRIEND —

In perusing the 1948 Yearbook of the Congregational Christian churches, several familiar names were found in the necrology section. Of interest to Maui people in particular is the notice of the death of A. Craig Bowdish, who served Makawao Union Church from 1912 to 1921. Though his death occurred nearly two years ago some may not have received word at the time. Others acquainted with our mainland Congregational leaders will recall Robert W. Gammon who had charge of the Midwest Pastoral Relations Committee for a number of years in addition to other important offices. He is listed in "Who's Who In America."

— THE FRIEND —

Word has been received that another from Maui, the Rev. Roland B. Dodge, is now quite ill in Palo Alto.

— THE FRIEND —

Here in the islands we have also received word that Charles Keahi has suffered a recent illness which, we hope, will not prove too serious.

— THE FRIEND —

About the time this magazine reaches its readers the Pre-Easter Youth Conference will be in session at Honokaa on the Big Island. The Rev. Herbert Brewster, Moderator of the Island Association, and his church will be hosts to the young people of the island. Considerable planning has gone into this conference and it is expected to be one of the finest in years. Among those conducting classes will be the Rev. and Mrs. Theodore Schulz of Maui; Miss Frances Eastman and Rev. Harold F. Cram of the Hawaiian Board; Rev. Walter Schilling and the Rev. Herbert Brewster.

— THE FRIEND —

Miss Lillian Brauer has tendered her resignation as Director of the Kohala Girls School and expects to leave there early this month. Miss Brauer has had charge of the Girls Boarding Home since the opening of school in September. At this writing it is not known who will be her immediate successor.

— THE FRIEND —

The Kohala Girls School is now the proud possessor of a new bus. This 29-passenger International bus is in fine condition and will be a joy to the girls who were accustomed to riding in the old, leaky vehicle which has served the school for twenty years or more.

(Continued on page 23)

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Teach them to ride in a straight line and not to weave in and out of traffic.

Teach them to look out for cars at crossings, or parked cars that may open their doors, and for cars that are pulling into traffic.

Teach them not to "hitch hike" and the dangers of "hooking" a ride.

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Excerpts from

FOREIGN INTELLIGENCE

A New York correspondent writes as follows, under date of New York, Jan. 15, 1850.

News from the West and East have made the last 48 hours lively enough. From California, more than **Half a Million of Dollars** in gold dust, the mines inexhaustable, and more coming! A State Government organized, and officers elected! Her commercial influence and destiny already perplexing the civilized world! What is she to be, and do socially, commercial, politically, morally, who can tell? The Pacific whaling fleet, never did better.

From Europe latest dates Dec. 29; Liverpool, cotton risen one farthing per pound in a few days. Corn and wheat improved in prices. American securities firm; money plenty; business good; commercial accounts from India cheering, and the prospects of a new year encouraging.

The question of the severance of Canada from the mother country is gravely discussed in the Cabinet, and the avowal is distinctly made that England would be no looser, but an actual gainer, were the Canadians to carry their secession threats into execution.

Austria is in trouble from the civil rebellion of 120,000 of her best troops.

Russia has also aristocratic troubles of her own, and is sharpening her teeth for a bite at Turkey.

France is sunny or cloudy just as the sun happens to rise.

The Pope has not yet returned to Rome, having fish to fry elsewhere; and when he does come, if ever, he will find anything but a blind and stupid subserviency to his spiritual despotism.

United States.—A commercial review of the past year shows a great gain in most of the industrial pursuits, and a very desirable stability in most of the governmental and private business operations. Congress and several State Legislatures are now in session. With many eddies and counter-currents, the great stream of social and moral improvement is onward. In our headlong haste to get rich, our principal danger is that we shall neglect God, and forget that there is a merchandise better than the merchandise of silver. Cases of daring crime increase with the great increase of our population; the most prominent now before the public is the alleged murder of Dr. Parkman by Prof. Webster. Popular sentiment pronounces him guilty, in keen and awful tones. Very soon a safer tribunal, a court of justice, will speak, and its tones will vibrate most fearfully. We have perhaps in New England never had a more horrid tragedy. Such scenes are dark spots on our sun.

— THE FRIEND —

TWILIGHT MUSINGS

There are not a few here and elsewhere who question whether Missionaries have done any good by going to different parts of Polynesia. It is not our purpose, at present, to reason these opinions out of their minds. — Any attempt on our part would doubtless be vain, but we have an inquiry to make—Why do not our anti-missionary friends pass

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by those parts of Polynesia where missions are established, and direct their course to be the Fejeean or Marquesan groups? We would especially recommend their settlement, with their families, among the Marquesans—the true sons of nature—Melville's happy Typeeans! We have lately met voyagers from the Marquesan group, who describe the present condition of things as by no means tinctured with the sombre coloring of Protestant missionary influence. We would earnestly recommend the dashing Melville, who has won such laurels among the literati of the old and new world, to take a trip with his young bride to scenes of earlier days—it may be, the gentle Fayaway would stand upon the beach to extend a cordial welcome. Why linger amid the fashionable circles that grace the saloons of New York, or cling to the refined habits of the Athens of America! No, embark for the Marquesan Isles, where

"with lavish kindeness
The gifts of God are strewn."

but where there are no Bibles, no Sabbaths, no Sanctuaries, nothing, to remind one that Jesus Christ came to seek and to save that which was lost! This is not quite true—Capt. Woodruff, just from those islands, informs us that one solitary Catholic priest is there engaged in the duties of his calling. This man is indeed a reproof to the Protestant world, for missionaries of the London Missionary Society, and missionaries of the American Board, have both attempted to plant the standard of the Cross on those islands, and have abandoned the enterprize. We are ready to ask the friends of Missions why that group should be thus abandoned? Why should the powers of darkness be there suffered to hold universal sway? Has not the mantle of the martyred Williams fallen upon some noble hearted lover of the perishing heathen, who will ere long hasten to preach the glad tidings of the Gospel among the cannibals of Marquesas? For the honor of our common christianity, and the credit of the modern missionary enterprize, we hope the day is not far distant when a manly and powerful effort will be made to introduce the gospel among the aborigines of the Marquesan Islands. Capt. Woodruff reports that the king of one of the Islands, expressed the earnest wish that a missionary might be sent among his subjects.

— THE FRIEND —

Fifth House of Worship in San Francisco.—We congratulate our Reverend Brother, Mr. Hunt, in the success which has attended his efforts for the erection of a Congregational Meeting House in San Francisco. We copy the following from a late California paper:

The fifth house of public worship in this city was opened for divine service last Sunday. The building is situated on the corner of Jackson and Virginia streets, plain and unpretending in its structure, though exceedingly neat. It is capable of comfortably seating three hundred persons. In the consecrating services the ministers of the various denominations in the city partici-

(Continued on next page)

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NEWS OF THE CHURCHES

(Continued from page 19)

Rev. Harold F. Cram, Associate Secretary of the Hawaiian Board, together with Rev. Olli Jokisaari of Kamuela, conducted a second tour of the Big Island in March in the interest of the program of Evangelism and of the Friends of the Hawaiian Board. Their tour took them completely around the island with a visit to one church in nearly every community.

— THE FRIEND —

Word has been received that the Kohala Union Church, together with the Bethany Church and Kalahikiola Church, has sent a call to the Rev. John R. de Sousa to be the pastor of the three churches in Kohala. The churches hope that the de Sousas will accept their call and plan to come about the middle of the year.

— THE FRIEND —

An article on Maunaolu Community College is expected to make its appearance soon in pamphlet form. If possible, this issue of The Friend will contain some pictures of the newly renovated Maunaolu buildings.

— THE FRIEND —

Immediately following Easter, the Island Associations or Aha Mokupunis will hold their sessions on successive week-ends. A schedule of these meetings appears elsewhere in the magazine.

— THE FRIEND —

Those interested in the future of Mid-Pacific Institute will be glad to know that the school has made a very rapid adjustment to the situation which followed its disastrous fire in January. It is rumored that definite plans are already underway for the rebuilding of the school.

A HUNDRED YEARS AGO

(Continued from page 21)

pated. The sermon was by the pastor, Rev. T. Dwight Hunt—his subject—"The glorious gospel of the blessed God." And warmly and eloquently did he advocate its claims, not merely as the only way of salvation, but as the great moral lever of civilization by which only the nations of the earth are to be lifted from their deep degradation. Mr. Hunt is an interesting speaker, and an elegant writer, and we anticipate for the First Congregational Church under his charge, the fullest measure of success.—(Pacific News).

W. P. SCOTT

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"Let Nature copy what Nature has made—
Provide the shadow ere the substance fade."

— THE FRIEND —

The following is a bill presented by a painter who had been employed to touch up some decoration in an old church.

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Touching up Purgatory and renewing lost souls $4.20.

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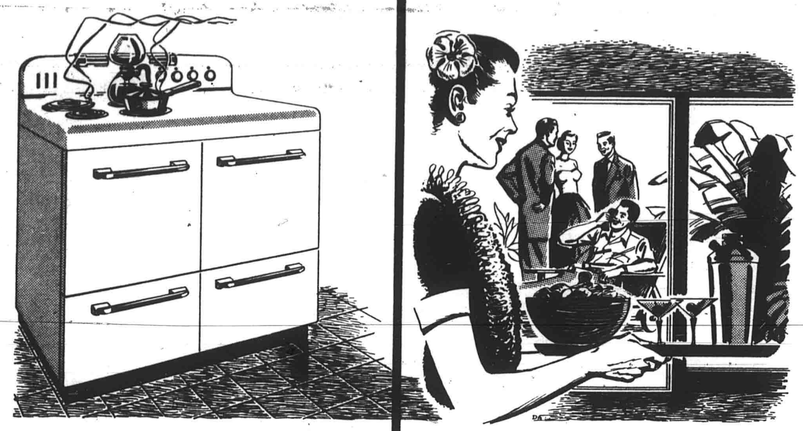

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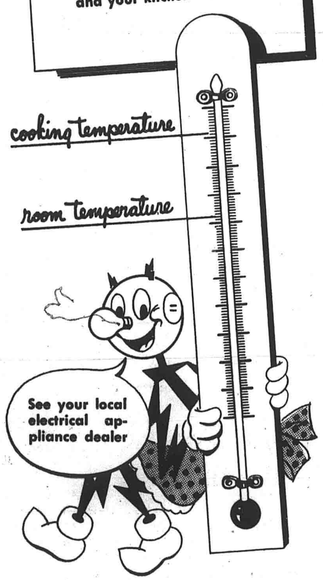

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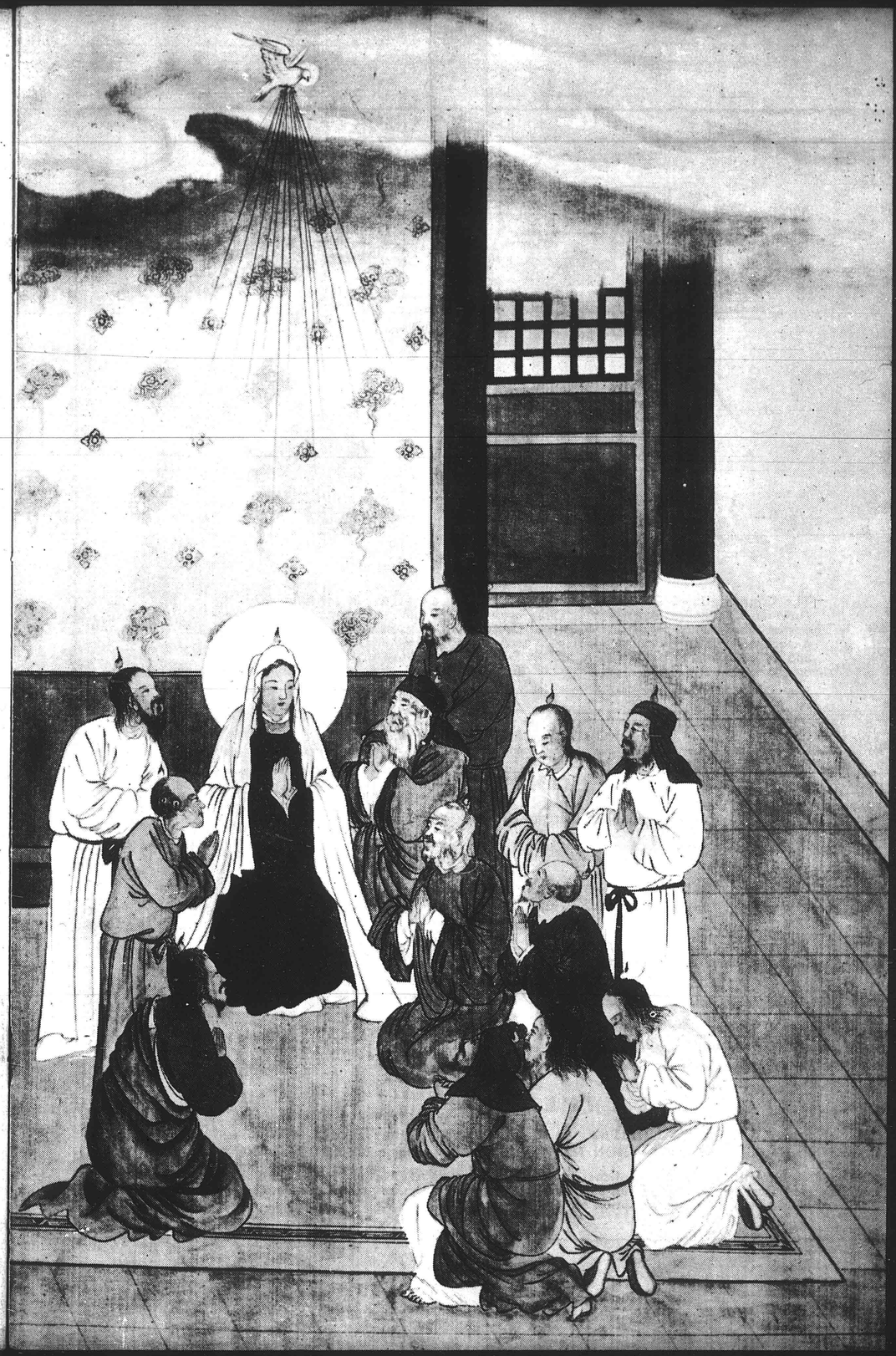

THE FRIEND

MAY
1950
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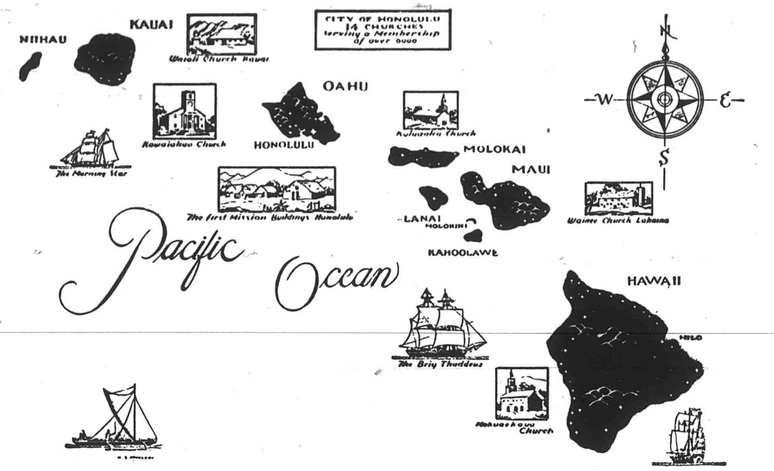

The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, MAY, 1950 No. 5

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THE FRIEND

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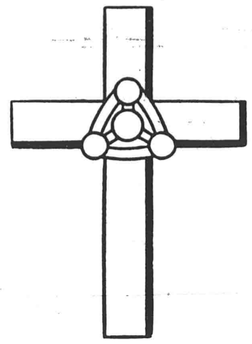


Wasted Questions

Think back over the past just as widely as you can and call to mind all the questions and problems that have disturbed the minds of men; note how each one of them caused a big emotional upsurge which pitted people against each other and caused untold misery and hardship; see that actually none of them were ever settled to the complete satisfaction of all concerned; and then ask yourself whether any of them have any great importance now.

Let us take an illustration: the doctrine of evolution. That was argued by the best of minds both pro and con; books poured forth both upholding the doctrine and denying it; one of the most famous court trials of the century was held around it; school teachers and ministers lost their jobs because of it. But nothing was ever proved one way or the other. And now, with the world as it is, and the issues at stake being what they are, the whole question seems rather futile and unrealistic.

Or take the problem of the literal inerrancy of the Bible. That was fiercely debated, in pulpits, seminaries and the public press. Trials were held, convictions handed down, and the guilty were treated with contempt and shameful harrassment. And what has ever come of it all? Today, such a problem seems rather insignificant.

Such illustrations are extremes, yet they speak of man's perennial temptation. None would ever dodge the fundamental issue of life by giving himself emotionally and passionately to something that in the end does not matter. Nero fiddled while Rome burned. Maybe he was a good fiddler and maybe he thrilled to the music he produced; maybe he liked nothing better than to lose himself in glorious melody. But Rome was burning.

The only thing that matters now is where a man stands, what he holds to be true. That means, not what he thinks, but what he is. If man is not sure of that, if he does not know, then every other concern is but a wasted effort. If man does know, if he is sure, then he will be so deeply involved in true living that the questions will take care of themselves.

THE EDITOR



THE DAY OF PENTECOST

Seven weeks after Jesus' death his disciples who were gathered in Jerusalem, had a great experience. They felt his spirit coming over them and giving them new powers, just as he had promised. This made a great stir in Jerusalem, and Peter explained it to the crowd that gathered. He reminded them that Joel had prophesied that some day God would pour out his spirit on mankind and make their sons and daughters prophets.

ON THE DAY OF THE HARVEST FESTIVAL [Pentecost], they were all meeting together, when suddenly there came from the sky a sound like a violent blast of wind, and it filled the whole house where they were sitting. And they saw tongues like flames separating and settling one on the head of each of them, and they were all filled with the holy Spirit and began to say in foreign languages whatever the Spirit prompted them to utter.

THE JUNIOR BIBLE ● E. J. GOODSPEED

Pentecost

SUNDAY, MAY 28, 1950

The ship had journeyed from Philippi to Troas. At that port one of the passengers disembarked and walked overland to the next place of call, a town called Assos. There the passenger went on board again and the voyage continued. "For Paul was hastening to be in Jerusalem, if possible, on the day of Pentecost."

Paul did not reach Jerusalem when he wanted to for friendly counsellors on the way delayed him. Yet without doubt he had been quite serious in the intention he had expressed for he had reasons for wanting to be in Jerusalem at Pentecost.

Pentecost was an ancient Jewish feast, known as the Feast of the Harvest. It was a time when the Jews celebrated God's care over them and God's gift to them of the necessities of life. During the years a number of ritual acts and sacrifices were built into the ceremonies for the occasion, until it became a most sacred time drawing people from all parts of the world to take part in it. Paul had been brought up a strict Jew and as the day of Pentecost approached he would be moved by a remembrance of the occasion and all the meaning that was bound up with it. God's people were all over the world, yet they were one people, and were united under their heavenly ruler and His concern for them. St. Paul, as a Jew, knew Pentecost.

Then the Christian church had used the day of Pentecost and filled it with new meaning. That was the day on which the disciples were together in a room in Jerusalem; probably they had gathered with thousands of others of their race in the holy city to celebrate the past. But to them, at that day, came the gift of the Holy Spirit. That was the new and fulfilling gift of God to His people. It filled them with new life and bound them together through its power. It completed God's act on man's behalf and formed the Christian church. Perhaps Paul had this in mind as he pushed on as rapidly as possible toward Jerusalem.

But Paul also knew something of the trouble he would meet at his destination. The Jews were not happy over the missionary work he had done among the Gentiles; in fact some looked upon him as a traitor. The new Pentecost had not broken through the old Pentecost completely. Paul carried with him as he returned to Jerusalem the funds he had collected from the various churches. That collection was a sign or a symbol of the reality of the new Pentecost. But Paul missed the feast, and shortly after he did arrive was arrested.

Pentecost continued as a holy day in the Christian year. It has been called the "birthday of the church." It commemorates now, as it always has, God's gift of His Holy Spirit. What a joyous day that should be, when men mark the way God provided for their deepest need? Yet what a sad day it is now, for men have to see in the many divisions that mar the unity of God's people, how little prepared they are to live as the spirit directs. The story of the first Christian Pentecost begins, "they were all together . . ." Pentecost, celebrating the coming of the Holy Spirit, was and is a day of togetherness. Paul knew that, and we know it too. Yet he was persecuted, arrested and condemned. That we cannot forget as we come to Pentecost this year.

Again, since Pentecost celebrates the coming of the Holy Spirit, it is the day of sure and certain hope. Men can take comfort in that day through the certainty that with the presence of the Holy Spirit the Church will be invincible and triumphant. And this is a much needed assurance now when men seek for a power they can trust and a fellowship that is inconquorable. The day of Pentecost says, as simply as it can, that when the church allows itself to be constituted by God it possesses just that power and is just that fellowship.

Sometimes Pentecost is called Whitsunday. The origin of the name is said to lie in the custom of dressing those who were to be baptized in white robes. And that is probably the correct explanation. But there is another story, not much heard now, which says that the name arose because on that day God gave the church "wit," that is, understanding or enlightenment. The story may be false, but the point is true. The church that is formed through the gift of the Spirit has wisdom and understanding. Without the Spirit the church is no more than a human organization, even though it may use all the religious terminology known.

So we celebrate Pentecost. We commemorate what God has done; we pray that, in our time, for those who would serve Him, He act similarly in our behalf. We, too, need God's gift; we need it to move through us, binding us together and sending us forth in His name. [end]

A Community Project in Education

Statement of Purpose

The purpose of this school is to guide the growth of young people in Hawaii as they prepare themselves for intelligent and responsible citizenship in a world of varied races and creeds. The immediate community is that of the school itself, where many cultural and racial backgrounds will be represented. Those whose academic records merit it will be encouraged to pursue their studies in a university while those whose abilities lie in other directions will have the opportunity to acquire a general cultural education in addition to vocational skills.

We shall move toward the realization of this general purpose by the study and evaluation of great books, by group discussions and reports centering around the needs and interests of the students. A close correlation between the classroom activities, the laboratory experiments, the clubs, the work program and the worship services will be maintained. The pressing problems of our own day will determine the extent of our thoughts and efforts. The teachers shall act as guides in enlisting and encouraging the development of leadership ability. The great Christian heritage and the Spirit of the indwelling God shall give us direction.

A Community Project in Education

Maunaolu Community College is a community project in education. The plans for the institution are the product of group discussion and decision rather than the projection of the mind and will of any one person. This is entirly in keeping with the educational ideas of Dr. Thomas Isbell, who has been selected to inaugurate and direct it.

Beginning in September, 1950, Maunaolu will offer two years of college work leading to the degree of Associate in Arts to young men and women of the Territory at the lowest possible cost. Two years of preparatory school work will also be available for those requiring it.

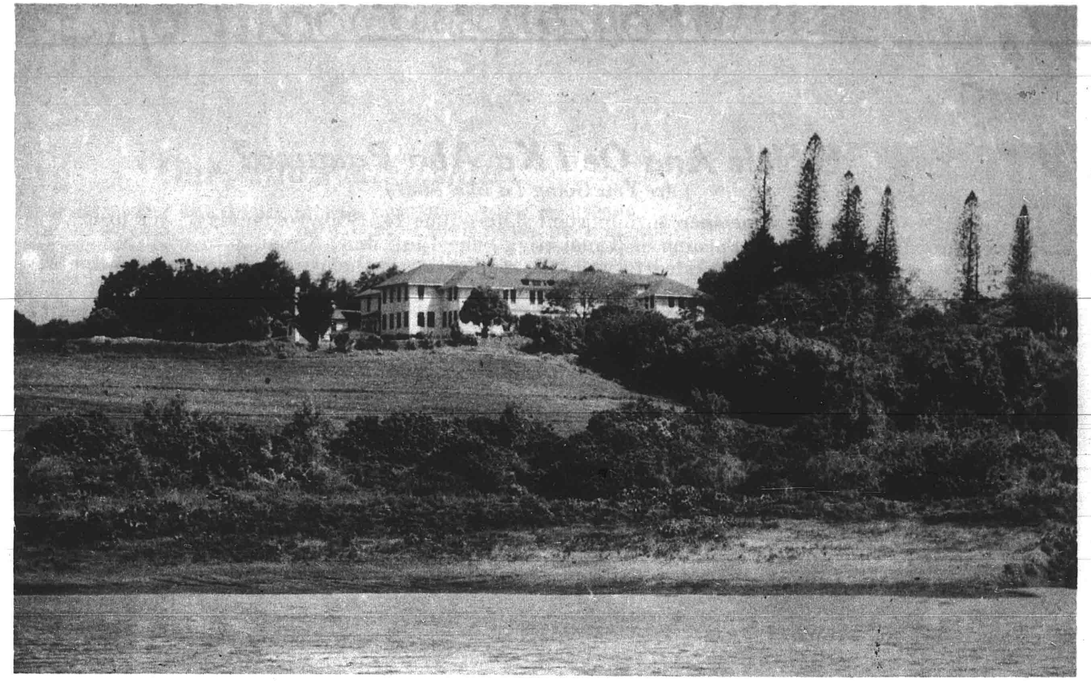
Christian in Outlook Though Not Sectarian

Maunaolu will be **Christian, though not sectarian.** It's philosophy is formed by the essentially Christian values and outlook. As part of its aim to meet the needs of our communities, the college will offer courses designed to prepare students for leadership in their local churches. In view of their wider relationships, life at the college will be conducted so as to develop in the students a maximum appreciation for the responsibilities demanded in democratically organized communities.

Maunaolu Means Educational Opportunity

The name, **Maunaolu, means educational opportunity** to the people of Hawaii. Ever since the Reverend and Mrs. C. B. Andrews took a few Hawaiian girls into their Makawao home in 1861 to give them "the





essential elements of true character building, looking to the future development of Hawaiian womanhood" there has been a group on Maui interested in greater educational advantages for our youth. In 1871 on the basis of this pioneering work Maunaolu was founded. In 1900, largely due to the interest and help of H. P. Baldwin, the grounds at "Sunnyside" were purchased and the present buildings erected.

During the recent war the school was closed and the buildings were used by the military, first as a hospital and later as headquarters for a group planning a large-scale military operation. After the war the trustees turned over the property and assets to the Hawaiian Board which determined to open a school as soon as arrangements could be made. Dr. Thomas Isbell became interested in the possibilities. His educational background and experience are adequate to meet the demands of such an undertaking. It was left to him to determine what type of school was most needed. After talking with many persons in our community, both in and outside the field of education, he concluded that a school offering two years of collegiate study plus some preparatory work would best meet the present needs. After an Advisory Committee was chosen work was begun on reconditioning the buildings and beautifying the grounds. So once again the name, Maunaolu, is a symbol of educational opportunity. Where a few years ago top-secret military plans were being formulated, today the groundwork is being laid for a constructive effort to aid our young people to fit themselves more adequately to serve the communities of Hawaii.

A Cooperative Approach

The first year the enrolment will be limited to one hundred. Classes will be kept small so that group work will be possible. Living, working, studying, playing, worshipping, and planning together will be the educational method. The director, Advisory Committee, faculty and students will make **a cooperative approach** to problems as they arise. This, in Dr. Isbell's view, is education.

At first there will be accommodations for only fifty or sixty boarding students, but an equal number of day students will share in the life of the school. Each student will have his part in the maintenance of the physical plant, the production of food, and the general housekeeping. Not only is this essential if costs to the student are to be kept low, but it is fundamental to the total educational concept on which the college is based.

On the Slopes of Haleakala

Situated **on the lower slopes of Haleakala,** between Paia and Makawao, the campus commands a sweeping panorama of sea and sky with the West Maui moun-

(Continued on page 14)

Woman's Board of Missions for the Pacific Islands

E Hele Ana Oe I Ka Aha Paeaina?

(Are You Going To The Aha?)

We are asking you to remember an important date—June 14, 1950, Wednesday. It's to be Woman's Board Day at the Aha Paeaina at Kauai High School in Lihue, Kauai.

All the women are being requested to wear their muumuus or holokus or holo-muus to the Woman's Board annual dinner that evening and the men their bright, gay, aloha shirts!

So please don't forget to put one or a couple of these garments in your bag when you're packing for this trip. There might be a pleasant surprise awaiting you during mealtime, so come prepared, won't you? Mahalo nui loa, *DOROTHY CHONG, Woman's Board*



Oahu at the Grass Roots

The Country Meeting of the Woman's Board has become one of the high lights of the yearly program. Members look forward to the joy and fellowship of a day spent together, away from the busy city out into quiet atmosphere. This year the meeting was held in the new Nanikuli Church, with a well planned program honoring those who had been members for many years. The history of the church was told by Mrs. Aki, one of it's founders, in such a simple and beautiful manner that all present will long remember the Nanakuli Church from it's beginning under a kiawe tree to the present church built by such a few with such great sacrifice.

For many years the Extension Chairman has enjoyed the Christian fellowship of the Kaneohe Church group, joining with them in worship and mission study. Therefore it was natural when planning the extension program for the year to make plans of extending this same program to the other rural church groups. Mrs. Saffrey, Mrs. Chong, Mrs. Bowers met with the Waialua groups under a tent right on the sea shore in Haleiwa. Mrs. Bowers explained the purpose of the meeting, Mrs. Lloyd spoke on the mission study program. Similar meetings were held in Nanakuli, Pearl City and Hauula. For many years the country members were expected to come to Honolulu for help in planning their program for the year. With this extension plan, the services were taken to the country, thus making it possible for many more to understand the years program.

Those who have had the opportunity to attend these country meetings consider it a rare privilege. The music, the friendly atmosphere, the Christian spirit which prevails is an inspiration and a tonic. We have just made a beginning with this program of getting better acquainted. We hope and look forward to meeting and sharing plans together with other Women's Board groups.

Laura Bowers
Oahu Extension Vice-President

Our Hilo Fellowship

Congregational church woman of Hilo fulfill their desire for Christian service and fellowship in three ways: (1) they worship, study and work in woman's societies in their own churches; (2) they unite with other Congregational women for special services of worship and inspiration; (3) they give whole-hearted support to the United Council of Church Women.

For the past three years equal emphasis has been given to strengthening the work of individual church groups, greatly curtailed during the war, and increasing the scope of our work and fellowship as Congregational church women as much as was possible without interfering with the larger fellowship enjoyed in the United Council of Church Women. Presidents of church groups have met with the Extension Chairman periodically to discuss problems and plans, review suggestions coming from Mrs. Chong, and to plan joint meetings. This year our Congregational women have had two excellent meetings when we had an opportunity to hear speakers of outstanding appeal. On the afternoon of January 21st we gathered at the First Foreign Church to hear Mrs. Allen Hackett after a brief devotional service, speaking on the theme "Women's Work Is Never Done," she skilfully blended inspiration and information, suggested program materials, and sketched for us the lives of many notable Christian women around the world. In March we met for a Sunday evening meeting at Central Christian Church to participate in a worship service led by Mrs. Masao Yamada and Mrs. E. L. Kong. It was our great privilege to have as our speaker on this occasion Rev. Hilda Ives of Portland, Maine. She brought most forcefully to our attention the tremendous opportunity and responsibility women have as mothers in creating a home atmosphere in which children will grow in the knowledge and love of God, and a new sense of the oneness of *all* of God's children.

Ever since the Hilo United Council of Church Women was organized in 1947 with the assistance of Mrs. McClintock we have sponsored observances of all three of the "days" observed nationally by the UCCW. Preliminary plans for this year's observance of May Fellowship Day have been made. We shall convene for our annual business meeting at 3 p.m. on May 4th at the Central Christian Church with Mrs. Masao Kubo, president, presiding. The program on the theme "Our Daily Bread" is being planned by the First Foreign Church women. Women of Central Christian Church will be hostesses for the silver tea which follows the meeting. They will be assisted by Mrs. Yamada who is in charge of solicitation of refreshments.

It would be a gross understatement to say that women's work is increasing in the Congregational churches of Hilo. It can truthfully be said that it has increased many times over in most of our churches. There is an increasing desire for assistance with programs, projects, and money-raising ideas. There is an increasing desire to strengthen our united fellowship, and we hope before the Woman's Board annual meeting in June to be able to announce the organization of a Greater Hilo Woman's Fellowship—or Woman's Board.

Mrs. Orlando Lyman
Hilo Extension Vice-President



Mrs. Floyd "Mother" Eaton—President of the Mothers' Prayer Circle of Haili Church.



Mrs. Sumiko Tanimura—President of the Young Women's Society—Church of the Holy Cross.

Mrs. Orlando Lyman—Hilo Extension Vice-President, (fourth from the right). Extension Chairman for Hilo District, (fourth from the right) watches little Carolyn Culver model a baby jacket destined for Micronesia at a work meeting of the Hilo Woman's Board.



Women of the Hilo UCCW gather at the home of the president, Mrs. Masao Kubo for an Aloha tea honoring Mrs. Wm. Kendall, wife of Hilo's Methodist minister, who is leaving Hilo in April.



Dedication Service MWINKINO, MAJURO, MARSHALL ISLANDS

January 24 dawned perfect, just like the June day of poetry fame. There was great activity at Mwinkino from early morning for that was the day on which the grounds of the school with its five buildings were to be dedicated. Fresh white sand was brought from the shore and thrown on the ground where guests might sit or walk. There was great activity in the kitchen for preparations were being made to feed not only the school folks but any guests who might come to the services.

At eleven-thirty the speakers took their places under a great tree at the edge of the school property, guests were seated near them and in front were the students dressed in their best. The speakers sat where the band of workers held a prayer service last July before they began the task of bringing to life a school campus from an old overgrown piece of land.

Rev. Ned, President of the Association of Marshall Island Churches, acted as chairman. The services were planned for a time when Rev. Ned would be at Majuro. After a Call to Worship and Invocation, there followed a regular program of hymns and speeches. The music teacher had written a song especially for the occasion, which the students sang with enthusiasm. A free translation follows:

"We are gathered today and praise the Lord
Because of the work which has been done.
Now it is ready and complete we gather
With gladness and joy we sing hymns of praise.

Many years passed and this place was as lost.
Today Mwinkino is ready for work
With gratitude and praises because it's ready
We offer Thee this place to use for ever."

The place is not "complete" but at least it is in such condition that school has been in session since September. In this land of termites, white ants, dry rot and all the rest, a place is perhaps never "complete" for there is always something more to be done but the feeling of gratitude and joy which was in Elanjo's heart can surely be sensed. He was the chief carpenter so he had reason to feel joyful!

Rev. Mejjon in speaking for the graduates of the former mission school which was here said in part: "This school was started in Kusaie, destroyed by a typhoon, brought here and started again at Mwinkino, Majuro. It was again destroyed by a typhoon and was lost for many years. Today it is starting again." Everyone is very happy to have it "going again."

Bourn, the headmaster, said in part, "There are three things which can be obtained from this school which will help us to live happily: First is to understand each other better (the Americans and Marshall people) and that can be accomplished in part by learning English. Second is to do our work more effectively, and the third is to know God's words. As Paul wrote, "Physical training is of some service, but religion is of service in every way, for it carries with it the promise of life here and hereafter." I Tim. 4:8.

Miss Wilson brought greetings from the American and Hawaiian Boards of Missions. She congratulated the Marshall Christians for having progressed to the point where the school was no longer an American Board School run by a missionary but a school of their own organization with one of their own members at the head. She reminded the students that they were at school for a period of preparation in order to be fitted to go back and work in their own communities and she said she hoped the young people would see visions which would send them forth to make their communities really Christian.

Isaiah, the Magistrate of Majuro, spoke in behalf of the people of Majuro who have given of their time and food to help the school get started.

The dedication prayer was offered by Rev. James, a pupil at Mwinkino in the days of Dr. Rife and now secretary of the Board of Directors of the Association of Marshall Island Churches. The benediction was given by Rev. Isaac, a member of the Board of Directors and pastor of the church at Uliga where the labor camp is.

A bountiful repast was served out of doors while some records were being played and then there were several groups which sang.

At four o'clock the "party" broke up and it wasn't long before sails were raised and many of the guests were on their way home.

As the sails faded from sight and the sun began to set, the familiar hymn floated through the air,

"Day is dying in the West"

but a NEW DAY had already dawned at Mwinkino.

FROM JUNGLE TO CAMPUS

Saws hummed, axes swung, palm trees pointing to the sky squeeked and fell with a thud which resounded through the jungle. Knives slashed the underbrush, hoes loosened the vines from the ground and soon a wilderness was changed into a clearing. It was hard work but there were many hands to share in the task. The palm trees were sawed into proper lengths for foundation posts, some old cement foundation posts were again put in place and then the building began. Saws, groaned, there was the bang, bang of the hammers, the clatter of the iron roofing from which rain will be gathered into a cement cistern, great and small stones were brought and then there was the swish of the cement in the making. All helped, even a little two-year old girl had her tiny basket in which she brought little stones for the cement.

There was the rip, rip of the pandanus leaves as the girls tore the thorns off with their teeth, and the rub, rub of the leaves as they were straightened by pulling them around a post which had been stuck in the ground. The "thatch" was then ready to be made into roofing and siding for the girls' dormitory and the house of the headmaster. That was all woman's work. The boys' dormitory is wooden.

Out of a jungle a campus appeared and the people of Ronron are all smiles for they say it is like old times when Dr. Rife had a mission school here. However this time it is not a "mission" school but a school operated by the Marshall leaders themselves with the help of one missionary.

The Conference of Marshall Island Churches at which it was decided to open a school at Ronron in the Atoll of Majuro closed on July third and today, January third, six months after the closing of the Conference, there is a school of 126 students and five native teachers on Ronron and thirty-two students are being taught on the island of Majuro where they live, thus enabling them to live at home. Three other native teachers are running that section of this school and it is hoped that within two months more dormitories will be ready so we can accommodate those students also.

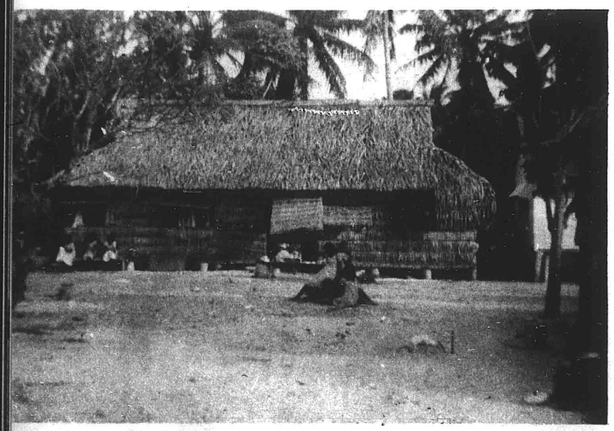
There are three-decker bunks in the boys' dormitory and as soon as the lumber comes similar bunks will be built for the girls. One half of each dormitory is used for a class room during the day. Also classes are held in the church building.

Fifty banana sprouts and considerable taro have been planted.

No professional carpenters were employed in this task of building a school. Teachers, students and friends did the work without a thought of pay—only wished to be fed. It is truly a school made by the people, for the people and with the hope that there will grow up a group of earnest Christian leaders for the future. Let us pray that their hopes will be fulfilled.

ELEANOR WILSON
Jan. 3, '50.

Girls Dormitory, Ronron
50 Girls Live Here—3 Decker Beds!



MICRONESIA—PONAPE

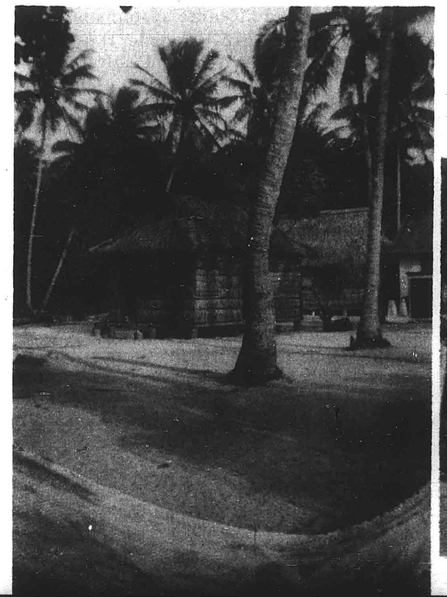
Dear Friends:

At last I am at my destination. Marge and the boys will probably join me this Thursday. They have been with the Heusers since a week ago today.

My experiences have been most grand thus far. I have visited 5 of the 10 churches on this island and hope to visit two more tomorrow. I feel quite at home on an outrigger with the sails rippling in the breeze. The reception everywhere has been beyond expectation.

Sunday there were 782 attending the morning service here in Colonia. People were everywhere . . . in the balcony, in the side aisles, the vestibule, looking in the windows, seated in the church yard where they could look in and hear. Oliver Nanpei was there to interpret for me. He remembers Stephen Desha, James Upchurch and the rest of his schoolmates at Kamehameha. The singing at the service was out of this world—all in four parts, too.

Sincerely,
CHET TERPSTRA



Left—Principal's House. Net Drying in Foreground.
Bottom—The Church at Ronron.



WORLD NEWS

SOUTH INDIANS REJECT ANGLICAN PROPOSALS

In answer to a request from the Lambeth Conference to reconsider relations with other churches "not episcopally ordered," the United Church of South India flatly rejected breaking off relations with other parent churches so that it could be more acceptable to the Anglican Communion.

"The principle that the Church of South India desires to be permanently in full communion and fellowship with all (parent) churches is absolutely basic and is not subject to reconsideration," the Synod of the South Indian Church declared.

The Synod also stated that it could not accept limitation of fellowship for non-episcopally ordained ministers who, prior to the union, had belonged to non-Anglican groups. The South Indian Church explained its position on this point of order with one of the most forthright statements ever made in defense of organic union.

Text—We are united in one Church; our parent churches are divided. If it is now insisted that we state what our permanent relation with them is to be, we can only say that we can be content with nothing except that they should be united as we are. So long as they remain divided our position must remain anomalous from the point of view of any one of the divided churches. But from the point of view of the historic faith of the Church we must surely judge the real anomaly, the real scandal is that the Church should be divided.

We have promised at the end of thirty years to give equal weight to two principles: that our own ministry shall be one and that we shall maintain and extend full communion with our parent churches. As things stand, these two principles are irreconcilable. They can only be reconciled when the parent churches now divided are united. Our act of union is an act of faith in the Holy Spirit that he will bring this about. We cannot therefore say more than the Constitution has said about what our successors will do in circumstances which we pray may be profoundly different from those in which we now are.



Miss Frances B. Clapp of Doshisha University, Kyoto, Japan, Congregational Christian missionary

WHAT'S A RESPONSIBLE SOCIETY?

The concept of "The Responsible Society" has hovered, like some glistening otherworldly angel, over theological discussions of Christian social action ever since the Amsterdam Assembly declared that such a society was preferable to either communism or laissez-faire capitalism.

Everyone has agreed that "The Responsible Society" was a Good Thing, but no one seems to know just what it is. The Study Department of the World Council has recently issued a pamphlet attempting to outline this concept.

The pamphlet is very clear about what "The Responsible Society" is not. It is not Communism. It is not Capitalism. It is not—contrary to persistent rumor—British Socialism. "No economic and political system," says the pamphlet, "serves all the values which have a compelling claim upon the Christian in society."

What then? The author declares that "The Responsible Society" must be "a deep tension between justice and freedom that will always force men to break through stereotypes" of history. It is to be achieved by a "mixture of institutions and methods" which will never be completely stable.

The paper points out that the economic and political power of labor and the "vast body of social legislation" in free-enterprising USA illustrates the "general tendency to avoid absolute systems or panaceas."

This mixture must be made through experiment which demands "spiritual and cultural freedom." It must also depend on "the deeper roots of responsible living"—religious faith. "Where man knows to whom he is responsible, even in the grip of circumstances not of his own making, he is able to take responsible action."

Churchmen in France have also heard some words on the same subject by Roman Catholic Bishop Henri Brault who claimed in a pastoral letter that the Catholic Church does not condemn the Capitalist doctrine, "because such a doctrine does not exist." The Bishop made it clear, however, that the Church has often reproved "an economic system which has plunged thousands of human beings into acute poverty and immorality and made virtually impossible the exercise of a real Christian way of life." The French churchman quotes a number of Papal encyclicals to prove his point.

(continued on page 17)

Mid-Pacific Institute

The Famous Manoa Valley School Rebuilds and Builds for the Future

The disastrous fire which completely destroyed Wilcox Hall at Mid-Pacific took place late one Wednesday afternoon. In a little more than one brief hour the home and all clothing and equipment of one hundred fifty boys, the classrooms for the entire school, the library and all the books, the dining hall, the auditorium, and the recreation rooms used by all the students were wiped out. Four days later classes were resumed and within a week the school routine had taken on a rather normal appearance.

This could not have happened without the willing help of agencies, institutions and individuals in the city. The firemen had not declared the fire out before offers of assistance were received. The University of Hawaii, Kamehameha Schools, Punahou, the Y. M. C. A.s, the Navy and the Army all made space, equipment and service available. This outpouring of friendly concern and interested helpfulness sent Mid-Pacific forward on its task.

Since then, readjustments have been made so that the entire school can operate on its own campus. Sections of the lower floors of Atherton Hall have been made into classrooms, an elaborate community of quonset huts have been erected to house the boys and a cafeteria style eating service has been established. Through these means the school has returned home in less than three months.

But all who have a connection with Mid-Pacific know that these arrangements are only temporary. They cannot be otherwise. Mid-Pacific has a function to perform in the community and in order to fulfill that function permanent and adequate equipment is needed.

Shortly after the fire the officers of the Alumni Association of the school met to talk about the part they might play in any rebuilding program that was planned. Those present at the first meeting, met again and again, each time enlarging the number of those participating. The group consulted with the Board of Managers of the school as to possible plans, finances available, and probable needs. Then when the picture became clearer the group voted to assume responsibility for raising such funds as may be necessary, not only to rebuild Wilcox Hall, but to build Mid-Pacific for the future.

An executive campaign committee has been appointed, made up of the following persons:

Dr. Katsumi Kometani, chairman
Mr. H. L. Ching
Mr. Sai Chow Doo, lawyer
Mr. Baron Goto, agriculturalist, University of Hawaii
Capt. Yoshio Hasegawa, Honolulu Police Department
Mr. T. Isoshima, merchant
Miss K. Kaumanauo
Dr. I. Kimata
Mr. Kam Tai Lee, Liberty Bank
Mr. Chuck Mau, lawyer
Mr. Ben Takayesu, lawyer
Mr. Fortunato Teho

These men and women, who now set out on a large undertaking join themselves with the innumerable group of friends, teachers, officials and students who, since that afternoon in January have made it quite clear that Mid-Pacific must go forward.

The Story of Evangelism on Kauai

"Let's pass the hat!" is a cry which sends its hearers digging into pockets for loose change. The cry meant something else for members of the Koolau-Huiia Church in Anahola, Kauai. It meant the beginning of a program of evangelism. For in the hat were slips of paper with the names of inactive members of the church. As each person in the church drew a name from the hat, the person prayed for guidance and strength to bring the inactive member back to the Church where men may find God and by finding God may find themselves. The next Sunday, six inactive persons were back in Church. A worshipping congregation had become a witnessing fellowship!

Not all churches in our Kauai Association have been challenged as the Koolau-Huiia Church. Nonetheless, the questionnaire on evangelism sent to all eleven churches reveal that all our Kauai churches carry on a program of evangelism and that evangelism has been reclaimed as the basic program of the Church's advance. The questionnaire reveal, among other things, the following information:

1. Our evangelism program is based upon or a modified form of the program of evangelism suggested by the Territorial Evangelism Committee.
2. All churches carry on a program of personal evangelism; four churches have used the commitment card, "My Covenant."
3. Eight churches carry on a program of Visitation Evangelism.
4. The program of evangelism is promoted in the following ways:
   a. Pastors, licensed preachers (all churches)
   b. Board of Deacons (3 churches)
   c. Evangelism Committee (4 churches)
   d. Church Council (2 churches)

The churches which used its lay-people in the evangelism program have found a new joy—they have become joyously evangelistic. [end]

(Continued from page 7)

tains in the middle distance and the Island of Molokai beyond. Ever-changing cloud formations present an unending series of variations on this beautiful theme of mountain, sky, and sea. With the buildings gleaming in their fresh coats of white among the surrounding greens, and the elevation and trade winds insuring a delightfully cool and refreshing climate, one would have to travel far indeed to find so ideal a setting for living and study. Its description sounds like that of some expensive resort for vacationers, but it will not be expensive; this is in keeping with the plan to serve the community.

The tuition will be $300. per year. The additional cost to those boarding at the school should not exceed $200. A cooperative dining hall will be maintained in order to share this expense. The aim of the college is to offer the young people of the Islands a basic college education here at home for the least possible cost.

Education for the Least Possible Cost

Although at first this opportunity will be limited to a small number, it is planned to enlarge the student body as circumstances permit. However, this will be done only if standards and group activity can be maintained at high levels. Quality will not be sacrificed to mere size.

Open to Youth of All Races

Being a community college, the Maunaolu student group will reflect the composition of the community at large. Admission will be open to members of all races who in the judgment of the director are qualified to use this opportunity to the greatest advantage. High school graduates will be eligible for the college-level work unless their records reveal need for further preparation. High school students so desiring may enter Maunaolu at the beginning of the eleventh year.

Maunaolu will serve both those who expect to complete their formal academic training here as well as students who plan to continue their studies at some university. Many high school graduates do not know where their major interests lie nor of what they are capable; Maunaolu will help them discover these things and prepare them for more advanced work should this be desired. It will be essentially a liberal arts curriculum, but an intregal part of the program will be training in home economics, business, and agriculture for those interested in these fields. Every student will participate in some work which will offer him the opportunity for creative expression. An outstanding group of well-qualified teachers has been selected to act as guides in this educational venture.

Applications for admission are now available and may be secured by writing to Maunaolu Community College, Paia, Maui, T. H. A conference with Dr. Isbell may be arranged by writing him at the above address or by telephoning 2W586.

A limited number of part-time work scholarships are at the disposal of the director.

—Augustus H. Griffing.

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PROTESTANTS HAIL NEW TYPE SCHOOLS

200 Units Now Operating in U. S., Canada Tie Religious Training With Studies

By Preston King Sheldon

A new type of Protestant Christian day school that provides studies comparable to those in public schools and adds instruction in the principles of Christianity has made its appearance in the United States and Canada in gradually increasing numbers.

It is a community school of non-parochial type and under the control of parents of many denominations. More than 200 of these schools have been built and put in operation for Protestants who previously had no experience with secular education under religious guidance on a five-day week basis. They represent an attempt to do without the aid of public funds.

The accelerated development of these schools, stimlated in the United States by recent controversies on the questions of teaching religion in public schools or providing public funds in aid of private and parochial schools, was noticed in the results of a survey by THE NEW YORK TIMES of Protestant educational institutions in the United States.



Many Built Before 1900

It was found that many schools of this type had been built before 1900 by Protestants who followed Calvinistic doctrines. In 1920 a union of these schools was formed and their latest number was 133, of which thirteen were high schools. Within this group fifteen new schools were built last year, eleven were being built in December and more were planned.

The National Union of Christian Schools, as the group came to be known, took a part in 1946 and 1947 in starting a wider effort among other evangelical churches, known as the National Association of Christian Schools. Eighty-six schools were in charge of members of the other evangelical churches before the end of 1947. The Rev. Edward Heerema, public relations secretary of the national group, reported that fifty Christian school societies were at work at the beginning of this year to establish more of the new type schools.

"We believe God has committed the responsibility of the training of the child to parents and they should exercise this responsibility faithfully for the entire training of their children," he said. "Hence, our schools are operated by societies of Christian parents. Such a society elects a board of directors and the board of directors operates the school through a principal and teachers."

School in 22 States

The 133 schools in the national union group are manned by 800 teachers and forty-seven part-time teachers in twenty-two states and three provinces in Canada. The financial support comes from tuition averaging $80 a child for a school year in elementary schools and $125 in a high school year. Most schools permit a sliding scale reduction for families with more than one child in attendance.

To meet budgets, church offerings, fund-raising campaigns and special gifts are applied. Instances where church offerings take care of a school's entire budget were reported rare.

A major goal reached in 1949 by the National Union of Christian Schools, according to information published this month, was the establishment of the Christian School Educational Foundation to publish "distinctly Christian textbooks." The foundation has been set up to encourage research, grant scholarships, conduct educational clinics and engage in other promotional work.

The largest concentrations of the schools of the national union group which has its headquarters in Grand Rapids, are in Michigan, northern Illinois, Iowa, Minnesota, Wisconsin and parts of California and northern New Jersey. There are eight school districts.

More than twenty Christian school societies have become affiliated with the group of evangelicals in the National Association of Christian Schools, which has headquarters in Chicago. Their financial support comes from tuitions and donations. Already textbooks for use of the affiliated schools are in course of preparation. The association also helps in organizing new schools. A teacher-training program was launched last year, for which some Christian colleges grant credit.

"The decision to start a Christian school organization designed to serve all schools that subscribe to the general evangelical doctrinal statement was a major event in the annals of Christian school history," a recent statement from the association said. The control by parents and others in sympathy and operational techniques follow those of the union group.

One of the Christian day schools of the national association, in Vineland, N. J., which has its elementary schoolhouse in the country on Spring Road, provided for it rent free, has solved the transportation problem for more than fifty children in that New Jersey locality by buying its own bus.

EXPANSION OF TWO-YEAR COLLEGES

Dr. James B. Conant, president of Harvard University, urged last week the expansion of two-year community colleges, which are designed to meet the needs of students who cannot attend the regular four-year schools.

Addressing a business convention in New York, Dr. Conant declared that the two-year institutions—which now accommodate about 10 per cent of the post-high school students—might well take 20 to 30 per cent in the future. A recent enrollment survey by THE NEW YORK TIMES found that 234,520 students are attending two-year institutions this year, a decline of 6,765 from last year, but a gain of 54 per cent over 1941-42.

The two-year terminal colleges, Dr. Conant asserted, do not—and should not—offer the first two years of a four-year college program.

Asks for Variety

"A variety of programs must be offered, suitable for a variety of skills and motivations," he said. "And the possibility of transferring from one program to another must be there."

A major role of the community colleges, Dr. Conant declared, is that of serving as a center for adult education.

"Through the medium of adult education, education on the job, education while people are employed," he observed, "opportunity should be provided for people in their twenties, perhaps in their thirties, either to round out their knowledge or change their specialized vocations; in other words, adapt their skills to the changes they face and the world faces as well."

Dr. Conant's remarks were of particular significance in this state because of the current controversy over the New York State University system's tentative "master plan," which provides for the establishment of two-year community colleges. At a public hearing on Jan. 4 in Albany, this plan was strongly attacked by some private educators; a second hearing will be held next Monday. [end]

Come, Thou Almighty King

HYMN OF THE MONTH

Some British soldiers arrived at a church on Long Island during the Revolutionary War and demanded that the congregation of American patriots sing "God Save the King." The response was immediate. The tune (better known to present-day Americans as 'America') was sung, but the words were "Come, Thou Almighty King."

There are few hymns better known or more widely used today than "Come, Thou Almighty King." It has been translated into several languages. It is used by nearly all branches of the Christian church. The Unitarians, by omitting the last stanza and altering the second, are able to sing this trinitarian hymn without compunction. "Come, thou incarnate Word, Gird on thy mighty sword" in the 2nd stanza becomes "Come, thou all-gracious Lord By heaven and earth adored." And "Spirit of Holiness" becomes "Make thine own holiness."

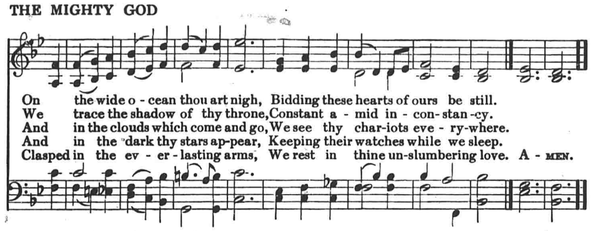
The author of "Come, Thou Almighty King" is not known. The hymn was doubtless sung as early as 1757 for it appeared then in a collection of hymns complied by George Whitefield. Many have credited it to Charles Wesley.

The hymn is really a prayer hymn, but is more often used as a hymn of praise. Every stanza contains one or more petitions; in fact the whole hymn becomes one great prayer of petition. It is typical of 18th century hymns in that the last stanza points to the future life. It is also similar in pattern to several other famous "Trinitarian" hymns such as "Holy, Holy, Holy" and "Ancient of Days."

The Hymn Tune is known as "Italian Hymn." In England it is called "Moscow." Felice Giardini wrote it in 1769. Giardini, was a native of Italy but lived for thirty-four years in England where he had become famous as a concert violinist. Later he went to Russia to live out his remaining years. The influence of Russian music is felt in his latest works, including this composition.

Augustine Smith in his "Lyric Religion" cautions against the tendency to sing the hymn too fast. "The natural expression of awe and sublimity, of adoration and praise of the Supreme Being, is subdued and slow, quite different from the expression of joy and pleasure which arises from the things about us . . . To sing this type of hymn too fast is to rob it of its dignity."

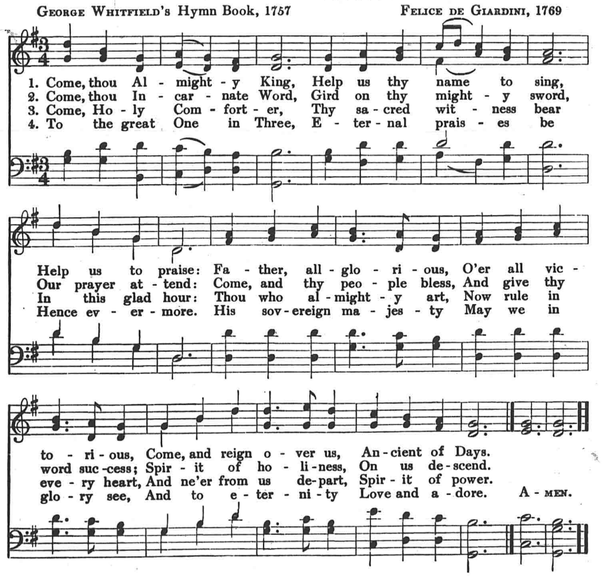
THE MIGHTY GOD



38 Come, Thou Almighty King

(ITALIAN HYMN. 6,6,4,6,6,6,4)

GEORGE WHITFIELD'S Hymn Book, 1757 — FELICE DE GIARDINI, 1769



Hawaiian Islands Report on Evangelism

Hawaii is the Big Island. When we move here from place to place we are convinced that the Island of Hawaii is big indeed. In order to travel around the Island one has to drive some three hundred miles—taking 2 days.

The members of the Committee on Evangelism live far from one another, and are unable to attend meetings as often as they would like. Regardless of this fact the Committee has done something.

The Committee of Evangelism has held two meetings where the work of Evangelism was thoroughly discussed. The members of the Committee have been enthusiastic about the program and many good ideas have been expressed on how to deepen the spiritual life within ourselves, within our churches and within our communities.

The chairman of the Committee has made three trips around the Island in the course of his duties. The first trip was made in the beginning of September when our present Moderator Rev. Herbert Brewster and the Committee chairman worked "Over-time" and drove around the Island, arranging meetings for "Friends of the Board" and Mission purposes. (Luckily there was not a single "cop" on the desert roads). The second trip was made in the middle and latter part of September when Rev. Harold F. Cram and the Committee chairman spoke in almost every Congregational Church of the Island. The third trip took place in latter part of March. The Committee chairman was unable to attend but two meetings because of his illness. Rev. Cram kept on and followed the schedule through, speaking on Evangelism in nearly every community.

Besides the "Itinerary Evangelism" our Committee has sent a letter to every Church, every Minister and every Layman explaining the importance of Evangelism.

Our Ministers and Layworkers have shown their interest in the work. With their help the program of Evangelism will certainly bear fruit.

O. H. J.

WORLD NEWS

(Continued from page 12)

Protestant church leaders in Europe are trying to rediscover the specific mission for Europe in today's world. They recognize that the old bonds of unity in Europe are dead. The two World Wars destroyed the ancient ties which bound the people of Europe together and now, if Europe is to be regenerated, something new must take the place of the old.

The World Council of Churches is an anti-Fascist and anti-Communist force. In keeping with the Protestant tradition, it is little concerned with the differences of institutions as such and much more concerned with the development of individualism.

In talking with various Protestants leaders, it became clear that what they wanted the United States to do more than anything else was to persuade Europe into union and perhaps make political union a condition for further aid from the United States. In asking for such a union, they place very little emphasis on the specifically religious institutions which might be a part of it.

By and large, they do not want established churches paid by the state. They would rather see a separation of church and state which will make it possible for them to give denominational expression to Christianity. If religious freedom is not a part of the new political union, Protestant leaders feel that the foundations of real liberty will be missing.

In Western Europe, Protestant, Catholic and Jewish leaders continue to show their people what the alternatives are in the present situation.

What should take the place of nationalism is not clearly seen. The Protestant leaders have no blueprint, but they do have a faith that somehow, somewhere, the proper answer will be found. [end]

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News of the Churches

Every year during Holy Week there is held on the Big Island what is known as the "Pre-Easter Conference." Young People from the Congregational Churches of the Island gather for four days of Christian Fellowship. The Conference comes under the auspices of the Hawaii Island Association and more particularly the Religious Education and Youth Committee. Heading the Committee this year was the Rev. Walter Schilling. Miss Rose Kimura of Kohala was president of the youth groups and Miss Eleanor Taketa, secretary.

The Committee voted to hold the Conference at Honokaa on invitation of the Rev. Herbert Brewster who was made director of the Conference. Many months prior to the gathering, the director and his committee began elaborate plans to make 1950 the best of them all.

Fifty-seven delegates registered from eight or ten churches. Somewhat handicapped by space and equipment, the local committee compensated for cold shower and canvas cots by providing plenty of fried chicken, cake and mahimahi. Mrs. "Annie" Brewster was chief cook. She was assisted by Mrs. Schilling, Mrs. Vicente and others.

The Rev. and Mrs. Theodore E. Schulz of Maui were brought to Honokaa to lead courses in "Bible Reading" and "A Faith for Youth." A course in "Hymnology" was conducted by the Rev. Harold Cram of the Hawaiian Board. Frances Eastman, Religious Education Director of the Hawaiian Board, conducted a course in "Christian Practices." Mr. Brewster and Mr. Schilling led courses in "Churchmanship" and "How to Use the Bible."

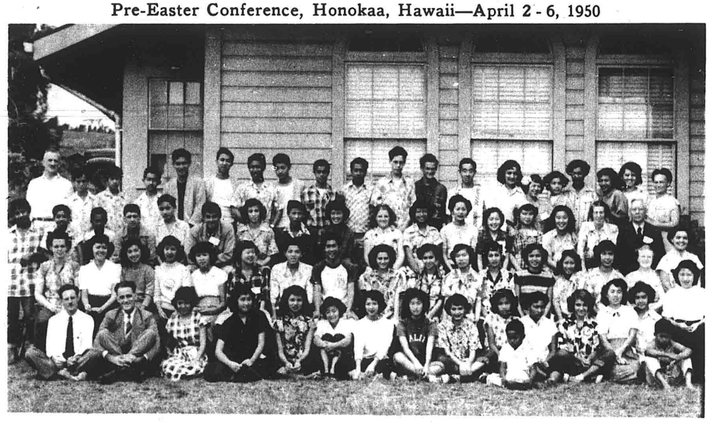
Excursions to the Rat Control laboratory of the Board of Health, to the Honokaa Macadamia Nut Factory and to Waipio Valley were enjoyed by the delegates.

Officers for 1951 are James Brewster, Agnes Fujioka, and Herbert De Mello.

— THE FRIEND —

An event of importance during the month of March was the ordination of Miles M. Shishido to the Christian ministry. Miles was ordained by the Hawaii Island Association at the Olaa Christian Church to which he had been called some time earlier. The little Church at Olaa was filled to capacity for this special meeting and service. Representatives from nearly every church on the Island were present. The Rev. Harold F. Cram, Associate Secretary of the Hawaiian Board, delivered the sermon. Other ministers participating were Herbert Brewster, Moderator, Clarence Dunham, Mauricio Valero, Francis Endo, Walter Schilling, Masataru Shigematsu, Edward Oyakawa, Masao Yamada, and Richard Wong.

Pre-Easter Conference, Honokaa, Hawaii—April 2 - 6, 1950



Miles Shishido comes from Paia, Maui, where he was an active member of the Paia Congregational Church. Following completion of his work at the University, Miles went to Chicago Theological Seminary along with his wife, Florence. Miles completed his Seminary course in June 1948 but continued on in Chicago for additional graduate study, returning to Hawaii in Autumn 1949. Miles and Florence welcomed a third member, a son, into the family just a few days prior to the ordination service in Olaa.

— THE FRIEND —

A church that has come into the spotlight recently is the Ewa Community Church. Since September, 1949 it has received 65 new members and has set as its goal 100 for the year. Most of these are young adults who will bring real strength to the church and its program. The building of a new church hall is under way. When this project is completed the Church School will be brought onto the same premises, and a social unit will be available.

The picture shows the congregation on Easter Sunday with the pastor, Rev. Paul Osumi. Thirty new members joined on this Sunday and nine babies were baptized.

The Friend has been hoping to receive a picture of the groundbreaking ceremony for the new Nuuanu Congregational Church. We understand that this event took place March 26th. The site of the new buildings, which include the girls' dormitory and a parish hall as well as the church, is on the corner of Nuuanu Avenue and School St. The former property of the church on Nuuanu and Kukui has been sold. The proceeds, together with money raised and pledged, will be used for the new units. The church is making a drive for an additional $30,000. Rev. M. Goto is pastor of the Nuuanu Church.

Another item from Nuuanu Congregational Church which we regret to note is that Miss Tai Shigaki is leaving fair Hawaii to take a position as R. E. director in a church in Minneapolis. Tai has been at Nuuanu for two years as rel. ed. director. Our fellowship will greatly miss her and we're sure she'll miss the Haw'n sunshine.

Tai has had a hand in getting out the "Nuuanu Cong'l Church Bulletin." We quote a few paragraphs from a recent number.

— THE FRIEND —

We, the members of the Nuuanu Church, have waited a long time for this day which marks a forward movement in the life of the church.

(Continued on page 22)

Ewa Community Church—Easter, 1950. Rev. Paul Osumi, Pastor



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Excerpts from THE FRIEND, 1850

United States.—Late papers from the United States are crowded with congressional news. Great excitement prevailed in regard to the Slavery question. A New York correspondent thus writes under date of Feb. 7:

Last night the Steamer "Empire City," from Chagres, arrived, bringing passengers and the mail, and Two or Three Millions of Dollars in Gold Dust! Only 36 days from San Francisco! We can't stand such tardiness and such small remittances much longer! We must have an iron horse — instar montis — that shall leap from the Pacific to the Atlantic on the parallel of about 40° within six days, and drawing a car as capacious as the valley of the Mississippi, and then be not half as well satisfied as now.

— THE FRIEND —

FOREIGN FRUITS AND VEGETABLES

It is much to be regretted that no systematic effort has ever been made to introduce foreign plants and vegetables at the Sandwich Islands. When they were discovered, there were but a very few fruits or vegetables. From time to time, a few seeds or slips have been brought, but as yet it is not known what the Islands are capable of producing, if the proper pains should be taken. Vancouver brought the first orange seeds, and Mr. Charlton coffee, if we have been correctly informed. Shipmasters, visitors and residents have occasionally, and as if merely by accident, introduced different fruits and vegetables. We would respectfully ask, whether the time has not arrived for the Hawaiian Government to take the subject up, in good earnest, — employing some scientific and practical gardners—cultivating an extensive garden—offering premiums for the best specimen of fruits and vegetables, and employing agents abroad to send all kinds of tropical seeds. In the mean time we would call the attention of foreign visitors and our sea-faring friends to this subject. Should any person have seeds in his possession and feel desirous of parting with them for the sake of experimenting on the Islands, we would suggest that he forward the same to different parts of the group. Frequent application has been made to us for seeds, should any person, therefore, have seeds to dispose of, by donation, we shall most gladly put them in a way of cultivation. This is a subject of the utmost practical importance, and deserving of far more attention than it has hitherto received. Will not some lover of the Botanical Science prepare for our columns, or that of the Polynesian, some useful article upon this subject.

— THE FRIEND —

DOMESTIC INTELLIGENCE

Hawaiian Legislature.—The "Legislative Chambers" of the Hawaiian nation were opened on the 10th ulto., by a speech from the King. The ceremony took place at the large Native Church. There was an unusually large attendance of both foreigners and natives. All the Foreign Representatives and Consuls were present.

— THE FRIEND —

Report of the Minister of the Interior.—From this report we glean the following statistical facts, relating to the Hawaiian Kingdom during 1849-50. Coasting vessels licensed, 1850, 46—tonnage 1580. Registered vessels licensed, 1849, 27—tonnage 1458.

Marriages, 1810 during 1849.

Whole number of Naturalized Foreigners—

From the United States	362
From Great Britain	147
From France	18
From Portugal	37
From Germany	18
From other Nations	111
TOTAL	693

— THE FRIEND —

Land Sold.—It appears that up to March 31st, 1850, the Government had granted fee-simple deeds, for 27,292 acres of land sold for $51,-086.71. Avails from the department of the Interior, paid into Government Treasury, for the year ending March 31, 1850, $52,263.57.

— THE FRIEND —

OIL TAKEN IN THE ARCTIC OCEAN

From reports of various cruisers in the Arctic Ocean, it is estimated that not less than fifty vessels have passed through Bhering's Straits and taken oil in that ocean.

Average oil to each ship—1342 brls.

Average oil to each whale—147 brls.

Average number of whs to each ship—9.

Upon the supposition that other vessels have been equally successful, the following will be a low estimate.

Total amount of oil taken by fifty ships in Arctic Ocean in 1849, 67,100.

Total number of whales taken 450.

June 5th was the earliest that a whale was taken, and August 30th, the latest. No vessel as yet reported as going higher than the "Omega," and she was driven by the winds into 70° 13.

— THE FRIEND —

IRON IN THE UNITED STATES.—The value of iron produced in the United States in 1845, was $42,000,000.

— THE FRIEND —

THE HOUSE OF REPRESENTATIVES is composed of representatives from each state, in the ratio of one to every 70,680 of the population. The present number of members is two-hundred and thirty-one. The compensation of the members is $8, and that of the Speaker $16 per day during the session, and $8 for every twenty miles' travel in going and returning.

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NEWS OF THE CHURCHES

(Continued from page 19)

To the Hawaiian Board of Missions and the Nuuanu Children's Home, to the members of the church who have pledged financial support enabling it to proceed with the project and to those who have been offering their time, talents and money, we want to say, "Thank You."

— THE FRIEND —

It is interesting to know that Alcoholics Anonymous makes just one requirement of those whom they try to help; they must really want to quit drinking. Psychiatrists succeed only when the patient sincerely desires change. Those who are satisfied with themselves waste the doctor's time and their money.

The Church's main business also is that of changing lives, but it can only help those who want to be helped. For complacent souls it can do very little; but for repentant sinners it can do much. If most of us be honest with ourselves, we would find plenty about which to repent. And that is the beginning of growth.

— THE FRIEND —

Pride is one of the most basic of sins. Augustine said that 'pride' is the beginning of all sin. C. S. Lewis states that 'pride' leads to every other vice; it is the anti-God state of mind . . . Pride is spiritual cancer; it eats up the very possibility of love, or contentment, or even common sense.

Dr. Ralph Sockman states that 'pride' of spirit is like the light inside of our motor cars. When we turn the light on at night, it transforms the windows of our car into mirrors. We can see our reflections, but we cannot see well to drive. We have to turn on the interior light if we wish to get a clear view of the road ahead.

— THE FRIEND —

All who have visited the Ygloria Memorial Church in Olaa, Hawaii, have come to know one of the members. He was always present; he was always happy, and regardless of the circumstances he was always encouraging. When the problems facing the church seemed insurmountable and the spirits of the people fell he was the one to instill new life and hope. The Friend would bear testimony to this faithful Christian, who humbly and sincerely gave testimony to his faith in this living.

The Editor

Mr. Vicente Guevara was born in Bayanbang Province of Pangasinan on January 30, 1858, and raised in Tondo, Manila, P. I. He came to Hawaii in December 12, 1909 as a Plantation laborer. He was assigned to Pahoa, Olaa. He resided in that place for seven years, during which he met Mrs. Martina Guevara and married. Later they moved to nine miles of Olaa. In 1917 he joined the Olaa Filipino Evangelical Church and remained until the time he died a loyal and faithful member in attendance, in giving and in living. Mr. Guevara was very much in love with flowers and made their culture his hobby. Mr. Guevara was survived by the widow Mrs. Martina B. Guevara, and the following children and grandchildren: Mrs. Emilia G. Pinzon, Pascual Guevara, Mrs. Mercedes G. Gandeza, Mrs. Mary Pabro, Mrs. Florence Pajo, Daniel Guevara, Abraham Guevara, Miss Mae West Guevara, Abednego Guevara, Ricardo Pajo, Juanity Guevara, Maximo Gandeza, Alberto Pabro, Rosario Pinzon, Francis Yapit, Benjamin Yapit, Rosita Yapit, Elbin Gandeza, Raymond Lee Gandeza, Isaac Gandeza, Ismeralda Gandeza, Deanna Guevara, Rosita Pabro, Antonio Pabro, Cathrine Pabro, Recardo Junior Pabro, and Francelle Pabro. Mr. Vicente Guevara died on March 11, 1950 and was buried in the Hilo Cemetery.

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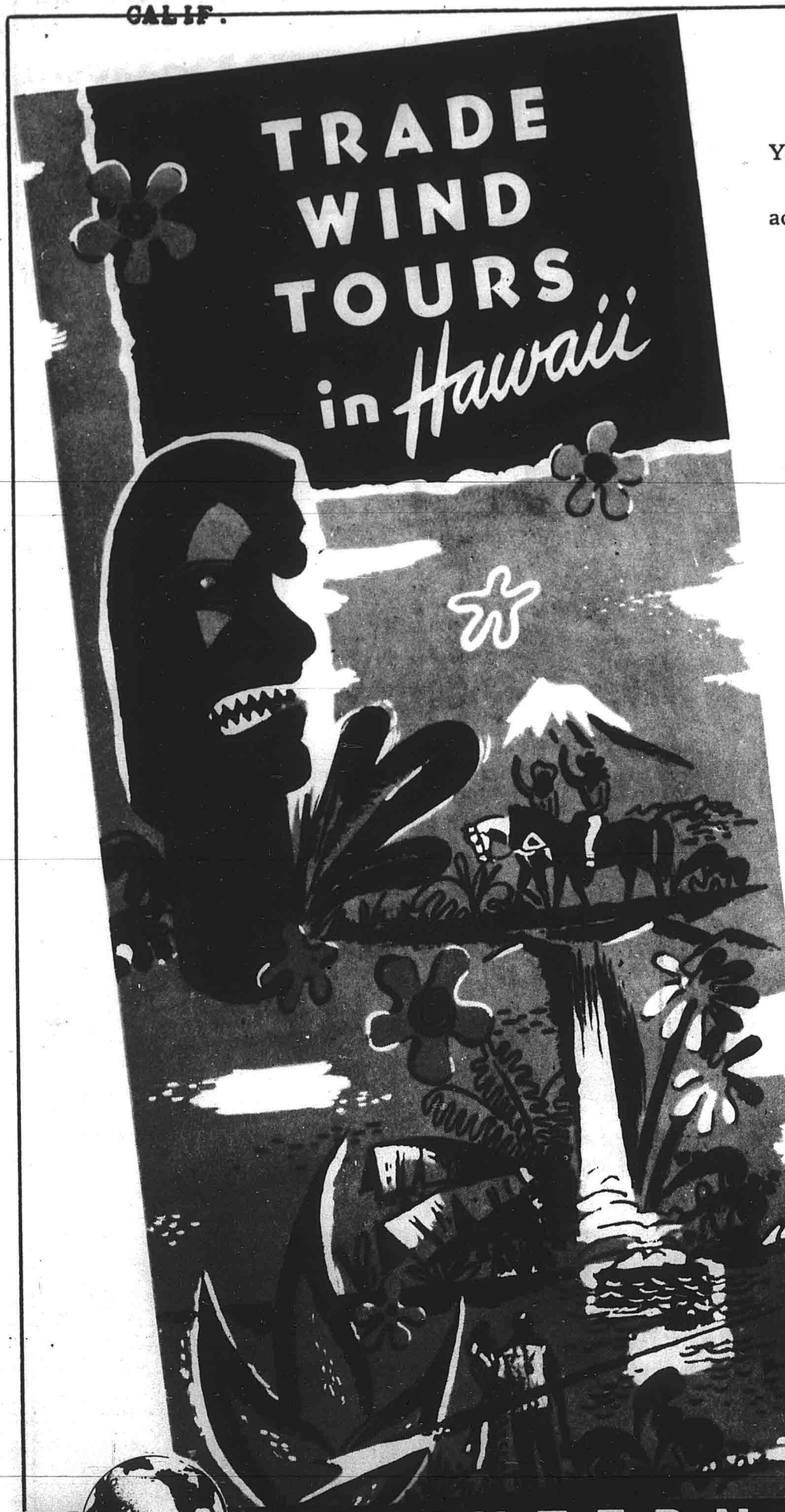

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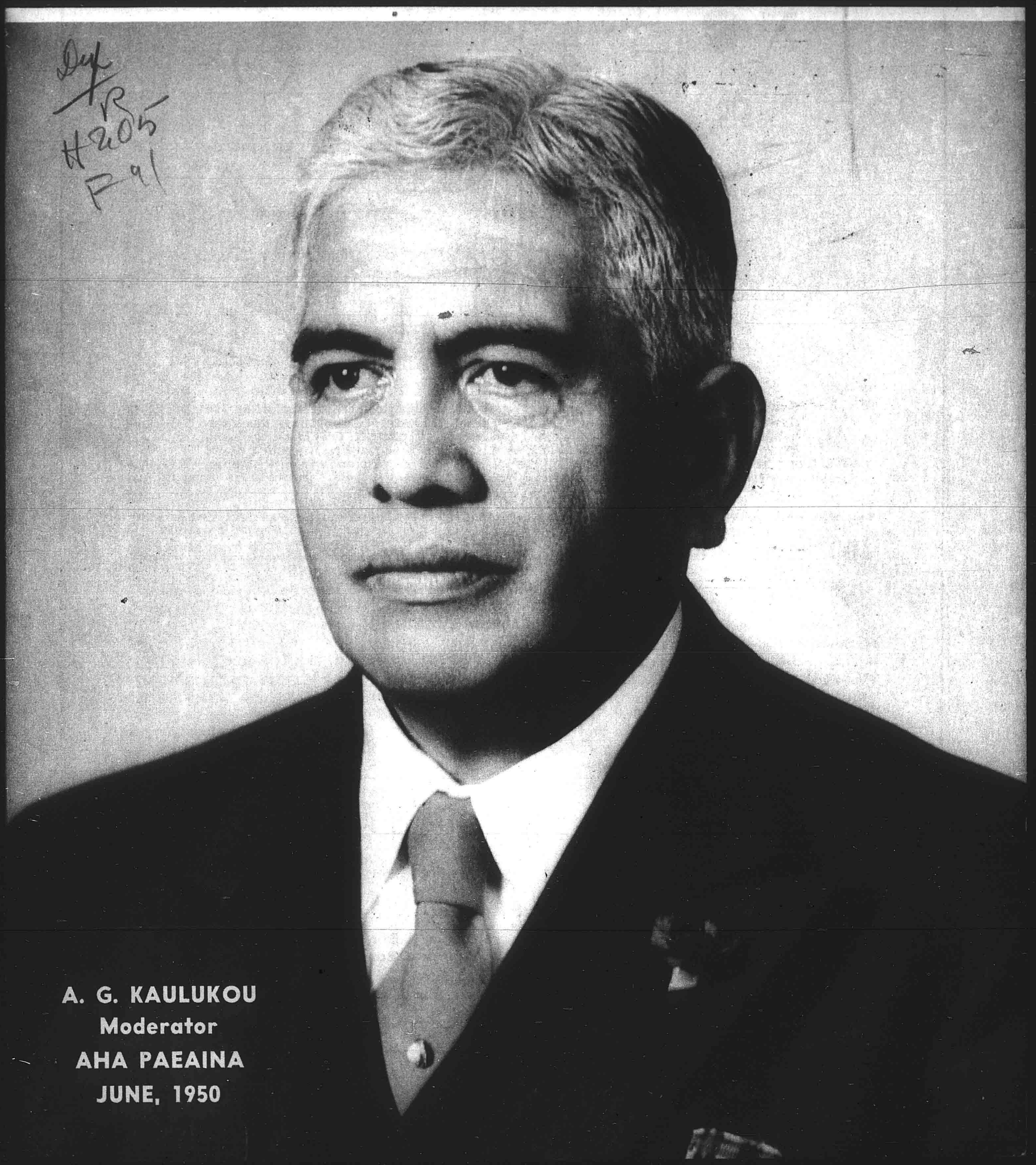
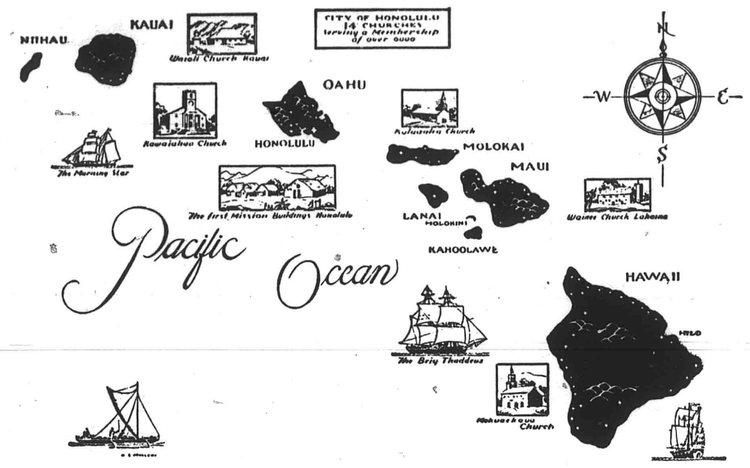
THE FRIEND



A. G. KAULUKOU
Moderator
AHA PAEAINA
JUNE, 1950



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, JUNE, 1950 No. 6

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. ; Managing Editor, HAROLD F. CRAM
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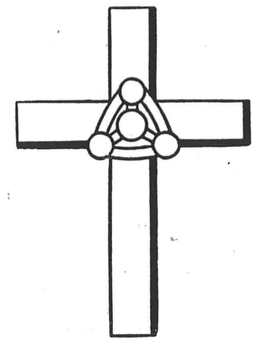


The Prodigal Son II

There was a man who had two sons. One day, the younger son said to his father, "Father, give me now the share of property that falls to me." The father did as his younger son asked. Not many days later, the younger son packed his clothes, took that which had been given him, and journeyed to a far country. On reaching that country he heard of a city where business was booming, and going there he found a small apartment in which he could live.

Each day he walked along the market streets of the city, and, in truth, all was as the reports had said. It was not long ere he found two other young men who were strangers in the city, having come there, even as he with the wealth their fathers had given them. During the long evenings the three young men counselled together, and during the daylight hours they searched for a well-favoured enterprise, in which, perchance, they might invest that which they possessed.

And so it came about that the three young men, observing how poorly the needs of the people of the city were provided for, purchased a piece of land and built thereon a super-market wherein they displayed innumerable varieties of food stuffs which they secured in vast quantities from the dealers. From the very beginning the enterprise prospered; crowds flocked to the market all the while; and the young men with much joy worked without ceasing to reap the profits their wisdom and industry gave them.

The younger son bought a house in which he might live, a house in a new suburban development occupied only by the best people. He chose for himself one of the daughters of an industrial leader and made her his wife. After a time it was said that of all the children in the city his were certainly among the most fortunate. He joined some of the best clubs and was often seen out on the golf links and in the councils of the wealthy.

But it happened that as the years passed the younger son forgot his father and the home far away from which he had come. When he first reached the city he made a vow to set aside one day in which he might commune with his father, thinking deeply of all his father had taught him and writing his father of all that he had done. However, the cares and comforts of his own home, and the demands and successes of his business distracted the younger son so that the vow which he had made was kept no longer. In the busy life that was his the one day he had set aside for his father seemed better used in rest and recreation.

The younger son lived to a ripe old age, and his funeral was one of the most resplendant the city had seen for a long while.

The Editor



124th Territorial Hawaiian Evangelical Association Conferences, Lihue, Kauai, 1946

The Aha Paeaina Today

June is the month of the Aha Paeaina, the great annual convention of the Hawaiian Evangelical Association. Perhaps nowhere else in the country does a church conference come together with as much advance planning and universal enthusiasm. No doubt the General Council overshadows it in volume of business and simultaneous activities, but for genuine fellowship the Aha is a unique institution. The Island and Territorial meetings have always meant much to the Hawaiian people, and with the coming of other races the fellowship not only grew in size but in variety. Enthusiasm for the annual convocation also grew. In Hawaii it is not the church year which sets the pattern of Church life but rather the annual meetings.

Of interest to historians who have followed the trends of religious life in the Islands is the change which has taken place in the Aha itself. During the past few years the pattern has been considerably altered. Several factors have contributed to this, among them the modernization of church procedure, the gradual transcendence of the English language, the changing economic life of the Islands, the growth of non-Hawaiian congregations, increased cost of transportation, and the demand for consideration of an ever-increasing number of problems and activities.

It is probably safe to say that the greatest changes in the history of the Aha have taken place in the past five years. And these changes have not come about automatically but have been forced by those who foresaw the need for adaptation to a rapidly changing society and who were in a position to exert considerable pressure. The war hastened the need for change and in fact made the continuation of the old festival impossible at least for the time being. Among the practices carried over from an early date was that of holding the annual meeting upon invitation of, and for the benefit of a certain church. In the early days of the church in Hawaii the holding of a meeting was the means of raising money for a needy church. If a new house of worship was needed, all of the churches gathered at the designated place and brought with them their kokua or aid. Instead of being a burden and a cost, the Aha was a blessing, for every church and individual participated by making a donation. This plan is still in effect in the local or Island Associations, tho it is doubtful if the practice will be maintained much longer.

The result of the system of kokua meetings was that eventually there came to be only a few churches which could hold the Territorial meeting because of accommodations and the task of entertaining so many people. Eventually only the big churches could manage it and not necessarily those who needed help the most. To add to the difficulty, food and money donations, which were once easy to obtain became more difficult to find. Much of the profit of entertaining the Aha came from the free gifts of poi, beef and opihi. Sometimes the churches on a given Island would band together and entertain the visiting delegations using the proceeds for some cooperative enterprise. Many began to ask why such a system should be maintained and why the actual cost of the meetings should not be ascertained and shared evenly without thought of profit or gain. Originating in the Maui Association, a petition was brought to the Aha Paeaina requesting that a committee be set up to study ways and means of streamlining the Paeaina. With certain definite recommendations in its hands the committee went to work but the opposition to the idea of change also grew. An entertainment committee was set up. The 1947 meeting was held in Honolulu at Central Union Church and an arbitrary fee was charged. On the basis of the results the entertainment committee set the individual cost of the 1948 meeting at $42 which would include transportation and all expenses. The Aha soon came to be known as the "$42 Aha." Much misunderstanding arose and a scism began to develop, or rather to deepen, for it had been in evidence earlier. It was difficult for the pro-rata idea to take hold, for some could not understand why they should pay as much when they lived near by as those who came from the farthest island. But the Maui Aha proved to be one of the finest in program, good food, church representation.

Another change was that of transportation. Old-timers look back with nostalgia at the good old days when a steamer loaded with delegates would head for the Aha island gathering more passengers as it went. After the war it became a matter of arranging airplane transportation for the steamers were on their way out. Transportation arrangements were first handled by local island committees and finally by the Hawaiian Board in Honolulu.

The choir contest which had been one of the big attractions for the general public as well as for the delegates was also in for some hard times. The churches which could afford to send a choir by plane to the Association meeting were few. Also there were only a few Hawaiian Churches which had choirs of any considerable size or merit. In 1948 there were only three choirs and in 1949 only two—Kawaiahao and Haili. Headed by Abraham Akaka of Maui a move was made to create new interest in the old choir festival. A new enthusiasm developed and it expected that five or six choirs may appear on Kauai this June. The choir contest is always held on Saturday night and everyone buys a ticket for a dollar whether he plans to be there or not.

One of the most encouraging signs of the new Aha is the appearance of delegates from nearly every church. Formerly considered a Hawaiian institution in the Hawaiian language for Hawaiians only other racial churches were loathe to come. But when they discovered that they belonged, that they could participate and that they got much from it they began to come regularly. A plan whereby the various racial groups could simultaneously have a period of study and discussion on problems pertaining to their own churches was devised and has met with great favor among all groups.

The use of the evenings for programs of special significance has definitely become a part of the new Aha. The Woman's Board has increased its activity and has made Wednesday of Aha week its special day. Micronesia will come into the spot-light this year with a lecture on the subject by an officer from the staff of the Trust Territory. The Woman's Board banquet and missionary evening program will follow. A new evening program is planned for this year's meeting on Thursday. Instead of the usual necrology report with its haziness as to who was or was not a member of the Association, this year's Aha will devote an evening to a memorial service honoring pastors and lay preachers who have passed away during the year. It is hoped that this may become a permanent practice.

To those not familiar with the Terr.-Ass'n it should be pointed out that the Aha is really the meeting of three separate associations: Church, Sunday School, and Christian Endeavor. The Church, or Aha Makua, is the father of all but each has its separate organization, dues and program. The choir contest is sponsored by the C.E. and the S.S. on alternate years.

Although planes now carry the delegates rather than ships, and tho' the Aha is no longer a money-making enterprise, and tho' many other changes have occurred in keeping with the changing times, the old spirit of Aloha and the Christian Fellowship which has made the annual meeting of the Haw'n Evangelical Ass'n unique in times past, has continued to the present. This is largely due to the Hawaiian people and their distinctive character. There is something permanent and different in the Hawaiian way of doing things.

See next page for Aha Program



127th Territorial Hawaiian Evangelical Association Conference, Hilo, Hawaii, 1949



PROGRAM
KAUAI HIGH SCHOOL — LIHUE, KAUAI
JUNE 13 - 18, 1950

TUESDAY, JUNE 13

6:00 Sunrise Service
Keeping Ourselves Fit
Hookupono Mau Ana Ia Kakou Iho
Luke 2:52; I Cor. 3:16, 17; II Tim. 2:3-7
Leaders: Look Out Committees, Rev. Saffery & Kahiopo

7:30 Breakfast

9:00 Meeting of Ass'n Com. (See list posted near office)

12:00 Lunch

1:30 Service of Worship....Rev. William E. Crisp, Chaplain
Sermon—

2:30 Opening Session: All Associations
Greetings from the Island of Kauai.....Mr. Wm. Ellis, Chairman of the Board of Supervisors
Greetings from the Churches of Kauai....Rev. Carter Morgan, Ph.D., Chairman of the Kauai Ministerial Fellowship
Response by the Ass'n.....Mr. A. G. Kaulukou, Moderator

3:00 Business Session.....Mr. A. G. Kaulukou, Moderator

5:00 Vesper Service—Evangelism Committee

5:30 Supper

7:00 Aloha Night .....Rev. Theodore Chinen

9:30 Family Devotions—Evangelism Committee

WEDNESDAY, JUNE 14

6:00 Sunrise Service
I Believe In God The Father
Ke Manaoio Nei Au I Ke Akua Ka Makua
Matt. 5:16; 6:8-9; John 14:10-11
Leaders: Hawaii

7:30 Breakfast

8:30 Service of Worship.....Rev. Wm. E. Crisp, Chaplain
Sermon—

9:30 Annual Meeting: Woman's Board of Missions....Mrs. J. I. Bakken, President

9:45 Meetings of Ministers, Delegates and Visitors in Group Sessions (See bulletin board where groups meet)

11:45 Association Picture: (All should be present for this)

12:15 Lunch

1:30 Woman's Board of Missions
General Assembly—All men and women
Presiding .....Mrs. Frank E. Midkiff
Speaker "Micronesia".....Comdr. Gordon Findley, U.S.N.
Music: .....Various Racial Groups
Panel: .....Chairman, Mrs. Dudley Pratt
Woman's Gift .....Mrs. Olin Pendleton
Educational Program .....Miss Charlotte Dodge
Projects..Amy Koto of Lima Kokua, Mid-Pacific Institute
Effectiveness of Woman's Work....Rev. Kwai Sing Chang
Our Unique Fellowship.....Mrs. Dorothy Chong

3:45 Woman's Board Tea Honoring Officers, Special Guests

5:00 Vespers—Evangelism Committee

5:30 Annual Banquet .....Miss Elsie Wilcox, presiding
Kauai Committee in charge

7:30 Missionary Evening....Pantomine showing the growth of our work on Kauai—Script prepared by Ethel Damon

9:30 Family Devotions—Evangelism Committee

THURSDAY, JUNE 15

6:00 Sunrise Service
I Believe In Jesus Christ
Ke Manaoio Nei Au Ia Iesu Kristo
Matt. 1:21; Mark 1:9-11; Acts 16:23-41; I Tim. 1:14
Leaders: Maui

7:30 Breakfast

8:30 Service of Worship....Rev. William E. Crisp, Chaplain
Sermon—By the Chaplain

9:30 Bus. Session of the Ass'n....Mr. A. G. Kaulukou, Mod.

12:15 Lunch

1:30 Annual Meeting.....Terr. Sunday School Association
Rev. Henry K. Poepoe, President

3:30 Annual Meeting.....Terr. Christian Endeavour Ass'n
Rev. Edward Kahale, President

5:00 Vespers—Evangelism Committee

5:30 Supper

7:30 Memorial Service.....Rev. Abraham Akaka

FRIDAY, JUNE 16

6:00 Sunrise Service
I Believe In The Holy Spirit
Ke Manaoio Nei Au I Ka Uhane Hemolele
John 14:16-17, 26; Acts 1:7-8; 2:1-4
Leaders: Molokai

7:30 Breakfast

8:30 Service of Worship....Rev. William E. Crisp, Chaplain
Sermon—

9:30 Bus. Session of the Ass'n....Mr. A. G. Kaulukou, Mod.

12:15 Lunch

1:30 Annual Meeting.....Terr. Sunday School Association
Rev. Henry K. Poepoe, President

3:30 Annual Meeting.....Terr. Christian Endeavour Ass'n
Rev. Edward Kahale, President

5:00 Vespers—Evangelism Committee

5:30 Supper

7:30 "Some Stories From Scriptures"
(a musical tableau—Lihue Hawaiian Church)

9:30 Family Devotions

SATURDAY, JUNE 17

6:00 Sunrise Service
Youth's Part In Meeting Human Needs
Ka Mahele O Ka Opio Ma Na Hana Kokua
Matt. 25:34-46; I Tim. 4:12
Leaders: Oahu

7:30 Breakfast

8:30 Service of Worship.....Rev. Wm. E. Crisp, Chaplain
Sermon—

9:30 Bus. Session of the Ass'n....Mr. A. G. Kaulukou, Mod.

12:15 Lunch

1:00 Recreation

5:00 Supper

7:30 Choir Festival
Planned and directed by the Terr. Christian Endeavour Ass'n. Choirs from each of the islands. Admission by special ticket.

SUNDAY, JUNE 18

6:00 Sunrise Service
Why We Believe in Evangelism
Ko Kakou Mea E Hilinai Nei I Ka Hana Hoohuli I Ka Pono
Matt. 28:16-20
Leaders: Kauai

7:30 Breakfast

8:30 Hoike:
Direction: Christian Endeavour Association

11:00 Service of Worship.....Rev. Wm. E. Crisp, Chaplain
Sermon—By Dr. J. Leslie Dunstan

12:15 Adjournment

12:30 Luau

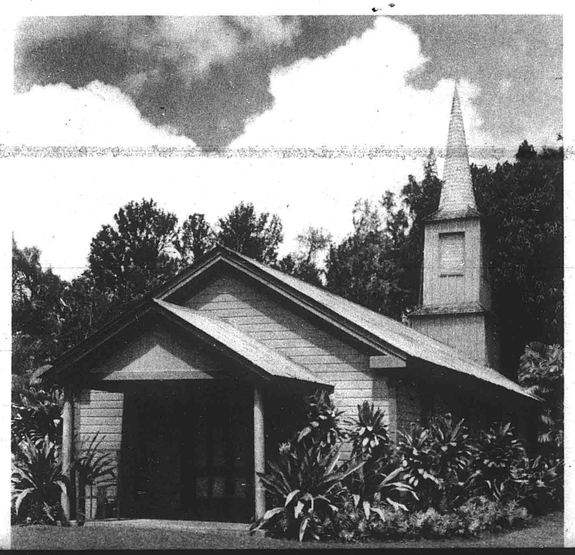
Lihue Church 1850-1950

As our interest centers in Lihue, Kauai, this month we were happy to receive a picture of the old Hawaiian Church which the congregation hopes to rebuild sometime in the near future. Together with the picture, Mr. A. G. Kaulukou has sent a copy of a brief early history prepared by Dave Nanale in 1902.

The subsequent history of the church is also interesting and we wish that we might have some of it to include.

Lihue Church celebrates its centennial this year and it is fitting that we give it recognition along with its lay minister, Mr. Kaulukou, Moderaor of the 1950 Aha.

This introduction is destined to show us how the Church of Lihue extended on and after the ordination of a Pastor for this locality viz: Rev. J. Waiamau in the year of our Lord 1840; when Kekauonohi one of our Hawaiian king, who has a great number of grass huts erected on this island, by the natives at different villages; such as: Kapaa, Wailua, Lihue, etc. and finally at Waimea. In one of his huts located at Kalena, Lihue, now covered with cane in the rear of the Lihue Hospital, and more widely known amongst us as Halo; services were performed at intervals by Kapohaku and Kahookui, the two leading Preachers of that period. On and after the death of Kekauonohi the hut finally became a Church where services were held regularly. The dimensions of the hut being fifty (50) or more in length and thirty (30) or more feet in width. The roof instead of shingles as we have now-a-days was laid out of grass, similar to those that are now used for the manufacture of mattresses. There were no walls; one half of the structure was strewed, on the ground, with grass for seats whilst the posts were barely standing. Furthermore neglecting to carry a piece of matting along, you'll have to lie on dry grass. Such was the origin of meeting-house or Church as they were called. Thus it went on in this manner, until in 1850 or sometime thereafter the old chapel was entirely terminated; and a new one erected at Paiaa; about a mile or less from the former. This locality was a dense thicket of Kukui-nut trees covering several acres of land from which the said location derives its name. The building of this new meeting-house or Church was due to Dr. Smith, Kapohaku and several others with the assistance of Kalaau and others carving posts etc. The floor of this new chapel was colored with mats. A kind of platform was erected at one end in front of the assembly. Dr. Smith, Kahookui, Kaauamo and Kapohaku were the principal Preachers of that era, travelling throughout the Island. The last person named being old and feeble could not travel together with his comrades. Kahoohui was Mr. Whitney's first scholar, the foremost missionary that set his foot on this Island. Several years afterward, Mr. Rice, his wife and children arrived and assisted the teachings and preachings of the Gospel which, during their time the Church underwent different changes. They had seats made without any supporter, they were small in number compared to the number of attendants. The grass walls were taken down and wooden walls constructed and finally the whole church was rebuilt of wood with the exception of the old posts. On and after the arrival of Dr. Smith the deacons or Church officers were: Elisai, Kaauamo, Solomona Kamahalo and many others. A few of whom are still living others moved and died. The third is the one standing today the donation of Mr. and Mrs. A. S. Wilcox and G. N. Wilcox to the Congregation of Lihue together with a parcel of land and cottage adjoining the School house, for each and every Pastor appointed every two years. It was dedicated on April 7, 1901 under the supervision of its financial committee appointed: Ralph Wilcox, C. A. Rice and H. K. Kahele. During the time of Rev. J. Waiamau a roll of the members were registered in order to record the number that are attending until lately it was revised. Upon the resignation of Waiamau in 1872 or sometime thereafter, Rev. Puuohau was summoned as a Preacher until Rev. C. Puuloa one of the renown Pastor arrived in 1873 to take charge of this District. He died in 1878. In the same year Rev. J. B. Hanaike succeeded him, and after the expiration of two years he was retained by this congregation until further preparations should be made for the vacant office. In the year 1888 eight years after, Rev. J. Niau became pastor, and after serving one year, J. K. Mahi succeeded as an assistant for a short time. The church was left again without any pastor after which Rev. J. B. Hanaike again resumed the position left vacant. In the month of July 1898 Rev. L. K. Kakani took the office till April 1899, and on April of the following year Rev. Sol. K. Kaulili was appointed. The extent of the villages where the services were held, was from Kipu to Kamalomalo including Kapahi. Of late it was diminished as far as Wailua. These above are the fundamental records of the Church from its origin to this day. Hoping that the preceding event be of interest to us also the correction of errors, blunders and ommissions.



Dave Nanale
Asst. Com. of Revision
(writer)

H. K. Kahele
Com. of Revision

Dated April 9, 1902

Woman's Board of Missions for the Pacific Islands

OUR PURPOSE

The purpose of the church is the "cultivation of the spirit of Christ in every area of human life." Church women share in responsibility for the accomplishment of this purpose as individual Christians, as members of the church, and also as members of organizations within the church.

An organization of church women exists to help women cultivate the spirit of Christ, beginning within their own lives and reaching out into home and community and the uttermost parts of the earth.

In Our Own Lives

Like the Japanese girl who prayed, "Lord, recreate thyself in this church beginning with me" each woman needs clearer knowledge of her own hidden powers and the powers of God and greater ability in using them.

In Our Homes

The church woman's group can help each woman make her home a place of renewal and strengthening for those who go out from it into the world's work; a place in which youth finds firm foundations on which to build; a place where children may grow into men and women able to meet the years ahead with faith and courage.

In Our Church Life

The spirit of Christ is cultivated and expressed as women work together in mutual understanding and helpfulness; as their loyalty reaches beyond themselves and their organizations to the whole church and its program; as in every individual and group relationship they realize that the spirit of Christ is love.

In Our Communities

Church women cultivate the spirit of Christ in the community where it heals the sore spots of our common life. Problems of racial and class barriers, the liquor problem, the problem of poverty, of unwholesome amusement, the conflicts and tensions of group living all come within the concern of the church woman.

In the World

The spirit of Christ knows no geographical boundaries. The church woman works within her church, her association, her state, and with other Christians across the nation and around the world to help build the Christian world community and to find the way of peace.

From the Congregational Christian Women's Manual

AHA BOUND!

In the moments that we will be in session together for the 79th Annual Meeting of the Woman's Board of Missions on the 14th day of June at Lihue, Kauai, we hope you will feel that this is your meeting and what you bring to it in thought, word, and deed will help us be better followers and leaders.

We will meet new folk and welcome them into our fold. The worship services will help us gain fresh strength and inspiration. Helpful suggestions from the various Island reports will help plan more interesting and worthwhile programs. Word pictures of *why* we are here, *what* we are doing and *where* we are going will help you to feel the importance of women's work in our churches. The interpretation of Christian Stewardship will help to develop a keener sense of our two-way responsibility—to God and our fellowmen.

As you prepare for this journey, we hope you will include along with the rest of your travelling items, generous portions of friendliness, understanding and goodwill.

Come and share in the day's program. Come and see what's happening. Come and learn new ways of doing things. Come and give us your encouragement and best thinking.

We have a task to perform, a high service to discharge!

DOROTHY POEPOE CHONG, *Executive Secretary*

PRAYER FOR OUR MEETING

Our Father, we have met to make plans together
For the widening and deepening here on earth
Of the fellowship of God in Christ Jesus.
Lead us, O Father, through the gate of prayer
To a place of broader vision
Where we may view our hopes and our activities
Not in the lesser light of our ambitions
But in the clear light of Thy vast purposes for us and for our church.
Make our hearts sensitive to the needs of this community;
Give us insight and wisdom that in the right giving of ourselves
We may hasten the coming of the day of peace and goodwill among all men.
In the name of Jesus who taught us to pray to Thee as a Father, Amen.

ALICE J. WHEATON

News from Micronesia

The following letter from Chester Terpstra to Alice Cary of the American Board in Boston and to J. Leslie Dunstan of the Hawaiian Board in Honolulu will help our readers know what is going on in Ponape.

April 6, 1950

Dear Alice and Dunny,

A plane is due today, so I will endeavor to get a note aboard for you two. By the way I do not know whether any of your letters were among those dumped into the ocean a couple of weeks back. Thus far I have not had any word from Honolulu. I have had two general letters addressed to the Micronesian mission from you Alice. I have them up at the house, but I do think they were dated March 20th, and 24th.

Our family had a very pleasant time down in the Kiti district. We stayed at one of Oliver Nanpei's homes in Ronkiti, and from there we visited the churches in the Kiti district. We found them all quite thriving. I will list the churches and their ministers; Wane: Moses and Korbin; Ronkiti: Dibin and Karl; Palang: Linter. I found one thing I liked especially in this area. They have native prayer houses in the smaller sections, so that the people all can attend a mid-week prayer service near their home. This has helped to keep their faith strong.

Palang has been given some land for a new church. Their present building is very inadequate and the site is quite poor. In July they plan to build their new edifice. They have already cleared the land, and leveled it, and have made plans for the cutting of the logs for lumber. Ronkiti is going to enlarge their building. It was packed to overflowing when I was there. Oliver told me that he would saw their logs at his mill free if they would bring in the logs. One thing nice about Ponape is that they seem to have plenty of good lumber. The church at Wane is 13 years old and is still well equipped. The war did not affect this area too much.

For the last two days I have been in session with the ministers of the island. We have a number of areas which are out of the way and thus have been neglected. Some who were Christians have drifted away because of the lack of fellowship, and in general the places are void of the church's influence. We have made plans for the building of eight prayer houses for mid-week services, and five church buildings. Each district is taking upon itself the responsibility of the new work in their area. Of course with new churches there must also be additional workers. We have made plans for promoting some of the most promising deacons to the office of lay-preachers. You will remember that there are only three ordained men on the island. Well, I have discovered that originally they had six. One for each district and one for the Mission School. When Harold and Eleanor come through Ponape we will have a large service for the island, and at this service we will ordain two or three men. I was very pleased to find all of the present ordained ministers and lay-preachers very much in favor of this. Dunny, I have often wished our minister's fellowship in Honolulu could have one day with the 16 men on Ponape. I have been much impressed with their fine spirit, and the deep spiritually of most of them. I sort of get a kick out of seeing them with their barefeet, "different" garb, etc., but they certainlly do not lack the true qualifications of their calling.

We are planning a minister's school for July. They are certainly tickled about this. They are really great on fellowship. We trust to bring in the men and their wives from the outside islands as well. Already we are clearing the mission property at Oa in preparation for this event as well as for the fall term of the school.

At 11 on Easter morning we are having a service for the Navy personnel and their dependents. Practically the whole outfit are Protestants. Times have really changed here in Ponape I hear.

We have a fine young woman for our housework. Her name is Tisbe. She is a sister-in-law of Martin. The children are fond of her, as is Marge.

I guess I haven't mentioned to you that we moved into the new house here at Kolonia. We made our move on the 30th. Our stuff had not arrived as yet, but the people here have contributed a few things, so we are setup.

You should have seen us returning from the Kiti district. We looked like a reefer ship. Among the stuff was the following: 26 stalks of bananas; a bag of eggs; 4 live chickens; five baskets of yams; 6 baskets of pineapple; 4 baskets of oranges; 3 baskets of grapefruit; limes and lemons beyond count; a basket of mangoes; 3 sponges; 3 native baskets; and—I almost forgot — two baskets of papaya. I felt like a Greek fruit dealer.

Dunny, you remember I talked with you about the glass for the church here in Kolonia. Well, I find that there is no glass available here on Ponape. We need some very badly. The rain comes into the church and is ruining many of the walls. I would suggest plain window glass. We could cut it here into the sizes we need. We can make the frames. We have shutters on some of the windows, but we must have glass for some of the others. Makiki, Kaliki, Kaimuki asked about projects, so maybe they would like to work on this.

We should also have a church bell. Perhaps there are some in the old Hawaiian churches which are not being used.

Today is clean-up day here at the church in Kolonia. A multitude of the people have come and we are brightening up the place. Soon we hope to complete the shutter project; repair the roof; mend the machine gun holes in the wall; paint the inside and outside and make new church pews. We already have a new rail on the balcony and a new front door.

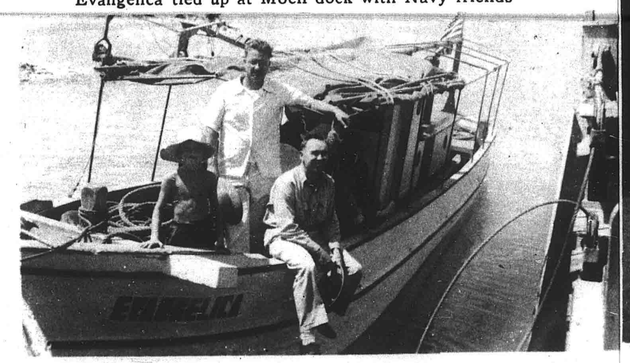
We have all been well. Food is plentiful, so we haven't lost any weight. Don't let this statement get back to Marge!

Now I must close. May God bless you people back in Boston and Hawaii. We are rejoicing in our Lord's goodness to us here. Give greetings to all.

Sincerely,

Chet Terpstra

Evangelica tied up at Moen dock with Navy friends





Girls Graduating Class
Christian Training School 1950
with Anna Dederer, Truk

Our readers will recall that Mrs. Hanlin left Kusaie some time ago for her home in Oklahoma. The following is an excerpt from Harold Hanlin's letter of March 11th.

Following Mrs. Hanlin's arrival in Honolulu, her passport and Harold's were mailed to him for his use in returning to the U.S.A. The passports and other mail were unfortunately dropped in the ocean when a mail plane developed engine trouble.

A dispatch changed all my plans — the illness of Mary Ruth's parents made her immediate return to the States imperative. A small ship making the "banana run" to Kusaie enabled me to bring the message to Mary Ruth. Two days of planning and packing—then Mary Ruth went aboard that ship to return to Kwajalein, fly to Honolulu, and on to Oklahoma. I shall make what arrangements I can for this work to go on during our absence, and at the first opportunity the children and I shall leave Kusaie, attend our mission meeting, and then return to the States to join Mary Ruth for our furlough.

Are you wondering what Mary Ruth was doing here while I was away? She and Alice, with the help of a young Kusaian pastor, conducted several week-long conferences for various groups of Kusaian people. Alice made a visitation tour of the villages of Kusaie, accompanied and chaperoned by a Kusaian matron. She travelled by outrigger canoe, on foot, and in a pre-war Japanese truck, and was graciously received and lavishly entertained at each village. A few students began to arrive before I brought the Marshallese group, so Mary Ruth had to supervise their activities. She had also the problems which were brought frequently by our plantation laborers and by our carpenters. After the school program began she had more problems to work out—the Kusaian teachers of Bible and Music needed help and encouragement, the student work program had to be supervised, and she took the English class while Alice taught Arithmetic. Mary Ruth did a grand job with all these things and truly is ready for the rest which a furlough provides. I hope she does not find additional burdens upon her arrival in Oklahoma.

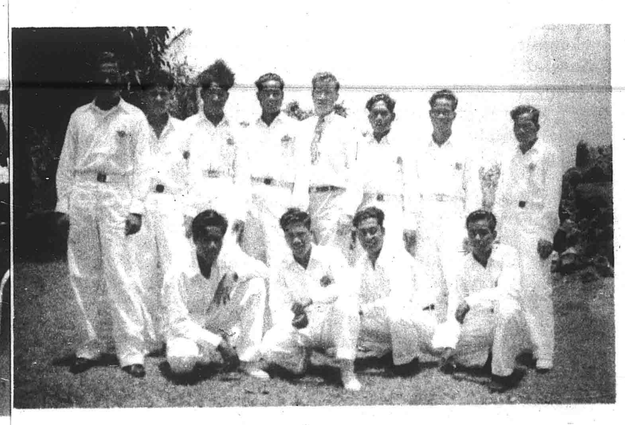
We want to hear from you. Until we get a more definite furlough address, please write to us as follows:

c/o J. G. Hanlin, 1120 N.W. 24th Street, Oklahoma City 6, Okla.

We are grateful for your friendship, your loyalty, your letters, and your interest in the work of our mission. May God, our heavenly Father, bless, guide, and sustain you all. Alice, John, and Ruth Ann send their greetings also.

Yours in Christian love,

Harold F. Hanlin



Boys Graduating Class
Christian Training School
with Mr. Heuser



Abraham Akaka
Moderator, Maui,



Donald Fujiyoshi
Moderator, Kauai



Herbert Brewster
Moderator, Hawaii



Charles Kwock
Moderator, Oahu

The Island Meetings

During the past few years the plan of holding all the Island Association meetings during the weeks just following Easter has met with general approval. Two Aha mokupunis were held on the week-end of April 21-23, those of Kauai and Maui. Oahu followed on April 28-30 and Hawaii on May 4-7. A full report of these meetings will appear in the year book but a few notes from the various meetings are given here.

MAUI-MOLOKAI-LANAI

The host church for the Maui gathering was Kalanikahuahou (the New Foundation of Heaven) at Pauwela. Mrs. Lum Ho licentiate of the Maui Association is minister of the church. However, the meetings were held at the Makawao Union Church for reason of convenience and available facilities. The Rev. Abraham Akaka was moderator.

The Maui Association always strives for perfection in its meetings and though it never entirely succeeds, it usually manages to be a little bit better than any of the others. The Aha was characterized by careful planning, a minimum of confusion and excellent committee reports. A multi-colored booklet containing the names of all churches and delegates, the reports of committees and other pertinent information, was prepared and issued to the delegates. One rather lengthy report, that of the state of the church was not included but was read in full by the chairman Richard Ritter. This report represents the most complete study of the churches within an Association that, to our knowledge, has been made. That the committee has functioned well and actually visited the various fields is evident from the report.

A plan to bring youth activities more directly under the guidance of the Aha was launched. That such needs to be done was evidenced by the shortage of young people at a very well prepared youth session on Friday evening.

The Executive Committee of the Association is to be commended on its holding of monthly meetings throughout the year. This doubtless accounts for the fact that the Association has kept alive to the issues of the churches and is playing an increasingly important role in the religious program of the Island.

KAUAI

Lihue Hawaiian Church was host (with the help of Lihue Union Church's buildings) to the annual meeting of the Kauai churches. The usual program of business, discussion, and offerings occupied the major part of Friday afternoon, April 21, and saturday morning, April 22, with the Woman's Board, Sunday School Association, and C.E. Association holding their meetings on Saturday afternoon. A Sunday School hoike, at which every Congregational Sunday School on the island was represented, began the Sunday morning program. Dr. J. Leslie Dunstan conducted the closing Association services of worship at which members of all our churches on the island were also present and Association officers were installed.

One of the highlights of the business session was the Evangelism Committee's report. A careful tabulation had been made of the special days observed and evangelism literature used, by each church. This was presented in mimeograph form, after which it was voted to establish the Evangelism Committee as a Standing Committee of the Association.

An outstanding "extra" on the Kauai program appeared on Friday night when the host church presented thirteen Biblical tableaux, with choral accompaniment. The scenes, with their colorful staging and careful presentation were so well received that the Association voted to ask the Aha Paeaina Executive Committee to consider requesting a repeat performance at the Territorial meeting in June.

Rev. Gayle Strickler was elected moderator for 1950-51; Rev. Seido Ogawa, vice-moderator; Mrs. Mokihana Hanohano, scribe; and Mr. Ronald Toyofuku, treasurer.

HAWAII

The rugged (50°+) climate of Kamuela and the Parker Ranch provided an invigorating background for the Hawaii Island Annual Meeting held May 4-7 at Imiola Church. Fortified by coats, blankets, and plenty of good food, delegates from the churches transacted business on Friday and Saturday mornings, with the afternoons taken by the Sunday School and C.E. Associations. The Woman's Board also held a meeting on Friday evening with Mrs. Dorothy Chong as guest speaker.

Several matters of business entailed lengthy, and often lively, discussion. The suitability of Keauhou Camp site was considered; and several claims were enthusiastically staked in the proposed disbursement of the Pastor's Aid Fund. The latter, however, was referred to a committee for consideration before action should be taken.

One feature ran throughout the meetings: the theme, "We Are Members One of Another." The opening devotional service on Thursday evening, with Dr. Dunstan as preacher, brought out our historical oneness in Christ. The Moderator's message, given on Friday by Rev. Herbert Brewster outlined current problems which confront us as "members one of another." Other devotional services continued the theme, both in the church, and Sunday School and C.E. meetings. The closing service of worship on Sunday morning brought the entire thought to a climax.

Rev. Masayoshi Wakai was elected moderator for the coming year; Rev. W. E. Schilling, vice-moderator; Mr. Gabriel Pea, scribe; and Mr. Joseph Kalima, treasurer.

OAHU

The Oahu Association met at Waianae on April 28th and began with a business session in the afternoon. About half of the churches were represented. A larger number appeared at the Saturday morning session. Oahu has a slightly different Aha from the others. Because of the difference in country and city churches and because of the many other organizations to which ministers and churches belong, loyalty to the Aha is not so universally strong here as on the other Islands. Another factor is that the meetings have been held in the country quite regularly making it difficult for the delegates. The proximity of the Hawaiian Board in Honolulu creates a tendency for the Aha officers to leave responsibility up to the Board, e.g. mailing notices, preparing the program, calling the executive committee and setting up the business at hand.

All of these difficulties are reflected in the business sessions and tend to weaken the Aha. They led to a motion that next year's meetings be rearranged to make better use of time. One proposition, namely, having Sunday afternoon meetings which would call in everyone, met with enthusiastic support. There was disagreement on the matter of making Saturday a day for Aha Makua business only.

One of the outstanding sessions was that of Friday evening when various individuals spoke on phases of Evangelism found to be successful in their particular church or community. Rev. Richard Bryant led this program as chairman of Oahu's Evangelism Committee. He also gave an inspiring address to the congregation.

The Aha culminated as usual with a tremendous and inspiring Sunday program. One can hope that this enthusiasm is never lost. As one delegate put it, "these Ahas are centers of generating power."

CHURCH STATISTICAL SUMMARY

For 1946, 1947, 1948, 1949

ISLAND		No. of Churches	Church Members	Sunday School Membership	Benevolence	Pensions General C Council
Hawaii Island Ass'n	1946....	36	2,993	2,060	$ 3,192.00	$ 1,447.00
	1947....	36	2,366	1,349	3,124.00	873.00
	1948....	36	2,649	1,784	3,868.80	1,402.83
	1949....	36	2,714	2,183	3,942.53	1,083.91
Ass'n of Maui, Molokai, Lanai, Islands	1946....	34	2,203	1,824	3,221.00	870.00
	1947....	34	1,558	1,148	3,157.00	786.00
	1948....	35	2,077	2,262	3,207.78	616.20
	1949....	35	2,149	1,825	4,439.90	844.80
Oahu Island Ass'n	1946....	29	8,508	3,911	20,638.00	3,384.00
	1947....	29	6,353	3,689	25,527.00	3,359.00
	1948....	30	8,191	5,234	23,468.17	2,890.85
	1949....	31	8,434	5,472	24,179.96	2,633.29
Kauai Island Ass'n	1946....	16	1,583	1,666	2,506.00	551.00
	1947....	16	944	707	2,873.00	597.00
	1948....	16	1,442	1,459	2,216.46	359.80
	1949....	16	1,640	1,495	2,429.13	595.30

Fairest Lord Jesus

THE HYMN OF THE MONTH

Our hymn for June is that beautiful favorite of children and grown-ups alike, "Fairest Lord Jesus." This hymn which is familiarly known as the "Crusader's Hymn" has a great deal of mythology built up around it. The name Crusader's Hymn comes from the idea that it was supposed to have been sung by the children's crusade as it marched to Jerusalem. However, this idea has been fully discredited. Even so, it continues to be known as the Crusader's Hymn. Augustine Smith in his "Lyric Religion" calls it "A Marching Song of the Out-of-Doors." No doubt the hymn's wonderful marching quality has had something to do with its being associated with the Crusade.

The original text of this hymn appeared first in print in 1677. Albert Edward Bailey in his Gospel in Hymns says that the most authentic note about this hymn is that it was "taken down from oral recitation in the district of Glaz." He then locates this district as being in Silecia not far from Prague, the home of John Huss. He goes on to say, "If we must have a mythology why not say that this lovely hymn which unites the fairest object in nature and the fairest person in the history of religion is a true folk song out of the soil of Silecia." It is not known who it was that translated it into English, although the translation is an accurate one.

This hymn is a favorite among children everywhere. The reason is not hard to see. Although it is simple and sincere, it does not lower itself to childishness. It has simplicity of thought about Jesus and about the beautiful world of nature. The putting of these things together has no theological purpose apparently, but is only the straightforward expression of peasant people.

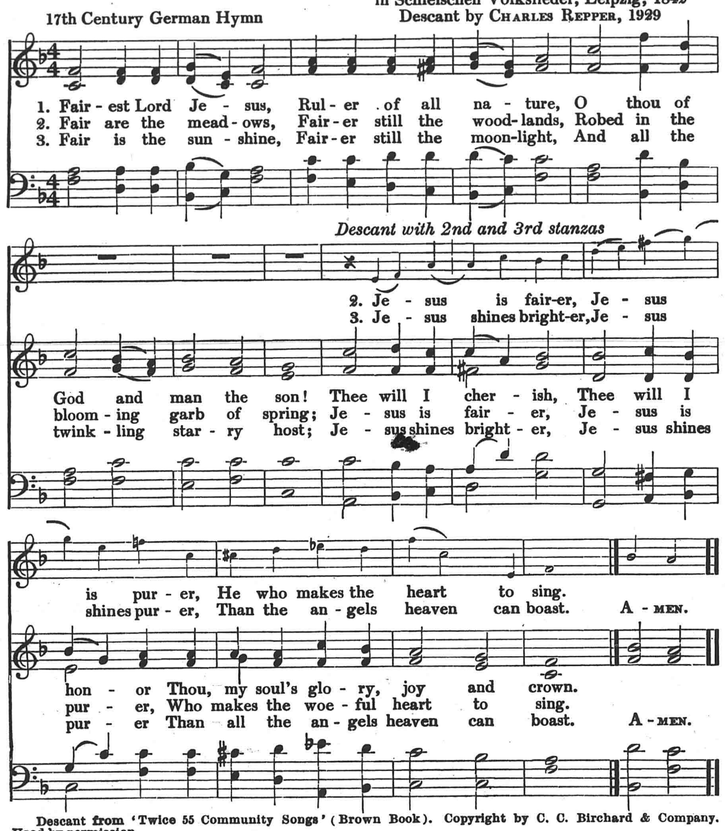
There have been many versions of the hymn and there are different stanzas that do not appear in the text accompanying. However, these are the ones familiarly sung today. Two optional stanzas are included in the text here. The use of the descant with this and other hymns is a recent innovation, for purposes of harmony. This hymn should be among the memory work selections for children.

Fairest Lord Jesus

(CRUSADERS'. HYMN. Irregular)

17th Century German Hymn

Silesian Folk Song,
in Schleischen Volkslieder, Leipzig, 1842
Descant by CHARLES REPPER, 1929



Descant from 'Twice 55 Community Songs' (Brown Book). Copyright by C. C. Birchard & Company. Used by permission

Optional Stanzas

4 All fairest beauty,
Heavenly and earthly,
Wondrously, Jesus, is found in thee:
None can be nearer,
Fairer or dearer
Than thou, my Saviour, art to me.

5 Beautiful Saviour;
Lord of the nations;
Son of God and Son of man.
Glory and honor,
Praise, adoration,
Now and evermore be thine.

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GOING "GOD'S WAY"

A Foreign Professor's Love for a Sick Student

A young theological school student who is trying to be a minister of Christ in spite of his illness—his old parents who have made objection to his desire and are going to disinherit him—and a foreign teacher who is trying to protect the student and bring reconciliation between the son and parents.

The hearts of his feudalistic parents are softened.

Toru Akeyama (Toru, meaning Clearness, Akeyama —Sunny-hill, fictitious name—all names are fictitious), student of the Theological Seminary of Doshisha University, ever since his entrance to the Economic Dept. of the same university in the spring of 1947, the 22nd year of Showa, was greatly influenced by Mr. B., a professor of the seminary, with whom he had spent day and night under the same roof and he came to make up his mind to devote his life in Christian ministry. He received baptism before his graduation from the Economic Dept. and entered the seminary last spring. He had worked at R.T.O., early mornings and evening and attended classes during the day, and it was too much for his health and finally he fell ill last fall. T.B.

The Akeyamas are of an old family in a local community and well-to-do and are able to afford to meet his school expenses. However, when they heard of his baptism and his desire of going to the seminary their grief and anger were exceedingly great. "We have been looking forward to the day when he graduates and starts working in some company and now he wants to become a Christian minister . . . " Their disappointment almost made them disown their son. Akeyama suffered greatly but he hoped someday they would understand. With the scholarship given by an American church group through the help of Prof. B. and the money he had earned from his work he was able to pay college expenses and continued to study, with encouragement by Prof. B. and his friends.

His family did not receive him warmly when he came back home to rest after falling ill. They even said that his illness was caused by his forsaking the Gods of his ancestors and devoting himself to a foreign god. Such atmosphere of his home increased his spiritual suffering as well as his physical illness. When he heard of this, it worried Prof. B. very much and promoted him to take Toru out of this situation and with his parents' consent, put him, on the 7th of Jan., into a hospital in Osaka, all the expenses paid by him.

At present, Akeyama is recuperating in peace in the hospital where there are many Christians and he is said to be well on his way back to his health because of Prof. B.'s kind help, and may be able to get out next fall.

Tied to the traditional way of thinking his parents had to treat him coldly but they also suffered. Lately, however, probably moved with his sincerity and Prof. B.'s deep affection they have offered to pay part of his hospital expenses. It has lightened his suffering a little.

Prof. B. says—"It is not I that is paying his hospital bills but it is my church friends in America. We should help a good student like Akeyama, a young man who is going to be a leader for future Japan. I have met his parents several times. They are nice people. However, they belong to the old age. Their expectation of his supporting them by going into business right after his graduation from the Economic Dept. being broken, it probably made them act that way. I can understand their feeling. They offered to pay part of his hospital expenses but it is not money but their understanding love that he now needs."[end]

WORLD NEWS

MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Whitsunday, 1950

On this day of thanksgiving for the outpouring of the Holy Spirit upon the Church of Christ we ask how we may truly and fully participate in this wonderful and sacred mystery. The answer is given in a verse of the Epistle to the Hebrews (3:14): "For we share in Christ, if only we hold our first confidence firm to the end." (Revised Standard Version).

We live in a world in which the original confidence of the Church that Christ is the true Lord of all is constantly challenged. Dare we maintain that Christ is Lord of this world of ours with its crying injustices, its suffering masses, its power politics, its unceasing conflicts and its attempts at self-destruction? It is the Holy Spirit Who enables us to believe that Jesus is Lord, and to hold this confidence firm and unshaken to the very end. In the power of the Spirit we believe and we must proclaim that Christ has borne and overcome all this sin and all this suffering, and that He Reigns. Armed with that victorious certainty, the Churches stand to combat the tides of hopelessness, defeatism and indifference which threaten to undermine the life of the nations. For since Christ is King, we are sent out to bear fearless witness to Him and to serve the brethren in self-forgetting acts of charity and of justice, and in devoting ourselves to the healing of the nations.

We also need to hold fast to this promise for our Churches. We need to be reminded of the original confidence of the Church that the Holy Spirit which created a people of one heart and one mind would maintain and, if need be, restore their unity. The word which we spoke together at Amsterdam that our Churches intend to stay together may easily fade away as we turn to our daily concerns and as we confront the difficulties of living and acting together as one fellowship. Let us then believe in the power of the Holy Spirit. He draws us together. He says to us on Whitsunday that He can overcome all the barriers that still exist between us. If we live in humble dependence on Him, we are enabled to pray and work for the unity of God's children in order that the world may believe in the Son.

The Spirit intercedes for the Saints. In Him let us then intercede for each other and for ourselves in order that the first confidence of the Church may live in us all and that we may proclaim it together till the very end.

The Presidents of the World Council of Churches:
Pastor Marc Boegner.
The Archbishop of Canterbury (Geoffrey Fisher).
Professor T. C. Chao.
Dr. John R. Mott
Bishop G. Bromley Oxnam.
The Archbishop of Upsala (Erling Eidem).
The Metropolitan of Thyateira (S. Germanos).

AN ACT OF INTERCESSION FOR THE CHURCHES IN THE WORLD COUNCIL OF CHURCHES

For the Churches which are deprived of the liberty to proclaim the Gospel freely to all people

In certain countries of Latin America, in certain Mohammedan counties, in Spain

— That they may believe and act upon the belief that the Word of God is not bound.

In Eastern Europe

— That this testing time may increasingly lead to their renewal in faith and obedience.

For the Churches in China

— That they may stand in the freedom with which Christ has made them free and rejoice in their dependence upon God alone.

For those in our fellowship who are in prison

especially for Bishop Ordass, for the Bulgarian pastors, for pastors in Burma and North Korea

— That they may be consoled and strengthened by the knowledge that they are surrounded by a fellowship of prayer.

For Churches whose life is disrupted by civil war and political conflict

especially in Burma, in Western Java, in Indo-China

— That they be makers of peace and announce the message of reconciliation.

For the Churches which suffer from a sense of loneliness and isolation

— That they may realize that they are surrounded by the cloud of witnesses.

For the Churches planted in the newly independent nations of Asia

— That they may fulfill their duty to their peoples in sharing with them the secret of true freedom contained in the Gospel of Christ.

For the Churches living in the midst of race-conflicts

especially in South Africa and the Southern States of the U.S.A.

— That they may deliver their nations from their fear of the future and announce the good news of the breaking-down of the wall of partition.

For the Churches of Europe facing much hopelessness and frustration

— That they may offer their peoples the opportunity of joyful participation in the history of God's salvation and so restore hope.

especially to the Church in Germany

— That it may give a clear and united witness in the disruption of its country.

— *and for the refugee churches*
That they may know that God has prepared a city for them.

For the Churches of the U.S.A. speaking to a nation which bears a superhuman responsibility

— That in the midst of the noise of the world they may hear and echo the still small voice of God's Will for the nations.

For the Churches which have recently been formed by Church union or Churches contemplating reunion with other Churches

— That they may find and manifest true unity in the truth of God.

For the Oldest Churches of Christendom

— That they may share their treasures of faith both with the other Churches and with their neighbours who do not know the Gospel of Christ.

For the Youngest Churches of Christendom

— That they may fully use their God-given talent to evangelize and remind all other Churches of their evangelistic mission.

For all the Churches in the World Council of Churches

— That they may learn to intercede for each other.

— That their intention to stay together may be securely established on their readiness to stand together before the throne of God.

BUCK HILL FALLS, PA.—"Numbers of able youth heading for church vocations have never been so great in the history of American Protestantism" reported Dr. John Oliver Nelson, director of the Commission on the Ministry of the Federal Council of Churches, at a consultation at Buck Hill Falls, Pennsylvania, April 24-25.

Studying trends which are currently overcrowding theological seminaries, and stepping up enlistment programs in every denomination, a score of church leaders took part in the conference sponsored by the Federal Council's Commission on the Ministry, in conjunction with the Enlistment Committee of the American Association of Theological Schools.

Decisions for church vocations are being made in college years rather than earlier, conferees agreed. Dean-elect G. W. Webber of Union Seminary in New York, pointed to the high proportion of engineers and other technicians entering seminaries. [end]



Rev. Quentin Leisher of Cohasset, Mass., who has just been appointed as a Secretary of the Missions Council of Congregational Christian Churches with special relation to the American Board of Foreign Missions.

Mr. Leisher's major duties will be along the lines of missionary promotion. He will start his new work August 1 with headquarters in Boston, Mass.

THIS IS NOT MEANT TO BE FUNNY!

"It comes from a fat scholarly tome on The Prediction of Personal Adjustment:

'It is quite possible that in many cases the assumption of linearity in combinations is not justified for composite criterion measures. Certainly there are many cases where a person may be so poor on one component of the activity that it is impossible to compensate this deficiency with any amount of excellence on some or all the other components. On the other hand, there are doubtless many instances where a score on a given component of a criterion beyond a certain point would be of no advantage so far as success in the activity as a whole is concerned. For example, in the case of a marital adjustment, there is probably a definite limit or point of diminishing returns as to frequency with which a man kisses his wife so far as it affects marital happiness'."

We clipped this from "The Watchman" (Honolulu Community Church) where Stephen Mark distributes humor as well as wisdom.

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News of the Churches

The Student Summer Service Plan will be in effect again this year under which University students or others selected will go into the various churches throughout the Territory and will assist in the program of Daily Vacation Bible Schools. This program has been well received in the past and is being continued for the help of the churches. The Vacation Church School textbook for 1950 will be called WHEN CHRISTIANITY CAME TO HAWAII. It is prepared by Miss Frances Eastman, Director of Religious Education for the Hawaiian Board. The textbook will be somewhat different than previous textbooks. In it, it will be lithographed with numerous pictures illustrating the theme.

— THE FRIEND —

Volume I, No. 1 of the Pilgrim Fellowship Program News has come to our desk recently. This is the new pamphlet or magazine for the Young People's department. We understand that this is to appear five times a year in January, March, May, August and October. We understand further that two copies of each issue of this magazine will be sent free to ministers of Congregational Christian Churches and that additional copies may be had for 50c per year. We assume that the two free copies are mailed without request to all of our ministers. If they do not receive their copies however, it would be wise for them to write in the Editorial office at 14 Beacon Street, Boston. It may be that this small publication will be of help to your young people's program.

— THE FRIEND —

Under the leadership of the Reverend Royden Susu-Mago of Maui, the Maui Chorus gave the oratorial "Elijah" on May the 7th. This project has meant a great deal of work to the Maui Chorus, the members of the chorus being widely scattered and meetings being held under considerable difficulty. Added to the difficulty has been the illness of the director, Mr. Susu-Mago.

We are proud to list among the soloists at this rendition of "Elijah" several of our ministerial family. Mr. Susu-Mago, tenor, Mr. Schulz, tenor, and Mr. Akaka, baritone gave solos. A solo part was also taken by Mrs. Griffing and Mrs. Akaka was also among the singers in the chorus. Mrs. Claire Nashuwa played the piano for this oratorial. Some singers from Honolulu assisted in the presentation. There being a presentation of the oratorial at Central Union Church in Honolulu on May the 14th.

— THE FRIEND —

The Maui Ministerial Association journeyed to Huelo on May the 8th for their regular monthly meeting. Huelo has become quite famous, not only for its food and its gardenias, and for its pastor Daisy Kalaaupa, but also for the neatness of the church and its premises. The Huelo group royally entertained the ministers who enjoyed their trek very much.

— THE FRIEND —

There will be some shortage of ministers in the islands during the summer, especially on the island of Maui. Word has come that among those traveling to the mainland on furlough this summer will be the Rev. and Mrs. Augustus Griffing, Rev. and Mrs. Richard Ritter, Rev. William E. Crisp, Jr., and Mrs. Abraham Akaka. Abe, however, is planning to stay on Maui and hold the fort. Rev. & Mrs. Allen Hackett will go from Honolulu. The Rev. Hiro Higuchi of Waipahu is planning to attend school in the fall; also preparing for a year of schooling is the Rev. Masao Yamada of Hilo. The Associate Secretary of the Board Rev. Harold Cram will be on furlough on the mainland also during the present summer.

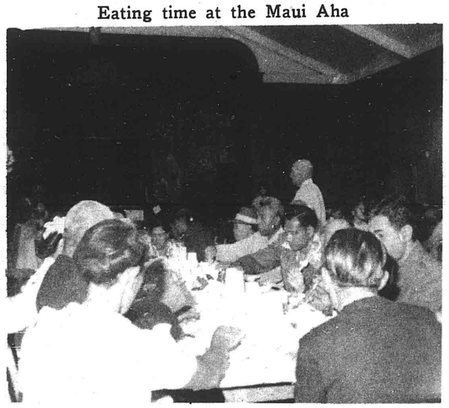
Rev. Richard Wong of the Hilo Chinese Church arrived in Honolulu a short time ago, from a three weeks' trip to San Francisco where he visited his wife who was forced to return to the Coast sometime ago because of illness. We hope that Mrs. Wong will be able to return to her home in Hilo before long.

— THE FRIEND —

One of the fine advances made last year at the Aha Paeaina was in the department of Young People's Work. It was decided that each Island Association would choose one delegate to represent it at the National Pilgrim Fellowship meeting in the summer. We are glad to report that three of the islands have already chosen their delegates at this writing. From Waimea Christian Church on Kauai comes Irene Uyeno; from Wailuku Union Church on Maui, Barbara Jackson; from the Central Christian Church in Hilo, Eldrid Morgado. The delegate from Oahu has not as yet been chosen but is expected that the choice will be announced soon. One-half of the expenses of each delegate namely, $250.00, is furn-

(Continued on page 22)

Eating time at the Maui Aha



Huelo delegation Maui Aha



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Excerpts from

Visit of the French Sloop-of-War BONITE to the Sandwich Islands in 1836

Translated for the Friend, from the French of Adolphe Barrot
No. VI

Prospect from the hill overlooking Manoa Valley—meet the Governor of Maui and his wife riding in a strange manner—review of the soldiers.

During my stay at Honolulu, I made a number of excursions in the vicinity. The valley, in the midst of which Honolulu is situated, is truly magnificent, and it could be made to produce our colonial supplies in abundance. The hills around might be cultivated, and they would produce excellent coffee and cotton of superior quality. One day I took a delightful ride with Mr. Grimes, an American merchant. About a mile from the town, we left the road which extends along the shore, and directed our course towards the hills. We ascended by a very tolerable path. On reaching the summit of a hill, Mr. Grimes stopped his horse to enjoy my admiration. And surely it is difficult to imagine a prospect more picturesque and more enchanting. Behind us, the sun was disappearing in the ocean. Before us, shut in between two high mountains, the fantastic shapes of which were figured in profile on the azure of the sky, stretched a cool and verdant valley divided by a stream, which was hastening on through plantations of taro and sugar cane. In the middle of the valley were about fifty cabins, shaded by kukui and breadfruit trees; beasts were grazing in the meadows; the shade of the mountains extending over the whole valley; and the air was fresh and fragrant. The hill from which we enjoyed this prospect, rose on our left by an almost imperceptible slope, and a fine and gilded herbage covered it like a velvet carpet; around us, everything was silent; nothing was heard except the chirping of some birds, as they flew over our heads. We remained there until night came to conceal from us this ravishing spectacle. Were my residence in Honolulu, I should often come to meditate in the valley of Manoa.

Although European luxury has begun to appear in Honolulu, yet very few carriages are to be seen. The King has a carriage which he never uses. A few of the European and American residents have chaises and coaches. The rich chiefs, and especially their wives, who, on account of their corpulence seem unable to walk, are seen riding about in hand-carts drawn by men. I recollect having met in the streets of Honolulu, the Governor of Maui and his wife making their visits. They were lying flat, side by side, supporting their chins with both hands, and their immense bodies tossed about by the motion of the vehicle, reminded me of certain carts which come to us from Sceaux or from Poissy. A throng of servants preceded and followed them; one carrying a parasol, another a fly-brush, and a third, the heir of this noble family. The men who drew this interesting couple, moved on at a brisk trot, the team being com-

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THE FRIEND, 1850

posed of at least eight or ten robust fellows, who from time to time were relieved by others.

The Governor of Maui stopped to talk with me, and, thanks to Mr. Charlton with whom I happened to be at the time, he made me understand that there would be on the morrow a grand review of the troops and of the militia in front of the King's house, and he invited me to be present.

Unwilling to lose so fine an opportunity of seeing the military forces of his Hawaiian Majesty, I was punctual to the appointment. Three hundred men, composing the entire army of the line, were drawn up in three lines. Each man was armed with a musket of English or American manufacture, without a bayonet. I shall not undertake to describe their customes, for I should never get through. I could have wished that one of our inspectors general of infantry had been present. Of some, the only article of clothing was the maro about the loins; others wore upon their shoulders large pieces of cloth falling ostentatiously in folds, in the Roman fashion; and others had the head and body partly covered with leaves of the cocoa and banana formed into festoons.

Opposite the army of the line, and drawn up also in three ranks, was the militia of Honolulu. To distinguish the regular troops from these would have been difficult; for there was no difference in their clothing. — Few of the militia had muskets, and from the manner of using these, it was easy to perceive that they had not derived much advantage from the lessons of exercise whcih they had received. In front of the palace gate were stationed the royal guards, consisting of eleven men, dressed uniformly in pantaloons and white calico vests with scarlet facings. Each man was armed with a musket and bayonet. This was without dispute, the elite of the army of Oahu. They seemed to hold the soldiers of the line and the militia in the most profound contempt; while from their proudly erect attitude and from their military bearing, it could be easily perceived that they were wonderfully impressed with the idea of their superiority.

The beating of the drum announced that the exercise was about to commence. An officer read a long discourse, not one word of which could I understand. I was informed afterwards, that many men having been absent from the last parade, the adjutant was exercising his eloquence on this subject.—The exercise at length began, and surely, without excepting even the royal guards, the Hawaiian soldiers appeared to me somewhat deficient in expertness. But this however, is a science which they will learn soon enough. There are many things much more useful than military exercise which they could and should have been taught a long time ago, and of which they have not yet acquired the least idea. The orders were given in English.—The last orders were, "Kneel—ground arms—to prayers!" The adjutant then read a prayer of some length, and the command was given to break up the ranks.

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NEWS OF THE CHURCHES

(Continued from page 19)

ished by the local association. The other half of the expense is met by the Hawaiian Board of Missions. Under this fine plan four young people will get to make the trip to the National Convention each year. They will return to the islands and report on the Convention to the various youth organizations and groups. In a later issue we hope to give a full account of this trip.

— THE FRIEND —

University Group

A report given at the Religious Education Committee meeting of the Hawaiian Board included one on Youth Work at the University. We quote, "University Student Work got underway on February 13th with a social at which 110 young people and a number of leaders were present. This was a very auspicious beginning which was followed by two meetings of a planning committee of 15 who worked out a constitution which was presented to the associated students of the University of Hawaii on April 2. Richard Tsui of First Chinese Church has taken a great interest in this student group and is serving as acting chairman." A communion service for all Congregational students was held at the Church of the Crossroads on Tuesday, April 4th. Fifty-five people attended, a remarkedly good attendance for a first venture at a meeting of this sort. About 400 names are now on the prospect list. These names having been received from the religious preference cards filled out by the students.

forms the windows of our car into



Miss Tai Shigaki
who leaves this month for the mainland after 3 years in Hawaii with Nuuanu Congregational Church.

— THE FRIEND —

The picture of a new car model has arrived. It looks like a baby carriage with safety pin bumpers, stork radiator ornament, and the like. The specifications list weight as 7 lbs. 4 oz. and other equipment as follows: free squealing, automatic feeding and brown lamps. Body color is pink. It travels wet or dry and seldom requires oil.

It seems that Herbert and Genevieve Eggleston have a baby boy named Donald Paul. He arrived April 20th at Newton Center, Massachusetts. The Egglestons are at Andover-Newton this year, being on leave from Kalihi Union Church.

— THE FRIEND —

Another church building campaign is being launched, this time by the United Church of Christ of which Harold Jow is pastor. The plans for building have been progressing for two years or more. A committee of impressive names appears in the May issue of "Mercury." These are the members of the building campaign committee. We trust that soon Honolulu shall have another fine church building.

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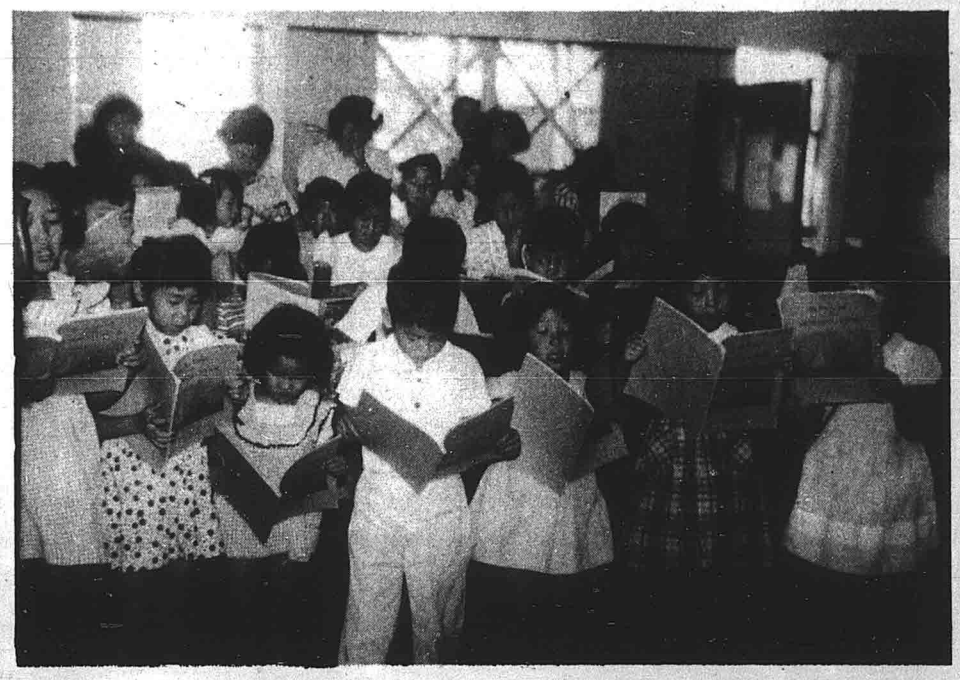
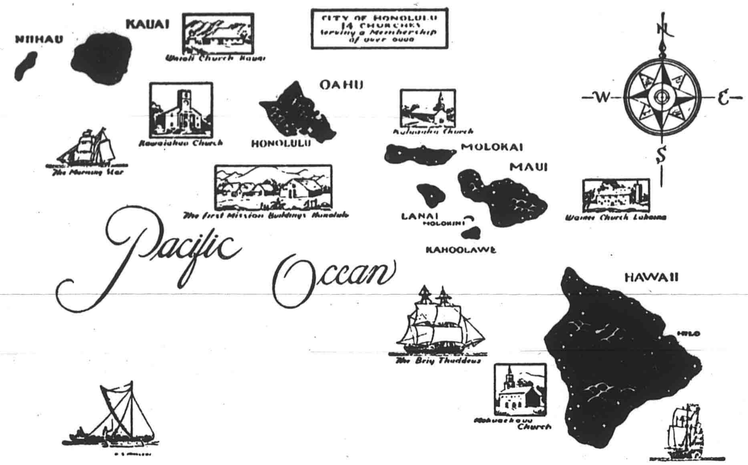




VACATION SCHOOL TIME AGAIN

see pages 10-11

JULY, 1950



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. , Managing Editor, HAROLD F. CRAM
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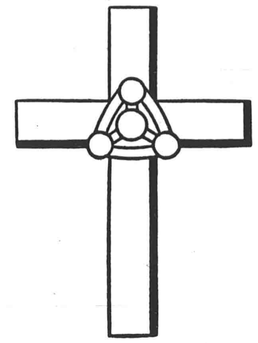


The Prodigal Son III

There was a man who had two sons; and the younger of them said to his father, "Father, give me the share of property that falls to me." And the father divided his living between his sons. Not many days after that, the younger son packed his clothes in a trunk, tucked the wealth his father had given him into a brief case, and took his journey into a far country.

Being a thoughtful young man and one deeply interested in the meaning of life he paid particular attention to the customs of the new land. It was not long before he noticed that the people placed great stress upon the value of education. He saw that even though not too many of the populace were educated, they held in high repute those who had gained college degrees. He had known little about such matters while at his father's house for he had been taught that the integrity of his soul was far greater importance than all the learning of mankind.

He soon enrolled in a school in that country. He used the wealth his father had given him to pay tuition bills and he put forth all the powers at his command to master the lessons set for him. By dint of much conscientious labour he succeeded, after the passage of many years, in gaining for himself the highest degree awarded by any school in that land. And he was made a member of the fellowship of scholars.

Within the circle of highly learned friends among whom he moved, he was apt from time to time to enter into scholarly disputations. When, at first, he found the argument going against him, he referred to his father and quoted some truth he had known at home. Each time he did that his friends said, but who is your father; prove to us that he exists. But the young man could not do this. So he stopped quoting from his early wisdom and came to deny the reality of his father. He knew that the only reality is that which can be rationally proven and the only truth that which can be tested by experience.

THE EDITOR

Haili Church

This year is the 125th anniversary of the organization of Haili Church. The actual act of organization is lost in the dimness of history, but it is presumed to have taken place somewhere about the time that Kapiolani made her famous journey from Kealakekua to Hilo via the volcano. Before then, mission work had been started in Waiakea by the Rev. and Mrs. Ruggles and the Rev. and Mrs. Goodrich. Early in 1824 a thatched roof church building was erected seating about two thousand people and services were held regularly. Schools were started, which quickly increased to the number of eighty with a student body of close to five thousand. The original church was soon felt to be inadequate and in 1825 a larger building was put up. Mr. Goodrich was soon to report that "our habitual congregation is about 2000." That was the beginning of Haili Church.

Mr. Goodrich worked in the Hilo area for practically seven years. There were over nine hundred square miles in the mission district with a population variously estimated up to twenty thousand. By the time Mr. Goodrich left Hilo there were more than seven thousand people in mission schools and about the same number of church members. Native teachers conducted the schools and native assistants supervised the twenty congregations in which the church members were divided. Rev. and Mrs. Sheldon Dibble and the Rev. Mrs. David Lyman were among those who followed the Goodrich's. In 1835, the Rev. and Mrs. Titus Coan reached the field.

Titus Coan spent more than forty years of his life in Hilo. Early in his career came the great Religious waken-





Rev. Stephen L. Desha, Jr. who will become pastor of the church in September

ing. On one Sunday alone, in the year 1838 over seventeen hundred new members were added to the church. This is how Mr. Coan described that occasion: "It was a great and solemn and glorious day, a scene never to be forgotten. I was alone with my family at the station at the time, my beloved associates have gone to Oahu to the general meeting. I baptized 1705 people that afternoon and broke bread to about 2400 communicants. In selecting and examining those 1705 candidates I spent much time and care attended with many prayers and tears. I met them all personally five or six times, besides preaching to them often collectively." Before he finished his labours at Hilo, Mr. Coan wrote as follows: "My field is divided into more than twenty congregations, each of which assembles regularly on the Sabbath, and two or three times during the week. For each of these congregations, from one to four or five leaders are appointed, whose titles may be superintendent, deacon, elder or class leader, as shall best designate the service to which they are set apart. In addition to these, and to act in conjunction with them, one or two of the more intelligent, humble and active, are selected in every little village and neighborhood to hold social meetings, for reading the scriptures, and for prayer." Six meetin houses had by that time been built in outlying communities as branches of Haili Church.

In 1842, the third Haili building blew down in a heavy gale. Three months later a new building was dedicated. It was a frame structure with a thatched room and it served for fifteen years. In 1859 the present building was erected. Changes, alterations, and repairs have been made from time to time, the stained glass windows, the pews and the organ have been added, but the essential plan of the building remains today as it was when it was first conceived.

After the death of Titus Coan in 1882, the Rev. Joseph Kalana served as pastor of the church for about seven years. Then began the forty-five year pastorate of the Rev. Stephen L. Desha. It would be idle for us to try to outline the events of that outstanding career. Mr. Desha was, in every sense of the word, a leader of his people. He was concerned with their total welfare and gave himself unstintingly in organizations and enterprises that would advance their interests. Above all, his entire efforts were expressions of his primary position as pastor of Haili Church. Whatever he did, whether it was in the field of politics or social welfare or education, his motivation and inspiration came from his religious faith. He was a true exemplar of that which was known during his life time, although he may never have heard of the term, as social christianity. And where he led, Haili church followed, becoming the centre of a wide sweeping influence throughout the territory.

The Rev. Stephen Desha passed away in 1934. Various leaders followed him, including the Rev. Edward Kahale, during the next three years. Then the church called the Rev. Moses Moku who remained as pastor for eleven years. During his time of service the church was called upon to make drastic changes in its organization, program and support. And as those changes have been made Haili has continued to hold the important plan of leadership in the fellowship of the churches in the Territory that has belonged to it since its founding.

Haili church, quite properly, looks back over a century and a quarter and remembers the long pathway it has travelled under God's leading. It remembers, too, the many leaders, both lay and ministerial, whom God has raised up and guided. And with such a past Haili looks forward trusting in Him who has brought it to this anniversary.

The foregoing account of Haili Church is indebted to a book, "History of Haili Church" written by the late Mrs. Nellie Hammond Lyman. [end]



GRADUATION CHRISTIAN TRAINING SCHOOL AT TRUK



The services began on Saturday night when the entire student body sat around the Table of Our Lord and partook of communion. The low class-room tables in the assembly room were covered with fresh white paper and arranged in the shape of a cross, with a tall candle on each. The spirit of communion was experienced by all as we sat together on the floor around these tables.

Late that evening Mr. Kaercher came up from Tol Island. He had left in a sail canoe with four native ministers at seven that morning and had been all day on the lagoon. He was wet and tired but happy to come and have a share in graduation. We especially appreciated the effort he made to get here and enjoyed having him with us.

Sunday morning March 26, 1950, dawned bright and clear with a good breeze. It was a perfect tropical day. The chickens were only thinking of getting up when the first caller came to the door; one of the cooks was worried about dinner. By ten o'clock the Kutua church was full and one truck load and three jeep loads of Americans had arrived from Moen. We were very pleased to have them come and have fellowship with us at graduation time.



There were nineteen in the graduating class. The girls were a pretty picture in the white dresses they had made themselves with the white flower wreaths on their dark hair. The boys were all in white, very proud of their new white trousers that had arrived by ship just the day before. The entire school sang two hymns which Miss Dederer had taught them and the work of many months certainly showed as they sang. Even the babies in church stopped being fussy long enough to listen to the perfect harmony.

Mr. Kaercher spoke in Truk; Miss Dederer also spoke in Truk; and I gave the baccalaureate address in English.

Following the baccalaureate service the students, parents, pastors and Americans went to a delicious meal of rice, sweet potatoes, taro, breadfruit soup, pork, chicken and tea.

At 1:30 the graduation service started. The students marched into the church all in step but looking a bit apprehensive. The speakers in the afternoon were: Captain Law, who brought the greetings and congratulations of the Naval Administration to the graduating class; Lt. Robert Beck, who is the educational administrator of the Truk area; and Mr. George Fleischmann, who is the principal of the Pacific Islands Teacher Training School on Moen.

Chief Frederick of Dublon Island brought greetings and congratulations from the Truk people and the wish that they would use their lives to raise high the way of life in Truk.

After the presentation of diplomas there were some special awards: Arno from Moen Island received the first award for the highest scholastic record (an average of 93%); Rerat from Dublon Island received the award for the second highest scholastic record (an average of 91%); Joas from Losap Island in the Mortlocks received the English Speaking award; Lodius from Tol Island received the award for the student who made the most advancement through his conscientious effort in all phases of student activity; Esther from Moen Island received the award for the girl with the highest scholastic record.

Following the presentation of awards Joas, the student who took the award for the highest in English Speaking, made a short original speech in English which was interpreted by another student. He expressed his thanks to God and the Christians in Hawaii and America who made the school possible, to the Truk people who helped so much with food and to the teachers who had been so kind to the students. He said that he knew there was much responsibility upon the graduates' shoulders and they felt humble but with the help of God they would make whatever place or whatever work they were in, a better place or a better work because they would live and work in the spirit of Christ.

The first graduation from the Christian Training School at Truk went so perfectly that at times it seemed heaven and earth were blended. To you in America and Hawaii we send thanks for the support you have given and for the wisdom you show in making such a school possible.

Charles L. Heuser, Principal
Christian Training School

Kusaie Eastern Carolines
c/o CAU Navy No. 3700
FPO San Francisco, Calif.

March 18, 1950

Dear Friend:

How very kind of you to remember the little poor children here! Your delightful present came last week and gave us much pleasure. Dr. Hanlin told us about your perfect gives, I've read about it in the "Friend"

(Continued next page)

last two months also. So we appreciate you very much. It is awfully good of you to think of us.

I gave them all to the children of four different villages, which named Lelu, Malem, Utwe and Tafunsak. The children were very happy when they heard that its from the children like them. When I called their names one by one to give them theirs, they laugh and yelled. The girls looking for doll very very much than all the goods, they like doll than every kinds of toys and other things, but the boys are looking for toy. I gave the books and the pictures to their teachers to show them when they come together on the daily Bible Class every weeks.

I can't tell you how much we appreciate you. We can't do anything for you as what you did for us. I prayed of you and thanks God for you as we know that you also pray for us. I hope our Lord Jesus Christ be pleased with your help for poor children on Micronesia.

The children here are send their appreciation and best regards to you and children who are sent the best gives. Also the parents and the Church Members are thank you very much indeed with them. They said that they have "New good friends" now than before. They have good Christian Little Friends and their best "Mother F. Eastman." And I have best friends here and there, best brothers and sisters here and there too.

Anp group is the picture of its individual members. It is

I hope that we'll meet together some time on earth and in our eternal home.

May our God bless you all in His service.

Yours in His Name,
J. Palik Kefwas & John P. Sigrah

May 4, 1950

J. Palik Kefwas & John P. Sigrah
Kusai Eastern Carolines
c/o CAU Navy No. 3700
FPO San Francisco, Calif.

Dear Friends:

May I thank you, on behalf of myself and the many Vacation School pupils who sent the gifts which you have received from Dr. Hanlin, for your very kind letter of March 18. It gives us much joy to know that something which the children sent has been of some use to you. It gives us even greater joy to know that thus we are helped to become better friends of other Christian fellowship-workers around the world.

Please give our very best wishes and our expressions of Christian friendship to all the members of your churches in the four different villages. If there is anything else which we can get for you, we hope that we may be of service to you again.

Yours most sincerely,
Frances Eastman,
Hawaiian Board of Missions

FE:mk [end]



1.—A get-acquainted game at the 1949 Conference

COMING EVENT: THE 1950 TERRITORIAL YOUTH CONFERENCE

A week during the latter part of August is becoming synomous with the Territorial Congregational Young People's Conference. This year the dates have been set for August 25-28, again at Camp Harold Erdman on Oahu. Fees (which include both plane fare and camp fee) will be $30.00 per delegate for those from Kauai, Maui, Lanai, Molokai, and Hawaii; and $16.00 for Oahu young people.

Among the highlights this year will be the reports (in skit form) of Hawaii's four delegates to the National Council of Pilgrim Fellowship, a varied program of afternoon and evening recreation, Erdman's usual good food, Bible Study led again by Dr. Dunstan, and six courses of study from which each delegate will choose one: "Examining Our Christian Faith," "Choosing A Life Work," "Christianity That Counts," "Design For Living," "So This Is Missions," "Christian Stewardship and the Problems of Our Day." A Conference Newspaper, a Conference Choir and other interest groups will also be part of Conference life.

Returning leaders who have previously assisted at the Conference will include Rev. Mineo Katagiri, Rev. Kwai Sing Chang, Mrs. Annie Brewster, Mrs. Mildred Hazama, Mrs. C. C. Cortezan, Dr. J. L. Dunstan, and others. Additional leaders will be announced next month.

For registration blanks write to Miss Frances Eastman, P. O. Box 150, Honolulu 10, who will again be the Director of the Conference.

(Note: Boys also come to the Conference, although the pictures happen to show only girls!)

2.—Around the Conference Fireplace



This beautiful service installed officers for 1950 in the spring, and consecrated the members of Hoapaahana, the women's group of the Pearl Harbor Community Church. It may be adapted for group use in the future, as well as for our own personal meditation this summer. May it deepen our outstanding of the responsibility of each of us to the work of the Church.

In Whose Name

Installation marks the beginning of a new year of work and fellowship within this group. It would be well for us as we come to another year to remind ourselves of our purpose and in whose name we bring ourselves together.

"The purpose of this society shall be to promote the interests of this church and to extend its influence as an agency of the Kingdom of God by fostering the social life of its members, by developing a wide spread interest in missionary and benevolent work, by raising funds for such purposes as may seem necessary to those ends, by assisting in any enterprise that works for the good of the church and community and by cooperating in the programs of the Women's Board of Missions of the Pacific Islands." [1]

A fitting text for our work ahead is: "Commit Thy Way unto the Lord."

Of our members we have chosen a few to lead us through this coming year, and others to give dependable service and backing. And all of us to follow courageously and faithfully to achieve our high purposes.

"Commit thy way unto the Lord" is a charge to each one and to all. Jesus' message was both to individuals and to groups. Hear these words from John.

John 15:14-17 (for group). John 21:15-22 (for individuals).

[1] *From the constitution and by-laws of Hoapaahana as adopted January 3, 1950.*

COMMITMENT AT PEARL HARBOR

Follow Thou Me

Others have heard the challenge of the Lord and answered. Perhaps parts of their story will help us. On the altar (or table) are two picture frames and a burning candle. One is a picture of a church—the other but a frame—the picture is yet to be.

Let us hear about the church.

Siloama, the Church of the Healing Spring, was built in 1866, the first house of worship for the lepers on Molokai. [2]

Twelve women and twenty-three men, former members of six Congregational Churches on Oahu and exiled to the district of Kalawao on Molokai by King Kamehameha V, met at the home of one named Kapuhaula. From this meeting, a letter was written to the meeting of the elders of the churches of Hawaii that the elders might grant them the right to form a church of their own. Not only were they given the right, but two ministers traveled down the steep pali to encourage and help them establish their church. One Deacon gave land, one man drew plans, one gathered materials from far hills and valleys and in that way all helped to build their church, complete with a bell in the steeple.

When the colony was moved to Kalaupapa on the other side of the peninsula in 1931, Siloama was virtually abandoned. It was the hope of the patients thru the years that some day it would be made a shrine. It was difficult for the patients to keep Siloama in repair and while the "what to do with it" was being discussed, the "building rapidly deteriorated, and the trees, brush and weeds grew taller."

The Reverend Alice Kahokuoluna, their new pastor, better known as "Mother Alice," understood the love these people had for Siloama and it was thru her efforts and inspiration that a move was started in the Maui Association about ten years ago for restoration. Many difficulties, such as war, were yet ahead, but thru the faith of these people and Mother Alice, their goal was reached.

"Thanksgiving Day of 1948 was truly a day of rejoicing among the people of Kalaupapa, Molokai. For on that day of special thanks to God for all His bounties, the doors of Siloama, the Church of the Healing Spring at Kalawao, were swung open to admit the crowd of worshipers who had waited long for this" rededication.

All the way thru the story we are conscious of individuals in it. Their pictures do not appear, but the results of their love and labor is the picture of the church before you.

It might well have been our church. There is a story yet to be written about our church and the newly formed Hoapaahana. And so, the blank picture frame. Put your image into it. Make it your face that will be a part of these three; the Light of Christ, the Church and you.

[2] *This story is taken from and quoted in parts from an article appearing in THE FRIEND, August, 1949.*

Candles of the Lord

Any group is the picture of its individual members. It is finer, more colorful and beautiful than any one alone for all the best of each is given to all the rest in our Master's name and service. Thus, leaders and members together as one, we compose a bigger picture, a brighter light.

(Spoken to the new officers)

These before us we have chosen to guide our way thru the coming year. And they have chosen us as signified by their willingness to serve. As officers of Hoapaahana, what you do and how you lead this group will determine its usefulness to the church and community. Before you is an opportunity to serve. Into your hands has been placed a grave responsibility, but more than that, for you have become stewards of a part of God's Church. Be faithful stewards—give of your time and talents to His service.

(Retiring president comes forward and lights the candles of the new officers with her candle from the main candle on the alter.)

(Spoken to the chairmen of the standing committees)

You have been chosen to contribute your service thru the committee of which you are to serve. Let yourself be confronted by the challenge to take your responsibility seriously and to give of your best. An effective committee means an effective organization, for you are the link that binds the whole together. Rejoice in your opportunity to be of service.

(New president lights the candles of the chairmen from her candle.)

(Spoken to the remaining members of the group)

What ever Hoapaahana will do thru out the coming months will, in the final analysis, depend upon you. Without followers, there can be not leaders; without the group, there can be no officers. It is the members who complete the circle finally. In you rests the real strength to achieve and follow thru. Give of your best.

(The nearest committee chairman passes the light to the member along side of her and from there it passes around the circle.)

As we stand in this circle of light, we are conscious that all candles are now burning brightly. Furthermore, no two are in the same place. Each has a purpose to fulfill and each has its own place to brighten. The candle we hold represents ourself as we take our place in Hoapaahana. Each has a place to light—each a job to do. All together our light is bright. Each failing light will dim the total and each added light will brighten it.

Our circle of light symbolizes the wholeness of life, our inter-dependence upon one another and our Lord. May it be a oneness in service of His Church.

Let Us Pray

O God, who knowest that we are not sufficient of ourselves to think anything as of ourselves, but that all our sufficiency is of thee, assist us with thy grace in all our work for others, direct us in it by thy wisdom, support us by thy power, that doing our duty diligently we may bring it to a good end, so that it may be profitable to our own souls and tend to the greater glory of thy name, thru Jesus Christ our Lord, Amen.





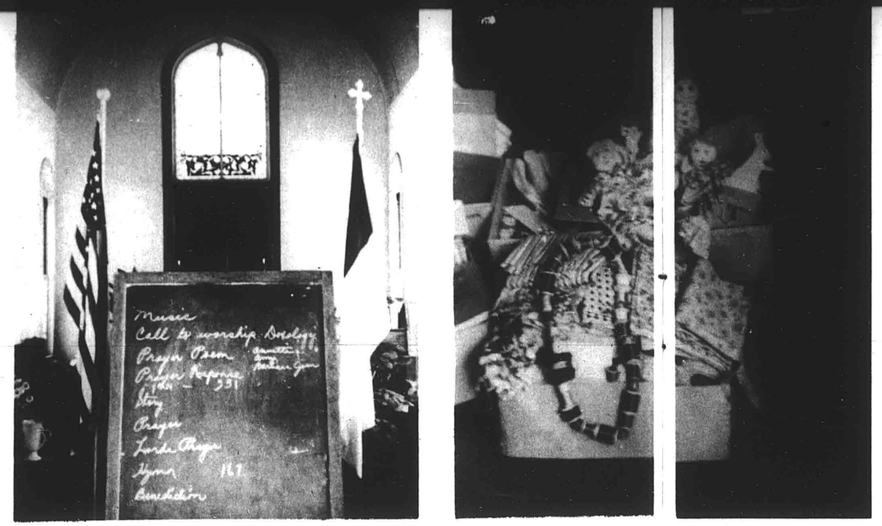


Left—Helen Vogel, president for 1950 receiving the gavel from Ruby Templeton who served as the first president of Hoopaahana in 1949.

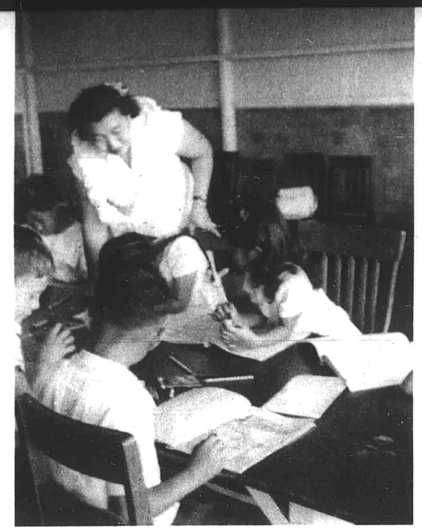
Right—Mrs. John R. deSousa, wife of the pastor and advisor to the group, leads the service.



A "Morning Star VI" flag made at Waimea Christian Church (Kauai)



Left—The Order of Worship at Iao Vacation School; Middle —A box of gifts sent by various schools to children in Micronesia. Many of the schools studied about the "Lord of The Morning Star"; Right—Older Primaries at Waihee School—1949.





Kindergarten Children at Lanai look at Pictures



A younger Primary boy stenciling a mat at Waihee Vacation School, 1949

Vacation School

Summertime has come to mean Vacation School time in many of our churches. More and more emphasis is being laid in Honolulu and other communities on organized vacation-time activities for children. Our Congregational churches have, for several years, been conducting significant vacation church schools which offer not only recreation but good, solid religious teaching and other worthwhile activities. Last year some 36 schools enrolled 2,486 pupils. Half of these schools ran for two weeks; a fourth ran for three weeks; and the other fourth ran for four or six weeks. It is difficult to over-estimate the contribution which these schools make, not only to the personal welfare of the child, but to the community as well. About 1,500 of these pupils studied the course of study on "Land of the Morning Star" issued by the Hawaiian Board. As a result, some 12 cartons of gifts for Micronesian children, and $85.00 in cash gifts were finally received. The money was used to buy Bible filmstrips for the use of our missionaries.

An integral part of the life of many of the Vacation Schools is the Student Summer Service program of the Hawaiian Board, whereby university student teachers are made available to school unable to secure enough help locally. This program has aided materially to help churches get Vacation Schools under way and so well established that they they are a permanent part of the church's program. Last year (1949) some 22 teachers were employed. This year, due to a severe budget reduction, fewer teachers are being sent. This means that the original purpose of the program has been accomplished and that Vacation Schools are an established part of church life. Teachers are being sent this year only to those localities unable to secure help, or to those churches which are offsetting the cost of the teachers by a contribution to the Student Summer Service program fund.

The course of study issued by the Board this year is entitled, "When Christianity Came to Hawaii," and deals with the coming of the missionaries, some of the early Hawaiian Christians, and the coming of other groups to our church family. A Pupil's Book containing pictures and drawings as well as printed matter is part of the course.

Time Again!

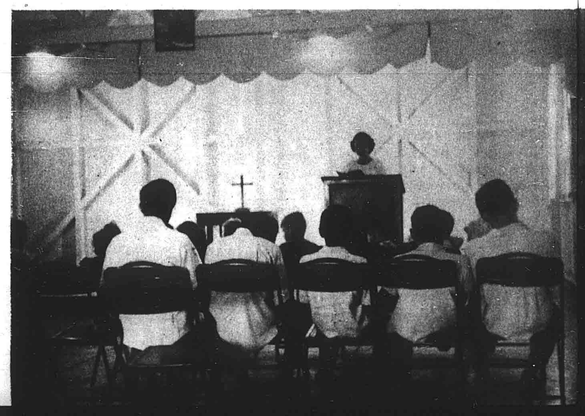


Pupils at Kaneohe display their handcraft

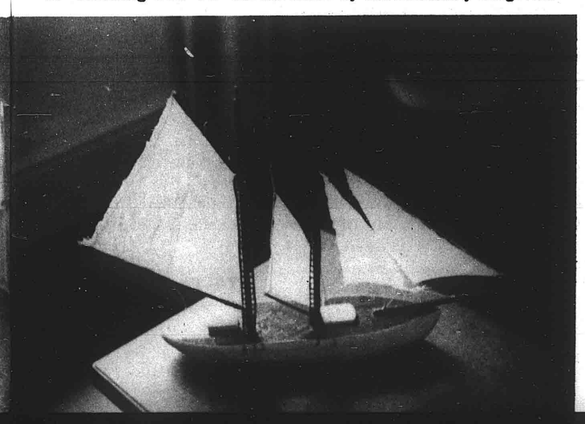


The Leaders at Kaneohe School

A Student Summer Service worker leads a worship service



A "Morning Star VI" model made by Kawaiahao youngsters





Pupils at Kaupo with a leader

Lay Evangelism in the Diocese of Madura and Ramnad of the Church of South India

By Rt. Rev. Lesslie Newbigin, Bishop

The outreach of the Church in South India, when compared with the resources in men and money which it can command, is amazing. Its membership is, for the most part, drawn from among the poorest people in the world, most of whom live permanently on the borderline of starvation. The Church of South India is the largest non-Roman Church in Asia. In its membership of more than one million, there are certainly less than one hundred ordained foreign missionaries. How has this outreach been possible? How has such an immense number of people been won and shepherded, and how—out of such meagre resources, is the Church staffed?

But there are formidable difficulties to be faced. The one consuming ambition of every promising village lad is to get out of his village forever. And those who have felt the sheer weight of hopeless squalor which is a South Indian village will not easily condemn that ambition. Yet it is plainly fatal to encourage all the most vigorous elements to leave the villages behind. And this would be the result of taking villagers away for any prolonged course of training. Yet, on the other hand, without such a prolonged course how can anything really satisfactory be produced out of such raw material? The only answer is a firm conviction that the Gospel can deal with every man where he is; that it is the power of God unto salvation even (and perhaps chiefly!) to those whom the world counts to be the very dregs of society; and that if you can plant the Gospel there, it will live and grow and spread even though everything about the outward appurtenances of the Church is of extreme simplicity and even crudity. On the basis of that conviction we in this Diocese, in common with many others in other parts of South India, are devoting more and more of our available resources to the training of volunteers for Church work. Much had already been done here in the years before the union, under the leadership of the Rev. R. A. Dudley, to train and encourage volunteers. What we are doing is built upon that foundation.

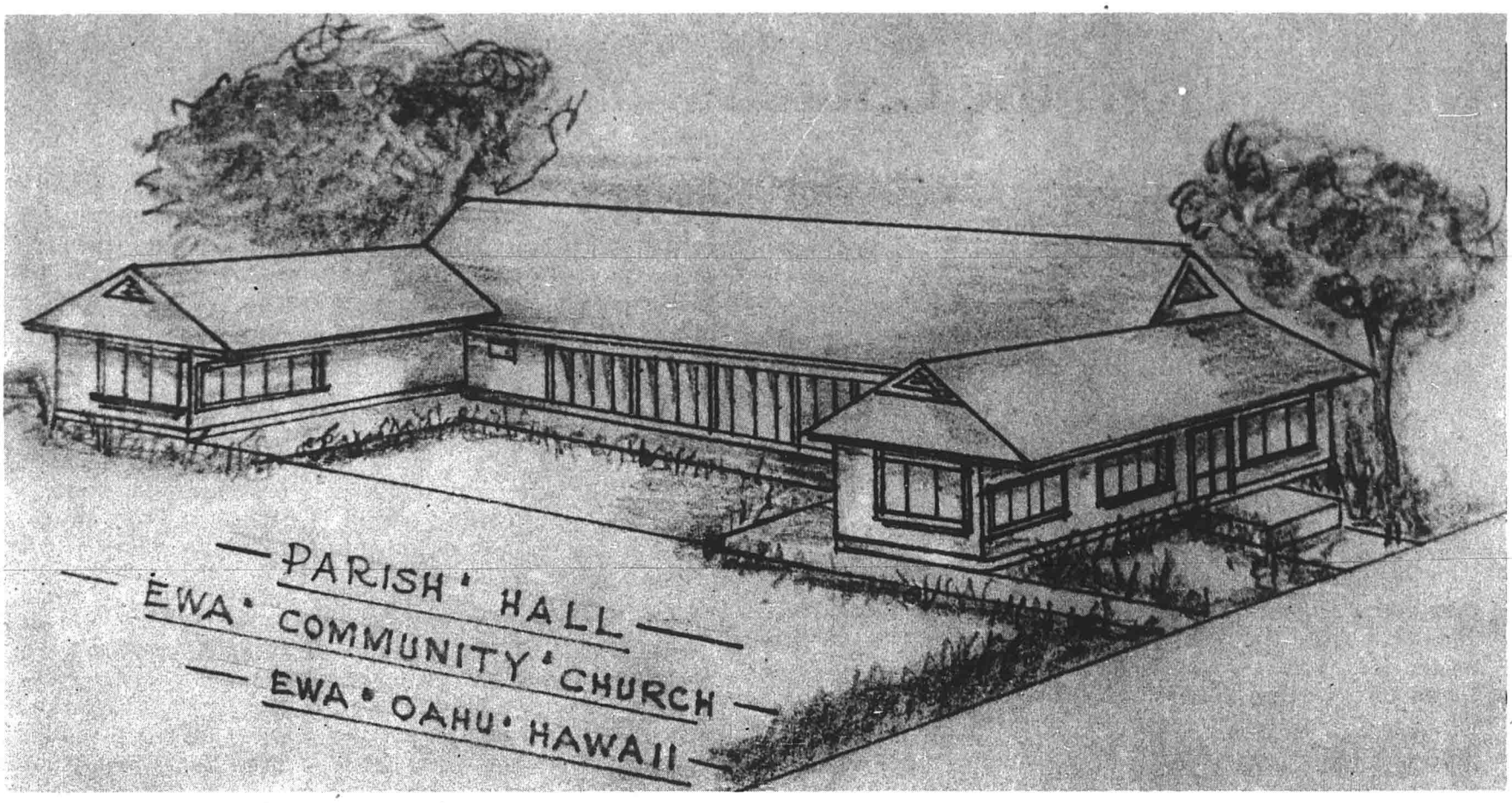
At the present time a large proportion of the resources of our Theological Seminary at Pasumalai is devoted to this work. Our present programme was launched in 1949. It is in two distinct parts, corresponding to the two types of volunteers whom we are training. The first group, whom we refer to as "A Class Volunteers" are salaried people such as teachers in Government Schools, Government officials, Municipal employees and the like. For these we have three kinds of provision. In the first place, as many as possible of them are encouraged to attend the monthly study classes for Church workers, and to study the text books and take the examinations provided for them. Secondly we hold short week-end courses at various convenient centres in different parts of the Diocese. Thirdly we are holding a one-week course at the Seminary in May, when Government school teachers are on holiday.

The second group, which we refer to as B Class Volunteers, consists of farmers, labourers and others with only very little education. Sometimes in a small village congregation there may be just one man who can read the Bible. If he has the right spirit he can be an effective leader and pastor of the group, responsible for their daily prayers and for immediate pastoral care. Men of this type need a longer period of training, and we therefore bring them into the Seminary for one month at a time, in small groups. This year we have trained 48 of such men in six courses of one month each. During next year they will have short refresher courses in centres near to their villages.



A. Thomas, graduate of the Dindigul Boarding School, Dindigul, India, in 1949. Thomas was one of the very favorite boys, a keen student leader. He wants to go on to school to study mechanics but industrial schools are few and expensive. He is now 17 years of age. His village is Pugilapatti.

At present 165 village congregations are dependent upon a volunteer for daily and weekly services. We are keeping in touch with these men by means of circular letters. They are being helped to do regular private study, and to test their own progress by means of periodical examinations. We hope before long to introduce a scheme of Bishops licenses which will give them a certain definite status in the Diocese, with appropriate privileges attached. We are feeling our way in this matter. We have to secure, on the one hand, the highest possible standard of achievement from the men we have, while avoiding, on the other hand, a too rapid pushing up of standards which might discourage some of those whose help we greatly need. [end]



Ewa Community Church

A sketch may not be a building but it is the picture of the dream out of which a building comes. For years, now, the people of Ewa, Oahu, have been troubled by the lack of space for the many parish activities that have become part of their church life. Their church building, itself, while relatively small and showing signs of becoming over-crowded, is nevertheless a most worshipful structure. But there has been no place in which the Sunday School, the young people's societies, and adult groups could meet. Use has been made of certain limited facilities located at some distance from the church, but these have shown themselves to be detrimental to the success of the church program.

So for many months past the members of the church have dreamed and worked. They have dreamed of the kind of building they wanted and where they wanted it located. They have worked in order to set aside funds for use in the project. And now the contractor begins his labours. The sketch gives a rough idea of what the new building will be like. It will be located in the rear of the church on the same lot as the church; this most advantageous situation has been made possible through the kindness of the Campbell Estate and the officers of Ewa Plantation. The building will consist of a large hall with stage, club and class rooms, offices, kitchen and parlour. The cost will run in the neighbourhood of twenty thousand dollars and the church people already have in hand or in sight a substantial portion of that amount.

The expectation is that the new parish hall will be ready for occupancy in time for the fall program. A ground-breaking ceremony was held on Sunday June 4th when Mrs. James Orrick turned the first sod of earth. The plans for the building have been drawn by Mr. K. Suzuki a member of the church, as a contribution to the project. Mr. Shigeru Yawata is chairman of the building committee, Mr. James Uesugi chairman of the building finance committee and the Rev. Paul Osumi pastor of the church.

From the Churches of the World

Ninety American Young People to Join W.C.C.'s Summer Work Camps

800 church youth, including 90 Americans, will be participating in the World Council's volunteer ecumenical workcamps this summer. Inaugurated after World War II, the 1950 workcamp program includes projects of Europe, Asia and the USA.

Men and women between 18 and 30, from over 35 nations and over 12 Protestant and Orthodox confessional groups, will spend four weeks of their summer doing manual labor in international gruops of 30 or 40 members.

Countries where the work projects are now planned are France, Germany, Italy, Belgium, England, Japan, Korea, the Philippine Islands and the USA, where 25 campers will work with the East Harlem Protestant Parish, New York City.

The American work campers, the majority joining in European work projects, include Christian young people from 27 states and Hawaii. Representing 14 US denominations, the campers are largely university students and church workers.

According to World Council Youth department authorities, the 1950 work camp is the largest project undertaken since the camps were started in 1948. 700 Christian youth participated in 1949.

The camps were described as "frankly Christian in character although invitation to participate is not restricted to church youth of any particular background." The day-by-day program at the camps include not only physical labor, but daily worship services, bible studies, and discussion groups.

Among the newly established work projects to be undertaken this summer is a housing development for Korean refugees at Taejun, South Korea. Christian youth from Japan and the USA will join with fifty Korean youth in constructing fifty "rammed earth" houses similar to the adobe houses of the Southwestern USA, first of their kind in Korea.

Together, We Discovered . . .

In Thomas Mann's great novel **The Magic Mountain,** an Italian political liberal and a Jesuit priest matched their wits and their faith to capture the soul of one young German, and symbolically the soul of all 19th century Europe. Published after the first World War, the story's scene was a tuberculosis sanitarium, high in the Swiss Alps. There sickness corroded all the characters as the conflict moved toward a tragi-comic climax.

That same sickness, physical and spiritual, has moved through Euorpe since the second World War. Years of wartime malnutrition have spawned in Germany a rapidly—progressing type of tuberculosis called, "Kallopierende Szhwinvsucht." Hundreds of thousands affected since the war have six weeks to three months to live. There are no recoveries. For others affected with different kinds of tuberculosis, death comes more slowly, and recovery is possible.

Many pastors of Europe, like doctors, have had to stretch their working hours to the limit, and the work combined with poor food and housing has broken some of them in body and nearly broken them in spirit as well. Yet on these pastors depends in large measure the fate of Christian communities in many parts of Europe.

Shortly after the end of the Second World War in Europe, the World Council of Churches set up, as part of its program of relief and reconstruction, centers in Switzerland where ministers from Protestant and Orthodox churches throughout Europe could come to rest, to refuel their spirits, and heal their shattered bodies.

The tuberculosis sanitaria at Davos and Leysin on "magic mountains" in the Swiss Alps, have received European pastors, about twenty at a time, for treatment lasting usually three to six months. At Casa Locarno, near the Italian border on Lake Maggiore, twenty-four pastors at a time can spend four to six weeks in a rest cure of which many over-worked pastors can only dream,—plenty of food, sleep, sunshine, plenty of time to read, to think and to write.

For churchmen behind the iron curtain who cannot come to Switzerland and whose sickness and fatigue weigh them down, the World Council sends streptomycin and other drugs for the cure of tuberculosis. On doctor's written orders, shipments have been sent to pastors in Hungary, Czecho-slovakia, Yugoslavia, Poland, Bulgaria and Roumania.

The whole health program of the Council is small —in view of the need, pathetically small. $80,000 a year is alloted out of the slender budget of the Council's Interchurch Aid department to carry on the work, both in Eastern Europe and in the "magic mountains" of Switzerland.

Yet on those mountains pastors have come to know, more clearly than they ever knew before, the meaning of that strange word,—ecumenical. Writes a German pastor after his stay at Casa Locarno with pastors of many other denominations and nations; "Together we discovered the same Gospel, the truth of one Christ and one Kingdom."

From a Greek Orthodox Bishop—"In Casa Locarno, I first began to realize the impact of the ecumen-

(Continued on next page)

KEEPING THE SHIP IN DEEP WATER

Ikono Klastes

For almost a month, according to **Time** magazine, Captain W. D. Brown stubbornly maintained that he was just about the last man in the world to blame for running the battleship **Missouri** aground in the Chesapeake Bay. But finally Captain Brown swung back onto the only course every Navy skipper is expected to follow. "In my opinion," said Brown, "I, and I alone, bear sole responsibility for the grounding of the **Missouri.** As captain of the ship it was my duty to keep her safe and secure. I didn't do it . . . despite all the numerous shortcomings of others, I could have, and should have, kept the ship in deep water."

In basilican and cruciforn churches, the part that rises higher than the aisles flanking it and has, usually, a clerestory is called the **nave,** which comes from the Latin **navis,** meaning ship. In fact the church in ancient literature was often likened to a ship. The German for both ship and nave is **das Schiff.** In the armed forces of the United States the chaplain is nicknamed sky-pilot by the men.

In a very real sense, the minister in charge of a church is the captain of the ship of God. As its navigator, he has the responsibility of keeping her in deep water. That is the only way the church can be safe and secure. When the ship of God is run aground, "despite numerous shortcomings of others," he must finally stand before God and men and say, "I, and I alone, bear sole responsibility for the grounding of the Mighty and Holy Church of Christ. I could have, and should have, kept her in deep spiritual water."

Most preachers have preached on these texts: "Launch out into the deep, and let down your nets for a draught," "Deep calleth unto deep," "Blessings of the deep that lieth under," "Who shall descend into the deep?" But few of them practice what they preach in their own reading, thinking, meditating, and even preaching. Sermons on "launching into the deep" usually lack both intellectual and spiritual depth, or deal with raising funds to enlarge the church building.

If the preacher fails to launch out into the deep in his sermons, how can his parishioners let down their nets for a draught of the blessings of the deep that lieth under? As long as he paddles around in shallow moralistic waters, so long will they catch only a few catfish.

Jesus had no such near-shore angling in mind when he said to Peter and Andrew and again to James and John, "Come, and I will make you to become fishers of men." He was thinking of the use of dragnets in life's wild, restless sea.

So much preaching is being done today like the little fellows fishing in our Nuuanu Stream along River Street. When a mature person hears these Christian Endeavor talks, called sermonettes, he wants to scream like Job: "I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?"

Only the deep calleth unto deep, and bringeth up the blessings of the deep that lieth under. Only he that descendeth into the deep bringeth up Christ again from the dead.

Reprinted from "The Watchman" of the Community Church of Honolulu.

FROM THE CHURCHES OF THE WORLD—(Continued)

ical idea—to become aware of the spiritual unity of all Christians in Jesus Christ."

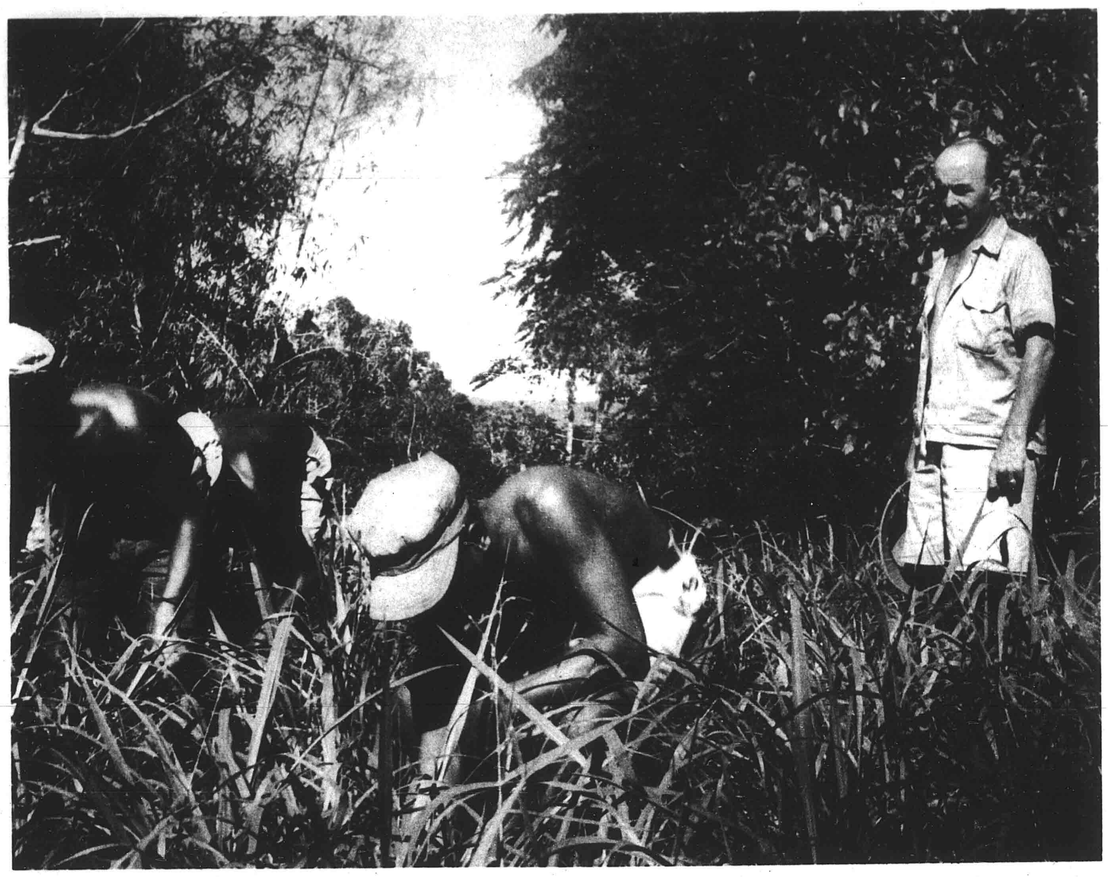
There were only two forces on Thomas Mann's **Magic Mountain**—political liberalism and authoritarian Catholicism. But perhaps on these other magic mountains another force is being created; an ecumenical force, out of sickness, tiredness and suffering; a force that, as neither liberalism or authoritarianism have been able to do, can fire the spirit of Europe.

Priests-To-Be—Hear Alexei

Patriarch Alexei of Moscow and All Russia, speaking to future priests at the Clerical Academy in Leningrad recently, emphasized "the kind of shepherds the Russian Orthodox people desire" and "the acuteness with which that people is able to sum up its true shepherds."

The Russian people, he said, can feel exactly whether the priest at the altar is genuinely praying or only repeating written prayers. On the same day, as reported in the periodical of the Moscow Patriarchate, Metropolitan Grigori of Leningrad was given an honorary doctorate for his theological studies and his aid in spreading clerical education in the USSR.

At the end of the academic year in 1949, the Patriarch also spoke to the Clerical Academy and Seminary in Moscow, the first such occasion since the institution returned to the monastery of Troitse Sergievska Lavra, its home for over a hundred years. The article on the celebration provides statistics on the school: Headed by a rector and an inspector, it consists of none professors, four instructors and four academic supervisors. The Academy has 37 students, including 16 newcomers admitted from among 23 recent applicants; the Seminary has 159 students, and had recently accepted 43 out of 120 candidates. Students are given a bursary of 280 rubles. [end]

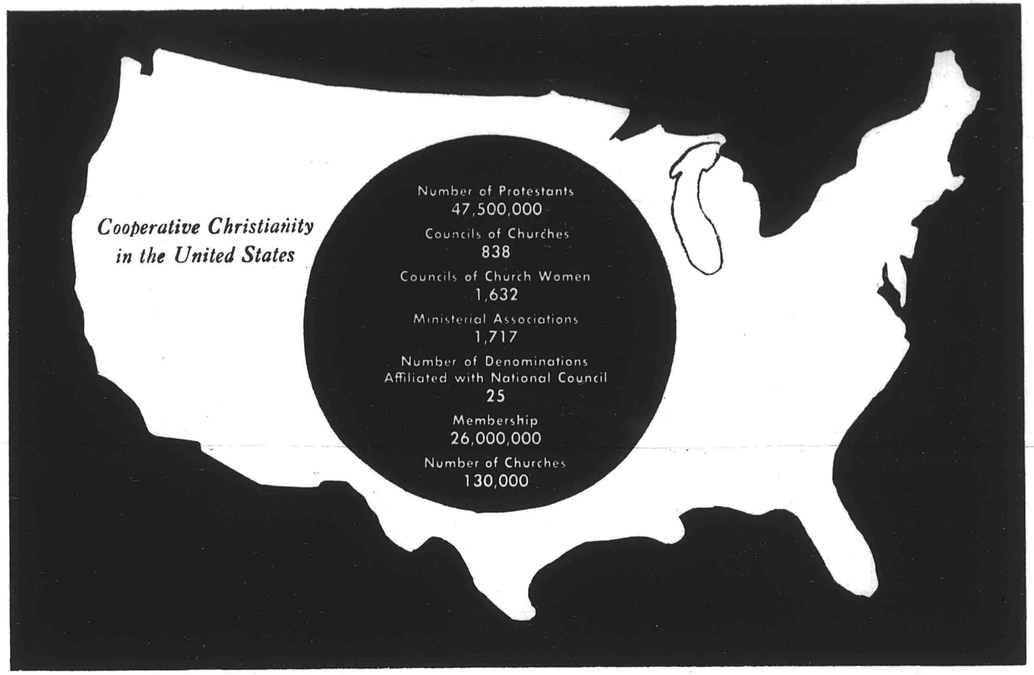


(Official U. S. Navy Photo)

PALAU SCHOOL FARM

The Reverend Wilhelm Fey, founder of the Protestant Mission School at Koror in the Navy administered Trust Territory of the Pacific Islands, directs his students in soil preparation for planting tapioca. Pastor Fey, one of the pioneer missionaries to Micronesia, was sent to the Palau Islands by the German Liebenzeller Mission in 1933.

Interned on Babelthaup Island during the war, Pastor Fey is continuing his work under the sponsorship of the American Board. His students, totaling 35 boys from villages throughout the Palau group, maintain their own farm at the school on Koror Island, headquarters for the Navy's civil administration unit in the Western Carolines.



Notes from the Federal Council of Churches

MAY 17

In a resolution adopted unanimously, the Executive Committee declared:

"The conscience of the nation is challenged by the disclosure of the extent to which gambling has become a commercial enterprise on a national scale."

"It also is becoming clear," it added, "that there is a connection between organized gambling and crime. We affirm our vigorous opposition to gambling as an insidious menace both to personal character and to social morality. By encouraging the idea of getting something or nothing, of securing monetary return without rendering any service, gambling tends to undermine basic ideals of honesty and public welafre.

"We request the Department of Research and Education to report in **Information Service** on the present rise and extent of the gambling evil and authorize the officers of the Council to appear at any legislative hearings dealing with the subject."

The Committee accepted the resignations of two administrative officers, Dr. John Oliver Nelson and Rev. Seward Hiltner, and adopted resolutions commending their Christian service.

Dr. Nelson, director of the Federal Council's Commission on the Ministry, for the past five years, will become a member of the faculty of Yale Divinity School, July 1. He will be associate professor of Christian vocation and director of field work.

Mr. Hiltner will sever his connection with the Federal Council after 12 years as executive secretary of the Department of Pastoral Services to become professor of pastoral psychology at Chicago Theological Seminary, Chicago, Ill., September 1.

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Miss Frances Eastman Resigns

Miss Frances Eastman came to Hawaii in 1944. Previous to her coming she had been the Director of Religious Education at churches in Topeka, Kansas and Minneapolis, Minnesota. Since her coming she has worked with our churches and people helping and advising in our ongoing tasks with children and youth. It would be quite unjust to select any one thing she has done as being more important than others, but we would note the growth of our vacation school program and of our youth conferences under her leadership.

At the meeting of the Hawaiian Board in June Miss Eastman read a letter, excerpts from which follow. The Board expressed its feelings of regret at the news contained in the letter and its deep appreciation for the service Miss Eastman has rendered.

June 5, 1950

The Board of the
Hawaiian Evangelical Association
1018 Lunalilo
Honolulu, T. H.

Dear Friends:

For the past six years it has been my privilege to serve the Congregational churches of Hawaii as your Director of Christian Education. The task of working with our people in developing Christian training opportunities for our children and young people and their adult leader has brought many challenges to personal growth, and experiences and friendships which are valuable beyond the power of words to express.

I have had no thought but to continue work among our people for as long as I might be of service. Recently, however, for the third time, the Division of Christian Education of our Congregational Churches has asked me to consider a position on its National Staff. Such a repeated call from this particular source cannot longer be ignored, and for the past several months I have carefully considered the latest invitation. Much serious thought has brought me to the conclusion that I should accept this call to a larger field of service. Therefore I herewith submit my resignation as Director of Christian Education, effective September 1, 1950, in order that I may assume the position of Editor of CHILDREN'S RELIGION magazine for our Division of Christian Education.

It is impossible for me to tender this resignation without expressing the regret which I shall feel at leaving Hawaii, for I have greatly enjoyed my years here, and I shall always treasure this experience. I should like also to try to express to you as members of the Board my deep appreciation of the support which you have given to Christian Education work in the Territory; and to the General Secretary of the Board in particular, my warm gratitude for the inspiration and guidance which he has so graciously given at all times.

My best wishes and aloha to you all.

Sincerely yours,
s/ FRANCES EASTMAN

— THE FRIEND —

Word has been received that the invitation extended by the Puunene Congregational Church to the Rev. Paul Morimoto to become its pastor has been accepted. Mr. Morimoto will return to the Islands early this month to take up his new duties.

News of the Churches

Mr. Morimoto was ordained to the work of the Christian ministry in 1939 at Kohala Japanese Church. During his period of service there the Chinese and Japanese churches were united to form the Bethany Church of Kohala. In 1942, he became the pastor of Central Kona Union Church; and in 1945 he moved to Honolulu to serve as associate at Makiki Christian Church. The time came when Mr. Morimoto felt the need for further training and in the fall of 1948 he and his wife went to Andover-Newton Theological Seminary for study. Reports that have come from the officers and faculty of the Seminary speak of the commendable academic performance of Mr. Morimoto and of his most helpful sharing in the life of the student body. He received the degree of B.A. from Emerson College and a B.D. from Andover-Newton in June.

The Puunene Congregational Church was organized in 1900. Apparently the organization took place through the work of missionaries located in neighboring communities. For years the church was led by faithful, devoted licensed preachers. In 1926 the Rev. Sajiro Aoki became the pastor of the church, a position he occupied until the time of his retirement in 1942. For a time the Rev. Harold Cram served the church until the coming of the Rev. Mitsuo Aoki in 1944. Mr. Aoki transferred to Kauai in 1949 and the Rev. Theodore Schulz has been the acting pastor. The church looks forward to the coming of its new pastor and feels that under his leadership it will grow in size and strength and depth of life.

— THE FRIEND —

Sunday school classes on the island of Hawaii gathered at the Helani church in Kona for a typical Hawaiian hoike. More than 250 persons joined in the hoike which began at 10 A.M. Preceding the hoike was a worship service with the Rev. Ernest Richardson as guest speaker.

Among the various pastors and officers of church organizations present were the Rev. James Awai, present pastor of Helani; the Rev. Herbert Brewster of Honokaa; Gabriel Pea, general superintendent of Puna district Sunday schools and president of the Christian Endeavor Society of the Big Island; Henry Kaapana, superintendent of Kau district Sunday Schools; and, Tuck Wah Lee, territorial president of the CE Society.



Rev. Paul Morimoto

The rally was under the supervision of Mrs. Emmaline L. Upchurch of Kailua and Hilo.

Sunday School classes from North and South Kona, West Hawaii, Kau, Kohala, Puna, East Hawaii and Hilo attended.

For the first time in the history of Haili Church, the Sunday morning service was conducted by members of the Haili Young People's CE Society. Acting on the suggestion offered by the Rev. Samuel Saffery at the island mokupuni at Kamuela, Hawaii, that the young people take over one Sunday a month, this occasion took place on May 28, 1950 at 11 a.m. Mr. Tuck Wah Lee gave a sermon on "Divine Indifferences." Other members who took part were Miss Amy Hohu, Mrs. Alice Lee and Richard Rickard. Mr. Joseph

(Continued on page 22)

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Societe des Missions Evangeliques

Paris, Feb. 27, 1850

To the native Churches, Missionaries, and other individuals, at the Sandwich Islands, who have contributed to the raising of funds in behalf of the Paris Evangelical Missionary Society:

Dearly Beloved Brethren — Our hearts have been filled with joy in the Lord and with gratitude toward you, by the affecting proof of love and sympathy we have received from you. At the amazing distance which separates you from us, at some eighteen thousand miles from the metropolis of France, you have heard the cry of distress, which we uttered in our distress, and you have answered it. An unexpected revolution, and the financial crisis brought on by it, had placed us in the greatest embarrassment. We were obliged to shut the Seminary where Missionaries used to be prepared for the service of the Lord, and we even doubted whether we should be able to support the prosperous mission which we have founded in South Africa among the Bechuanee tribes. But the Lord has had mercy and been better than all our fears. He has stretched out his merciful arm in our behalf, by prompting his children to lend us their assistance. Our appeal has been heard in Germany, in England, in America, in Bengal. And you, beloved brethren, who not very long ago, did not even know the name of our native country, you have also assisted us. Twice have we received through the hands of Mr. H. Hill, the treasurer of the Boston Missionary Society, the gifts of your love; the first, amounting to $200 or fr. 1,045, and the second to $319 83 or fr. 1,679 10.

Be blessed for it! May the Lord reward you according to the richness of his mercy, for the good we have received. You have rejoiced our hearts, strengthened our weak hands, and prevented the ruin of the work we have undertaken for the glory of our Redeemer and the salvation of souls.

You will be gratified to hear that, thanks to your timely assistance and that of other brethren, our fears have disappeared, our embarrassments have ceased, and the Society will cheerfully resume its labors with the assistance of God. Rejoice, dear brethren, at that happy change you have in the measure of your means, contributed to bring about.

We have never seen, nor is it probably that we ever shall see your faces in this world, but we trust we shall meet in the day of Christ and join our voices to praise our beloved Savior and Master.

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YEARS AGO

THE FRIEND, 1850

It is in him that we thank you again, and wish you every blessing that can flow from the inexhaustible treasure of his mercy and love.

For the Committee,

Grand Pierre, D. D., Director

— THE FRIEND —

British and Foreign Bible Society

In connection with the report of the Hawaiian Bible Society, published in another part of our columns, it affords us pleasure to acknowledge a grant of one hundred Bibles and one hundred Testaments, from the British and Foreign Bible Society. The grant was made to Rear Admiral Thomas for the Sandwich Islands, as we learn from a communication addressed to R. C. Wyllie, Esq., by Mr. Henry Knolleke, Assistant Foreign Secretary of the British and Foreign Bible Society. Mr. Wyllie has placed these volumes at our disposal, and we are most happy to place them on the same shelves with the publications of the American Bible Society. The grand design of both these noble institutions is precisely the same, while with giant strength they are publishing the word of God, without note or comment, in more than one hundred different languages, and scattering them broadcast over the sea and land. In 1848 the receipts of the British and Foreign Bible Society were 117,440, and the Society issued 1,419,283 copies of the word of God, while the total issue since its commencement, amounts to 19,741,770 copies. During the same year, 1848, the receipts of the American Bible Society were $254,337, and the Society issued 655,066 of the Bible, while the total issue since its commencement amounts to 5,780,095 copies.

The box of Bibles and Testaments referred to, we brought hither on board H. B. M. ship, the Enterprise, Captain Collinson. [end]

— THE FRIEND —

The Collection in the Chapel, Sabbath morning, January 27th, in behalf of the Rev. E. Bond's Society, Kohala, Hawaii, (together with a few dollars since received for the same object), amounted to $100.93. Considering the fact that no previous notice had been announced of the contemplated collection, this amount is larger than we anticipated. Ere long we hope to hear that Mr. Bond's society have succeeded in rebuilding their beautiful Meeting-house which suffered so much by the gale in December.

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NEWS OF THE CHURCHES

(Continued from page 19)

Kalima, adviser of the group, helped the young people along with their program.

After several years of inactivity, the Kuhio Chapel in the Keaukaha district, South Hilo has opened its doors on Sunday mornings for regular Sunday School classes. The people of that district are forming Sunday School classes with the intention of getting the young people interested again. Then, too, it is so much easier for many parents and children as the church is right in their district. It is hoped that soon, a Christian Endeavor Society will be formed.

The Haili Choir gave its second silver concert of the year on June 4, 1950 at 7:30 p.m. Under the direction of Mrs. Maria Hendershot, the choir displayed fine poise and training especially on the rendition of the 1950 Contest song. Three choirs participated in this concert, the Haili Girls,' the Haili Boys' and the Haili Choir. A large number of people attended the concert.

Representing the island of Hawaii at the young people's conference in Milwaukee, Wisconsin is Miss Elgrid Morgado of the Central Christian Church of Hilo. To help finance her trip, laulaus were made by ladies from various churches. These laulaus were sold both in the country districts and in Hilo. Ladies from Haili Church, the Holy Cross Church and the Central Christian Church met at Haili Church to make the laulaus. Over a thousand were made under the supervision of Mrs. Joseph Kalima. General chairman of the sale was the Rev. Walter Schilling aided by Mr. Joseph Kalima, the Rev. Masao Yamada and Mr. Gabriel Pea.

DR. RUTH SEABURY

Dr. Ruth Isabel Seabury of 21 Franklin Street, **Watertown, Mass.,** Christian educator and internationalist was this morning, June 5, given an honorary D. H. L. (Doctor of Humane Letters) by Cedar Crest College, Allentown, Pennsylvania. Dr. Seabury gave the Baccalaureate Address at Cedar Crest, June 4.

Dr. Seabury, who is Educational Secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass., is New England born and bred, her birthplace being Bangor, Maine, and her Alma Mater Smith College (Class of 1914).

Miss Seabury is widely known for her ability as a speaker and preacher. She travels almost continuously throughout America. She has visited the major fields of the American Board around the world, including two trips to the Near East, two to India and four to Europe. She attended the famous World Conference of the Churches at Madras, India, in 1938-39.

From March 1948, through the summer of 1949, Dr. Seabury acted as Educational Counsellor to Dr. Hachiro Yuasa, President of Doshisha University in Kyoto, Japan. During this period of service in Japan she worked with the churches and students.

Dr. Seabury's travels in the U. S. A. include many lectures at colleges, universities and theological seminaries. She has written several books mostly on the subject of world friendship. In 1940 Elon College, North Carolina, conferred upon her the degree of Lit.D.

She has been a member of the University Christian Movement, the Federal Council of Churches Preaching Mission, the Board of the Student Volunteer Movement, the Missionary Education Movement, the International Council of Religious Education, the Fellowship of Reconciliation, the Wider Quaker Fellowship and the Advisory Committee of the Danforth Foundation.

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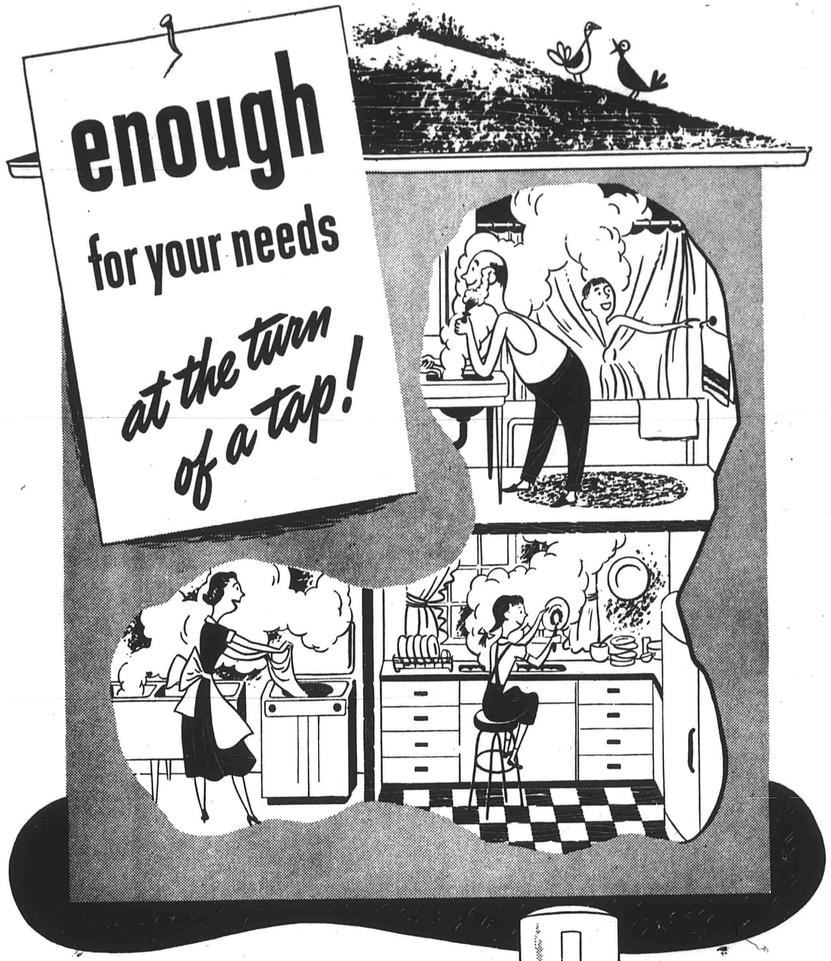

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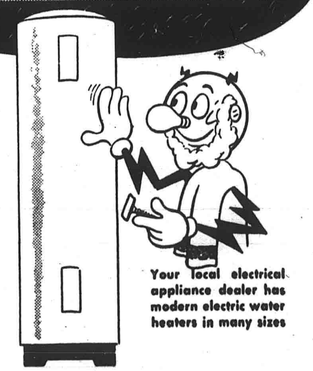

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Sincerely,

Kenneth W. Barr

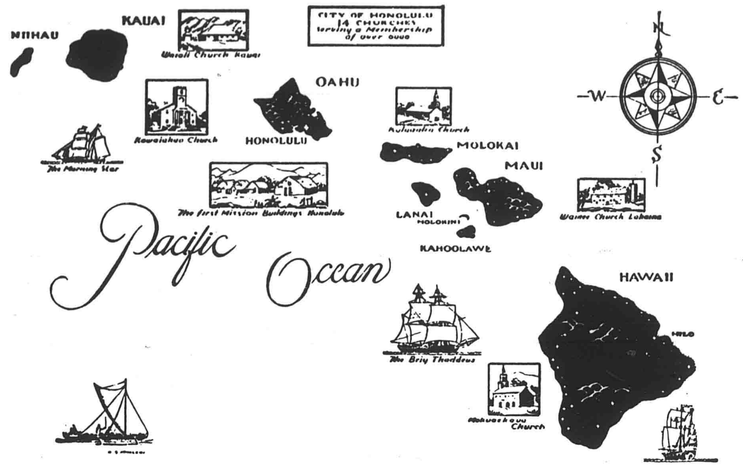
Kenneth W. Barr
Assistant Secretary



THE FRIEND

AUGUST--1950

Hawn Ed



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. , Managing Editor, HAROLD F. CRAM
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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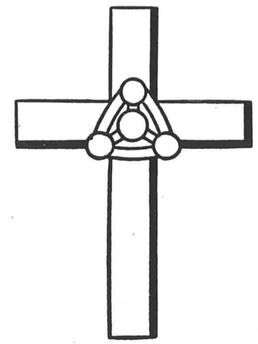


The Prodigal Son IV

There was a man who had two sons; and the younger of them said to his father, "Father, give me the share of property that falls to me." And the father divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country.

He soon hired himself out to an industrialist of that country who, after a few years, made him the chief among those whom he employed. The younger son continued conscientious in all his work, making his first concern the best interests of the man who employed him. He married a fine young lady and built a lovely home. He carefully learned the ways of the country and was strong in rectitude, doing always the things which were right in the sight of his fellow men. He did not forget his father, although for a time he realized that some of his behaviour would, in itself, hardly merit his father's approval. Yet he was sure that his father would agree that his righteousness was something to be pleased about.

After some years had passed, it happened that the king of a neighboring country determined to wage war. He massed his armies, provided them with the most modern equipment, and sent them forth to capture the nation of which the younger son was a citizen. When news of the impending invasion reached the younger son's country the inhabitants thereof were thrown into consternation. And the younger son said to himself, "what shall I do that I and my family may find security when the enemy comes; they will know of my loyalty to my country and will kill me if I remain; my house and my goods are of no value as a ransom for they will take them anyway. I know what I will do; I will go to my father and tell him how righteous I have been; I know he will make room for my family in his household."

So the younger son set forth on his journey. After some hardship and many troublesome experiences he came near to his father's house. All was quiet. He knocked on the door and to the servant who opened it he said, 'present my compliments to my father and tell him that even though I have been righteous in the eyes of men I have been driven from my lands by a cruel enemy. I am sure my father will accept the good life I have.' After a long wait the servant returned and as he closed the door said, 'the master of the house does not know you and your credentials are not acceptable to him.'

THE EDITOR





1950 AHA PAEAINA

DELEGATES AND VISITORS ARRIVE

From nearly all of the more than one hundred and fifteen churchs of the Islands the delegates and visitors came. From Kau and Puna, from East Molokai and Lanai, from West Maui and Hana, men, women and young people turned their faces toward the airport nearest their home boarded for Kauai. And as they left, the church members who elected them, the church members whom they would represent, saw them go. It was as though they carried with them the very spirit and life of the churches from which they came.

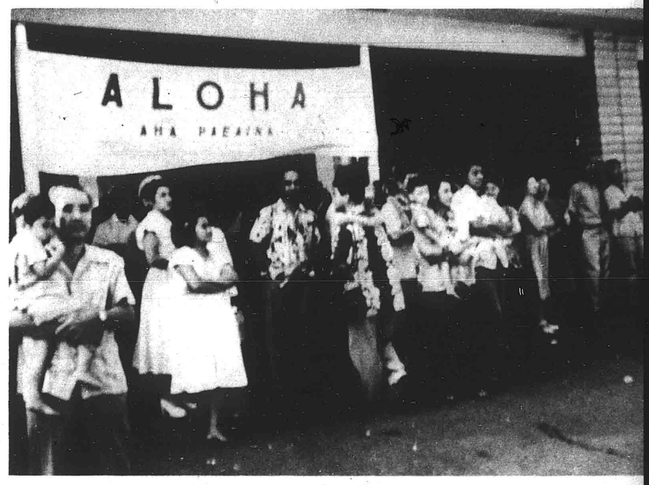
Of course there were those, especially among the older folk with their long memories, who said that it was not like the old days. In their minds was a picture of the old Inter-Island steamer, sailing leisurely through the waters, stopping here and there to pick up additional passengers; in their ears were the sounds of the strumming ukuleles and the songs and hymns that came almost spontaneously from the people as they sat around on deck; in their thoughts were the voices of friendly conversations and much happy bantering. No, 1950 is not like the old days. A short walk to a seat in plane; a whir of the motors; a bounce or two midst some fleecy clouds, and the destination.

Yet nevertheless, there was a thrill, this year, as one stood beside the registration desk at the Lihue airport and shared in the greetings extended to plane load after plane load of arriving visitors. All day long, on Monday, often with only fifteen minutes between them the planes came. They circled the airport, straightened out in line with the runway, and touching the ground with their wheels rolled to a stop. Old friends embraced one another; new friends were introduced; and people who had not seen each other since the last annual meeting began to tell each other of their experiences while they had been separated.

The big sign at the airport said, "Aloha, Aha Paeaina." And, perhaps, in new ways created in a new day the old spirit engendered by the journey to the meeting came alive again.



Arriving at the Aha—Left to right, Mrs. Herbert Brewster, Dr. J. Leslie Dunstan, Miss Francis Eastman, Miss Wilma Hellmer, Rev. Herbert Brewster.



Maui Greets the Visitors





The officers of the Association are greeted appropriately



Some famous square dances are demonstrated by Lihue Union Church.

SOCIAL LIFE

The social part of the Aha has even had a larger and important place in the program. It never appears printed in the list of events, but it is present nevertheless. One sees it and hears about it all the while. Every day at odd moments groups sit around on the campus, under the trees, on chairs near the dormitories and on the steps of the assembly hall. They chat and through their chatting build firmer the bonds that bind them together.

Then if one listens and watches he learns of other occasions; of a tea party here and a dinner party there, of a visit to the house of someone's cousin or a ride with another person's uncle. Its all very casual; none of it is formally prearranged; but all of it belongs to the life of the Aha.

In addition, the first evening of the meeting is the social evening. As nearly as could be determined somewhere between four and five hundred people joined in the occasion. The ticket of admission for men was an aloha shirt and for women a holoku or holomuu (we are informed that one of the men got slightly mixed up as to the garb required). That in itself set the atmosphere for the occasion. Then the master of ceremonies, the Rev. Moses Inaina, and the local chairman for the evening, the Rev. Theodore Chinen, proved to be particularly adept at uncovering hidden talent. Perhaps they had the whole thing planned in advance but it did not appear that way. Act followed act, each one chosen rather arbitrarily from the assembled crowd, and each one meriting the applause which it received.

It would be idle, indeed, to attempt to describe any or all of the entertainment of the evening. Suffice to say that when the time for refreshments came all who were present had caught the spirit of the occasion, a spirit which molded and informed the days which followed.



The Oahu ministers render "Sweet Adeline" directed by the Rev. Sam Keala.



We do not know what the Maui Church Leaders were singing!



Some delegates from Molokai await their turn



The Rev. T. Kono makes a speech



Another impromptu group



DEVOTIONS

The program of the Aha sets aside many hours for devotional services. On these occasions the people who have come from widely separated places and from many different churches join in praise and worship of the God who called them together.

Each day, as the sun sheds its first rays across the land, some of the delegates gathered for a service. Each day, representatives from a different Christian Endeavour Association led the service. One main theme, "I Believe" had been set for the week, so that as the days moved along those who attended these services gained inspiration and wider insight through the thoughts and testimonies of many different people.

The Association chaplain this year was the Rev. William Crisp, Jr., pastor of the churches in the Hana district of Maui. He took as his theme for the main services of the week the story of Jacob's dream. Day by day, Mr. Crisp led his congregation to hear the various messages which came through the ancient tale. And in the worship, human hearts were drawn closer together as they were lifted in prayer to God.

On Thursday evening came the Memorial Service. Four ministers, who had passed away since the 1949 meeting were honored: the Rev. S. Sokabe, the Rev. Henry Kaapana, the Rev. Edward Paaluhi, and the Rev. George Kauaulalena. The members of the Association felt their absence, yet were deeply conscious of the lives of helpfulness they had led during their careers. The corporate memories of the Association were enriched by the service of Thursday night.

Sunday, as the meeting drew to a close, came the celebration of the Lord's Supper. All week long a veritable host of varied experiences had engaged the attention of all present. Yet in that final hour, all were united in one heart and one spirit around the table of our Lord. Then, there shone with a radiant light, the power and truth which, in the midst of all diversity of interests and differences of purpose, keep our people in One Body.

THE CHOIRS

This year an innovation was provided at the annual choir contest. In addition to the three choirs from Hawaiian churches, Haili of Hilo, Kawaiahao of Honolulu, and Maui, there were two choirs which sang in English, one from the East Kauai churches, and the other from the West Kauai churches. As is customary, each choir sang a required number, which was "And the Glory of the Lord," and an optional number. At the close the choirs were judged to have sung in the following order of excellence.

In English

The East Kauai Choir—Mr. Gabriel I, director
The West Kauai Choir—Mrs. Charles Barrett

In Hawaiian

Kawaiahao Church Choir—Mr. David Kalama
Haili Church Choir—Mrs. Maria Hendershot
The Maui Choir—Miss Alice Johnson

Racial group meeting—Lihue Christian Church.





OFFICERS
WOMEN'S BOARD

Mrs. Dorothy Chong, Executive Secretary; Mrs. H. Vollrath, Recording Secretary; Mrs. C. Dudley Pratt, Chairman, Program Committee; Miss Francis Eastman, Field Secretary; Mrs. Joseph Bakken, President; Mrs. Frank E. Midkiff, First Vice-President.

THE WOMEN

One of the high points of the week of the Association is Women's Day. This is quite as it should be, for the women of our churches are coming to play an increasingly important place in our life. And we are more than glad that this is so; glad that the Woman's Board of Missions for the Pacific Islands, with its long and impressive history, is now the official woman's section of the Aha.

This year, the morning was set aside for the annual meeting of the Woman's Board. Reports were heard from societies on every Island, and plans for the ensuing year were laid. Men were excluded from this session, as was proper, although we have been given to understand that they might have learned some excellent lessons in the art of transacting business expeditiously had they been present.

For the afternoon, the women had arranged an open meeting for all delegates and visitors. The first part of the program consisted of a symposium on the work of women in the churches. Various speakers contributed side lights on this subject, so that valuable suggestions were provided of a practical sort. The second part of the program dealt with Micronesia. Commander Findley of the U. S. Navy, a member of Admiral Fiske's staff, and a man carrying heavy responsibility for the work of our government in Micronesia, was the speaker. He outlined clearly the complexities and problems of administering the supervision of the Islands, and told of his own experiences as he had travelled through the area. He closed by showing his listeners the task that the christian churches must perform as they carry forward the work of past years.

The banquet and the pageant were occasions long to be remembered. The former fed the bodies in unsurpassed fashion, and the latter fed memories and spirits. It was another great evening which added greatly to the fellowship of the Aha.

additional pictures page 12

EXTENSION CHAIRMEN
WOMEN'S BOARD

Left to right—Mrs. S. Saffery, Oahu; Mrs. O. Lyman, Hilo, Hawaii; Mrs. M. Takahashi, Maui; Mrs. M. Yap, Kohala, Hawaii; Miss Elsie Wilcox, Kauai.





Receiving line at the Women's Board tea. Commander L. G. Findley, U.S.N.R. honored guest.

THE WOMEN

continued from page 11



Scene three—First Christian Japanese women meet, 1892.



Scene four—The Kauai Branch of the Woman's Board is organized in 1924.



The Cast of Characters "The Woman's Board on Kauai."

What of the Aha?

There is no question but that the annual gathering of people from our churches occupies an important place in our life. It gathers up, in a relatively short space of time, as nothing else can, the feelings and purposes and hopes of all our church members. And it sends back into the churches new inspiration and new experience which many share. It is, in a very real way, a great family reunion; it brings together those who are united in belief and tradition, and it reminds them of God who has made them a family.

The Aha is a definite expression that as church people we are one. But because of that it is beset by two dangers, of which we ought to be aware and against which we ought to guard.

The first lies in the fact that oneness under God does not mean or require uniformity of action or programs. There is always the temptation to try to have everyone do the same things and fit into the same schedule both in the Association and in the year round work of the churches; and there is likewise the tendency to protest against every deviation from an accepted pattern of conduct. Oneness of spirit through God's grace, a condition we all hope for, does not demand a sameness in thought and outlook and behaviour. We come from different backgrounds, we belong to different stratas of society, we have received varying amounts of education and we are accustomed to different kinds of procedure. It is in order, then, that all these variations among us should appear in our Association.

Our striving should be toward a recognition of the many needs that our people have, needs that in our life together must be met. Every time any one of us tries to make others conform to ways that are satisfying to him at the expense of ways that may help others, violence is done to some of us. It appears that we ought to look forward to a wide variety of programs and activities, each serving a part of our fellowship. And at the same time we must find ways of retaining and becoming ever more conscious of that fellowship.

The problem we face is that which is basic to human life the world over. How can different people live and work together in harmony and peace? And if we, as Christian people ever come to a place where we have an effective word to say to those about us it will be when we have learned through our own dependence upon God that there is an answer to that question. We cannot force uniformity, for that would destroy the variety which exists among us; neither can we break apart into separate groups each going its own way, for that would deny the unity God has wrought among us. Our way must be to make livingly real the unity in our differences, holding both to be of significance.

The second danger is that we may allow our Association to become nothing more than a time of getting together. The easiest way to escape the first danger is to stop trying to act together. Reduce the business of the Aha to the hearing of reports, the approving of the thank-you resolutions and the election of officers, with one or two other unconsequential matters thrown in to fill up time and we shall have little difficulty maintaining an outward semblance of unity. But we shall do nothing and get nowhere. Our churches and the brotherhood of our members are faced with tasks, tasks set for them by the world in which we live. We do not go apart once each year at Aha time in order to forget our difficulties and the needs of humanity through some days of happy meetings. We ought to be dealing with the job that is ours, the job of making our dedicated lives work and of telling the story that is ours.

It would seem that we have not yet discovered how to make ourselves aware of the business with which we shall deal; nor have we devised a method for working together at that business. Yet these are things we must do, granted that they are hard to do, and that every time we try them we shall test the strength of the bonds which bind us. But unless we set ourselves to working together we shall have no vital means of expressing the spirit we claim is ours, and we may lose that spirit through disuse.

Our Aha has in it the possibility of finer and deeper and more enriching experiences for all of us. Through it we can move onward to a better understanding of God's will and a stronger faith in His unwavering presence. Yet in order for these results to follow we have to give ourselves in a dedicated effort to receive through our Aha that which God may offer to us. [end]





NEWS FROM MICRONESIA

Dear Christian Friends:

Thank you very much for your letters showing me your interest and love to me and my work. I enjoyed reading each letter and appreciate all the good friends I have.

Many thanks for the precious gifts which found their way to me. All of the contents were useful, the school supplies, clothing, soap, needles, thread, combs, etc. I sorted it out and made 52 packages so that each minister got a package with cloth, soap, needles, thread, combs, note book and pencil, and old Christmas cards. I sent these packages to the Mortlocks, to Puluat and to the Hall Islands, besides Truk. Letters have come back telling me how happy and thankful they were when the packages arrived. They told me that when the parcel arrived, their children sat around the box waiting until their father opened it and then when they saw all the needy things they said that Christmas had come, because such things Christmas only can bring.

I know you are eager to hear more about my work so I shall tell you the things which have happened. On the third of January we began our school with 38 students. For this semester I taught Old and New Testament for both seniors and juniors and Geography, Music, Household Hygiene and First Aid to all the students. In the afternoons I taught the girls housekeeping and sewing and in the evening my girls like to play baseball and then study. Each Wednesday we showed the movie picture "Life of Christ" or "Paul's Journeys." We have a kerosene projector and received the slides or films for it from some churches. The pictures help them very much as it is something they had never seen before. On Friday evenings, the students like to sing and play, visit homes and receive candies or cookies. Saturday they wash and clean and the remainder of the day is open for them.

Nearly every Sunday I take the girls with me when I make the round to our churches and preach. They help with hymns which are new and the people enjoy this. It is strange to us because we use our hymn books for years and years, but they are not that way. The pick up tunes of songs of love, of war, even national hymns and put their own words to it. You probably would find it comical coming to a church and hearing all kind of tunes to their church hymns, but they like it.

Our graduation class had practice in preaching. Boys and girls helped in church schools, Christian meetings, and women's meetings. I helped them in these preparations but the speeches for chapel in school and for their prayer meetings they did without my help. This made them all more familiar with the Bible. The girls had to make their masterpieces in sewing a pair of pants, a shirt, a dress, some baby clothes, weaving and fine needlework. They worked hard for each of them wanted to do the best and show what they had learned in the three years of school. We displayed it all in the assembly room on graduation day. Many of our native visitors couldn't believe that the girls made the things and thought we had ordered them to have a sale.

The graduation itself was on the 26th of March. We have it at this time as we must go with the breadfruit season which means that the time we have food we have school and the other time vacation. A group of Navy people from the base of Moen came along with our ministers, the parents of our students and many Christians. At the morning service the missionaries talked; the students sang two very nice hymns which were enjoyed especially from our Navy friends who said they had never heard a choir like ours. Our people like to sing very loud.

We all had dinner together. Some of our deacons prepared the food which we gave them. They even set the tables for the occasion and the tables were loaded with food. You may wonder why the women aren't the cooks but here on Truk the men are the cooks. Our friends were worried that they would have to eat all on their plates but we assured them that it is expected that they leave some which will be taken home.

In the afternoon came graduation. The captain of the base, the principal of the Pitt's College and the education officer talked and I interpreted for them. One of our students gave a nice speech in English and another student interpreted it in Trukese. The most happy moment was when the children got their awards and presents for the good work and high marks.

The girls are working in churches now. Some of the boys become ministers immediately but some have to wait for open places and work in the Navy store while they wait.

One day I gave a cooking course to the ladies on the Navy base at Moen. They sometimes come over to us for a visit and get to taste the Native food prepared by me. (By the way, I want to say that I don't have a man cook.) They liked it very much and asked me how to prepare it so we met at the captain's house and I taught them how to prepare four different kind of papayas, three of bananas, some of breadfruit and of coconut. Nothing was left after the ladies and their husbands had eaten.

When I write about food I must tell you that I have the responsibility of the students' kitchen as I had before I went to the States. This means that I have to give them the food for every day, supervise the cooks (students) so that they cook good and don't eat the food before serving, and also that they clean the place very carefully after eating. The boys planted pineapples, sugar-cane and tapioca. That helped in the kitchen and one time each week the boys went fishing and then the food was most delicious. They like fish better than meat. They have fresh drinking coconuts and dry ones for eating.

Another big job came in our work schedule this year. Since the war until now I have been living in a warehouse which the Japanese used during the war. Because it was not built for living they did not care for it and built it on the lowest level so that when it rains, the cement floors are always damp and it was too hot and moldy. Now I have moved up the hill where the other missionaries have their home. The students helped to clean up a place, carried stones up the hill and sand in baskets from the beach. The jobs were all hard and slow because it was all built by hand. We have some Native carpenters who learned the trade from the Japanese. They took another





building down and used the material for my house. My water supply is also better as some dear friends have sent me a redwood tank and it promises to keep the water good and clean. To do good work we need good health too.

One Thursday in April I met with all the deacons of the Eastern part of Truk. When I sat on the platform and looked around I saw one man among the deacons who had made much trouble in our work during the Japanese time. He was an interpreter and worked with the Japanese against us. He never came to church. The hardship of the war made him a Christian and now he was able to sit among the deacons happy and thoughtful. The grace of the Lord can do all things.

In the same meeting I saw the miracle of God. Sakaus, an old minister became sick with Tuberculosis of the bones in his back. He suffered much and the doctors in the hospital told him there was no more hope for him and that he would only have a few more weeks to live. That was last year in February and Sakaus put his worries to God who can do everything. Now he is back in his church and God blesses his work. When he stood up to talk it seemed that he was helped to his feet but when he talked there was power in what he said and the brightness of his face spoke too. Through such people God builds his Kingdom.

It was reported that the United Nation delegates from England, France, China, the Philippines, Australia, New Zealand and the Admiral and his staff from Guam would come to Truk for a visit. The captain of the Navy base invited me to be there when those people would arrive to represent the Protestant Mission. I was at the reception and had the opportunity to talk with them about our work on Micronesia from the early time until now. They visited our island Dublon and talked to the people and asked them to say what they would like to have and in what way they needed help. I was surprised at the courage with which our people told them many things. The important request was to give them work so that they would get more money. It is getting better. America has to put in much money here because there is no industry. They also do much to give the people

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HAWAII'S DELEGATES

to National Council of Pilgrim Fellowship

Four excited young ladies left Honolulu Airport on June 24, bound for the 1950 National Council of Pilgrim Fellowship at Milwaukee-Downer College, Milwaukee, Wisconsin. After numerous travel complications—including a plane which came back and therefore a train which was missed, and finally making connection—Hawaii's delegation arrived at the Convention, reporting, "we are having a wonderful time." The four representatives were: Eldrid Morgado, of Hilo; Irene Ueno, of Waimea, Kauai; Barbara Jackson of Wailuku, Maui; and Lillian Uesugi of Ewa, Oahu. Each girl officially represented her respective Island Association, since, in accordance with a resolution approved at the 1949 Aha Paeaina, each Aha Mokupuni selected a delegate and raised half her expenses. The Hawaiian Board contributed the other half of each delegate's expense.

The National Council of Pilgrim Fellowship is the Congregational Young People's "General Council." It meets every other year, after the regular General Council Session, and discusses problems, needs, and plans for youth work in our Congregational Churches. Each state conference is entitled to four voting delegates. This year, for the first time, each island Association in Hawaii was represented by such a delegate, thus making up our quota of four.

As this is written, the National Council has just concluded its sessions. Eldrid has gone to Ohio to serve as a leader at a Junior-Hi Camp under the auspices of the Missions Council. Irene has gone to St. Louis to attend a Seminar under the sponsorship of the Committee on Race Relations. Barbara and Lillian are en route to Southern California to attend local conferences there. All four will return in August to make their Council report at the Territorial Youth Conference, August 23-28, at Camp Erdman. After that, each delegate will be available on her own island to help with church and island-wide youth work in every way possible. Highlights of the girls' experiences will also appear in a later issue of The Friend.



Barbara Jackson—Maui



Eldrid Morgado—Hawaii



Lillian Uesugi—Oahu



Irene Ueno—Kauai

News of the Churches

The Rev. Royden Susu-Mago is slowly convalescing from a very serious operation. He and his family are at the Erdman cottage in Kokokahi. Royden's spirits remain strong in spite of his weakness and suffering through which he has passed.

— THE FRIEND —

The Rev. Homer Eng is occupying the pulpit at Paia during Mr. Susu-Mago's absence. Homer Eng has spent the past few years in China working at the Y.M.C.A. He was trained both in the Y.M.C.A. and in Theology. We are sorry that the events in the Far East have forced Mr. Eng to leave a work to which he was so wholeheartedly committed but we are happy that he is here with us sharing his knowledge and his experience.

— THE FRIEND —

It is difficult to make a complete list of the ministers who are planning to be away next year for we are not certain that we know all that is happening; however, to date the following information is available: Hiro Higuchi will be at Oberlin; Masao Yamada will probably be at Andover-Newton; Kwai Sing Chang will be in Edinburgh; and Mitsuo Aoki will be in Union.

— THE FRIEND —

The Stricklers are spending the summer in Hana. They journeyed to that place shortly after the close of the Association meeting and nothing has been heard from them since. We assume that all is well and that they are enjoying the quiet, restful atmosphere of "Heavenly Hana."

— THE FRIEND —

Letters that have come from Cleveland speak of a luncheon eaten by present and former Hawaii-ites. We have not had a complete list of those who were present but we have heard that among those around the table were the Hoskinsons, the Weavers, the Hacketts, the Ritters, Harold Cram, F. Santa Ana, Judge Abraham Kaulukou, George Seale, Oscar Maurer, Daniel Boxwell and Harold Hanlin.

— THE FRIEND —

We have received word from the Rev. and Mrs. Paul Morimoto that they will arrive here on the Lurline on July 17. They will move to Puunene, Maui, where Mr. Morimoto will be the pastor of the Puunene Congregational Church. We are all looking forward with pleasure to their return after two years at Andover-Newton Seminary.

— THE FRIEND —

The Rev. and Mrs. John R. deSousa and family are now settled in their new home in Kohala. They left behind them at Pearl Harbor a fine group of friends. One evening during the last week a steak roast was held in honour of the deSousas at the home of Mr. McIlheney who is the present chairman of the Board of the church. News from Kohala indicates that the deSousas have been happily received by the members of the church there.

— THE FRIEND —

Kohala Union Church is now without a pastor. The Rev. Dwight Niswander who has been at that church for the past two years accepted a call to become the Associate Pastor at the Makiki Christian Church and took up his new duties on the first of July.

How many know that there are three Mission ships plying the waters of the Pacific?

Here they are: "Southern Cross" which sails through Melanesia under the auspices of the New Zealand churches; "John Williams VI" operating through the islands of Polynesia under the auspices of the London Missionary Society; and our own "Morning Star VI" in Micronesia. We are grateful to Dr. Albert Baker for this information.

THE CONGREGATIONAL CHRISTIAN CHURCHES OF THE UNITED STATES OF AMERICA

HELEN KENYON, former Moderator of the Gen'l Council
287 Fourth Avenue, New York 10, N. Y.

July 8th, 1950

To the Evangelical Association of Hawaii,—

Mr. Kaulukou, your moderator, brought me your greetings and the lovely lei that you sent me.

The General Council greatly appreciated your greetings and they enjoyed the lei too, for I was very proud to wear it as I presided over the meeting.

My deepest thanks to you for it.

Our thanks to you also for sending your moderator to represent you. We were glad to have him share in the Council.

I shall hope to have the pleasure of meeting many of you some day. I have always wanted to come to Hawaii and now I feel that I have many friends I want to see. Again thanking you, I am

Yours sincerely, HELEN KENYON

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Excerpts from

THE FRIEND, 1850

EDITOR'S JOURNAL.—Started this morning at 5 o'clock, from the Rev. Mr. Green's station, Makawao. Our path led through fields of fennel, which grows wild and in the most rank luxuriance. I could not but contrast the abundance of this herb, with the stinted growth of the same, as it is reared in the flower gardens of the United States. After riding about two hours we had passed the woody region. During the remainder of our ascent only a few tufts of wild grass, with an occasional shrub, were to be seen. Our guide in several instances pointed to shrubs, saying tabu, and we learned that such were sandalwood.—The ascent was extremely tiresome, although the roughness of the way did not compel us to dismount from our horses. Ere we reached the summit, the clouds were at our feet, and we looked down upon them! The broad side of the mountain was spread out before us, every where strewed with lava-rocks, while above us was the clear blue sky, and the sun, whose rays would have been most scorching had we not been favored with a fresh trade-breeze. At 10 o'clock we reached the cave, about two miles from the summit, where we partook of refreshment. Visitors often spend the night at this spot. It certainly did not hold out many attractions, and I have good reasons for believing it already possessed tenants that would sharply contend for occupancy with any way-faring and luckless wight, who might find himself there benighted.

Another hour's toilsome riding, along a zig-zag path, brought us to the rim of the enormous crater. The first good view of the immense cavity, many miles in diameter, and thousands of feet deep, richly rewarded us for all our toil and trouble. I find the crater thus described in the 4th volume of the U. S. Exploring Expedition, 254th page: "The crater of Haleakala, if so it may be called, is a deep gorge, open at the north and east, forming a kind of elbow. The bottom of it, as ascertained by the barometer, was 2,783 feet below the summit peak, 2,093 below the wall. Although its sides are steep, yet a descent is practicable at almost any part of it. The inside of the crater was entirely bare of vegetation, and from its bottom arose some large hills of scoria and sand; some of the latter are of an ochre-red color at the summit, with small craters in the center. All bore the appearance of volcanic action; but the natives have no tradition of an eruption. It was said, however, in former times the dread goddess Pele had her habitation here, but was driven out by the sea, and then took up her abode on Hawaii, where she has ever since remained. Can this legend refer to a time when the volcanoes of Maui were in activity. Of the origin of the name Mauna Haleakala, or house of the sun, I could not obtain any information. Some of the residents thought it might be derived from the sun rising from over it to the people of West Maui, which it does at some seasons of the year." The gentlemen of the Exploring Expedition made the highest peak, 10,200 feet above the sea, or a few feet less than two miles. The limit line of wood is 6,500 feet. The crater is at least 8 or 10 miles in diameter, and 5 from the crater to either opening. This spacious area contains something like 15 craters of no inconsiderable dimensions, varying from 200 to 600 feet high.

As I sat upon the brink of this most stupendous of nature's work, glancing an eye into its profound depths, from whence immense quantities of lava must have issued forth, or extending my vision across the channel, separating Hawaii and Maui, upon the snow-capped summit of Mauna Loa, lost in the clouds, these words of the Psalmist were most forcibly brought to my mind, "What is man, that thou art mindful of him? and the son of man that thou visitest him." It made me feel man's insignificance, although styled "Lord of creation." Mighty indeed do the works of Jehovah appear, when viewed from an eminence, like the summit of Haleakala, in a clear day. I wandered along the crater's brink, alternately looking downward into its fiery depths and outward upon the immense ocean of clouds that effectually concealed from my view the mountains of West Maui. While thus gratifying the soul with scenery, vast and sublime, I chanced to espy the fragment of an old newspaper, which proved to be a number of the Episcopal Recorder, published in Philadelphia. The date I could not learn, but to my surprise, I found the scrap contained sentiments and remarks not unfitting the spot whither the winds had driven it. The following is a quotation:—

"He who hath measured the waters in the hollow of his hand, and meeted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and hills in a balance. He with whom the nations are as a drop of the bucket, and are counted as the small dust of the balance, who 'taketh up the isles as a very little thing;' for whom 'Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering;' He has given them to me. And what have I given in return? The fragments of my feelings and the mere shreds of the joyous days and peaceful nights He has bestowed on me."

Never was I more favorably situated to appreciate the beauty, force and sublimity, of such language, paraphrased from that most sublime of old Hebrew Poets, Isaiah. I was standing upon one mountain more than 10,000 feet high, at a distance of more than 50 miles, I could see the summits of Mauna Kea and Mauna Loa, vieing in height with the Andes of South America. and the Hamelek of Central Asia. The prophet and poet, Isaiah, represents the Almighty as weighing the mountains in scales and the hills in a balance. Far away stretched the broad Pacific, "majestical, inimitable, vast," yet Jehovah measureth the waters in the hollow of his hand. "The isles," what are they, and how disposed of? Them, He "taketh up as a very little thing." But how doth Israel's God view the nations? They "are as a drop of the bucket, and are counted as the small dust of the balance."

It is with good reason that the critics regard Isaiah as among the most, if not the most sublime of either uninspired or inspired poets. It might, with propriety and truth, be said of him as it was said of a poet of modern times:

He....
...."Soared untrodden heights, and
seemed at home
"Where angels bashful look.
"He, from above descending, stopped to touch
"The loftiest thought."

We commenced our descent about half past 12 o'clock, and safely reached the mission station at 5 p.m., having been absent just 12 hours. We had travelled between 25 and 30 miles; and on account of the roughness of the road were compelled to walk our horses nearly the entire distance. Weary and exhausted, we were thrice-glad to be kindly welcomed by our missionary friends. Thus ended a day's excursion excessively fatiguing, but we hope in the end it may prove invigorating to both body and mind."

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Symbol of Cooperative Christianity

THE National Council of the Churches of Christ in the U.S.A. as the instrument of cooperative effort of 25 Protestant and Eastern Orthodox communions will be launched at a great convention of clergymen and laymen from all over the United States.

Several hundred official representatives of the communions will be joined by visiting delegates from cities and towns throughout the country. All told, it is expected that 5,000 Christians may be present in the municipal auditorium in Cleveland Nov. 28-Dec. 1 when the Council, after nine years of planning, is officially constituted.

On the Sunday following the convention — December 3rd — the members of the 25 communions, in their own places of worship will participate in services of rededication and give thanks for the creation of a new symbol of the unity of purpose that unites them. There are more than 150,000 parishes and all will be asked to participate.

Plans for the Cleveland convention were completed at a luncheon meeting at the Hotel Commodore in New York April 21, attended by representatives of all the denominations.

The forthcoming convention will be "one of the greatest milestones in Christian cooperation in America," stated Dr. Luther A. Weigle, formerly dean of the Yale Divinity School and chairman of the planning committee of the National Council. "The desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way for the reinforcing of each by the strength of all," he added.

The formation of the Council was cited by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, as "a response of American Christians to the challenge of the godless forces that are threatening us today." Dr. Cavert, chairman of the convention committee, pointed out that the creation of the National Council will not mean a "union" of the churches, but cooperation "as a deliberate policy" in such areas of Christian service as social welfare, evangelism, religious education, education of youth in Christian living, friendship among races and peoples, and Christian missionary responsibility at home and abroad.

The average church member, Dr. Cavert added, will be able to see the united activities of the churches in their wholeness. "The great handicap of the present arrangements has been that they make it difficult for anyone to be conscious of more than a part of the united program," he said, pointing out that "under the new arrangement the average church member will be able to see clearly that great progress has been made in bringing about a unity of spirit and of practical Christian effort."

The seven interdenominational agencies, now independent bodies, which will combine into a single instrument for service, are: The Federal Council of the Churches of Christ in America; Home Missions Council of North America; International Council of Religious Education; Missionary Education Movement of the U.S. and Canada; National Protestant Council on Higher Education; United Council of Church Women; and United Stewardship Council. The Foreign Missions Conference of North America is considering membership in the National Council and may become the eighth agency to join.

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FIVE THOUSAND MAY PARTICIPATE IN LAUNCHING NATIONAL COUNCIL OF CHURCHES

Dr. William Barrow Pugh of Philadelphia, stated clerk, General Assembly of the Presbyterian Church in the U. S. A., asked the denominational leaders to help acquaint the average church member with the meaning and purposes of the National Council. He stressed that the Council, to become effective in advancing unity in Christian service, must be appreciated and understood by the local parishes.

Praising the establishment of a single interdenominational body, Dr. Ralph W. Sockman, minister, Christ Church, (Methodist) New York, said: "The local church is the place where our programs of church organization meet their final test. The laity are deeply interested in all movements looking towards unity of church action. Realizing how close together in thought the members of the various denominations are, the layman sometimes feels that our churches are kept apart not so much by our heads as by our 'overheads.' I feel sure that our local church members will be thrilled by the plans for the National Council. My contacts with ministers throughout the country convince me that this new program will be warmly welcomed."

Dr. Douglas Horton, minister, General Council of the Congregational Christian Churches, outlined plans for the presentation of the National Council activities at national denominational gatherings in the months preceding the convention.

The 25 church bodies, with a membership of 27,698,996, that will become members of the National Council are: Methodist Church; United Lutheran Church; Presbyterian U. S. A.; Protestant Episcopal Church; Northern Baptist Convention; Disciples of Christ; Congregational Christian Churches; Reformed Church in America; Presbyterian U. S.; Evangelical and Reformed Church; United Presbyterian Church; Church of the Brethren; Evangelical United Brethren; National Baptist Convention; Seventh Day Baptist Church; Moravian Church; Friends—Five Year Meeting; Friends—Philadelphia; Roumanian Orthodox Church; Ukranian Orthodox Church; Russian Orthodox Church; African Methodist Episcopal Church; Africal Methodist Episcopal Zion Church; Colored Methodist Episcopal Church, Syrian Orthodox Church.

Dr. Weigle presided at the luncheon which was attended by many of the top denominational leaders.

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NEWS FROM MICRONESIA

continued from page 15

better health with free medicine and hospital care. The delegates with all the other staff members had a picnic on our mission lawn. They brought their own food. While they ate our Christians came and sang some nice hymns which they enjoyed.

The next thing was that I went on the field trip to the Mortlok islands where I wanted to go in February but the captain didn't take women on his ship. I waited and prayed daily. The captain of the ship changed and I finally went. It was good weather. I went to all of the eleven islands, had church services, baptised many babies and had a wedding. I also attended to the business with the ministers. On three islands we stayed overnight and I showed movie pictures of the Bible. Large crowds of our Christians and Catholics attended. It was a short visit on all the islands but I made our Christians happy with my visit.

Just two weeks before I came to the island Taa, the minister, Louis, died at the age of 100 which is very unusual out here. It was a going home for him. That is the victory on the islands to see in the people what God has done.

Pray for us that we are able to carry on the precious work of God in the best way we can. With my kindest regards to all of you, I am

Gratefully yours,
Anna Dederer
Navy No. 3410
F.P.O., San Francisco, Calif.

SECOND ASSEMBLY TO BE HELD IN CHICAGO AREA

Northwestern University Named for 1953 Meeting

Northwestern University, Evanston, Illinois, has been chosen out of 12 possible American location as the site for the Second Assembly of the World Council of Churches where delegates from member churches in 44 countries will gather in the summer of 1953.

Announcing the selection of the 99-year-old Methodist-related institution, Bishop G. Bromley Oxnam, one of the Presidents of the World Council, declared that "as a member of the great American free church tradition, whose roots are so firmly embedded in the Midwest" he was particularly glad that the Second Assembly, "crucial in the development of world-wide Christian cooperation," would be held in the Chicago area.

On hearing that Northwestern had been chosen, Dr. J. Roscoe Miller, president of the University, said it would "cherish this opportunity to participate so directly in one of today's most hopeful movements." Noting the range of delegates that will be gathering for the Assembly, Dr. Miller predicted that the meeting will be "the most important religious gathering ever held in the Chicago area."

Detailed plans for the Assembly, to take place on Northwestern's 75-acre Evanston campus, will be drawn up at the Toronto meeting of the Central Committee, July 8-15, 1950. Core of the Assembly will be approximately 500 official delegates from more than 150 member churches. Arrangements for alternates, consultants and visitors will be made following the Toronto meetings.



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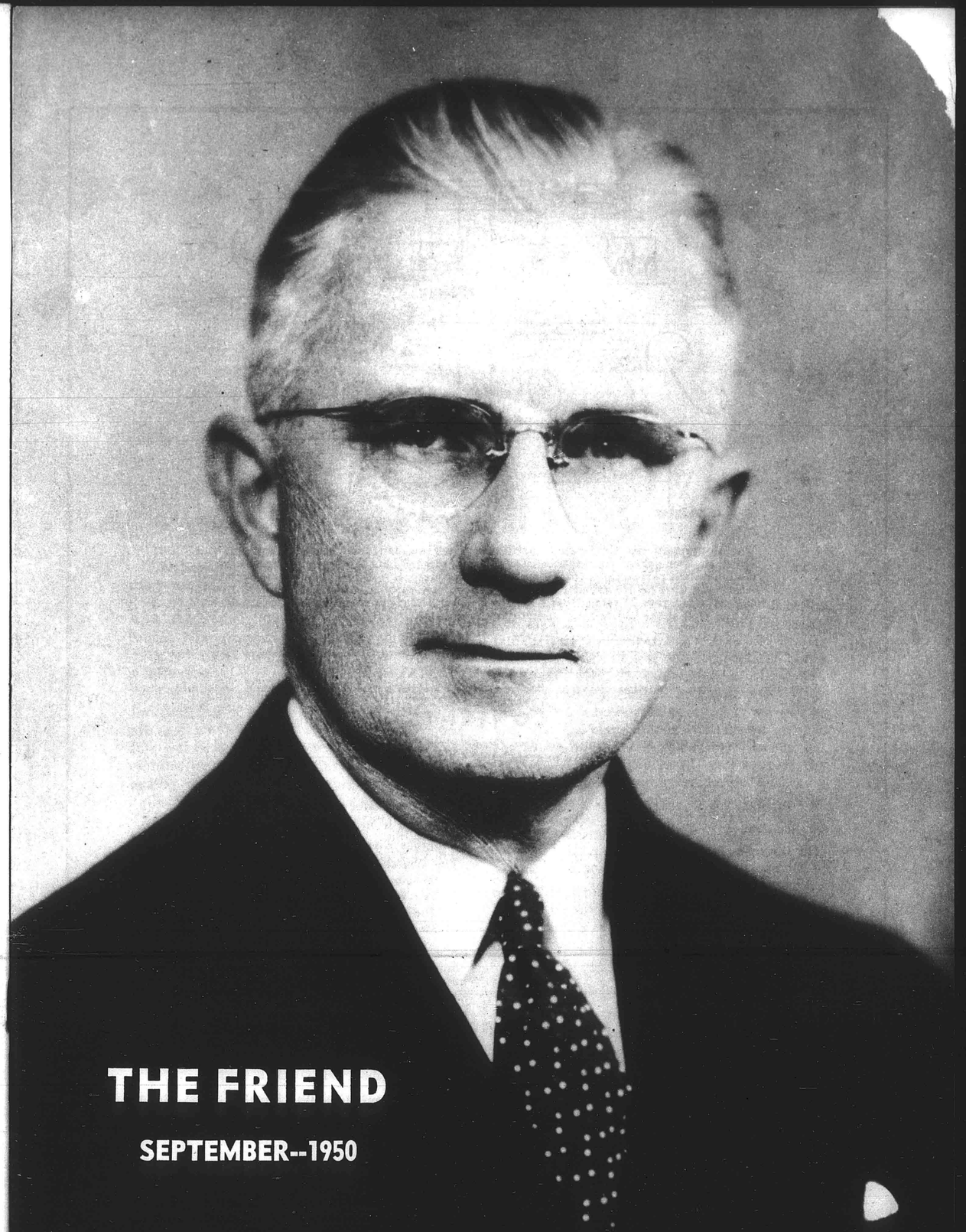
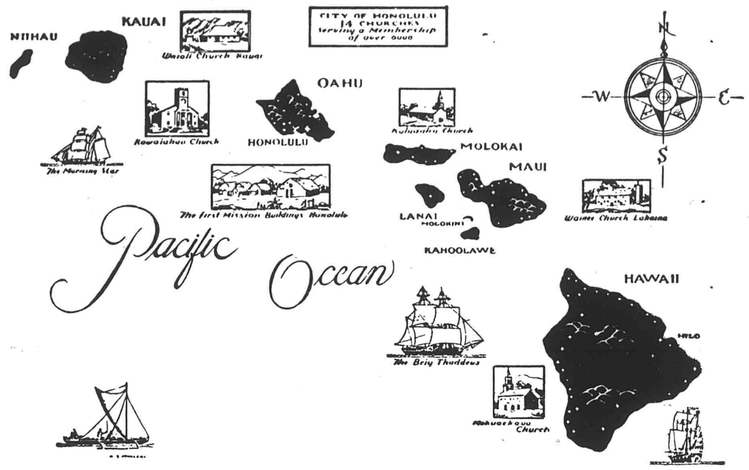


THE FRIEND

SEPTEMBER--1950



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, SEPTEMBER, 1950 No. 9

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D. , Managing Editor, HAROLD F. CRAM
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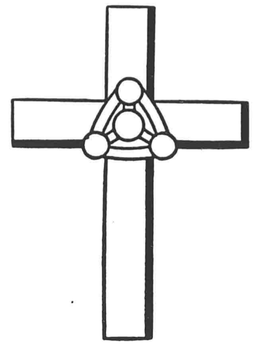


The Prodigal Son V

There was a man who had two sons; and the younger of them said to his father, "Father, give me the share of property that falls to me." And the father divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country.

Soon afterwards, being filled with ambition and desirous of finding a place for himself in his new land, he went and hired himself out as a workman in an iron foundry. At the beginning he knew nothing about the business, but by dint of much listening and watching he learned the way the work should be done. One day he was advanced in rank from an apprentice helper to an assistant puddler, and then he was told that he would have to join the union. This he did.

He began to attend the meetings of the union and to enter into the conversations of his fellow workmen; he began to learn about labour costs and industry profits and the relationship between work done and wages paid; he visited in the houses of them with whom he became friends and saw the difference between the way they lived and the way some of the bosses lived; and gradually he became one in thought and attitudes and hopes with the other workers. He caught a vision of the end for which they strove; he felt keenly the rightness of their cause; and he lost himself in the spirit and fellowship of the union.

Occasionally, during the early period of his life in the new country, he thought of his father. He remembered some of the things his father had taught him, especially about being concerned for the welfare of others and about putting aside his own interests in behalf of the interests of others. It seemed to him that his place among his fellows and his sharing with them in the efforts to further the welfare of all expressed something of the lessons his father had given him. And for a while he felt quite sure that the purpose for which he was striving would merit the approval of his father.

Gradually, however, he realized that his striving contradicted at some important points other things his father had said. That troubled his conscience but not for long. The group of which he had become a part and the enterprise in which he and they were engaged together loomed ever more important. He came to the place where he could not see that his father's words had any meaning for the life he was living. So he pushed the memory of his father into the background and went enthusiastically forward to build the world the way he and his fellows wanted it.

The Editor



Walter Graham to Visit Hawaii

One of the big lacks in the organization of our churches is men's work. It is quite possible to defend ourselves by saying that the men members of our churches carry on the work of the churches themselves. But this will not do; both because it is not true and also because even if it were it would not provide the opportunity for the getting together of the men of the churches.

Our children gather in our Sunday Schools. Our young people have their societies. The women have expanded and strengthened their organizations during recent years. But there are no men's organizations.

Mr. Graham comes to us to tell us the story of what has been happening on the mainland, to outline for us ways in which we can begin men's work among us, and to share with us enthusiasm over the importance of the program he represents.

Mr. Graham will arrive on September 20. His itinerary and schedule are being arranged by "The Men of Central Union." Mr. Robert Craig who is the President of the "Men of Central Union" has appointed a committee which is already hard at work in planning for Mr. Graham's visit. It is expected that Mr. Graham will travel to each Island and that he will be available not only for mass meetings but also for consultation with individual churches.

We are grateful to the committee on Men's Work of the National Laymen's Fellowship of the Congregational Christian Churches for allowing us the privilege of having Mr. Graham with us. His visit is another evidence of the bonds which tie us to our mainland churches and of the mutual concern resting upon each of us for the other.

"Christian laymen around the world have a big job ahead of them today and they are taking a renewed interest in the daily application of Christian principles," says Walter A. Graham, Christian layman and Executive Director of the National Laymen's Fellowship of the Congregational Christian Churches. Mr. Graham will speak in our churches throughout the Territory.

In the summer of 1948 Mr. Graham visited Europe and Great Britain conferring with laymen in France, Italy, Germany, Czechoslovakia, the Netherlands, Belgian, Switzerland and England. He flew into Berlin on a C-47 which carried a cargo of 6,000 lbs. of flour. He saw the refugee camps in action and studied the DeBossey Training Center for Christian laymen in Switzerland. While in Italy he had an audience with Pope Pius XII and conferences with Waldensian (Italian Protestant) leaders.

Mr. Graham's duties as Executive Director of the Congregational Christian Laymen's Fellowship keep him much in the field. He goes from coast to coast addressing men's gatherings and conferring with groups of Christian laymen. The National Committee of this Fellowship is composed of business and professional men from 17 states.

Christian laymen should put as much thought into planning and advertising their church programs as they do into their businesses and professions; declares Mr. Graham. "Jesus was a layman. He worked and talked as a layman. He fixed once and for all the principle that **preaching** and **practice** must be one and the same."

Mr. Graham has had experience in business, law, Government service, Public Relations, Business Management and teaching, as well as being a pioneer in the field of religious work for young adults between the ages of 24 and 38. He was the founder of the Methodist Young Adult Movement.

Thirteen years were spent in U. S. Government work, including a period during World War II in Puerto Rico on a confidential assignment; Special Contract Claims Examiner in the Department of Commerce at Washington, and Administrative and Personnel Work during World War II in the Office of Censorship.

A member of the United States Supreme Court Bar, the United States Court of Appeals in Washington, D. C. and the Courts of his home state Kentucky, Mr. Graham has had eight years of law practice.

Recently Mr. Graham aided his local town government in nominating and electing a more progressive Town Council and was himself appointed City Attorney for a period of two years. This position, as well as his post of Vice-President of the Peoples Bank of Pembroke are on a non-salary basis.

A Kentuckian by birth, Mr. Graham was educated at Kentucky-Wesleyan College, Yale University Law School (LLB), Benjamin Franklin University and George Washington University. He is married and has three children. He always has had a deep interest in religious education, especially for young adults. He lists among his hobbies, bowling, golf, swimming, tennis, baseball, music and fox hunting. [end]

The Churches Across the World

SOME GLIMPSES OF THE TORONTO MEETING

The Friend is indebted to the publicity office of the World Council of Churches for the pictures and report on the following pages.

The Central Committee of the World Council of Churches was in session at Emmanuel College, Toronto, Canada from July 8-15.

Attended by sixty members or substitutes of the 90-member committee, the sessions of the third annual meeting were chaired by Dr. G. K. A. Bell, Anglican Bishop of Chichester, England, chairman of the Central Committee, and by Dr. Franklin C. Fry, president of the United Lutheran Church (USA). Previous meeting of the Council's administrative body was held at Chichester, England, last summer.

Host to the delegates and 38 other representatives who came from 21 countries, was the Canadian Council of Churches, and the location was Emmanuel College, a United Church of Canada theological school connected with Victoria University and the University of Toronto.

The Central Committee, acting in behalf of the World Council, took action on the following matters:

RACE . . . "THAT'S DYNAMITE"

Investigation of the relationship between racial problems and the Christian Church with special reference to South Africa had been asked for by the Central Committee at its Chichester meeting last year, following the South African government's intensification of the apartheid (racial segregation) policy.

Entrusted with the investigation, the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council, proposed and the Council adopted, a reaffirmation of the stand of the Amsterdam Assembly against racial discrimination and exploitation.

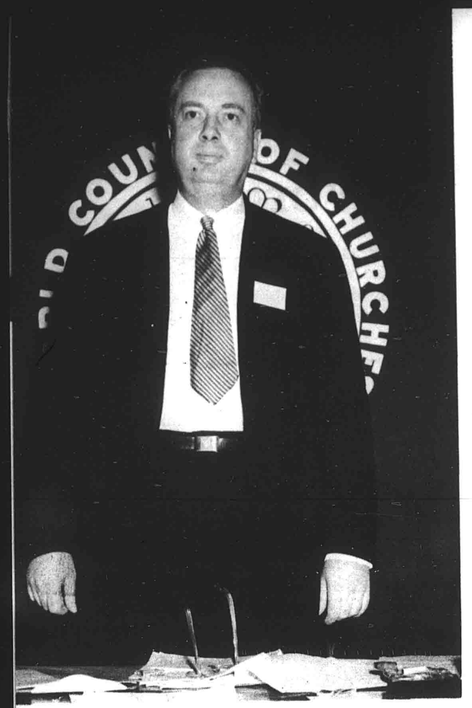
According to Mr. Ernest J. Bingle, British layman and Editor of the **World Dominion Press,** who had been in charge of the study, the failure of the Christian churches to overcome differences of race within their own ranks presented a "serious hinderance" to the spread of the Gospel of Christ. The Christian views of race, he claimed had "always been challenged by Islam" and the "new challenge of our times comes from Communism."

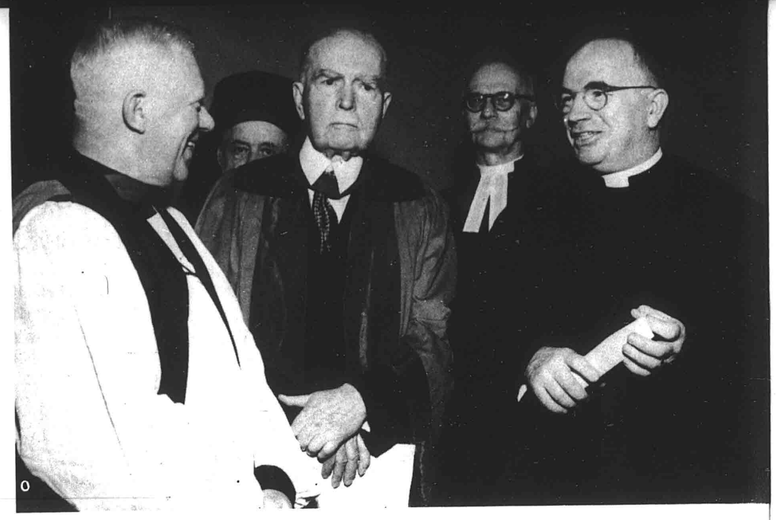
The Council urged the churches in every country "to work for the progressive recognition and application" of principles of racial liberty, and "above all to observe them in their own membership."

It was also proposed to send a Council delegation to South Africa, where the Reformed Churches have given their firm support to the Government's apartheid



Processional entering Timothy Eaton Memorial Church, July 9, for ecumenical service held in connection with meeting of the Central Committee of the WCC.





Left—Dr. Franklin C. Fry, vice-chairman of the Central Committee. Above —Dr. G. K. A. Bell, the Bishop of Chichester and Chairman of the Central Committee (left) with WCC presidents Dr. John R. Mott (honorary president), Dr. Marc Boegner and Bishop G. Bromley Oxnam.

policy. The delegates, including a South African representative, all favored such a delegation of "conference and fellowship" but a gusty debate ensued on whether the delegation should be composed exclusively of Europeans, or should include Indians and Negroes as well.

In the course of the debate, Dr. Benjamin Mays, president of Morehouse College, Atlanta, Georgia, declared:

> "I don't believe the situation in South Africa . . . can grow worse unless an effort is made to do what Hitler did in Germany—to kill off the Bantus. I wish I might do the impossible, to speak for eight million Bantus in South Africa who have no chance to speak for themselves, no chance in Africa, no chance anywhere. Apartheid is the rankest kind of segregation, worse than any ever proposed or practiced in the United States. There are eight million Bantus, two million Europeans, 900,000 colored people, and a fewer number of Indians. Here "you have a strong powerful minority imposing its will upon a weak majority. Unless there is a Christian solution to the problem,—that's dynamite."

Citing the necessity of a "positive Christian stand in this matter," Dr. William B. Pugh of the Presbyterian Church in the USA, backed up by Henry P. Van Dusen of Union Theological Seminary, New York City, and Pastor Martin Niemoeller of Germany, proposed that no delegation be sent to the South African Reformed Churches during the coming year unless it was multi-racial. The proposal was accepted with the provision that if the South African Churches invited an exclusively white delegation, the matter should be referred back to the 1951 meeting of the Central Committee.

KOREA . . . WAR OR POLICE MEASURE?

The issues of war and peace were thrust onto the agenda of the Central Committee not wholly by administrative plan but by the conflict in Korea as well.

Immediately following the beginning of Korean hostilities, international missions authorities received a cable signed by Rev. H. Namkung, secretary of the National Christian Council of Korea, which said, "Large invading forces are pressing all around us. Begging immediate help from the USA. Use your best influence."

Early in the sessions a subcommittee on International Affairs was appointed under the chairmanship of Mr. Charles P. Taft, Protestant Episcopal layman from Cincinnatti, Ohio, to draft a statement on Korea. Membership on the subcommittee included Dr. Reinhold Niebuhr of Union Theological Seminary, New York, Pastor Niemoeller, and the Bishop of Chichester.

On recommendation of this subcommittee, the Council sent a letter expressing "its profound sympathy" and "acute concern" to the Korean Christians. "We pray that in your bitter trial God may guide you to do His will and give you strength to endure."

In a public statement on "The Korean Situation and World Order" the Council, with two dissenting votes on grounds of conscientious objection, commended the United Nations for authorizing a "police measure."

Here is the statement:

> The conflict in Korea reveals the precarious nature of peace and security in the world today. The World Council of Churches expresses its deep concern and calls upon its members as a world-wide Christian fellowship to pray for Korea, where guilty and innocent suffer or perish together, and to bear witness to Christ as Lord of all Life and as Prince of Peace.
>
> An act of aggression has been committed. The United Nations Commission in Korea, the most objective witness available, asserts that "all evidence points to a calculated, coordinated attack prepared and launched with secrecy" by the North Korean troops.
>
> Armed attack as an instrument of national policy is wrong. We therefore commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support. At the same time, governments must press individually and through the United Nations for a just settlement by negotiation and conciliation.
>
> The enforced division of a people in Korea or elsewhere is a bitter result of the divided world. It violates fundamental rights and increases the threat to peace. The United Nations has attempted to establish a free, united and independent Korea within the community of nations. Every opportunity which may arise from the present tragic situation must be used to gain this end.
>
> The Korean situation need not be the beginning of a general war. We must not regard world-wide conflict as inevitable. Any tendency to irresponsible fatalism should be resisted. We stand for a just peace under the rule of law and must seek peace by expanding justice and by attempting to reconcile contending world powers.
>
> - II -
>
> Postwar totalitarianism relies not only on military pressures, but also upon a policy of exploiting the distress of the poor, the resentments of subject peoples, discriminations on grounds of race, religion or national origin, the chaos of badly governed nations, and the general disunity between nations. The Korean attack may well be one of a possible series of thrusts at such weak points in world society. Since the world is still filled with such injustices and disorder, a mood of moral complacency is both wrong and politically dangerous. Overcoming these evils is therefore the most important means for rendering the world morally impregnable to totalitarian infiltration.
>
> Such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist. It is therefore imperative that they should be banned by international agreement and we welcome every sincere proposal to this end. However, the "Stockholm Appeal," which demands the outlawing of atomic weapons only, without effective international inspection and control, both immediate and continuous, must be regarded as a strategy of propaganda rather than a genuine peace proposal. We must seek peace by cultivating mutual confidence and work for an increasing devotion to common moral principles.
>
> We see the judgments and warnings of God in the things which are now being wrought. As Christians it must be our purpose to "redeem the time because the days are evil." Every temptation to ease and social indifference in so tragic an age, and every tendency towards hysteria amidst the perils about us, must be resisted. We must encourage each other to bear the burdens and face the tasks of our age in the faith of Him who abideth faithful, leaving what lies beyond our power to Him Whose power ruleth and overruleth the actions and passions of men and nations.

(**Note:** Two members of the Committee, Dr. Edwin T. Dahlberg and Dr. Algie I. Newlin, opposed, for reasons of conscience, that section of the statement which endorsed the police action of the United Nations).

In a further action on the war and peace issue, the Council declared that the conscientious decisions of Christians to participate or not to participate in war "are to be respected and that therefore all nations should make legal provision concerning conscientious

(Continued on page 16)



Meeting in plenary session of the Central Committee of the WCC at Emmanuel College. Dr. Roy D. Whitehorn, moderator of the Presbyterian Church of England addressing the meeting.

Woman's Board of Missions for the Pacific Islands

THY WILL

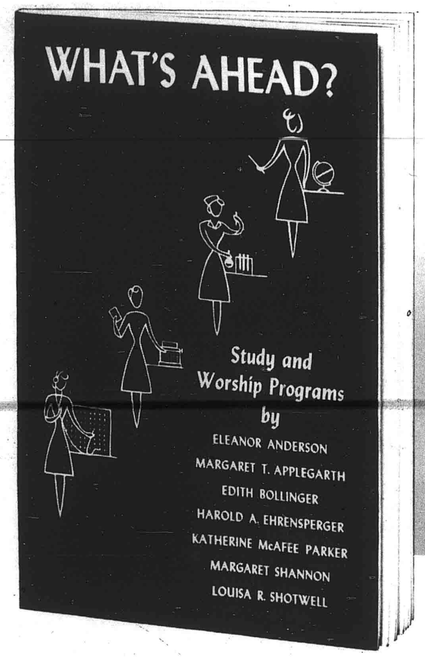
One way in which Jesus interpreted his mission was to say that he came "to work." "My Father," he told his disciples, "worketh hitherto, and I work" . . . God is at work in your community, tireless, undismayed, undefeatable. You do not know his purposes fully, but this you can know certainty — he blessed the pure in heart, the humble, the meek, the merciful: he gives strength and rejoicing to those who hunger and thirst after righteousness, who seek peace and pursue it, who take risks for the sake of justice and brotherhood . . .

When you desire bread and health and freedom and equality for all your neighbors, it is God who stirs the desire and gives you no peace until you work with him to bring these good things to the whole community. By a hundred signs, he keeps telling you that he is not less

TO DO

the Father of your neighbor than he is your Father, and that your neighbor is Everyman . . . One of the words God speaks to us all with more and more weighty emphasis is this—*to preaching and teaching, to worship and praise, we must add the costly redeeming deed.* When the peoples of the world, from the Far East to the Far West, ask for bread and brotherhood and beauty, we must work with God to see that they have bread and brotherhood and beauty . . . He, the worker, invites us to labor for him through the dedicated fellowship that we call the church, so that in every community people may love him with all their hearts and minds and their neighbors as themselves, and thus attain fullness of life.

Reprinted from *Once There Were Two Churches,* by Fred Wentzell, Friendship Press.



WHAT'S AHEAD?

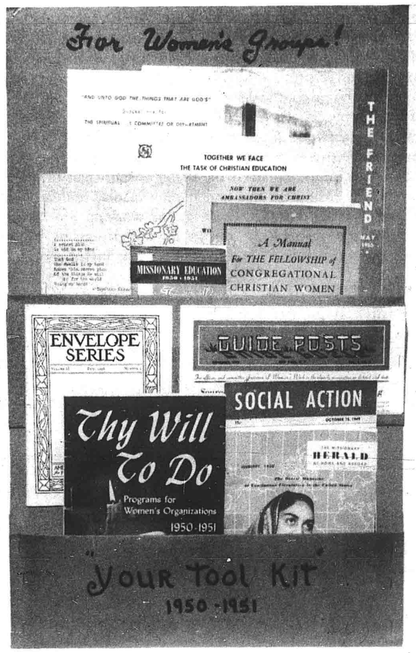
This years themes of our Christian World Mission are tailor made for us of the Congregational-Christian Churches, writes Ruth Seabury enthusiastically . . . " For the world emphasis, *The Near East* . . . the Bible Lands into which long years ago the American Board sent its early missionaries to try to win a new, revitalized faith in Christ." Today these ancient lands have become the center of gigantic commercial and political conflicts. The whole Near East calls insistently for fresh study and service by the churches of the West. The area covered in the books and teaching aids offered under this theme includes all of North Africa and the Northern Sudan, Egypt, Arabia, Israel, Jordan, Lebanon, Syria, Iraq, Iran, Turkey, and Greece." And what of the local mission of the Congregational Christian Church, "within it's broad national and world mission?" A new community emphasis—*Towards A Christian Community* will bring us new insights into the dynamic power of the Christian Church, as we center our devotions and programs on this theme. In Ruth Seabury's words, "May the year 1950-1951 be a year of inspiration and new conviction and redeeming deeds" in your church.

THE 1950-51 TOOL KIT FOR WOMEN'S GROUPS

If your group has not ordered one of these new kits of Dorothy Chong's, we urge you to do so quickly. It is an effective answer to many needs expressed by our women leader. It will enable you to enrich your whole program and deepen the devotional life of your group. The price of $1.35 includes the following *current* materials.

The Woman's Board Program Pamphlet for 1950-51.
The Congregational Christian Women's Pamphlet of Program Material.
Manual for the Fellowship of Congregational-Christian Women.
Committee Leaflets on:
- Spiritual Life.
- Christian Education.
- Social Action.
- Missionary Education

One introductory issue each of the following Congregational-Christian material:
- *Guide Posts*—Monthly leaflet of women's program aids.
- *Envelope Series*—American Board Quarterly on missions.
- *Missionary Herald*—National monthly magazine on foreign missions.
- *Social Action*—National monthly magazine on politics and economics.
- *The Friend*—Territorial monthly magazine.



LABOR SUNDAY MESSAGE, 1950

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.)

Requested to be read in the churches on Labor Sunday, September 3, 1950, or, if preferred, on September 10, 1950

LABOR DAY 1950 finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have neither peace nor war, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life.

Science has shown us how to split the atom with devastating results and we may now be on the verge of creating a weapon of even greater destructiveness. But millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. These surpluses, however, must be regarded in significant part as artificial, since the problem is largely one of balance between the food we produce and the incomes of those who would consume it. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world.

Hunger and Unemployment Not Inevitable

There are those who would have us believe that insecurity and suffering are the price that we must inevitably pay for freedom. But the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is inevitable. Men can live nobly even in want and adversity, but no man can live nobly who is responsible for keeping another in that condition.

We have a justifiable pride in the freedom of the economic system which prevails in our country today and in the tremendous achievements of American industry. However, at the present time our economy is in part being maintained at a high level of production and employment by expenditures for national defense to which a substantial proportion of our energies is being diverted. This is a challenge to the Christian conscience. We must never allow our economy to become habitually dependent on artificial supports of this kind. Rather, we must strengthen and improve those elements of our economic system which will enable us to maintain continued high levels of employment and productivity without such supports. To do this we must declare unremitting war on poverty, ignorance, greed, and prejudice.

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of life, whether we are employers or employees, housewives or farmers.

Recognizing Labor's Problems and Contribution

Millions of American workers, including large numbers from organized labor, are church members. And yet, aside from them, too few church people understand the problems of wage earners. Too few church people realize that the labor movement through development of the cooperative spirit has helped advance human welfare. Too few church people are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few church people are familiar with labor's contribution to industrial progress and peace through collective bargaining.

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business. In other words, they want recognition as human beings.

Honoring God Daily

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellowmen.

Our Lord taught his disciples to pray—"Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread." He recognized the material needs of man. Jesus never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's Providence and to his Kingdom. He left us no blueprint for a social system, but he gave us the law of love by which the whole of our life is to be measured. "The kingdoms of this world shall become the Kingdom of our God and of his Christ."

A House is Built

FOR MISS DEDERER ON TRUK



Girls carry small stones for the house.

Today I want to tell you something about my new house. You all have gotten my general letter in which I wrote of getting a better living place. As you heard from me I had been living in an old Japanese warehouse which was wonderful after camping in caves and primitive shelters for two years during the war.

But the longer I had been living in the house the more I felt the uncomfortable of it. It was built that on the windside was no window, last year we put some windows in which helped a little bit in getting some air. I don't mind the heat at all, but getting no air is bad. Then of the moisture everything got mouldy and so was the smell. Because the house had been built on the lowest place on the property, while all the other buildings are on higher places, everybody could look in on the three sides I had windows, which gave me no privacy. All those reasons brought us to the decision to move my house up the hill where the other missionaries, Mr. and Mrs. Heuser, have their house.

In December last year we started in cleaning the place for it and carried up the stones for the foundation by which the students were of big help, because we had only the stones for use which were laying around, and we had to pick them up one by one. Just imagine, each of the stones had to be picked up and carried up the hill. I, myself, helped and I know what it means carrying stones in bags up the hill. I had sore shoulders for quite a while.

Then in January the workmen — Trukese — began with the work and teared down another building from the hospital which the Japanese built on our mission land during the war. And then with the old material they built a new house of it 32 feet long and 24 feet wide. They also added a small porch to the kitchen. The floor is made from cement. All the small stones for the cement floor the students again carried up, the girls picked them up, and the boys carried them up. With the sand it was the same, the boys carried it up in baskets, made from coconut leaves, which was a hard job from the beach up the hill. The students help saved us much money.

The walls and the ceiling are made from reeds, which some women had woven. We used the same old iron roofing, which was on the house before. We did not make the walls up to the ceiling that the air can blow through the whole house.

I have a living-room with porch, two small bedrooms, a bathroom, a storeroom and kitchen with porch. All the windows are screened with copper wire to keep the flies and mosquitoes out.



Boys carry big stones for the house.

The new redwood tank, which was given to me by the generous gifts of friends, supplies enough water for my needs. I have running water in the kitchen and in the bathroom. My one kerosene lamp, lights up my house wherever I have to use it. The inside of my house is very comfy and I like it. I have plenty air, the floor is dry, and over and above I have a beautiful view, on two sides the ocean with islands in the background, on one side I have the look to the dormitories and church down below, and on the backside I have to me the Heusers as my neighbours.

Around the house I will plant flowers, though it is difficult to do it because it is very rocky. Underneath my house is a tunnel the Japanese had built for the war. I never went in it, with a flash-light only it's not enough light to walk through.

At the dedication I used the words from Joshua 24, 15 "But as for me and my house we will serve the Lord." I will do that as I told the people that my house shall be open for them every time. And I opened it for the Americans—Navy people, from the base on Moem last Sunday. Many times they had asked when they could come over and look in for they heard about the house and some also had seen it. I always told them when it would be finished then I would invite them. And 89 people were in my house from the captain to the officers, their wives and children as the enlisted boys. When they came we had the church service first, and then they came in my house looked around, and I gave them refreshments. On the lawns under the big mango trees many of them had a rest, others walked around and took pictures, others sang and played the organ, others sat in the house and talked, and even some slept one in one time and then another for I have only one bed in my guestroom. They felt home and that made me happy. They told me how much they appreciate to go away from their place in another atmosphere for relaxation, so I was glad to have them here.

And I know all the Christian friends who contributed their most generous gifts for reconstruction of churches and houses will be glad to hear this, and I thank you greatly for your charity.

Always thankful to you, ANNA DEDERER.

FROM THE PASTOR'S STUDY

Our Unbelief

by Rev. Paul S. Osumi

"Lord, I believe; help thou mine unbelief."
—Mark 9:24

Once Jesus took three disciples, Peter, James, and John, and went to a high mountain. There he was transfigured. The remaining disciples were at the foot of the mountain. While they were there a distracted father came with an epileptic son and pleaded with them to cure him. They all tried to cure him but they failed. Just then Jesus came down the mountainside. The father begged him to cure his son. Jesus looked at him with compassion and said, "If thou canst believe, all things are possible to him that believeth." In a voice denoting confidence and trust, the father, replied, "Lord, I believe; help thou mine unbelief." Jesus then uttered a word of command to the helpless child and the child was cured.

Just a few minutes before, the disciples had stood there helpless and baffled. The crowd was jeering at them for their failure to cure the stricken child. Now the multitude is awed into silence by their witnessing of "the mighty power of God."

When a little boy was questioned what the shape of the world was by his teacher, his reply was, "Daddy says the world is in a bad shape." Yes, the world is in bad shape. Today people all over the world are plagued with fear. They tune in their radios and what do they hear? They hear of industrial conflicts, unemployment, hunger and misery around the world, maneuvers, communism, atomic bombs, and the threat of World War III. The hearts of men and women are filled with foreboding and fear.

There are those who believe that man has wisdom and skill to bring about a new world. They claim that man has the power to transform the world. Someone said, "Science has made God unnecessary." Many people have believed that. They have believed that man could get anything with the aid of science. But where has science led us? World War II has brought us a shattering disillusionment. Over 100,000 civilians, men, women, and children, were blotted out at a flash of an atomic bomb. Hiroshima was the symptom of the last stage of a fatal disease known as scientific civilization. Man's ingenuity has created a Frankenstein which is threatening to destroy him and his world.

There are those who tell us that God alone will change the world. They tell us that all human efforts are doomed to failure and that some day God will step down from heaven to set things right.

The Kingdom will come neither by man's efforts nor by divine power. It will come only through God and man working together. Man is the instrument of God in building a new world. Peace will come upon this broken and turbulent world only as our sinful and willful hearts are brought into harmony with the purposes of the Eternal God.

The disciples were overcome with fear. The crowd was unfriendly and critical. They saw the staring, unfriendly, unbelieving faces of the crowd, and they were stampeded by fear. They were at a loss. They didn't know what to do. Just then their Master came and took his place in their midst. Their defeat was immediately changed into triumph. "If thou cast believe," said Jesus, "all things are possible to him that believeth."

The divine power is often restrained and hindered by our unbelief. The Gospel says, "He could do there no mighty work because of their unbelief." Our unbelief throws up a barrier against the operation of God's power. Only when we say, "Lord, I believe; help thou mine unbelief," God's almighty power flows through us and we are healed and redeemed.

Dr. Charles Kemp made a study of a congregation of 150 people. In the congregation, he found: a boy on parole from the state penitentiary who was trying to "go straight"; another on probation by the local police; a young man who was confused with intellectual doubts; a girl despondent over a broken love affair; a young couple who had just buried a child; a family where the mother had just died; a woman struggling with a morbid fear; a man who was desperately trying to overcome drink; a middle-aged couple whose home was going on the rocks; another couple who were worried over the conduct of their child; and a young man who faced a serious operation within a month.

Yes, we all have problems to face and burdens to carry. Sometimes we are fretted with inner tensions and conflicts. Often our smiling face conceals an aching heart. The inner struggle against base desires goes on almost unceasingly. The sense of futility robs life of its joy. Many a night fear keeps us awake.

Now what is the secret of victorious living? There is only one secret . . . Jesus Christ. Victory will come to us only when Christ comes and takes his place in the very center of our life.

Once a father took his little boy upon a camping trip in the woods. They got in a boat on a large lake. At night they came to a little island and decided to make camp there. At midnight the father was awakened by the distant howling of wolves. At first he was scared but he recalled that they were on an island. Pretty soon the boy stirred and called, "Father! Father!" "Yes, son," came the parent's assurance. "I just wanted to know that you were there." And that is what we want to know—that God is there—Christ is with us.

One of Grace Noll Crowell's poems is entitled "A Prayer for Courage."

"God make me brave—Life brings
Such blinding things.
Help me to keep my sight,
Help me to see aright
That out of the dark—comes Light!"

Life does bring us "such blinding things" at times.

(Continued on page 22)

THE CONGREGATIONAL CHRISTIAN CHURCHES
OF THE UNITED STATES OF AMERICA

July 21, 1950

DOUGLAS HORTON
Minister of the General Council
287 Fourth Avenue
New York 10, N. Y.

Dear Leslie Dunstan:

The General Council was so delighted with the representatives sent it by the Hawaiian Evangelical Association and by the recognition of its Moderator through the presentation of leis that it passed a special vote asking that greetings be sent to the churches of Hawaii.

It becomes my pleasant duty on behalf of the Council to send those greetings through you. Thanks to the spirit of mutual helpfulness which prevails among us, the churches of the islands and the mainland are coming more and more to be members of one fellowship.

I am sure that it is the hope of the General Council to be of utmost helpfulness to all members of the fellowship in the years to come.

With best personal greetings, I am,

Yours faithfully,

Douglas Horton

Douglas Horton

Rev. J. Leslie Dunstan
Box 150
Honolulu 10, Hawaii



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Winter 1951

This Is the Church Agnes Kelsey Shute

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Spring 1951

Let's Adventure Beatrice E. Allen

Helps the family to see that Christian living has many outlets besides church and church school. Illustrated in two colors. 32 pages.

Summer 1951

We Worship Janet Craw

Presents varieties of worship materials and resources for developing many kinds of family experiences in worship. Presented in detailed and interesting fashion. Carries black and white illustrations. 48 pages.

THEMES

Year 1950-1951

		September-December 1950 OUR CHURCH	*January-March 1951* HOW THE CHURCH GROWS	*April-June 1951* CHRISTIAN LIVING IN OUR WORLD	*July-September 1951* HOW AND WHY WE WORSHIP
KINDERGARTEN	1	A Star Shone	God's World and Johnny	Once Long Ago	Davie Decides
PRIMARY	2	The Bells Ring Out	The Big Family	With My Whole Heart	Prairie Church
LOWER JUNIOR	3	How the Story of Jesus Traveled	The Story Goes Round the World	Friends of Jesus Today	Children at Worship Around the World
JUNIOR	4	How Our Church Grew	Our Church	We Belong	When We Worship
JUNIOR HIGH	5	Builders of the Church	Our Church Around the World	Christians in Our Community	Ways We Worship
SENIOR HIGH	6	After the Apostles	A Church for the World	Our Families and Our Future	Wings in Worship
OLDER YOUNG PEOPLE AND ADULTS	6	After the Apostles	A Church for the World	Christianity Changes Things	Worship, Ritual or Renewal



Central Committee meeting, Toronto, — delegates recessional from the ecumenical service of worship held at Eaton Memorial Church, July 9.

THE CHURCHES ACROSS THE WORLD

(Continued from page 7)

objectors." To follow up this declaration, the Council appointed a seven-man international committee, under the chairmanship of Dr. Dahlberg to prepare "a draft statement concerning the desirable principles" on which national legislation for the legal recognition of conscientious objection should be based. The statement will be submitted to the 1951 meeting of the Central Committee for action.

RELIGIOUS LIBERTY . . . CALL TO ACTION

Applying the standards of religious liberty proclaimed by the Amsterdam Assembly to the practices of specific nations, the World Council noted that violations of religious freedom were taking place not only in countries under Soviet control, but also in the nations where Roman Catholics, Mohammedians, Protestants or Orthodox believers predominated.

These violations, the Council said, could be ascribed not only to faulty legal provisions for the protection of religious minorities, but also to "social and economic pressures."

The Central Committee therefore resolved to "encourage the development of a "comprehensive and coordinated program of action, national and international" to promote the observance of religious freedom for all mankind, and pledged itself to pursue "affirmative, preventive, and remedial measures" toward that end.

Further the Council approved representations made by religious bodies to national and international agencies on infringements of religious liberty and called on the member churches to "disseminate information and to take individual and collective action" for the promotion of religious liberty in their own countries.

The Council's action followed presentation of a country-by-country 36-page report on the state of religious liberty in nations dominated by Roman Catholic and Mohammedan majorities. Those areas particularly cited in the report were Spain, Italy, Ireland, Portugal and its colonies, the Belgian Congo, Argentina, Columbia, the USA, the Near and Middle East, and Indonesia.

In submitting the report Dr. O. Frederick Nolde, Director of the CCIA declared, however, that "it is axiomatic that the freedom which we claim for ourselves must be equally granted to others."

Dr. Nolde underlined the need for a two-pronged attack on the problem, one calling for action by the churches, the other for action by inter-governmental agencies, such as the United Nations and related organizations.

As one "affirmative" measure, he proposed conferences between churchmen of the different faiths. "Continuing consultations approached with frankness and good-will," he observed, "can as a minimum serve to clarify issues. They may also help to decrease the area of difference and provide a point of contact when known violations call for remedial measures.

That such conferences may be possible was inferred by Dr. Nolde when he noted "substantial evidence" to indicate that within Roman Catholicism and Islam "there is developing a restlessness about and perhaps opposition to discriminatory practices."

The Central Committee of the World Council, highlighting the importance of legal provision.

emphasized the vital importance of incorporating within national constitutions adequate guarantees of religious liberty,

welcomed the recent enactment of such constitutional safeguards in various countries,

urged all governments when drafting or amending constitutions or laws to secure for all people within their jurisdictions the fundamental right of religious freedom, and when adequate standards have been enacted,

stressed the necessity of bringing local administration and practice into conformity with them.

THE WORLD COUNCIL . . . WHAT IS IT?

Because the World Council represents "a new and unprecedented approach to the problem of interchurch relationships," and because of misunderstanding as to its nature and purpose, the Central Committee spent considerable time at its third annual session trying to state "more clearly and definitely" what the World Council is and what membership in the Council does and does not imply.

Following debate as lengthy and forthright as any heard on social issues, the Committee finally approved an eight-page document on "The Church, The Churches, and the World Council of Churches," for submission to the member churches for their consideration. The document is to be further debated at the 1951 meeting of the Central Committee.

Prominent in the drafting of the document, cited by some Council leaders as the most important single accomplishment of the Toronto meeting, were Bishop Angus Dun, Protestant Episcopal, Diocese of Washington, D. C., Dr. Douglas Horton, general secretary of the Congregational Christian Council in the USA, and Father George Florovsky of St. Vladimir's Orthodox Academy, New York City. The drafting subcommittee was chaired by Dr. Roy D. Whitehorn, moderator of the Presbyterian Church of England.

Emphasizing the sovereignty of each member church, the Council declared that each church "retains the constitutional right to ratify or to reject utterances or actions of the Council" and that the Council cannot "in any sense" take decisions on behalf of the member churches.

The member churches, however, "recognize that the membership of the Church of Christ is more inclusive than the membership of their own church body," according to the document, and therefore "seek to enter into living contact with those outside their own ranks who confess the Lordship of Christ."

The document pointed out that while some churches in the Council cannot for doctrinal reasons regard other churches "as true and pure churches," they should "explore their differences in mutual respect, trusting . . . the Holy Spirit" to lead them into further "unity in Christ."

In a final summation, the following assurance was given both to the member churches and those not present in the Council:

> None of the assumptions implied in existence of the World Council is in conflict with the teachings of the member Churches. We believe therefore that no Church need fear that by entering into the World Council it is in danger of denying its heritage.
>
> As the conversation between the Churches develops and as the Churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock between the Churches. But in no case can or will any Church be pressed to take a decision against its own conviction or desire. The Churches remain wholly free in the action which, on the basis of their convictions and in the light of their ecumenical contacts, they will or will not take.
>
> A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of His People and continue hopefully with the work to which He has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord Who knows only one flock.

THE SECOND ASSEMBLY . . . EVANSTON, '53

Approval of plans to hold the Second Assembly of the Council at Evanston, Illinois, in 1953, was voted by the Central Committee following a presentation of the projected arrangements by Bishop G. Bromley Oxnam of the Methodist Church, New York Area, and one of the six presidents of the Council.

Bishop Oxnam emphasized the advantages of holding the world gathering in mid-western USA and pointed out the religious auspices of Northwestern University at Evans-

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ton which will be host to the Assembly.

According to tentative plans, approved by the Committee, the Second Assembly will be composed of 600 delegates, 150 consultants, and 100 youth delegates. No plans have been made for alternates.

The Committee stressed the importance of securing "full participation from the member churches in the planning, preparation, and follow-up of the Assembly." Pointing out the danger of regarding the Assembly as "an isolated event," the Committee hoped that the churches would consider the Evanston Assembly as "a mid-point in a continuing process" of cooperation.

In a provisional discussion of the theme of the Second Assembly, a sub-committee declared,

> "We would like the Assembly to say to a frightened and uncertain world, 'there is a salvation for man.' The statement of this theme should convey the idea that we are really searching for a new, break-through type of evangelism which will penetrate an alien world . . . It is not proposed that the Assembly concern itself with a frontal attack upon Communism as such, but rather that it seek to deal in a Christian way the human problems which Communism professes to meet.

Hence, the Central Committee proposed to the member churches that the theme of the Assembly "should be along the lines of the affirmation that Jesus Christ as Lord is the only hope of both the Church and the world." It was asked that subsidiary themes be considered in the light of that central idea.

STEWARDSHIP . . . THE YEAR'S WORK

In a report on the work of the Council since last summer, Dr. W. A. Visser 't Hooft, General Secretary, cited some of the general areas in which ecumenical progress continued.

He noted that a basic Christian confidence had grown up among the member churches such as did not exist forty or even twenty-five years ago.

Isolated and struggling churches, particularly those surrounded by large hostile majorities, have found "real and deep spiritual encouragement in the fact that they are part of a world-wide movement which cares for them and shares their burdens."

Interchurch cooperation has proved not only possible, but vastly more effective than separate action by the churches.

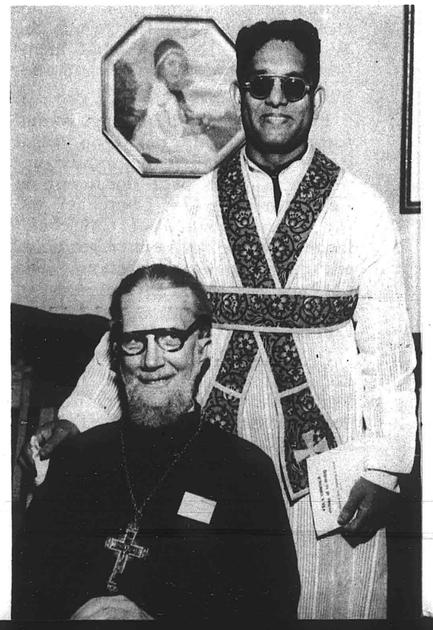
The isolationism of individual theologians or schools of theology has been broken through to a considerable extent.

The churches are now able to speak out together "on vital issues of public life on which there is fundamental agreement between participating churches."

Dr. Visser 't Hooft declared the Council must use "all possible opportunities" to remain in contact with Christians behind the Iron Curtain. He warned that Christians in Communist countries are in danger of being forgotten "precisely at the moment when they are in the midst of their great spiritual battles."

He termed a "downright lie" the accusation that there were Communists on the Central Committee and called on the churches to correct "false impressions" that the Council is either "fundamentalist" or "modernist," "communist" or "capitalist."

Father George Florovsky (seated) and Rev. K. C. Joseph. Father Florovsky is head of St. Vladimir's (Russian Orthodox) Academy in New York, and Mr. Joseph is of the Orthodox Church in India.





Archbishop Otto F. K. Dibelius of Berlin reading from Isaiah at the ecumenical service of worship held at Timothy Eaton Memorial Church, Toronto, Canada, July 9.

The year's work of the World Coucil was reviewed as department heads reported to the Central Committee.

Some of the ecumenical movement's strongest support comes from the youth of the churches, according to the report of Miss Jean Fraser, secretary of the WCC's Youth Department. She reported that some 700 young people will participate in work camps this summer in Europe and the Far East, and that the interest in three meetings of youth leaders held during the past year has centered on the extension of youth work to refugees, homeless youth and youth in industry.

Turning its attention to financial matters, the Central Committee adopted a budget of $363,000 for 1951 which was recommended by the Executive Committee. This figure does not include the $600,000 the World Council anticipates for its Department of Inter-Church Aid and Service to Refugees.

Of the total budget for next year, $240,000 is expected from churches in the U.S.A., $75,000 from the churches of other countries, and $50,000 from a grant by the Rockefeller Foundation which is to be used for the Ecumenical Institute.

The World Council's membership was potentially increased by four churches with a combined membership of nearly 500,000 when the Central Committee voted to accept applications for membership from the Synod of the Evangelical Church of North Iran, the Methodist Church of Ceylon, the Church of Central Java (Presbyterian), and the Federation of Synods of Lutheran Churches in Brazil. This last church is the result of a union of four independent Lutheran synods. It considers itself a church rather than a group of churches and expects in due course to reword its title to express this character. The four churches will become members of the WCC unless within six months more than one third of the present member churches register disapproval.

A message from Princess Wilhelmina of the Netherlands, which was sent by the former Queen to the Central Committee, called the Churches to "close the ranks" to insure a strong spiritual foundation for a new world order. She wrote,

> There is a growing consciousness among the Churches that they are part of Christ's Universal Church, which points to a holy union with their Lord and Master and also a union among themselves. So they now must translate ideas into actions and found on them the Universal Church on earth. [end]

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Excerpts from

INTELLIGENCE FROM SAMOA, OR NAVIGATOR ISLANDS

Apia, Upolu

My dear Sir — Opportunities for sending letters direct from this to your Islands, are but of rare occurrence, so I must take what presents at the present time, to forward by way of Tahiti. We have to acknowledge your kindness in transmitting to us from time to time copies of the "Friend." I fear our little "Reporter" is but a poor return for the trouble you take. Situated as we are, any news is always very acceptable. We are especially glad to hear of good being done among seamen.

I am sure you will rejoice to learn that our Bethel Chapel here is about completed. I trust that many who visit this port will be induced to come and listen to the glad tidings of salvation, which we shall endeavor to preach with all simplicity from Sabbath to Sabbath. It will of course be a great addition to my labors to preach in English as well as in Samoan. But we must try and do good to all.

The Chapel is composed entirely of galvanized corrugated Iron, brought out within the last year from England. The cost of the building in London was about L-170. About L-60 of this was raised in the Islands before I left; the rest was subscribed by friends in England. It is 40 feet by 20. Ten feet is taken off the length for a reading room, where a library will be kept, with what newspapers and magazines we can procure. We have need to do something to counteract the temptations held out to seamen by the grog-sellers on shore.

One thing astonished me when travelling through England and Scotland, to see the little interest taken in the spiritual welfare of seamen in remote parts of the world. Some would say when begging a little sum from them, "But what have we to do with Seamen's Chapels in the South Seas?" Others would ask, "Does not the Missionary Society support you and build your chapels?" It is difficult to get Christians at home to understand the real state of matters in this quarter of the earth.

You may recollect the "Gem," of Sag Harbor, being at the Sandwich Islands a short time ago. She was wrecked a month ago on Suwarrow's Islands—which are only a number of sand banks, surrounded by a large reef, about 500 miles to the N.E. of this. It seems that the reef was not laid down correctly on the chart, and the captain not being aware of this, but supposing he had passed them, was going on, no one thinking of danger, when the ship struck the reef about half past 10 at night. About a week after the mate and a number of the crew reached this in a boat. A small vessel sent to endeavor to save the rest, but they could not find the Island. Capt. Worth, however, and those with him, managed to repair their boats. After being 21 days on one of the sand banks, they left, and got here six days since. All hands were saved.

Our work continues to be hindered by this foolish and wicked war. When or how it will end, is difficult to say. The longer it is continued the more difficult will it be to reconcile the contending parties. A large meeting is being held this week at the next Island, Savaii, of the neutral party, consisting mostly of church members, and steady people, to try some plan to restore peace. The aggressive party contend for retaining the power which they gained in former wars. The others say, we wish no superiority —but we fight for equality. The last have certainly so far right on their side, and have ever shown a disposition to settle matters quietly. It was only when they were compelled that they took up arms. It is a pity to see what evil they are doing both to soul and body. If ever this war was settled, both sides have had so much of it, that they will think well before they commence the like again. Some of the leading chiefs have been killed.

Whooping cough has been very bad, among children, particularly. It was introduced some months since from Tahiti. None of the missionary children have died from it, but vast numbers of the natives.

Our missionary bark, John Williams, has gone on to Sydney about a month ago. She is to call at the New Hebrides, to see how our friends Geddie and Archibald are getting on. Mr. and Mrs. Powell, belonging to our Mission, went with them when they settled at Aneitum. They may expect much rough work for a long time.

Praying that the Lord may bless you in your own soul, family and labors, believe me

My dear Sir,

Yours very truly,

WM. MILLS

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OUR UNBELIEF (Continued from page 12)

Life does put us at our wits' end at times. At such a time how imperative it is that there is someone to whom we may turn. At such a time how important that we get courage from beyond ourselves. Someone said, "When the outlook is dark, try the uplook." The Apostle's Creed starts with "I believe in God the Father. And in Jesus Christ his only Son, our Lord." When we can sincerely say that our life becomes invincible.

There is a story in Trevelyan's life of Garibaldi. It tells of a young volunteer. This youth had been reared in a home of luxury and had lived a life of ease. He joined Garibaldi's forces when that remarkable leader undertook the thrilling enterprise which resulted in the unification of Italy. This young man was asked by a friend why it was he enlisted, and what it was that kept him loyal during all the hazards of the battle. He replied, "You may well ask . . . A fortnight ago I was in despair myself, and thought of giving up the whole thing. I was sitting on a hillock . . . Garibaldi came by. He stopped . . . I had never spoken to him . . . Perhaps I looked very dejected, and indeed I was. Well, he laid his hand on my shoulder and simply said, with that voice that seemed almost like a spirit speaking inside me, 'COURAGE! COURAGE!' Do you think I could ever turn back after that?"

A Greater than Garibaldi is here. Yes, Christ is here. The companionship of Christ's victorious life has changed the tide of many a moral battle. The Lord whispered to David Livingstone, "Lo, I am with you always," and made him invincible. The Lord stood by Paul and said, "Courage!", and made him say, "I can do all things through Christ who strengthened me." The Lord stood by Martin Niemoeller in the dreadful concentration camps and made him witness for God. When we are discouraged, He whispers to us, "Courage! Believe! All things are possible to him that believeth!" It is the voice of one who had gone through life's darkest experiences. When God seems an enigma, and the universe a friendless place, or human life a trivial episode, we can hear His voice, "Be not afraid," "Be of good cheer, I have overcome the world," "Lo, I am with you always," "Have faith in God."

At times we find ourselves baffled and defeated. At times we are filled with doubt and beset with fears. Like the disciples who were helpless in the face of tragic human need, we too find ourselves powerless in the face of baffling human problems. We need faith. Like the father in our story we too need to repent of our unbelief and cry out, "Lord, I believe; help thou mine unbelief."

SUNDAY SCHOOL GIFTS TO MICRONESIA

The Territorial Sunday School Association asked that a complete report of the special offering for Micronesia taken by the Sunday Schools of the churches on December 12, 1949, be printed in The Friend.

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First Foreign	15.00
Hauula	5.00
Holy Trinity	6.92
Hoolehua Protestant	8.13
Imiola	6.32
Kahikolu	10.00
Kaahumanu	4.75
Kalaiakamanuhou	21.54
Kanaana Hou	25.00
Kapaa Community	3.00
Kapaa Hawaiian	25.00
Kaumakapili	13.00
Kawaiahao	133.00
Koloa Union	5.91
Lanai Union	5.00
Lanakila	7.50
Laupahoehoe	10.00
Lihue Hawaiian	36.36
Mokuaekaua	15.00
Nuuanu Congregational	3.95
Paia Hawaiian	5.00
Papaikou Pilgrim	13.14
Pookela	6.24
Pukaana	12.85
United Church of Christ	6.50
Waialua/Pukoo	9.20
Waikane	2.31
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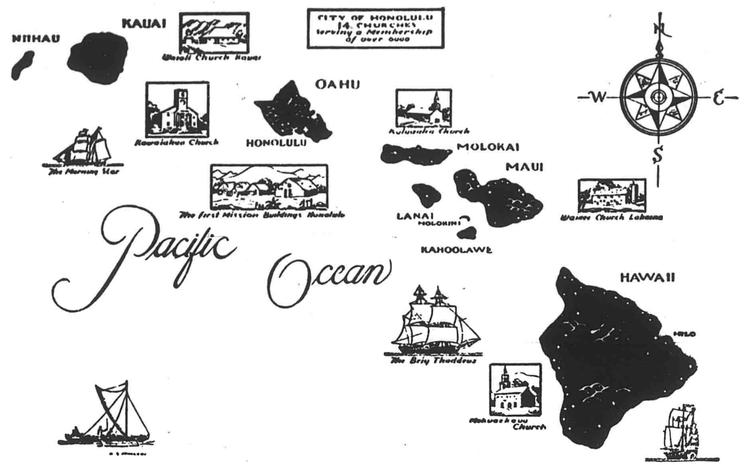
THE FRIEND

October 1950



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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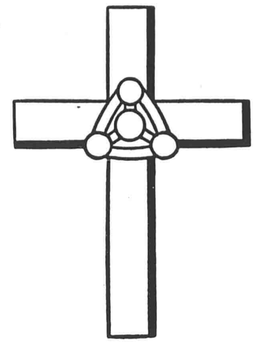


The Prodigal Son VI

There was a man who had two sons; and the younger of them said to his father, "Father, give me the share of the property that falls to me." And the father divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country.

As he journeyed the young man thought much about the teachings of his father; he remembered especially the love and the wisdom with which his father had always treated him; and, as he travelled and thought on these things, he made a vow within himself that when he got to his new home he would make it his job to live a life like his father's. It seemed to him that as he thought and as he made his vow, his father was right there near him; only, of course, he knew that such was not really the case. All this was in his mind, and while it was very clear to him when he was thinking he did not really pay much attention to it.

After he reached the far country, he quickly searched out a place to live and some work to do. Nor had any great length of time passed before he was in the company of new friends and new acquaintances. At first, these people seemed strange to him and he had difficulty understanding them. They behaved differently than the people he had known, they had different attitudes than he had, and in some of the hopes and aims they held they were quite outside his experience. Yet the strangeness he felt during his early contacts with the people gradually wore off, and he found himself beginning to share more deeply and fully in the life of the new country.

But he was not very happy. Every once in a while when he was out with his new friends and joining with them in their activities he seemed to hear the voice of his father; and that voice seemed to say to him that his actions were not quite in keeping with the vow he had made while journeying to the new country. Often, late at night, as he lay in his bed trying to go to sleep he saw most vividly the behaviour that had filled that day, and as he looked the behaviour did not appear quite as it should. And behind the contrast, so indistinct as to be practically unrecognizable, was a figure he thought was his father.

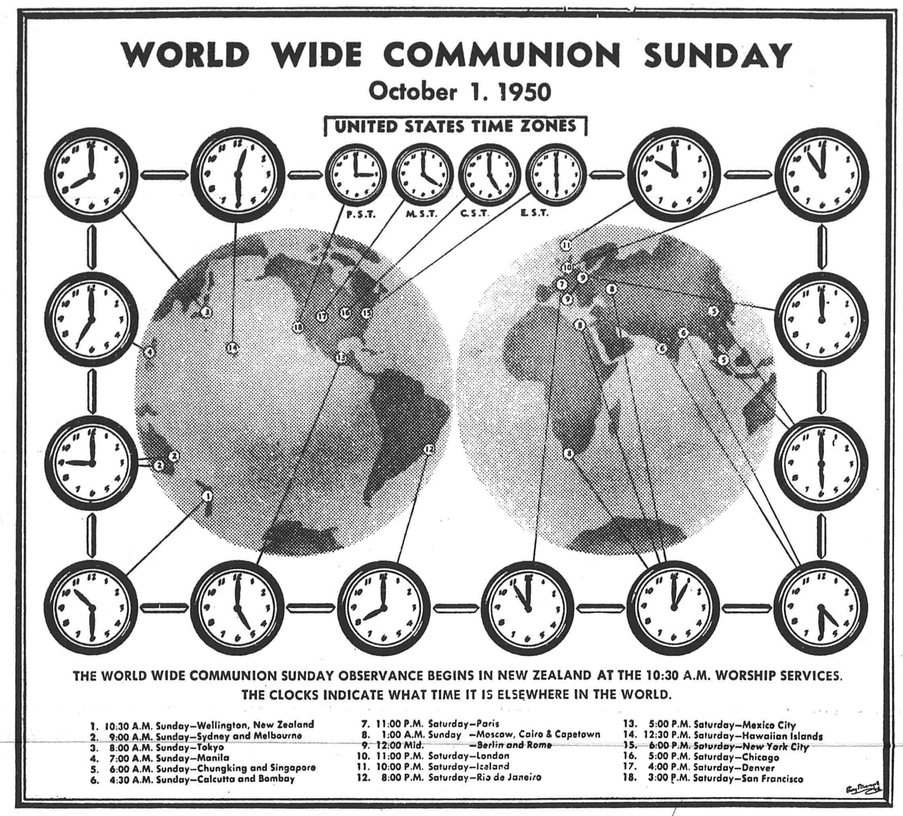
This went on for some time. Then being a sensible sort of chap he decided that he would have to do something to settle the confusion that so often assailed him. He would either have to follow where his new-found friends led or else he would have to deny the vow he had made. Sometimes he wished he had never made that vow; perhaps if he had not done that he could let himself be molded by the new country. But he made the vow, and he had to deal with its presence in his life.

He tried denying it openly and squarely. Every time it warned him or said things to him he deliberately contradicted what the vow required. He thought he would wipe it out of his life completely. But then he grew afraid, because the vow did begin to disappear, and with it went the memory of his past life and the vision he had of his father. He did not want those things to happen.

So he held his vow in his mind. He listened when it spoke and he tried to do as the vow indicated. He was not always successful, of course, but the strange thing was that as the days went by it seemed as though his father came closer and closer to him, and he thought he could feel his father's strength undergirding his own strength.

Two Great Holidays

The month of October has in it two Sundays that are of great importance to all Protestant churches. They are Sundays celebrated the world around and we here in Hawaii can feel our oneness with fellow Christians everywhere by taking part in these celebrations.



World-Wide Communion Sunday. This is the first Sunday in October. It was an observance suggested some eleven years ago. The thought behind the observance is that on this day all churches around the world will celebrate the sacrament of the Lord's Supper. As is only proper in line with the principles of our free churches, each church observes the sacrament as it sees fit. Some of our churches hold the sacrament each Sunday, some once a month and others once a quarter. So that while all of us know that each of us joins in this same Holy Rite there is not a time when we see particularly through that celebration the unity in which we all belong. The hope behind the celebration of World Communion Sunday is that on that occasion every church will come to see the great world-wide brotherhood of God's family.

The celebration begins on the western side of the international dateline. This means that the first communion services held on World Communion Sunday will be in the Marshall Islands. From then on the celebrations will follow the movement of the earth and will travel ever westward. It is probably true to say that the last place in which the observance of this Sunday will take place will be Hawaii. It takes a strong imagination to capture the picture of this day. We can do it a little bit by remembering the missionary spots in which we have a particular interest: the Marshalls and the Caroline Islands, the Philippines, Japan, China, India, Africa. As we think of these places and the people whom we know in each one, we can see them as they share with us in the celebration of the Lord's Supper. In spirit we all sit down together for that great occasion.

Therefore, lets each one of us pay particular attention to this occasion. Every member of all our churches should be in their places this Sunday, not one should be absent. If there are those of a number who are sick or otherwise unable to attend, the church arrangement should be made so that they, wherever they are, can take part in the sacrament.

Reformation Sunday. This is celebrated the last Sunday of the month. It is a day when we remember the series of historical events which brought our Protestant churches into being, particularly the work of Martin Luther; and we remind ourselves of the basic principle upon which he carried forward his work. He was profoundly convinced that God deals with each individual in terms of that individual's condition and needs and he was equally convinced that God expects every individual to respond to him personally, and this became the basis upon which our Protestant faith has been built.

In our time when so many people in the world are looking to authoritarian governments to solve their problems for us we need to catch a stronger vision of the faith we have. If we can but retain that faith and have the courage to work it in our own lives, we shall have in our possession the only real safeguard there is against the inroads of totalitarianism. We believe, therefore, that our faith is an answer to the needs of the world now. We have no right to make any judgment about the forms of the faith to which other people adhere. We recognize that they are one with us in their trust in almighty God and his saving act in Jesus Christ. But we do feel that in the work of the great reformers God pointed to a road down which He has called us to travel. That road is the road of man's freedom and the full development of his own life, but it is a freedom and a development given by God when the believer holds firmly to God's guidance.

So it is that to us the Reformation is an exceedingly important thing. That is why we set aside the last Sunday in October as Reformation Sunday. We mark with special services this anniversary. It is our anniversary and it is to us a sacred occasion.

There is significance in the two celebrations we hold during the month of October. One marks our origin as Protestants and in a sense it focuses our attention upon the divisions which have come in God's family on earth. The other celebrates or marks the continued unity through Christ which all Christian people have. Perhaps it is that God leads now through this diversity-in-unity. That may be the condition of our existence with which we have to struggle. In any case, we cannot repudiate either the diversity or the unity. We must hold to the truth as we know it; to turn aside from it would be to deny our very selves. But we must also hold that all of God's people are one. The Sundays in October hold up to our vision these two sides of our faith; that is why the celebrations are so important. [end]

Western Pastor's School, La Foret, Colorado Springs



National Council of the Churches of Christ in the U.S.A.

NEW YORK—When the National Council of the Churches of Christ in the U.S.A. is created this November, something really new will be added to church life in this country, religious leaders predict.

For one thing, they point to the fact that about 90 percent of the nation's Protestant and Orthodox church members will be related to the National Council through their respective communions.

Twenty-six church bodies (22 Protestant and four Eastern Orthodox) with a combined membership of



"This Nation Under God" is the theme of the constituting convention of the National Council of Churches which will be held in Cleveland Nov 28 - Dec. 1, 1950. This theme is simply and dramatically presented in the symbol above.

26,000,000 are now slated to set up the National Council. Three other communions with close to 4,000,000 additional members may decide this fall to join them. And 13 other denominations with about 13,000,000 members will be related to the National Council through one or more phases of its work.

For another thing, the Council itself will coordinate and synthesize the program and operations of 10 or more existing inter-denominational agencies.

AGENCIES WORK IN MANY FIELDS

Eight of these are national in scope and have a long history of promoting cooperation among more than 50 communions. They have brought churches and their agencies into cooperative service in such fields as home and foreign missions, Christian education, evangelism, race relations and international affairs.

In the order in which cooperation began in their various fields, these eight include: the International Council of Religious Education (1872); the Foreign Missions Conference of North America (1893); the Missionary Education Movement of the U.S. and Canada (1902); the Federal Council of the Churches of Christ in America (1908); the Home Missions Council of North America (1908); the Protestant Council on Higher Education (1911); the United Stewardship Council (1920); and the United Council of Church Women (1941).

Other agencies, dealing in specialized fields, are slated to become departments in the National Council. Two of the best known are Church World Service and the Protestant Radio Commission.

While not actually members of the Council, 875 state, county and city councils of churches and 1668 state and local councils of church women will have their programs coordinated with the work of the National Council and will be represented in its General Assembly. Church leaders expect that some relationship will also be established with the 1700 ministerial associations across the country.

In the inter-faith level, communions related to the Council will continue to take part in such campaigns as "Religion in American Life" and "The United Church Canvass."

In terms of money, the National Council will bring together enterprises of Christian cooperation with present annual budgets of two and a half million dollars. But what is far more important is the fact that through the National Council Christian forces will have a new and powerful channel through which to register their convictions on the moral and spiritual issues of the day.

CONVENTION AT CLEVELAND

The National Council will actually come into being at a constituting convention to be held in Cleveland, O., Nov. 28 to Dec. 1. The communions responsible for the establishment of the Council will send about 1200 official representatives and alternates to this gathering.

In addition, 5,000 visting delegates, the majority of them laymen and women, are expected. Appointed by their denominations and councils of churches and church women, they are expected from every state in the union.

Altogether this will mean a total attendance of more than 6,000, probably the most widely representative church gathering ever held on the North American continent.

On Dec. 3, the Sunday following the Cleveland convention, nation-wide services of rededication, to express thanksgiving and support for the National Council, will be held in conjunction with regular services. Already 130,000 "calls" have been sent to pastors across the country, seeking their cooperation in these observances.

In trying to assess the significance of the National Council, religious leaders firmly believe it will give positive influence to the following trends, some already apparent:

(1) An acceleration in the growth of cooperation among communions. While the National Council is not a merger of denominations, it does represent a "deliberate policy" of cooperation, which will have the effect of bringing churches closer together. Added to this will be the fact that Protestantism will have an inclusive forum to consider the moral and ethical issues of the day.

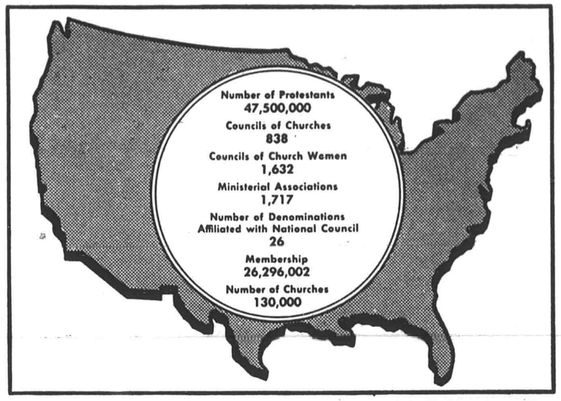
WOMEN'S INFLUENCE GROWS

(2) More official positions for women and wider recognition of their work in the church. It is significant that the United Council of Church Women, functioning only since 1941, will become a general department of the Council. A woman will always be a president or vice-president-at-large of the Council, and a woman is to be appointed as one of its two associate secretaries. Although these women have not been named nor their duties clearly defined, the fact that such influential positions will be given to women indicates a new trend, since leadership in most denominations has been traditionally male.

(3) A stronger voice for laymen in church affairs. Provision has been made for a general department for church men, where the laymen of the churches will be given a unique opportunity for understanding and initiative in the Council's strategic planning. The department is to include all laymen who are members of the Council's General Assembly and others appointed by the rapidly growing denominational laymen's organizations. Still others will be appointed "at large" on the basis of their counsel and assistance in the Council's work. This fall a series of regional conferences is being sponsored to interest business and professional groups in the work of the Council.

(4) Serve as a "clearing house" for information and exchange of views to forward the development of a sound Protestant strategy on key issues. In this respect, religious leaders point out, the National Council will be carrying on the roles of the eight agencies, which have served separately as "round tables" for leaders with similar interests and responsibilities in the various denominations.

COOPERATIVE CHRISTIANITY IN U. S.



Cooperative Christianity, pictured in the map, embraces most of the great Protestant and Eastern Orthodox communions, state and local councils of churches, religious education and churchwomen. They will achieve greater unity under the leadership of the National Council of the Churches of Christ in the U. S. A. which will be formed at Cleveland, Nov. 28 - Dec. 1. It will consolidate the cooperative program of the churches in all areas of Christian life, at home and abroad.

As an example of how this process works, leaders sitting in conference have from time to time decided that one denomination is better equipped to handle a particular situation than several in competition. This has been true in this country in the case of new housing developments and communities associated with large government projects; in the foreign mission field sometimes one denomination is recognized in a certain area as the responsible representative for the Protestant churches.

In home missions, the result has been the actual sponsorship of such projects as those among the migrants, Negro sharecroppers and American Indians. In these fields, denominations belonging to the Home Missions Council decided a more effective job could be done cooperatively than by working singly.

Now, such working agreements will be worked out on the more comprehensive level of Council consideration and planning.

LOCAL CHURCHES TO BENEFIT

More important than any of these influences on the national level, religious leaders feel, will be the effect of the National Council on the local church. To those denominations both directly and indirectly related to the Council, here are some of the benefits predicated for the local church:

(1) An increased influence and outreach in the community through relationship to a national body united for Christian service and action;

(2) Access to the best ideas, methods and materials for use in local church programs. Since the leaders and specialists of the cooperating communions will be in touch with one another in the National Council, the local church will be able to draw on the finest in both the Protestant and Orthodox traditions.

(3) The total work of the denominations to which the local church is affiliated will be given added significance. By membership in the Council, the denomination registers the conviction that it seeks the growth of its churches as part of a total Christian enterprise. This means that "victory for one is victory for all."

(4) Christian influence will be exerted through cooperative action at points of common interest and concern. Without waiting for organic union, the churches will find themselves working together in thousands of places and exerting their combined influence in fields where no one denomination could be effective alone.

OFFERS BROADER SCOPE FOR SERVICE

Religious leaders feel that an idea of the broad scope of the National Council's interests can be shown in many areas. For example, they report that 10,000 Americans work with 40,000 national staff members in overseas areas in conducting services in over 38,000 places of worship and operating 20,000 mission projects, such as schools, colleges, hospitals, publishing houses, agricultural experiment stations and other worthwhile Christian programs.

In the field of home missions, the growth of cooperation has also been great. Through the Home Missions Council, a staff of 15 augmented by 200 summer service workers carries on a ministry among the nation's over 2,000,000 migrants in 26 states. In addition, the agency has a rural life improvement program in the South devoted largely to the raising of educational standards among the ministry.

The work of Christian education, which will be centralized in one division of the National Council, will enlist the teamwork of forty denominations, according to church leaders. This program, embracing 729 affiliated agencies, reaches 220,000 Sunday schools, 105 vacation Bible schools and week day schools in 2,700 communities in 46 states.

In addition, the program sponsors 702 leadership training schools in 43 states every year.

Other cooperative tasks the National Council will undertake include a training and enlistment program for the ministry, inter-racial conferences, materials and plans to strengthen the Christian family and facilitate cooperation between church and home and the promotion of racial understanding, economic justice and social welfare.

26 COMMUNIONS WILL JOIN COUNCIL

Formation of the National Council at the turn of the century not only marks a historic landmark, but symbolizes the determination to bring the force of the Gospel into meaningful contact with every area of life.

The Council first was conceived as an idea nearly ten years ago at a meeting of interdenominational agency leaders at Atlantic City, N.J. Since then, this plan has slowly and inevitably grown and has been studied carefully by the agencies and the denominations. Under the direction of the Planning Committee, headed by Dr. Luther A. Weigle, dean emeritus of Yale University's divinity school, the Council will be launched at the constituting convention this November in Cleveland.

Denominations which have voted to join in establishing the National Council are:

African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, Augustana Lutheran Church, Church of the Brethren, Colored Methodist Episcopal Church, Congregational Christian Churches, Czech Moravian Brethren, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Friends—Five Year Meeting, Friends—Philadelphia and Vicinity, Methodist Church, Moravian Church in America, National Baptist Convention, U.S.A., Inc., Presbyterian Church in the U.S., Presbyterian Church in the U.S.A., Protestant Episcopal Church, Reformed Church in America, Roumanian Orthodox Church, Russian Orthodox Church, Seventh Day Baptists, Syrian Antiochian Orthodox Church, Ukrainian Orthodox Church of America, and United Presbyterian Church of N.A. [end]



HAROLD CRAM LEAVES

Harold Cram came to Hawaii from Condon, Oregon, on February 1st, 1938. When he arrived he had two responsibilities: chairman of the Maui Committee on Religious Education and co-pastor of the Kahului Union Church. Scarcely more than a year and a half had passed before he was asked to become the Secretary-Treasurer of the Maui Aid Association, succeeding the Rev. Ellis Pleasant who had retired. Mr. Cram filled this position most ably for nearly ten years.

It would be hard to detail all the things that took place in the churches of Maui because of Mr. Cram's leadership, but they were many. He had a hand in the development of a number of significant pieces of work; he directed an extensive program of religious education; he arranged for the establishment of kindergartens in some of the churches; he kept a careful eye on the properties of the churches of Maui; and he faced with courage and wisdom the demands of a changing decade.

Early in 1948 Mr. Cram became the associate secretary of the Hawaiian Board. In this position he assumed responsibility for many of the details of the Board's work and took charge of the Friend Magazine, and served as secretary to the Churches committee of the Board. Again, it is not possible to relate the story of the varied tasks which fell to Mr. Cram's lot.

This past summer Mr. Cram received a call to the First Church of Tulare, California. This church is located in the famous Central Valley of California, which is a farming section of amazing productivity. The First church is a substantial organization of a cross section of the population, and it has a good Sunday School and other parish groups. It is the kind of church which requires the leadership of a pastor of wide experience.

So Mr. Cram leaves us after nearly thirteen years of work with us. We are better for his coming and we shall long be indebted to him for the contribution he has made to our common life. We wish him Godspeed in his new work. May he find the cares and joys of the pastorate most rewarding.

We must add a word about the family. Mrs. Cram has ever shared with her husband in the tasks that



have been his. Any number of us know how gracious and how hospitable she is, for we have benefited through her kindness. We extend our best to her and the children as they go to their new home. [end]

1950 TERRITORIAL YOUTH CONFERENCE

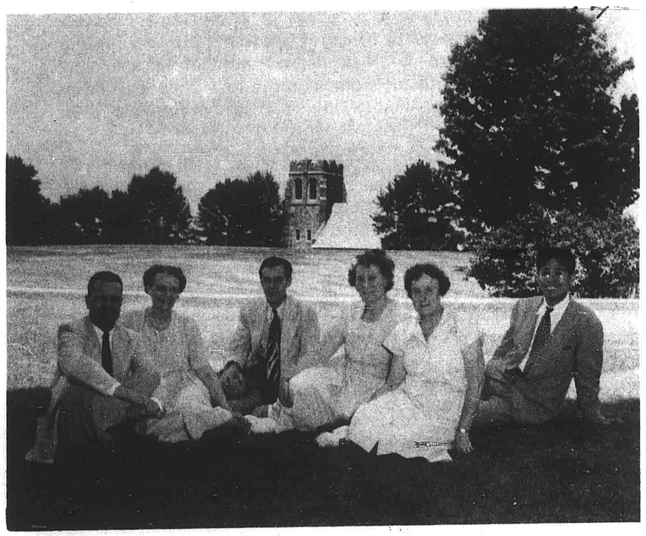
The walls of Camp Erdman bulged from August 23 to 28 when the 1950 Territorial Youth Conference delegates arrived, 115 strong plus eighteen leaders. For five days delegates from nearly fifty different churches enjoyed a program of Bible study, classes on various aspects of our Christian faith, swimming and recreation of all kinds, worship and vesper services, good kaukau, reports on the 1950 National Council of Pilgrim Fellowship, and good fellowship in General.

"I Want To Be A Christian" was the Conference theme. About it, the Bible study on the significance of the book of Galatians, as well as the vesper and worship services centered. The closing consecration service was also built around it. Courses of study included: "Examining Our Christian Faith," "Christianity and Problems of Today," "So This is Missions" and "Choosing A Life Work." Interest groups contributed to the life of the conference by centering about a choir, a radio-newspaper, vesper service planning, and recreation program planning. Singing and games and folk games provided recreation in the evening after various programs dealing with Youth Society work, stewardship and the annual Stunt Night.

The 1950 Conference was the largest held yet, and was highlighted by an increasingly strong sense of Christian fellowship among delegates and leaders. Young people proved unusually lively and cooperative, leaving on the last day of Conference with a strong sense of "it should have been longer." Even the leaders were inclined to agree! [end]

THE WOMAN'S BOARD OF MISSIONS
for the PACIFIC ISLANDS





To the Women of our Churches in Hawaii

Following a retreat of our Woman's State Board in Washington and another of state and local leaders of women's groups in Oregon, I am vacationing on Vancouver Island. Our Northwest Regional Conference will convene shortly in Oregon; and after that my return trip to New York begins with stops in Idaho, Colorado, Illinois and Wisconsin. A summer like this, which began with our General Council and the Missionary Conference at Northfield, Massachusetts makes very real to me our National Fellowship of Congregational Christian Women. And looking out over the Pacific, I think again and again of the Woman's Board in Hawaii and all the groups in our churches. It takes more than the Pacific Ocean to divide us! We are one in purpose, in the ways we work, the programs we arrange, and the causes we support.

When THE FRIEND arrives, I always turn first to these pages—and read the other news later. You have made such marvelous progress in these years. The missionary pageant at the territorial *Aha Paeaina* last year, the splendid increase in your Woman's Gift in these two and a half years, and many other activities and gifts demonstrate that. Now we begin a new year together. In our revised *Manual For The Fellowship of Congregational Christian Women,* which some of you will surely want, is a brief statement outlining OUR TASK under these six headings.

AREAS OF WORK

I. *Evangelism and Spiritual Life*
- Cultivating personal religious growth.
- Providing devotional services for group meetings.
- Stimulating church attendance.
- Reaching new and unchurched women.
- Helping every woman to discover and carry her responsibilities in the life and activities of the church.

II. *Stewardship*
- Cultivating among women the way of life in which all of life-time energy, abilities and material things is looked upon as a trust from God to be used in carrying on His work.
- Helping women to give to the work of the church in proportion to the church's needs and their own abilities.

III. *Christian Education*
- Cooperating with parents to develop the highest type of Christian family life.
- Cooperating with leaders of children and youth in the church school.
- Developing among women a greater sense of churchmanship—knowledge and appreciation of the church and its task, local and worldwide.
- Training for effective service in the program of the church.

IV. *Our Christian World Mission*
- Encouraging the use of programs and the formation of study groups on the interdenominational themes of the year and the mission enterprises of our own church.
- Helping to arrange such programs.
- Providing missionary material on request for committees and individuals.
- Interpreting the need for financial support for Our Christian World Mission.

V. *Christian Social Action*
- Keeping women informed about community tensions and needs where individual and group action would be helpful.
- Helping women to become more intelligent and more Christian in their citizenship responsibilities.
- Giving guidance in such social action undertakings as may be decided upon by the group.

VI. *Friendly Service*
- Helping women to know and to meet the needs for material aid in our missionary and reconstruction centers.

Our program theme for this year is THY WILL TO DO. If we see Our Task as God's will for us in these years of 1950-51, we shall continue to achieve greater unity among our groups and greater accomplishment towards God's purpose for us. Let us pray that this may be so.

It is my great joy to send to the women of Hawaii my personal greetings and warmest greetings from the women of the mainland churches.

Aloha Nui Loa

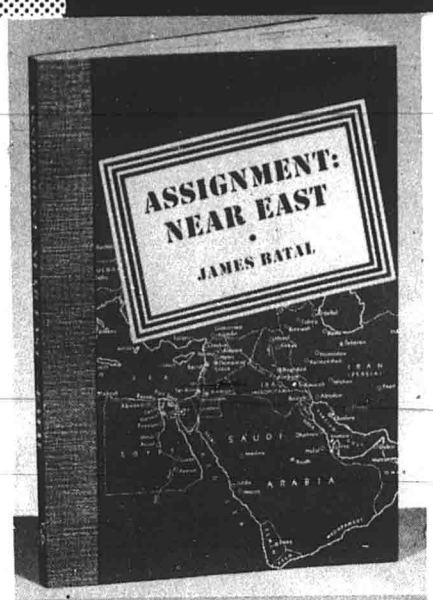
(Mrs. E. E.) Berta S. McClintock



Mrs. E. E. McClintock of New York, Secretary of Woman's Work of the Missions Council of Congregational Christian Churches.

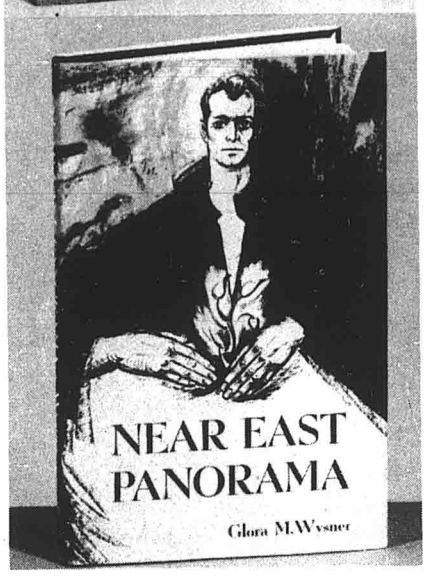
WBM

MISSIONARY EDUCATION
1950 • 1951



ASSIGNMENT: NEAR EAST
BY JAMES BATAL
illustrated with photographs

This illustrated review of Christian missions in the Near East, past and present, was written by an American newspaper man of Arab background who recently spent two years in the area. It is well adapted for reading and study and provides background information for all responsible for planning programs on the Near East. Tipped-in map in color.



NEAR EAST PANORAMA
BY GLORA M. WYSNER
illustrated by Philip J. Aziz

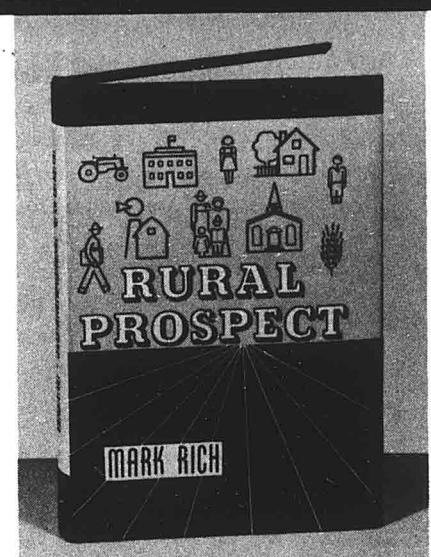
This basic adult book portrays the peoples of the Near East. The present upheaval in religion, politics, economics, and society is illustrated from personal experience. Always the accent is upon people and how they are affected by the surrounding tumult. Christianity is confronted with challenge and opportunity in this area of its birth.

The clashing ideologies of three monotheistic faiths and communism, the rise of free, militant nations, the changes wrought by oil industries are all treated from the point of view of their importance to the Christian world mission.

The author is a secretary of the International Missionary Council with responsibility for work among Moslems. Tipped-in map in color.

Themes:
THE NEAR EAST
•
TOWARD
A
CHRISTIAN
COMMUNITY

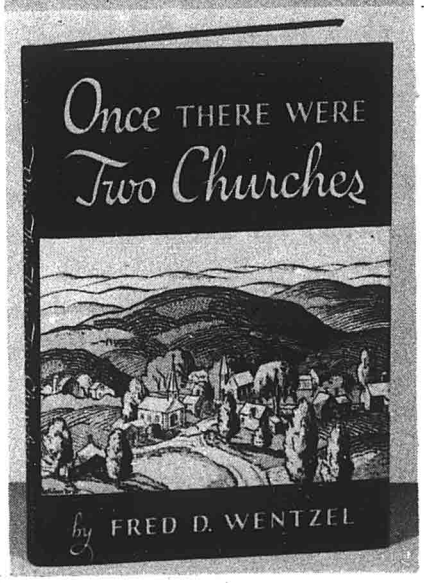
MISSIONARY EDUCATION MOVEMENT OF
THE UNITED STATES AND CANADA



RURAL PROSPECT
BY MARK RICH
illustrated with pictographs

An authoritative factual resource book for adult leaders and workers. Dr. Rich asks the whole church to consider the new opportunity for Christianity in rural America afforded by a dynamic conception of the community. Changing rural life, the place and power of Christianity in it, and the church's allies are described with the aid of striking pictographs and biographical sketches.

Dr. Rich is a secretary of the American Baptist Home Mission Society.



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MICRONESIA CHURCH NEWS

Mr. Loren L. Miller, son of Rear Admiral and Mrs. Thorton C. Miller, U. S. Navy, of Washington, D. C. and Vienna, Virginia, and his young wife, Mrs. Martha Bennett Miller, daughter of Mr. and Mrs. I. L. Bennett of Franklin, West Virginia, have been appointed for a two-year term of teaching at Ron Ron, an island near Kwajalein, in the Majuro atoll, Marshall Islands, by the American Board of Commissioners for Foreign Missions of Boston, Mass.

In the fall of 1947 young Loren Miller was one of the crew who sailed the little ship, MORNING STAR VI, from Honolulu to the Micronesian Islands where it now carries American missionaries and native island Christians about their work. This small vessel sailed from Boston, Mass., with a crew of college men in July 1947.

After completing two years of teaching among the "Christians from Boston" in Micronesia, Mr. Miller will return to complete his college course.

Born 23 years ago, in Vallejo, California, and educated at Franklin High School, Franklin, West Virginia; Millsaps College, Jackson, Mississippi; and the American University, Washington, D. C., Mr. Miller's early home life was that of a typical Navy junior. He says he learned to walk on a Navy transport on the way to Guam. Before he had completed high school he had spent two and one-half years in the Navy as a radio man.

Mrs. Miller was born 21 years ago at Sugar Grove, West Virginia, and was educated at Franklin High School, Franklin, West Virginia and Bridgewater College, Bridgewater, Virginia. She has been interested in teaching abroad for a long time and is as eager, as her young husband, to serve for the two years ahead among the Micronesian people.

The following letter comes from the Rev. Henry K. Poepoe. As we all know Mr. Poepoe has been confined to his home for many months due to illness. During all this time his interest in the churches and his concern for their welfare have never waned. He is just as much the pastor of us all as he was when he was active.

Some of our Associations united in sending Mr. Poepoe a gift as a sign of their continued affection for him. Mr. Poepoe wanted to acknowledge this gift in such a way that all our people would know of his feelings. He therefore asked his daughter to express his thoughts and feelings in a brief letter. The Friend is glad to be the medium through which this exchange of greetings is made.

September 4, 1950

To the Officers and Members of the
Territorial Sunday School Association,
Christian Endeavor Association, and
the Oahu Christian Endeavour Association;

Dear Friends:

Kindly permit me to thank you, through the pages of the Friend, for your generous gift to my father. That was most thoughtful of you all. I know that he would still be active among you were it not for his illness. Your loyalty and devotion have meant much to him through the years.

Father extends his good wishes to all of you and his deep gratitude for the token of appreciation for his years of service in your organizations which you sent.

With sincerest regards, I am,
Faithfully yours,
DOROTHY POEPOE CHONG





OUR GANG AT YANKTON

There are five Hawaii-ites at Yankton Seminary, South Dakota: Edward Kapoo, a member of Haili Church in Hilo; Isidro Cacal and Joseph Rosimo, members of the Filipino United Church; Joseph Nomura of the Nuuanu Congregational Church; and Henry Kono of the Haiku Congregational Church. Cacal received his B.Th. degree this year. He is to stay on the mainland for a short while continuing as the pastor of the Congregational Church at Newcastle, Nebraska, then he will return to Hawaii to take up work here. Henry Kono, Edward Kapoo and Joseph Nomura received their B.A. degrees this June. Edward Kapoo and Joseph Nomura plan to stay at Yankton for the next year to earn their B.Th. degrees. While the matter is not settled there is some thought that Henry Kono will transfer to a seminary on the East Coast. Nomura and Kapoo are acting as pastors of churches in Nebraska. Every one of our boys has given a good account of himself in the Middle West.

Isidro Cacal and Geneva Maude Gibbs were united in Holy Matrimony on Saturday, the tenth of June, at the Congregational Church, Newcastle, Nebraska. Miss Gibbs is a member of the Newcastle Church and has been a public school teacher in that part of the country for a number of years. At the present time the newly weds are taking leadership responsibilities in one of our denominational summer conferences. We shall hope to see them out here before too many months have passed.

Ordination of Isidro R. Cacal, Sunday, May 28, 1950
(Reprinted from the Congregational Record of Nebraska)

"Never before in Nebraska has there been a candidate for ordination who wore a lei during the ordination services.

It was during the dinner hour that Dr. Dunstan, guest speaker, of Honolulu, Hawaii, presented Mr. Cacal with a beautiful white carnation lei, a gift from Mr. Cacal's home church in Hawaii. Dr. Dunstan said it was a custom in Hawaii, when they wanted to honor a very special person they gave him a lei. This gift was sent to "Sid" as a reminder of the love and affection which his people have for him, along with their prayers for his success in the ministry.

Dr. J. Leslie Dunstan, General Secretary of the Board of the Hawaiian Evangelical Association, preached the ordination sermon. Others participating in the service were Rev. Francis C. Synder, Rev. Walter E. Dobler, Dr. George J. Eisenach, Rev. Arthur W. Taylor, Mr. Minor M. Nelson, Rev. Will Richards. The soloist was Mr. Roger Grow. A trio was sung by Joyce McCracken, Muriel Millie, and Marilyn Dickey. Mrs. Levi Millie directed the choir and Miss Adeline Briesch was pianist."

United Church of Christ

I am grateful for this opportunity which allows me to speak to a group of influential people from our community about the need of our church.

The church is a very necessary asset to any community. It directs people to lives of Christian faith. Its influence molds and directs our young people so that they may become useful and upright citizens. It is the place to which people go when they want to find the company of good folk.

The United Church of Christ has a history which dates back to the year 1905. Mr. and Mrs. McKenzie were the founders of the church. They started their work in a small store on Hotel Street and out of that work grew the famous Beretania Mission. This beautiful site which is the present location of our church was purchased in 1948.

Christian people always expect to find at their church a sanctuary in which they can worship their God. The faith of Christian people has always given them the strength to erect churches and has shown them how to make those churches beautiful. One or two congregations in our city are even now in the process of building new houses of worship for themselves.

So it has come about that we in this church have long desired to possess a sanctuary which would be suitable for the kind of worship we want to carry on. But we have had to face the fact that we are in a unique position when compared with other denominations operating in our Territory. Other denominations have Home Boards which give them support so that when congregations of those denominations desire a church, they write to people on the mainland and ask them for help. We cannot do that. We have to look to ourselves for the fulfillment of the desires which we have. And so it has come about that the members of the United Church of Christ have organized themselves in order to secure a new chapel. They propose to pledge themselves to give generously toward this new structure and then they propose to go out to their friends in the community telling them the story of their desire and asking their help.

I do not say that our church is the best in the world nor the only church of its kind in our Territory but to me and to the many others who are associated with me in the membership of this church it is an all important part of our lives. That is the reason why we feel that we should present our need to our many friends throughout our community. We feel that they will be interested in helping us build a suitable church structure in which we may worship. I, as chairman



of the Executive Building Committee of the church, beg of you to dig deep down into your hearts and let the interest in us which you find there lead you to give of your wealth and your service in our enterprise.

At this point I want to relate a story. This story pertains to two wealthy merchants. Both those merchants had accumulated quite a bit of wealth during their lifetime. One merchant had built his fortune to such an extent that he had taken unto himself two wives and had brought forth many children. During his lifetime his thoughts were centered on getting more wealth for the benefit of his own family. He was a good provider but he closed his ear to all requests for help from those outside his own family circle. He never showed the slightest interests in the welfare of others. After a time he died and his wives and his children spent long years in the law courts battling over the wealth he left behind him.

The other merchant was just the opposite. He, too, worked diligently during his lifetime in order to accumulate wealth. He, too, had many sons and daughters by his only wife. He, too, was a good provider for his family but he was also very generous to projects in his community. He responded to the needs of others. When he died his goodness and kindness had so impressed themselves upon the members of his family that they were able harmoniously to handle the estate he had left. More than that, people throughout the whole community remembered him and spoke well of him.

Sometimes it is necessary for me to give some thought to money. I realize that it is an important means of exchange and that it has a great deal of value in itself but I have also learned that it is not the essence of life. There are many things it cannot buy and many things it cannot do. We are expecting that those of our friends to whom we talk about our new chapel will know this fact. We feel confident that as we go forward toward the achievement of our purpose we shall find in our community many people who will join the ranks of those who have labored in the past to make our church the institution it has now become. Men and women in our day look forward into the future so that we may provide the kind of church that will best serve not only our own generation but generations to come.

The substance of an address given by Dr. W. S. Char at the opening dinner of the campaign to raise funds for a new chapel at the United Church of Christ, Honolulu. [end]

The Pocket-Knife

The following story was contributed by one of our own members. It is printed here because of the suggestions that are in it. The editor is sure that the contributor will appreciate any comments that are made. And if there are those who would like to submit their comments in the form of an article the Friend would welcome such.

It was at the age of ten when I had an intense desire to possess a pocket-knife. There were so many uses for such an implement in my life at that particular time. For instance, I could use it to puncture the eyes of a coconut and drink its refreshing milk. This would be so much easier than using the end of an old rusty nail. Then too I could use the knife to slice the half-ripe mangoes which we often gathered from the mango trees located in the empty lots near our home. And, of course, I could always practice the game of jack-knife during my spare moments and perhaps, I could then become the neighborhood champion.

This was in the year 1929. The Wall Street Stock Market had crashed in New York. Somehow, even though we did not possess one share of stocks, my folks blamed that event for our poverty. The pocket-knife was beyond the means of our family pocketbook.

At that time a large five and ten store was being constructed in our city. We heard of all the marvelous items that would be shown to the public on the opening day. When the store did open, the display on the counters went beyond all our expectations. I went from counter to counter, gaping at the many little items, but did not stop at any one of them for any length of time until I arrived at the counter where they sold pocket-knives. There were so many to choose from—one blade, two blades, three blades, bone handles, glass handles.

The next day, and the next, I returned to look at the pocket-knives. I suppose this continuous visiting intensified my desire for a pocket-knife. And somehow it seemed natural to think of ways of possessing one of them. I do not know when I thought of the idea of taking the knife from the counter, but I knew that this seemed the only way of obtaining the object at that moment. My heart beat furiously when I did slip the nkife in my pocket as the salesgirl turned to punch the cash register to record a sale. No one saw me.

That Sunday I went to Sunday School. I do not know why I did, for this was not a usual practice of mine. On this particular morning, the theme of the opening exercise was on prayer. The leader mentioned many reasons why all of us ought to pray. After she had concluded her talk on this theme, she asked all of us to bow our heads and to offer a prayer of thanks. I thought of the many things which I ought to be thankful for—the sun, the food we ate, the sea, the roof over our heads—but to a child of ten they all seemd so trivial. It was then that I happened to touch the handle of my newly-acquired pocket-knife and a surge of thankfulness came over me. I bowed my head and gave thanks for my pocket-knife.

Hawaii Delegates at the National Pilgrim Fellowship

Left—Oliver Powell, secretary, wearing his gifts from Hawaii











News from Dindigul, South India

South India has never experienced a more severe drought than this year. Rain has failed us. Summer rain and the South West Monsoon have forgotten us with the result, all the trees look like experiencing a Wisconsin winter. There is no water in the well and the water supply both in the town and rural areas is almost nil. The electricity was cut as much as 60% owing to the low level in the Dam. Women in the villages walk four to six miles to get a pot of water, and the people in the town buy water. Prayers are offered by people of all creeds for a heavy down pour, failing which the effects will be disastrous. It was interesting to hear from a Hindu lawyer last night that the reason for the lack of rain is due to one of the planets taking a good sleep in the South and the same will be in slumber for another three weeks, after which we would get rain.

The quantity of rice has been cut from eight to seven ounces and wheat to two, per day per adult, while the normal consumption is fourteen to sixteen ounces. Two weeks ago a representation was made to the District Head about the lack of supply of food grains to the poor in the villages. The Government officials sent a contradictory report. So we had the chance of taking the District Collector to the affected areas, and as he went from house to house, found to his dismay, just a pile of empty pots. Men have gone from the villages to seek work and some have returned with their condition worse than before, since they could not find work. The women and children, with skin and bone, told harrowing tales to him that it was two days since they had any food. Three women showed fruits which they have plucked from the wild-cactus, which they have been eating for some days. They showed wells which have been dry for more than four months and also told him, that their voice for deepening them has been a cry in the wilderness. The children of the very poor are beginning to sit listlessly on their doorsteps instead of playing. Tuberculosis—which is a hunger disease — is mounting steadily. Hunger oedoma—which is the stage of actual starvation is increasing fast.

Through the help of a Missionary, we rushed one hundred and forty-four small tins of multipurpose food to the people in seven villages in this area and gave each family one fourth measure. It is just a drop in the bucket. Today I am taking delivery of thirty-six bags of lima beans sent by Church World Service, for distribution in this area. I hope to do it beginning from tomorrow. The transportation to the villages is difficult and costly. Something needs to be done to continue such help to these people for another three or four months.

Our work has grown prodigiously. More boys and girls have come to the Boarding school this year than before and it is a daily problem to feed them with the ration as given by the Government. Owing to famine conditions in the land, more destitute orphan and poor children have come and in the Orphanage I have seventy children. I need not say that Nesam and I spend more hours in prayer than before to meet the difficult situation. Clothes for the orphans is another problem since the price of cloth is unapproachable by the poor and the village Christians.

We are in the midst of a nation wide programme to plant twenty million trees this month and National leaders are visiting important places to inaugurate the tree planting festival. The Nehru Government is trying to meet all situations, but not without defects.

Please continue to write to us, and pray for us. We pray for you that your country become the creative centre of a resurgent Christianity pouring out across the world. Once again we thank you for your kind letters, gifts, books, magazines.

Nesam & Samuel Devapragasam

1952 World Youth Meeting Scheduled for India

A conference of youth delegates from all parts of the world has been scheduled to meet in India in December 1952. Approximately 300 young people are expected to attend, about 2/3 of them from various parts of Asia and 1/3 from Western nations.

The plan for the conference was adopted by the World Christian Youth Commission, holding its annual meeting July 17-23, at Ontario Ladies' College in Whitby, Ontario, Canada. Comprising the commission are the World Student Christian Federation, the World YWCA, the World's Alliance of YMCA's, the World Council of Christian Education and the World Council of Churches' Youth Department.

The announcement of the Asian conference was made in a "Call" issued by the Commission at Whitby to Christian youth of the entire world, urging them to concern themselves with evangelization and to support young Christians in Asia, which it said is "a center of spiritual struggle and opportunity for Christian youth."

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News of the Churches

Toward the end of August the Rev. Olli Jokisaari, his wife and young son left the Territory. The Jokisaaris came to Hawaii late in 1947. For some years previous to that time, they had been in various places on the mainland where Mr. Jokisaari had been at work with some of the Finnish churches. All the while, however, he had felt that he should give his life to missionary service and this feeling was strengthened because Mrs. Jokisaari had at one time spent a brief period in India in one of the missions operated by the free church of Finland. Mr. Jokisaari had made his desires known to the American Board and that Board not having any opening at the time had passed the information on to us; thus, it was that the Jokisaari family came to Hawaii. The family immediately made themselves at home in the fellowship of our churches and during the months that followed made a place for themselves. Mrs. Jokisaari and the little boy found it necessary to go back to Finland in 1949 but after a stay of a few months they returned to our islands. Mr. Jokisaari has taken an active part in the affairs of the Hawaii Island Association filling the position of Chairman of the Evangelism Committee. In this role, he gave of his time and his energy in laying before the churches of the Big Island the need for Evangelism and the program proposed by the Territorial Committee.

The free churches of Finland have long had their eyes on the Jokisaaris in the hope that arrangements could be made under which they could return to India. Various complications growing out of the last war have made impossible the realization of this hope until the present time. Recently, however, through the good offices, not only of government departments but church groups as well, the way has been cleared for the Jokisaaris to go to India. They are to serve in a mission station in the northern part of the country in the foothills of the Himalaya mountains. They will be in charge of a school there which for many years has been under the direction of the free churches of Finland. We are all of us grateful that the Jakisaaris have spent some time with us and we wish them god speed as they go forward in a new field.

— THE FRIEND —

Quite properly people in our church family all over the Territory ask about the Susu-Magos. We have all carried on our hearts the burden of Royden's severe illness and serious operation. Just a word or two then to bring us all up to date. The Susu-Magos have spent the summer at Kokokahi in the Board cottage. They report that they have had a restful time and that Royden is much improved in health. The family returned to Paia the last week of August. It is expected that Royden will take over some of the church work. He will do this gradually as his returning strength permits. All of us throughout the Territory wish him well during the coming months.

During Royden's absence from Paia Mr. Homer Eng took responsibility for the work. Mr. Eng recently came to our islands from China where he had been working with the YMCA in university circles. Mr. Eng has a rather extensive training including a theological degree. Mrs. Eng is a Honolulu girl and a graduate of the Honolulu Bible Training School. We were indeed most fortunate to find the Engs and to secure their services while the Susu-Magos were away from Paia. We understand that Mr. Eng is going to the island of Kauai to work with the YMCA there. We are pleased that he is going to be where he can share with us in the activities of our churches.

— THE FRIEND —

The Morimotos are comfortably settled in the parsonage at Puunene, Maui. From all reports everybody concerned with the situation there is happy with the new relationship. Some of the church people have expressed their pleasure over their new pastor and the new pastor has been equally ready with similar expressions about the members of his new congregation. We look forward to seeing a continually growing center of Christian activity at the Puunene Evangelical Church.

— THE FRIEND —

Central Union Church adds two new persons to its staff this fall. The Rev. Joseph De Witt Brady is the new assistant pastor and he is already on the job. Mr. Brady is a westerner, a native of Los Angeles. He graduated from Occidental College and then entered Chicago Theological Seminary. While at the Seminary he was student assistant in the South Shore Community Church. He was ordained in 1947 at the Church of the Messiah in Los Angeles and immediately afterwards went to England as a representative of the Service Committee in the Lancashire area. During the year he had rather rare opportunities for extensive travel on the European continent and for getting in touch with the young people there. In 1948, Mr. Brady became the minister for youth in the First Congregational Church of Los Angeles. This past summer he returned to England for work with the churches there. The membership of Central Union welcomes their new assistant pastor and we all join in wishing him well as he undertakes his new responsibilities.

— THE FRIEND —

Mr. and Mrs. Dudley Corey arrived during the month of August to take charge of Kohala Girls' School on the island of Hawaii. Mr. and Mrs. Corey came from the Beverly School for the Deaf in Massachusetts. For a number of years they were closely associated with the Rev. John de Sousa in the work of the church at Topsfield, Massachusetts. Now that they have come to Kohala they will continue that association. The Kohala Girls' School will be under the direction of a committee formed in Kohala under the chairmanship of Mr. de Sousa. Plans are on the way for increasing the number of students living at the school and for expanding the program.

The other new member of the Central Union staff is Miss Josephine Jackson who comes as Director of Religious Education taking the place of Miss Louise Drew. Miss Jackson received her college training in a United Presbyterian College in Missouri. After her graduation she went to Cairo, Egypt where she taught for several years in the American Girls' School. When the war broke out she was evacuated and returned to the United States by way of Australia. Enroute she spent one day in Honolulu. During the war she worked with the American Red Cross in Europe doing recreation and social work. She then entered Union Theological Seminary and completed the work for the degree of Master of Arts in Religious Education. After receiving her degree she went as Director of Religious Education to the First Congregational Church in Manhasset, Long Island where she has been since. The church in Manhasset has a membership of 1500 and a church school slightly larger than Central Union. Miss Jackson, therefore, comes with experience in the kind of church that is Central Union. She should be in a highly advantageous position to continue the work Miss Drew has been doing.

— THE FRIEND —

Two of our Maui pastors returned early in September and they brought with them other members of their families. The Rev. and Mrs. Augustus Griffing of Makawao, Maui came back on the Lurline. Mr. Griffing's parents and Mrs. Griffing's mother, Mrs. Doubleday, came with them. The Rev. and Mrs. Richard Ritter of Wailuku came on the same ship bringing with them Mr. Ritter's mother and father. We welcome these new additions to our church family and trust that they will have an enjoyable experience with us while they are in the islands.

— THE FRIEND —

The Rev. Marion W. Mumma passed away on August the 2nd at

(Continued on page 22)

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WORLD WIDE CHURCH NEWS

Catholic Churchmen Interpret Vatican Hopes for World Council

The recent revision of the Vatican attitude toward the ecumenical movement, or more specifically toward the World Council of Churches, has occasioned rising hopes among Catholics that good may come of the matter after all.

The Rev. Thomas Boyle, priest of the Antigonish diocese in Canada, writing in **"The Commonweal** of April 28, 1950, attributes Rome's new approval, however qualified, to changes in the approach of the World Council. The ecumenical leaders of the 1920's, he says, tended "to believe that men could themselves accomplish what they now recognize is possible only under 'the pressure of the Spirit of God'."

"The Church," continues Fr. Boyle, "now wants to help the ecumenical movement attain its goal. For this reason she recommends it to the fervent prayers of the whole Catholic people. Further, she permits competent theologians to participate in discussion groups which may offer 'a desirable occasion for spreading a knowledge of Catholic doctrine with which non-Catholics are generally not sufficiently conversant'." (His quotations are from the papal "Instruction to Local Ordinaries about the Ecumenical Movement.")

Fr. Karl Rahner, S.J., Professor of Dogmatic Theology of the University of Innsbruck, in a lecture printed in the May 28 issue of **Der Volksbote,** independent Austrian Catholic weekly discussed those Catholics and Evangelicals "to whom the Church has become the focus of their existence, and to whom Christianity has been, as it was in Luther's time, the source of faith and grace."

"Liberalism in Evangelical theology is dead," lectured Fr. Rahner. "We can discuss with one another questions which are really theological, which are being asked within Chistianity today by both confessions."

Berggrav's Reply to the Hungarians

Following is the complete text of the open letter sent by Bishop Eiving Berggrav, Primate of the Lutheran Church, on April 19, in answer to the message of the Lutheran Church of Hungary.

. . . Brethren, it seems natural that a reply should be given to the letter in which some of the present Lutheran church leaders in Hungary are addressing themselves to all Lutheran churches in the world. Surely we Norwegian Lutherans know how difficult, yes, indeed, how impossible it is for those standing at a distance to understand just what is going on in a country where there is a revolution under a one-party system. But it is very difficult to abstain from judgement if one's heart is deeply engaged, as in this case in Hungary. Now, in their letter, the new leaders of the Lutheran Church in Hungary tell us that we, "lacking adequate knowledge, frequently regard them with prejudice and judge them with bias."

I am grateful for this opportunity of speaking frankly to those Hungarian Lutherans who have addressed themselves to us. As long as we are on speaking terms, and there is no danger of the connection being broken, my frank question to the Hungarian Church is this: When you tell us that we are lacking information, why did you not in your letter inform us as to "present day conditions" in your Hungarian Lutheran Church?

I take it that when you wrote your letter all of you were busy with the preparation for the new "church" trial of Bishop Ordass. You knew that not only the Lutherans, but all the Christian world, eagerly looked for some explanation or information. In spite of that, you kept silent and in addition even accused us on the basis of lacking adequate information. What we may get to know about the aforementioned and quite unusual trial we have to pick up from other sources. Don't you see, brethren, that by writing us a long letter with "the warmest brotherly greetings" asking us to act fairly, you are in this way accusing yourselves?

You tell us that your Church "has been judged by God" on account of its omissions, etc., for in decades past you have been interwoven with the then existing governmental system, because the Church was unable to "resist the temptations" of those powerful systems, claiming on the other side that you **now** are free from such temptations. Don't you understand that by this you leave us in a state of bewilderment?

The Lutheran Church also here in Norway has accepted with gratitude the fact you were pointing at, that the spiritual life in your Church seems stronger than before, but we also know out of experience that if at the same time a Church gets "interwoven with certain social and economic (and political!) systems" in a way compelling the Church to keep silent on the law of justice given by God, then there is something not **true** in the very position of that Church.

You can't help us by sending us nice Christian letters if you will not also inform us as to the complete truth concerning **your behaviour** as Christians. When you wrote your letter you were in preparing that "special disciplinary judiciary commission of the Lutheran Church of Hungary" which only a short time later deposed Bishop Ordass. We were aware of those preparations when we read your letter and felt betrayed by you when you kept silent on this matter.

Brethren! Surely we are one in Christ and in our Lutheran faith, but how can we stand together if you are not frank with us in matters of the deepest concern for our obedience to the will of God? [end]

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NEWS OF THE CHURCHES

(Continued from page 19)

the home of his son-in-law in Dayton, Ohio. The funeral service was held on August the 6th in Louisburg, Ohio. Mr. Mumma came to Honolulu after long service as a missionary in the Philippine Islands to be the pastor of the Filipino United Church and to serve as Superintendent of the Filipino United Center. He and his wife served together in these two positions and under their leadership both enterprises were carried forward most happily. The growth of the church was steady and sure. When Mr. Mumma left, a large number of the Filipino people of the city were active members of the church and were participators in a well organized program. The work of the Center went forward most helpfully. Not only were all the rooms filled for the larger part of Mr. Mumma's superintendency but also the program was enlarged and expanded. Mr. Mumma retired from the work some years ago and went to the mainland to be with his children. Mrs. Mumma died a little while before he did. All of us who knew him sense the loss of his passing but we are deeply grateful for a life of service while lived.

— THE FRIEND —

The Rev. John de Sousa is now in Kohala, Hawaii. Mr. de Sousa and his family came here nearly three years ago to be the pastor of the Pearl Harbor Community Church. He was the first pastor of that organization and was the one responsible for leading the church as it joined the Oahu Evangelical Association. Mr. de Sousa came to Hawaii from Topsfield, Massachusetts after a long and noteworthy pastorate. Now he has been called to be the pastor of the united church in Kohala. This consists of the three churches which formerly existed in that district: The Union Church, the Hawaiian Church and Bethany Church. It is a particularly happy thing that these churches have united and there seems little question but that under the leadership of Mr. de Sousa the work in Kohala will go forward.

— THE FRIEND —

The Rev. Lawrence Berry has come to be the pastor of the Pearl Harbor Community Church. Mr. Berry started life in the state of Oregon. He is a graduate of the Divinity School at Yale University. After his graduation, he became



pastor of a church in Kansas City, Kansas. This pastorate lasted for six years after which came a period of service as chaplain in the United States engineers. He then became pastor of the Pilgrim Congregational Church in New Haven, Connecticut. We are also very fortunate in that Mrs. Berry has long been intimately associated with the work of our churches. She is a graduate of Hartford Theological Seminary and was for a number of years the secretary at the Old South Church in Boston. We are glad the Berrys have come to be with us to continue the work that has already been started at Pearl Harbor Community.

SUNDAY SCHOOL Christmas Gifts

The following suggestions are again offered for your consideration as remembrances to your Sunday School pupils. All items may be purchased from the Hawaiian Board Book Rooms.

Gifts for 15c

1. WOVEN BOOKMARKS (any age)
   12 Subjects, either verses from Bible, or Christmas hymns, woven on the bookmark.
2. PLAQUES (any age)
   Plastic-framed studies of Christ by Sallman; sepia and colors.
3. RAND-McNALLY BOOKS
   "My Own Prayer Book"—junior
   "The Story of Jesus"—primary
   "The Ten Commandments"—junior
   "Prayers For Little Children"—preschool.
4. MINOR-BRYANT BOOKS OF PRAYERS
   "A Beginner Speaks to God"
   "A Primary Child Speaks to God"
   "A Junior Speaks to God"
   "Prayers For Children" (pri-jr).
5. BIBLE INFORMATION BOOKLETS
   "Gateway to Knowledge of the Bible" (Juniors).
   "Wonder Book of Bible Knowledge" (Junior-Intermediate).
6. BIBLE STORY GIFT BOOKS
   "ABC Story Book"—Beg-Pri.
   A Bible story for each letter.
   "The Boyhood of Jesus"—Pri-Jr.
   "The Good Shepherd"—Pri-Jr.
   Jesus as a grown man.
   "The Friend of Little Children"—Primary-Junior.
7. SONGS FOR CHILDREN
   (Containing children's hymns).

Gifts for 25c

1. LITTLE GOLDEN BOOKS
   "Books of Hymns"—Pri-Jr.
   "Book of Prayers"—Primary
   "Book of Poetry"—Junior
   "Book of Singing Games"
2. BETTY AND BOB BOOKS
   (Size 8½ x 11, paper-bound for Kindergarten-Primary).
   "Jesus Loves Us"
   "In God's House"
   "We Give Thanks"
   "Every Good Gift"
3. ERECT-O-SCENES (7-12 years)
   (Cardboard scenes to be cut out, colored, and assembled; stories and instructions.)
   "Some People Lived in Tents"
   "At Home on Nazareth Hill"
   "The First Palm Sunday"
   "When Jesus Went About Doing Good"
   "The Little Room on the Roof"
4. GREETING CARDS TO MAKE
   Ten Christmas cards per packet; directions for making and using included. For Beginners and Primary.
5. STAND-UP STORIES **(30c)**
   Colorful booklets for primaries which unfold to show pictures and narrative in stand-ups.
   "David the Giant"
   "Boats of the Bible"
6. OLD TESTAMENT } Coloring
   NEW TESTAMENT } Books **20c ea.**
   Large outline drawings to be colored —with Bible Verses. For Kindergarten or Primary.

Gifts for 60c to $1.00

1. NEW TESTAMENT AND PSALMS—**80c**
   4¼ x 3", clear type, soft leatherette cover, round corners.
2. RAND-McNALLY BOOKS—**60c**
   My Bible Book } Beginners
   My Prayer Book }
3. HEAR OUR PRAYERS—**60c**
   For Beginners—11½ x 5½ with border decorations and pictures, Nine types of prayers; some Bible verses.
4. BIBLE FRIENDS TO KNOW—**60c**
   Old Testament stories for Juniors.
5. WOODEN CROSSES—**75c**
   4" x 2" on three-tiered base.
6. GOD GAVE ME EYES—**75c**
   Verses with colored pictures, on stiff paper. For Primaries.
7. GOD'S FRIENDLY WORLD—**75c**
   Poems and pictures, for Primary-Junior ages.
8. BIBLE BOOKS FOR SMALL PEOPLE—**60c**
   12 subjects. Both Old and New Testament Stories, for pre-school. A picture opposite each page.
9. A LITTLE BOOK OF PRAYERS —**$1.00**—Prayers for seasons, special days, each day of the week. Primary-Junior.
10. PRAYERS FOR BOYS } **60c** Inter.
    PRAYERS FOR GIRLS }

Gifts for 40c to 50c

1. NURSERY SERIES—**50c each**
   Esa: A Little Boy of Nazareth
   Kemo: A Little Girl of Africa
   Mitsu: A Little Girl of Japan
   Three Camels: A Story of India
2. I WILL THINK OF JESUS—**40c**—Junior-Intermediate
   Bible verses about Jesus; prayers; pictures; poems
3. FAVORITE PSALMS FOR CHILDREN—**50c**—Juniors
4. A LITTLE BOOK OF SINGING GRACES—**50c**—Pre-School-Primary.
5. OUR CHURCH FOR THE WORSHIP OF GOD—**50c**—Pre-School-Primary. Explains the meaning of various aspects of church life, in children's terms. Illustrated.
6. JOSEPH AND HIS BRETHREN—**50c**—Juniors
7. WINGS OF THE MORNING—**50c**—Primary-Junior
   (Bible verses and colored drawings.)
8. LET US GIVE THANKS—**50c or 40c each** for 5 or more.
   (A file, on cards, of family graces to be spoken or sung.)

Gifts for $1.00 and Up

1. A PICTURE DICTIONARY OF THE BIBLE—**$1.50**
   Primary and Older.
2. THE "TELL ME" BOOKS—**$2.00**
   by Mary Alice Jones.
   "Tell Me About God"
   "Tell Me About The Bible"
   "Tell Me About Jesus"
   "Tell Me About Prayer"
3. "WHEN I LISTEN TO BIBLE STORIES"—**$2.00**
   By Elizabeth McShields.
   A book of simple Bible stories; primary or possibly, junior.
4. GOD'S LOVING KINDNESS—**$1.75**
   Daily devotionals for Juniors.
5. THROUGH THE BIBLE—**$3.00**
   By T. Wilson-Wilson.
   A complete Bible story book, with colored pictures, and photographs for general use.

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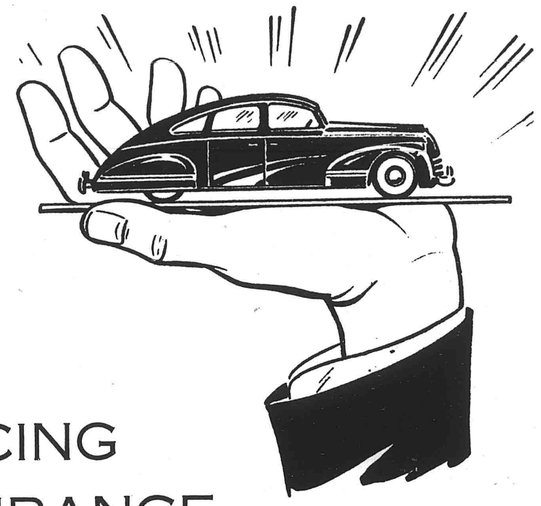

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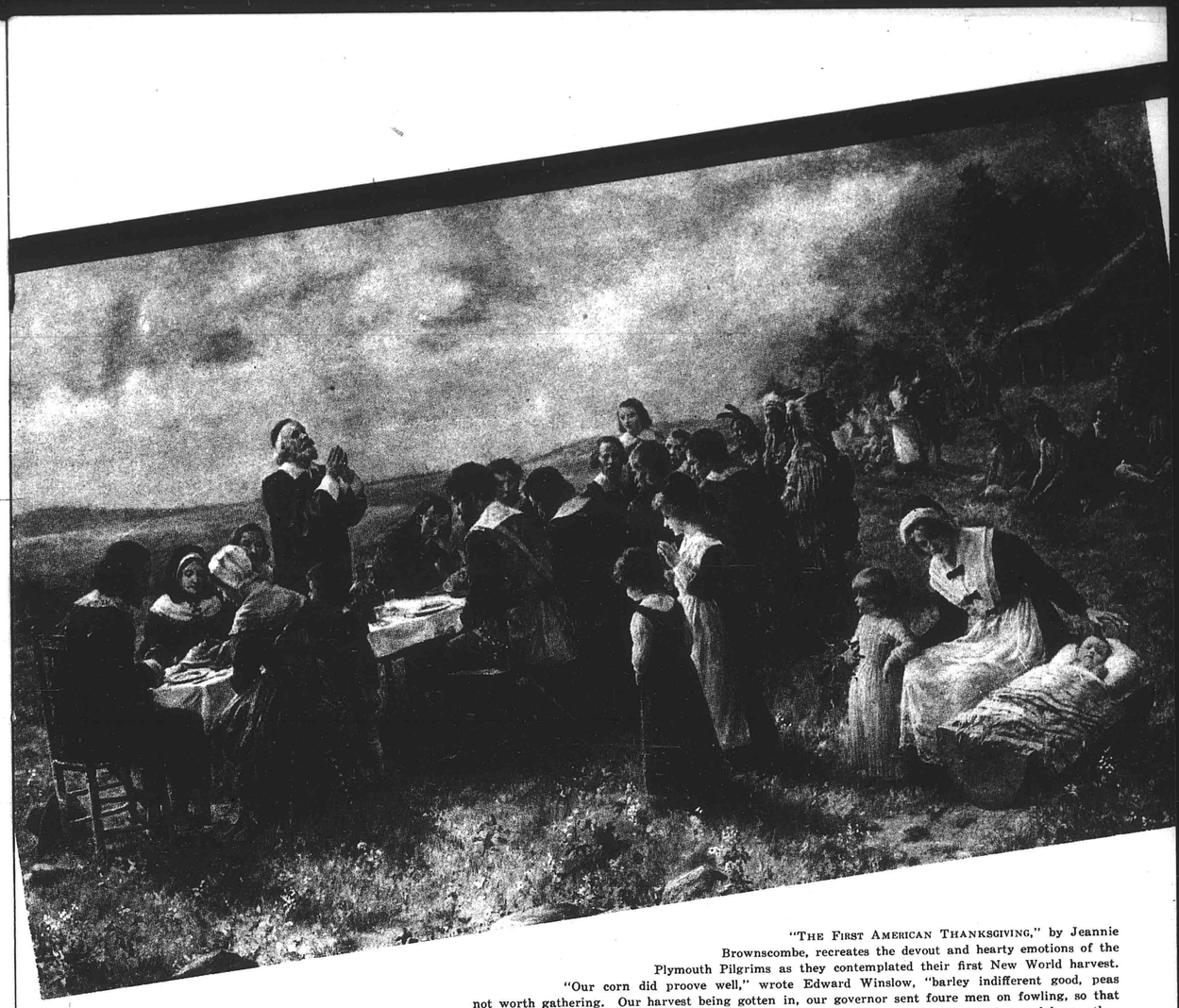
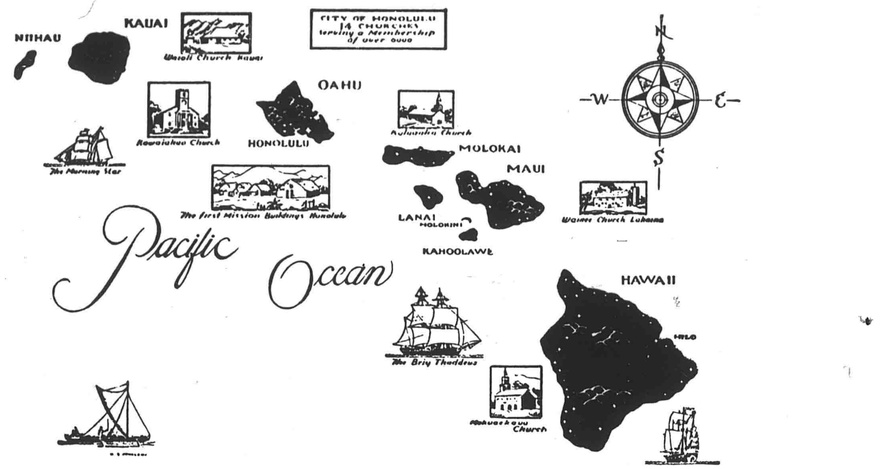


"THE FIRST AMERICAN THANKSGIVING," by Jeannie Brownscombe, recreates the devout and hearty emotions of the Plymouth Pilgrims as they contemplated their first New World harvest. "Our corn did proove well," wrote Edward Winslow, "barley indifferent good, peas not worth gathering. Our harvest being gotten in, our governor sent foure men on fowling, so that we might after a more speciall manner rejoyce together, after we had gathered the fruit of our labors; they foure in one day killed as much fowle as . . . served the company almost a weeke. . . ." This first Thanksgiving feast was held Dec. 13, 1621 (Old Style). Visiting Indians contributed five deer, and the table was also set with wild turkeys, geese, ducks, fish. Gov. William Bradford is seated at head of table, while Elder Brewster prays. Log cabin in background is inaccurate, as the Puritans built with hewed planks.

THE FRIEND NOVEMBER--1950

Haunted



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, NOVEMBER, 1950 No. 11

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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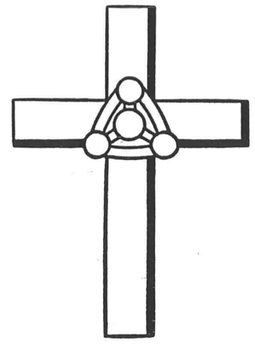


Why Thanksgiving?

Thanksgiving Day will soon be here. It is a national holiday and we shall keep it because of our place in our nation. Many of us will mark the day in traditional fashion, attendance at church, surcease from work, a good meal, etc., etc. And the idea of Thanksgiving will float somewhat hazily and lazily through our minds. We are thankful—of course, we are — why shouldn't we be? — that is what Thanksgiving Day means.

But let's be a bit insistent about two points. What are we thankful for?—that is the first point. No prosaic answers, now, and no answers just because they sound right. What is it, on this day, that you are downright sincerely thankful for. Good health, did you say? That is certainly something to be thankful about, although quite a number of folk never notice their health except when sickness comes; they take good health for granted. And what is more, if one finds in the good health he has a cause for gratitude, then he ought to note all the people about him who are ill or who have to live with bad health; by doing so he sees that he is making his own unique possession the source of thankfulness.

Well, says another, I'm thankful that I've managed to pay all my bills during the past year and to maintain my family rather comfortably; that's really quite an achievement what with the uncertainties of employment and the rising prices and the high taxes. Another says, I'm thankful that I live in a country of free men, where I am allowed to be myself all the while. And there are still others who name various conditions or states of their lives as causes for Thanksgiving. Yet in each of these cases there is a uniqueness, for many people in the world do not have such conditions, and in some of the cases, at least we have to stir ourselves to find that we are thankful for them, since without undue prodding we take them for granted.

What are we thankful for? At least, we ought to be clear and definite in our answers. We might, I presume, let Thanksgiving Day be a time when a sort of rosy emotional glow colours our spirits; it's rather comfortable to be unconsciously peaceful for a full waking day. But intelligent people should not be content with that for they ought to be reasonable about their lives. So, there is our first question.

Now comes the second—to whom are we thankful? One cannot simply be thankful, because thanks implies a relationship between the person who receives and the one who gives. If I say I am thankful for good health then I must know the source from which that good health comes. This is all fairly obvious, and, what is more, everyone knows that Thanksgiving Day is a time when men give thanks to God. Certainly, that is the theory. But what of the practise. Do we thank God for those conditions in life which we have named as the causes of our thankfulness? Did God give us those conditions; and do we know, really know, deep down inside ourselves that He did?

Let us put the whole matter in brief. We shall keep Thanksgiving Day. We ought to be absolutely realistic and clear visioned about it. Presumably, the day stands within the context of our relationship to God. The day itself, then, tests us as to whether or not we know what we are doing.

Thanksgiving Day in Hawaii

Some Glimpses of Past Celebrations

We do not know exactly when the first Thanksgiving Day was celebrated in Hawaii. However, past issues of the Friend have carried stories of such an occasion from time to time. We print below some of the earliest of these records, feeling that our readers will find in them much that is of interest.

The Year 1849

Among the many good imports into this Kingdom, we rejoice that on the last day of 1849 a National Thanksgiving made its appearance. His Majesty, Kamehameha, could not have made an appointment that would call up in the minds of Americans in his dominions, more pleasing and time hallowed associations. Thanksgiving is a season as fondly cherished and observed by the descendants of the Pilgrims, as Christmas is by the people of the "old countries." To be sure, Thanksgiving on the 31st of Dec., when that occurs on Monday, rather shocks our ideas of the festival, which we have always been accustomed to celebrate on Thursday, and that Thursday ordinarily the last of November; but not supposing it possible for the King to err, we would merely express the wish that his ministers will consult their almanac next year before making the appointment. This is however, of minor importance—we come to matters of graver moment.—Our design will now be briefly to record the public proceedings on the First Hawaiian Thanksgiving in the capital of the kingdom.

Under the general direction of the Rev. Mr. Armstrong, Minister of Public Instruction, all the Protestant Schools in Honolulu were assembled at ten o'clock at the stone Church. It was a pleasant spectacle, on a most charming Monday morning, to witness group after group of neatly dressed children wending their way to the place of gathering, conducted by their respective teachers.—Soon after the audience was seated, His Majesty, the Queen, the Premier, the Minister of Foreign Relations, and others, took their seats upon the platform. The following order of exercises was observed:

Singing, a chaunt	by Native Choir
Prayer, in Hawaiian	Rev. L. Smith
Speech, in Hawaiian	His Majesty
Speech, in Hawaiian	the Premier
Singing	Pupils of Mr. Fuller's School
Address, in English	Mr. Wyllie, M. F. R.
Declamations	Six pupils Mr. Fuller's School
Temperance Song	Native Choir
Address, in English	Mr. Turrill, U.S. Consul
Singing	Mr. Fuller's Pupils
Address, in English	Rev. Mr. Bond
Singing	Mr. Fuller's Pupils
Prayer	Rev. Mr. Clark

We are unable to furnish translations of those addresses made in the native language or even present in full those delivered in English. That of Mr. Wyllie was written and delivered in English, but was translated by Mr. Armstrong. The general subject was the importance of industry among the native population. In the course of his remarks, we understood him to announce distinctly that the King was about to give lands, in fee simple, to all of his native subjects who would cultivate the same. His remarks were plain, practicable and sensible. Would that every sentiment he advanced was engraven upon the minds of all Hawaiians. To this end we hope a faithful translation will be made of his address, and copies sent to every grass hut from Hawaii to Niihau.

The remarks of the U. S. Consul were confirmatory of those expressed by Mr. Wyllie, besides containing a spice of teetotalism.—Those of the Rev. Mr. Bond, were well timed, and well calculated to impress the minds of the large assemblage of children present, that, if they were temperate and industrious, with the blessing of God, they might expect to be successful in life. He dwelt felicitously and forcibly upon the importance of the young taking correct ground upon the temperance question. They must not infer that because they were young and small, therefore they were destitute of influence:—

> "What if the little rain should say
> So small a drop as I,
> Can ne'er refresh these thirsty fields,
> I'll tarry in the sky."

Our limits will not allow that we enter more fully into a report of the exercises, but we will add, that to us, they were interesting throughout, although for years we have been accustomed to attend similar gatherings among the Hawaiians, hence we infer that to the numerous strangers present the exercises were not devoid of interest. The singing was good, and the declamations, excellent, although more than one of Mr. Fuller's pupils might have said:—

> "You'd scarce expect one of my age
> To speak in public on the stage."

After the closing of the exercises, the several schools marched in procession, with banners unfurled and streamers flying, to the Rev. Mr. Smith's church, where a feast was prepared a la Hawaiian. The tables were well supplied, although they did not "groan" as we have seen them, ere the Californians made such heavy drafts upon our markets. The building was crowded to overflowing, and all seemed delighted with the idea of enjoying so happy a thanksgiving. Among the amusing things at the feast, we could not but observe natives eating poi with a spoon, and their pale faced neighbors accomplishing the same feat with their fingers!

Thus, upon the whole, this teetotal, educational and festival mode of celebrating Thanksgiving being very agreeable, and we hope, useful, may His Majesty appoint another similar day, before the year 1850 ends.

The Year 1856

Thanksgiving Proclamation by the King

We, Kamehameha, King of the Hawaiian Islands, hereby issue our Proclamation agreeably to former custom, that

Whereas, during the year now drawing to a close, we have enjoyed, as a people, numerous and great blessings; peace and tranquility have prevailed throughout our Islands; we have been not only free from dangers from abroad, but have continued to enjoy the most friendly assurances of protection in our independence from the most powerful governments in the world; although the times have been hard through the scarcity of money, and our people have suffered from a drought almost unparalleled, neither our agriculture nor commerce has entirely failed; both begin to revive; the crops in most places have good; perhaps we have never enjoyed a year of more general health; our laws have been sustained; religion and education have been free and prosperous: For all of which numerous and invaluable blessings we owe, as a nation, a formal, general and heartfelt tribute of thanksgiving to the Almighty, on whose favor all prosperity, whether individual or national, depends.

We do, therefore, with the advice and consent of our Privy Council of State, designate and recommend Thursday, the 25th day of December next, as a day of general and public Thanksgiving to God, our Heavenly Father, throughout our Islands; and we earnestly invite all good people to a sincere and prayerful observance of the same.

Done at our Palace this 3rd day of November, A. D. 1856.

KAMEHAMEHA

And This Is What Happened:

The union of Christmas and Thanksgiving appears to have given general satisfaction. The Europeans and Americans, the Episcopalians and the Puritans, were satisfied to spend the day as they listed. There is nothing like permitting every one to satisfy himself in his own peculiar manner, when no fundamental principles of duty or morals are involved or sacrificed.

The congregations of the Methodist, Bethel, and Fort Street Churches, have mutually agreed to unite in public religious services on these occasions. The last occasion was observed by their uniting at the Methodist Chapel. The day was surpassingly lovely and mild. The voice of animated Nature seemed to call upon the people to be thankful and joyous. The person must have been a cynic and misanthrope not to have allowed his soul to indulge that morning in grateful expressions of thanksgiving and praise.

The services on the occasion referred to, were opened by the Seaman's Chaplain; next followed the sermon, by the Rev. Mr. Turner; and the services were closed by the Rev. Mr. Strong.

The sermon of Mr. Turner was an exceedingly appropriate and well-written discourse. The text was taken from the first Epistle of John, 4:16—"God is love." After speaking of the principle of genuine love, as an elevated and dignified affection—the sum total of all pure religion, the speaker proceeded to show how God had manifested His love towards the Universe. First, it was seen in our creation; secondly, in our preservation; thirdly, in the redemption of the world by Jesus Christ. Such a treatment of the subject afforded an excellent opportunity to refer to topics, themes and subjects, naturally associated with Christmas and Thanksgiving.

In other respects we believe the day passed off in a manner not unbecoming the occasion.

The Year 1864

Agreeable to the Proclamation of President Lincoln, Thursday, Nov. 24th, was observed in a becoming manner, by the American citizens residing in Honolulu, and the numerous seafaring visitors belonging to the fleet of whale ships in port. Mr. McBride, the American Minister Resident, invited the attention of Americans to this subject by an appropriate call, published in the Advertiser of the 12th ult.

Religious services becoming the occasion were held at Fort Street Church in the morning at 11 o'clock. The sermon was preached by the Rev. Dr. Gulick. It was an exceedingly interesting and appropriate discourse. A copy has been requested for publication, and appeared in the Advertiser. We present our readers with an outline of the sermon, but would refer them to the discourse, as it appears in full. Although Dr. Gulick is Hawaiian born, and warmly attached to the land of his birth, yet he deeply sympathizes with the people of the United States in their present struggle. Having been educated in the States, and recently

visited them, he can of course speak as one who knows whereof he affirms:

"The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof."—Ps. 97:1.

We are not left to-day to bare faith, for incentives to thanksgiving. The terrible visitation of war, is bringing to the United States of America blessing difficult to estimate in their present good and ultimate effect.

We rejoice to-day over the Political Regeneration which is so surely being accomplished in America.

During two generations the political heresy has been growing, that States were the ultimate elements of the Union, rather than the people of all the States, and that a minority of states need not submit to a majority. The admission of such a doctrine would have sapped the citadel of Freedom; and we may well rejoice that rather than submit to threatened anarchy or oligarchy, there was vitality sufficient to resist, and that we have such good reason to hope this resistence will result in forever settling, that the majority rules, limited only by the constitutions mutually adopted.

Another political lesson is regarding slavery. This was the interest, to promote which, the heresy of states-rights was especially fostered. This was the spirit—that but the form; this the animus—that the expression. And as they have been so inseparable in origin and life, together they shall die. The national uprising is virtually against both, it matters not what form the struggle takes. If the first be destroyed the last must also die the death.

Half a million of patriot graves attest the earnestness of the North, and also tell the character of the evil they resist. Like the foul spirit rebuked by Jesus, this Dragon, in being exorcised, has rent America sorely, and filled the world with its infernal uproar; and for a time it left Columbia as one dead; insomuch that all the tyranny loving, and many even of the ostensible lovers of liberty, exultingly said, she is dead. But the Lord took her by the hand, and by a most wonderful series of providences is lifting her up, and she is arising, and she will soon take her place among the foremost of earth's nations. We pray the Lord to carry on his work till slavery be utterly dead, and till it cease to be, if it ever has been a glittering generality that "All men are born free and equal."

We also rejoice to-day over the Heroic manhood—the Social Regeneration, which is being developed in America by this war.

Led on by no trickery or force, because themselves the arbiters, the loyal majority have, from stage to stage, deliberately sacrificed their property and lives to maintain the most precious of political principles. This is producing untold good. It is bursting the sordid chains of the love of gain, and is making men. Steadily as the war progresses does the standard of patriotism rise, advancing as the heroes multiply. No age or nation has more noble names than America already numbers as developed by this war, and who will be watch-words for future generations and other lands.

Not the land alone, but the rolling ocean, has been the theatre of deeds, in harmony with its own grandeur. The character of multitudes of sailors during this war has elevated this profession, and given us new reasons for honoring those who do business on the deep. What unfading glory is the record that no sailor in the U. S. Navy, on the breaking out of the great rebellion, proved a traitor to his country. The starry banner has grown more brilliant and precious since the Cumberland sank unsurrendered. That last booming gun, fired in stern defiance as the eagle touched the wave, has found its echo in every American sailor's heart.

We rejoice that we here to-day mingle our thanksgivings with so many sons of the ocean, brethren of those who have manned Uncle Sam's web-footed pets, and with such wonderful daring have reduced so many of the seaport citadels of treason—who have swept the name of rebel from the Father of Waters—and who only ask the privilege of honoring every rebel craft that floats as the Kearsage, the Alabama. We thank God that there are those among you ranged under the higher banner of glory and love. May grace be given us all to fight the good fight, and lay hold on eternal life, with the same violent determination with which your comrades have wrested victory on the wave!

Our third general cause for joy to-day is the Religious Reviving that America is experiencing.

A theoretical and practical education in religion, is this baptism in blood? No more let America be taunted with having developed the infidel and licentious instincts alone of democracy. Even a democratic government, under the tutelage of God's providences, while it retains all its individualized manhood and independence, learns to carry itself reverently.

The fact that all the causes of benevolence and philanthropy, and education for home and abroad, even to the cause of Christian missions to heathen lands, have not only been sustained, but increased, during this unparalleled war, is, to a thinking mind, most singularly significant of this religious reviving.

A national coin has at last been issued with the motto "God our trust." Under the discipline of war, the united North gladly responds to calls, such as no President before made in frequency or kind, to observe days of praying and days of religious rejoicing. A yearly day of Thanksgiving, has at last become a national institution. To-day, how glorious the sight, through the lurid smoke, of a nation on its knees.

And we have rejoicings for our own Sunny Isles. Though much has transpired over which we grieve, we rejoice in the wonderful providences by which the nation has been brought to where we now find it, so capable of appreciating the principles of freedom, and of sustaining Christian institutions. We rejoice over another year for proving ourselves true to the enlarged christian patriotism, brought from America, and learned from our Bibles, in endeavoring to be among the most faithful friends of the Hawaiian Nation, and the most consistent supporters of the Hawaiian Throne.

It is with thankful pride we point to the fact that since the commencement of the war, nearly twelve thousand dollars, in the currency of America, have been contributed from these islands to the Sanitary Commission. And by one, scarcely preconcerted effort, the ladies of Honolulu have within the last month been the means of raising fifty-five hundred dollars for the Christian Commission.

Finally: Thanksgiving is a christian idea, and as such cannot be bound to any clime or any race. The idea will spread from land to land, and nation will yet join with nation in a yearly Thanksgiving. Improbable as this thought may at first seem, it is to be expected, that the whole world will yet keep Thanksgiving Day. When rails and wires, and Bibles —steam, and electricity, and christianity—shall have brought the remotest regions more nearly together than different parts of the same nation were a short time since, this will be the most natural of all the possible developments of christian civilization.

We give thanks to-day, that another year of humanity's fighting and groaning, and working, and praying, is "numbered with the years beyond the flood;" and that the Angel of Christian Progress is so hastening its wing round and round the earth that our souls can at last catch those distant glimpses of the Latter-day glory, and our ears almost hear the faint prelude to that final and eternal Thanksgiving—in which God grant we may all join—when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall shout, "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever."

The Year 1897

November 25th was appointed by President Dole, according to custom, as a day of thanksgiving to God for his many mercies. It was very generally observed in this city. The three Foreign Evangelical churches united in meeting at Central Union Church, where an excellent and appropriate sermon was preached by the Rev. G. L. Pearson, the new pastor of the Methodist Church, Mr. Pearson showed himself possessed of both spiritual and oratorical power. We rejoice that Conference has stationed so able a man in Honolulu, a city well worthy of their best efforts.

The past year has been one of great material prosperity in Hawaii, free from pestilence or political disquiet. While afflictions have visited many households, some of them sorely, the great majority have been favored with unusual exemption. Works of benevolence and Christian evangelization have worthily progressed. It befits us to render earnest thanks to the Bountiful Giver, not only with voices of praise but with lives more wholly consecrated to God's service.

[end]



All Boats Head for Dublon

In May of 1950 all boats headed for Dublon, Truk for we were having a month of Pastors' School; the first to be held since the war. We had one pastor from every church in the area, making a total enrollment of forty-seven. It was a grand school and united our churches as nothing else could. It gave the missionaries a chance to sit down and talk with each pastor. On the station trips we may have all of two hours on an island and two hours out of six months isn't very much time for helping the people on these outer islands. By looking at a detailed map you will understand that it was a major operation to bring these men from scattered islands into one place at the same time. They came by Navy ship, sailboat, outrigger canoe and our Mission power boat, Evangelica, worked overtime getting pastors to and from their islands.

School was held on Tuesday, Wednesday and Thursday. On week-ends the men from the outer islands visited the ministers who lived within the lagoon. Rev. Wilhelm Kaercher of the Liebenzeller Mission came and taught classes. He lives on the Tol end of Truk which is about 18 miles away from Dublon. One week he came on an outrigger canoe; he and four pastors left Tol at sunrise and got into Dublon at nine-thirty that night. Mr. Kaercher taught both New and Old Testament and did some counseling. He did a fine job and helped to make the school a success.

Miss Dederer taught classes all day long. She taught Old and New Testament, Music and counseled on Children's and Young People's Work. In addition to teaching she fitted glasses, tended the sick and listened to hours of troubles from the pastors. All teachers agreed it was a pleasure to teach these men for they were like dry sponges absorbing every word that fell from our lips.

I had a light class schedule for all teaching had to be done in Truk. So I put my energies into administration, especially the meals. The deacons of the local church helped with the preparation of food and I did the head work in trying to plan what to eat and in what quantities. The men were well-fed during the entire school.

Try to picture yourself on a tropical island, like some of our pastors. They have the New Testament in their own language. They have no other books. They do not see a missionary or another pastor for months at a time. Then try to prepare a sermon for each morning, two for Wednesday and two for Sunday. These men formed the eager group who came to Pastor's School. The classes were quiet except for the scribbling of lead and the constant remark, "witi-wit" which means "wait, so I can get it all down."



Fefan Children coming on "Evangelica" to Children's Meeting on Dublon.

Many of you sent unused Bible pictures and we gave them to these men. Oh how glad they were to be able to see what the Bible was talking about. I remember especially the commotion over David taking care of the sheep; it was the first time some of them had seen sheep!

In many ways it was a sad day when the men left, but I was surprised at how eager they were to get back to their own islands. This was the first time some of them had been away from their half-acre for seven years and I though they would like to stay in Truk for a time. No sir, they were bursting at the seams and were over-anxious to get back and tell all they had learned.

A cook is always pleased to have the plates licked clean and we who taught here felt that these men were so eager for spiritual food that they licked the fingers of our minds in their eagerness to obtain all that they could. I was reminded of the verse, "They that hunger and thirst after righteousness shall be filled." These men left school filled in body and soul and the thanks belongs to you folks back home for your gifts of money and materials made this school possible.

With this letter goes our love and gratitude to all of you who have given your support to this work in Truk. [end]

Christians in Korea Today

Compiled from

American Mission Sources, August 30, 1950

Since the North Korean invasion of South Korea began on June 25th, over 200 Protestant missionaries stationed below the 38th parallel have been evacuated to Japan, according to reports received by the Foreign Missions Conference in New York City. Approximately 20 missionaries have remained in Korea, with six American Methodists incommunicado behind the North Korean battle lines. The Methodists, three men and three women, were stationed at Kaesung (Sondo), about 50 miles northeast of Seoul.

Writing from Taegu, Korea, August 9th, Rev. Edward Adams, Presbyterian USA missionary, declared that "some three or four hundred pastors and their families have congregated in Taegu" after fleeing from Seoul and intermediary points. An equal number, Mr. Adams continued, have come into Taegu from the west coast of the peninsula. With the aid of Church World Service supplies, a refugee center has been opened up for these Korean Christian leaders at Kampo, sixty miles north of Pusan.

Mr. Adams declared that the National Christian Council of Korea was "completely disorganized," with Dr. H. Namkung, Secretary, and other national members of the Council caught behind the Communist lines. Another missionary reports that the Vice-Chairman of the Korean Republic's Legislative Assembly, a Presbyterian elder, has been executed.

No further word has so far been heard from indigenous Christian congregations behind the communist battle lines, but according to Dr. John C. Smith, Presbyterian (USA) Mission Executive, some indication of the fate of these groups might be drawn from the experience of the congregations north of the 38th parallel. Since 1946, Dr. Smith said, an estimated two thirds of the North Korean Christian leadership and half of the North Korean Christians have fled south of the 38th parallel. Those pastors remaining in North Korea were required to pledge their support to the North Korean regime. Although the number of church services and meetings were restricted by government order, North Korean pastors report well attended services and an increased interest in evangelism.

Those missionaries staying in South Korea have been devoting their time largely to emergency relief work among the refugees streaming in from the North. Mr. Adams reports distributing wheat, beans, flour and lard to refugees at Kimshun along with "a very excellent tract to hand out with the food."

While the fighting is still in progress in Korea, mission leaders are planning a renewal program for the beleaguered country provided the North Koreans are pushed back to the 38th parallel. Outlined by Dr. Rowland M. Cross, of the Far Eastern Office of the Foreign Missions Conference in the August issue of **Advance** (Congregational), the program includes a strengthened National Council to breach some of the postwar divisions among Christians which have been "scandalous and a disgrace to the church."

To meet the challenge of Communism, according to Mr. Cross, "a social type of Christianity" must be developed . . . " a comprehensive rural reconstruction program . . . and community centers adapted to the needs of the city and industrial people." Dr. Cross also noted that prior to the North Korean invasion, the Christian community had completed plans for a $120,000 radio station at Seoul to broadcast the Christian message not only to the South Koreans, but north of the 38th parallel.

Founded in 1884 when the first American resident missionaries arrived at Inchon, the port of Seoul, the Korean Christian community includes nearly 400,000 Protestants and 200,000 Roman Catholics. Missionary work, prior to the invasion was carried on predominately by American churches, with British, Canadian, and Australian churches also represented in the field.

A Church .. Its Friends

Excerpts from an address given by the Rev. Hiro Higuchi at the Waipahu Community Church on the occasion of the Dedication of the New Organ

When I planned the program for this service of dedication I did not expect to include in it any message or talk but on Friday morning, Mrs. L'Orange came to the church to help us with the planting of the trees and the shrubs that you can see outside on our lawn now. Mrs. L'Orange drove with me to the various homes where we had our plants distributed, and gathering them in her car, brought them back to the church. Then this morning as I was working in the church office Mr. and Mrs. L'Orange came to tell me of the gift that was being made to us for the purchase of the organ. These experiences have led me to feel that there is one thing I would like to say to you on this occasion.

I recall a conversation I had with Mr. Oren Long the Secretary of Hawaii. We were talking together at the close of the dedication service some weeks ago. As some of you may know, Mr. Long used to work with my father in Hilo many years ago. At that time Mr. Long was the director of the Waiakea Social Settlement and my father used to conduct a Sunday School and a church in the Settlement buildings. During the course of the conversation I had with Mr. Long he said, "Hiro, the dedication service was one of the high points of this year for me; but there is one thing about your church that has impressed me more than anything else and that is the friends you have. As far as I can see, they come from all races and all classes of people, from the highest officials in business and military circles to the common everyday folk who are everywhere about us. It appears to me that your church has more friends than any other church in the islands."

Go back in your minds with me over the story of the building of our church. You may remember that the first contribution toward the new church came to us from Japan, from one of the soldiers serving in the occupation forces there; you will remember how a group of men who were not connected with our church came out on a number of Sundays and lifted the tiles into place and so helped to build the walls; and you will remember how electricians and plumbers and other skilled workers have come to help us in our project and some of them were total strangers to us.

People have stopped me on the streets and have said to me "Chaplain, I hear you are building a new church." And then they would give me some money and tell me that although it was all they could afford they wanted to be included among the many people who were helping with the building.



Hans L'Orange, manager Oahu Sugar Co.; Peter Faye, manager American Factors, Ltd.; Ann Takayesu, organist and Rev. Hiro Higuchi.

Look down the pews and read the little brass plaques on each one telling of the donor. You will find a pew from each of the Veterans Clubs in the Territory. You will find there a pew given by a lady from Boston; she was a tourist and someone told her about the church. She came out for a visit and when she left, she gave enough money to buy a pew.

That is the kind of a story our memories tell us, and the story shows that this building is not only dedicated to the worship of God but is also blessed by the strong friendships which have been poured into its erection. Again and again I have been impressed with the fact that when people wanted to help us they did not ask how little they could give but they asked how much they could do in the spirit of friendship.

But friendship is not a one way ticket. Friendship is something that goes both ways. Because our friends have great faith in us we have our duty to carry forward the work of this church in the name of and in behalf of our friends. We have been given a sacred trust by our friends. It is our job to make of this church the center of Christian thinking and Christian living that our friends expect.

In our time when our world is so greatly threatened by the wars and the struggles that are taking place everywhere, this building stands as a monument to the only thing that can solve the problems of the world, and that one thing is the tie of human friendship. Our building then is more than a place to which we shall come from time to time; it is a symbol of the reality for which we all seek, the reality of human relationships that God alone gives. [end]



From the Doshisha

Recently a letter came from John Young in Japan enclosing some pictures and the reprint of an article from one of the local newspapers. The Friend reprints the article and the pictures because of their interest. Here are some passages from John Young's letter. "We are in the midst of the summer session here at the school and that means hot, sticky, muggy weather. I am hanging around in Kyoto until about the 10th of August and teaching every morning. I have one class in English conversation with thirty-two students and another class in the great ideas of the Bible with twenty-eight students. All together there are more than 2600 students attending the summer session.

"We have been billeting Korean evacuees, mostly missionaries. They arrived here three weeks ago and they were not too happy. Among them was Esther Park who used to be at the Honolulu YWCA. We have been giving them clothing, medicines, and food all of which have come from the American churches. This has proved to be a most interesting experience. The materials were sent to Japan for the use of the Japanese people and now the Japanese people have been passing the goods on to those who have come from Korea. It is strange how suffering is relative."

JAPAN: DAY BY DAY

Osaka Mainichi
July 23, 1950

One out of every three Japanese university student does not believe in God, according to a student opinion investigation report, published recently by students' public opinion research groups in Tokyo. The report shows some other interesting aspects of postwar students.

In regard to religion, 34.6 per cent of about 2,000 students of nine universities who participated in this survey, answered no, to the question: Have you ever thought of God? To the next question: Do you acknowledge the existence of God? 40.2 percent answered in the negative; 33.7 per cent said yes; 9.7 per cent could not tell; 13.6 per cent didn't know and 2.8 per cent had no answer. Pertaining to faith, it was found that 8.7% were Christians, 7.1% Buddhists, 1.2% Shintoists, 4.7% of the other faiths while 78.8% of the students do not believe in any particular religion at all.

Next the students were questioned on the problems of the university itself. To the query: What do you think about the students' political movement, 47.9% replied that they should not get mixed up in it, but devote themselves to academic work; 32.9% said they may join some political movement, 13.6% replied they did not know; 6.7% could not tell.

Among their favorite authors, five European authors are in the top 10: Tolstoy, Dostoevsky, Goethe, Romain Rolland and Andre Gide. "Crime and Punishment" (Dostoevsky), "Gone With The Wind" (Margaret Mitchell), "Resurrection" (Tolstoy), "Good Earth" (Pearl Buck), "Borther of Karamazoff" (Dostoyevsky) and "La Porte Etroite" (Narrow Gate)" (Andre Gide) were found to be the most popular books.

(Top opposite page)

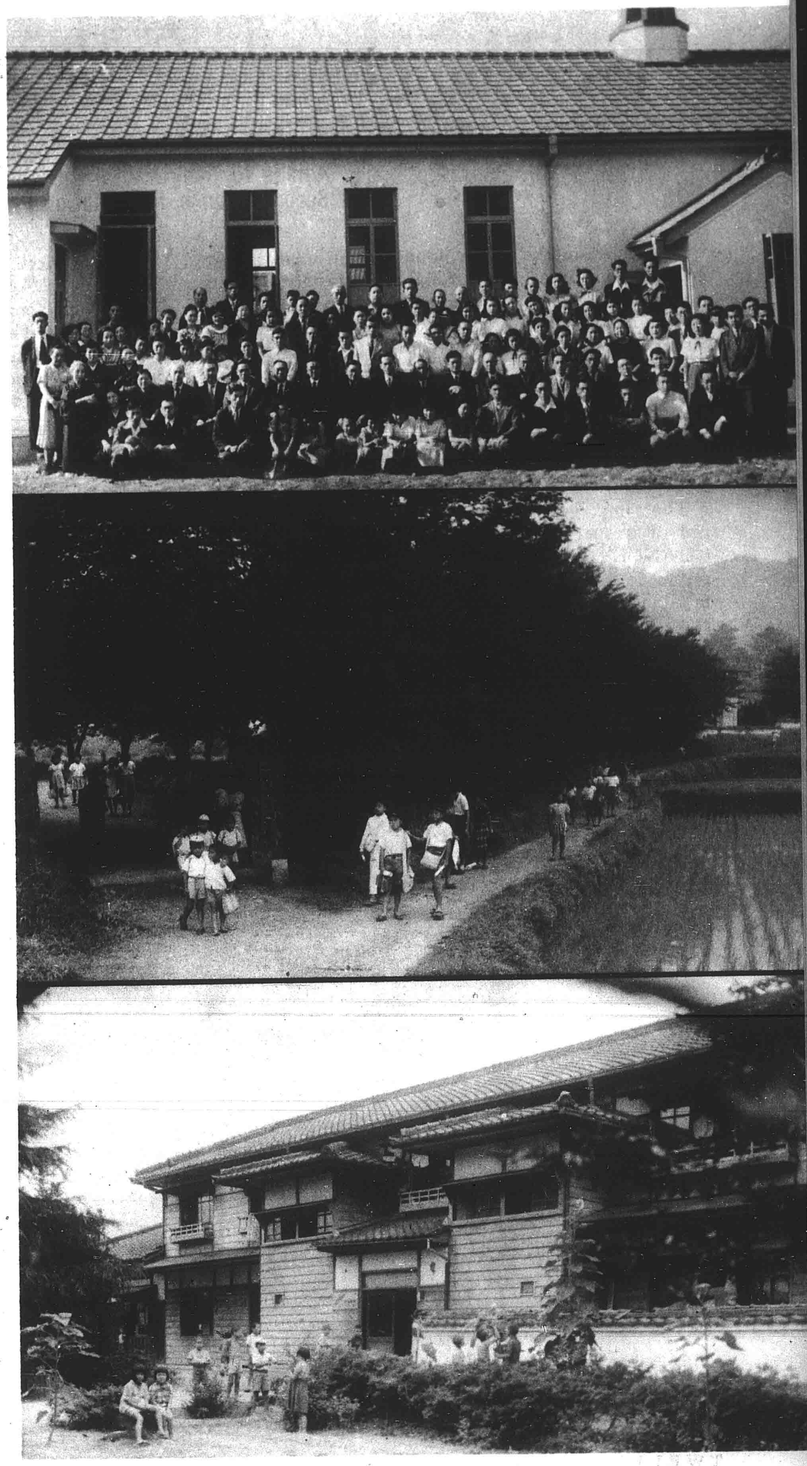
The Installation Service for the pastor of the Kyoto Church. This is one of the 43 Protestant churches in the Kyoto. Both Ray Oshimo and John Young took part in the service. The Japanese who is sitting next to Ray is a member of our Doshisha faculty and a graduate of Yale Divinity School. The man sitting next to me is pastor of the Rakuyo Church which is the Congregational church founded by Dr. Niishima. The man next to him with the glasses is Mr. Taguchi a Chicago Seminary graduate. The third man from the right in the same row is Mr. Otsuba, a Union Theological Seminary graduate, who yesterday was elected the 13th president of the Doshisha. The boy in the front row with the glasses and civilian clothes was in Hawaii this past summer. He was on his way to the mainland where he will study at Yale Divinity School under Dr. Liston Pope.

(Top right)

This picture was taken at the dedication for one of the new churches erected to replace a building destroyed during the war. The church is situated in Ikuno, Osaka which is the area of communist power in our city. The minister is a very courageous person. When John Bennett was here this past summer I took him to the church and he was greatly impressed for the zeal and devotion of the minister.

(Center and lower right)

These pictures show one of our orphanages located between Kyoto and Osaka. There are nearly 14 Protestant orphanges in our area. The children are those who lost their parents in Manchuria during the war. About eight of our Seminary students are doing their field work in these institutions. We try to have the homes operated on a non-professional basis because we want the children in them to feel that they are really homes. The children in the center was snapped as they were on their way to the village school. You will notice the rice fields by the side of the road.



Protestant Church Campaign

Protestant Churches Begin Intensive Evangelization Program; Aim is to Renew Vital Christian Faith of Church Members; Second Chance, New Motion Picture, to spearhead Campaign.

September marks the beginning of an unprecedented campaign by a group of major Protestant denominations to challenge church members on the sincerity of their commitment to Christ. According to S. Franklin Mack of the Presbyterian Board of Foreign Missions, one of the leaders in the project, the program is designed to awaken church people to the danger of becoming so wrapped up in the details of living, so engrossed in achieving "success," as to lose the vital and contagious element of their Christian faith.

The campaign is to be spearheaded by the intensive use of a specially made motion picture, SECOND CHANCE, based on a story by Faith Baldwin and produced in Hollywood by the Protestant Film Commission, official interdenominational production agency. The participating denominations have printed 550 copies of the feature-length film and have arranged with their field personnel to make an all-out effort to show it in all their constituent local churches (approximately 24,000) by January 1. Beginning January, the film will be released through The Religious Film Association for use by other churches on a rental basis.

The project was originally undertaken by the Presbyterian U.S.A., Congregational Christian, and the Evangelical and Reformed Churches, but after previewing the film, officials of the United Presbyterian, Evangelical Lutheran Augustana Synod, Evangelical United Brethren Churches and the Presbyterian Church of Canada were so impressed by the message of the film that they decided to carry out the same program in their own churches.

SECOND CHANCE faithfully tells the all-too-true-to-life story of a couple who had started their married life with a vital interest in Christian ideals and all else that their church stood for, but who, upon reaching middle age, suddenly discovered that somehow an exaggerated sense of home and social responsibilities had robbed them of security in the Christian faith. As she await's a doctor's appointment, convinced that she is afflicted with a fatal illness, the wife bitterly reviews her failures. When, after her examination, she discovers that she is all right she breathes a prayer of gratitude, "Thank you, Father, for a second chance." The Hawaiian Board has a copy of this film for use by the churches.



Thy Will—on Earth

"Lord, teach us to pray." (Luke 11:1)

"Pray then, like this, Our Father, who art in heaven, hallowed be thy name." (Matthew 6:9)

Jesus began his prayer by centering his thought on God. First, communion and worship and after that, petition.

"Our Father" is such a comforting beginning. A father means strength upon which to lean, love that encircles his children, constant care for the whole family; the God of love.

But now consider carefully the next phrase, "who art in heaven." The ideas about the universe in Jesus' day may account for the wording. In our day, what can the words mean to us? We know of the billions of light years the stars stand for, the marvellous and unchanging laws of the universe. We are told there are other universes beyond this one. Surely, "who art in heaven" should mean to us the almighty, the omnipotent God, the God of law.

The Lord's Prayer begins then with two different aspects of God; almost opposite ones it might seem. And yet, are they? Can love in its fulfillment ignore law? Is not love a law too? "God is love, and he that dwelleth in love, dwelleth in God and God in him."

"God is spirit, and they that worship him must worship him in spirit and in truth." How much does truth when it is "the hard truth" enter into our prayers? We can not simply rest back upon the love of God; we must try to think with the mind of God. Heart and mind, these are the two aspects of God, as we can understand them. We must worship him therefore with both heart and mind. When we lift our petitions to him it should be with our mind as well as our heart. With no mere wishful thinking then, but with clear insight of all it will cost, we may dare to pray, "thy will be done on earth."

PRAYER: "By the might of thy holy spirit, lift us, we pray thee, into thy presence where we may be still and know that thou art God."

HELEN KENYON, First Woman Moderator of
General Council of Congregational Christian Churches

From the Church Woman

"Love Thy Neighbor"

On November 3, 1950 Protestant Women all over the mainland and in Hawaii will observe World Community Day and rededicate themselves to the ideals which will help to bring about world peace. This annual observance is sponsored by the United Council of Church Women and represents women from more than 80 denominations.

What can "Love Thy Neighbor" mean to Christian women in this day of confusion and uncertainty?

Our world is large and it is difficult for us to think of all of it. But as Christians, we think from a center—God. And God has made fellowship the test of religion. The creative will of every Christian helps to make real the ideal of fellowship which is mental, moral and spiritual. We learn this fellowship through actual contact with persons. This fellowship in fact urges us toward fellowship as an ideal, and we get a vision of perfect neighborliness.

In his First Epistle John says "Beloved, let us love one another, for love is of God. And he who loves knows God. God is love, and he who abides in love abides in God and God abides in him. And this commandment we have from him, that he who loves God should love his brother also."

Dr. Edith Lawton says: "As Christians we forget sometimes that God's love is ours as trustees of it's abundance." So, as Christian women, our bond with others is our concern for the whole family of people, and our commitment to love even the unlovely.

"If any man says he loves God and yet loves not his brethren he is a liar."

If, in these murky days, we might catch the imagination of puzzled men and women by an exhibition of a Christian fellowship vibrant and alive, it would be a leavening force beyond all reckoning.

The theme for World Community Day "Love Thy Neighbor" should be a shining light in the darkness of today's renewed misunderstanding and conflict, suffering and need. For it is love that asks, that seeks, that knocks, that finds and that is faithful to what it finds.

"Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren." (Martin Luther).

Marian B. Stormont

The Crossroads Women's Fellowship Organized July 18, 1950

We Welcome a New Member of the Board

The Crossroads Women's Fellowship organized July 18, 1950, electing as officers: President, Mrs. Shirley Akahoshi; Vice-President, Mrs. Clare Kuwahara; Secretary, Mrs. Grace Higuchi; Treasurer, Mrs. Mujuki Ogami. Advisors are Mrs. O. Pendleton and Mrs. Eva Maxwell.

On August 26 our group with sixty members and friends attending, sponsored Miss Emie Mukaida's talk on her wonderful experience on Truk. While a teacher at Pitts College for fifteen months, she was closely associated with the Church of the Crossroad's own missionary, Miss Anna Dederer. After her interesting talk with pictures and slides, we gathered around to see the unique display of Micronesian shells, fans, and hand carved figures, while refreshments were served.

SHIRLEY AKAHOSHI, *Vice-Pres.*



The Story of the Woman's Gift

It is 1941. Thirty-five women state presidents face the churches' needs—both at home and around the world. They resolve to act. By the end of the year they are organized. State Conference boards have voted to join in. Literature is ready for distribution. The Woman's Gift is under way.

It is a Sunday afternoon in June, 1942. One thousand women are gathered at Durham, New Hampshire. The General Council of the Congregational Christian churches is in session. This women's meeting has a special object. Forty thousand dollars is to be laid on the altar—and dedicated. It is the first Woman's Gift.

Two years pass. The General Council meets again, this time in Grand Rapids, Michigan. Seventy thousand dollars is the Woman's Gift in 1944. It is 1946, in Grinnell, Iowa. Once more the General Council meets. We here dedicate the Woman's Gift of $107,000. It is June, 1948; General Council meets in Oberlin, Ohio. This time the altar sacrifice of the women reaches a rich total of $145,000.

Now it is 1950. A new sacrifice will be placed upon the altar. Our women are not waiting for the spirit is at work. What is it saying to your church—and to you?

A WOMAN'S GIFT

O God, our Father, with grateful heart I bring this offering to Thee, Giver of every good gift. Bless Thou the women of our churches and care for Thy children everywhere for whom we work and pray. Enlarge our hearts with Thy love; strengthen our fellowship, uniting us in spirit and purpose, that we may be:

"Messengers of Thy grace,
Ambassadors of God among men,
Doorways through which Thou Thyself
Mayest enter freely into Thy world."
Through Jesus Christ our Lord.—Amen.

For each Congregational Christian woman who has a part, our Woman's Gift for 1950 will be that over and above giving—that "second mile" gift for something special. Since 1943 when the Gift was begun in Hawaii, the amount has grown steadily upward; but even more important than the actual money received has been the increasing number of our women who are sharing in this thank offering together.

Our 1950 Gift will find service in three channels. One third will be apportioned by the Board of Home Missions to continue to make possible church buildings, conferences and literature on family life, and our Legislative Committee in Washington, D. C. The American Board will apportion its third around the world to maintain the Committee for Friendly Relations Among Foreign Students, to print Christian literature for use in its literacy program, and to make possible work with women of the younger churches in the mission fields. At the Aha in June We unanimously selected the Waimea Christian Church on Kauai to receive our Territorial third of the 1950 Gift.

As Congregational Christian women throughout the mainland and the islands we have been united through giving and prayer each day.

ELIZABETH PENDLETON,
Womans Gift, Chairman



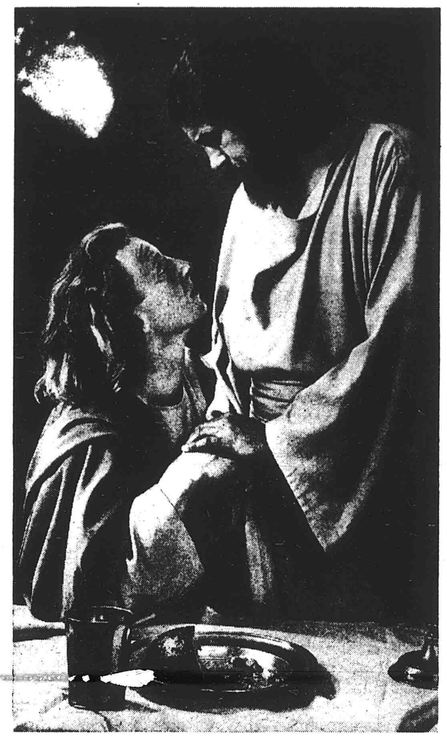
OBERAMMERGAU PASSION PLAY

FIRST PERFORMANCE THIS YEAR SINCE 1934

The Rev. W. BARCLAY, Shawlands, gives an eye-witness account of this world-famous enactment of our Lord's last days in the flesh.

THE STORY OF A VILLAGE'S VOW

THE little municipality of Oberammergau, with its two thousand two hundred-odd villagers, lies to the extreme south of Bavaria — one of the most lovely of the southern states of Germany—a delightful village with quaint and narrow streets, flower-bedecked and garlanded houses and wonderfully picturesque Parish Church, surmounted by its wooden dome. Surrounded by wooded hills and with the Kofal peak and its cross as an eternal background, it must surely be one of the most beautiful places on all the earth.



Origin of the Play

The now world-famous Passion Play took its origin from a time of great misery and dire pestilence. In the year 1631 a death-dealing plague was raging throughout the state of Bavaria. So terrible were its ravages that whole communities in the Bavarian Highlands were wiped out. For a long time, in fact for three years, only one village in Bavaria escaped infection. It was the village of Oberammergau. Every precaution was taken by the authorities of the municipality to avoid infection. Every road and footpath and mountain pass was guarded day and night by sentinels. No one was allowed to leave the village. No one was allowed to enter.

At last, in spite of all precautions, because of the love as well perhaps as the folly of a peasant, the awful scourge fell upon Oberammergau. A native called Kaspar Schisler, who was in the service of a family in a neighbouring village, was smitten with the pestilence. He longed to see his wife and children before he died, so he stole along concealed paths, passed the guards without being noticed and staggered into his home which stood at the very outskirts of the village. He brought the plague in his blood and within three days he was dead.

Within Oberammergau the infection spread like wildfire. Not one family in the municipality escaped. For the greater part of a year the church bell was tolling intermittently. In their grief and misery the village councillors gathered in their little church to pray. Standing there before the altar they joined hands and made a solemn vow that, if the pestilence were stayed, they would raise up a cross of remembrance in the village every ten years. The course of the plague was, in fact, arrested. And the vow was kept.

That cross of remembrance is the Passion Play—the first performance of which was given three hundred and sixteen years ago. From that year till now, with the exception of the period of the last great war, in spite of danger, hostility and hardship, the little community has kept its vow, and every ten years tells in its own way the story of Him who said: "Go ye therefore and teach all nations to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

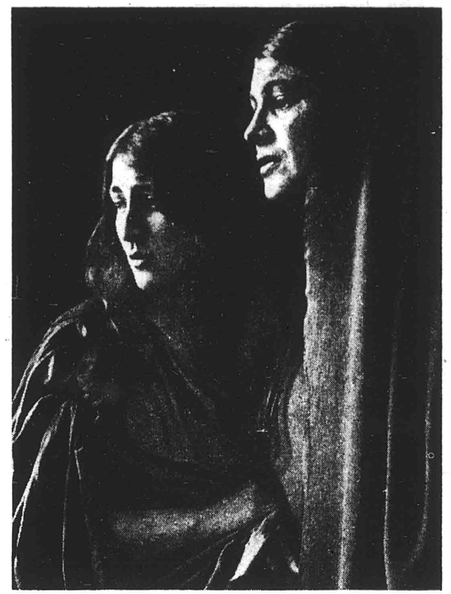
Three hundred years ago that small twig was planted in the earth. Throughout the intervening centuries it has so grown that people of all nations come to rest in its shadow. Never has any theatre in the history of the world been entrusted with such a high and lofty task as that of Oberammergau—that of bearing witness for Christ.

Like a street in Nazareth

On the days of the Play the villagers of Oberammergau are early astir, for Church Service is held in the Parish Church at six o'clock. It is attended, I am told, by practically all those who two hours later are playing a part in the world's most touching drama. Many visitors of all nationalities avail themselves of a like opportunity of spiritual preparation.

The visitor to Oberammergau might well believe he had stepped into the village of Nazareth in the time of Christ. At every turn he sees familiar faces from Bible pictures, Peter and James and Judas and youthful John with his long, fair hair.

By 7 o'clock the narrow streets of the village are thronged with as cosmopolitan a crowd as one could hope to see. All roads lead to the vast theatre, where for about eight hours the huge crowd sits silent and wondering. The Play commences at 8 a.m. and ends at 6 p.m., with an interval of two hours from about midday. By eight o'clock a large assemblage of about 6,000 of all the nations of the world, has passed through its 16 doors and is within the theatre which slopes with gentle gradient from front to rear. There is a perfect babel of languages and a hum of voices until a few chords of devotional music, wafted from a hidden orchestra, fall upon the ear. At this signal people take their seats, and the reign of silence among the spectators begins, for applause would be an impertinence at such a spectacle.



Stage open to the Sky

The stage on which this moving drama is presented is not as other stages are. It is unique in that it is open to the blue canopy of heaven; and above the street and houses, which constitute the only scenery, one can see in the distance the eternal green carpeted hills of Bavaria which seem to give their benediction to the scene. The scenery consists only of two typically eastern streets, with Anna's house on the right and the house of Pilate on the left. These latter are entered by a flight of stairs.

The orchestra, which is situated in its usual place just in front of the stage, is entirely hidden from the spectators.

The chief characters of the Play number about 59, but at one episode—namely, that of Christ's triumphant entrance into Jerusalem—I am told that nearly 800—consisting of men, women, and little children—are upon the stage at the same time.

The chorus has 48 voices, 30 of them being soprano and alto and the remaining 18 tenor and bass.

The Play itself—which is in German, but can be had in English, French and other languages—consists chiefly of three parts. The first begins with Christ's entry into Jerusalem and concludes with His arrest in the Garden of Gethsemane. The second begins with Christ's arrest in the Garden of Gethsemane and ends with His condemnation by Pilate. The third part begins with Christ's condemnation by Pilate and concludes with the glorious Resurrection of the Lord.

The action of the play is accompanied by no less than 20 "tableaux vivants" most beautifully conceived and most wonderfully presented. These deal for the most part with well-known Old Testament episodes. But they are closely related to the simultaneous happenings upon the proscenium. For example, after the prologue of the Last Supper the tableau represents the manna in the wilderness, while after the prologue to the Betrayer the tableau represents Joseph sold by his brethren. The "tableaux vivants" presented upon the centre stage of the theatre are in strict conformity with the episode of the Passion presented on the main stage.

What are the impressions left with those who have seen the Passion Play? Of this there can be no doubt whatever. That vast assemblage is, for the time being, visibly moved. In that crowd there is what the Greeks called a "katharsis" of emotions. The spectator feels quite definitely that he is not just listening to and witnessing a play. He is overwhelmed by the feeling of reality. That feeling is deepened by a stage open to God's blue sky, kissed by God's sunshine, back-grounded by God's towering eternal hills, and by the swift flight of His feathered creatures to and fro across the open space.

If I may give a personal feeling, I would say that I rose and walked away glad that I had seen it, but ashamed of the little I had done for Him who had done so much for the world and for me.

FESTIVAL SUGGESTION

This article was taken from "Life and Work," the publication of the Church of Scotland. It is reprinted because of its interest in the expectation that our readers would like to have a first hand account of a visit to Oberammergau.

Some Steeples

Can't Be Pulled Down

The following report on Protestant-Communist tensions in eastern Germany was written by foreign correspondent Robert Root. Mr. Root recently returned to the United States to become a foreign news editor. —THE EDITORS

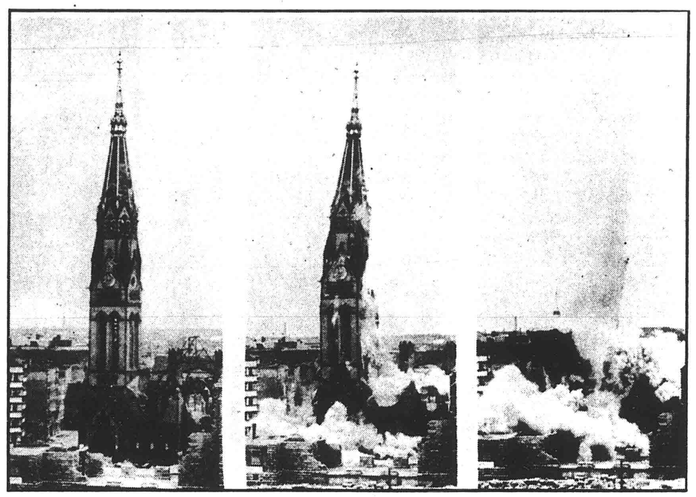
A CHURCH STEEPLE in the Soviet sector of Berlin this year became a symbol of the enmity between a worldly power and the beleaguered Christian Church.

War bombs had damaged the Georgenkirche (St. George's Church) on Alexander Platz. Now, five years after, East Germany's Communists said that the steeple was dangerous and should be demolished. But the church members denied this and wanted to renovate the whole building so it could be used again. On a Sabbath in June, in a sermon in the American section, Bishop Otto Dibelius, leader of Germany's Protestants, denounced the scheme to tear down the tower.

The Communists, however, ignored all protests. That Sunday afternoon, as the bishop and church members looked on helplessly, East Berlin authorities blasted the steeple.

It required five charges of dynamite. It took almost three hours. And as the last stone crashed to earth, a struggle of the Church for its very life was foreshadowed. The Communists will be deliberate, they will blast in different ways, but in the end, they seem bound to subjugate Christianity completely in East Germany—the strongest Protestant stronghold of Central Europe.

At root, the issue is this: can an all-powerful state with almost religious zeal for a political faith permit any other organization to demand the loyalties of its citizens? And can a Church let pass unchallenged a materialistic, atheistic creed which demands the whole beings of its members?



The bell tower of the famous St. George's Church in the Soviet sector of Berlin comes tumbling down finally after Reds spent three hours trying to weaken it. Dynamiting of the tower raised strong protests from Evangelical Church leaders.

In East Germany, 1950 has brought this inevitable clash of Communist State and Christian Church to a head.

The struggle for the minds of young people has been especially acute. A German Communist in Thuringia pointed out why: "Our special duty is to concentrate upon the education of the young. The older people who cannot change should be left alone with their religion. We must only see to it that the churches disappear with the older people."

A first and easy step was for the Communists to end the German tradition of giving religious education in the public schools. In its place, they pressed materialistic teachings. Bishop Dibelius himself has said openly that sometimes school principals try to discourage their pupils from going to religious functions. And the Evangelical Church has protested use of a history text which asserts that Christ never lived and that Christianity is a myth. Positively, the Church has tried to meet the threat by training over 10,000 men and women to teach Christianity outside school buildings.

Like the Nazis, the Communists have banned Christian youth societies, such as the Y.M.C.A., and vigorously promoted their own youth organizations. In one part of the Soviet zone, ceremonies which are supposed to be "as good as" baptism or confirmation are used to induct young people into the "Free German Youth."

Only within the framework of the Church, as during Hitler's days, may East German youth meet for religious purposes.

Perhaps in part because it is forbidden fruit, young East Germans have been exhibiting intense interest in the Church. More and more of them are going to worship, because they feel it "brave and important," says Bishop Dibelius, who drew 4,000 young people at a recent rally, though a Communist counter-meeting pulled only 900. Church youth groups have been doing so well that at Schwerin a vexed government official angrily called them "vermin-ridden."

Adults have also felt the heat of the battle for control of youth. School teachers have been called to district conferences to get materialistic training. At one such conference, three Christian teachers protested the instructions—and were immediately discharged. Another church woman who objected to precepts she was supposed to teach was also fired. The Berlin Politburo issued an order that all state employees—which includes teachers—who did not resign from the Church would be fired, but to date this has not been enforced.

The Protestant leaders of Berlin-Brandenburg referred to this tragic struggle over young souls in a historic statement read in East zone pulpits during the spring:

"The people of our parishes cry without ceasing to their church leaders and pastors and elders, 'Help us!' . . . Especially heart-rending are the appeals of parents who say that their children are becoming more and more accustomed (under the pressure of their schools, colleges, and youth organizations) to say and write what they do not think—that the Christian faith is being made contemptible to them, and teachers are seeking to persuade them that there is no God and that Christ never lived at all."

With a defiance reminiscent of Niemoeller's, the leaders went on courageously to assert the state has no right imposing an anti-religious philosophy, and to summon congregations to confess joyfully, "We belong to Him with body and soul!"

The Communists' first reaction was spluttering anger. Then they thought better of it, and within a week reached an "agreement" with church leaders.

But it was only a temporary armistice. Within three weeks, the Politburo openly called for suppression of clergy opposed to teaching materialism—and a running fight has been on ever since.

When youth poured into Berlin for the Whitsun rally, Communist chieftain Wilhelm Pieck warned them against the teachings of the Church. In July, Premier Otto Grotewohl threatened to withhold state funds from any clergymen opposing the administration—a severe blow for any church accustomed to relying on state support. Again the same month, he denounced Bishop Dibelius for paying respects to President Truman during a trip for the summer meetings of the World Council of Churches at Toronto.

When he got back to Germany, the bishop forcefully denied he had discussed the church struggle with President Truman or had "agreed to the U. S. attack on Korea," as charged by another Communist spokesman. Then in August, in an obvious challenge of Communist "peace" propaganda, the bishop asserted that "the Church is the only power which really stands for peace."

East Germans fear that the pressure on the Church will be increased during the fall, after the Communists further consolidate their power in new elections. They may be right. But whether the Communists advance here, as elsewhere, depends on the world picture. In any case, though worship and innocuous sermons will be permitted, there will continue to be difficulties for a vital, critical, outgoing, "prophetic" religion.

But ironically enough, the very Communist effort to control the Church has revitalized religion. "It's the old, old story that when the Church is under pressure, Christianity flourishes," says Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

A West German layman who visited the Soviet Zone reported to the Council hopefully:

"In East Germany, Christians have forgotten unessential things. There are no denominational differences nor theological issues to mar their fellowship. . . . No one can predict what the future holds for the Christian Church in the East. . . . I know that the faith of Christians (there) will not cease because of oppression, uncertainty, or insecurity. Rather—and like the Church of the New Testament—it will become stronger through persecution."

Some steeples can't be pulled down.

—ROBERT ROOT



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Hawaii Delegate Reports

National Council of Pilgrim Fellowship
Milwaukee, Wisconsin, 1950

Inasmuch as I was unable to attend the Territorial Convention of our Young People at Camp Erdman where our delegates from Kauai, Maui, and Oahu to the National Council of Pilgrim Fellowship gave their reports, I would at this time like to submit my report.

The spirit of our Convention at Milwaukee-Downer College was so inspiring that I am sure I will never forget the joy of living a full week among young people who were all such sincere Christians. Our schedule was very heavy, and we were kept busy all day going from Bible Study to discussion groups, then to Plenary Sessions. We had a break for lunch, and that was followed by another Plenary session. From there we went to our discussion groups again, and the young people there were very familiar with their parlimentary procedure. The evening programs were always very interesting. The first night we were there I have a hazy recollection of a piano recital played by Irene Seymour. It was really our introduction to the many contributions those who love the Lord are willing to make for you see, Mrs. Seymour's playing was for her an offering to God. From Him her talent came as a gift, and to Him alone can it be yielded in return. The collection taken up was to be sent for the work of bringing Christ's healing word to places of need in our distraught world. We had just arrived in time to have dinner and get to the auditorium in time for the concert, and it was there we looked upon so many young people, all strangers to us, but all interested in the work of the Lord. We missed Vespers that night, but the following night we were able to attend, and that service stands out very clearly in my mind for Barbara, Lillian, Irene and I were still strangers to most of the group, because we had arrived late due to our plane and train difficulties, and we were all grumbling a bit about how unfriendly everyone was when Aunt Ruth came by with a huge group singing hymns, and put one arm around one of us and we joined the procession to the "Green Lounge." The procession was slow, but the singing was so glorious that we were all very touched. There was a feeling of complete trust and love that was such as I had never experienced before. Then after that we attended a wonderful program entitled, "Youth's Answer To Christ." It was at times like these



Eldrid Morgado, Hawaii

that my heart filled to such an extent that I thought it would burst, and I know others felt the same way. There was prevalent in all our services a definite presence of God.

Then to the rescue one day came our own Rev. Cram from the Hawaiian Board, and we were all so happy to see him. Somehow he pulled us out of our little shells, and before long we were having a perfectly wonderful time with everyone. Our House Mother also was wonderful, and planned a get-together one evening at which time we were all introduced, and from then on everyone was so friendly and grand. We had missed orientation and the large get-together party together with roll call.

Hawaii was asked to plan the Vesper Service one evening, and we used slides Barbara had luckily taken along. Our entire vesper was based on the hymn "For the Beauty of the Earth" along with fitting scripture passages for the respective slides, ending with a little Hawaiian girl sitting on the hillside—"Suffer the Little Children to Come Unto Me—followed by the verse, "For the joy of human love, brother, sister, parent, child." Oliver Powell spoke that night, and though we had heard a lot about him we did not know him personally. It didn't take us long, though, to realize what a wonderful person he is. Whenever he would take part in a service of worship, somehow we sensed his great feeling of God's presence, which was in turn grasped by the rest of us. Then too, he is such a jolly person.

(Continued next page)

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Hawaii Delegate Reports

(Continued from previous page)

All in all a wonderful person! ! !

The Communion service on our closing evening was to me very significant. We, the officers, sat up in the two front rows and took our vows together. Aunt Ruth gave the departing speech to Oliver, and we in our simple manner installed him as a Minister of the Central Church, of Worchester, Massachusetts. Oliver in turn installed Rusty (Rev. Henry O. Rust) who is his successor, and wished him God's guidance for his great task, and was confident that Rusty would be blessed as he had been blessed with the joy of working with the young people. Each of us went up before the alter, and knelt while Oliver passed us the bread and the cup reciting some of the beautitudes and familiar scripture passages. The Greenley choir sang familiar and well-loved hymns throughout the service. As one of the boys said, "what a sermon one could write—you should have seen all the different expressions on the faces of each one as they went before the alter—so humble and full of love." I wish I had thought about noticing that, but I was too busily enjoying the meditation of the service, and trying to remember enough of it to refresh me for a long time.

We left our communion service that evening in the same manner we had left our vespers each night—singing "Spirit of the Living God". . . . singing all the way out on the campus where we formed a large friendship circle and continued singing hymns.

It was all too soon that our convention was at an end, and we had to say good-bye to many dear friends.

I would like to say here that I was elected to represent the entire Territory of Hawaii, as a member-at-large on the Executive Committee of the National Pilgrim Fellowship. My responsibilities consist of making a special survey, sending literature requested by the Various Island groups and help with any activity of the Pilgrim Fellowship where I may be helpful. I am at present setting up a plan, and will soon send it to you for consideration and approval. It's really a big order, but I'm going to try and tackle it.

It is my sincere prayer that each of us that attended the Convention at Milwaukee-Downer College, may recall the inspiration of those meetings, and find courage and strength to go forward to work in our respective towns spreading the glow of our Christianity to others.

Sincerely,
Eldrid Morgado

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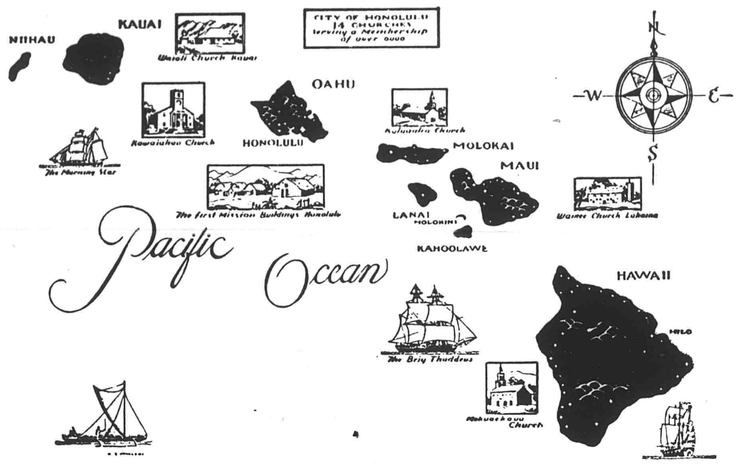
THE FRIEND

December --- 1950

Japanese Ed



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXX HONOLULU, HAWAII, DECEMBER, 1950 No. 12

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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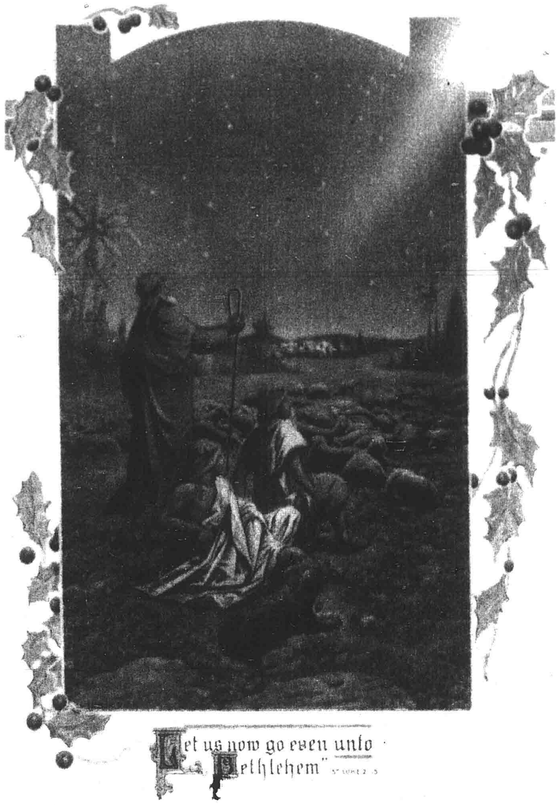
A CHRISTMAS SERMON
by The Rev. Allen Hackett

"Fear Not"

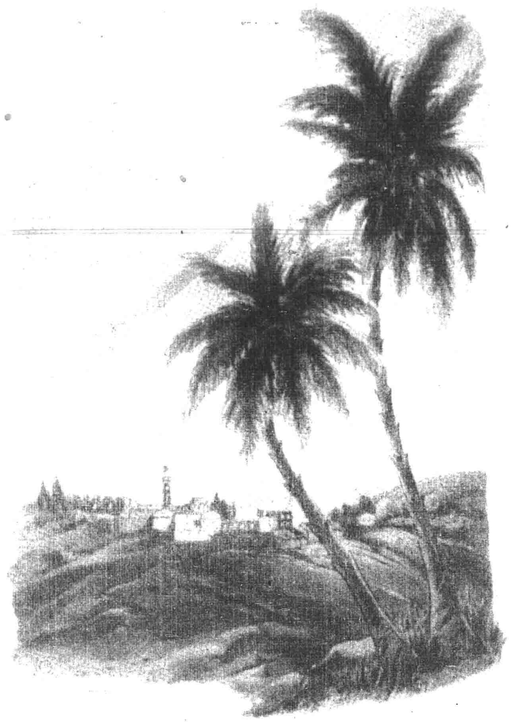


Luke 2:10 **"And the angel said unto them 'Fear not'."**

One of our younger Church School classes celebrated Christmas by an impromptu dramatization of the Christmas story. The teacher, who is soft-spoken and imaginative, sat on the floor with the children. She was quite as much in the game as they were. She said: "Joseph and Mary had to go a long, long way." Taking the hint, the children who were playing those parts went all around the edges of the room, and then came to the manger in the corner. They played out Joseph and Mary and the Innkeeper in their own direct way. Then the teacher pictured the shepherds on the hills, and some of the boys went over to an opposite corner to tend their imginary sheep. A child was chosen to tell them what the angel said. Whereupon she lifted her arms over the boy and: **"Don't be a-skeered."** I have never heard a better summation of the Christmas message. So that is my Christmas message to you. "Don't be a-skeered." Fear not!

"But I wasn't scared," you say. Oh, I know that you are not as scared as you used to be—by unknown shapes in the dark; by the sound of your father's footstep when you were eating brown sugar in the kitchen; by an owl's weird cry. We learn, in time, not to be frightened so easily. Human courage is a marvelous thing. Sometimes I go to see one of you the night before an operation. I often make an opening for the patient to express any fear he may have. And a typical answer is this: "They're going to remodel me inside tomorrow morning. But I'm not particularly dreading it. I have complete confidence in Dr. Jefferson . . ."

Of course on the opposite side, there are some times when we are plain scared, on the physical level. And we ought not to be too surprised—at our friends or at ourselves. For pain is a very piercing thing . . . But there is an antidote to fear like that . . . It begins with confidence in the doctor. And it goes on to include confidence in my loved ones, in myself, in God who watches over us all. Most people have learned, or can learn to master fear on the physical level. To them, and to those who have not, we bring again the angel's word: "Fear not."



But most of our fear is more than physical. It is psychic. Many of us have no real or logical basis for being afraid—and yet we dread to be alone, we dread to be laughed at, we dread the possibility of failure. The tiny baby is afraid of two things. Sudden noise, and loss of support. We can understand at the adult level how terrifying these things are. We fear the unknown; we fear unexpected responsibility; we fear a sudden crisis, a decision we must make right now . . . And we fear "loss of support" in the psychological sense. Suppose our friends should grow cold to us? Suppose our families should turn against us? What then? If we come up with the wrong answers to these questions, we are in a bad way. Sometimes we need the help of a friendly psychiatrist to straighten us out.

But **"Perfect love casteth out fear."** We must somehow come to accept the loyalty of our friends, not only with our minds, but with our whole hearts; we must believe in and be able to hang onto the faithfulness of our loved ones. They know all about us—and always have. They have stuck with us so far. Why should they suddenly change? If you are low in your mind, go unashamedly to that drawer where you keep letters written in gratitude and affection and read some of them again. Or call up a friend and suggest going to the aquarium or the symphony together. This psychological fear is a natural, an inevitable thing. None of us is exempt from it. The only difference is that some of us hide it better than others, and some of us manage to postpone its onset longer than others . . . To you who are afraid in your own hearts I say **"Fear not."** You have friends. And failing those, **"There is a friend that sticketh closer than a brother."** And this is His birthday.

But the fear we are thinking about to-day lies deeper than physical fear. It is subtler even than psychic fear. **It is what we might call "Cosmic Fear."** It is the fear that after all, nothing matters. It is the fear that the whole labor of the years may be fruitless—"vanity and vexation of spirit" as Ecclesiastes suggests. On the principle of a vaccination, reread that masterpiece of haunting and melancholy prose. It almost wins you over by its imagery. Again and again it strikes the note of moods that have overtaken you. "What's the use?" we often say of a given job, or a given cause. And sometimes we say it of life itself.

No need to multiply reasons for despair! The instability of the peace, the inadequacy of our budgets, the power of atomic energy, the widespread questioning of moral standards—any one of these things would be enough to create cosmic fear; the combination of them takes our breath away! And yet the message comes "Fear not." "Don't be a-skeered!"

Christmas is a cosmic answer to a cosmic fear. **Suppose for the moment that Christmas had not been.** Do a deliberate black-out with your mind. **No Christ ever lived!** The world has never known His eyes. His words to His disciples have never been spoken: "Of any man will come after me let him deny himself and take up his cross daily and follow me." His prayer on the Cross has never been uttered: "Father, forgive them for they know not what they do." He has not called the little children to Him and said: "Suffer the little ones to come unto Me and forbid them not, for of such is the Kingdom of Heaven." The parables have not been uttered —the stories of the lost sheep, the lost coin, the lost boy; the tale about a man going down from Jerusalem to Jericho and falling among thieves. It is a world without Christmas (Now it must be said that such a world could be endured. Isaiah and Amos and Hosea managed to live good, round, full lives. The writers of the Psalms had a religious experience which glows translucent in their words.) But to us who have known Jesus, it would be a dim world, a groping world. **Do you know people who start to tell a joke, and then a lost look comes over their faces: "I forget now how it ends."** A world without Jesus would be a world like that. Hope, prayer, long expectation—and nothing to crown the long years of waiting. The world on edge with anticipation—and He that tells the story mutters: "I forget now how it ends."

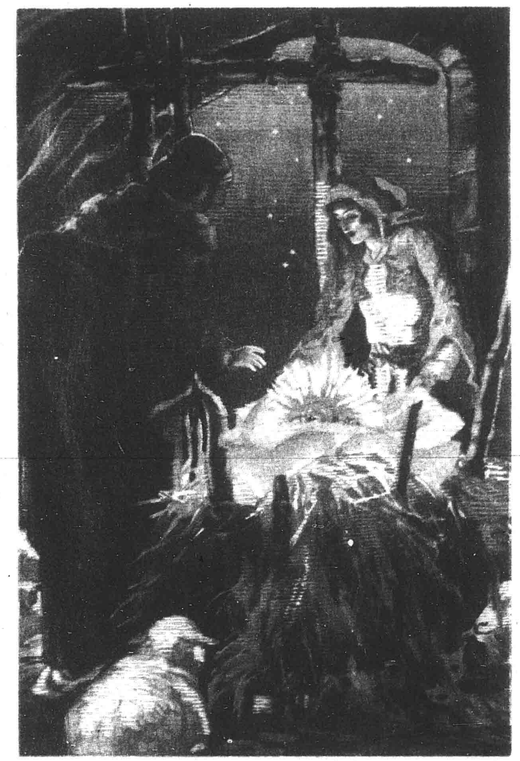
Well, happily, all that is only a bad dream, a "mauvais quart d'heure." We have known Jesus. His words have been spoken. His life has been lived. We do know how it ends. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . " (Hebrews 1: 1-2a). And therefore —"Fear not." Because Jesus did come, our ultimate fears are groundless. Because Jesus did come, we can face life with assurance and some degree of calm.

"But," someone is saying, "that is to banish the difficulty too readily. To be sure, we grant that Jesus did accomplish much in His lifetime. He did teach, and heal, and comfort. But that does not do away with our fears; that does not lay the ghost of our sense of futility. Jesus was only one man. How does that help us?"

To which we answer in a parable. There is a lake I know well in the Adirondack Mountains of New York state. I have spent over thirty summers there, and the rocks and the trees are no strangers. Of course we go only in the summer time. We have never seen for ourselves what happens in the winter or the spring. The natives tell us of the high water that comes as the mountains pour off their snow. We try to picture it while the ice is breaking up, and blue sky is reflected in black water. We try to picture it—in vain. But there is one thing that helps us. The ice, as it goes out, leaves a very clear white line on all the rocks along the shore. And the marks remain year after year. We know that the lake must have risen at least that high. We call it the "High water mark."

The meaning of the parable is clear. Jesus brought human nature to its high-water mark. Jesus revealed in the full flood of God's goodness how high this human life of ours can rise. He was "the image of the invisible God." He was the mirror in which we read the nature of God. **In Him "the word became flesh, and dwelt among us, and we beheld His glory."**

Therefore "Fear not." If human life can rise to such a mark; if human life can be like Jesus' life, then our fears are groundless. There is a point to the story. And the point is Jesus. The whole creation groaned and travailed until that hour. Then He came. He showed us in one brief lifetime the fullness of God in human life. His coming redeems our personal life from hollowness. His coming gives meaning to history. In fact we use His birth as the turning point of time! We cannot say of the world's story "I forget how it ends." It ends in Christ! The answer to fear is hope. **"Fear not. For, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."**





New American Board President

The American Board of Commissioners for Foreign Missions, Boston, Mass., internationally known Congregational Christian overseas service arm since 1810 today October 23, announces the election of Ronald Bridges, L. H. D., Litt. D., D. D., of **Sanford, Maine** and New York City, as the 12th President of this 141-year old organization.

Dr. Bridges, who is well known as a Christian lay leader, writer, educator and radio commentator thus becomes only the fifth layman to head this historic society. He succeeds Dr. Russell Henry Stafford, President of Hartford Theological Seminary Foundation, former pastor of Old South Church, **Boston, Massachusetts,** who has served as President for the past 10 years.

Both Dr. Bridges and Dr. Stafford were honored at a Fellowship Dinner on October 23, at the Plenary Sessions of the American Board Prudential Committee meeting held in the Massachusetts Congregational Conference Center, **Framingham Centre, Massachusetts.**

This Prudential Committee, corresponding to the board of directors of a corporation, numbers 40 picked Congregational Christian laymen, lay women and clergy from California and Washington to Michigan and Maine and carries the responsibility for designating and approving the yearly expenditures of funds in excess of two million dollars for Christian work done under the American Board around the world.

Dr. Bridges who is a layman noted for his exceptionally clear understanding of religion and its practical application to daily living, has done nation-wide broadcasting for years from both the East and West coasts and last year was commentator on N. B. C's weekly RELIGION IN THE NEWS program. He also has done considerable work through local stations including special programs and regular news commentaries.

Two unique events in Dr. Bridges' career include his service from 1945-1950 as President of the Pacific School of Religion in **Berkeley, California,** to which post he was called although an unordained man with no theological training. Another was his election in 1944 for the following biennium as Moderator of the General Council of Congregational Christian Churches by **unanimous vote.** He was the youngest man ever elected to this post.

A Christian lay leader both denominationally and interdenominationally, Dr. Bridges has practiced what he has preached along the lines of lay participation in church life by serving his own fellowship from the post of deacon in a local church, through the State Conference to membership on national boards of directors. He was a member of the Board of Directors of The Board of Home Missions of the Congregational Christian Churches and for four years was Chairman of the Missions Council, the joint promotional and educational arm for The Board of Home Missions, the American Board of Foreign Missions and the Council for Social Action. Dr. Bridges is a member also of the National Committee of the Laymen's Fellowship.

From college days Dr. Bridges has been a student of politics. He once ran for Congress from his home State of Maine; served as Moderator of his home Town Meeting and as State Chairman of the Young Republicans of Maine. Later he was Managing Editor of The Republican and was on the National Republican Program Committee from 1937 to 1940.

As an educator he has been a teacher in country and city elementary schools in both Maine and Massachusetts and was a Professor of English at Arizona State Teachers College, **Tempe, Arizona** from 1942-1945.

He was lay delegate for the Congregational Christian Churches to the first Assembly of the World Council of Churches at Amsterdam in 1948 and will serve in the same capacity at the history making Constituting Assembly of the new National Council of Churches of Christ in the U. S. A. at **Cleveland,** November 28 - December 1.

The Outstanding Event of the Year

Sounds like a big topic; and it is. Also sounds as though someone were going to do a wild piece of guessing. How can anyone decide upon the outstanding event of the past year! Most editors and writers try to pick the ten outstanding events; and probably they would feel safer if they stretched the number to twenty. For admittedly, it is a difficult thing to look back over the immediate past and judge the significance of the events that have happened.

What shall it be? The war in Korea; the activities of the United Nations; the North Atlantic Pact? Or here in Hawaii—the Constitutional Convention; the untroubled labour scene; the visit of some important person? Or, in our churches: the dedication of a new building; the new members added to the rolls; the annual meeting? Certainly there is much to choose from, for living has been far from dull and uninteresting.

The most outstanding event! Here's the story. He is a man in middle life. After graduating from college where he made an excellent record he entered the employ of a well established, respectable company. He began work in the office. His advancement was rapid so that by the time he was in his thirties he has become one of the leading officers in the firm. He was not the president, nor was he next to the president, but he was near enough, and, as he well knew, as near as he would ever get.

He had married, built a home, and two children had been born.

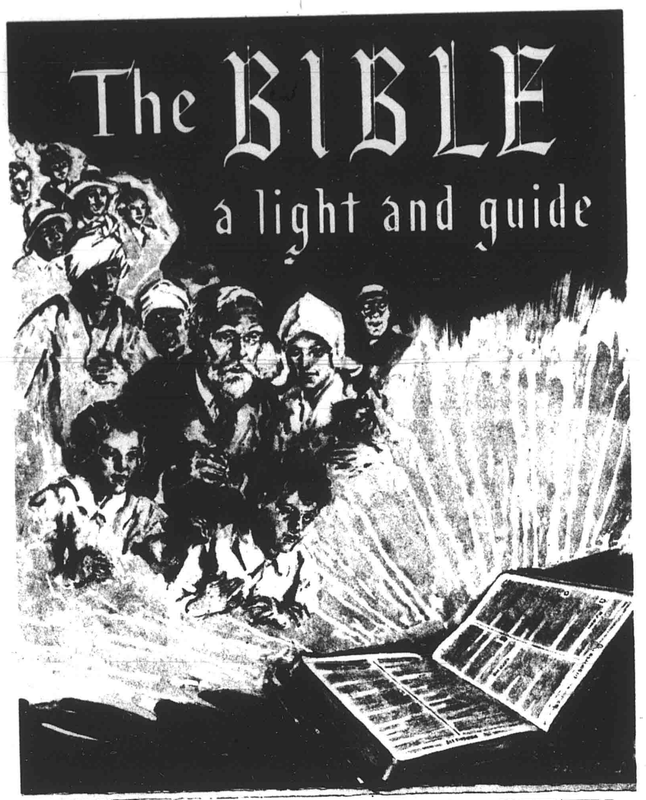
So there he was, at the beginning of 1950, with a fine position, a good family, and a secure future. But he was far from happy. He went on with his work, but he wasn't much interested in it. Serious problems challenged him and he was thrilled when one came along; but not very many came and when they did others insisted on joining with him in solving them. He had enough to do, certainly, but it was all a boring sameness. His children were in school and it seemed to him as though they were scarcely more than expensive nuisances. He was proud of them when they performed in outstanding fashion and once in a while he enjoyed talking with them. But he didn't see too much of them, and when he did he was annoyed at their vitality and irresponsibility. He got along alright with his wife. Each knew what the other would do and say, so that while all was quite monotonous it at least was not upsetting. They had their friends and they entertained with some frequency. But it was the same gang, with the same characteristics, and the same attitudes.

Sometimes the man thought about his life. He knew enough about those around him to appreciate the decency and order he had. He dimly sensed that those lower in the economic scale were having a hard time, and he was thankful that he was in the position he held. And he was just a bit pleased that others respected him and spoke well of him. But all that was not enough to wipe out the feeling of uselessness that took hold of him. He pushed it aside and covered it up and refused to accept it. Yet when he honestly looked at himself he had to grant how senseless life was. That's what he was like and so were his friends.

He was at the club one day for lunch. The usual crowd was sitting around the table; one of them had a guest. Except for that all was the same; same talk, same food, same faces. He noticed the visitor; why he did was a question he could not answer. There seemed to be a vitality about the visitor which was different. And then the visitor talked; he naturally got caught up in the conversation; yet he threw a new slant on the subject. It rather startled the man to discover that he was interested. The more the visitor talked the more the man realized that the visitor was in a bigger world than his.

That night the man slept little. He was stirred up inside, and he couldn't sleep. He began to try to think through the experience at the lunch table. He saw that the visitor had a life he did not have, and he sensed that in some way the visitor believed in something. Nothing was too clear. But one thing did happen: he determined to find out why he couldn't have the life the visitor had. More importantly, he took his determination seriously and acted on it.

The Editor



AMERICAN BIBLE SOCIETY

THANKSGIVING TO CHRISTMAS
1950

How to Find Help From Bible Reading

1—Set aside and keep a regular daily time for Bible reading.
2—Read prayerfully and thoughtfully. Try to relive the scenes.
3—Read carefully and unhurriedly. "Time exposures," not snapshots, should be the rule.
4—Read expectantly and reflectively. Look for the personal message in each day's passage.
5—Read till a verse strikes fire. Your inner response to God's message is vital. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.
6—Copy out a key verse daily. Carry it with you, refer to it and repeat it throughout the day.
7—Enter the New Year as a daily reader of the Bible. Make it a habit.

These Bible selections bring out helpful truths concerning this theme.

Thanksgiving, Nov. 23	Psalms 121
24	Psalms 1
25	Matthew 5
Sunday, Nov. 26	John 1:1-18
27	Exodus 20:1-17
28	Psalms 51
29	Luke 11
30	Psalms 27
Friday, Dec. 1	Psalms 43
2	Psalms 119:105-112
Sunday, Dec. 3	Proverbs 4:1-19
4	John 8:1-19
5	John 12:23-36
6	II Peter 1
7	Isaiah 55
8	Psalms 91
9	Psalms 23
Universal Bible Sunday, Dec. 10	Psalms 119:97-104
11	Luke 15
12	Isaiah 40:1-8, 28-31
13	I Corinthians 13
14	I John 3
15	Romans 12
16	Matthew 25
Sunday, Dec. 17	John 3:1-21
18	John 14
19	Matthew 11
20	Hebrews 12:1-13
21	Revelation 21:1-7, 22-27
22	John 17
23	Isaiah 53
Sunday, Dec. 24	Matthew 1:18-25
Christmas, Dec. 25	Matthew 2:1-12

If you wish to continue daily Bible reading in 1951, speak to your minister, write your denominational headquarters or request a copy of "Daily Bible Reading—1951"

Universal Bible Sunday

World Wide Bible Reading began this way. In the bloodiest days of World War II a lonely young marine on Guadalcanal wrote his mother asking that she and his father join him in the daily reading of identical passages from their Bibles. The mother shared the secret of her invisible bond of fellowship with her overseas son with the Philadelphia office of the American Bible Society with the result that throughout the remaining war years thousands of service men and women shared with their families a similar experience.

At the close of the war the movement continued, and leaping the boundaries of our own land, has spread until last year it was observed in thirty-four different countries.



Kagawa Visits Hawaii

Toyohiko Kagawa, noted Japanese Christian leader, will come to Hawaii in late December for a series of meetings under the sponsorship of the Honolulu Council of Churches.

He will be in the territory from December 21 to December 28 for at least six meetings on Oahu and on the other major islands.

Dr. Kagawa is presently engaged in an extensive mainland tour which will include 146 bookings in various states under the Kagawa Committee representing the major Protestant denominations.

Dr. Kagawa's visit to the United States, including Hawaii, has been arranged by the Protestant churches as part of their program to build better understanding between the peoples of the Orient and those of Europe and the United States.

Dr. Kagawa is perhaps more widely acclaimed among the Christian peoples outside Japan than he is in his own country. But there since the war he has attained increasing stature not only as Japan's best known Christian leader but as an adviser to the government and as an authority on Japan's social and economic as well as spiritual problems.

Politically, Kagawa is a strong anti-communist. He is one of the leaders of the liberal Social Democratic party and has been largely responsible for keeping that party from swinging to an extreme position.

Kagawa organized the cooperative movement in Japan which now has more than 2,000 local units throughout the country. He heads the Farmers Union which seeks better utilization of Japan's meager soil, and he also leads the Seaman's Union and Fisherman's League.

Although an ardent pacifist, Dr. Kagawa recently endorsed the United Nations police action in Korea. He said, in part: "I cannot condone the fighting in Korea. No Christian can condone bloodshed. But neither could I condone the passive acceptance of Russian enslavement. We must therefore accept the fighting in Korea whether we condone it or not. If the United Nations had not advocated the defense of South Korea against its aggressors and if the United States and other democracies had not accepted the tremendous sacrifice necessary to help the South Koreans retain their freedom, the Communists would not only have overrun the country, but would have continued their acts of aggression in the attempt to overrun the entire Far East."

During World War II Kagawa remained in Japan where he was arrested three times for statements he made that were not acceptable to the Japanese war leaders, and at least once because he was sympathetic with the people of China.

In 1941, immediately prior to the war, Kagawa was a member of a group of Japanese who came to the United States to try to prevent war. This group met with top American churchmen and government officials in a last minute and futile effort to avoid the conflict that developed shortly thereafter.

This is Dr. Kagawa's sixth tour of the United States. Definite dates for his schedule of meeting on Oahu and other islands will be announced shortly.

SCHEDULE FOR DR. KAGAWA'S FORTHCOMING VISIT

Friday, December 22nd—7:30 p.m. A Japanese meeting in the McKinley High School auditorium.

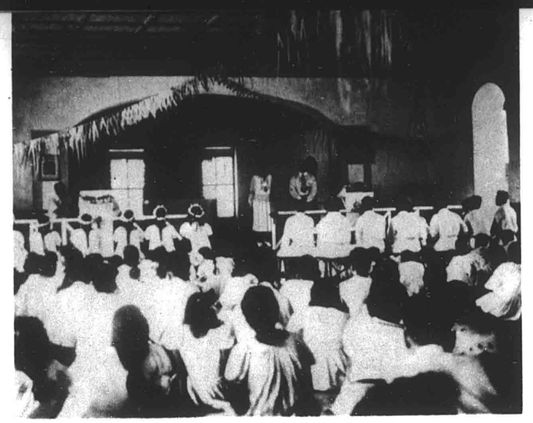
Sunday, December 24th—1:30 p.m. Bi-lingual meeting in the Baldwin High School auditorium, Wailuku, Maui.
Evening—Mass rally in Hilo, 15 minutes in Japanese and the remainder in English.

Tuesday, December 26th—Evening. Meeting in Kauai.

Wednesday, December 27—Mass rally in Civic Auditorium, Honolulu.



Preparing for the Graduation Feast



The Rev. Anna Dederer preaching the Graduation Sermon

News from Micronesia

The 26th of July I left Dublon for going over to Moen to meet the stationship which would make the trip to those islands. On the passenger list my name was the first, but that didn't mean that I had the assurance of getting on the ship. When the ship arrived I saw the captain and got permission to go, but with the remark, he would not have a place for me to sleep, and that would make it hard to take me. But when I told him that I would sleep on deck everything was settled.

When they finished loading and everybody was on board I could go too, for I had my place on the hatch with the Natives. All the food which I took along with me, and which was a gift from some of our churches on Moen, was around me. The smell of the preserved breadfruit was not pleasant, but it is the only food which keeps longer and can be used when they don't have fresh food. I also had twenty bags of rice for the people on the Hall islands, which was a gift from my church in Hawaii. The food, a box of Bibles and hymn-books and my personal things were right where I was.

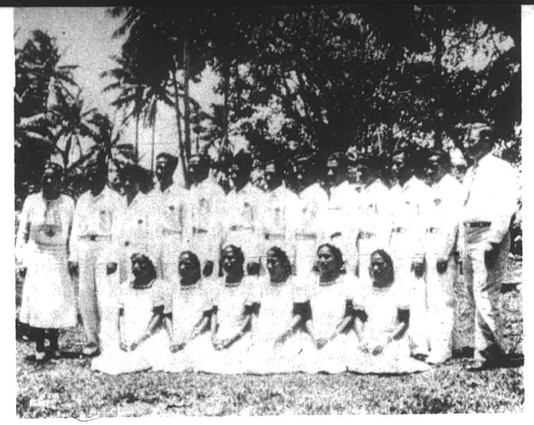
The first days we had much rain that everything got soaked wet. I was not used of sleeping under a raincoat or two that everything was covered up to have some shelter. Without raincoat over the face it was almost impossible to lay on the cot, because it dropped down from the very wet canvas. But it came better. We just had unusal much wind for this time of the year.

Murila was the first island we reached. I like the islands they look so much cleaner with the coral sand on the roads. And in the houses on the floor they use little stones as cover. Bounin, the old minister does his work with the help of his son in law, who graduated in our school. I could have a service with communion and baptism. Afterwards the minister went with me to the sick people that all of the Christians got communion that day. Everywhere I went the people followed me. I saw much of the damage which was caused by the last typhoon. But the people are eager to get their daily food so they planted Japanese squash which doesn't take long to grow, and this together they cook with fish.

The next island was Rua. Just coming in to the pier it shows that the buildings as church, school, office, dispensary are built by an expert. The minister, August, did all the work. Our people like to have ministers who understand other work too, not only the ministry. I was pleased in seeing all those nice buildings. I could have the same services as I had on the first island.

Sunday morning we came to Fananu. Abel, the minister had built a nice little church from coral stones. It looked clean and things were in order. Both of them, he and his wife got their training in our school. I had the children service with baptism, and then the morning worship service with communion. I could see that the people like their minister and they do what he says.

The same day in the afternoon we came to Nomwin. A German missionary worked there for a couple of years. It is to see in his building the Kingdom of God among people and in the buildings as church and the living houses for the people. We have only a deacon there since the German missionary left, but he keeps the congregation and church in good order. In everything I saw that the missionary work is not in vain. The singing, the reading in the Bible, the attention in church all was different from the other places I had



Graduating Class with the Rev. Anna Dederer and the Rev. Chas. Heuser

been. The services I had were the same as I had on the other islands.

The next island I had to go to was Puluat on the Enterby islands. In the past the missionaries worked there from time to time, but the people did not want to have Christianity. Until 1947 the chief himself came and asked for help. It is surprisingly what the people learned in this short time. Seeing Bibles and hymn-books in their hands instead of their superstitions headbands, necklaces, bracelets and other things which they always wore is quite something.

They even started with building a church from coral stones and cement. Nelson, the minister from Kusaie helps them much to it, in selling their coconut cords to people on Kusaie, who can not make it, so they get the money to buy the cement. Nelson is like a father to them. In everything the people come to him and ask and tell and want. It is too bad, that there are voices against Nelson from the side of the Catholics as from the office, but as far as we know and see he just helps the people in teaching in school, in building the church and in trading. The Puluat people never had a store, but now they want to learn this business. Was glad that I could have a service with baptism of some women and of a very bright looking girl.

At Souk we had a minister for some years, but since the war we had not enough that we could send one to that island. However, the people asked for a minister several times. We hope we get one who is willing to go to that island. It is a little bit hard to get somebody, because on those islands is not much food and they are far away from their home islands which the most people don't like. They get easily homesick. Just one who loved God's work and the people will be able to go.

On those islands is much to do. It is new land. A few are Christians but many are still heathens. The doors are open for Christianity, we just have to work.

Anna Dederer

A Request

The Rev. Frank J. Woodward, our Congregational missionary in the Philippines writes:

"Again I wish to reiterate some of our common needs. Our first need is funds for the education of Christian Workers. We continue to lack Sunday School Quarterlies for 1950 which can be used here in 1951, also Peloubet's and Tarbell's Guides. We particularly desire the Westminster Intermediate Quarterlies, and those of other churches that use the International Lessons, here used one year later than in the United States. We could use a number of scrap books to be given to shut-ins and sick children. We also need the large illustrated picture rolls and the Primary Picture Cards. We need good magazines for our High Schools. After you have read them, please roll them up and send them to us for our Reading Rooms. They will probably arrive as soon as any others from America because our mail service is woefully slow. We need elementary text books and high school text books. I do not know whether the postage rate is prohibitive now or not. I only remark that packages have been coming through safely, though sometimes delayed. We are asking you friends to send us any good books that you actually do not need. Our students lack books for Reference in our High Schools."

KAHULUI UNION CHURCH
KAHULUI, MAUI, T. H.

October 2, 1950

Dear Dunny,

Now that we have returned hale and hearty to our beloved Hawaii, Mary Lou and I are wondering if through the columns of "THE FRIEND" we might be allowed to express our word of gratitude and Aloha to all the folks of our Aha Paeaina for the Prayers said on our behalf, for the kind expression of concern contained in a special resolution made at the Aha Paeaina, and for the many and generous gifts that helped to make possible the rest and quiet and recovery of Strength that I needed so much.

In the face of the Love of our Heavenly Father that we saw in your faces for us when our need was great, only tears and not laughter, only Prayer and not words can express the deep gratitude and joy and security we have been privileged to feel.

I now come back refreshed in body, mind, and spirit. We return to the Work which is demanding of all of us more rather than less spiritual, mental, and physical energy. We come back knowing that the fulfillment of life for us who labor within this earthly scene comes when our devotion as servants of our Lord is renewed.

Mahalo nui loa ia oukou a pau.

Yours in Christ,
The Rev. and Mrs. Abraham Akaka



New Director of the A.M.A.

Rev. Philip M. Widenhouse of **New York City** and **Oradell, New Jersey,** one of the younger leading churchmen of the Congregational Christian Churches, has just assumed the post of General Secretary of the American Missionary Association under the Congregational Christian Board of Home Missions, **New York City.**

The American Missionary Association, more familiarly known as the "A. M. A.," has had the American Negro as its major concern for more than a century. It has made frontier advances in race relations, Negro education and public health, both studying and acting upon such problems as segregation, housing, fair employment practices, restrictive covenants and education. It also carries on work among other "minority groups" including social, medical and church work in Puerto Rico.

From its very beginning in 1846 it has had a rich history of achievement in education for the Negro and before the close of the Civil War had opened hundreds of schools for Negroes, many of which later grew into such fine institutions as Atlanta University, Fisk University, Howard University, Dillard University, Talladega College, Tougaloo College, LeMoyne College, Hampton Institute, Tillotson, and Berea.

One of the significant contributions toward better race relations made through the A. M. A. is its Annual Institute on Race Relations at Fisk University and its counselling service on interracial problems.

Mr. Widenhouse has been serving under the Congregational Christian Board of Home Missions as Director of Interdivisional Coordination which has to do with the general administration of the Board in all its divisions. He has had particular concern for the Division of Church Extension which seeks to develop strong and vigorous churches able to meet the long time trends in denominational and national life.

A native of North Carolina, educated at Wofford College and Chicago Theological Seminary, Mr. Widenhouse spent a year in the Social Science Division of the University of Chicago under a Social Science Research Council Fellowship before beginning his theological studies. Later he was for two years assistant in the Department of Research and Survey at the seminary.

For a time he was Director of Athletics in the Eli Bates Settlement House of Chicago and was Student Athletic Director for Chicago Seminary. Throughout his college and seminary days his major extra curricula activity was that of athletics and he played on football, basketball and baseball teams. He still retains his interest in the major sports.

Just prior to coming to national headquarters in New York City Mr. Widenhouse was Director of the Department of Research and Planning of the interdenominational Federation of Churches in Washington, D. C. Earlier he held successful pastorates in Congregational churches in Illinois and Georgia.

A Note from Harold Ancill

"An important turning point in CARE's ever-growing service was the development in July, 1950, of a program aimed at providing needy peoples with the means of their own rehabilitation. Thus, CARE now makes available to Americans wishing to aid small farmers in India and Pakistan a plow that can be operated by hand or harnessed to bullocks or other animals. The complete price is $10, with delivery guaranteed. This service may be extended to other countries in the near future."

Mr. Ancill, president of City Tranfser Co., a leading layman of the First Methodist Church, Honolulu, is happy to act as agent for all who want to make gifts to the CARE program.



Ground breaking ceremony. Mr. William Alexander, a leading official of the church turns the earth. The Rev. Gayle Strickler, pastor is at the extreme right.

New Lihue Union Church

The construction of the new Lihue Union Church has now begun. One of the interesting things about this great project centers around the cornerstone. There had been talk among the members of the church about the possibility of using the cornerstone to the old building, transferring it to the new building in order to signify the continuity of Christian work through the same church organization over the years, but the question came, where is the cornerstone in the old building? The records were searched. Finally, when found, the story of the laying of the cornerstone and the outline of the service were preserved together with names of some of those who participated. Then a little bit later in another record was found the list of objects that were placed in the old cornerstone but nowhere was reference made to the place of the cornerstone, so the people looked at their old building, a wooden structure rising directly from the ground and wondered where the cornerstone might be. One of the members, more intrepid than the rest, went under the old church and searched all the way around its outside walls. This search, carried on with the aid of a strong flashlight through the overhanging cobwebs and much dirt, was at first quite unrevealing. There did not seem to be any cornerstone anywhere but the investigating member had been quite unable to reach one area of the front part of the church because the floor came too near to the ground. Then someone cut a hole in one of the clapboards of the side of the building and pushed a bar of iron through. After a bit of wiggling and thrusting, this iron finally hit what sounded like a stone. The clapboards were removed from the building and there piled on top of each other were two large stones. They were joined by cement and as was quite proper, they held up the main post of the old church. Everyone agreed that the discovery was no less than the cornerstone itself. However, up to the time of going to press there has been no word confirming this thought. It has been difficult to devise some means of getting the supposed cornerstone out without letting the old church fall down but this will be done in due course of time and we shall hope to keep our readers informed of the outcome.

"In Him was Life,
and the Life was the Light of men."

Oh, harken, for this wonder!

Light looked down and beheld darkness.

"Thither will I go," said Light.

Peace looked down and beheld War.

"Thither will I go," said Peace.

Love looked down and beheld Hatred.

"Thither will I go," said Love.

So came Light and shone.

So came Peace and gave rest.

So came Love and brought Life.

And the word was made flesh and dwelt
among us.

—from Little Plays of St. Francis
by LAWRENCE HOUSEMAN.

CHRISTMAS is the time of unlimited imagination—

THE REMEMBRANCE of God's transcendent gift of love to men.
Christmas is the moment when all that happens in time and space
Is illumined by the radiancy of a star.
It is the purity of fresh-fallen snow,
Of the perennial green of hemlock,
Seen through eyes which recognize the hand of God in nature Everywhere and always.

CHRISTMAS is a little child sleeping sweetly in its mother's arms.
It is the time when beauty, for an instant,
Enters and fills the heart,
Sweeping away all hatred and chagrin.

CHRISTMAS is the time when wise men know their folly,
When the proud shed all their pretense.
It is the moment when all men look upon their fellows
With the quickened perception of an unspoiled child.

CHRISTMAS is a star, a tender family, a shepherd.
It is a hovering of angels,
A song in the night,
A posture of adoration,
A hush within the soul.

CHRISTMAS is the time of limitless imagination—
THE MOMENT when we know that anything we hope for
May come true—
When Christ is born again
To rule our hearts with love.

—ELIZABETH BRADLEY
From The Woman's Press

A CHRISTMAS PRAYER

Light clearly, Star
the uncertain way
all mortal men
shall walk today.

Sing sweetly, choir,
above the blast
of worldly travail
deep and vast.

Speak kindly, Shepherds,
skeptics pity:
confirm the wonders
in David's city.

Heal quickly, Child,
earth's stress and strain;
teach weary hearts
to love again.

—REBECCA CAUDILL

IF WE COULD WRITE A CHRISTMAS CARD, there is much that we should want it to convey,—the home joys of celebration that we see in waiting stockings, gay trees, Santa Claus, festoons and boughs of holly. To please our northern friends we must have snow and sleigh bells, and there must be "Christmas odors on the breeze," roasting turkeys and great pies, and that very special sparkle in the eyes of the children. We must see all these homes so full of gladness because once a simple home in Galillee shone with a new and inextinguishable radiance.

Surely all of these must be on our card—but this is not enough. Jesus came to *give*. "I am come that ye might have Life—Ye are the light of the world." And light must spread out and out, in all its radiance and warmth and joy, all round this compact little ball that is our world, and in the life of which all of us are interwoven so that each touches each, and the joys of one are the joys of all, and the suffering of even one little war stunted child is the personal pain and concern of each.

Since all this must be on the card, its deepest message must be one of love, the love which "came down at Christmas," the great, wide, deep, *giving* love of God. This love came to expression through Jesus; but what of the message that he brought us? "Ye are the light—Ye are the salt." We,—each one of us—are the means that he depends upon, now, to spread love in our world. This sort of love has irresistible power, and is infinitely greater that all the physical force that man can rally, infinitely more potent than we can conceive of, a love that will yet redeem the world.

So as we gather round our trees, in all the glow of the Christmas Spirit, let us open our windows wide, allowing the "warmth of its spread" to reach out to all our neighbors everywhere, comforting the lonely and discouraged, aiding the suffering and homeless. This is no mere emotional wish. We have ample means at our disposal to do all these things through our local churches, our mission boards, the agencies of our new National Council, and the World Council of Churches. Our emotions must find concrete expression if they are to be valid and fulfilled.

Yes, this must all be on the card. Then, and only then will it be adequate. For the glow of this Love has power to melt all hatred, all prejudice, all misunderstanding, and to set free creative forces beyond our imagining, which can save even these strange and bewildering times of ours. It is the deep underlying conviction and certainty of this, that give the ring of joy to our greetings as we once more voice that old wish "Merry Christmas."

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News of the Churches

The Territorial Conference of the young people's section of the Christian Endeavor Association of the territory was held at the Haili Church over the Thanksgiving weekend. The Haili Christian Endeavor Association were the hosts and judging from the comments that were made about meals and housing they were more than satisfactory hosts. The program arranged by the committee was indeed a full one keeping everyone in attendance busy from early morning until late in the evening. The official advisors of the Christian Endeavor society and other leaders from throughout the territory were present to assist at various points in the program. The new pastor of Haili Church, the Rev. Stephen L. Desha, gave the affair much dignity and spirit by his presence.

— Buy Christmas Seals —

The Fellowship of the Concerned is a new group that has been formed at the Iao Congregational Church on Maui. It is not proper to say that this group was organized for that is not the case. It simply meets. A group comes together each week for serious thought and prayer concerning the work and life of their church and the churches across the world. Attendance at the fellowship is entirely voluntary but the very fact that the purpose for which the group meets rests in their own hearts leads to regularity of attendance and strength of interest.

— Buy Christmas Seals —

According to the latest reports the financial campaign of the United Church of Christ in Honolulu for its new chapel building is going forward most successfully. The campaign goal was set at $40,000 and three-quarters of the amount are already assured. While the campaign draws to its close, the building Committee of the church has gone forward with plans for the new structure. Mr. Robert M. Law has been employed as the architect and some fascinating ideas are now being put on paper. We trust that we shall be able to share more of the details of this new building with our readers from time to time.

— Buy Christmas Seals —

The Rev. Paul Morimoto was installed as pastor of the Puunene Congregational Church, Maui, by the Evangelical Association of Maui, Molokai, and Lanai on October the 22nd. A large congregation gathered for this occasion. There were representatives from most of the churches of central Maui present. At the close of the service a reception was held at which the new pastor and his wife were officially welcomed by all who were present.

At the Holy Cross in Hilo the Young Women's Society conducted a food sale in October for the benefit of missionary work in Micronesia. From all reports this was a most successful affair.

— Buy Christmas Seals —

For some years now the parsonage building at the Olaa Christian Church, Hawaii, has been a matter of deep concern to the members. The building has long since outworn its usefulness. Recently the decision was made to sell the old structure if a purchaser could be found. It was not long before one of the citizens of the neighborhood sensing some of the value in the structure made the church an offer and the sale was consummated. Visitors to Olaa will now find an empty spot where the old building used to stand.

(Continued next page)

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At wonderment of tree and toys
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While reindeer sleigh bells ring out joys
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Join in the much awaited fun
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METROPOLITAN MARKETS

(Continued from page 19)

The Waipahu Community Church, Oahu, has found it necessary to conduct two kindergartens this year. For sometime past, the church has had charge of an outstanding kindergarten program in their community but this program has outgrown the quarters which were available to it. In addition, the officials of the church had to take into account the fact that their new building made their program available to more people. So beginning this fall two kindergartens are in operation. One at the new church building and another at the social hall of the plantation. According to latest reports both institutions are going forward successfully.

— Buy Christmas Seals —

Sometime ago the Lihue Christian Church, Kauai, morning service of worship was held at 8:00 o'clock. This hour was selected because it was felt that many of the members of the church would like to have the remainder of Sunday free for some of the activities they wanted to share with their families. For some of years past, this has worked well but of late because of a changing set of circumstances the hour has begun to work a hardship on some of the people. A Congregational meeting was called and the hour of morning worship was set at 9:00 o'clock.

— Buy Christmas Seals —

Very recently, there has come to hand a new publication. It is entitled "Maunaolu Hale Kukui." It is the weekly paper of the Maunaolu Community College. We are told that the name of the paper means the Maunaolu Beacon. There are many interesting little news notes in the first issue which give the reader a glimpse of the activities that are going on at the school. For example, there is a brief story of the beginning of the Craft Club, there is a note about the preparation of the athletic field, a little story about the Men's Counsellor at the school and a reference to the fact that a school bus is available to take students to Sunday services at churches of their choice. Perhaps those of our readers who are interested might secure copies of the new publication for themselves by addressing a note to the college at Paia, Maui.

— Buy Christmas Seals —

Rev. D. Allan Easton, the Executive Director of the Honolulu Council of Churches, left by plane a short while ago to attend a number of important meetings on the mainland. According to the schedule which we got from him before he left, he will be present at the Constituting Convention of the National Council of Churches of Christ in the United States. This meeting is in Cleveland from November 28th thru December 1st and is one of the important events in the history of united church life in our country. Mr. Easton will also attend the Mid-Century White House Conference on Youth to be held in Washington, D. C., the annual meeting of the Canadian Council of Churches in Toronto, and the annual meeting of the Friends of the World Council of Churches in New York. He is also to speak at the Student Forum in Union Theological Seminary and at the Ontario Council of Churches in Ottowa, Canada.

— Buy Christmas Seals —

Dr. E. Stanley Jones will arrive in Hawaii on January the 14th and will be here for two weeks. A committee of the Honolulu Council of Churches is planning an extensive program for him. He will visit all the islands and will lead a series of nightly meetings in Honolulu for one week.

Dr. Jones is one of the outstanding Christian leaders of our generation. For years, he was a missionary in India during which time his name became well known in our country through the books he wrote, notably "The Christ of the Indian Road." Since returning to the United States, he has spent his time in evangelistic efforts across the country. He was one of the originators of the Assam program which has now become widespread in various parts of the country. Recently, he has been one of the leaders on the team organized by the Federal Council of Churches which has held mass meetings in most of the large cities on the mainland. You will be hearing much about Dr. Jones' visit with us and you will want to be present at the meetings arranged for him.

— Buy Christmas Seals —

October the 28th was Work Day for Christ among the members of the Pilgrim Fellowship in Hawaii. This particular project was undertaken by the Pilgrim Fellowship

(Continued next page)



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Bakers To All Hawaii

(Continued from page 21)

people across our country. On that day, every young person in the Pilgrim Fellowship found a job to do and contributed the money he or she earned to missions. The announcement sheet that was sent out instructed the Pilgrim Fellowship members to find a car that needed washing or the house that needed cleaning or a lawn that needed mowing or anything else that would bring some return. The Work Day for Christ was agreed upon at the National Council meeting of the Pilgrim Fellowship at Milwaukee last summer. Our delegates have made themselves responsible for promoting this activity and others which are to follow here in our islands.

— Buy Christmas Seals —

The Executive Committee of the Territorial Evangelical Association met in Honolulu, October 20 and 21. The committee reviewed the work of the 1950 Annual Meeting and made plans for the meeting of 1951. **The dates for the meeting in 1951 are June 12-17.** The meetings will begin at 9:00 o'clock on Tuesday morning, June the 12th and will close with the lunch on Sunday, June the 17th. The meeting will be held at the Kamehameha Schools in Honolulu. The committee spent some time working out a plan by which all members of our churches will have a thorough understanding of the agenda to be followed at the 1951 meeting. They did this because they realized that one of the weaknesses of previous meetings was that so few people knew of the items of business before they arrived at the meeting. The committee decided to work through the Island Associations in preparing the agenda. Already correspondence has gone out to the officers of the Island Associations listing the subjects which the Executive Committee decided upon and asking the Island Associations to consider these matters and to make recommendations of others should they desire to do so. In this way, the committee hopes to make some changes in the agenda but, above all, to make it possible for all our people to know what they are to deal with before coming to the meeting. Additional notices of plans for the 1951 meeting will be made from time to time. The dates are June 12th to June 17th.

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Buad (left), student in a Christian college for women in the Near East, promises the headman of a village where she has spent her vacation as a volunteer teacher that she will come back after graduation for fulltime work in this scene from the new motion picture, SOUTH OF THE CLOUDS. The film was produced by the Protestant Film Commission at the request of denominational mission boards for the Protestant churches' 1950-51 study emphasis on the Near East. The film is being released through The Religious Film Association.

South of the Clouds

tells the story of two girls who become roommates at a Christian college for women in Beirut, Lebanon. Najla, beautiful daughter of an aristocratic Moslem family, because of the sheltered life she has led, is at first disdainful of what she deems to be the crudities of the democratic life fostered by the College. Through her associations with Suad, attractive natural leader born of an impoverished Christian family and through the school program which includes a ministry to the sick and needy, Najla catches a vision of a new way of life and prepares to make a genuine contribution to her country and her people.

Filmed in the Near East by the same camera crew that photographed MY NAME IS HAN and KENJI COMES HOME, SOUTH OF THE CLOUDS is of comparable quality. It may now be secured from the Hawaiian Board. The film runs 35 minutes and rents for $8.00.

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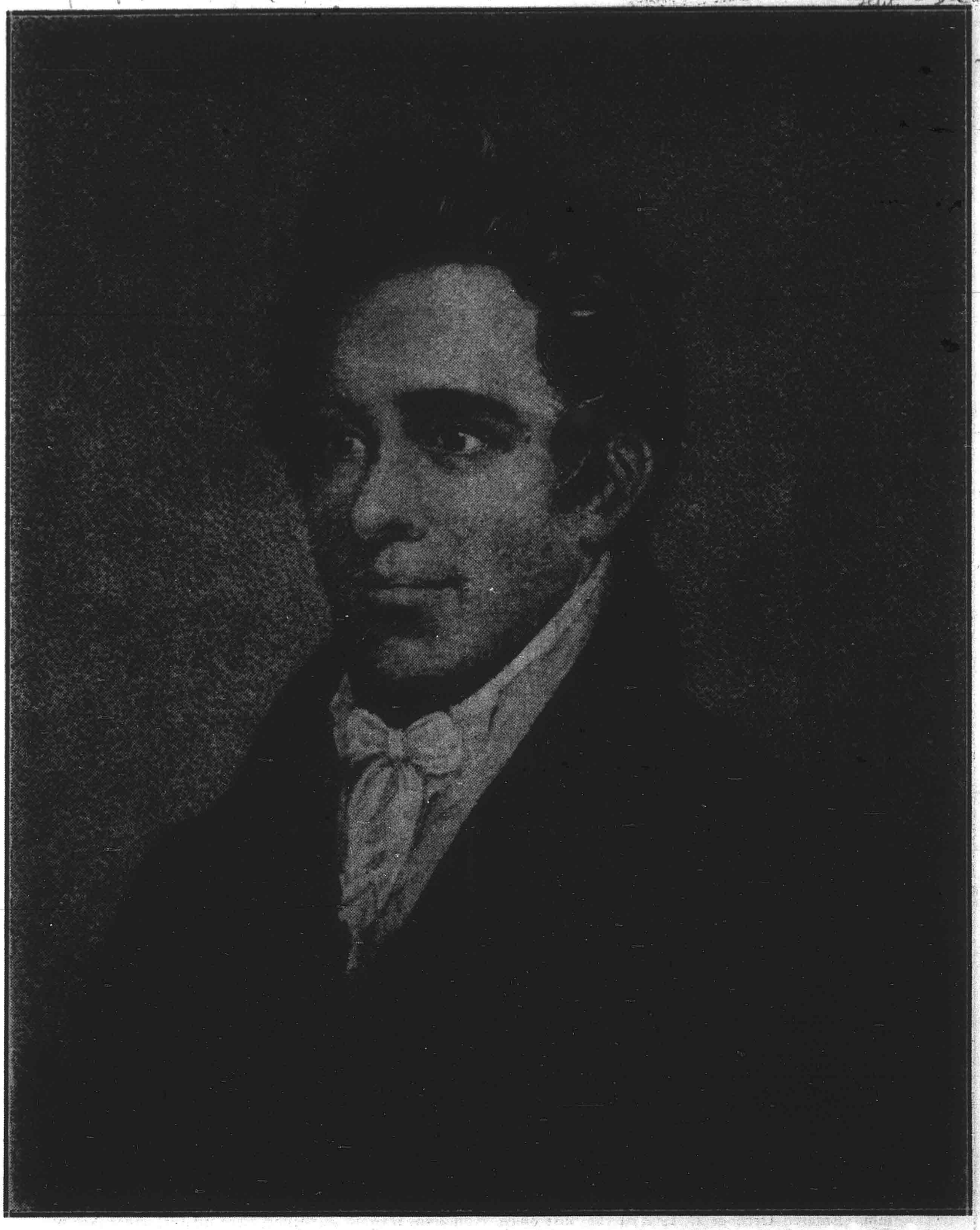

THE FRIEND

JANUARY
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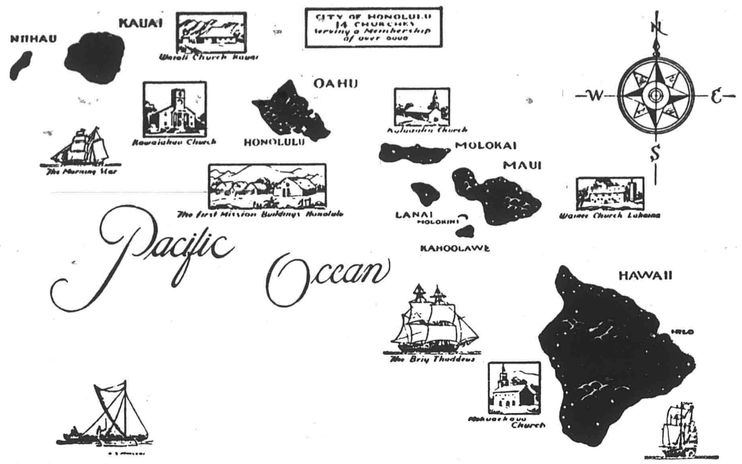

The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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Some Necessities I.

The Christian faith sets certain necessities for those who hold it. Or to say that in another way: all who would strive to be Christians must accept certain obligations which cannot be escaped.

The first necessity is to take full responsibility for one's life. The Gospel says, "Thou shalt," and the word, thou, is an individual word. God deals with each person all by himself, so that what each person thinks and feels and does are the things that matter. Of course, God's power and authority are supreme in human history and thus affect the great mass movements of mankind. But when salavtion is involved God deals with the individual and the individual alone.

This means that a person must be alert to his every thought, every attitude, every choice and every act. Those are the forms in which he expresses himself and thus are the forms of his life which come under God's scrutiny. Yet in actual practise people drift. They let their thoughts wander, they have those attitudes which are common to this group, their choices are those which are made for them, and their actions are immediate and unconsidered. People live, and in their living participate in every day existence of their contemporaries. One who looks on from the outside can properly speak of people as being fairly normal. Their behaviour is much like that of those about them. They appear as moral, decent, aspiring people.

Actually, for such people living is simply a matter of reacting according to pattern. Their talk, their decisions, their thought and their doing all steer from themselves with little or no conscious consideration of what is happening. People act naturally.

But this will not do for the aspiring Christian. Everything he is and does is in God's sight. God knows the thoughts of his mind, the desires of his heart and the actions he performs. Over against him, all the while, is the living God with His will and His purpose. So that the life of one who would serve God is tested at every moment by God. In that situation man cannot react unthinkingly. That slighting remark passed off rather heedlessly, that statement made in defense of one's position, that turning aside from a request for help, that piece of advice offered condescendingly, that insistence upon the plan one has chosen, that strong denunciation of some wrong doer are all actions done in God's sight. Taken by themselves they are all normal forms of behaviour coming directly from the inner life of a decent man. But for the Christian they must be tested by God's will.

God is ever present; there is no escape from Him anywhere; He does not relax His vigilance for a single moment. The Christian, therefore, must be always, everywhere, and in everything alert to all he does; he must see his life in the light of God's will. Upon him rests the necessity of taking responsibility for himself.



WORLD CHRISTIAN LEADER TO HOLD MEETINGS ON ALL ISLANDS

Stanley Jones in Hawaii

Dr. E. Stanley Jones, regarded by many as the foremost Protestant Evangelist, has described the world as his "parish."

An account of his travels in spreading the Christian gospel since he left his home in the United States 32 years ago to become a Methodist missionary in India, lends support to this description.

In the intervening years he has conducted four evangelistic campaigns in China; four in the Philippines, eight in Malaya; one in South Africa and Kenya; one in Australia and several in South America; and this year for the first time, visited Japan which he describes as the "greatest evangelistic opportunity anywhere in the world."

Regarding India as his home and principal field of Christian labor, for many years Dr. Jones has been commuting between India and the United States. He looks upon his own country as one of the greatest and neediest mission fields, and quickly responded to the invitation to participate in the Preaching Mission of the United Evangelistic Advance.

Since 1936 he has participated in Preaching Missions under the sponsorship of the Federal Council of Churches' Department of Evangelism. Except during the world war, he has spent the first six months of each year in India, and the second six months in the United States, holding "one man" preaching missions under the direction and auspices of the Department of Evangelism during which he filled a schedule of three messages a day. During the past ten years he has never failed to serve on the faculty for the four Christian Ashrams conducted during July and August by the Department of Evangelism.

A strong personal believer in Christian unity, this evangelist, without church sponsorship, carried on a nationwide one-man campaign in 1947. In a whirlwind 30 day tour, he visited 30 American cities from coast to coast, addressed 84 audiences, aggregating 100,000, and made twelve radio broadcasts. He added 100 pages of newspaper clippings to his scrapbooks.

This herculean effort was nothing new for Dr. Jones, who like his spiritual progenitor, John Wesley, considers the world as his parish. His achievements as an evangelist, writer and religious leader have been on a prodigious scale. Once, without preparation, he engaged twelve Brahman lawyers in a debate on Christianity, relying solely on his memory to quote Bible verses to bolster his arguments.

His first assignment in India was as a pastor to an English speaking church, where he sought conversions each Sunday. Transferred to Sitapur for work among the untouchables, he found himself in frequent exchanges with educated Hindus and Mohammedans.

After a game of tennis, one of his educated friends to reach people seldom touched through ordinary missionary channels, he dedicated himself to a special ministry to Indian intellectuals.

After eight and a half years of strenuous work, he suffered a nervous breakdown, and was forced to return to the United States for a rest. Starting his work again in India, he again fell victim to frequent illnesses. Kneeling one night in a Lucknow church, he asked himself: "Can you continue this difficult work among the educated classes?" He had to reply, "No Lord, I am done." As in previous times of crisis, he claims to have heard the voice of God saying: "If you turn this matter of your illness over to me and do not worry about it, I will take care of it." Ever since, his health has been good. While he admits psychologists can pull this explanation to pieces, he regards it as a case of divine intervention.

His work among the educated earned him an intimate friendship with such India notables as the late poet, Dr. Rabindranath Tagore, in whose school Dr. Jones studied Indian culture and religion; Mahatma Gandhi, and the late Charles F. Andrews, Gandi's biographer.

Despite his busy schedule, he has somehow found time to write 13 books, including innumerable articles for religious and secular publications. His most famsaid: "Why do you always preach the untouchables and not the educated Hindus?" Seeing an opportunity ous work, "The Christ of the Indian Road," has been a best seller. Sales have exceeded 600,000 copies and the book has been translated into 12 languages. His "Abundant Living" has sold over 700,000 copies, and his "Christ's Alternative to Communism," has been a consistently good seller.

Dr. Jones has been persistent in his attempts to apply Christian ethics to social, economic and international affairs. At the time of the Sino-Japanese war, he read an "Open Letter" to the Japanese, which was broadcast over the most powerful station in China. He concluded his letter with "Go back and be the kind of Japan you might have been had you not missed the turning of the road, and we will follow you and receive you. Now we can receive nothing. As long as this wrong to China continues we can receive from you neither culturally, morally nor spiritually. And we say this with a heavy heart, for we are saying it to friends."

At the same time, turning his attention to the United States and Great Britain, he issued another "Open Letter" in which he said: "Our hands that buy and sell are stained with the blood of the Chinese. The right in this situation is to cease to support economically what we condemn morally."

Dr. Jones has on three separate occasions declined appointment as a bishop in the Methodist Church, being convinced that his life could be better spent as a Missionary-evangelist.

He was born in Baltimore, Md., on January 3, 1884. He attended Asbury College, Ky., and has honorary degrees from Duke University and Syracuse University. His wife is a former teacher at Isabella Thoburn College, Lucknow, India, and is now a member of a District Board in India. She is the only woman and the only Christian on the Board, which is responsible for the administration of a district containing 2,000,000 person. Their only child, Eunice, is in New York, married to an executive of the Methodist Church.

SCHEDULE OF MEETINGS—THEME: "Commitment to the Church and to Christ"

January 14, 10:50 a.m. preaches at First Christian Church.
7:30 p.m. preview meeting with church workers and laymen, Central Union.

January 15, All day retreat with clergy of Oahu: Ministerial Association.
7:30 p.m. Public Meeting at Community Methodish Church, Wahiawa.

January 16 On Kauai, January 17 on Hawaii, January 18 on Maui, January 19 on Molokai.

January 21, 9:00 a.m. Mid-Pacific Institute Worship Services.
10:30 a.m. Church of the Crossroads.
7:30 p.m. **First Honolulu Public Meeting:** McKinley Auditorium, sponsored by the Youth Committee of the Council of Churches.

January 22 Scheduled to speak at luncheon meeting for F.O.R. at YWCA.
7:30 p.m. **Second Honolulu Public Meeting** held in Makiki district.

January 23 11 a.m. Punahou Senior Academy.
12 noon, speaks at Kiwanis Club of Honolulu, lunch at South Seas.
Evening, **Third Honolulu Public Meeting,** Kaimuki district.

January 24 8:00 a.m., Iolani School.
12:00 noon, Punahou Junior Academy.
7:30 p.m. **Fourth Honolulu Public Meeting,** Central District.

January 25 7:30 a.m. Kamehameha Schools.
7:30 p.m. **Fifth Honolulu Public Meeting,** Kalihi Palama district.

January 26 Speaks at Waialua and Kahuku district.
7:30 p.m. **Final Honolulu Public Meeting,** preach at McKinley Auditorium.

January 28 7:00 p.m. Public Meeting at the Waipahu Community Church.

January 29 4:00 p.m. at Round Table conference on "Missions in the Far East" sponsored by the I.P.R.

January 30 Leaves 9:30 a.m. for Tokyo.



The Rev. Oscar E. Maurer, D.D.

OF THE HAWAIIAN EVANGELICAL ASSOCIATION
BELOVED FRIEND AND WHOLEHEARTED MEMBER

The news of the passing of the Rev. Oscar E. Maurer touched many hearts here in the Hawaiian Islands for Dr. Maurer was known and loved widely among us.

Dr. Maurer came to Hawaii first in June of 1940. He came then as Moderator of the General Council of the Congregational churches in the United States, and he attended the annual meeting of the Hawaiian Evangelical Association held at Haili Church in Hilo. Perhaps one of the remarks which Dr. Maurer made on that occasion while it was said as a piece of instruction for us here will reveal the inner character and purpose of the man himself: "If I can make you people here in beautiful Hawaii to belong in spirit, soul and interest to that great organization or fellowship which makes for efficient democracy; if I can help you to realize that we belong to an organization of fifty-two conferences; if I can make you feel that you are one body in Christ, this visit of mine will be justified." Dr. Maurer was a great church statesman in the very best sense of those words. In his own spirit and life, he knew whereof he spoke for he belonged to the great body of Christian fellowship represented by the churches of our country.

Dr. Maurer came back to us again to serve as interim pastor at Central Union Church and at the Wailuku Union Church. He was here from 1943 to 1945. There are some of us who journeyed across the Pacific with him as he came at that time. Trans-Pacific travel was then most difficult and uncomfortable. A large number were crowded into very small quarters on a small vessel which wandered around over the Pacific for twelve days. It was not fair to say that Dr. Maurer was the life of the party but he did bring enthusiasm and joy to the entire group each day of that voyage, and none of us can actually measure the contribution he made to the entre life of our churches while he was here among us.

Dr. Maurer was born in Iowa. He was a graduate of Des Moines College and the Divinity School at Yale University. After his graduation he became the pastor of the First Congregational Church in Great Barrington, Massachusetts. In 1909 he was called to the First Church of Christ in New Haven, Connecticut. This is the famous Center Church of that city. He remained as pastor of that church for 34 years until the time of his retirement. During the first world war he served with the army Y.M.C.A. both at home and in France. He was chaplain of the 2nd Company of the Governor's Fifth Guard, New Haven, from 1910 to 1945; he was an incorporator of the Crippled Children's Society and, for a number of years, was president of the New Haven Family Society.

For 35 years he was the recording secretary of the American Board, and for a number of years a member of the executive committee of the American Missionary Association. He was ever active in denominational affairs and was highly respected across our country.

After his retirement he served as interim pastor in a number of churches. One of Dr. Maurer's hobbies was printing. He has his own little press in his home and from time to time published a little news sheet for the benefit of the members of the Maurer family. Some of us were privileged to see these little issues which were gems, not only of the printer's art, but also of literature. Everyone of them bespoke Dr. Maurer's spirit and thought.

THE FRIEND is privileged to express in behalf of many people here in Hawaii the sympathy we share with Mrs. Maurer at the passing of her husband, but THE FRIEND is also privileged to be able to set down in its pages a word of gratitude to Almighty God for a life well lived.

Hawaiian Missionary Sunday

THE CHURCHES OF THE ASSOCIATION CELEBRATES THE COMING OF THE MISSIONARIES
JANUARY 14th TO BE AN ANNUAL EVENT

By vote of the Territorial Evangelical Association, January the 14th is set aside as Hawaiian Missionary Sunday. It is expected that all the churches which are members of the Territorial Association will celebrate that day in suitable fashion.

It is, of course, quite in order to ask why the Territorial Association should add another special Sunday to an already over-crowded church calendar. The basic reason for this lies, of course, in the fact that a church lives in part through its memories. A church consists of those who acknowledge the same heritage of past events; a church consists of those who together say, "And God did."

This ought to be uniquely the case in Hawaii for the churches here have their own peculiar and special pasts. They are the products of one strand of missionary endeavor. Their story begins in the year of 1820. Of course, their story goes back as does the story of all churches to the act which God did through Jesus Christ, but the way in which the Christian message came to Hawaii was determined by the action of God through some human beings living at the turn of the 19th Century.

These two reasons, the one a basic one and the other a specific one belonging only to us, lie behind the setting aside of January the 14th as Hawaiian Missionary Sunday. This is the time when we need to remember not only the basic truth by which churches must live but also the specific way in which that truth is known to us.

It is suggested by the committee appointed by the Association that we make this year's celebration a time when we shall particularly remember the life and work of Henry Opukahaiah. He played a very important part in bringing the Christian message to our islands and his life work must not be forgotten. He is, if we may say it in this way, one of the leaders of our church story.

It is said that Henry Opukahaiah was born in 1792. Some years after his birth his father and mother and brother were killed in a native warfare and he was taken to Kohala to live. From thence he moved to Kona where he lived with his mother's brother. For some time he was taught the work of a native priest. At no time was he very happy and when opportunity presented itself he shipped aboard a vessel and eventually landed in America, and this was in the year of 1809.

It was not long after that he became converted to Christianity and launched upon a period of study which was designed eventually to enable him to return to Hawaii to work among his own people. He lived with a number of people in America during these years among whom was Mr. Samuel J. A. Mills. Mr. Samuel Mills was the brother of Jeremiah Mills who was the father of Mrs. Samuel Damon. So that when one speaks of Mills School which is one of the component parts of Mid-Pacific Institute, one thinks of the family from whom the name of the school came.

In 1817 Opukahaiah attended the school at Cornwall, Connecticut. Previous to that time he had shared with others in a tour of the country to solicit funds for the establishment of the school. Everywhere he went he impressed those who heard him with the sincerity of his Christian faith and with the life he possessed.

But he was never to return to Hawaii. In 1818 he became seriously ill and in February of that year died of typhus fever. The Rev. Lyman Beecher preached the funeral sermon.

Hawaiian Missionary Sunday this year will particularly remember Opukahaiah. In this way we shall begin an annual observance which will be held by our churches in the Territory and, by keeping this Sunday we shall keep in our minds the story that is uniquely ours.

A State of Emergency

Our president has proclaimed a state of emergency for the country and has given such orders as are essential to the protection of the nation. Some there are who feel that this action should have been taken long ago, for signs of danger have seemed apparent all about us. But there is no use now in arguing the merits of this contention. Enough for us that the proclamation has now been made. It is up to us to understand what it means and to act in ways that will implement it.

Our nation is a great nation. Such is not a boast, but a statement of fact. We have material wealth in abundance; we have ingeniously contrived a multitude of machines for our comfort and enjoyment; we live on a high standard. The civilization and the resources of our land have given to our citizens lives that are beyond the dreams of man a few centuries ago.

But that material side of America, amazing as it is, is not basic to our nation. The really fundamental thing about us is that we are a free people. Of course there are restrictions upon that freedom, for no one can be allowed freedom to destroy or injure another; but within those rather wide limits we are free. We are free to think and write and act and worship as we will. For we believe that a free man is nearer to true man than one who is not free, and we trust that out of the common everyday struggle between free men finer men will grow. America's greatness lies in her faith in the spiritual reality of freedom.

The proclamation of a state of emergency means that the nation as a whole, its material possessions and its freedom, is in danger. And that appears to be the case, for those who are our enemies would evidently like to destroy us. But much more importantly, the enemy is bent on destroying our freedom. We propose, therefore, to stake our material wealth in defense of our freedom. We are called upon to give up some of our wealth, some of our comfort, some of our high standard of living in order to retain our right to be free. That is what the proclamation means.

It is like the parents of modest means who are desirous of providing a college education for their child. They do without a car; they get along with the radio they bought ten years ago; they patch the parlour furniture; they make their clothes last as long as possible; they buy cheaper food; they curtail expenditure for amusements; and the education of their child is assured. The desire for the education created a state of emergency for the family, and they gave up the material desires of life for the spiritual end before them. In the same manner we have to readjust our lives, we have to give up our material wealth if we are to be a free nation. No one knows what may lie ahead nor how much self denial will be required of us; from indications now before us it would appear that much will be needed. Yet if we value our freedom no cost will be too great to keep it.

If you have pondered this matter thoughtfully you may have been struck with the haziness that seems to cover the issue at important points. It is easy to see that our nation is in danger, so that the proclamation of a state of emergency in order that the defense of the nation may be assured is readily understandable. Nations, as nations, have ever sought to protect themselves against attack; and they have been quite willing to spend their possessions and resources in order to retain their continued existence. But what of this defense of freedom? How does one protect freedom? How does an enemy put it into jeopardy?

Freedom is a spiritual quality; it is a state of a man's inner self. Freedom lives only in a human being. Certainly, there are orders of society in which the free man finds it difficult to live and other orders which provide for free men. We rightly call our country a free country because its ways are controlled by free men. And in protecting our country we protect a society for free men. But that is not the same as defending freedom. Freedom can be defended as each individual trusts the source of freedom and sees to it that others have equal rights in their trust with himself.

In the final analysis, freedom is God's gift. Only those who sincerely worship God and fully serve Him can have freedom and retain it. For if one denies God he must come to place his faith in some human power and thus he loses his freedom. Witness that those whom we call enemies have neither God nor freedom. The only true defense of freedom is a strong religious faith.

Thus, we must reach into the president's proclamation a deep meaning. The state of emergency which we now face is fundamentally a religious one. In our land we have built a civilization of material things. But now we must give up our wealth to protect our nation. Clearly, we cannot give up material wealth to protect material wealth, for such is nonsense. The only thing we have to protect is our freedom—and that we must not lose.

Jesus told a story about a man who heard of a pearl of great price and then went and sold all he had in order to obtain that pearl. He also told the story of a rich young man who enjoyed the comforts his wealth gave him so much that he refused to relinquish it in order to gain a free, eternal life. Both those stories speak of the state of emergency which now faces our people. We are called back to God, to the source of freedom. We are called to trust Him so firmly that we put aside our material desires in the interest of preserving the kind of life which He alone can give.

Our 80th Birthday

The Woman's Board of Missions for the Pacific Islands was organized in 1871 on Oahu by a group of women who felt that such an organization would help develop missionary interests here in the Islands. Hawaii had been a mission field itself and was so much nearer the islands of the South Pacific where already missions had been established and Hawaiian missionaries sent. Later separate Boards were formed on Kauai, Maui and Hawaii.



Within the last decade there grew among the various island Boards a feeling toward the unification of our purpose, program and effort in a Territorial organization and a new emphasis in woman's work. Varied projects aided greatly in bringing this plan into accomplishment.

We think of ourselves as being the "sister" organization to the Hawaiian Board of Missions. Our territorial executive committee convenes for business each month, except during the summer, in Honolulu. There are a number of branches with a set of officers and a coordinating committee or something similar to it on nearly all of the islands. This coordinating committee composed of "key women" from each branch with the Extension Vice President as chairman, helps to extend Board activities among the Congregational Christian women on that island. While the central office in Honolulu offers some guidance and assistance to these branches through program-guides and materials and occasional visits by the executive secretary, each branch plans activities and programs to fit the needs, abilities and interests of their group. Dues and voluntary contributions to the Board enables it to meet in part expenses for such work in the islands.

The Woman's Board fellowship is unique. Our membership embraces nearly all of the racial groups in Hawaii. Each gives to the other something of the richness and beauty of their culture and history. Shared responsibility in territorial-wde projects awakens within the women a sense of belonging to an organization whose purpose is to "encourage those personally engaged in Christian work"..."to promote Christian work at home and abroad."

The Territorial Setting-Up Conference which is held in Honolulu in the Fall provides an opportunity for the officers, leaders and key women to become acquainted with one another; with new materials from the Missions Council, Missionary Education Movement and the central office and with techniques and skills and plans for the year ahead. Hawaii and Kauai held similar conferences for their leaders for the first time last fall.

Through Friendly Service Projects the Woman's Board reaches across land and sea to help needy folk in parts of Europe, Asia, the Orient and the South Pacific. The *Woman's Gift* is itself shared in the territory across the nation and around the world. Proceeds from the *Unseen Chest* program which the Junior Branches of the Board sponsor in the Spring go toward youth work overseas. Thus the Board expresses its "second mile" concern on the home and foreign field.

The Woman's Board is "going to town" as one would say in the vernacular, because of the vision, faith, courage and good deeds of hundreds of her christian women. However there is room for improvement, plenty of improvement and expression in every area of our activity and program. Talents of various sorts which lie hidden in the hearts, hands and minds of countless numbers of our women have yet to be discovered and cultivated. The importance of women's work in Hawaii's church life needs to be brought to the attention of every woman, for *every church woman has* a place to fill in the total program, the whole church and the wider fellowship.

The Woman's Board has for these many long years stood for Work, Benevolence, Missions, Prayer and Interest. In this our 80th year we ask for the whole-hearted support, best thinking and prayers of every woman in our churches to help carry forward the work of Our Christian World Mission.

DOROTHY CHONG, Executive Secretary

Missions in The Near East

"And ye shall be witness unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"At Jerusalem and in Judea, you will find people of many nations: Jews, Arabs, Turks, Asiatics, and Europeans of different and distant countries. With this mingled people in all its varities, you will endeavor to make yourself as thoroughly acquainted as possible in regard to their general state, their religious opinions and rites, their moral and and civil habits and manners, their means of improvement: in a word the circumstances favorable and unfavorable to the propagation of the gospel in its purity and with blessings among them."

Thus was laid the pattern of the Protestant movement, followed by missionaries from most denominations in the Moslem world . . . outlined with military clarity . . . one Sunday evening in the Congregational Old South Church in Boston, on October 31, 1819 . . . Then in language even more clear than the instructions of the Prudential committee, for whom he spoke, Dr. Worchester directed Pliny Fisk and Levi Parsons always to bear in mind two grand inquiries: "What good can be done and by what means? What can be done for the people of Palestine? What for those in Egypt, in Syria, in Persia, and in Armenia?" These same questions have been repeatedly asked and answered by every missionary who has labored in the service of God in the Near East . . . Christians of all denominations have met that challenge for more than a century and a quarter . . .

What have missionaries really achieved in the Eastern Mediterranean countries? Through schools they have thought people to read. Through printing presses they have helped to open men's minds. Through medical institutions they have healed sick bodies. Through all of these and Christian churches they have introduced a new meaning of God. Through their own everyday living, Christian missionaries have underscored the dignity of the human being . . . They have spearheaded education for girls with the result that in every country movements are underway to give women a degree of freedom they never knew before the impact of western civilization in the Near East. In the fall of 1949 women voted for the first time in Syria.

Peoples of the Near East, regardless of religion or nationality, have come to respect the United States because, for the most part, up to the beginning of World War II the Americans they had seen in action most often were missionaries. America had become for them a symbol of brotherhood. American missionaries were not looked upon as the agents of a colonial government; on the contrary they were ambassadors of Christ, practising in word and deed the noble concepts of Him who gave new meaning to man's presence in this world . . . It is significant that following the wave of resentment through the Near East lands . . . concerning Washington's support of the partition of Palestine . . . there has been no lasting resentment against missionaries harbored by Arabs keen enough to distinguish between the acts of politicians and those of missionaries who had lived among them for years as friends . . . A further significance in this differentiation is that Near Easterners continued to have faith in the moral and ethical teachings of the missionary . . . recognizing through long experience his integrity, though many may not yet be willing to accept his religious faith . . . Too, facts show that Christian leaders and their worth are recognized in the Near East, with a Christian president of the government in Lebanon, and a number of Christian Arabs who have represented Moslem states in the United Nations; A Syrian Presbyterian has presided as President of the Security Council while a United Nations delegate; a Greek Orthodox Christian has been given a sweeping mandate by the Syrian Parliament to conduct a university in Damasacusu as he sees fit. The permanent advisor of the puritanical Islamic country of Saudi Arabia to the United Nations is also a Christian. In the fall of 1949 the Syrian cabinet included two Christians among the six who compose that body; they were ministers of finance and education . . . In other Near East countries Christians hold top cabinet and other responsible positions . . . And never before has there been such a spirit of good will and understanding between Moslem and Christian Arabs as there is today . . . That is due partly because the Zionist question has brought the two religious groups together to face what they consider to be a common enemy and partly also because missionary effort has been directed toward implementing the spirit of the gospel, regardless of national or religious background.

For many years Christian missionaries, fired with a concern to teach Christ through sermon and tract, through education and medicine, through worship and example, have been interpreting a new way of life, in this area where three continents meet, where three religious faiths were born. The needs they found still exist. There is need for Christian missions to redouble their efforts in the Near East if the illiterate are to learn to read, if the sick are to be healed, if the people young and old, are to hear the



Armenian refugees plant their garden in the Lebanese village of Anjar, not far from the snow-capped Lebanon Mountains.



Students at the American School for Girls in Khartoum, The Sudan, learn how to prepare their own meals.

story of Christ and through Him find life...

Christian work in a Moslem country presents great difficulties and yet unusual opportunities... The hope for progress of Christian missions of the Near East is to encourage the Arabs themselves to become missionaries among their own people... There are some two and a half million Christian Arabs in the Near East, an excellent vanguard to work with the Christian missionaries from the United States... Pioneer workers have laid excellent foundations; now new recruits are needed to carry for Christ the torch their elders have so bravely and unselfishly borne.

The churches that send these new recruits and the land they call home also have an assignment written in broad terms. Some will go to Turkey or Arabia, Syria or Egypt, Iran or North Africa. Others at home must make sure that church and state actions back up the work their representatives are doing in the Near East. The assignment that came to Priny Fish and Levi Parsons in 1819 is still to be filled. Whose assignment now?

From "Assignment Near East"
James Batal

Trustees of Thy Love

"Not by might, nor by power, but by spirit, saith the Lord of Hosts." (Zech. 4:6).

This new year women are continuing "to go to Jesus in prayer in greater numbers than ever before. They beg Him to watch over their sons in battle, to protect their daughters, to forgive the smallness of their ways, to give them a vision of what they can do for the suffering peoples of the world, to show them how they can help to establish a world Christian community. In the perfect prayer the words 'Thy kingdom come' immediately precede the words 'Thy will be done.' The second sentence is the answer to the first. The will of God must be at the center of our prayers. Any prayer that leaves us inactive, expecting the kingdom to come without effort on our part, is an evasion of responsibility..." So writes Mrs. Frank Brooks in a recent issue of the *Church Woman.*

"You have been chosen to promote the work of church women united in Christian cooperation. Because of the incredible bewilderment and confusion of our world today and the fear and anxiety which grips every heart, Christian women as never before must speak with conviction and power. They must unite in an intense effort to make Christianity a reality in the lives of all peoples. There is no time to lose. Again, our sons and husbands are being called to military service." Here is the call to church women everywhere, expressed by Mrs. Murdoch McLeod, who says: "What can we do? How shall we proceed? What do you suggest? Can you alone accomplish much? Rather do we not need to come together to attempt to find directives, to chart our course, to see how united Christian women can work through the Church and community in seeking to establish His will on earth. The lives of our loved ones are at stake, the preservation of our civilization is in danger. Now is our opportunity! We must not fail our Christ by refusing to face the staggering tasks before us."

"The conflict in Korea reveals the precarious nature of peace and security in the world today," says a statement of the World Council of Churches, calling upon its members," as a world-wide Christian fellowship to pray for Korea, where guilty and innocent suffer or perish together, and to bear witness to Christ as Lord of all Life and as Prince of Peace ... We must not regard world-wide conflict as inevitable. Any tendency to irresponsible fatalism should be resisted. We stand for a just peace under the rule of law and must seek peace by expanding justice and by attempting to reconcile contending world powers... Such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction on so terrible a scale as to imperil the very basis on which law and civilization can exist. It is therefore imperative that they should be banned by mutual agreement... We must seek peace by cultivating mutual confidence and work for an increasing devotion to common moral principles... As Christians it must be our purpose 'to redeem the time because the days are evil.' Every temptation to ease and social indifference in so tragic an age, and every tendency towards hysteria amidst the perils about us, must be resisted. We must encourage each other to bear the burden and face the tasks of our age in the faith of Him who abideth faithful, leaving what lies beyond our power to Him Whose power over-ruleth the actions and passions of men and nations."

These then, continue to be our directives for this year of 1951. Let us stand fast, and with redeeming deeds give evidence of our unfolding knowldege of Christ's law of love, God's love manifested. A great woman leader has said, "love is the principle of unity." By Love's light alone then, may we chart our course rightly. Love alone unites our experience, our hearts, and our minds with one another. Love alone reconciles the unreconcilable. Love alone is the sword of the spirit, overcoming all evil, as Love overcomes us. Therefore we pray, this New Year: "Deliver us, O Lord, from trusting in any power save the spirit of Thy love." Amen.

HELEN B. HOOGS



The Churches of Kohala Unite

HOW IT HAPPENED

Hopes and prayers for a stronger Congregational church in Kohala found a spark of reality on January 9, 1950. Members and friends of Bethany, Kalahikiola and Kohala Union churches met in the historic old stone church at Iole in a true spirit of Christian fellowship and brotherhood with Dr. J. Leslie Dunstan, General Secretary of the Board of the Hawaiian Evangelical Association, and the Rev. John de Sousa. Knowing that God is the father of all men and realizing that separate worship and church organizations make for weakness rather than gathered strength, a determination, bolstered by God's spirit, surged in those present to proceed toward a new Congregational church. A General Church Committee, composed of three representatives from each church, was formed and an invitation was extended the Rev. Mr. de Sousa to serve the new church as its pastor.

On May 11, 1950, the General Church Committee first convened. Work toward the new church had now definitely begun. Two additional committees were appointed at this first meeting: one to prepare a constitution; the other to work with the pastor in connection with the Kohala Girls' School. Additional meetings were held from time to time to plan for church business, receptions, finances, get-acquainted picnics, church program and services.

The constitution committee labored many a dark and weary night preparing a constitution which was approved by the members and friends of the churches on October 16, 1950.

Of all the General Church Committee's work the crowning achievement came on October 19th, when plans were formulated for the reception of members into the Kalahikiola Congregational Church.

And so we come to La Hoomaikai, the day of thanksgiving, which was a tremendous success by any standard. This report is the record of that glorious day.

GENERAL CHURCH COMMITTEE

Bethany Church	Kalahikiola Church	Kohala Union Church
Miss Ruth Sugata	Mrs. Delphine Caitano	Mrs. A. McGillivray
Mrs. Mew On Yap	Mrs. Kekuewa	Mr. Walter Short
Mrs. J. Waki*	Mrs. John Campbell	Mr. Henry Alexander

*Replaced Mr. Fred Hayashi.

LA HOOMAIKAI

Blest be the tie that binds,
Our hearts in Christian love....

As the words of this song echoed throughout the historic Kalahikiola Church built 95 years ago, there was but one thought prevailing, one hope, one special prayer—in unity there is strength, may God guide us in our new work.

This day of Thanksgiving brought to reality for the former members of the three congregational churches the hopes and desires of yester years, the want of a united church.

Kohala has always held its place in Hawaiian history for it was in our locality that the Great King Kamehameha I was born. November 26, 1950 will go down in church history as a significant day for after more than half a century of church membership, a new church was inaugurated, accepting members from the three congregational churches built and dedicated by Father Elias Bond, a name never to be forgotten in Kohala.

Father Bond saw the need of a strong house of worship in windy Kohala and his plans and prepara-















tions for one finally took effect in 1841. By 1849, the Hawaiians were using the stone church. However, even the forces of nature seemed determined to test Father Bond's enthusiasm, persistent zeal, and unquestioning faith for in that same year, a strong "kona" storm destroyed the church. Dauntless and still full of hope, Father Bond and the natives erected another stone church and dedicated it in 1855 as the Kalahikiola Church, the Church of the Day of Salvation. At that time, "no house of worship in the islands besides Kawaiahao Church in Honolulu could compare with it." The pulpit was erected of koa, representative of the strength of the people who desired the church.

With the coming of the Chinese laborers, Father Bond saw the need of a church for them. In 1833, the first Chinese Church in the islands was dedicated for use by the Chinese speaking people with a Chinese pastor.

In 1869 the Kohala Foreign Church was dedicated to serve the foreign portion of the community. The name of the church was later changed to the Kohala Union Church.

In 1896 the Kohala Japanese Christian Church was organized with a Japanese pastor. In 1942, this church was united with the Chinese Church and met to worship as the Bethany Congregational Church of Kohala.

1950 seemed to be a good year for the members of the three churches. The need for a stronger congregational church was seen and hopes for its reality seemed close. The Rev. Mr. J. R. de Sousa was invited to serve the church. By the middle of the year plans were being made and the first steps was taken toward this new church with the organization of the general church committee. From there on, many labored and gave their time to plan for the great day. Committees for church business, membership canvass, socials, and the feast of Thanksgiving began their work. Everyone worked till the last minute to make this day a memorable one.

When Nov. 26 finally arrived, the tired gained new strength, the worried new hopes, and the great stone church, a new congregation. More than 300 people gathered in this church as they did 95 years ago and listened to Rev. Leslie Dunstan deliver the morning address. 176 members were received into the Kalahikiola Congregational Church, 50 by confession of faith, 8 by reaffirmation of faith, 106 by letter of transfer, and 12 as associate members. Thirty members were baptised.

It was indeed a great day for all concerned. When the day finally came to an end, one could see the joy and satisfaction in the smiles of all who worked and planned, for they had finally brought out the truth in the hymn which we so often sing, In Christ there is no East no West In Him no South no North...

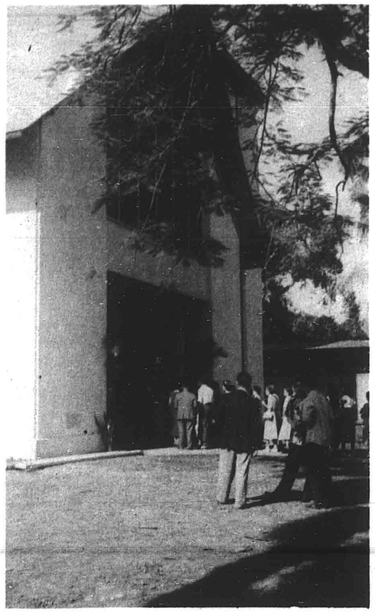
E. Takano







Nuuanu Congregational Church



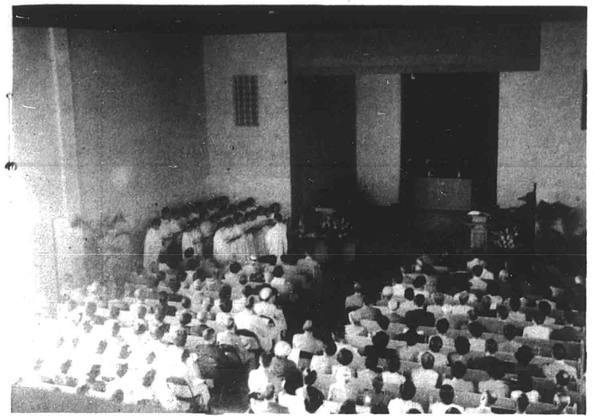
NEW BUILDING COMPLETED

DEDICATION SERVICES SHARED BY MANY

On Sunday afternoon, November 19, 1950, at three o'clock, a service of dedication was held for the new church building and parish hall with more than five hundred fifty persons in attendance. Dr. Leslie J. Dunstan, Executive General Secretary of the Hawaiian Board of Missions delivered the dedicatory sermon on the topic "God in the Temple." The Rev. Masaichi Goto, pastor of the Church presided and led in the call to worship; the Rev. Chiyokichi Furuta of the Makiki Christian Church offered the invocation in Japanese; the Rev. Harry S. Komuro of the Harris Memorial M. E. Church read the Scripture lesson; Dr. Jikuma Tahara, Chairman of the Building Committee expressed appreciation for the Church; the Rev. Samuel Keala, Moderator of the Oahu Evangelical Association delivered the charge to the Trustees of the church; Dr. Paul Waterhouse of the Kalihi Union Church led in the act of dedication and offered the prayer of dedication; and the Rev. Allen Hackett of the Central Union Church pronounced the benediction. Miss Esther So, organist also sang "How Lovely Are Thy Dwelling." Miss Elsie Goto was organ acompanist for Miss So and played for the choir which sang "All Things are Thine" under the leadership of Mr. Benjamin Kuraya, choir director. After the dedication service, the ladies of the church with the assistance of the young ladies of the dormitory and church groups.

In addition to the new church and parish house, the church built a new women's dormitory and remodeled men's dormitory with a combined total accommodation for forty-two students. In addition the church dedicated its Kokokahi House last September which is available for other church groups. The parsonage for the minister and his family will be at 2354 Liliha Street.

The Nuuanu Congregational Church has had a noteworthy history. Back in 1892, at the very beginning of that year, a small missionary work which was housed in the Lyceum Building moved to Queen Emma Hall. Mr. T. Sunamoto, was in charge at that time. During the year, however, he resigned and Mr. Oku took his place. A kindergarten was opened in the basement of the hall, with Miss Ogawa as the head teacher. An out-station mission point was established at Ewa.



The Rev. K. Tsunashima came to direct the work in 1894. Through the kindness of Mr. J. T. Waterhouse the Lyceum Building was again made available to the Japanese mission and the work was returned to its original house. Yet there was more involved in this move than a change of location, for when the move was made the Christian people of Japanese ancestry in Honolulu united in one congregation. This left the school at Queen Emma Hall. But after considerable discussion and with much reluctance the use of the Hall was given up.

In 1896 the congregation began to face the need for permanent quarters of its own. No rent was being paid for the use of the Lyceum for which all concerned were deeply grateful; but it became clear that this arrangement could not continue. So a financial drive was organized which resulted in the purchase of the Lyceum. The dedication service for the church was held on June 6, 1897. The following year a boarding school was built and put in operation.

Not long there after, in 1903 to be exact, the church took full responsibility for the cost of its work. It was the first church among the Japanese people to become self-supporting. Other buildings were erected in the succeeding year, and in 1911 a new sanctuary was started. Changes in program occurred, and gradually the church grew in understanding of itself and its purpose.

The ministerial leadership of the church changed rather rapidly for a time. The following men served during the years noted: Jiro Okabe, 1895-1903; S. Okubo 1903-1905; Teizo Matsuda, 1905; Shimazo Masuda, 1906; M. Hayakawa, 1907; Kanji Shimagaki, 1908; T. Matsuda, 1909; T. Hori, 1911-1914; Y. Kitagawa, 1915-1917; Yoshie Ito, 1917; S. Terasaki, 1918-1920; C. Okubo, 1922-1925; J. Takara, 1926-1927. In 1929, the Rev. Paul K. Tamura began a pastorate lasting nearly ten years, and in 1939 the present pastor, the Rev. Masaichi Goto, accepted the call of the congregation.

The story of the Nuuanu church is the story, in miniature of the missionary enterprise. The gospel is preached and people respond. A church is formed and begins to live as an institution. Problems are met and solved. Growth, spiritually, numerically and materially, takes place. The new building is a further advance in the history of the Nuuanu church. It points on into the future, when the congregational will continue their worship and service of God who called them into being.



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Conference at Haili Church

Territorial Young Peoples' Christian Endeavor Association

The third annual conference of the Territorial Young People's Christian Endeavor Association was held at the Haili Church, Hilo, November 23 to 26, 1950. Over 175 islanders throughout the Territory took part in the conference which began at 7 p.m. with a Thanksgiving vesper service conducted by The Reverend Stephen L. Desha, Jr., pastor of Haili church. Business sessions, discussion groups, Bible study classes and religious services marked the conference.

The Dr. J. Leslie Dunstan, executive secretary of the Hawaiian Board of Missions in Honolulu, conducted the Bible study classes during the conference. The Reverend Stephen L. Desha, The Reverend Samuel Keala, pastor of the Kaumakapili Church, Honolulu; led the discussion groups. Other leaders of the conference were The Reverends Samuel Keala, Abraham Akaka, Moses Kahiapo, Edward Kahale, and Samuel Saffrey.

Tuck Wah Lee of Hilo was re-elected president of the territorial Young Peoples' Christian Endeavor association Saturday. He remains as top association official as the result of elections held at the annual conference at Haili Church. Named to serve with him were vice-presidents: Rhinehart Puaa, Oahu; Mrs. Rachel Hussey, Molokai; William Paia, Kauai; Edward Kaaukai, Opihikao, Hawaii; Miss Catherine Hezekiah, Opihikao, secretary; Samuel Saffery, Jr., Waialua, Oahu, treasurer; The Reverend Edward Kahale, pastor of Kawaihao Church, Honolulu, advisor; The Reverend Samuel Keala, Oahu, auditor.

Saturday afternoon the conferees went to the Kulani project for an outdoor vesper service led by the Reverend Kahale. Members of the Koolau Boys Home, here for a football game; joined in the entertainment at a banquet held in the church hall Saturday night. Among them was William Kahau, winner of Arthur Godfrey's contest here several months ago and who just returned from the mainland. The Haili boys quartette carried away first prize in a song contest held Friday night. Making up the prize winning group were Harry Kalima, Joseph Kalima, Jr., Albert Nathaniel and Fred Rabarro. Winners in the oratorical contest also held Friday were Melvin Ugalde, junior division; Miss Abigain Kaaukai, Kalapana, senior division; and Leopold Waiau, Lihue, Kauai, adult division. The junior and senior division talks were in Hawaiian, the adult division in English.

The conference which began Thursday, ended Sunday with church services and a farewell lunch at 12 noon. Rev. Abraham Akaka preached the sermon at the service.

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as highly recommended educational picture can be secured from the Honolulu Public Library

"BEWARE—LEST THOU FORGET THE LORD"

(Sermon given at the YPCE-HD Aha at Hilo on November 26, 1950, by Rev. Abraham Akaka)



Aloha Nui Ia Oukou a pau. I come to this pulpit very humbly this morning. Over twenty years ago when I was a little boy, I remember the beloved Rev. Stephen L. Desha, Sr. to whom this pulpit belonged. Though I was very young, his life and spirit were such that I understood that he was a giant in the affairs of men. Our Sacred Scriptures say—"And there were giants in the earth in those days..." Certainly he was a spiritual Giant, leading his people onward in the Faith. So remembering him, I am humbled.

We come to the close of our Aha with deep **Gratitude** to God. This has been a wonderful conference. We have gained much through our Sunrise Services. our study groups, our family ohana, our fellowship at table and at play, our working together, our singing together, our Praying together. And for all this we are deeply **Grateful** to God our Father.

But what does it mean to be **Grateful** to our Heavenly Father?

In the Book of Deuteronomy is to be found one of the most important lessons for our times. It is a lesson about gratitude to God. But it is no ordinary lesson. It startles us by teaching that **Gratitude To God** is a matter of **Life and Death.** The idea that gratitude is a matter of life and death may seem ridiculous to some people. But the word of God plainly puts the matter in exactly that framework. It teaches us that Thanksgiving to God **Is** matter of life and death to any people. Listen to these words of God:

"And it shall be, when the Lord thy God shall have brought thee into the land... To give thee great and goodly

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cities... And houses full of all good things... Then Beware Lest Thou Forget the Lord... Lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth."—Deuteronomy 6:10-15.

When we examine ourselves in the light of these words from Holy Scripture, some very important points present themselves to us.

I. The first point is that even though God has brought the pilgrims to America, and the missionaries to Hawaii, and given our nation great cities and houses full of all sorts of good things (for we like to think that our standard of living is the highest in the world), **There Are Many Signs That Tell Us That America Is Forgetting God!**

Let us search our own daily experiences. What would you say is the percentage of time and thought and energy that people of our communities, our counties, our territory, and our nation give to the Worship and Praise of God, and to the keeping of His statutes and commandments? From the time they get up in the morning until they go to sleep at night, how much of their time and thought and energy does God get? Don't use **Yourself** as a standard because you very likely are above average in the matter of remembering Him and keeping his commandments. But ask yourself, **How Much of the Average American's Time and Thought and Energy and Money Does God Get?**

A. The programs that radio stations offer are pretty good indications of what the American people like to spend their time and money for. Here are the listings from 6 a.m. through 11 p.m. for one of our oldest Honolulu radio stations:

Japanese Program, News, Arthur Godfrey, Dawn Patrol, This Is My story, Perry Mason, Aunt Jenny, Mary Sothern, Name Your Tune, Brighter Day (this may be a religious program), Accent on Melody, Grab Bag, News, Stock Reports, Sentimental Mood, Songs of Our Times, Helen Trent, My Gal Sunday, Big Sister, Ma Perkins, Dr. Malone, Guiding Light (this may be religious), Nora Drake, Rosemary, Hilltop House, Calo Pet Show, Show Parade, Today in Hollywood, Joe Anzivino Sports News, Arthur Godfrey, Contented Hour, Curt Massey, Bob Crosby, Voice of Junior Hawaii, Suspense, Hollywood Playhouse, Paa News, Niumalu Hotel, Tradewinds Orchestra... Signoff at 11 p.m.

And out of six radio stations in Honolulu, I could find only one with a listing that pointed plainly to the Worship of God. But searching radio in Hawaii for an indication of how much attention God gets, one can easily say—**"God Is Being Forgotten Here!"**

B. The newspapers that people read give a pretty good indication of what is important to them. Scanning last Thursday's paper I found, most of that issue dealt with filling our houses with goodly things. Prominent were Sears Roebuck ads, supermarket ads, want ads, stock reports; stories of great cities going bad from top to bottom (gambling and crime investigation by the Kefauver Committee), sports news, society news, war news. And on page five **Of That 34-Page Issue** was a small notice about The Rev. Easton going to Cleveland for a church conference to represent Hawaii.

So scanning our newspapers to see how much space God gets, one is tempted to say **"God Is Being Forgotten Here!"**

C. Scanning the public schools to see what matters are considered most important to teach our growing children, one is confronted by a strange situation. Moral and ethical values are being taught. But probably no mention of God as the Source of these values will ever be made. **"Beware Lest Thou Forget the Lord"** would probably sound like a wholly irrelevant phrase to our public school system today. And if that is so, then the children who attend our public schools may be expected to treat Religion as something irrelevant to their lives, and the idea of God as something very strange.

So looking at our schools to see how much they teach the fear of the Lord and the keeping of His statutes and commandments, one is tempted to say **"God Is Being Forgotten Here."**

D. Then take America's homes. What place does God have in them? Is His name strange there? In how many homes is there Prayer, Devotions, a picture of Christ, a Bible? In how many homes do we find children growing up under the care of loving parents who teach them to know and love God and keep His commandments? How many homes cooperate with the Church? There are some homes where God has a central place, but what percent of the homes of America do those represent? From what I see in many homes today, I can safely say that **"God Is Being Forgotten In America's Homes!"**

E. Then take America's **churches.** The name "church" does not mean that they are **OK** with God. What do the churches look like. What percentage of the population of Hilo is worshipping God in Church this morning? What percentage of the communities from which we all come is worshipping God in Church this morning? How many who once belonged to Church have forgotten Him? How many church members faithfully keep the commandments of God both according to the spirit and the letter? How much time and energy and income do church members give to God? The answers to these questions I suspect would be very embarrassing to many churches. Even after examining the churches, one is tempted to say—**"God Is Being Forgotten Here!"**

The Word of God Warns Us... "And It Shall Be, When The Lord Thy God Shall Have Brought Thee Into The Land... To Give Thee Great And Goodly Cities... And Houses Full Of All Good Things... Then Beware Lest Thou Forget The Lord."

But it seems that not much heed is being paid to this warning. In the great areas that mould American life—the home, the church, the school, the radio, the newspapers—**God Is Being Forgotten.** And as these go, so goes the nation. That gratitude to God that is shown by fearing Him, worshipping Him, keeping His commandments — is **Missing!** Too much of the way people remember God today is formalistic. One suspects that there is not much depth to America's Christian Faith. One suspects that there is no real profundity to our Gratitude. As I do God's work, so many people give me the impression that God is an intruder on their time and money. And one suspects that our nation is growing therefore more and more incapable of real **Gratitude To God.**

What then is in store for us?

The Word of God teaches us that, **If We Forget God Then His Anger Will Be Kindled Against Us, And We Will Be Destroyed From Off The Face Of The Earth!**

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of God against our nation is already evident. Within a period of five years, our nation has seen the end of one hot war and the beginning of another. Thousands of our nation's sons have already been wiped off the face of the earth. And now practice sessions to escape the atom bomb are being held in cities throughout our nation—in the hope that at least **some** may escape being destroyed from off the face of the earth.

The anger of God is being seen **in the disintegration of what He has integrated ... the destruction of what He has created ... From atoms to human beings and their relations with one another ... In families, communities, nations, and throughout the world. The world has largely forgotten God. His anger is blazing forth against the nations who have forgotten Him, who fail to worship Him and keep His commandments. Is it any wonder that the very foundations of life are shaking today?**

It is tragic that too few people understand the Divine context in which all of life is set. There are some who hold a superficial optimism concerning our times, but the validity of this optimism is being refuted by the events of our day. The true condition of our time is so dark and terrible, that a simple reciting of facts about it sounds like the rankest pessimism.

Some folks never really **Thank** God. Oh yes, they may observe the amenities of social custom. But the kind of gratitude that God plainly expects from us **is in the form of responsibility to Him.** The substance of gratitude to God lies in keeping His statutes and commandments. Many folks never really say "Thank You" to God, because they do not keep His commandments. They kill, they steal, they commit adultery, they dishonor their parents, they covet one another's property, they give all kinds of excuses for missing Church, they make a god out of money, they use the name of God and Jesus like swear words and oaths, they bear false witness against others. Humility is far from them; to hunger and thirst after righteousness seems out of place to them; purity of heart, peacemaking, and works of mercy seem asinine to them. And to be persecuted for righteousness sake—a man must be pupule.

But for all this stupidity—God promises **Doom!**

You may ask, **is there any hope for America and for the World?** God's answer is this. Nations who desert His statutes and commandments will eventually be wiped off of the face of the earth. Nations who keep His commandments, who penitently return to Him, who ask forgiveness and make up their minds to serve Him faithfully will be saved.

Where does America stand? That depends on where **You** stand. The theme of our Conference has been **"Know Thyself."** The picture of ourselves is not so good. We therefore leave this conference with the affirmation—**"I Commit Myself to God ... I Will Endeavor in All My Ways for Christ and His Church!"** And may the quality of your Christian life, the faithfullness of your church attendance, and the sacrifice that your tithe of time, money, and energy represent—be of such a nature and persistence as to save America from doom.

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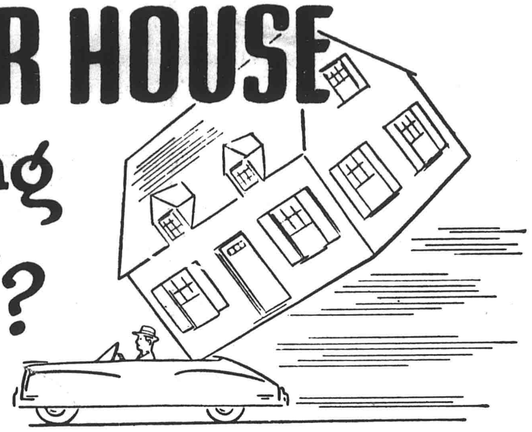

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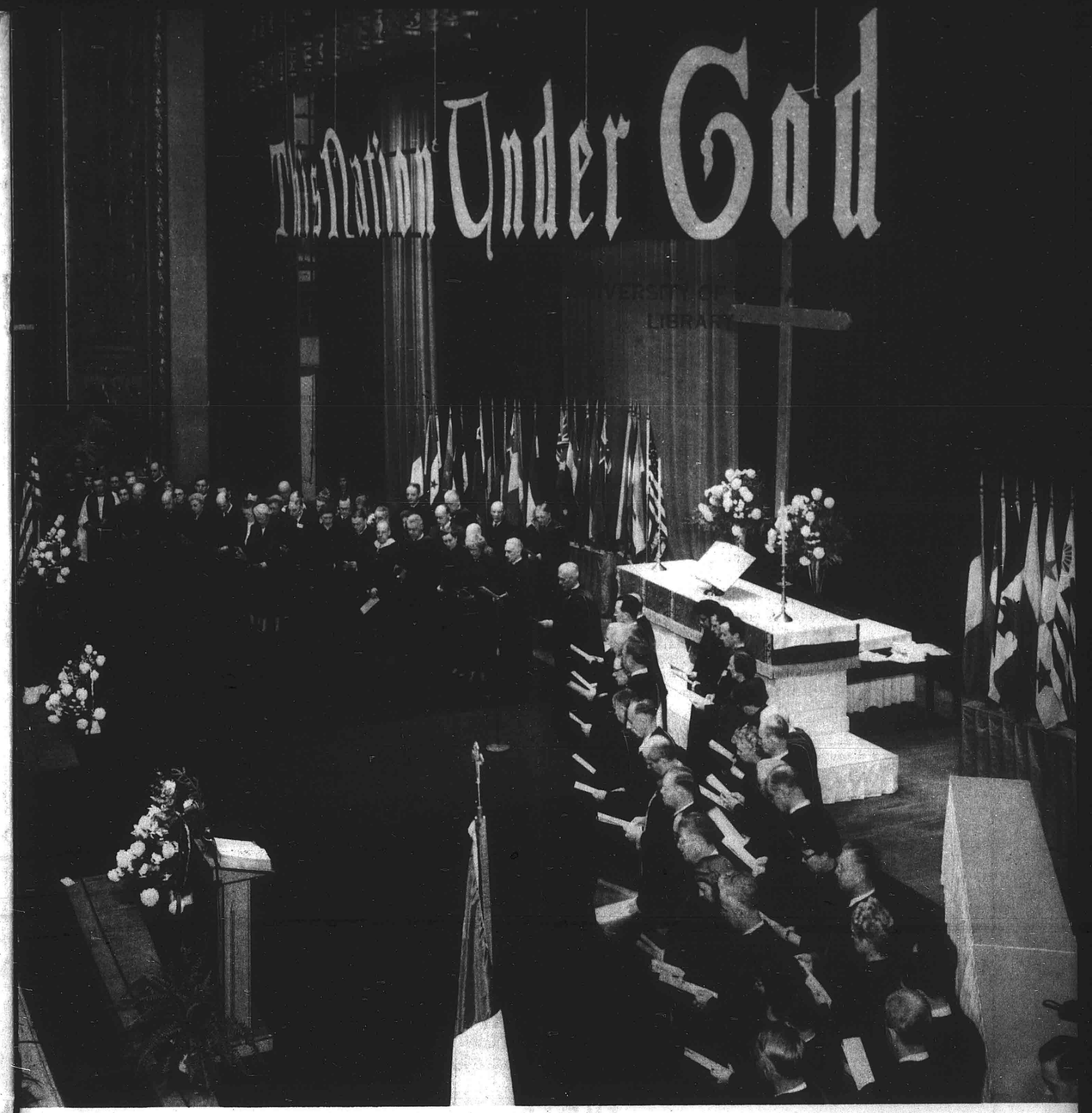
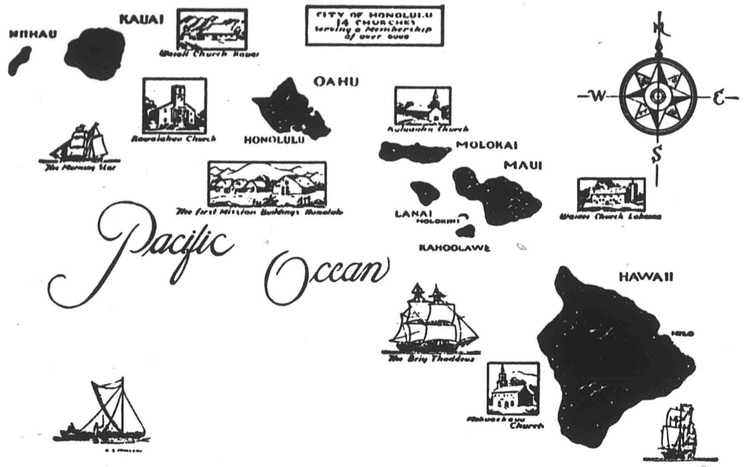


THE FRIEND

FEBRUARY--1951



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaiian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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Some Necessities II.

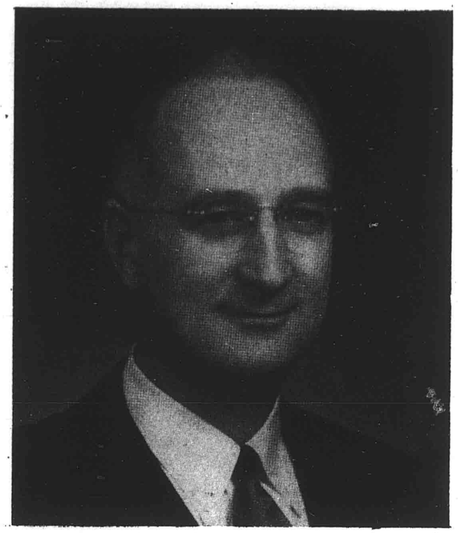
Necessity number one is that man must take responsibility for himself. The second necessity follows from this: man must take responsibility for himself where he is. That sounds so simple and so obvious as to be hardly worth mentioning. Yet, ponder the matter a bit.

An individual, in the course of a single week, undertakes a number of tasks and comes into contact with a number of persons. That is, an individual belongs to a community; he works in it and is related to it. I suppose it is possible for a man to pick the community he belongs to, doing this by showing the work he will do and the people with whom he will deal. But that is to falsify man's real situation, for normally he must live in connection with others.

The point we raise here, then, turns on how a man behaves in his relationships with other people. It is quite possible for a man to be absolutely cold and unconcerned when he deals with others; to him they appear as so many items or things to be managed; to him they are not persons. Or at the other end of the scale it is possible for a man to be so totally concerned about the lives of those with whom he deals that his own life becomes hidden; he becomes their tool and that through his own action. These are the extremes; usually the manner in which a man manages his human relationships falls somewhere in between; and usually it varies from person to person.

One needs to see rather clearly the dealings with persons that constitute the "where he is" for him. My "where I am" is made up of literally hundreds of human contacts, some fleeting and apparently inconsequential, others of long duration and apparently of great importance. Some of those contacts I shrug off with a superficial response; others I deal with by applying a rule, either of society or a group; and still others I enter into wholeheartedly. I evidently see differences in the "where I am."

But God does not. And that is all important. A man, "where he is" is living fully in God's sight and is obligated to obey God. And since for man, "where he is" consists of the human relationship that make up his days, all those relationships are within God's sphere of authority. God commanded men to love one another and that wherever men are. There are no variations in this; no relaxing of the command because of the kind or status of the people involved; no emphasis on the command because of the rewards that will come to the obedient. The command is one, and is to be applied in all relationships. Man is responsible for what he does because he lives under God; he is responsible "where he is."



NEWLY APPOINTED OFFICIALS TO STOP BRIEFLY

Dr. David McKeith, Jr.

American Board Leaders to Visit Hawaii

As this issue of The Friend magazine goes to the printer, word has come that Hawaii will be honored by a short visit from three of the top leaders of the American Board. If present plans go through as scheduled, the Reverend Dr. David McKeith, the Reverend Quentin Leisher, and Miss Alice Cary will arrive in Hawaii on the evening of February the 20th. They will be in the Territory until the 24th. On that day Dr. McKeith and Mr. Leisher will go on to the Philippines and Japan. Miss Cary will go to Micronesia to be present at the annual meeting of the missionaries in the area. Dr. McKeith and Mr. Leisher will return to Hawaii on April the 21st. Dr. McKeith will preach in Central Union Church, Honolulu, on April the 22nd and then will return to the mainland. Mr. Leisher will be in the Territory until May the 7th and while here will visit the various islands.

We are very happy that this delegation is to give us some of their time. Dr. McKeith is the newly elected executive head of the American Board. He was elected to succeed the Reverend Fred Field Goodsell in 1949. He was introduced to his new position by the Reverend Rockwell Harmon Potter, formerly of the Hartford Theological Seminary. Dr. Potter spoke as follows:

"As a neighbor, colleague and friend of Dr. McKeith during the seventeen years of his pastorate in the Asylum Hill Church, and also as one deeply interested for many years in the American Board and its world-wide work, I rejoice to greet him as "Chief of Staff" of the Board and to commend him cordially to the ministers, the churches and the friends of the Board's happy and blessed fellowship.

"He has Scottish blood in his veins and was born 'amid the heather' — and that means much — even though he was brought across the sea as a babe in arms. He grew up and received his education, his training and his apprenticeship in the great Middle West, in Milwaukee and Chicago. He was conditioned thus for the service of the Board which represents all our churches, from sea to sea.

"In Chicago Seminary and in his first pastorate in the South Shore Church, he received the impress of Ozora Davis, of Graham Taylor and of Ernest Guthrie, three of our sainted Christian statesmen whose vision of the Gospel's task was both nation-wide and world-broad, deep as human nature and high as human hope, heaven-led.

"With such preparation he came, in 1932, to Hartford and to the service of the "Hill Church." [illegible] to try to push Yankees too fast—and too earnest to fall into Connecticut ruts—he has done notable service to church, to community and to the common cause.

"He made himself a good preacher, stirring up the Scottish corpuscles deep in his blood, and so commanding a loyal and grateful, and increasingly significant and influential congregation. He has been a faithful pastor, wise in counsel, patient in diligence. He has been a good steward, positing worthy goals, and leading effectively toward their achievement. He has in due course given notable service to the city's life as a member of the Park Board, as a trusted leader in the Community Chest and as a member of many of the city's most important and strategic committees and boards for a wide variety of our welfare agencies.

"He has been a brother beloved among his fellow ministers, planning for and making effective the latest revival of the ancient and honorable "Hartford Ministers Meeting"—and as a result it now enjoys what is probably the most valuable and happy period of its long history.

"So it is with the affectionate confidence of the church he has served, of his brother ministers, of his own and of all communions, of the churches of our local council, and of all our citizens that we commend Dr. McKeith to his new associates and to the great company of those serving the cause of Christian missions. They will find in him a competent leader, a loyal friend, a devoted minister of the age-long and world-wide Gospel of God."

The Reverend Quentin Leisher is on the staff of the Missions Council as the secretary on that council for the American Board. Mr. Leisher has served in pastorates in Spokane, Washington; Southboro and Cohasset, Massachusetts. He was in the United States Navy and at that time visited some of the Pacific Island bases. He is familiar with Pearl Harbor and has been in and out of Honolulu on a number of occasions. He will occupy the position formerly held by the Reverend Ralph Schrader.

There is a little need to add any detailed word here about Miss Alice Cary. She really belongs to us in Hawaii having served at the Church of the Cross-roads for a number of years and having traveled widely throughout the Territory.

No schedule for the visit of these people has thus far been worked out. One will be planned in the immediate future and everyone in our churches should be prepared to welcome our guests and listen to the vital story they will have to tell us.

The Lenten Season MAY ITS CALL TO PENITENCE BE HEARD

The Lenten Season begins on Ash Wednesday, February the 7th. It lasts until Easter Sunday, March the 27th. This period is the high point of the Christian year.

There is little need to rehearse here the history of the Lenten Season; suffice to say that it gathers up a number of great traditions in our Jewish-Christian heritage. But the primary point of Lent is that it is a period of time when all men are called to realize anew how often and to how great a degree they contradict God's will and purpose by the way they live. Lent is a time of conscious awareness, a time when men make themselves see what they are like, a time when men realize how little they deserve God's love and care. Lent is a period for penitence.

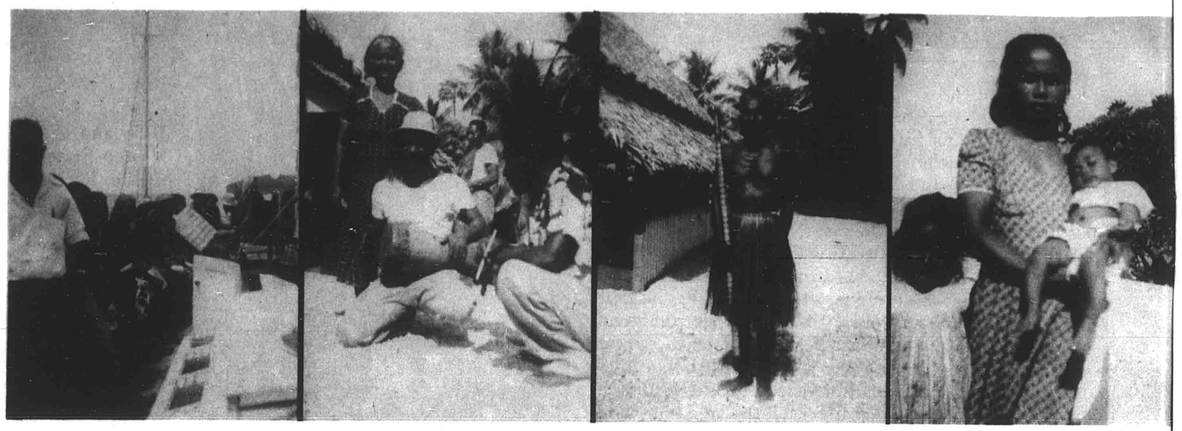
But that is the man's side of the story. There is a Godward side to Lent also. That is the story of what God has done for man in sending into this world His Son, Jesus Christ. The part of Jesus story which Lent emphasizes is the closing days. Those are the days when people gathered around Jesus to praise Him, and then discovering that He was not what they thought He was nor what they wanted Him to be, they turned on Him and shared in putting Him to death. It is a story that reminds us of the loving patience of our God who bears all that we do to Him and then continues to love us.

We ought to be aware now of how much we need to celebrate Lent seriously. The affairs of our time ought to be pushing their way into our consciousness with sufficient weight to give us that awareness. One wonders how it is possible for any man to go self-centeredly forward in the assurance that he, through his wisdom and power, can solve the dangers which now confront him. He must realize that in some strange way he has brought those dangers upon himself and he must also realize that he needs God's gift of strength and insight if he is to live through the days that are ahead.

Whether or not our people are able to deal constructively with present circumstances depends upon the spirit within them. That we find it so difficult to decide upon a course of action, that we are so confused among ourselves as to what we should do, and that so many of our proposals show their weakness as soon as we state them are signs that within ourselves we have not life adequate for our day. We have trusted in ourselves and the pressure that is now on us will teach us how ill-founded that trust is.

The deep meaning of Lent has significance at the point of this need. God has not left man to his own devices; man has gone his own way without acknowledging God. God waits to give man the life he needs. But man must turn; he must confess that he has denied God and refused to follow God's leading. Then God can and will fulfill His promise of new life to man.

We face one fundamental choice now; before us lie two possibilities. One is to continue on as we are; to struggle and battle and work and fear. The other is to turn to God, acknowledge His lordship, grant that we have been unworthy, and ask for His grace. Lent emphasizes the second of those possibilities; and it does so because Lent is the time when the full sweep of God's love for man and God's action in man's behalf is seen.



The Jubilee at Ronlap

"All aboard for Ronlap." There were the sailors, Rev. Ned, President of the Association of Marshall Island Churches, Rev. Lemman, pastor at Ronlap for nine years previous to last year, and the missionary. There was only one disturbing thought, what if we should land at Bikini instead of at Ronlap? Bikini is only about sixty miles from Ronlap and it is "out of bounds" to all vessels. All fears were dispelled, however, when we sighted land and from the top of the rigging came a voice, "Ronlap."

As we sailed across the lagoon toward the island of Ronlap, a pet bird was sent out to greet us. It perched on the end of the lower boom of the main sail and rode in with us. It was all black except for its beak and web-feet which were a greenish yellow. As we reached our anchorage out came a boat with a white flag flying and some twenty-five people singing the Morning Star hymn and a song of greeting. Men, women and children swarmed on the Star with cocoanuts for us to drink and after much handshaking we were told that everyone was to go ashore with them and we would all be fed just as long as we remained in Ronlap! The rest of the people were waiting on shore to greet us and then, amid loud singing, we were marched to the parsonage. Nearby a long table had been made with a native style roof over it so we could eat there rain or shine. Three times a day we sat at that table and were feasted. Ronlap is one of the poorest of the Marshall Islands as far as native food is concerned. For the mostpart they eat "beru" (arrowroot-pandanus cake), fish and cocoanuts and we had beru three times a day. We arrived on a Friday and left the following Monday.

But the people had made great preparation for us and we were not expected to eat only beru. Six times out of eight we had chicken and five of those times a whole chicken was placed in front of me! The one exception was when the chicken was cooked in Japanese style—a stew with oshoyu. Once we had corned beef and once fish. Each meal we had bread and great was my surprise when they brought out some canned date-nut roll! We will not ask any questions as to how they obtained that article! The last morning we were treated with coffee and doughnuts. The whole village sat up to make the doughnuts. There are about eighty inhabitants of Ronlap and there were sixteen guests. Each person was given three doughnuts and they were about three times the size of the doughnuts in the U.S.A. I was favored by having sugar sprinkled over mine and I assure you I appreciated it for their doughnuts are made of flour and sap from the top of the cocoanut tree—no sugar, not any eggs or flavoring! Each meal was a time of song and laughter.

A fine new church had been built for the occasion and on Saturday morning we assembled there for a dedication service and immediately following came the serious Jubilee service. I brought greetings from the American and Hawaiian Boards and greetings were sent to them. Three fifths of the people are members of the church and I challenged them to strive for 100% membership for their one hundredth anniversary!

After dinner came the fun. We were seated outside the parsonage and soon up came the boat which brought the first missionary to Ronlap. A fierce-looking brown man in a grass skirt dashed toward the boat with a wooden spear such as they used for killing people and another man dressed in a small mat came running and yelling. Soon after the missionary arrived—the spear, grass skirt and native drum which a man had been pounding were thrown in a heap—no more need for them!

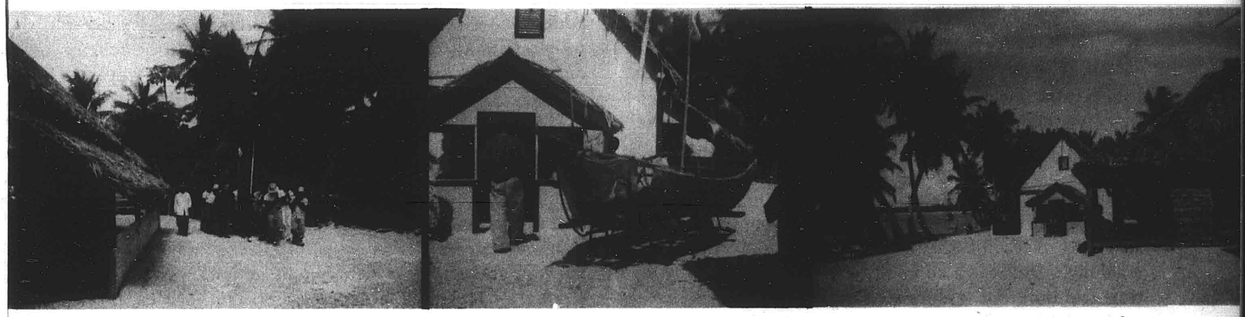
Then we listened to some old, old songs, the meaning of which was explained by a man before the songs were sung. They were all about navigation and one could sense the feeling of anxiety on the part of the people long ago when they depended upon birds and fish to indicate their location. A certain bird high in the air meant that you were far to the west of Ebon, etc.



After those songs came the giving of gifts: three dollars to each of the sailors on the Morning Star, thirty-one dollars to me (I turned it over toward the expenses of the Star) and much handicraft to both the sailors and myself. God had given them the greatest gift of all and in thankfulness they brought "men in yokwe" (things of love) as they sang

Not my own, oh, not my own
All the things which would have been mine
Will be Thine through eternity.

On Monday morning The Star presented the people of Ronlap with a bag of flour as an expression of appreciation and half an hour later the people of Ronlap presented the Star with a bag of flour and a bag of rice. Then everyone assembled on the shore for a prayer before we were carried back to the Star. The Jubilee celebration was over and as we sailed away the crowd on their little boat sang "God be with you till we meet again."



BROTHERHOOD WEEK

SPONSORED BY
THE NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS

FEBRUARY 18th TO 25th



"the awesome canyon out of which we have risen"

by ROBERT G. SPROUL
President, University of California

Regardless of what skeptics may think or say, world brotherhood transcending national, religious, and racial boundaries is more than a Utopian dream. The history of mankind clearly reveals a steady growth in the size and complexity of the groups within which human beings recognize social kinship and feel under moral compulsion to keep the peace. We have definitely outlived the day when every person outside of our own family, band or horde, was a stranger, and every stranger an enemy. We have not yet outlived the fear that nations must be strangers one to another and, therefore, potential enemies. But considering how little time has elapsed since we achieved the first advance, I see no need for discouragement.

It is true that we should keep our eyes toward the future, and our feet on the upward road. It is good that we should lend sharpness to our vision and strength to our stride by contrasting the realities of the present with the potentialities of the future. Constant reiteration of the need for improvement, and demonstration that there is room for it, supply fuel and spark to overcome the natural inertia of the human machine. But it is also good to glance backward from time to time for assurance that progress has been made. Universal brotherhood of mankind may not be achieved for some time to come, but we have climbed high enough in our quest of that goal to gain inspiration from the awesome canyon out of which we have risen.

The annual observance of a Brotherhood Week will periodically remind us of these facts, and I hope stimulate all of us, particularly those who are in positions of leadership, to take inventory of their thought patterns and philosophical furniture. There are so many dark shelves and tortuous aisles in the mind that accumulated stocks often become contaminated by prejudice without our noticing it. They should be taken out for airing, inspected, and either thrown away or dusted off, at least once a year.

It is most appropriate that Brotherhood Week should be sponsored by the National Conference of Christians and Jews, for it is fundamental to understanding and friendliness between nations and races that there be understanding and friendliness between religious groups. A man's religion is his source of highest authority for beliefs and actions. If there is conflict or lack of tolerance between authorities, there will be conflict and lack of tolerance among men.

The World Day of Prayer

THEME:

"Perfect love casts out fear."

— I JOHN 4:18

WE KNEEL, yearning for peace in our distraught minds, and peace among the nations; WE RISE, knowing each one must pay a price for Peace.

WE KNEEL, yearning for unity in the church—Christ's body; WE RISE with will to do the deed we left undone.

WE KNEEL, blinded with pride of race and culture; WE RISE, scales, dropped from eyes, enabled to see strength and beauty in all.

WE KNEEL, wrapped about with personal grievances; WE RISE, filled with gratitude for gifts of God everywhere about us.

WE KNEEL, in fear; WE RISE with faith.

To-day, at God's altar, let us take off the defeating robes of division and put on the shining garments of our oneness in Christ, the warp and woof of whose cloth are faith and love.

A PRAYER FOR THE WOMEN OF THE WORLD

WRITTEN BY GERMAN CHRISTIAN WOMEN

LORD JESUS CHRIST,

WE WOMEN AND MOTHERS COME TO THEE AND IMPLORE THEE:

GIVE US PEACE

Give us peace in our hearts. Help us to change our thoughts of strife and hate into words and deeds of love. Make us Thy messengers for our children, and for all with whom we live. Let our homes be centres of peace in the confusion of this warring world.

Our hearts are beset with fears; therefore we implore Thee, O Lord, strengthen us with the courage that comes only through faith in Thee. Guide the thoughts of the nations and of all those who govern them, toward peace. Transform the anguish and grief that wars have brought upon us into quietness and peace. Comfort the distressed. Grant help to the forsaken. Be Thou the father to the orphan and a shield to the widow. Awaken in us the love that helps the poor and feeds the hungry.

Strengthen all women whom Thou hast called into the special ministry of Thy love and Thy peace. Comfort them when weary and disconsolate. Supply their daily needs. Grant them love, patience, and hearts full of courage. Let their words and their works be blessed.

Thou who hast promised to comfort as a mother comforts, help us to do the work Thou hast entrusted to us in this world. Amen.

"A Lady Missionary"

PART I

Eighty years ago, on July 6, 1871, the Ladies' Prayer Meeting was in session at the Fort Street Church. Several earnest members of Bethel Church were in the habit of attending, but today it was noted that Mrs. Powell Smith was absent, a most regrettable circumstance, since great things were in the air and Mrs. Smith's judgment was much respected. For several days Mrs. B. G. Snow, returning from her furlough, strong and rosy once more, had been urging on the Chamberlains, her hosts, the formation of a woman's missionary society as a branch of the one in Boston with which she had become familiar. Mrs. Snow would be leaving for Micronesia on the **Morning Star,** and there was little time. Her plea was earnest, even tearful, and her hearers were convinced, so they adjourned the meeting to the next week, and set out to get a larger representation, and especially Mrs. Smith. Miss Chamberlain drove to the Smith home with Mrs. Snow and before their call was over Mrs. Smith had been convinced.

At the second meeting thirty women were present. No complete lists are available, but it is evident that there were several of the "missionary mothers," but that the majority were daughters of the missionaries or were other faithful members of Honolulu's two older "foreign" churches, Bethel and Fort Street. After a "very free and pleasant discussion" it was voted that a society be formed and affiliated with the Woman's Board of Boston "if satisfactory arrangements can be made to that effect." Officers were elected, and the women of the other islands were invited to organize, with their respective leaders as vice-presidents of the Board. Such groups were formed in Hilo, Makawao, Wailuku and on Kauai.

Meanwhile a committee started correspondence with the Boston Board about the terms of union but it soon became clear that there was no way to unite except at the price of losing control of their activities and especially of their funds, so that the strategic value of a mission base close to the field would be lost . So, by the end of the year, the application for branch status was withdrawn, and the constitution adjusted to independent existence, under the name: "Woman's Board of Missions For the Pacific Islands."

The original and continuing purpose of the group was to sponsor and support a "single lady teacher or missionary" for Micronesia. The American Board, appealed to for suggestions, had no volunteer. The local Board found itself faced with a "novel problem — an inflated money-bag," and no missionary to support. As a temporary solution, they sent a goodly sum to the Boston Board, to be used for the support of a lady teacher in Japan—next best to Micronesia. To their consternation, the money was allocated to a school in Constantinople! Next, the American Board proposed that they pay the salary of one of the missionary wives already in the field, suggesting Mrs. Hiram Bingham. No one objected to sponsoring their own first president, but there were some murmurs about "shouldering the burdens of the ABCM." Mrs. Bingham's salary was paid for one year. Then came rumors from the Woman's Board of the Interior (Chicago) that two sisters might be ready to volunteer. Great excitement in Honolulu, but nothing definite enough for action! And the next report dashed their hopes with the statement that the sisters were "too young for this service."

Ten years had now passed, and still no "lady missionary" had been secured. But now news came that Mrs. Snow, who had been in "the States" since her husband's death, was eager to return to her chosen field, and that a younger woman, adopted by another society, could accompany her, thus avoiding the objection to "single women." Mrs. Snow fell ill, even before her arrival in Ponape, and had to return by the next trip of the **Star.**

Again the search started, and after Mrs. Whitney had made a moving address at a missionary meeting in Cedar Rapids, Iowa, a young lady stepped up and offered to be our missionary. She was Miss Annette Palmer, and she was destined to serve the WBMPI well and faithfully for eight years, until the Spanish occupation of Ponape finally destroyed the mission station there in 1892.

And so ended one phase of the work of this Board, for while the Micronesian work moved so haltingly at first and came to so abrupt an end, it was borne in upon the ladies that the Hawaiian Islands were also Pacific Islands, and that the increasing numbers of "heathen" laborers coming to work on the sugar plantations offered a challenge that the Board could no longer ignore. That story will be told in our second installment.

Charlotte P. Dodge

Ai Yamada Reports . . .

Highlights of the great Fifth National Assembly of the United Council of Church Women, held in Cincinnati, Ohio, from November 13-16, are reported by Mrs. Masuo Yamada, wife of the pastor of Holy Cross Church, Hilo, who officially represented the Hilo Council of Church Women and the Honolulu Council of Church Women. Mrs. Yamada states that the United Council officially became a General Department of the United Church Women of the National Council of Churches of Christ in Cleveland at the recent constituting convention. The Rev. Mrs. James D. Wyker, President of the Ohio United Council, was unanimously nominated chairman, succeeding Mrs. Harper Sibley, who becomes honorary chairman, with 300 women serving on the national board. Mrs. Yamada's report follows:

Over 2,500 women representing Protestant churches from all over the country met for four days discussing and exchanging ideas on local problems to national and international relations. . . . Dean W. J. Faulkner of Fisk University, Nashville, Tennessee, led an inspiring series of devotions, with music under the leadership of Miss Rosa Page Welch, singer of religious music from Chicago, with the Fisk Jubilee Singers, known the country over for their spirituals . . . Mrs. Harper Sibley, presided at all business meetings. Those of you who met her in Hawaii last year, can imagine how her spirit works and spreads to all who come in contact with her.

After a busy Monday of registration, meeting people, attending work shop groups, and trying not to get lost, the evening brought a grand procession, with formal greetings and introductions, with a Pano-Drama climaxing the presentation of the Ecumenical Register . . . Rhythm dancers, trumpeters, and women dressed in the costumes of the times, illustrated the history of women's struggle and achievements as related by the Voices. The history of women's work culminated with the grand presentation of the Ecumenical Register by each state as the roll was called. Hawaii must be proud for she was not the last on the list and did well with a total of 385 women registered. The total count, though not final, for the registration kept coming in, was about 255, 482, and far from the goal for a million. It showed that to register a million women was not an easy matter, but that it took a great deal of work and time to get even the number that came in.

Tuesday's program theme of Christian Social Relations closed with the American Town Meeting of the Air, conducted by Mr. George Denny, Jr., Mrs. Douglas Horton, former President of Wellesley College and Mr. Norman Cousin, editor of the Saturday Review of Literature, speaking pro and con on "Are We Expecting Too Much of Our Schools?" There was much emphasis on the need of religious instruction for youth today.

Christian World Relations, Thursday's program theme opened with a communion service with the clergy of all denominations in Cincinnati participating with Dean Faulkner, and an inspiring communion devotion by the Rev. Mrs. James D. Wyker. A Youth Forum was conducted by Dorothy Gordon, moderator of Youth Forums for N. Y. Times, with those represented saying that the home exerts the greatest influence on youth today. Messages by Mrs. Olive R. Goldman, U. S. Representative on the Commission on the Status of Women of the United Nations Economic and Social Council, and Dr. Sarah Chakko, Vice-President of the World YWCA and the World Councll of Churches, may be summarized as follows: The United Nations is the meeting of minds. Our share in the UN is as persons. It is not enough for us to follow and criticize. We must get smart. We must set a pattern for the world. Things are possible if women fight for it. This is a challenging world and the future of the world will be what we make of it.

In the business sessions each morning, a number of resolutions grew out of the work and seminar groups on problems arising out of the present world crisis. They deplored hording and profiteering, contending that women should work for government controls to combat inflation and increased taxes to help pay for the high cost of peace. They approved the use of the UN flag in churches, schools, and public buildings as a symbol of the nations working together for peace. They urged immediate Senate ratification of the UN Genocide Convention and commended the U. N. General Assembly's resolution on collective action against agression. They warned that our government should not emphasize spending for military preparedness at the expense of measures that will raise the standard of living at home and help promote freedom throughout the world.

Lastly but not least, it was a great honor to present to Mrs. Harper Sibley and the members of the National Board at its meeting before the opening of the Assembly, Orchid leis and Vanda Orchids (600) flown by Mrs. Florence Kong, President of the Hilo Council of Church Women, Hawaii, hence, was the only council with the exception of the hostess Ohio Councils, to be able to extend any official greetings to the women who met for the last time officially as the United Council of Church Women. It was a privilege also, for at the board meeting were representatives from the National Council of Churches of Christ, . . . and they too were presented orchids from Hawaii. Mrs. McClintock, who was in Hawaii four years ago and helped organize the councils in Hawaii was also present.

Of special interest to Hawaii, was the necessity of the extension of the last business session and the cancellation of the last day's seminar and afternoon program, to discuss and understand and know HOW the money collected could best be used . . . After many, many views and ideas were expressed, the whole thing came down to briefly: as proposed; part would be kept in savings, part would be spent for a field worker to help with the work of the local councils, and part to go toward the work which Dr. Sarah Chakko is doing on the Life and Work of Women in the Church as secretary in the commission under the World Council of Churches. And since there were many who had not worked hard on the register and many who had just begun, it was decided that the register would be extended until the May Fellowship Day, 1951. So Hawaii can still work and bring in many who may still want to be on the register.

AI YAMADA

Kindness On His Own Time

The editor of the FRIEND was so impressed with Mr. Ruark's column of some weeks ago that he wrote the author asking permission to reprint it in our magazine.

Mr. Ruark wrote most graciously "I should be delighted to have you reprint my column entitled 'Kindness on His Own Time' in your monthly magazine." Hence, the following story.

Without Fanfare Memphis Medico-Divine Follows Precepts of Jesus Christ

By ROBERT C. RUARK

MEMPHIS—In an age where such a solid effort toward mass good-doing is epidemic, and the peepul are beat over the head with good works of occasional political motivation, it is nice to run across a man who does not traffic in wholesale uplift.

There is a preacher here named Leo L. Pysher. Dr. Pysher is a physician with some six degrees. He is also a talented musician. He is an ex-lieutenant colonel in the Air Force. As pastor of the Central Christian Church he preaches to his flock on Sunday, but the rest of the week he devotes to kindness on his own time.

Some time back Dr. Pysher, a dark man with a rakish moustache, ran an advertisement in one of the local papers. It said: "Do you need a friend? Are you in trouble? Call No. 7-2346."

Most city editors are skeptical of such ads, which generally turn out to be a front for a phony, and the paper sent a reporter to run down Dr. Pysher. He proved to be no phony at all, but a man with a sincere desire to help individuals, individually. Since then his record of personal aid and counsel has made a lively running story.

One man was on the verge of suicide when he spotted the preacher's ad (which the preacher pays for out of his own pocket) and called Dr. Pysher. Pysher talked the man out of killing himself.

His assistance to frantic women who have become pregnant out of wedlock has been consistent. He has prevented evictions by paying rent for desperate people who are down on their luck, and has made innumerable small loans to strangers. He has become, in Memphis, a small deity among his flock. Not long ago he sold his Cadillac to swell his personal charity funds, and his churchgoers have set up a car pool for him.

I do not know particularly why Dr. Pysher should strike me suddenly as nearly unique, except that it seems to me that today we are progressively losing sight of individuals and tending to deal more and more in terms of the herd. Most of the dunning letters I get for charities and uplifts and such make the agency king. Sweet charity gets buried in statistics, paraphernalia, media, and public relations.

Then, all of a sudden, here is a man who is interested in the problems of the individual. With no fanfare, no begging letters, no distinguished list of sponsors, no fancy letterhead, no "cause," he quietly sets about helping people who need help, on his own time and with his money. It sounds almost fishy, as if the man was setting himself up for some sort of kill, but he is vouched for by hardheaded newsmen who make a business of spotting phonies.

Then it hits you that what makes Dr. Pysher's operation seemingly odd is that it is founded on the first simple precepts of religion—Love thy neighbor and do unto others as you would have them do unto you. Comfort the sick, help the poor, and cast no stones at the unfortunate. Have we gotten so far away from simplicity of kindness that these tenets suddenly seem peculiar when one man practices them without an ax to grind?

I am not much of a psalm singer or a practicing religioso, but this fellow brings me up sharp. I am afraid I had gotten to regard charity as rather an unpleasant thing, administered by a board of regents and supplied by hard-faced case-workers who see only statistics instead of people.

I guess I forgot that before we had all the agencies and apparatuses to look after the unfortunate; to send missions to the heathen and uplift everybody, everywhere, that a certain sort of simple, highly individualized "charity" was administered personally by a man named Jesus Christ.



In Memoriam

The Reverend Henry Keliikuniaupuni Poepoe

BELOVED PASTOR AND OUTSTANDING CHURCH LEADER

It was a beautiful, quiet sunshiny afternoon in Nuuanu Valley as hundreds of people gathered in the Memorial Park to pay tribute to the Reverend Henry K. Poepoe. Some of them had come from the outside islands and others had come from all over the Island of Oahu. They were of all racial groups and of all levels in society. Everyone had made his or her way to the Park because they wanted to say, by their very actions, how much Mr. Poepoe had meant to them and how closely related to him they felt. The Service of Worship, and that is what it was because the very thought of the life of Mr. Poepoe led one directly to the presence of God, was a clear expression not only of what Mr. Poepoe had done through the strength and the challenge God had given him, but also was a thanksgiving to God for the joy and understanding that had come to so many through Mr. Poepoe.

The service itself was shared not by individuals speaking for themselves but by individuals who represented the larger bodies of Christian people in the territory which had been led and molded by Mr. Poepoe. One spoke for Kaumakapili Church of which Mr. Poepoe had been the pastor for forty years; another spoke for the Territorial Sunday School Association of which Mr. Poepoe had been president for twenty-five years; another spoke for the Territorial Christian Endeavor Association of which Mr. Poepoe had been president for more than fifteen years; still another spoke for the Oahu Evangelical Association which Mr. Poepoe had long led. It was entirely fitting that the Rev. Henry P. Judd with whom Mr. Poepoe had been closely associated for many years should speak of his life; and the singing of the old familiar hymns by the choir of Kaumakapili Church, the choir of Kawaiahao Church, and the congregation, reminded everyone present of the way in which Mr. Poepoe gave himself to the music of the church.

Henry K. Poepoe was born in Lahaina, Maui, and attended the Lahainaluna School. Before the turn of the century he had enrolled at the North Pacific Missionary Institute in order to train for the work of the pastorate. As one turns the pages of the record in the year 1901, he finds the name of Henry Poepoe as a member of a deputation team which went from the Institute, under the direction of Dr. Leadingham, to the churches of Hana. The report is filled with a glowing account of the effectiveness of the team and of the response of the people. Shortly thereafter one reads that Mr. Poepoe was appointed as the assistant pastor at Kaumakapili Church serving with the Rev. W. N. Lono, who was the pastor at that time. Mr. Poepoe was ordained as a minister by the Oahu Association in 1903. He evidently spent a few years quietly learning the traditions and the ways of the churches. Then, beginning in 1909 as one continues

(Continued next page)

turning the pages of the Record Book, one finds Mr. Poepoe's name appearing with increasing frequency. In 1909 he was elected to the Hawaiian Board and he continued actively on the Board as long as he was able to do so. Many there be who will remember him as he sat quietly listening to some discussion of an item of Board business. He would evidently be weighing the things that were said, then suddenly he would secure recognition from the chairman of the meeting and would burst forth with a torrent of Hawaiian. What he had said was then translated and inevitably it was found to be a gem of wisdom and insight that helped immeasurably to resolve the question at issue. Gradually as the years went by more and more responsibilities were placed upon Mr. Poepoe's shoulders. He carried them with dignity and firmness. He always found out first what the situation was, he made up his mind as to what should be done, and then he stood firmly for what he thought was the right. In 1911, upon the death of the Reverend Mr. Lono, Henry Poepoe became the full pastor of Kaumakapili Church, a position he continued to occupy until the day of his death.

Geographically speaking, his was a life cast in small compass; spiritually speaking his was a life that reached out into all corners of the world and to great depths. He had some very firm convictions and he had an exceedingly stable outlook. He was vigorous in his judgments and unwearying in carrying forward those enterprises he loved. At the service in the Memorial Park some of the speakers shared with those who were present the memories they had of Mr. Poepoe. One spoke of him on a drive away from a meeting; he picked up a ukulele and during the entire journey led in the singing of the hymns which he loved. Another spoke of a very rapid journey he had made with Mr. Poepoe, the rapidity due to Mr. Poepoe's intention of getting to the meeting on time. And so the story went, each little tale was a glimpse into the life of a great leader of our churches. In one sense, he has gone from us but that is a very small sense; in another sense, his life, his work, and his influence remain with us. Only time can erase those and when the erasing is done and a different structure is built, it will be found that the new building is upon the foundations laid by Henry K. Poepoe.

The Hawaiian Evangelical Association

PREPARATIONS CONTINUE

General plans for the annual meeting of the churches of the Territory have already been laid and information has gone to all the churches. The meeting is to be held at Kamehameha Schools from June 12 to June 17 inclusive. Previously the executive committee of the Association has sent to each of the Island Associations a proposed agenda. The Island Associations have been requested to study this proposed agenda and to make recommendations for deletions and additions.

Two weeks ago, those who have assumed responsibilities as chairmen of the various sub-committees of the Entertainment Committee met in Honolulu to plan for the work. Present were those who will bear the responsibility for seeing to it that all the delegates are adequately housed, those who will oversee the feeding of the delegates, those who will make the arrangements for the various meetings and gatherings, and those who will come for other aspects of the Association gathering.

All who were at the meeting were filled with enthusiasm. They looked forward to the coming June when our people from all across the Territory will wend their way to Honolulu to share in the experiences they have had during the past year and to face together the problems which lie before them. To some, the business of preparing for a large gathering is a humdrum thing indeed, but when before them there is the vision of the great gathering for which they are planning and a sense of the Spirit that will move through that gathering, then the drabness disappears and vitality takes its place. So, we all look forward to the June that will come which will see us, if God is willing, gathering as one great family in Honolulu.

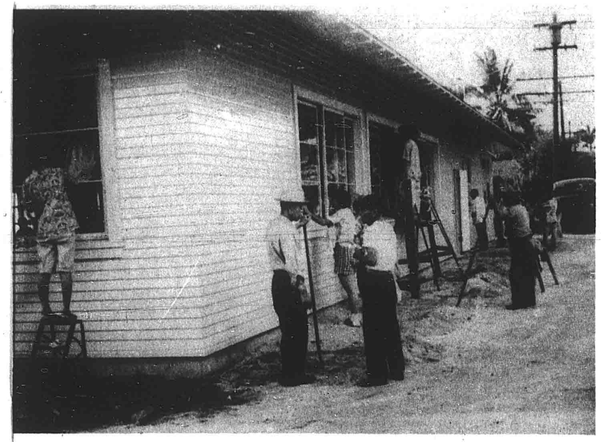
Ewa Community Church

NEW PARISH HALL DEDICATED

The day was not propitious for rains were falling heavily; and they fell for hours turning fields into swamps and roads into rivers. Yet the weather seemed to have no effect upon the people who drove out from town to join with the citizens and church members of Ewa in the dedication of the new parish hall.

Plans for the building were started early in the year 1950, and through the interested and careful study of the church people, were finally put into approved form. Ground for the structure was made available by the Campbell Estate through the kind efforts of Mr. James Orrick, manager of Ewa Plantation. A building fund committee did yeoman work in raising the funds needed for the project. And early in June ground was broken for the building in a suitable ceremony.

The general contractor was Mr. Aisuke Kamisugi, and he worked from the plans prepared by the church with the help of Mr. Keiji Suzuki. As the building proceeded it became apparent that funds would be conserved if some self-sacrificing labour would appear.



The Church Members At Work

And so, from time to time, as opportunity offered the members of the church gave their services for some of the jobs that had to be done. The completed building thus represents the result of a great community effort to which people contributed time, wisdom, money and strength. It is in truth a "Community Hall."

The building itself consists of an auditorium seating more than two hundred and fifty people. There is a platform at one end equipped to serve either as a chancel for services of worship or as a stage for dramatic productions. One wing houses some classrooms for educational purposes and a study for the pastor; the other wing consists of a woman's parlour, a kitchen and some additional all purpose rooms. The building is placed in such a way that it forms, wih the rear of the church, an enclosed garden where various types of activities can take place.



The New Parish Hall

The service of dedication was shared by a large group of members and friends. Participating were Revs. Samuel Keala, Allen Hackett, Henry Judd, K. Maeda, T. Sugimoto, Paul Waterhouse, and Leslie Dunstan. Mr. Orrick extended greetings in behalf of the Plantation and Mrs. L. V. Bowman expressed words of welcome to all present and words of appreciation to all who had made the building possible.

Mrs. G. S. Madayag, representing the Filipino members of the congregation, led in prayer. Behind all that happened and moving through it were the capable hands and thoughtful leadership of the Rev. Paul Osumi, pastor of the church. The service set apart in a fitting way for the benefit of the people of Ewa the new Parish Hall.



Ground Breaking —Mrs. James Orrick

The National Council of Churches is Born

A roundup story of four eventful days at Cleveland.

In a solemn setting, rich in color and pageantry, the delegates of 29 American Christian churches brought into being the National Council of the Churches of Christ in the United States of America, dedicated "to the glory of God and the service of mankind."

It was a great moment in religious history as a representative of each of 25 major Protestant and four Eastern Orthodox churches signed constituting documents, and then heard the presiding officer, Dr. Franklin Clark Fry of New York, formally declare the National Council "officially constituted."

The capstone in the arch of cooperative Christianity in America was erected in a memorable ceremony in snow-bound Cleveland's public auditorium Wednesday morning November 29. Against the backdrop of the banners of the 29 constituent denominations the eight merging agencies signified that they now were united in an interchurch enterprise linking 32,000,000 Christians in 150,000 churches across the land.

There were 4,000 delegates present in Public Hall as the plan for one great interdenominational agency at last became a reality. At one table near the front sat a group with an especial interest in the moment. It was the planning committee of 48 men and women—six from each of the merging agencies — who in large measure were the architects of the National Council. Most of them had been at Atlantic City in 1941 when the blueprint was first conceived. Now they were witnessing the harvest of their years of arduous and intensive efforts.

All Areas of Life

Under the Constitution approved by the 600 official representatives of the 29 constituting communions, the National Council will begin operations January 1, embracing the major interdenominational enterprises of Christian activity developed over more than a half century. Centered in four major divisions and more than 20 other units will be evangelism, education, stewardship, foreign and home missions, family life, overseas aid and many others. In addition to strengthening united action in many areas of Christian concern, such as human rights, world order and economic justice, the National Council, through general departments of united church men and united church women, represents a step forward in creating new opportunities for greater and more effective participation of the laity in all areas of church life.

Every step necessary to enable the National Council to start operations as the new year dawns was taken during the historic four day meeting—the first general assembly, as well as the constituting convention, of the new council of churches. The delegates chose as the first president a distinguished clergyman —the Rt. Rev. Henry Knox Sherrill of Greenwich, Conn., the presiding bishop of the Protestant Episcopal Church, and named as the chief administrative officer of a staff of more than 400 Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches. Dr. Cavert was elected general secretary and Dr. Roy Ross, general secretary of the International Council of Religious Education, associate general secretary.

A budget that will exceed $4,435,000 was presented and the interim policy making body—a 65 member General Board—was formally constituted and held two sessions.

The Weather and War

The weather and the sobering challenge of a world on the brink of war had their effect upon the constituting convention. Cleveland's worst snowstorm in 37 years —a 20-inch fall that stopped all traffic, forced stores and newspapers to cease operations temporarily as thousands were marooned in their homes by drifts six to eight feet high, created an emergency in Ohio's largest city on the eve of the convention. Alarmed by reports, scores of anxious delegates from all over the country telephoned convention headquarters. Assured that the convention would proceed on schedule, most of the delegates who had registered in advance arrived in taxiless Cleveland in time for the opening session. The convention bureau reported advance room reservations for 5,200; the registration approximated 4,000. Virtually every state, as well as Alaska and Hawaii, was represented by visiting delegates, including hundreds of laymen and laywomen from local churches.

The delegates received from the President of the United States a message of greeting in which he termed the National Council a step that will "enable the American churches to exert a greater influence in the strengthening of the spiritual foundation of our national life at a time when a materialistic philosophy is rampant." He had been invited to address the convention but declined because the national emergency required his presence in Washington.

Acheson Changes Plans

Secretary Acheson, invited to speak in place of President Truman,



ADMINISTRATIVE OFFICERS OF THE NATIONAL COUNCIL

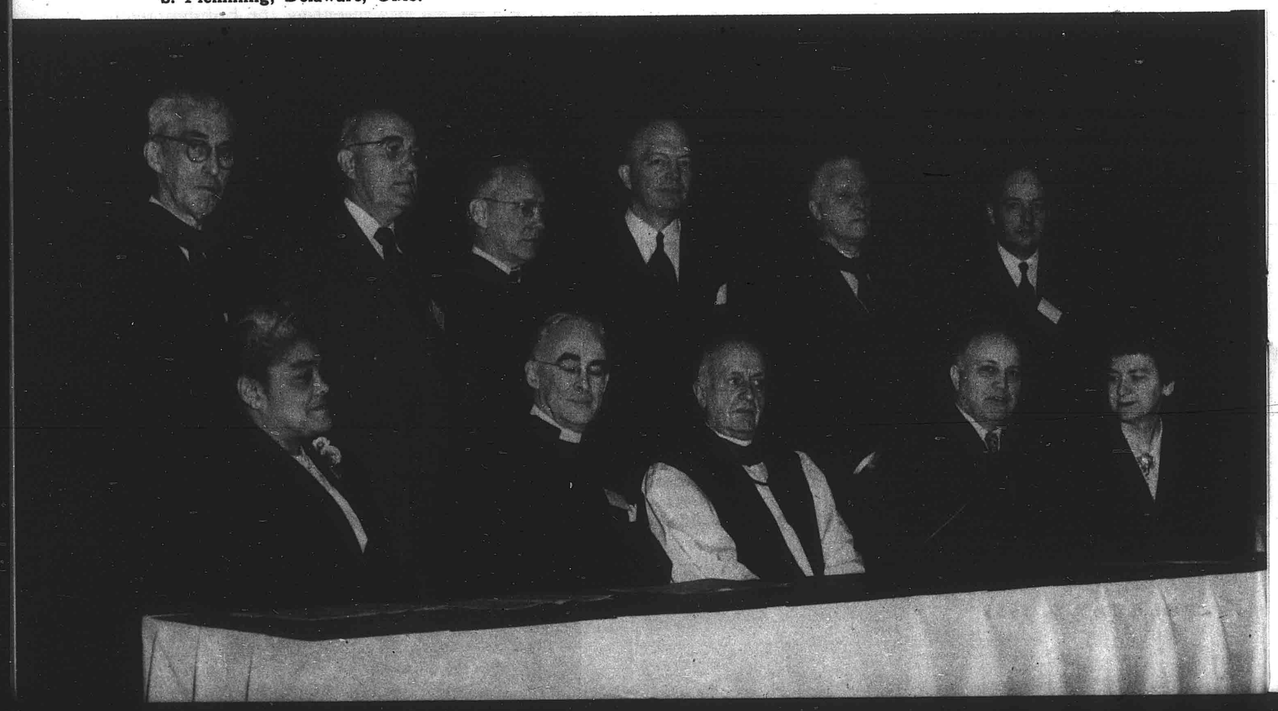
Seated, left to right: Edith D. Lowry, executive secretary, Division of Home Missions; Dr. Roy Ross, associate general secretary and executive secretary of the Division of Christian Education; Dr. Samuel McCrea Cavert, general secretary; Dr. Earl Adams, administrative secretary; Mrs. W. Murdoch MacLeod, general director, General Department of United Church Women.

Second row, standing: Dr. George I. Nace, executive secretary, Division of Home Missions; Dr. J. Quinter Miller, administrative secretary; Dr. Roswell P. Barnes, executive secretary, Division of Christian Life and Work; and Rev. Philip G. Landers, administrative secretary.

OFFICERS OF THE NATIONAL COUNCIL

Seated left to right: Vice-President at Large, Mrs. Abbie Clement Jackson, Louisville, Ky.; General Secretary, Dr. Samuel McCrea Cavert, New York; President, Rt. Rev. Henry Knox Sherrill, Greenwich, Conn.; Associate General Secretary, Dr. Roy Ross, Chicago; Vice-President at Large, Mrs. Douglas Horton, New York.

Standing, left to right: Vice-President, Dr. Hermann N. Morse, New York; Vice-President at Large, Dr. M. E. Sadler, Fort Worth, Texas; Vice-President, Dr. Paul Calvin Payne, Philadelphia; Vice-President at Large, Dr. Harold E. Stassen, Philadelphia; Vice-President, Dr. Charles T. Leber, New York and Vice-President, Dr. Arthur S. Flemming, Delaware, Ohio.



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was scheduled to address the public meeting Wednesday night. Twenty-four hours before he was expected in Cleveland, he regretfully changed his plans. From the department of state he spoke to the convention by telephone and to the nation over five national networks.

The delegates gave close attention to the words of the secretary of state as he spoke in a voice clearly heard throughout the convention hall. He said he had intended to discuss basic problems of foreign policy before the National Council because "I know from the long record of intelligent and responsible participation which your separate organizations had in foreign policy matters that you have given much serious thought to these issues."

Instead, because of the serious situation that has arisen which holds "grave danger for the peace of the world," Secretary Acheson made a major policy address in which he outlined the new crisis confronting the United States and the United Nations.

He arraigned Communist China "before the bar of judgment of mankind" on charges of "shocking aggression, endangering the peace of the world." He expressed confidence that the United Nations "will not be found lacking in firmness of spirit or determination in responding to this new aggression," and then added:

"The United Nations cannot be intimidated by this new challenge to its authority into shaking off its responsibilities to the people of Korea."

A Message to the People

A message "to the people of the nation" drafted by a committee representative of all 29 communions and headed by Dr. Douglas Horton, New York, also reflected the delegates' concern for the present crisis.

Terming the time "big with peril and with opportunity," the message said that the people, as well as the leaders, of the country, have a part to play.

"The call of Christ to us all seems clear, that we play it with calmness, self control, courage and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief end, but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated."

The Council, said the message, "stands as a guardian of democratic freedom," and "a sturdy ally of the forces of liberty."

"The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom — including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man."

The National Council's leaders said they were conscious of their own shortcomings.

"Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

"But this we have done: by God's grace we have forged an implement for cooperation such as America never has seen before. The Council is our churches in their highest common effort for mankind.

"Our hope is in Jesus Christ. The Council itself is a demonstration of his power to unite his followers in joyous cooperation. Let nation and nation, race and race, class and class unite their aims in his broad purposes for man, and out of their unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

"In this hope," the message concluded, "we command you, our fellow citizens, to God's mercy, grace and peace."

The convention quickly elected officers for the 1951-1952 biennium, approving by voice vote the nominating committee slate headed by Bishop Sherrill.

Vice presidents-at-large are:

Mrs. Douglas Horton, New York, former president of Wellesley College and former commander of the Waves; Congregationalist.

Mrs. Abbie Clement Jackson, Louisville, Ky., executive secretary of the Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Zion Church.

Dr. M. E. Sadler, Fort Worth, Tex., president of Texas Christian University and former president of the International Convention of the Disciples of Christ.

Dr. Harold E. Stassen, Philadelphia, president of the University of Pennsylvania, former governor of Minnesota and president of the International Council of Religious Education; a Baptist layman.

Vice presidents elected by the divisions:

Dr. Arthur S. Fleming, Delaware, Ohio, president of Ohio Wesleyan University, former member of the U. S. Civil Service commission, and chairman of the division of Christian Life and Work. He is a Methodist layman.

Dr. Charles T. Leber, New York, general secretary of the Board of Foreign Missions, Presbyterian Church, U.S.A., elected by the division of Foreign Missions.

Dr. Hermann N. Morse, New York, general secretary of the Board of Home Missions of the Presbyterian Church, U.S.A., secretary and acting chairman of the National Council's Planning Committee, and chairman of the division of Home Missions.

Dr. Paul Calvin Payne, Philadelphia, general secretary of the Board of Christian Education, Presbyterian Church, U.S.A., and chairman of the division of Christian Education.

(Drs. Flemming, Morse and Payne serve also as division chairmen. Dr. C. C. Adams, Philadelphia, corresponding secretary of the Board of Foreign Missions of the National Baptist Convention of America, Inc., chairs the division of Foreign Missions.)

Charles E. Wilson of New York, president of General Electric Company, chairman of the laymen's committee of Religion in American Life, and a Baptist laymen, was elected treasurer, and James L. Kraft, Chicago, chairman of the board of Kraft-Phenix Cheese Corp., a Baptist layman long treasurer of the International Council of Christian Education, was elected associate treasurer. Dr. Reuben H. Mueller, Dayton, Ohio, executive secretary of the Board of Christian Education, Evangelical United Brethren Church, was named recording secretary.

The constitution calls for two associate general secretaries — one a woman. The woman's post was left vacant and is expected to be filled by the General Board.

The Public Hall was beautifully decorated. Seldom has there been so much eye-filling color and inspiring sights at an interdenominational gathering in America. The stage and the lower floor of the Arena presented a sight to remember. Across the proscenium, in letters of glittering silver several feet high, hung the words of the convention theme, "This Nation Under God." It stood out against the black and orange back drop. In the center of the stage was a high white altar on which rested an open Bible, and directly above it was a huge cross of gold. On either side of the altar stood the standard of all the United Nations.

On the stage and on the floor of the Arena the color scheme was red, white and blue. The cross was repeated in an arrangement of white-covered tables surrounded by red tables. At these sat the official representatives. In the rear were blue tables for consultants and alternates. Around the balcony hung banners bearing the Council emblem, separated by American, United Nations and Christian flags.

In this setting the convention opened Tuesday night with a service of worship and thanksgiving.

The National Council, said Dr. Ralph W. Sockman, noted radio speaker and New York Methodist minister, is a product of a "spirit of unity which long has been growing,

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and the seed for a harvest which only God can forecast." It is, he added, "the greatest forward step toward religious unity which America has not yet seen, and it may well prove epochal."

Throughout the convention the worship services, bringing to the pulpit some of America's leading preachers, provided a deep spiritual note. The congregational singing led by Mrs. Rose Page Welch, who possesses a fine contralto voice, reached its highest pitch in the singing of the difficult "Lord's Prayer" as the climax to the service Thursnight. Vincent Percy was the organist.

The formal ceremony Wednesday morning in which the Council was officially constituted was filled with symbolism of greater cooperation carried out in a dedicated spirit.

Trumpets Herald Procession

As the audience waited expectantly, the start of the procession was heralded by sharp notes from four trumphets. As the organ played hymns sung by two choirs, the leaders of the 29 communions, dressed in multi-colored vestments and gowns marched in stately procession into the Hall. At the head was the crucifer, followed by a blue-and-white-garbed male choir from Christ Church of Shaker Heights, Ohio, and two boys carrying the American and Christian flags. Next was a group of church leaders, each designated by his denomination to participate in the act of constituting the Council, the heads of the eight merging agencies who joined nine years ago in initiating the plan for one united federation, and the representative of the state and local councils of churches, Dr. Hugh Chandler Burr of Rochester, N. Y. Following were other dignitaries scheduled to participate in the morning's session.

An open Bible, a gift of the American Bible Society, was carried by a student delegate, Grover Wilson of Yale Divinity School, one of many divinity students at the constituting convention. Next came the girls' choir of Schauffler College, robed in red and white, and the 48-member planning committee. Absent was its chairman, Dr. Luther A. Weigle, former dean of Yale Divinity School, who stayed in New Haven to conserve his strength after an illness.

Finally, in a procession that made visual for the first time the fact of the churches coming together in Christian fellowship for united action, were the denominational delegates. In alphabetical order—African Methodist Episcopal Church in front, to the United Presbyterian Church of North America, the last in line—the gowned delegates moved down the middle aisle. Each denominational delegation was preceded by a white banner trimmed in maroon, bearing the emblem of the Council and the name of the communion. The bearers of the emblems, carried aloft on staffs, were in maroon vestments.

Delegates Give Assent

The bearers brought the denominational banners to the stage as the act of constituting itself began. The chairman, Dr. Fry, president of the United Lutheran Church in America, called upon the voting representatives of the denominations to rise, and asked whether they had agreed to become members and authorized their representatives to sign the official documents. "We do," they replied in unison.

Turning to the single representatives of the denominations, seated on the stage, Dr. Fry called the roll of the constituting communions. They rose one by one, stepped forward to a table in the center of the stage, and affixed their signature to the constituting documents. When they had finished, Dr. Fry placed the documents on the alter and then declared the Council officially constituted.

"Let us now dedicate it to the glory of God and to the service of mankind," he declared. It was the signal for the 4,000 delegates, alternates, consultants and visitors to rise to their feet for the climactic point of the ceremony.

"And now," they intoned in unison, "as a fellowship of Christian churches, in the communion of the saints, in love and goodwill toward all . . . we invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America and dedicate the Council to His Glory and the service of mankind, in the name of the Father, and of the Son and of the Holy Spirit." With a fervent "amen" the audience then joined in singing the Doxology . . . "Praise God from whom all blessing flow."

The chairman turned to representatives of the eight interchurch agencies. One by one they came forward and placed in his hands documents signalizing the transfer of their functions and programs to the new Council.

In the group were representatives of the Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council, International Council of Religious Education, Missionary Education Movement of the U. S. and Canada, National Protestant Council on Higher Education, United Council of Church Women and United Stewardship Council.

The participants in the ceremony returned to their seats in the Arena and the consideration of business began.

Leaders Are Installed

The convention closed Friday night on a note of dedication. Solemn promises to administer their several offices "to the glory of God and the advancement of His Kingdom" were made before the altar

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by the Council's newly-designated leadership. With Dr. Hermann Morse as master of ceremonies, Bishop Sherrill, the other officers, the general board and the staff of more than 125 men and women, most of them with many years of service in the merging agencies, moved forward in turn to take their pledges of "constant fidelity to the constitution.

Clerical and academic garb mingled with the street clothes of laymen and laywomen in the processional that opened the service of installation and consecration. It was led by the Messiah Chorus, composed of 275 Clevelanders; the women in white gowns, the men in dark suits. The officers were seated on the stage, the general board around the white tables forming a cross, the staff at red tables, surrounded the general board.

The speaking on the closing night was shared by Bishop Sherrill, in the vestments of a bishop of the Episcopal Church, and the Rev. Eugene Carson Blake, pastor of the Presbyterian Church of Pasadena, California.

The long-range significance of the National Council, said Dr. Blake, can be "measured by the quality and persistence of the individual Christian discipleship of the leaders of our churches.

Calling for the end of religious competition, Dr. Blake said that the words of this week would be insincere unless they mean "that no longer are we going to continue in the old paths of denominational rivalries."

"Free churches in America," he added, "are stronger, and will remain stronger than any religious rivals, not by attacking others, but by increased devotion to their own tasks and to Him who leads them."

In his presidential address, Bishop Sherrill declared the formation of the National Council, "in a time of confusion and discord is a promise of a high hope for the future."

"The churches here represented are determined without compromise," he added, "to cooperate wholeheartedly in those great fields of endeavor in which we are essentially one."

Calling the times "stern" and labeling the forces of evil "powerful and relentless" the newly-elected president condemned "laissez faire Christianity, without dynamic force" as inadequate. "Only a church of deep conviction and spiritual experience," he emphasized, "can meet the necessities of our times.

"The real problem which confronts the churches is not the strength of the enemy without, but the quality of the spiritual life within. The council can only be strong as the churches are strong."

On this note and a benediction by the bishop, the convention ended.

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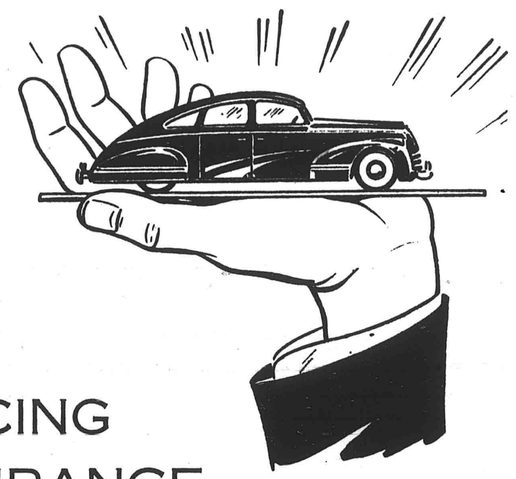

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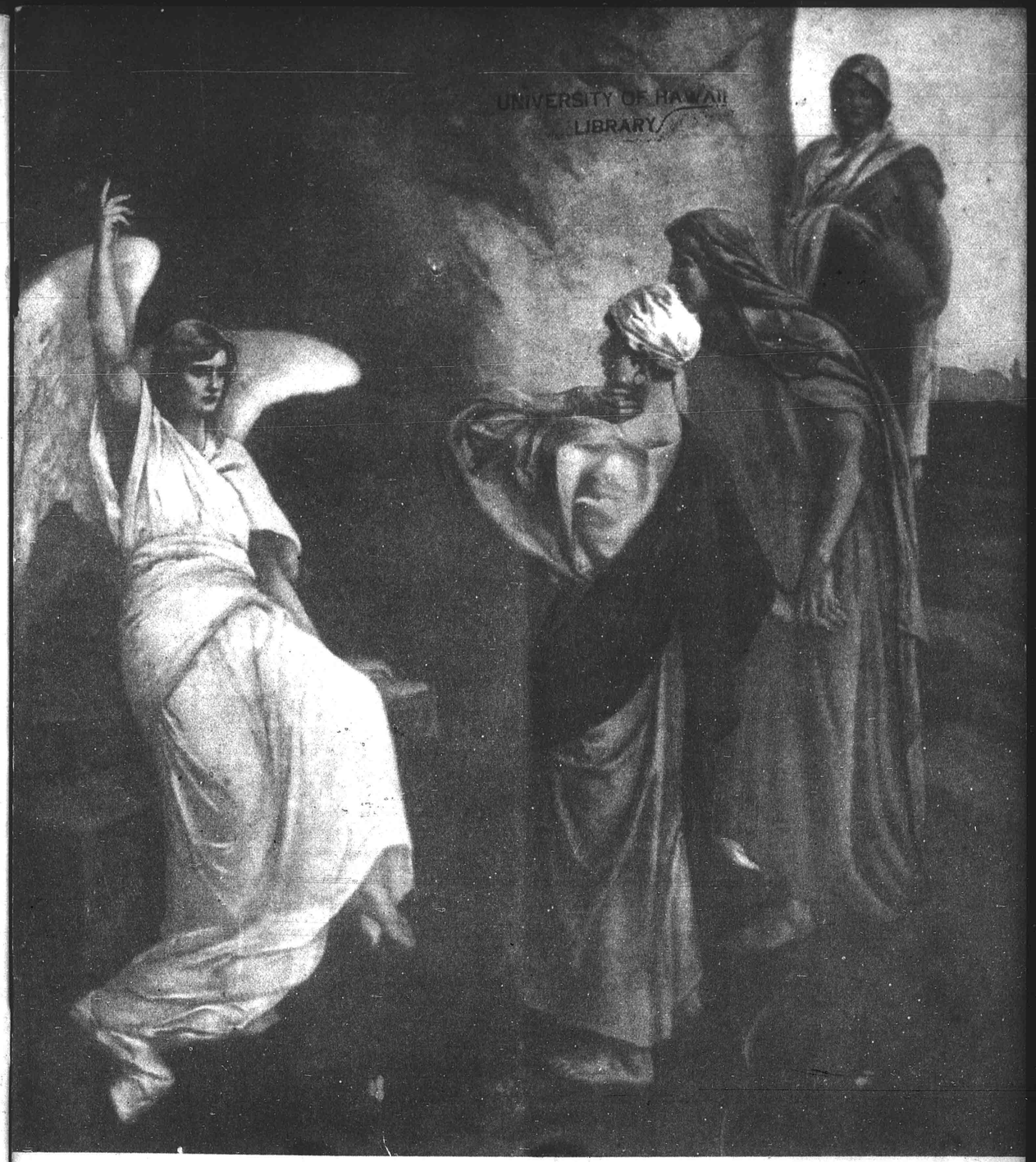
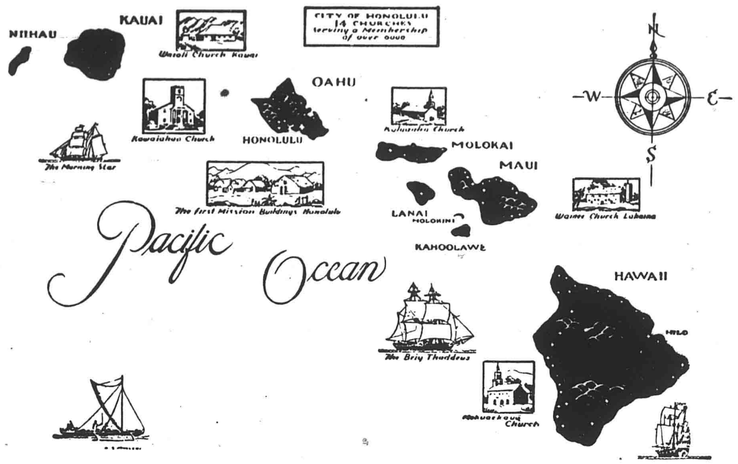


THE FRIEND MARCH 1951



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.

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Easter

A young man sat beside the place where the road on which he was travelling divided into two alternate routes. He was in a bit of a quandary for he did not know which of the routes to take. He had not been sitting very long, however, before some men came and joined him. One or two seemed somewhat familiar with the country and the young man fell into conversation with them. The talk, with the young man leading, soon turned to the two routes separating the main road directly in front of them. The strangers volunteered the information they had.

The country through which one of the roads went was, the strangers said, readily seen in its main aspects and the kind of road it was could be deduced. They pointed to the rolling landscape that stretched as far as the eye could see in the direction that one road took. And they suggested that all one needed to do was to draw on his experience of what roads passing through such country were like, and his experience of the road itself to know that which lies ahead. Naturally, the young man asked where the road went; the strangers said they did not know. They had never been along the road, but they thought it quite safe to deduce its character from their own knowledge and observation.

As for the other road, they knew exactly the place to which it went; they had heard a description of the place from someone who had been there. And they went into detail about the matter for the young man. But when the young man asked about the condition of the road itself and the terrain through which it passed, the strangers confessed to complete ignorance. They pointed in the direction the road took and they opined that no one could guess either by observation or experience what would lie ahead. But of the destination they were sure.

So the young man remained in a quandary. One road appeared, on reasonable grounds, to be good for travel, but its end was unknown; the other road went somewhere, but what it was like was unknown.

Easter, among other things, raises the issue of man's fundamental allegiance in life. Either he pins his faith upon some human goal or end or value, or else he pins his faith on Jesus Christ. If he does the former he proceeds on the basis of his understanding and natural powers; and he goes where those lead him. If he does the latter he goes where Christ leads; he uses all the powers and abilities he has, but he uses them at Christ's direction.

These two alternates are man's possibilities; and man can choose. According to his choice he gains life; that is the inner organization, character and vitality of his being. Man becomes the kind of man his faith makes him. If he chooses some human goal, he becomes the kind of person that goal and the way to it require. If he chooses Jesus Christ, then he becomes as Christ makes him. In either case man gains life.

Now the question comes as to the adequacy of the life which man gains. Will that life be able to meet, and deal with, and successfully cope with any and all circumstances that may arise? Some suggest that the question need not be raised, for it is better for man to continue on without having to think about hypothetical problems. As long as our society with its order and its defenses remains secure man can be quite safe with the life society gives him; why inject uncertain suppositions. But we would insist, not only because the conditions of our world are gradually making the question less hypothetical, also because all about us are those who show the inadequacy and weakness of the life they have.

So we assess possibilities. The life the world gives is dependent upon the world; and that means the structures of society. So that the life given by the world remains vital as long as the structure of society remains orderly. But the life of the world is always dependent and always subject to events in the world.

On the other hand the life which Christ gives is always threatened by the world. We sometimes forget this in our country, but we must not do so—Good Friday is an eternal reminder. The world literally may not kill the man who lives through Christ, but it can do so by repudiation, isolation, and mockery. However it may happen, the Christ-like life is ever in jeopardy.

Thus both of the possible choices before man appear precarious. In one choice, the world may fail to undergird the life it has given; in the other, the world may destroy the life Christ gives. Up to this point both choices, both lives, seem to be fraught with the same end. But there is Easter. And Easter is the guarantee that the Christ-given life is eternal. It is possible to say that on both roads lying before man there are crosses; that is one way of describing man's situation. Either way man goes he may reach a cross. But only on one road is there Easter.

Disaster Visits Again

WAINEE CHURCH

On Monday evening, January the 15th, a wind of hurricane proportions blew from out of the mountains of East Maui and wrought considerable destruction in Lahaina. Among other things the wind picked up the historic Wainee Church and completely reduced it to kindling wood. This disaster came as the culmination of series of similar events. Back in 1947 the Wainee Church caught fire and was partially destroyed before the blaze could be extinguished. The members of the church and their many friends throughout the territory rallied on this occasion and rebuilt the building. Not long after the rededication service a strong breeze whipped through the district knocking down one of the great trees on the church grounds and tearing some holes in the church roof. This damage was repaired and the use of the building continued. Then came the final destruction and this time it was complete.

We are told that the wind which destroyed the church is a well known wind. Not too many of the younger generation know about the wind for none of them have experienced it but some of the older people are quite familiar with it and with the traditions that center around it. The wind is called the "kauaula wind." There is reference to it in the Lahainaluna school song. In that reference it is said that the kauaula wind cannot extinguish the light of Lahainaluna. Quite clearly, this means that although the wind may blow down the buildings of the school it cannot blow away the light of truth and freedom which the school gives to the lives of its students. The words of the song are attributed to David Malo. So that it is evident that people have known of this wind before.

Now in our time we have one more experience to add to the traditions that have grown up around the wind. As with all such winds a number of freak things happened. Some of the church leaders were walking across the open park on the makai side of the church grounds and they came upon an entire window from the church. The frame was complete and the glass was not even cracked. One will never know how the wind took that entire window and deposited it carefully on the grass without doing it any damage but there was the window.

But the immediate question is the one of plans for the future. Since the destruction of the church the various groups from the center of Maui have been over to Lahaina to help with the removal of the debris. At the time of writing this story the sight of the Wainee Church is practically clear with the salvage carefully piled where it can be suitably disposed of. Plans for a new church are in preparation and before long a definite proposal will be before the congregation.



This whole situation is one which challenges our entire fellowship. One member of our family has suffered a great loss. This loss has come after a series of other losses which have placed heavy burdens upon the people. This time all of us will need to share in the new burden. Only as we do can the people of Wainee Church go forward and find themselves with a new house of worship.

The Wainee Church is an old church. The land upon which it rests is royal land. The structure which was destroyed was built in 1893 to replace a building which was at that time destroyed. The building was built with the help of Mr. H. P. Baldwin who is deeply interested in the Wainee congregation. So that the kauaula wind with one blast wiped out the structure around which so many memories have come to be intwined. Yet even as the words of the Lahainaluna song the kauaula wind cannot wipe out the faith of the members of the Christian family who Sunday after Sunday may gather for a worship and for the teaching of their children.





Famous House Restored

William and Mary Alexander Parsonage

(Outline of talk given at the Re-Dedication of the William and Mary Alexander Parsonage, Wailuku, by Mr. Robert Bruce.)



Friends:

We have come together this afternoon to celebrate the restoration of one of the most historic buildings on Maui, and to re-dedicate this parsonage to another hundred years of service to the Christian life of this community.

This mission house was well built. Fresh coral was obtained from the ocean at low tide by Hawaiian divers and burned for lime. Sand was transported by ox cart all the way from the beach. Ohia logs were cut down in the mountains fifteen miles away and hauled here by oxen.

On March 9, 1836, Mr. Armstrong, the original missionary who built the house, reports: "The walls of my house are up and the chimney begun and will be done this week unless hindered. The walls are, outside, 56 x 32 x 10 feet high from the foundation, and according to my estimate $170 covers the whole cost as they now stand, not considering the work of the oxen and carts anything. The roof was kindly put on by our local chief, which will save a great deal of expense."

The Ohia rafters which supported this original roof were removed a few months ago when the present restoration work was done. This original roof was thatched with ti leaves, which accounts for the steep pitch of the present roof. We weren't able to restore the grass roof but we have reinstalled the original glass in the windows which came around the Horn. When you look through these windows you notice the glass is blurred and Mr. Ritter has assured me that the windows were especially shined for this occasion so the specks you see are flaws in the antique glass.

The Reverend Richard Armstrong who built the house lived here only a little over three years—from 1836 to 1840. He was followed by Edward Bailey from 1840 to 1843, E. W. Clark from 1843 to 1848, Daniel Conde from 1848 to 1856, but it was the twenty-eight year mission of William P and Mary Ann Alexander from 1856 to 1884 which gave this parsonage its name.

Many history-making events of importance to the Island of Maui took place in this old parsonage; probably none more important than the wedding of the Alexander's youngest daughter. It was a busy day at the parsonage on April 5, 1870 when Emily Whitney Alexander became the bride of Henry Perrine Baldwin. The wedding ceremony took place in the old Wailuku Union Church, which stood on the lower side of High Street facing Aupuni Street—that street that runs up between the Territorial Building and the Library. The fathers of the bride and the groom Rev. Wm. P. Alexander and Rev. Dwight Baldwin who were life long friends, jointly performed the ceremony, after which the wedding party leaving the Church walked up Aupuni Street, passed through the open gate you can see at the end of the yard, and along the pathway through this same front door into this very room where we are now gathered and where the wedding supper was served. I have already mentioned that this house was well built, but these early missionaries built well in even more lasting ways. We are apt to forget in these days of mechanization and labor unions of the inestimable debt we owe to these early Protestant missionaries. It was the character of these men that made our Hawaii-nei what it is today. They came to Hawaii when the common people were practically serfs under their chiefs and kings, and they taught the fundamental Christian principle of the importance and rights of the individual. They laid the foundation of our present day Hawaii solidly in the basic Christian principles that made our present progress possible.

The Board of Directors of Baldwin Packers, the majority of whom are direct descendents of these two missionary families, have provided the funds for the restoration of this William and Mary Alexander parsonage, and through the influence of Mr. F. F. Baldwin, the Maui Aid Association has agreed to convey this property to the Wailuku Union Church for their perpetual use as a parsonage so that original purpose for which this building was constructed by the missionaries will be carried on as long as there is a Wailuku Union Church, which we hope will be for all time.

This, Ladies and Gentlemen, is an historic occasion. We have gathered here today to re-dedicate this parsonage, and launch it on its second hundred years of service to the Christian life of this community.

The Legislature Meets

The Territorial Legislature has now begun its regular bi-annual session. This is being written, of course, before the opening day so that what is said here is in a sense a prognostication. It is certain, however, that the present meeting of the legislature will be an exceedingly important one. Many matters of great moment to the life of the territory will come up for consideration and many bills will be presented and acted upon that will greatly affect the lives of our people. All of us Christian people should concern ourselves with the activities of our legislators and should interest ourselves in the matters they are considering.

At this time, however, we want to make particular note of two matters that seem certain to be considered.

The first is a bill to legalize pari-mutuel betting in the territory. In years gone by, this bill has appeared and on each occasion it has been defeated. It has sometimes been called a "Horse racing bill" but it is not that, for horses can be raced in our territory and they are raced now. It is a bill which will allow betting at horse races.

The proponents of the bill have a number of arguments which they present in its behalf. They say that betting is found to take place at horse races and that, therefore, the government ought to legalize the practice and so bring it out into the open. This is, of course, a rather specious argument for it proposes the principle that the government should control by law all evil activities of our population. The next argument is that if there were pari-mutuel betting on horse races a large group of tourists would be intrigued to come to Hawaii. This argument needs to be looked at very carefully for it supposes that tourists will travel from California to Hawaii primarily for the purpose of betting on horse races when they can go a much shorter distance on the mainland and do precisely the same thing. It seems hard to believe that there is any ground for this argument whatsoever. Then the next argument is that the government will gain a considerable revenue from pari-mutuel betting. Quite naturally, the government will gain some revenue because it will take a percentage of the receipts at the betting machines. But the question is as to how large those additional receipts will be and the further question is as to whether or not the additional receipts will be offset by additional government expenditures. The financial argument sounds good when one first hears it, particularly when he senses the great need our government has of additional revenues but the argument has to be checked as carefully and as realistically as is possible in order to determine what the income might be from pari-mutuel betting.

In all this we have said nothing about the moral aspects of betting. We assume that our people are familiar with these or that if they are not, they will take the trouble to think the matter through with considerable care. The Social Action Committee of our churches on Maui have prepared a pamphlet covering all sides of this matter. This pamphlet is available to anyone who desires a copy.

The second bill which concerns us is that of the primary law. We do not know what will happen to that during the current session. At the last session of the legislature a primary election law was passed. That law did not give us an actual primary election. It was a sort of half-hearted law and now there is considerable pressure being brought to bear upon our legislature to wipe that law from the books so that we can return to our former practice. That practice was in effect to give us two general elections. The first of the two elections was a run-off general election which produced the candidates for the offices and the second election was the general one itself. The voters were not required to declare their party affiliation nor were they in any sense electing the candidates who would represent them.

A true primary law assumes that the voters have political understanding and a consciousness of holding to certain principles. It assumes further that the voters have the right to choose those who will represent them and their political beliefs. Therefore, in a true primary law the voters act in the primary election to choose from among the members of their own party those who will represent them; that is, Republicans vote for Republican candidates. After a true primary election has been held, there should be twice the number of candidates for the offices as there are vacancies because there should be one Republican and one Democrat for each office. The general election then determines the one person who shall serve in the office and this is done by majority vote.

The old system in Hawaii did not provide for representation on political principle. The half-hearted primary law passed at the last legislature, while a step in the right direction, was not adequate. It would seem that if we thoroughly believe in democracy and the responsibility of the people in electing those who should represent them, we ought to have a thorough going primary law and not go back to our old practices.

New National President

CONGREGATIONAL WOMEN



Mrs. Ellis L. Hemingway became the leader of some 700,000 Congregational Christian women in America when she was elected President of the National Fellowship of Congregational Christian Women in the U. S. A. meeting in conjunction with the Midwinter Meeting of the Missions Council of Congregational Christian Churches in Grand Rapids, Michigan, January 29 to February 3.

A New Englander born and bred, Mrs. Hemingway was educated at New Hampshire University and Boston University. Her birthplace was Strafford, New Hampshire, near Rochester and she spent part of her girlhood in Berwick, Maine, where her parents Mr. and Mrs. Henry A. Scruton still live.

"A great responsibility lies on every Christian woman. It has been said that in her hands are the techniques, abilities and experience to hold the world together. Her influence is felt in her home, her church and her community and the walls of the home have been pushed to the far corners of the world," says Mrs. Hemingway who exemplifies this truth in her own career as a Christian mother and the wife of a parish minister.

Mrs. Hemingway believes that by her daily example the Christian woman may lead her family, and others with whom she comes in contact, into the fellowship of the church. She must know that first things come first and she must learn to think in terms of "One World."

Mrs. Hemingway began her life as a young minister's wife in Temple, New Hampshire and both her sons, now students at New Hampshire University, were born in the Granite State. For the past nine years her husband the Rev. Ellis L. Hemingway has been minister of the First Congregational Church of Verona, New Jersey, where Mrs. Hemingway serves in a variety of activities ranging from singing in the choir, teaching in the Junior Department of the Church School, helping with the Pilgrim Fellowship, to acting as President of the Women's Guild.

On the state level she has served as president of the Congregational Christian Women's Association of the Middle Atlantic Conference of Congregational Christian Churches for three years finishing her term in the spring of 1951 and previously was Recording Secretary and Second Vice-President. She is a member of the Executive Committee and the Board of Directors of the Middle Atlantic Conference.

Reaching still further into the Congregational Christian Fellowship Mrs. Hemingway is a member of the Executive Committee and the Program Committee of the Eastern Regional Conference of Congregational Christian Churches.

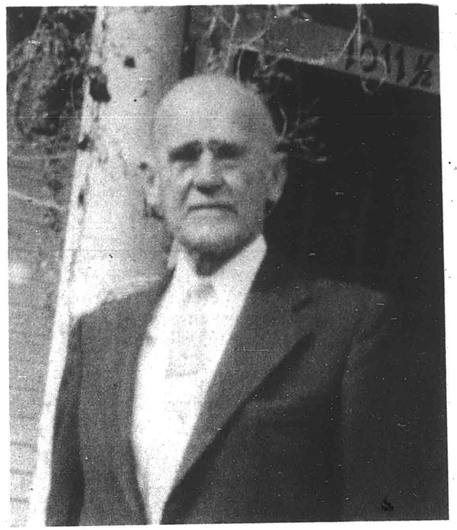
Mrs. Hemingway is a member of the Executive Committee of the International Council of Congregational Churches which is the world-wide fellowship of the denomination.

Active interdenominationally Mrs. Hemingway has served on the Board of the Council of Church Women of Montclair, New Jersey, and vicinity, as chairman of the World Day of Prayer Service for two years and has been responsible for the May Fellowship Day Program for two years.

Both Mrs. Hemingway and her husband are active workers for and with young people. Mr. Hemingway has been Dean of the Middle Atlantic Conference Pilgrim Fellowship at Blairstown, New Jersey, for 17 years and during that time, Mrs. Hemingway has served as Dean of Girls and aided her husband in planning the conference. The Hemingways also have been members of the faculty of the Northern New England School of Religious Education which meets each August on the campus of the University of New Hampshire. Mr. Hemingway has been the Dean and Mrs. Hemingway the Registrar.

Too busy being the wife of a successful pastor and the mother of two six foot sons, Mrs. Hemingway has had little time to develop hobbies but lists as her first choices, when she has a chance, photography, reading and music.

"For God So Loved ..."



The Easter story has been an anchor of hope to millions of souls through the centuries since its first telling. To millions more to come, it will still have potency to thrill, inspire and comfort. What is the secret of all this? I venture to say that it is not merely the miraculous elements in the related story however wonderful they may seem. To me there is something deeper and far more signicant than any miracle in the whole realm of scripture. Such miraculous elements seem to serve only to convince men of the presence of divine power participating in the events. But no one can contemplate our vast universe through telescope and microscope without beliving in vastly greater divine powers than are manifested in any Biblical miracles.

What makes the Easter story so meaningful to me is the unquenchable conviction that Jesus was so completely human and so essentially divine that what there was in him that death could not conquer is in other men also. Not the Genesis story alone convinces me that God made man in his own image and likeness; science, logic and human experience must say the same thing. The breath of life breathed into man at his creation had of necessity to be God's own life. Thus we have divine life, can have no other life.

"The LIKENESS of God." I insist on putting the emphasis on that word and especially on the syllable LIKE. We are **like** God in nature, in intelligence, in moral feeling, in creative urge and creative power and in LIFE. Jesus was conscious of all this or he could not have said, "He that hath seen me hath seen the Father," a saying that has too often been misunderstood. Jesus more than once declared his oneness with the Father, and he clearly made himself one with humanity also. And since we are like God, we are by nature like Jesus also. If we therefore are endowed with divine life and power, we can understand why Jesus could say to common men, as he did say, "He that trusts in me, the works that I am doing shall he also do, and greater works than these shall he do." We therefore have the possibility of attainment to that moral and spiritual maturity that would qualify us to do what Jesus did and that would justify us in saying what he said.

Since the only life we have must be a part of God's own life, we are assured that while God lives we can never die. All that can happen to the divine life within us is that it can change its form of manifestation suitable to its environment. Jesus believed that men of a certain spirit and attitude already have eternal life. Ressurection, therefore, becomes simply a matter of detail. Thanks be to God for the assurance!

—Dr. Claude C. Douglas

We welcome to the pages of the Woman's Board, Dr. Claude Douglas, who has been visiting his daughter Charlotte and her husband, the Reverend Royden Susu-Mago, pastor of Paia Congregational Church, Maui. We are indeed grateful for his "substituting" for Charlotte, who writes:

> "Father is so much better qualified . . . that I thought you might overlook the fact that he is not a member of the Woman's Board . . . A bit of biography: Dr. Claude C. Douglas (A.B., A.M., B.D., D.D., PH. D) has been a professor of theology for nearly forty years, in the University of Southern California, and in the East. He is retired now, and living at the Pacific Home in Los Angeles with my mother."

The Home Field

PART II

Yes, these islands, too, were "Pacific Islands," and so the Woman's Board, while clinging to the hope that someday they might maintain a Micronesian missionary of their very own, turned to the home field, and found tasks at hand that offered no less a challenge.

In the first decade, the seventies, there was much to be done for the Hawaiians. Two schools for girls had been founded, Kawaiahao in Honolulu and Maunaolu on Maui, with Kohala Girl's School soon to come. Financial aid to these schools, and a personal interest in teachers and girls became a regular part of the Board's program, spearheaded by an active visiting committee. Presently Bible Readers were sent among the Hawaiians, visiting from house to house, especially where any signs of "backsliding" were reported. This work grew until in the eighties there were five Bible Women, two supported by the Board, one by its junior auxiliary "The Gleaners," and two by the Hawaiian churches. For many years Miss Mary Green supervised this work under the title "City Missionary," extending the visits to the new Queen's Hospital and to the prison, Miss Green's support came from the Board, from Central Union Church, just formed, and even from the Strangers' Friend Society, but all these groups contained much the same membership.

The eighties saw the beginning of specific work for the Chinese, just then coming in large numbers as plantation laborers, and changing Hawaii from a Christian land to one which offered increasing chances for evangelizing "the heathen" right here at home. Father Bond was helping build a church for them in Kohala, and young Francis W. Damon, son of the Bethel Chaplain, gave himself to the work. When he returned to Honolulu in 1885 with his bride, the Board at once adopted Mrs. Damon's work for women and girls as a favorite project, and made her chairman of "Work for the Chinese." At the Board's annual teaparty in 1886 guests included the members of the Evangelical Association and of the Sabbath School Association and their families, as on Woman's Board Day at a modern **Aha.** Speaches were made in Hawaiian, Chinese, English, Gilbertese and in the dialect of Ponape. Mrs. Damon then sang "Jesus Loves Me" in Chinese, and the chorus was sung by all, "each in his own tongue."

Toward the close of the decade mention is frequently made of the need to do something for the Portuguese children who were swarming in the Punchbowl area. Mr. B. F. Dillingham started a Sunday School there in 1888, maintained by the new Central Union Church, to which most Board members now belonged and when Mr. Soares was secured from Illinois as a Protestant worker among the Portuguese, the Board adopted Mrs. Soares as its agent for work with the children. It was out of this background of concern for children that the Free Kindergartens arose. Mr. Damon, at his Chinese Mission had had the first of the kindergartens, taught by Miss Mildred Kinney with equipment "consisting of wiliwili seeds and a few bits of chalk." The next year, 1893, saw the establishment of a regular Kindergarten on Miller St. for the Portuguese, and three others, for Japanese, Hawaiians and "Foreign" children, in Queen Emma Hall, corner of Beretania and Nuuanu Streets. These were all maintained by the Woman's Board which now had a separate "Kindergarten Department" and greatly increased financial responsibilities. Mrs. Harriet Castle Coleman gave unstinted effort to raising the budget, and received substantial aid from business men and small but regular contributions through mite-boxes in down-town stores. In one year these boxes yielded $777.85. Soon, however a $10,000 legacy from Mrs. Coleman's mother made incorporation seem necessary, and so the Woman's Board decided to let the kindergarten work stand on its own feet. In May, 1895, therefore, in the parlors of Central Union Church, a constitution was accepted for the Free Kindergarten and Children's Aid Association. Many Board members became charter members of the new group, but from the first it was kept non-sectarian, with the wife of the Episcopal Rector among those petitioning for the charter. Thus the Woman's Board had launched a most important undertaking, now grown beyond their tutelage. But as individuals they did not lose touch with this work, and the first president of the Kindergarten Association was also president of the W.B.M.P.I.

—Charlotte P. Dodge

(Next installment will cover branches and Junior Auxiliaries, the **Gleaners** and **Lima Kokua.)**

One Year Old



Members of Waipahu Women's Guild and friends gathered around the "refreshment" table at their first Anniversary Celebration.

Where there are purposeful Christian women there is usually a good deal of bustle and stir, and the Women's Guild of Waipahu Community Church is proving that fact. A little over a year ago this group of church women came together for the purpose of uniting the women of the parish in a fellowship of worship, service and giving. In that short time a corps of officers has been chosen, elected, and installed in an impressive ceremony conducted by the pastor, the Rev. Arthur Koch, and a satisfying year's work has been accomplished.

The Guild women bring into reality the line of poetry which runs— "Altho' I must have Martha's hands, I have a Mary mind," for a review of the years activities brings to light both "Martha" and "Mary" endeavors. Food and clothing gathered for the less fortunate in the home neighborhood; food, hand made articles, clothing and many hours of labor toward the success of the annual bazaar; jelly making for the Woman's Board of Missions bazaar; dozens and dozens of cookies for Armed Forces men passing through Hickam Airforce Base on their way to and from the Korean battlefront; baskets of food for Thanksgiving for needy families containing fruit, vegetables, rice, flour, sugar, and even duck; and refreshments for the congregation assembled at dedication services for the new church building. The list of "Martha" items seems almost endless.

Left to right: row 3—Mrs. Bruce Nishimoto, Mrs. Arthur Koch, Mrs. Kazuo Arahawa, Mrs. Henry Reinhardt; row 2—Miss Betty Katano, Miss Betty Kang, Mrs. Tsugio Uchigaki, Miss Ann Tahayesu; row 1—Mrs. Harold Yamano, Mrs. Tokuo Yoshida.



The project decided on for 1950-1951 is—Clothing for Japan, and it is going forward in good order.

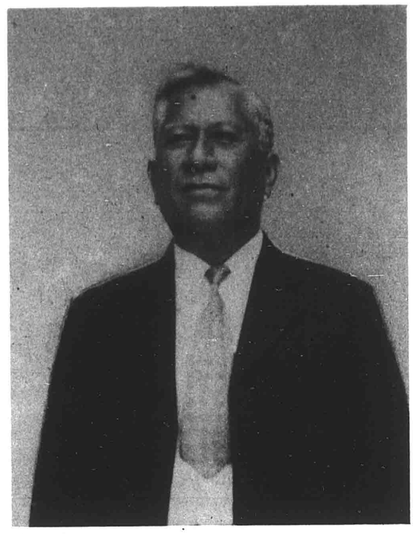
The ever so important "Mary" minds of the Guild women were intrigued and inspired by such things as Miss Charlotte Dodge's review of Mission Study books on Japan; Mrs. Dorothy Chong's talk on "Women, The Backbone of the Church"; a thought provoking movie "Kyoto Story"; the dignity and glory of the dedication service; Mrs. Chester Frowe's display of crosses and her devotional talk for Easter—"Crosses," and the Anniversary Party program of pictures of the Holy Land shown by Mr. Raymond Asmar.

The first milestone is passed and the future seems bright with promise.

"Forgive us all our worrying and make all grumbling cease.
Thou who dids't love to give men food, in room or by the sea,
Accept this service that we do, we do it unto thee."

In Memoriam

THE REV. LINCOLN B. KAUMEHEIWA



The Rev. L. B. Kaumeheiwa was a quiet, patient worker in God's Kingdom. It was not for him to take a prophetic role and stand out against the current stream of affairs to insist upon a change in them, rather it was for him to serve quietly among the people guiding and helping wherever he was. Perhaps nothing was more symbolic of the man than the way he managed the Association of Maui, Molokai and Lanai. For a number of years he was the moderator of that Association. As such it fell to his lot to preside over the annual meetings and to direct the affairs of the Executive Committee. As the presiding officer, he was called upon frequently to face those members of the Association who heatedly and loudly desired to insist upon their own point of view. Mr. Kaumeheiwa never seemed to raise his voice and he never seemed to grow weary of the clamor that often broke out in front of him, yet he was always thoroughly alert to the actual issues at stake and was ever ready when the time came for the group to reach a decision.

Ben Kaumeheiwa was ordained to the work of the Christian ministry on July 12, 1903. Immediately after his ordination he went to the Hana district to be the pastor there. Even though nearly 50 years have passed, since his service in that district, there are those who remember him and speak of his work among them. They testify to the impress his ministry made during the years he was there.

In the year 1909 he moved to the center of Maui. Ostensibly, he was called to be the pastor of the Waikapu Church and he served that position with faithfulness, but he was much more than the minister of a single group. The records indicate that actually he was closely associated with the Rev. A. B. Dodge who was then the secretary of the Maui Aid Association. Mr. Kaumeheiwa worked with Mr. Dodge in directing the affairs of the Hawaiian churches and in helping to strengthen the work of those churches. In this position, he ministered not only to the people in Waikapu but also to the Hawaiian groups in the center of Maui and on the Island of Molokai. It is not at all unusual now to find people scattered throughout the whole county of Maui who will remember very vividly some piece of service which Ben Kaumeheiwa rendered or some message he gave.

In 1932 he was called to the pastorate of the Wainee Church in Lahaina. He found a steady group of lay folks when he went there and during his ministry he trained others to add to their numbers. His vision was broad for all the while he held before the eyes of his congregation the needs and opportunities of the great Christian World Mission. The Lahaina Church under his leadership continued on its solid way.

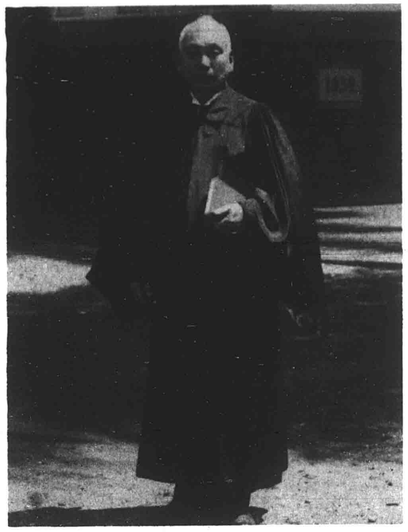
Two years ago, he was overtaken by ill health. For some time he did the best he could to continue the tasks which were his, but gradually he was forced to relinquish them. Then he presented a request for retirement to his congregation. Even then he did not cease his interest in the life of the Wainee Church and the churches around the world. Whenever anyone went to see him, his questions were about the church and the welfare of their people and their leaders. He seemed to carry in his mind a vivid memory of all those whom he had known and of those of whom he had heard. He passed quietly from this life on January the 15th.

The service held in his honor was conducted in the Kaahumanu Church in Wailuku. The ministers of the Maui Association and of the Hawaiian Board took part in the service, each one speaking in his own way of the knowledge he had of Ben Kaumeheiwa. After the service the remains were interred in the family plot beside the Wainee Church.

To those who have been caught up in the rush and bustle of modern life and whose minds have come to be dominated by the idea of progress and advancement the life of Ben Kaumeheiwa appeared to be calm and eventless. Yet when one looks at him and how he lived and what he did, one can begin to see how during the years his life grew deeper and more firmly fixed and his influence spread more widely. He will be a living testimony that man's search must be for life, for a life that can be lived richly and fully wherever one may be.

In Memoriam

THE REV. TAKIE OKUMURA



It is quite impossible to put down in brief compass any words that would summarize the life and activity of the Rev. Takie Okumura. His life with its development and growth is a story all by itself and it is a profound story indeed because it includes in it a conversion to Christianity and the meeting of many difficulties with a Christian spirit.

His life began in 1864 at Okara Machi, Japan. His father was a government official. Early in his career he became a member of the liberal party in Japan. That party stood for the freedom of the people and the rights of the people to develop fully and completely. It is difficult indeed for us in our country who have been brought up in an atmosphere of full freedom to understand what it meant for a person to stand for the ideas and the life that are so native to us. Yet Mr. Okumura did that in his own country.

He joined the Christian church in 1888 and then entered the Theological Seminary of Doshisha. Evidently he had seen that the only solid basis for a liberal life was a Christian faith. He determined to give himself personally to that faith and his life to work in its behalf.

In 1894 he came to Hawaii. From then until the present day the years have been filled with dynamic activity. He took upon his shoulders the responsibility for founding and developing a number of institutions which to him gave promise of providing for the people of Hawaii an insight and understanding of the faith which he held.

As is to be expected his influence has been great and far reaching. Many of his own countrymen in Hawaii have looked upon him as their leader and many of the second generation have been molded and trained under his direction. His thoughts, his ideas and his purposes have lived through the churches of the territory.

He was the founder of the first Japanese Language School in Hawaii, of the Japanese YMCA, of the Temperance Society, of the Benevolent Society, of the Okumura Home and the Makiki Church. He organized the new American Conferences, the Japanese Language Education Association and other similar groups, and during recent years he found time to write and publish a number of books.

It is quite correct to say, as did one of our local newspapers, that he was a Dean of the ministers of Japanese ancestry in Hawaii. He was more than that for his influence extended to the pastors and to churches of other races. It can correctly be said of him that in his time and confronted with the conditions he met, he lived under the guidance of the Master whom he served.

News from Micronesia

ROBERT AND MARY LOGAN MEMORIAL CHURCH

Dedicated, December 24, 1950

Sunday, December 24th began with a sweeping rainstorm which turned dry gulches into rushing torrents. By seven o'clock the sun broke through and with it the hearts of the people on Moen Island were warmed, for the time had come to begin walking to Mwel Village for the dedication of the Robert and Mary Logan Memorial Church. Sapuk Village is the farthest away from Mwel but the entire congregation came, carrying the babies and leading the younger children the long hot seven miles.

The Logan Memorial Church is located near the land where Robert and Mary Logan built their house and began their work. Just a short stone's throw from the church is a giant ironwood tree which the Logans brought from Hawaii about 65 years ago. The memorial church first developed in our thoughts when Mrs. Beulah Logan Tuthill sent a sum of money for a memorial to her father and mother. Mwel village needed a new church. They had the man-power to build it and some of the money, so with Mrs. Tuthill's gift the building of the church was made possible. Its size and location make it the perfect church for conference gatherings.

The building is forty-eight feet wide and sixty-nine feet long. The walls are made of a coral cement, reinforced with iron rails left here by the Japanese army. The roofing is new aluminum sheets which glitters in the sun and makes the church's presence known to all approaching vessels. The people, and especially their pastor Ernst, did an excellent job in building this church.

The church was crowded for the dedication service which began at ten o'clock and lasted till one. Just the villages on Moen Island attended the service but in all there were over 1,000 people present. Each church had several songs to sing and each of the seven pastors had a sermon. The Island Chief, Petros, spoke on the history of Robert Logan in the islands and expressed his appreciation to the "tribe" of Robert Logan who helped with the money to build the church.

The American Naval base was well represented. Captain Anderson brought the official greeting from the Navy and expressed his thanks that he was in Truk and able to attend the service. Commander Law, the governor of the Trust Territory, read a letter



to the people of Micronesia from the High Commissioner, Admiral Radford. The Admiral extended his best wishes at the Christmas season and sent his hopes for a happy new year. Commander Law then brought his personal greetings and spoke of how he had watched the building of this church with increasing interest and now that it had been completed he was happy to have part in the dedication service.

I preached the dedication sermon on the subject, "God's Garderners." The Logans brought many trees and fruit plants to truk from Hawaii which were the great grandparents of the fruits we eat today. The mangoes they brought have spread to all the high islands, the pineapple and papaya have grown and prospered, but the knowledge and faith in Jesus Christ which they planted has spread to all islands and increased one hundred fold.

Before she died Mrs. Tuthill sent me a letter to be read at the dedication of this church. As I read the letter a hush fell on the entire congregation and nothing could be heard but the sound of my voice and the wind from heaven blowing gently through the windows. Her letter made her spirit come alive with us and the significance of the dedication was deepened.

After a bountiful feast the people stayed to sing amongst themselves. There seemed to be a spirit of friendly competition between villages. I had to leave at three in order to get back to Dublon and through the reef before; when I left the singing was still going strong.

Since the dedication service I have sailed by the church several times. It can be seen from many directions, a long way across the lagoon and I am always pleased to see it there. To me it is a symbol of the past and the present cemented together to make the future.

DEDICATION OF IMROIJ CHURCH

Jaluit

December 22nd, 1950, was a big day for the people of Jaluit for on that day their new church was dedicated at Imroij. It is a large wooden structure and at 9:30 everyone assembled in front of the church and watched a cross being put in place on the top of the spire. On the cross were the letters N E S W and the pastor explained that they represented North, East, South and West but that also they spelled "News" and the Cross would be a symbol that the Good News was being sent to the four corners of the earth. When the cross was in place a shot was fired and three banners were unfurled from the cross. One said, "Good News," one, "Saviour" and one "Courage." There was a song by the Marshall people, then I was called on to speak about the meaning of the cross and after





that we all went into the church, that is all who could get in! Many had to stay outside and look in the doors and windows.

We had a dedication service at which I brought greetings from the two Boards and then the people had their part. The two groups which put on the most spectacular "stunts" must have done lots of thinking. One had a huge picture of the church hanging on the wall and across the structure was written "Christ the true temple." Their were four little "ships" headed out from the picture to four different points. While the folks sang the ships began to move. One was Victory, one Blood, one Peace and one Courage. It was the "Good News" going out to all people. All the women wore hats which they had made and as the ships "sailed" off the women took off their hats and sang "good-bye, good-bye." When the ships reached their destinations they dropped their anchors. One was a bag of flour, one doughnuts, one boxes of matches and one soap! That indicated that with the coming of the ships came all good things!

The other group of which I wish to tell you, had made a globe representing the world. It was dark but as the people sang and electric light flashed on and off inside the globe—the Gospel was bringing some light —then as the folks sang "break, break" an explosion took place the world was broken open and there was a cross!

The meeting lasted until dark but we had one hour out at noon for refreshments.

I had taken twelve of our students to sing at the dedication. Bourn had composed the dedication hymn for them to sing and everyone appreciated it greatly.

Now the people of Jaluit again have a church building for their monthly meetings and special church celebrations and they are very happy. May their zeal not wane as the months and years go by.

Man and the Church

And in those days two giants arose in the land,
The one—a Church—great and noble
Raising its tower proudly into the deep blue of God's sky,
Yet throwing its roots deeply and firmly into the ground
Where humble men, chidlike in their faith, are most at home.

The other—a Man—great and noble as the Church,
Raising his spirit until it was at one with Whom he served,
Yet reaching far into the depths of human hopes and fears
With childlike simplicity.

The two, one a Church, one a Man
Lived and worked as one together Until God called.
And when He called the one, He must of necessity call the other.
And the two great beings answered, leaving behind
Shells, broken, beaten by the wind.
God is more powerful than any broken, beaten shell.
And He and I heard one day, and knew
The souls of both the noble Church and Man lived on,
When those who after giving of their life-blood twice mourned and said,
"The grass is yet green;
We shall rebuild tomorrow."

—Mary Lou Akaka

Island Association Meetings

Before the next issue of the Friend appears the annual meetings of the Island Associations will have begun. We, therefore, print a list of these meetings for the benefit of our readers.

March 30 to April 1st the Kauai Evangelical Association. The meeting will be held at the Lihue Hawaiian Church. Of special interest this year will be a song festival to take place on Saturday evening, March the 31st, under the direction of the Kauai Sunday School Association.

April 6-8 the Association of Maui, Molokai and Lanai. The meeting will be held at Huelo Church.

April 13-15 the Oahu Evangelical Association. The meeting will be held at the Waialua Filipino Church. Arrangements are being made so that the delegates going to Waialua from the city will be able to stay overnight during the meeting.

April 20-22 the Hawaii Island Evangelical Association. The meeting will be held at Haili Church in Hilo.

It is expected that the Rev. Quentin Leisher of the American Board of Commissioners for Foreign Missions will be present at each of these meetings to bring some word of our foreign missionary enterprise around the world. It was our privilege, some years ago, to have the presence of the Rev. Ralph Shrader in our Island Association meetings. Mr. Leisher is now serving in place of Mr. Shrader and in that capacity will be with us.

The Mission Enterprise In China

A RECENT SUMMARY

Large scale withdrawals of American missionaries from China are in prospect this year, but should not be construed as the end of Christian work in that country, an official of the National Council of the Churches of Christ in the U.S.A. declared today as he made public the results of a comprehensive survey.

Dr. Rowland Cross, Far Eastern secretary of the Council's Division of Foreign Missions, said that "on the contrary the Chinese Christian Church shows remarkable signs of vigor and in some places its membership is on the increase."

The missions executive reported that two years ago the American Protestant mission enterprise, which began 120 years ago, was represented by more than 2,000 missionaries. Its property was valued at more than $27,000,000 and the annual contributions from this country totaled approximately $8,000,000.

In addition, he said, the American phase of Protestant missions included 13 colleges and universities worth $12,000,000, and hundreds of primary and secondary schools; over 200 hospitals and hundreds of leprosariums, dispensaries, social and philan thropic institutions.

Of the 2,000 American Protestant missionaries, he said, only about 500 remained. Their impending withdrawal he attributed partially to restrictive measures imposed by the Communists "of which the freeze of American funds and the government's taking custody of American property are the most recent examples."

However, a more important reason, he said, has been the advice given by Chinese Christians to foreign missionaries. The Chinese now admit that the presence of foreign missionaries, especially Americans, "might lead to undesirable consequences," he said.

In this connection, he pointed out that up to three weeks ago Chinese Christian leaders often expressed warm approval of the work being performed by foreign missionaries and voiced the hope that "their joint partnership" might continue.

The change in the attitude of Chinese Christians, he said, is reflected in the advice recently given by Methodist Bishop Z. T. Kaung of Peking to missionaries in his conference. "I regretfully advise you that in the interests of harmony it is best for you to apply for exit visas," the Bishop is quoted as saying.

The Bishop's letter, said officials of the Division of Foreign Missions of the Methodist Church, made it clear that "the continued presence of American missionaries might lead to unpleasant incidents."

Dr. Cross stressed that the Bishop's views, as well as those of

Mr. Nelsons School in China



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other Chinese Christian leaders, was based on the "fear of anti-foreign feeling getting out of hand, and not because they consider missionaries as detrimental to the Church."

An estimated 800 to 900 American Protestant and Catholic missionaries remain in Communist China, said Dr. Searle Bates, professor of missions at Union Theological Seminary, New York. Of this number about 500 are Protestant missionaries, the majority of whom are reported to have applied for exit visas.

Denominational headquarters have supplied the following figures on the number of their missionaries now in Communist China:

Presbyterian Church U.S.A.	60
Presbyterian Church U.S.	18
The Methodist Church	60
Protestant Episcopal	31
United Lutheran	2
Augustana Synod	1
Evangelical Lutheran	3
Missouri Synod	5
Mennonite	6
International Convention, Disciples of Christ	12
Congregational Christian	30
Reformed Church in America	3
American Baptist Convention	24
Southern Baptist Convention	16
China Inland Mission	200
Y.M.C.A.	1
Seventh Day Adventist	2
TOTAL	474

The only other group in China with American Protestant missionaries is the Evangelical Foreign Missionary Association for which no figures have been tabulated.

The Catholic Foreign Mission Society of America (Maryknoll Fathers) reported 140 of their members still in China, and the Jesuit Mission Society, 25. The rest are members of various orders composed principally of Europeans, and no figures on them are available here.

The last authoritative figures compiled in 1930 show American Protestant missions property in China valued at $27,355,720; American Catholic societies' property at $1,022,422; philanthropic and educational institutions $13,526,747. At that time business and financial holdings of American properties and securities were $197,800,000. The property now is in custody of the Chinese Communist government.

Dr. Bates declared figures of American Protestant mission properties "are substantially the same as in 1930." He said that property destroyed during the war had been restored, "while no property and holdings have been subsequently acquired in any appreciable amount."

Father Albert Nevins, press director for the Maryknoll Fathers, estimated that American Catholic properties are now valued at more than $10,000,000. He pointed out, however, that the bulk of Catholic holdings in China were in the name of European societies.

Most up-to-date figures on annual contributions show that $8,455,404 was donated in 1948 to Christian work in China by major Protestant denominations and mission boards of Canada and the United States. Of this amount, approximately $8,000,000 was raised in this country. These figures were gathered by the Foreign Missions Conference of North America for the fiscal year 1948-49, and represent the money sent by 48 denominations and mission agencies to China.

Mission officials report that contributions from these sources remained approximately the same in 1949, but "began to drop off in 1950.

Three denominations, the Seventh Day Adventists, The Methodist Church, and the Presbyterian Church U.S.A., each contributed more than a million dollars to China during their 1948-49 fiscal year.

Other major denominational contributions for the same period include the Southern Baptist Convention, $825,517; Lutheran Church, $549,929; Protestant Episcopal, $419,943; and Congregational Christian, $307,041.

The United Board of Christian China Colleges, with 13 Protestant colleges and universities in China, estimate their value at $12,000,000. Two years ago, American and Canadian Protestant missions operated 239 hospitals with a staff of 356 doctors and nurses.

The policy of American mission boards with respect to their missionaries remaining in China had undergone some change in the past four weeks, mission officials report.

In general, Dr. Cross said, while mission boards have been reluctant to tell missionaries what to do, the majority are now "suggesting that their missionaries consider withdrawal or at least review their position in the light of changing circumstances."

One of the major boards not to reverse its policy recently is the Board of Foreign Missions of The Methodist Church. According to Dr. Frank C. Cartwright of that board, "we have left the decision entirely up to the individual missionary with the assurance they will be backed by the board irrespective of what they decide to do."

A check of board officials indicates few cases of outright persecution of their missionaries, although they admit that missionaries have been severely restricted in their movements, while some cases have been reported of house arrests, and one or two being jailed.

A number of Protestant officials contend that Communist promises to guarantee religious freedom have not been carried out.

Dr. Jesse M. Wilson, home secretary of the American Baptist Foreign Missions Society in China, characterized Communist methods "as a kind of oblique violation of freedom of worship."

"While they (the Communists) don't forbid the Christians to attend church, they usually find something for them to do during normal worship hours. They almost always insist that Christians attend their (Communist) functions," he added.

However, Dr. Wilson said that funds to support the work of the Chinese Church would continue to be made available. "We will stand behind our Christian colleagues in China even though our missionaries do withdraw."

A spokesman for the Protestant Episcopal Church reported that their recent decision to recall their missionaries "was based on the impression we've gotten from the missionaries themselves." They are beginning to feel that under present conditions they are more of a hindrance than a help.

"For this reason we feel justified in advising them to leave. We believe, however, that the sentiments in China are anti-foreign, not anti-Christian," he said.

Dr. Harold S. Matthews, secretary for China of the Congregational Christian Churches, said Communist policy aims "to eliminate all missionaries during the next few years with the exception of those permitted by the government to return to China."

He said that missionaries, when found living together in large groups, were more subject to Communist persecution than those living in small numbers or alone.

He emphasized, however, that even though China might not be open to missionaries for a long time, "the work they started will be carried on by a capable Christian leadership which they have helped to train."

A number of reports from missionaries indicate that Chinese Christians remain friendly and sympathetic in their personal dealings with American missionaries, Dr. Cross said. He quoted a letter received last week from a missionary in Peking to the effect that "we received more presents and more Chinese visitors during the Christmas season than ever before."

The first American missionaries to China were the Rev. Elijah C. Bridgeman and the Rev. David Abeel. Mr. Abeel, a member of the Dutch Reformed Church, went out for the American Seaman's Friend Society in 1830 to serve American sailors stopping in Canton. Mr. Bridgeman also went to Canton, to open a school for boys. He was sent by the American Board of Commissioners for Foreign Missions of the Congregational Church.

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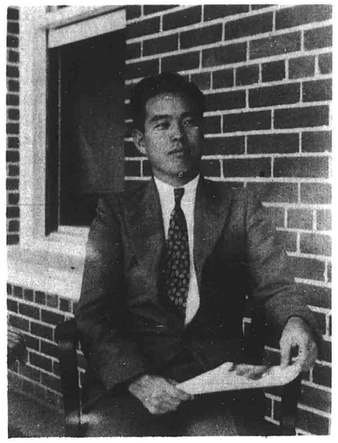
(Written for Sunday School Teachers)

Paul S. Osumi



We often hear people say, "It does not matter what you believe as long as you live right." This reflects a superficial thinking. It does matter what one believes. Many people are interested in religion, but their interest stops short of obligation. We need only to look at the desperate spiritual plight of the modern world to see the dire need of Christian convictions and beliefs which lead to life commitment. The Communists seem to be aflame with a consuming passion which results from their firm belief in their doctrines Confronted by such adversaries, a wishy-washy and spineless Christianity simply will not do. To be a force in this world, our faith must be a living and "believing" faith which leads to action.

A man wrote in his diary, "Got up, washed and shaved, ate three meals, went to bed." How dull and drab life is to so many people! Having not much at the center of his life to stay with, many a man attempts to run away from himself by alcohol and fast driving. Multitudes of people, absorbed in their selfish pursuits, find life monotonous and dull. Their trouble is that they have never known the thrill of a consuming loyalty. Arnold Toynbee, the great historian of our time, said recently, "How can the Western nations successfully combat Communism unless they establish an active, working Christianity? We must make our faith clear in our behavior. We must increase the percentage of our belief in Christianity and our actions as Christians. Even a five to ten percent increase would be invaluble." How important it is that we have a vital and living faith which changes our earthly existence into an exciting adventure!

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A SERMON

"Impression without expression is depression." Our faith must lead to action. "Faith apart from works is barren." Once a man practiced swimming by stretching out froglike on a table. He hated the water. Of course he cannot learn swimming that way. No one can become religious by just mastering the doctrine of the Trinity or The Five Points of Calvinism. Paul wrote the thirteenth chapter of First Corinthians not by speculating on the meaning of love but by practicing love in his life. It is not enough to acclaim Christ as our Lord. We must show His spirit like the Samaritan on the Jericho road. Information is not enough. We need transformation.

You can not pass on measles to others if you don't have it yourself. A church school teacher must first have a personal experience of God. He must have a creative and contagious faith. Religion is not only taught but also caught. Dr. Harry E. Fosdick says, "The central business of every human being is to be a real person." It is important that a teacher learn what to teach and how to teach. But what is more important is for him to be a real person. Before a teacher can help the children to develop into Christlike persons, he must be a Christlike person himself. Once a group of girls was discussing characteristics of a true leader. The majority of them said, "The kind of person I would like to be when I am her age." When standing before a class of children in the church school, a teacher does well to remember that some of them are looking up to him as their ideal. One's faith must lead to a Christlike person.

Someone said, "He who builds a church within his heart and takes it with him everywhere, is holier far than he whose church is but a one-day house of prayer." More important than anything else is the demonstration of Christ in our daily living. A teacher teaches by demonstration and not by remonstration. It is compartively easy to be a Christian on Sunday when we are in company with other Christians. But it is not easy to remain a Christian all the rest of the week. Temptations and lures of greed try our souls. Sorrow and disappointments tend to upset our beliefs. Distrust and doubts creep into our unguarded hearts. Ridicule and criticism sting like a branding iron. Unfair experiences of life make us cynics. Yes, it is mighty hard to be a Christian in this unchristian world. A true teacher is a "practicing" Christian not only in the church school but everywhere. He takes his religion with him wherever he goes.

A true teacher makes his religion

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the constant undergirding of his family. There is no place where the tensions and strains of living are harder than in the intimate relations of a home. A minister acquaintance of mine is separated from his wife. His congregation is dropping gradually. Emerson was right when he said, "What you are speaks so loud that I can not hear what you say." A teacher must make his home an earthly paradise where true love abides.

If one's religion is real it will affect his money-getting, money-spending, and money-giving. The parable of the talents suggests the importance of viewing our money and our ability as something entrusted to us by God. A true teacher is a good stewart of his time, talent, and money.

A teacher sees that something is wrong in the world where millions of people are denied the bare and basic necessities of life. He feels that something ought to be done about it. His heart is quickened on matters of economic exploitation and misery. He becomes sensitized to the needs of other people. Dr. Toyohiko Kagawa says in his book, "Love, The Law of Live," "The God of Jesus is a God of Action. People who stay at home and read the Bible and pray and meditate, and do nothing for the poor, who teacher was confronted with the problem of whether to make her Negro pupil an angel in a Christbeg help before their doors—such people will find the God of Jesus unintelligible."

The curse of the present world is racial prejudice. A church school mas play. She consulted her minister. He said to her, "There is no segregation in heaven. If angels there assume a visible form, there are colored ones, too. Legions of them." A teacher's love must transcend the boundary of race and color. Someone said, "It is easier to crack an atom than a prejudice." Democracy is on trial today. We have talked enough about brotherhood. It is high time for us to practice it.

The faith of a teacher makes him patient with his pupils. Once a young man in a fox-hole wrote a letter to his former church school teacher. He said that he was going over the top and that everything was well with him. (It was just before an offensive and he knew that he would be killed). He thanked her for what she said on a particular Sunday, which changed his whole life. The teacher opened her diary. This is what she wrote on that particular Sunday, "The children were very restless. No one seemed to listen to me. I am very discouraged. Maybe I am not fit to be a teacher."

This task of a teacher—the task of leading the youngsters in the Christ's Way of Life—is a tremendous task. But if his faith is real, he can say with Dr. Kagawa:

A secret plan
Is hid in my hand.
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the World
Using my hand!

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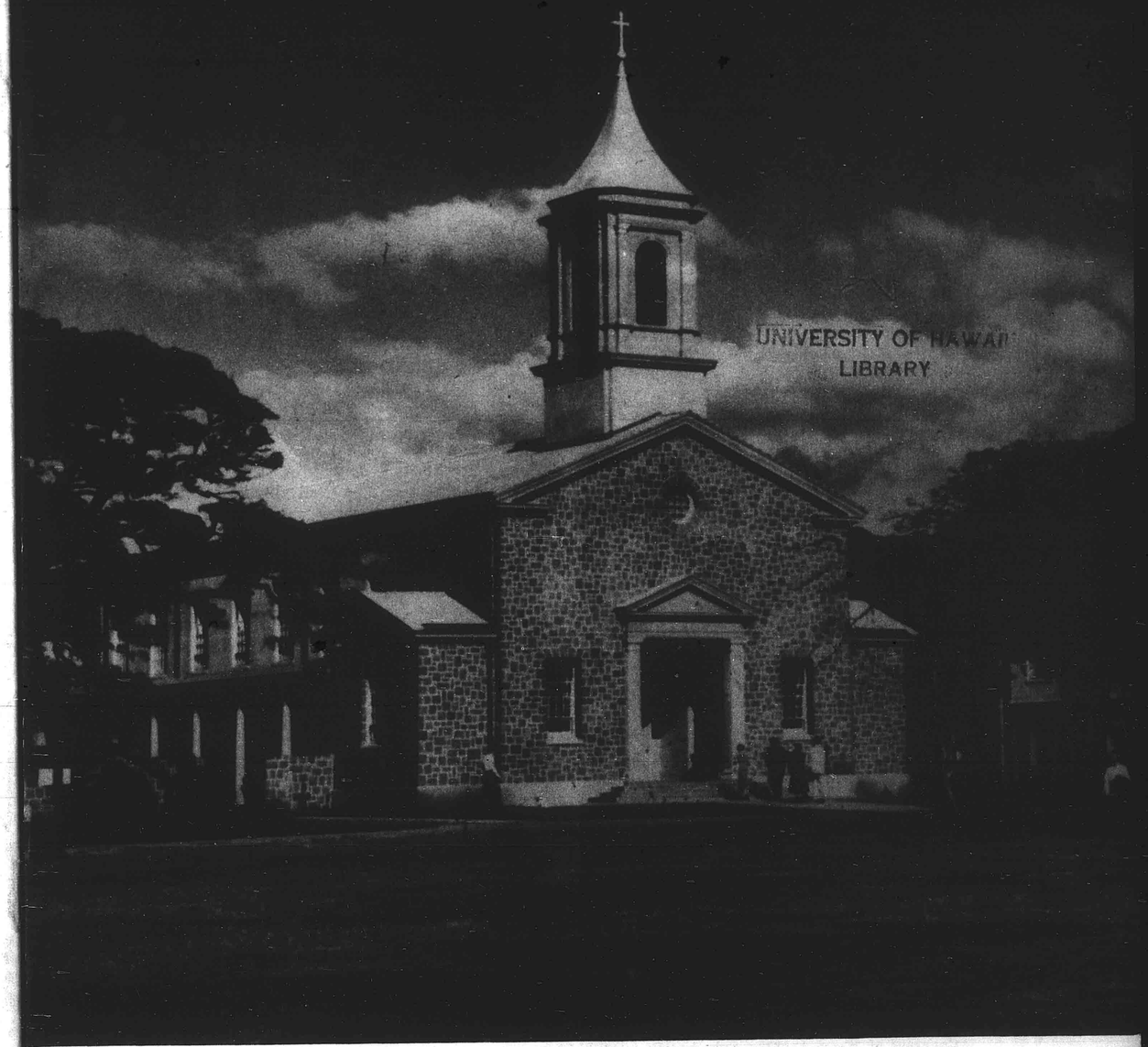

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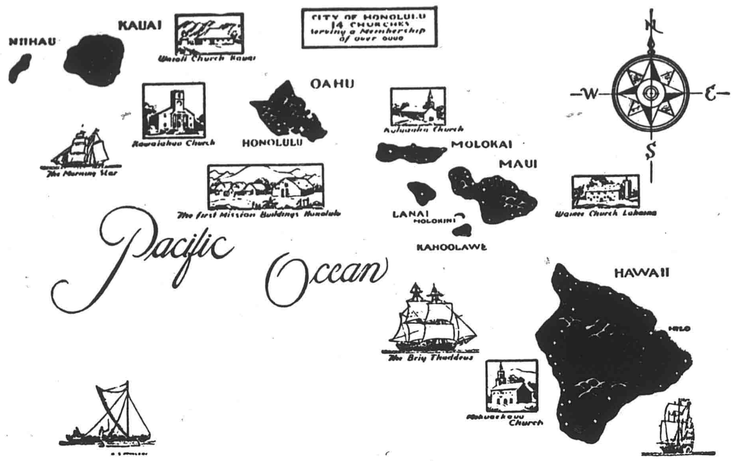
THE FRIEND APRIL 1951



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXXI HONOLULU, HAWAII, APRIL, 1951 No. 4

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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The Heart of Our Life

Our Island Association will be meeting during the four successive week-ends of April. Representatives of the churches, the licensed preachers, and the ordained ministers will gather to deal with those matters of concern to them all. They will hear reports of the work done during the past year and make plans for the year that lies ahead. They will worship together, fellowship together and informally share the experiences that have been theirs. And after the traditional activities have been completed, each meeting will adjourn and delegates will return home.

Two elements in these meetings deserve comment here. First, they are an integral and important part of our church life. We say, rightly, that an individual finds it practically impossible to be a christian all alone; the christian religion requires both love of God and love of man, that is, the one who seeks to have faith must express it in his relationship to others; there must be two or three or more people before christianity can begin to be real. Then this can be carried one step further. Suppose a single church in which the members have, by much living together, achieved a harmony of mind and spirit; the members no longer have much to learn through devisiveness of outlook for they have all understood the Gospel in the same way. Then the same thing can be said of that church as was said of the single individual. That church will never know the fullness of the faith until it enters into active relationship with other churches; it cannot even so much as hold the faith it has been given all by itself. And this line of thought can be carried onward to ever widening circles of experiences. An Association of racial churches may be a stopping point where faith turns dead; or a national group of churches, or a denomination may be the same thing. God leads through man's love for his fellows, a church's love for its fellows, and so on.

This is why our Associations are so important. They bring our churches into relationship one with another and, if we work at them, make us face the differences between us and learn to understand this significance. How easy it is for our churches not to bother much with our Associations; they still appear to some of us rather useless, time consuming pieces of ecclesiastical machinery. It may be that the reason for this lies in our blindness; perhaps we have not yet seen their place in God's purpose, having seen these only as humanly planned devices. The Associations are steps to larger life.

Then second we must remember what forms and moves our Associations. Each has a constitution which authorizes its order, and a tradition which molds its progress. In addition each has responsibilities, such as the examining and ordaining of ministers, which it carries out. From time to time an Association will look at a situation that has developed among the churches and seek to take some action in respect to it. In all these matters, an Association acts through its affairs, committees and members.

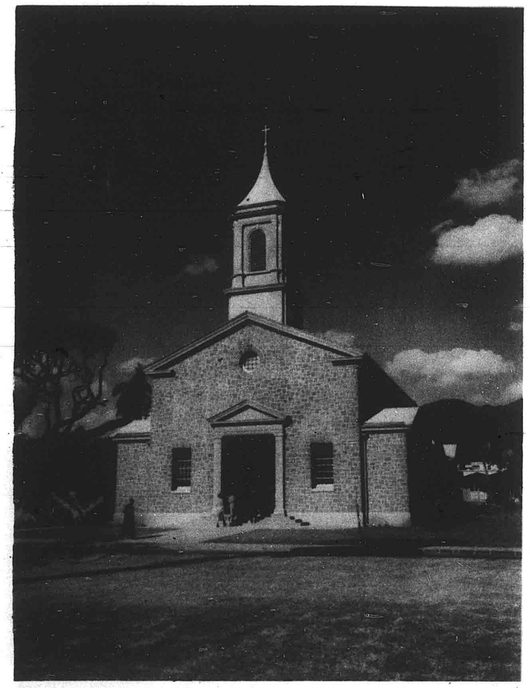
In the final analysis the Associations cannot accomplish anything unless the members are interested enough to act. The Association can keep their order by rules and manage their business by agreed patterns. But all the refinements of rules, all the codifying of order, all the elections of officers and appointment of committees will avail very little unless there is a realization, deep in the hearts of our people, that the Associations have a place in God's plan.

All this means, that the essential elements in our Association life is our faith in God and our full acceptance of Him as our Ruler. We live, really, by nothing else. And there is no way to bring vitality and power to our Associations except through our allegiance to God. We may organize as carefully and wisely as possible, we may promote as rigorously and regularly so we can, but these things will avail little. As each church member gives himself to God's ruling, so will the churches become stronger; and as the churches hold firmly in all they do to God's leading, so will the Associations find power. Only as we seek God's Kingdom and His righteousness will we discover that churches and Associations play roles in that Kingdom. Only then will real life shine through our larger corporate fellowship.

Frank Cooke Atherton Memorial Chapel

DEDICATION SERVICE—CENTRAL UNION CHURCH

During the pastorate of Dr. Horace Leavitt a need was felt for a children's Chapel, and a small fund was accumulated through gifts made by the children themselves and by their teachers. In 1944 and 1945 the Buildings and Grounds Committee made studies for a re-conversion to peace. The temporary and obvious problems concerned demolishing the bomb shelters and re-possessing the front lawn which had been used for victory gardens during the war. The next phase involved parking lots and widening of the driveway. The long-range plan included the need for the chapel which had been discussed in the pre-war years. Those who are close to the leadership of the church were aware of all these needs, and far the largest of them was the need for the Chapel. A Church School which was trained in the importance of worship put an edge on our sense of need, and the problem was on the hearts and minds of the staff and officers of the church.



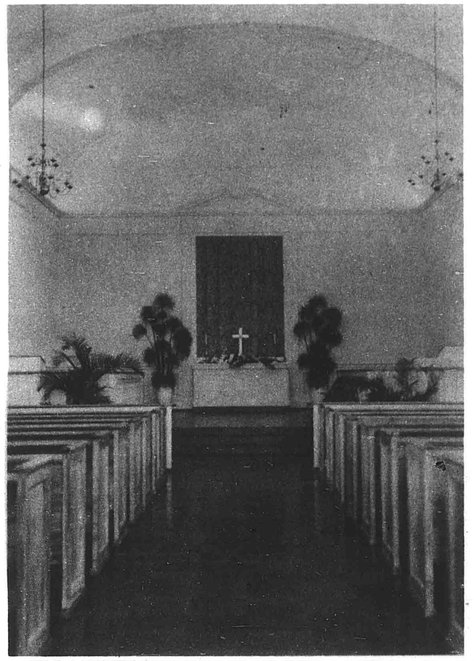
On November 5, 1945 a letter was written and conveyed to Mr. Hackett bringing him the news that the members of the Atherton families wished to make possible the erection of the Chapel in memory of Frank Cooke Atherton, who had died on May 29 of that year. A further letter dated November 17, 1945 informed Mr. Hackett that Mrs. Theodore Richards wished to take a "special share" in the Chapel, and proposed to give and install the organ. On Sunday, November 18, 1945, which was Thanksgiving Sunday, Mr. Hackett read the letter from the pulpit of the church and commented on it. The letter, the comment and the acknowledgement of the Trustees follow:

> "I have a letter before me which will touch and hearten all who hear my voice:
>
> 'Dear Mr. Hackett,
>
> As a memorial to Frank Cooke Atherton, we members of the Atherton families, wish to make possible the erection of a chapel as an addition to the present plant of Central Union Church. We know that there already exists the nucleus of a chapel fund, and this our gift would augment. Great was Frank Atherton's interest in his church, deep his love and loyalty, and his concern for a beautiful chapel had often been expressed. We are glad to have a part in carrying on, in his name, this further extension of the usefulness of Central Union Church in the service of our Master.
>
> Very Sincerely,
>
> (A member of the family)
>
> Honolulu, T. H.
> November 5, 1945

Within a few weeks a small committee was gathered to begin the task of thinking through the implications of this wonderful gift to the church. Special point was made to include a young person active in the youth groups of the church. Renton Bond was the first person to act as such a representative. When he left for college on the mainland, he was succeeded by Wesley Strombeck. Other members of the committee were: Alexander Atherton, J. Ballard Atherton, Mrs. Frank C. Atherton, Campbell C. Grozier, since deceased, The Rev. Allen Hackett, Mrs. Francis J. Halford, Victor Larson, Mrs. Henry O. Pfaender, Mrs. Theodore Richards, and Mrs. Norman Schenck. The first meeting of the committee was held on Thursday afternoon January 24, 1946 at 4:45 p.m. in Mr. Hackett's study.

The next major step was the engagement of Mr. Mark Potter to serve as architect. He was brought into step with the thinking of the committee, and began an exhaustive study of Colonial architecture, including correspondence with the firm of Cram, Goodue, and Ferguson of Boston, architects of the Central Union Church building. The spirit of the committee throughout was informal and frank. No decisions were taken against the better judgment of any member, and the "principle of unanimity" prevailed throughout.

Post-war shortage of materials and a series of crippling strikes, together with restrictions on building following the war made it necessary to postpone for almost four years the actual construction of the Chapel. However, in the judgment of the committee and Mr. Potter, the situation took a different turn in early 1949. Specifications and blueprints were given to a suggested list of bidders in the early summer of 1949, despite the fact that the longshoreman's strike made the beginning of construction uncertain. On Thursday August 25, 1949 at 2 p.m. in Mr. Potter's office the bids were opened and at a meeting of the Chapel Committee on August 30, 1949 it was unanimously voted to recommend to the Trustees the acceptance of Mr. E. E. Black's bid. Plans were swiftly set in order for the ground-breaking ceremony which was held on September 18, 1949 at 11:45 a.m. following the church service. In this connection friends of Mr. Atherton will be interested to know that we hoped to include Dr. John R. Mott, a life-long friend and admirer of Mr. Atherton, in the ceremony. The timing however could not be arranged satisfactorily. Nevertheless, during his one-day visit in Honolulu on May 9, Dr. Mott came to the site with the Rev. Edward L. Whittemore of the Honolulu Council of Churches and Dr. Platt of the British and Foreign Bible Society, and Mr. Hackett. Dr. Mott gave a prayer for the joyous completion of the project and the realization of Mr. Atherton's hopes for world Christian fellowship.



"WHAT MEAN YE BY THESE STONES?"

(A sermon preached on Sunday, January 28th, 1951 at the dedication of the Frank Cooke Atherton Memorial Chapel, Central Union Church, Honolulu, Hawaii, by the Reverend Allen Hackett, Pastor.)

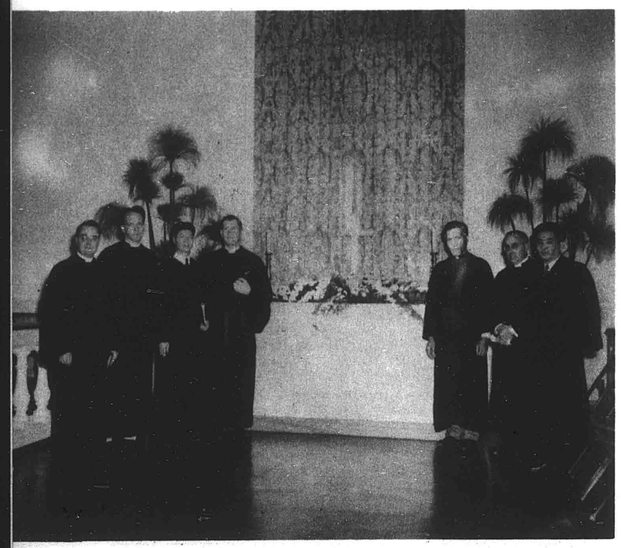
Joshua 4:6f "When your children ask their fathers in time to come, saying 'What mean ye by these stones?', Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord . . . and these stones shall be for a memorial unto the children of Israel for ever."

The Jordan river flows swiftly down a deep-cut valley from the Lake of Galilee to the Dead Sea. The late Dr. George Adam Smith has written: "Jordan means the down-comer. With infrequent interruptions of shingle, mostly silent and black in spite of its speed, but now and then breaking into praise and whitening into foam, Jordan scours along, muddy between banks of mud. careless of beauty, careless of life, intent only upon its own work, which for ages by the decree of the Almighty has been that of separation." (HGL 486f) It separates the land of Palestine, the 'promised land' from all the regions of Babylon and Arabia. In the days when the Greeks were preparing their expedition against Troy — around 1200 B.C., the Children of Israel reached the Jordan River after more than a generation of wandering in the wilderness. Moses, their dedicated leader, heard God's voice saying 'Thou shalt not go over this Jordan! He died in the mountains, and 'No man knoweth his sepulchre unto this day."

Moses had not forgotten that he would need a successor. Joshua, well trained, stepped into his post of leadership swiftly and surely. His first task was to organize the crossing of the Jordan, at the time when its banks were nearly covered by the swollen river. He chose twelve men to marshal the multitude, and bade the priests go first with the 'ark of the Covenant.' The

river began to recede as soon as the priests who bore the Ark began to cross. (It is suggested that a landslide higher up the narrow gorge may have blocked the river and given them their safe passage. Such a cave-in is recorded in 1257 A.D.) However you explain it, the unwieldy caravans got over on dry ground.

The crossing of the Jordan meant for the Hebrew nation something like what the sailing of the Mayflower meant for America. It meant a new beginning in a new place, a place of God's choosing. Small wonder, then, that Joshua felt moved to commemorate the



crossing. He asked the twelve men who had served as guides to pick up the stones on which they had stood, to carry them across the streambed and to put them in a circle on the West bank where they lodged for the night. The stones would commemorate this crossing, this new beginning: "When your children ask their fathers in time to come, saying, "What mean ye by these stones?', then ye shall answer them, that 'The waters of Jordan were cut off before the ark of the covenant of the Lord. And these stones shall be for a memorial unto the children of Israel for ever."

The question is so simple, so direct. It rings down the ages, and we can hear it still to-day: "What mean ye by these stones?" These stones, which surround us here, are also a memorial. They, too, mark a new beginning. History—and our own hearts—ask us today: "What mean ye by these stones?"

To the builders, they mean the start of a search. The stone for the chapel is volcanic basalt taken from the Moiliili quarry near the University of Hawaii. The vein was opened when the church was built in 1922 and 1923. The last of the same vein was used for the chapel. When the wall of the patio was almost finished, the stone ran out. But someone noticed the rock in the ramp leading out of the quarry. It was the same vein. The road was replaced, and we have the last of the last of the stone. By their very stuff, both church and chapel are tied to each other and to the very substance of these islands. All that we mean by these stones!

To the architect the stones mean a shape, a mass, a creation designed within narrowly defined limits, and expressive of something that we tried to put into words, but never very clearly. We asked him to dream up a building suitable for more intimate experiences of worship here at Central Union Church, akin to the church, and yet distinctive—a cousin, not a child!

But the question comes back and back: "What mean ye by these stones?" To all of us, and most vividly to those who have made this building possible, the answer is very clear and very beautiful. These stones are a memorial—to a person. In one way, he needs no memorial! There is nothing more firmly imbedded in our faith than our belief that God keeps the spirits which He has fashioned at such infinite cost in His eternal care. And we, too, can remember—the sound of a footstep, the play of a smile, the darting of a mind, the encircling of a spirit. Our true memorial is in God who never forgets.

And yet we have to get things said—with pencil or clay or stone. I remember a cartoon in the old "LIFE" magazine (when it was funny). It showed two city children on a summer outing in the country, standing on a rocky ledge, overlooking a patchwork of fields. One urchin said to the other: "Gee, that's so beautiful I gotta sock somebody!" Our form of expression varies with the thing we are seeking to express, with the medium we choose, and, of course, with our skill in expressing it.

This building is here because those who knew Frank Atherton most intimately have graciously decided to express their gratitude in this way, and to share it with us, and with our children's children. Here we can catch a warming glimpse of his love of the church, his buoyant spirit, his keen interest in youth, his love of beauty, of music, of light and air, and wood and stone and green things growing, his earnestness in prayer, his love of people, his transparent and growing faith.

And yet this chapel is more truly, more essentially a memorial to the things which he strove to realize, the ideals which beckoned him on, the causes in which he deeply believed. It was not the men who guided the caravan, or even Moses or Joshua who were remembered by that circle of stones on the bank of Jordan. It was the fact of the crossing. It was the entrance into the promised land, with all its dangers and its great hope!

The building of this chapel marks a crossing, too. This church crosses over into a period of greater opportunity for service, and woe be unto us if we fail to bring the beauty of this place to all who need its healing! If only the bitter could come and pray here together—strikers and struck, lonely and friendly, the unaccepted and the accepted. Today we cross into a promised land of wider service.

Furthermore, we cross a wider, deeper river still. We live in an age when faith meets unbelief in dramatic and tragic ways—when the hope of the Kingdom meets the cool talk of atomic destruction. How can we cross over into a promised land of faith?

The stones on the bank of the Jordan really marked something more than just the crossing of the Jordan. They stood, in a sense, for God's guidance over all of history. "Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" (Amos 9:7) God is in every crossing of every river — and in the river as well! "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: For I am the Lord thy God, the Holy One of Israel, thy Saviour. (Isa 43:2ff)

THE FRANK COOKE ATHERTON MEMORIAL CHAPEL

April 28, 1950

"The New Chapel as the Architect Sees It"

From the first early planning of the main Central Union Church Building, a future Chapel was considered and hoped for, but many years passed before this hope could be made an actuality.

The generosity of the Atherton family finally fulfilled the hope as a memorial to Mr. Frank Cooke Atherton; a man who was actively concerned with the welfare of the church as well as that of the community, and whose spirit and kindness helped so many people and projects.

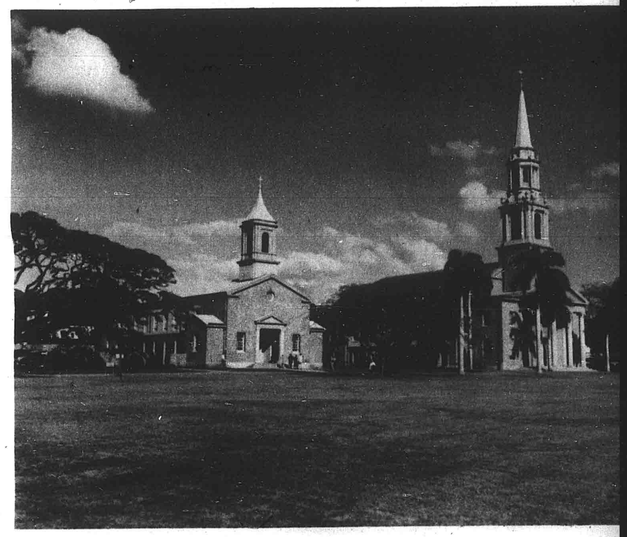
The Chapel Building Committee, Mr. Hackett, and I have all been most conscious of the many spiritual and practical aspects of this undertaking.

The purpose and use of the Chapel were first considered. In general, these were to accommodate extensions of all the services of Central Union Church, including use by all age groups for any church functions which would be better served in a small, intimate setting, such as; small weddings, Lenten services, children services, smaller worship services, funerals, baptisms, and christenings. It was felt that the Chapel should have a quiet, intimate, and restful atmosphere in order to provide the proper background for these smaller worship services and ceremonies.

Location was an early problem. A chapel, although subordinate to a church, is a part of the church, extending, supplementing, and supporting the church activities. These thoughts should be expressed not only in the building but in its location. It could not be placed in a central, frontal, dominating position, but rather to the side and somewhat toward the rear of the main building. It had to be well removed from the noise areas of Beretania and Punahou Streets, and sufficiently distant from the main building to reduce interference but maintain coordination. The location should take advantage of existing roadways and parking facilities without interfering with traffic flow.

These considerations led to placement mauka of the internal traffic artery at the left side and somewhat toward the rear of the front of the main building. This location had the added advantage of an existing fine Monkey Pod tree which could be incorporated as a beautiful and useful part of the plan. Some music interference will exist, especially with certain organ sounds; but as these sounds penetrate even beyond the limits of the grounds, they cannot be eliminated in any location.

An Administration Building is planned for the future, and the logical centering of its activities would place it to the right and somewhat toward the rear of the main Church Building. This will make a coordinated group design of the three buildings with the main Church Building dominating the group, enhanced and supported by its subordinates; and expres-



sion in placement of the actual functions of these buildings.

In this arrangement of buildings, the wide and pleasing expanse of front lawn is maintained, and the group design affect will be somewhat that of the Colonial village green.

The architectural design of the Chapel was a most important consideration. In a Chapel or Church, the design itself has spiritual and symbolic appeal. The Church, by its nature, is tenacious of the traditional principle and the symbols that indicate historic continuity. Forms of religious worship are traditional and are subject to less change than almost any other institution. The requirements of church buildings are as a rule just as traditional. Church architecture is slow in change because of the desire for traditional continuity, and permanence. Commercial buildings can and should, for financial and service reasons, change freely and frequently to be successful machines for selling. Church buildings can hardly be considered in this manner. In these days of rapid change and restlessness, an expression of continuity in religious institutions is a steadying influence.

The plan dictates the general shape and proportion of the mass, and the plan is in turn the reflection of the requirements of the building. These requirements are combinations of practical function and traditional symbols. The central entrance, central aisle, Chancel and Altar placement, are symbolic as well as practical. Symbolically, the centre aisle constitutes a direct, central, and straight path from the entrance under the Cross on the spire above, to the Altar. Functionally, for weddings and other ceremonies involving a procession, the central aisle is most practical.

The basic, elongated plan used, with central main entrance, central aisle, and gable roof, does produce a similarity to the main Church, but, except for these basic features, there are marked differences between the Church and Chapel. The Church has a large, projecting, colonnaded front entrance; the Chapel has a recessed entrance without columns. The Church does not have side Lanai-Cloisters, but has a high, two-story, arched treatment of the sides. The main roof of the Church is gabled over the centre section only, with flats over the sides and rear; the Chapel has a gabled roof over the entire main centre section with a flat at the rear. The side windows in the Nave of the Church have arched heads; in the Chapel, flat heads. The spire of the Church is twice the height of the Chapel tower, is quite different in design, and much more elaborate. The similarity of design actually is confined to the basic plan, the use of Colonial period design, and similar materials. Although harmonizing with the Church, the Chapel is quite dissimilar.

A radical difference in design or use of materials in the Chapel would detract from both the Church and the Chapel, and create a feeling of dissention instead of harmony. Definite harmony of design with difference in detail truly expresses the spiritual and the functional life of the buildings.

In studying various design possibilities for the Chapel, the main Church Building must always be considered as the final and dominating motif. Only a design harmonizing with the Church, expressing continuity, and support and extension of the Church and its activities could be considered. The main Church Building, Colonial in design, therefore dictates the period of Architecture of the Chapel.

The use of Colonial inspiration in the design of the main Church has been questioned for a church in Hawaii. Considering the fact that the beginnings of Christianity in Hawaii are so closely associated with New England, traditionally the choice was a happy one. From the view point of functional use, Colonial or Georgian design is probably the best suited of all historical styles to this locale. It can be modified more successfully to properly fit local conditions than other styles, such as, Gothic or Romanesque. At the time the main Church was built, the so called Modern style was almost unknown, especially in churches, and was naturally, and probably fortunately, not used.

The Chapel, although Colonial in inspiration and spirit, is not a copy of any existing building; but is definitely an original design planned to fit the requirements and our local conditions.

The centre entrance, centre aisle, balanced plan are traditional, and are not peculiar to any place or period of design.

The Lanai-Cloisters at each side of the Chapel, as well as the Garden Court under the Monkey Pod tree, are typically Hawaiian. The Lanai-Cloisters give protection to the large side doors; give cover to processional ceremonies; provide a protected Lanai background for the Garden Court; and architecturally, the Colonnades break the severity of the sides with long, horizontal lines. The spaces between the columns on each side number the traditional seven, as do the doors back of the colonnades and the windows over them.

Details vary greatly from the main Church, but in the use of the Orders, cornices, and mouldings, the same traditional, original inspirations were used in the Chapel as in the Church. The details shown in reprints of some of the old Colonial Building handbooks were used in designing mouldings and details. These details taken from the old Colonial works in turn came from sources which can be traced back almost indefinitely.

The tower and spire, by long association, definitely give to the building an ecclesiastical appearance denoting its religious function as a Chapel. It is not a school nor an administration building, and this should be apparent from its exterior design.

The Church and Chapel on the sides toward each other should have similar grouping of planting, with

an almost continuous, connecting massing at the rear to give consistent unity between the buildings.

An interesting feature of the cut stone of the buildings is that the stone for both buildings came from the same quarry. The stone for the Church was the first stone taken from this particular vein, and the stone for the Chapel will be the last of this stone quarried, as the vein is now completely worked out.

The Garden Court will be a court enclosed with stone walls rising in height toward the rear, and continuing and enclosing the Monkey Pod tree. Under the tree will be a raised, paved area. The centre of the court will be of grass, with flowering shrubs planted against the growing over the enclosing stone walls. This Enclosed Court will help greatly in creating an atmosphere of peace and restfulness in the Chapel, and will make an unusual and beautiful garden setting for weddings and similar ceremonies under the tree. At Christmas, the combination of Lanai-Cloister, Enclosed Court, and tree can be made the centre of inspiring and beautiful musical ceremonies, especially for the young people groups.

The interior of the Chapel will be Colonial in inspiration, smaller, more intimate, and simpler in treatment than the main Church. It will have no free standing columns.

Fittings and fixtures will be simple in design with quiet, restful colors. At the rear centre of the Chancel over the Altar Table, in a framed recess surmounted by a Cross, will be a rich, colorful Dorsal. Centered on the main front entrance and central aisle, this composition of Altar Table, Dorsal, and Cross will be the strong design notes of the interior. The Altar Table will have the most distinctive panel work of the interior, the front being divided into three sections symbolic of the Holy Trinity. The Chancel will be raised the traditional three steps above the Nave, with the Choir arranged on each side and separated from the centre of the Chancel by choir railings of fourteen turned balusters on each side. The Pulpit and Lectern will be at the front of the Chancel with the Pulpit on the right and the Lectern on the left from the congregation. The Pulpit and Lectern will have similar paneling which, next to the altar table, will be the richest in the interior.

The Choir Rooms and Utility Rooms, placed at the rear, have direct access to either the Nave or the Lanai-Cloisters. The height of the rear makes possible a Music Room and large storage spaces at a second floor level.

The Organ Console will be on the left of the Chancel from the congregation, with the Organ in an Organ Chamber at the front above the main front entrance. No pipes will be visible at the Chancel. In front of the opening of the Organ Chamber centered over the main entrance, will be a simple ornamental, open grille screen.

On the left side of the recessed front entrance will be the Bride's Room; on the right side, the Memorial Room—a quiet room for reading, study and thought. These rooms will have panaled wainscots, delicate cornices, deep window reveals-all contributing to an atmosphere of secluded calm.

It is the hope of all who have been connected with the building of this Memorial Chapel that it will successfully fulfill the original intention; this intention being the providing of a suitable building for all the activities of all age groups of Central Union Church, which can be better served in a small intimate setting. The accomplishment of this will still further extend the service of Central Union Church.



SISTERS AND DAUGHTERS

HISTORY OF THE WOMAN'S BOARD OF MISSIONS



Mrs. Samuel Saffery, Sr., to the left of Mr. Kalili and a group of ladies from Waialua Liliuokalani Church.

PART III

The Woman's Board had hardly been set up in Honolulu before the secretary was writing to certain "key women" in Hilo, Makawao, Wailuku, and Koloa, informing them of their appointment as vice-presidents of the Board and giving them news of progress in the parent Society. Miss Hattie Coan sent in her annual report from Hilo in 1872, and the next year there were members listed from all four of the principal islands, with substantial contributions from each group. For some years it was the custom to forward all funds to the Honlulu treasurer, though occasionally the money was accompanied by a request that it be used for some special purpose. Meetings were devoted to study of missions, and to the reading of reports from Honolulu, and no local projects were undertaken until 1879, when the Hilo branch "devoted a large part of its funds" to the support of a Chinese "colporteur," who "led five converts" one year, "to receive baptism and to be admitted to the church." This Hilo group, led by Miss Coan and then by Mrs. Lydia Bingham Coan got so vigorous a start that has been an unusually active branch to this day. Kohala women organized a branch in 1882. On Kauai the members were too scattered to attempt regular meetings, but they discussed missions over the telephone and sent their dues to Honolulu.

The organization of the present Territory-wide association is comparatively recent, but it is well to remember that the Honolulu women were not alone, even at the very start.

Wisely, the women of the early Board realized the importance of keeping interest in missions alive among the young people, and in 1874 the **Missionary Gleaners** began their forty years of following in their mothers' footsteps. They had a very active program, as befitted a bevy of "young ladies" without too many social distractions. They adopted Mrs. Rand, a missionary wife in Micronesia, giving her regular financial support and sending and receiving letters by every sailing of the **Morning Star.** They sent their needlework to the missions, 73 garments, once, to a little boy who had been left motherless. One wonders how a child in the tropics could use so many items, but at least they are a measure of the **Gleaners'** zeal. Many a Board member today can remember sewing the autographed patchwork quilts for Micronesia,—the special assignment of the youngest **Gleaners.** The society provided scholarships at Kawaiahao for girls who bore the significant names, Annie Gleaner and, even better, Ruth Gleaner! All these projects were financed by means of the annual fair where ice-cream and "fancy articles" were sold to an appreciative gathering of mothers and friends. **The Gleaners** had such good times together that they seem to have been reluctant to move on to the adult Board, and after a few years we find many an officer listed as "Mrs.", and babies are welcomed in the annual reports! Special services were regularly rewarded by life membership in the Board, however, and with changing times the **Gleaners** ceased to function as a branch.

Rev. DeWitt Joseph Brady (back to us), Rev. D. Allan Easton, HCC; Mrs. James F. Morgan, Rev. Richard Isler, Chaplain of Institutions, HCC; Mrs. Isler, Mrs. Robert Lloyd.



Meanwhile, Mrs. C. M. Hyde, a long-time president of the Board, and a person much interested in Hawaiian girls, was instrumental in forming the **Lima Kokua,** in 1880. Kawaiahao Seminary was the natural place for this group to meet, though not all its members were at school at the time. This was the period when there were still Hawaiian missionaries in the Southern Islands, and **Lima Kokua** planned to sponsor the wife of one of them. They mourned her untimely death almost as deeply as did the young husband. This group raised scholarships, held fairs, studied missions, and followed the pattern set by the **Gleaners,** but confessed that they "stressed the social side" more than was usual among missionary societies. Be that as it may, **Lima Kokua,** still active today, holds the record for continuous maintainance of its place as a Junior Branch.

When the Portuguese (Pilgrim) Church was organized in the nineties, with a missionary society for its women, there was also a young ladies' group, the **Aurora Band,** which sewed, studied missions, raised scholarship funds, etc,, like the others, but added work for their own church to their other activities. They "promoted" married members ot the adult society. After a period of failing interest, this band, under a changed name, was merged in the Christian Endeavor Society, just before their church joined with Central Union in 1940.

At Kamehameha School for Girls Miss Ida Pope started the **Bernice Pauahi Missionary Society,** which affiliated with the Board and followed the fimilar pattern with the added study of means by which the girls could help their own communities when they went home on vacations or after graduation. When the Bishop Memorial Chapel was completed it seemed best to join girls and boys in a single religious program and the girls ceased to be a branch of Woman's Board.



Woman's Board, February, 1951—Ewa Community Church Buffet Lunch.

At the time of World War I there was a short-lived group among the Chinese girls at the Normal School, led by Mrs. D. L. Withington.

Hui Kilohana, at Kalihi Union Church, founded in 1936-7 is still a Junior Branch. As missionary societies in many Oahu churches affiliated with the Board in recent years, Junior Clubs appeared in the record for short periods, but only three have survived to the present time: **Lima Kokua,** at Mid-Pacific Institute, **Hui Kilohana,** at Kalihi Union, and **Cadena de Amor,** among the girls of the Filipino United Church. These three groups have, for several years, taken over the April meeting of the Woman's Board, under the guidance of a member of the Executive Committee of the Board charged with responsibility for the youth work. But, though many of the youth groups are no longer active, their influence is still felt in the interest of many women of the Board, whose first contact with missions came with the sewing of those patchwork quilts for Micronesia.

CHARLOTTE P. DODGE

Left to Right: Miss Lillian Uesugi, Mrs. Alphonso Auecilla, Mrs. F. Lang Akana, Mrs. Kenneth Lum King. Woman's Board Picnic, February 6, 1951—Ewa Community Church.



A Little Child

I sat on a shady path-overlooking our lake and mountains—a spot where Beauty had paused with a lavish hand. A child came by—a little one of seven. "What'cha doin?" she asked. "Just looking and listening," said I. "Can I look and listen, too?" said she. "O yes," said I, "I'd like that, lots."

We sat awhile saying nothing, just looking and listening. Then I said, "Tell me what you see." "O!" she said, "I see so many pretty flowers just growing without anyone tending to them. I wonder who planted them. Do you s'pose it was God?" I answered, "I expect it was." Then she said, "This morning I saw a whole lot of blue-birds flying around-sorta' talking to each other. They were so pretty and I think one whistled at me. I whistled back and he flew away. But I remembered what you said about blue-birds and being happy so I said 'Thank you God for sending the blue-birds'."

Then I said, "Let's be real quiet for a few minutes and you tell me what you hear." She looked up at the mountain-side a sheer-rising splendour whose summit towered a thousand feet above us. She seemed to be listening with her whole small body. Then she said, "Sometimes I hear the mountain singing all by itself and no one else makes a noise. And the water coming over the falls laughs at me and I laugh back. Sometimes I think maybe it is God singing and laughing—do you s'pose it is?" I said, "I wouldn't be surprised."

So ran the conversation between a little child and me—and again I know "Except ye become as little children ye shall in no wise enter the Kingdom of Heaven." The Kingdom of Heaven — what is it — where is it? "It is within you," He said. It is for you and you alone to see or not to see—to hear or not to hear—to love or not to love.

So here I am back from the lush and verdant beauty of Hawaii watching the mysterious miracle of spring come to the gray-brown world of the North Carolina mountains, "My heart tightened like a tuned string, made taut to bear the music of the spring."

Nothing in all Nature's process makes one so sure of God and of one's own significance. The world about me is saturated with life—every nook and cranny is bursting with new experience and I am caught in the miracle—a part of it.

A month ago there was the silence of winter, darkness, travail, and the shadow of Good Friday. The earth and I were partners in gloom, akin in the turmoil of struggle and of seeking to be born again.

Then came Easter! and spring! Dawn and resurrection, triumph and love, a sense of partnership with God as I saw Him move among the grasses and heard His voice in the music of the rain, calling the world to live again!

Whence comes the change? What turns winter into summer, bare ground into a garden? I can't explain it, but you and I and the little child on the mountain side see and hear the Everlasting God in it all.

But the supreme manifestation of God in Nature is—ourselves—mankind made in His image. What price spring unless you and I are aware of it, participate in it, share in the process of rebirth. Someone has said—it is too bad that spring comes prepaid. Suppose we had to pay cash for the wild sweet scent of crabapple blossoms, for the right to discover a nest of arbutus under last autumn's leaves! Suppose we had to pay an admission fee to see a hillside of dogwood abloom on a moonlight night!

The price of such bounty is nothing more nor less than making use of our God-like humanity to its fullest measure—to have—as the little child on the mountain side, eyes that see, ears that hear, and hearts that love.

—MRS. JONATHAN DAY
North Carolina

Since writing the above, Mrs. Day has returned to Honolulu, where the Woman's League of Central Union Church welcomes her leadership.

Lihue Union Church

CORNERSTONE LAID WITH APPROPRIATE CEREMONIES

A large congregation witnessed the laying of the cornerstone of the new Lihue Union Church edifice following the morning service on November 12th. This stone was the same one which was removed from the present building and opened with appropriate ceremonies on October 22nd. On its front face has been cut the date "1950." In due time a bronze plate is to be attached to the other exposed surface of the stone, giving the exact dates of its original laying and the relaying.

Participating in the ceremony were: Mr. Andrew Gross, Chairman of the New Building Committee; Mr. O. R. Olsen, the church's consultant on the new building; Patricia Wilcox, grand-daughter of Mr. and Mrs. A. S. Wilcox by whom the stone was laid in the present building; Mr. Sam Wilcox, Trustee of the Property of the Lihue Protestant Church; Mr. W. P. Alexander, Chairman of the Church Council; Mr. Alfred Nobriga, the contractor; and the Pastor, Gayle V. Strickler.

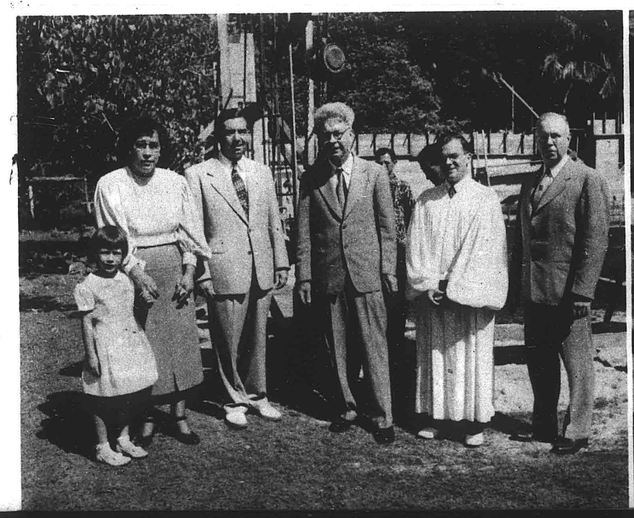
The box which was placed in the niche of the cornerstone was packed by Mr. Gross in the presence of the congregation during the early part of the regular service. The articles removed from the stone when it was opened were all replaced. An additional 33 articles indicating the life of the church and the present-day world, were then placed in the box. During the packing ceremony Mr. Henry Malina presented the church membership list of the Lihue Hawaiian Church, Miss Sally Williams the list of the Union Church School, Mrs. Grace Bickham the membership list of the church and Mrs. Doris Ashman, the membership list and constitution of the Women's Association. At the conclusion of the packing, the box was blessed and removed by Mr. Olsen and Mr. Gross, to be sealed before being placed in the cornerstone.

At the conclusion of the regular morning worship, Mr. Gross and Mr. Olsen, carrying the then sealed box on a large tray, led the procession of the congregation from the present building to the site of the new edifice. There, the cornerstone Laying Ceremony was conducted by Pastor Strickler. The box was put in place by Mr. Gross and Mr. Olsen. Mortar was spread by Miss Wilcox, Mr. Wilcox and Mr. Alexander. The setting of the stone was in charge of Mr. Olsen and Mr. Alfred Nobriga, the builder, assisted by Mr. Toku Gushiken and his son Koei Gushiken. As the cornerstone was put in place, the choir of the Lihue Hawaiian Church sang "Ole Aloha Me Ko Iesu Ia" (There Is No Love Like The Love of Jesus). Then striking the stone three times with the trowel, the Pastor declared the cornerstone laid "In the Name of the Father, and of the Son, and of the Holy Spirit."

CORNERSTONE OPENING CEREMONY AT LIHUE UNION CHURCH

The cornerstone of the present Lihue Union Church was opened following the morning service on October 22nd, 1950. During the Cornerstone Opening Ceremony music was provided by the Lihue Hawaiian

Participants in the Cornerstone Laying Ceremony



Worshippers at the Cornerstone Opening





Unopened Cornerstone

Church choir under the leadership of Mr. Gabriel I. Mr. Andrew Gross wielded the hammer and and Mr. O. R. Olsen held the wedge by which the cornerstone was opened. Assisting in removing the 480 pound cap of the stone were Mr. William Moragne and Mr. W. P. Alexander. The overall weight of the stone is estimated to be almost 2000 pounds.

Two metal boxes were in the niche of the stone. In them were a Hawaiian flag, a Hawaiian-English New Testament of 1857, a Hawaiian Hymnal of 1883, Hawaiian coins of 1847 and 1883, Hilo and Honolulu newspapers (both English and Hawaiian) having datelines just prior to the cornerstone laying date which was May 24th, 1900. Also enclosed were: church membership lists of both the English and Hawaiian congregations, a history of the Lihue Protestant Church in the handwriting of Mother Rice, and a statement by the Reverend J. M. Lydgate, the first Pastor of the English speaking congregation and organizer of the church. These articles were exhibited to the congregations of both the Lihue Union and the Lihue Hawaiian Churches which had gathered for the ceremony.

Sam Wilcox spreads mortar for the laying of the stone



ARTICLE ADDRESSED TO THOSE WHO MAY OPEN THE CORNERSTONE

TO THOSE WHO OPEN
THIS CORNERSTONE:

Grace to you and peace from God the Father and the Lord Jesus Christ.

It is impossible to know or even to imagine the circumstance under which you may read these words. But we do wonder greatly what kind of a world you may be living in. Ours is a day of great uncertainty. But that very uncertainty means that we may move toward a greater life under God's guidance or we may slip toward darkness and destruction wherein His judgment is made known to our life. It is our prayer that God will use us and this church we build to His worship to give to you a better life than we ourselves know.

We pray that God will give to you peace. We long for peace but do not possess it either within ourselves or in our world. Two devastating wars have been ours within one generation. The threat of a third war hovers over us. The world is divided into two camps —one led by Soviet Russia and the other by our own United States. There is great fear lest the antagonisms of these two great powers plunge the world into an atomic war which will devastate great areas of the world and perhaps all but eliminate the human race from the earth. Unprecedented expenditures for military purposes stand alongside of the hope for peace dramatized by the work of the United Nations which is now engaged in a "police action" in Korea in the hope that agression there may be overcome and further agression everywhere throughout the earth be forestalled. Have you found the way to peace in the world, or is it still a far away dream?

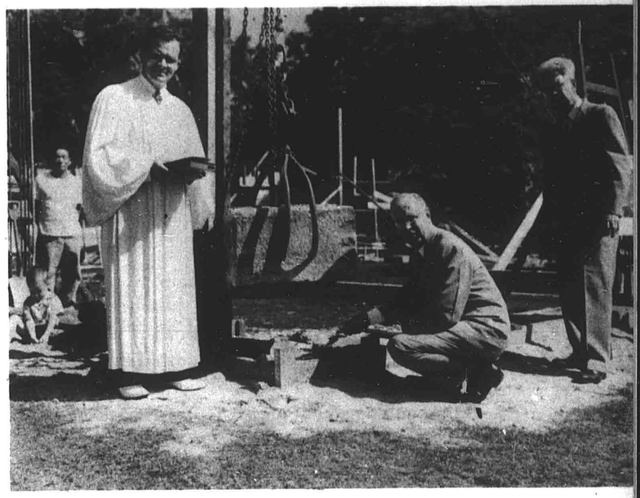
And do you know peace within your hearts? We do not. Great strides have been made in our times toward the understanding of the working of man's mind, but our modern civilization seems to produce neurotics and psychotics faster than psychiatrists can treat them, even with the most improved techniques. Unhappiness, frustration and mental confusion are so widespread in our modern world that they constitute a kind of chronic, collective ailment, which makes people susceptible to acute mental breakdowns from time to time. This must not be construed to mean that all people are thus afflicted, but only that the spirit of our day points in the direction above indicated. There are among us, and I think it is particularly true of those to whom Christ and His Church are dear, who know the peace of God which passeth all understanding, which peace our world cannot take away. We wish for you peace within.

We wish for you, too, the harmonious ordering of your common life. We find many tensions in our common life. Though we know a high degree of stability and get along very well for the most part, we must acknowledge that there are racial and cultural antagonisms. These are sharpened along economic lines. But we would be happy indeed should the opening of this cornerstone mark the need for an expanded church because men had learned to live together in a more Christ-like way and walk concernedly together in the presence of Christ. For that we devoutly pray and to that end we will dedicate the life which this building will house.

We wish for you an extension of **responsible** freedom. Freedom is being threatened today all along the line, including freedom to worship according to one's own conscience. Though least recognized, the greatest threat comes from within men in their failure to recognize the responsibility which must accompany freedom if it is to be kept. Great indifference marks the relation of many people to their Church. Freedom of worship will be lost, if it is lost, because men put little store in worship. We wish for you an extension of freedom that springs from a vital faith.

We wish for you freedom from the tyranny of time. We are ever in a hurry. We speed from place to place without stopping to ask the purpose of our hurry. We may, if we desire, leave Kauai in the evening of one day and with great ease and comfort, be on the mainland of the United States by daybreak of the morning following. And greater speed is promised for the near future. We may seem like snails to you-of-years-yet-to-be who may reap an even more spectacular harvest from man's conquest of space. But regardless of what attainments may be yours, we hope your life will bear witness to the truth that nothing is worth the making unless it make the man and leads him to the fulfillment which God intended for him.

Again we wish for you freedom from the tyranny of things. Ours is a "thing-loving" age. Our happiness is precarious because it rests on things which perish. We gather to ourselves more and more possessions and lose our souls in the effort. We boast of our high standard of living, and in relation to the rest of the world we live in luxury. But this high physical standard is not matched with a like spiritual development. The suggestion has been made most seriously many times that a moratorium should be declared on our productive and inventive ability to allow us to "catch up" spiritually. We hope that the spiritual development of those of you who open this stone runs ahead of all other accomplishments.



Mr. W. P. Alexander spreads mortar

Finally, as we build this House of Prayer to the glory of God and the service of humanity, we do so in the hope that it will speak of our love for Him by whose mercy we live. We fervently pray that the torch of faith may be kept burning brightly through all the storms of the future and that its light will shine radiantly within your hearts.

"Now to Him who by the power at work within us is able to do far more abundantly than all that we can ask or think, to Him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen."

REV. GAYLE V. STRICKLER
Pastor, Lihue Union Church

November 11, 1950
Lihue, Kauai, T. H.

Worshippers at the Cornerstone Laying



The Laymen's Fellowship — 1951 PROGRAM TOPICS

The 1951 Monthly Program for the Churchmen's Brotherhood has just been received. There is a program for each of the 12 months which includes suggested hymns, scripture, prayer, and exposition of 12 different subjects and questions for discussion.

Six of the twelve editors are members of the Congregational Christian Churches, all active in laymen's work in their churches. They are Ray Elliott of New York, Walter Graham of Kentucky, Clarence Beasley of Massachusetts, Russell Dixon of Washington, D. C., William Jones of California, and Leonard McChesney of Ohio.

The twelve subjects are as follows:

"What Public Worship Means to Me"
"What Prayer Means to Me"
"What Faith in God and Christ Means to Me"
"What Stewardship Means to Me"
"What My Pastor Means to Me"
"What My Church Means to Me"
"What My Denomination Means to Me"
"What the Bible Means to Me"
"What Evangelism Means to Me"
"What Social Action Means to Me"
"What My Churchmen's Group Means to Me"
"What Missions Mean to Me"



From March 12 to April 12 this year, the Hawaii Chapter, National Society for Crippled Children & Adults, is making its annual appeal for funds to aid Hawaii's thousands of handicapped. The Annual Easter Seal Campaign, sole source of support for Hawaii NSCCA aid to the handicapped throughout Hawaii, regardless of nationality, creed, age, or handicapping circumstances—is being conducted through 150,000 letters of appeal to Hawaii residents.

The Hawaii NSCCA is now in its fifth year of operation. Sponsored by the Hawaii Congress PTA and Oahu Health Council, the Society was established in 1947 to "meet the unmet needs" of approximately 12 percent of Hawaii's population who are handicapped physically, socially, mentally, visually, or in speech and hearing.

Since its establishment, the Hawaii NSCCA has developed a broad range of services designed to help these persons overcome their handicaps and become self-sufficient, contributing members of the community. Services developed by the Society include the Sultan School for Handicapped Children and Ala Moana Day Camp for handicapped youngsters on Oahu, the Hilo Treatment Center, Maui Treatment Center, and the program of speech therapy services on Kauai. Results shown by these NSCCA facilities have been remarkable. The Sultan School alone in its first two years has given 134 severely handicapped youngsters treatment, training, and guidance to fit the majority of them for entrance into normal classrooms or classrooms offered by the school department.

More and more, Hawaii's handicapped are denpending upon Easter Seals for help, as funds raised either through private or government sources continue to be insufficient to meet their needs. You can help give these thousands of handicapped a chance for the future. If you haven't contributed to the Easter Seal Campaign, do so now. Contributions may be mailed to "Crippled Children" care of your local postmaster.

News from Micronesia

A Sermon by the Rev. Robert Ezra, a Truk pastor

Freely translated by Rev. Charles Heuser

"Jesus the Great Dump Picker"
Luke 1:1-15

In the Scripture today you heard how Jesus went to the people who were put aside by other people. They were in the dump. Thrown out of society by the people who thought that they themselves were the best and anyone who did not think as they thought and do as they did was wrong and deserved to be cast out. Jesus went into these human dumps and looked around. He found a man called Zaccaeus who had been cast out of society and Jesus restored him and put him back on the right road. He found a woman taken in adultry who was about to be stoned —he took her and with divine understanding cleansed her and set her feet upon the road of life. Jesus constantly picked up what others had thrown away cleansing it, fixing it, restoring it and making useful what once had no value.

When I was on Moen island waiting for the plane to go to Guam, to take my nephew to medical school, I walked over to the dump which is near the air port. (this is the dump from the American Base) When I came there I saw a man trying to lift a big piece of wood. There were nails in the wood and they had cut his fingers. Yet he strained and strained when I got closer I saw a leg to a pair of pants sticking out from under the wood. As I got to him he had pulled the wood over enough to get the pants out. He held them up and examined them and I could see that they were good pants. He took them over to the lagoon and washed them in the salt water. All the dirt came out for they were ditry from farming not dirt from oil.

The same thing happens to people. They become sinful, not stained with sin so it cannot be removed but just covered with it and people throw them out of society. They toss them into the human dump. Jesus comes along and washed them a bit and in no time at all he has a clean person as good as new and then sets them on the right road again.

Jesus watches over us and when we are broken in heart and others throw us aside, Jesus comes along and mends us and sets us back to live useful lives.

Jesus stays with us even when we are thrown in the dump by others, he does not forsake us but goes out of his way to restore us giving us what we need to make us well and happy.

You have heard how the Roman Catholics say: "Oh see your Master is going away, you are lost for no one will lead you." We know that Mr. Heuser goes back to America for his furlough but we are not lost. We know from our Bible that God is here. Jesus is with us. The Holy Spirit is our Guide. The missionaries may come and they may go but we know that our God is with us from this day to the end of time. Some look to Mary to help them out of the dump, some look to Peter some to Gabriel or Michael but they call and look in vain for only Jesus died to bring our souls back from the dump. Today Jesus stands and looks at his people as they worship. He sees some cast out because of sin. He sees some broken in spirit. He sees some covered with evil. If you are in the human dump, forsaken by others—call on him who forsakes not, let Jesus pick you up and set your feet on the road of life.

Amen.



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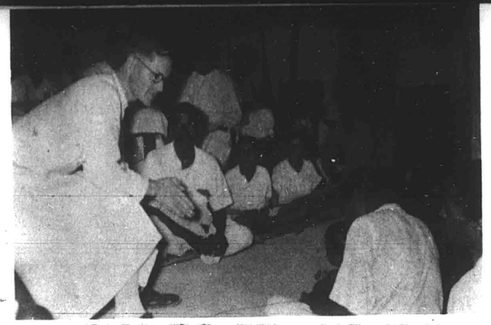

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Thirty-five years ago today we landed in India. Then we were young teachers, eager to serve God and India, believing that America had much to give. Now we are just as eager to share what we know of God's way, knowing that India has much to give, thankful for 35 happy years among a grateful people. What are the main changes?

Independence. Then India was occupied by an inconspicuous army, ruled by a few thousand British, Indians having little to say in the higher administration. Now India is a "Sovereign Independent Republic", stays in the Commonwealth by her own choice, this year adopted a progressive constitution. Then India's population was about 320,000,000. Now 15,000,000 Burmese and 71,000,000 Pakisthanis have separated to form new republics. Free India still has about 320,000,000 people, the 2nd country in the word with Pakisthan the 5th. Had Pakisthan stayed, India would have been a loose federation. Now it is a strong, centralised nation with the 600 or so "Native States" combined in 20 larger states. The seven patches of French and Portugese territory must soon re-unite with India as, "Anyone with a sense of perspective can see", says Nehru.

The Congress Party. Then this was a small party of patriotic agitators for Home Rule. Now it rules every province and the National Govt. 20,000 attended the recent Annual Convention at Nasik. Tandon is President for the year. Unlike liberal Nehru he is an orthodox Hindu, wanting no appeasement of the Muslims, against cow slaughter, hesitates to alter Hindu customs. A conflict for control of the Party was foretold. But "Nehru conferred with Tandon to narrow their divergent viewpoints", and harmony resulted. Power to all the Nehru's who narrow, rather than stress, differences! And now Tandon adds, "No ancient scripture shall nullify our progress." However opposition to Congress is growing. Congress could not at once do all it had promised. The Orthodox shout, "Religion is in danger". The Socialists have reason to feel that wealth and vested interests are entrenched too much within the Congress and have recently won seats in Bombay and Calcutta municipal councils. It will be good for the country if the Socialists form a strong, constructive opposition to force Congress to move faster and better serve the poorest.

Mahatma Gandhi. Then Gandhi had just returned from leading the Indians of South Africa in Satyagraha and was recruiting for the British war-effort. Now his spirit moves on all Indians to settle disputes peaceably. Says Premier Nehru, "We can't send troops to Korea for our army is planned for defense only but we shall send an ambulance corps. India is not neutral but is against aggression, including Pakisthan's aggression in Kashmir. Latter dispute we shall gladly settle by peaceful plebescite after withdrawal of aggressor."

Prohibition. Then liquor shops were available for all, largely patronized by the outcastes, while British ridiculed prohibition. Now 3/4ths of the country, including all of Madras and Bombay states, have banished liquor despite Nehru's telling them to go slow. In some places illicit distillation abounds, but public sentiment supports prohibition even though the taxpayer must pay what the dealer previously added to the drink bill for license. Then most all of the scavengers of Pasumalai drank. Now they spend liquor money for educating their children and for better food and clothing. Several families have become Christian in the process. As we travel around the villages how thankful we are that these wasteful centers of quarreling and crime have gone.

Electricity. Then streets were dark at night and even Pasumalai lighted its dormitories with kerosene. Now 95% of cities over 20,000 have electricity, and many smaller towns. Then few, now many, rivers tumbling from the Himalayas, Western Ghauts and central plateau are harnessed for irrigation and electricity, with great gain for India's food, light and industry. Then water was lifted from wells by man and bullock power. Now electric pumps are extending rapidly, three in Pasumalai. Motoring 10 miles south of Pasumalai recently we counted more than 50. But such wells lower the underground water level and compel all to sink wells deeper. India needs more hydro-electric schemes which are coming as fast as money can be borrowed and skilled engineers. largely from U.S.A., secured to install them.

Milk. Then it was delivered by the cow-man leading the cow and calf to your door-step. And you could make sure he, unlike Pharaoh's daughter, did not get a profit out of the water! Now milk comes to the cities in milk cans tied on bikes, pony carts, jitneys, from many a village co-operative dairy. In the progressive cities it is tested for purity and distributed in bottles. The wife of the farmer in the Co-operative earns almost as much from the cow as her husband from day-wages. But then and now the milk supply is inadequate. Many children hardly know the taste and have to be bribed to drink it with added sugar. India still greatly needs fewer and better cows, fewer and better babies!

Rice. Then rice sold for 6 cents per measure. Now the rationed price is 20 cents. But much of the time there is no ration and rice addicts pay up to 40 cents in the black market.

Then all who could, ate rice as basic food. Especially in the Ganges valley and South India. Now famine shortage has compelled many to eat wheat, millets, lentils, which is well, if adequate.

Then most rice went thru the polishing machine twice and the mineral and vitamin-rich bran scrapings went to cattle, only starch to humans! Now the law permits only one polishing.

Then we tried to introduce calcium-rich millet for one meal per day in the boarding school, but the Indian committee rose in revolt,—"Outcaste food". Now famine compels the use of such and some are learning to like it. But how quickly most revert to polished rice if available. Habits of centuries resist reason.

Franchise. Then only a few land-owners and college graduates had the right to vote and in a very few matters. Now every adult of 21 can vote, 180,000,000 in all. Woman suffrage came with hardly a whimper. Since ignorant voters are a prey to demagogues, campaigns for adult literacy, sparked by Laubach,

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and for compulsory education of all boys and girls, are on. But they don't catch fire as leaders wish.

Internationalism. Then India's voice in world affairs was nil. Now Nehru is building on Gandhi's foundation with ability and vision. With no money power or armed might, Nehru will yet come to the United Nations to insist that "colonialism" and discrimination in race and color be banished. Yet "Hot burns the fire when wrongs expire and God uproots an ancient evil". Honor to Western leaders who, like Atlee, can see the handwriting on the wall.

"India will be the first to surrender some of its sovereignty to a World Gov't. which represents all people impartially," says our peace-loving Premier.

Mission-control. Then the Mission and Missionary controlled almost all Christian effort. One remembers with embarrassment decisions made without proper consultation with Indian colleagues. Now the church is supreme and Indian majorities on almost all managing councils. In most churches no missionary may return from furlo without the invitation of the church. And Govt. asks each foreigner such questions as these before renewing permission to stay for another year:—"What work are you doing? Does India need this help? Could an Indian do this work? Are you training Indians to do it?"

Church-Union. Then church union was in the Genesis stage. Presbyterian, Congregational, Dutch and Swiss Reform groups had just formed the South India United Church. Now this church has joined with Episcopalians and Methodists to form, "The Church of South India", a million strong, largest Non-Roman church in Asia. The only dissentients of the S.I.U.C. recently voted unanimously to merge with the larger church and consecrated an ex-Episcopal, Indian scholar as their first bishop. Representatives of the C.S.I., Lutherans and Baptists have been conferring and answered the first question with a resounding, "No". "Do you know of any insurmountable barrier to our uniting?" The Jaffna (Ceylon) Council is apt to withdraw with our blessing to enter an All-Ceylon United Church. North India also has its United Church, ever stretching its, "ties that bind in Christian love". Would that some smaller groups would bring their zeal and sacrifice into a United Witness! (Pentecosts, Strict Baptists, Adventists)

Epedemics. Then cholera, plague, dysentry, small pox epedemics were common, some almost annual. Now they are rare and under control. Pasumalai has had none for ten years. However small-pox and cholera have increased some in our area in the past year. We wonder if the British-headed health dept. was not more prompt and effective in preventive measures. Malaria is still our worst killer, though the Rockefeller Foundation is in hot pursuit. Then tuberculosis was little, now its increase is alarming, half a million deaths last year. The World Health Organization, whose President is India's Christian Minister of Health, is helping in a great campaign to thwart T.B. Two million inoculations with B.C.G. already.

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Education. Then pupils began to study English from 1st grade and all teaching was in English from 9th grade. Now they begin in 5th grade and only in colleges is teaching in English and that is apt to change when text-books in vernaculars are ready. Then education was book and examination-centered. Now Gandhi's basic (craft-centered) education is gaining rapidly, though its over-emphasis on spinning is unfortunate. Then 9/10ths of pupils were boys, now girls are gaining rapidly. Typical is a school we just visited. Then there would have been about 30 boys and 3 girls. Today there were 46 boys and 35 girls. In Madura-Ramnad district (Our Diocese area, 5 million people) then there were two schools for training men to be teachers one for women. Now there are seven for training men and ten for women. Of these 17, 8 are run by Govt. (6 Basic) 5 by the Roman Catholics and 3 by the Church of South India. Then 8% of adults were literate, now about 14%. Then there was no compulsion. Now there is compulsion for both boys and girls, 6 thru 11 years of age, in most cities and some village areas. But public sentiment is not strong enough to permit arrests and fines hence it is not very successful. Then Christian schools required all pupils to attend chapel and Bible classes. Now Religious Education and worship must be optional. Pasumalai rejoices that its 60% non-Christian pupils have all opted to attend classes in Christian Education.

Transportation. Then almost all passengers and goods were carried by two-wheeled ox-carts except between railway stations. Now busses carry the passengers and trucks carry much of the goods. About 400 busses per day leave the Madura Central Bus Stand. The Ex-Army Men's Transport Co-operative operates about 50 trucks. Rubber tyres are much easier on the roads, paving of which is just beginning. Are the clouds of dust the busses and trucks raise contributing to the spread of T.B.? Oxcarts at 2 miles per hour raise no dust! Then bicycles were few, now so numerous that most high schools must have bike-sheds. Then India's railway mileage was good for a backward country, 4th among the world's nations. Now its growth is not equal to the country's need.

Industry. Despite Gandhi's fear of slavery to machines and stress on cottage crafts, the Indian Govt. knows that modern India must make its motor cars, bicycles, engines, cloth, furniture, farm implements. In 1915 Imperial Britain saw to it that India imported much of its cloth, most of its machinery from Britain. Now India weaves most of its cloth and is starting on engine, steamship, and car building. Brittle, heavy, Indian-made bikes are not popular. But research is on in every phase of industrial life. Western aid is sought.

Place of Women. Christian influence is plainly lifting the status of women. Then they were the inferior, carried the burdens, walked behind, ate after the men, did not sit in their presence. Now thru character, ability and devotion to home and country they are being elected to every state legislature. We have seen a bus conductor make men give seats to women. At rush hour the Madura city busses often load women first. These practices are

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not yet common but foretell a brighter day. Then in many castes women must bring a dowry. Now such are being outlawed. Then Hindus and Muslims could marry many wives. Now it is illegal to take a 2nd wife. Then divorce was well-nigh unknown. Now a wife can legally leave an unworthy mate and visa versa. Then only promiscuous women took part in public entertainments. Now they are largely debarred and good girls are displaying their art. Then we never should have read what now we did at the recent Congress Convention, "Sari-clad women are governing every entrance at Gandhinagar lending colour and charm to the scene".

Attitude toward Jesus Christ. Then many educated became Christians partly because the rulers were "Christian" and that might help their status. Now India is a "secular" "welfare" state. Yet because Christians are generally known as honest and peace-makers between quarreling Hindus and Muslims they still have advantages in Govt. service. Then it was based on community, now on character. Then outcastes became Christians partly because it meant social uplift, education, economic help. Now Hindus, organised as Gandhi's Harijan Seva Sangh (Society for service to God's people) and the Hindu-dominated governments are helping outcastes much and "rice" Christians are reverting.

Then educated Hindus thought of Jesus as a devout teacher while the mass thought of him as a weakling god of the outcastes. Now like Gandhi, most Hindus think of him as a great Guru. Going into a Govt. school the Brahman Headmaster said, "My boys seldom have a visitor. Please talk to them about God. Talk about Jesus Christ." And another Hindu Headmaster looking at the combined gospel compiled in Tâmil language said, "I like that book. Gandhi read it daily. My boys should know Jesus' teaching. Please sell me 25 copies". Later he sent for 50 more. Two consecrated Hindu friends have published a booklet, "Teachings of the Holy Lord Jesus"! and sold 5,000 copies!

Then the wealthy thought little about Jesus, they felt no need. Now with corruption spreading and confidence breaking they ask, like a Hindu teacher "Where can we get the power to do what we know is right?" At a Madura Movie the figures of Buddha, Jesus, Gandhi appeared. The audience clapped the latter two. Then many feared Jesus as the God of the foreigner. Now they love him as the inspirer of Gandhi. Then Christians feared a synthesis, "All ways lead to God!" Merchants by the score print on their calendars figures of Buddha, Jesus, Gandhi. Now we see that it is the Christ-like qualities of Buddha and Gandhi which are admired. And we recognise a Christian synthesis, "Prove all things, hold fast that which is good" Now we are not afraid to have comparisons made, Jesus will not suffer thereby but will keep rising till he draws all men unto him.

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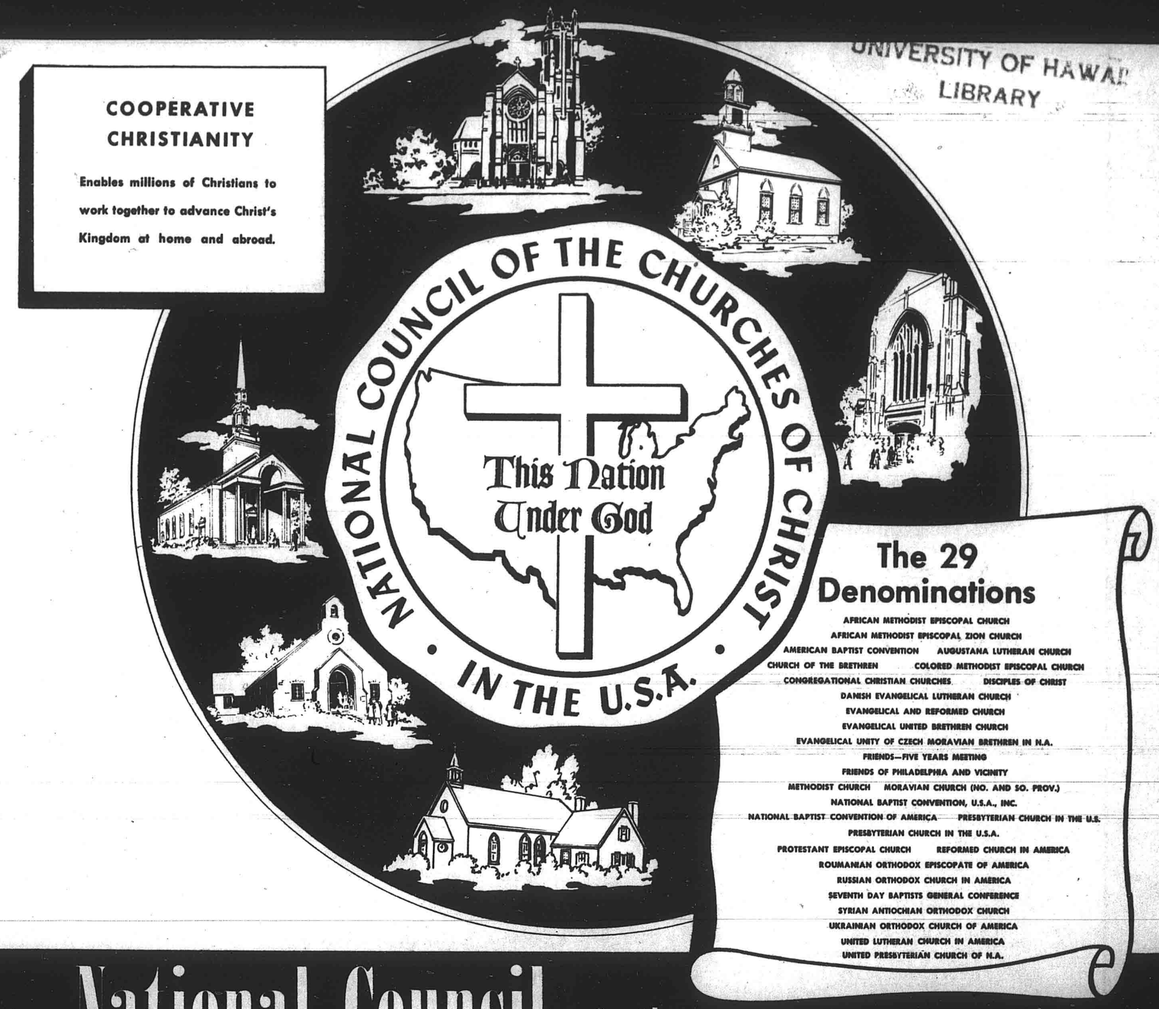

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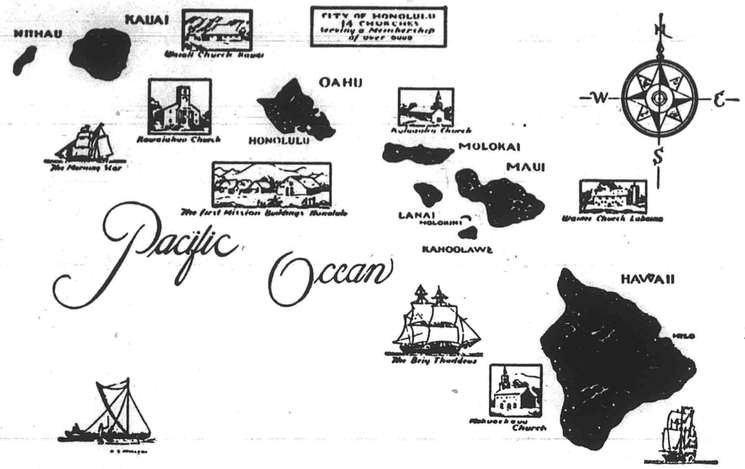
THE FRIEND

MAY, 1951



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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What to Preach?

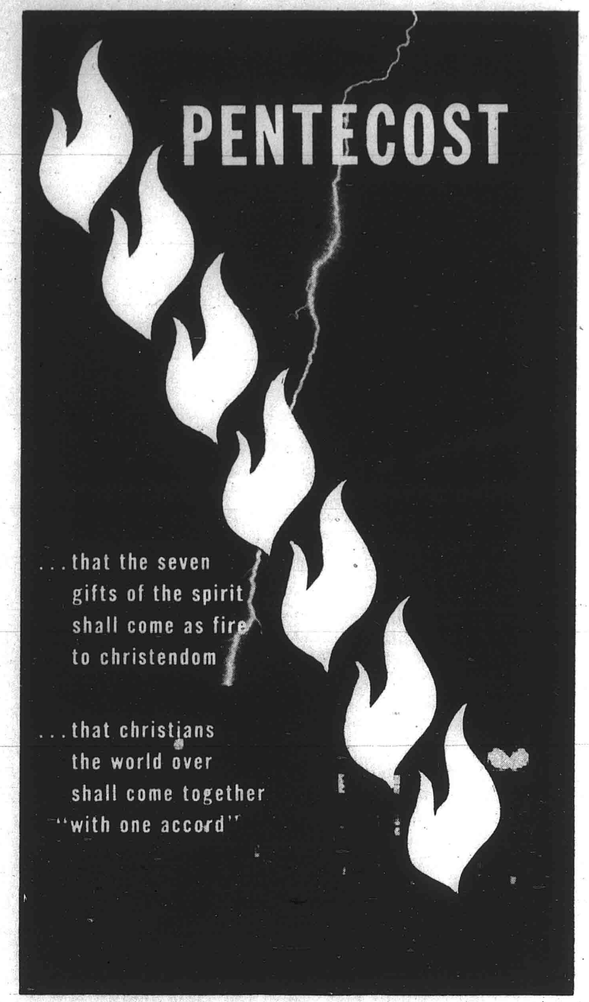
In a recent issue, Time Magazine gave a clear summary statement of an article written by Paul Hutchinson for the quarterly Religion in Life. Hutchinson's article was a pointed survey of Protestantism in America during the last half century. Among other trends note was made of the shift that has taken place in preaching, to which the author added his own comment that in light of modern man's appalling predicament an occasional sermon on John 3:16 needs to be heard.

Hutchinson's comment serves to point up one of the serious questions facing church leaders now. It is easy to recite well known passages of scripture and tell preachers to produce sermons on them, much as the composition teacher in school assigns a subject for the next day's essay, but the matter is not as simple as all that. Sermons are not rational things, put together out of the accumulated wisdom the preacher possesses; sermons are presumed to be, or to express God's word for the people who hear them. And thus there are at least, two parties in the transaction: one, the congregation, with its spiritual condition and need to which God's word is addressed; and two, the preacher, who must know his congregation and, what is of supreme importance, God's word in his own life.

Some months ago a few people in Hawaii heard Pastor Niemoller speak on the text: "The voice said, preach. And he said, what shall I preach?" Pastor Niemoller described his own experience when he was released from prison by the victorious American army, saying how confused he was as he met people whose minds and lives had shifted when he had been absent from them. One realized as he listened that Niemoller knew what the words of the Bible meant; he made them come alive for those who heard. And so it must be. The message that God would speak now must be known by the ones who are called to preach.

It is in order, in light of this principle, to raise a question about Hutchinson's advice. And we do this not to take exception with the advice but to make clear the present problems. The suggested text is the well known, "For God so loved the world, etc." Question: who knows that in the very depths of his experience and knows it so vividly and personally that he can make it live? This is not a question of having the text in memory, nor a question of giving intellectual assent to it. It is the question of whether one actually has been caught up by the love of God. When all the supports upon which man builds his life, the relatively secure economy of our land, the stable social pattern, and the current moral order remain without any decisive break it is difficult for him to learn of God's love; life is secure without it. But when human supports give way, then man may heed the words of God's outreach to him. And the same thing is true of all the Scriptures. The statement of God's revealed will and purpose may be read off from text books, but God's living activity can be known only in experience.

People now, whether they are preachers or laymen, need to find God. The very reality of God's kingdom, of God's power, and of God's love must be discovered anew. Yet the road to that discovery is not altogether easy. It lies through man's acknowledgment of his dependence upon God and his repentance for his denial of that dependance. Until that road is travelled the problem of what to preach cannot be solved.



That They All May Be One... That The World May Believe

Jesus's prayer, recorded in the 17th chapter of the Gospel of John, calls on Christians today, as it called upon the Apostles, to put aside their differences "that they may be made perfect in one."

Christ's Church is still asunder, but in some partial fulfilment of His prayer, 158 churches in 43 countries have pledged themselves to a new community through Him. That new community is the World Council of Churches, formed at Amsterdam in 1948.

Through the Council, Protestant, Anglican, and Orthodox churches throughout the world join in common tasks, speak their common mind, and carry on those searching conversations that will lead toward a deeper community in their God and Savior, Jesus Christ.

BIBLICAL TEXTS

Acts 2: 1-4

Isaiah 11: 2

John 17: 20-21

Romans 12: 5

BIBLICAL LESSONS

Acts 2

Ephesians 2

1st Cor. 12: 12-27

Colossians 1: 3-6, 9-18

HYMNS

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The First Vision of The Church's World Mission

What happened at Pentecost is often presented from the exclusive angle of personal inspiration by the Spirit of God. It was that but it was more. It represented in a dramatic way the first dawning of the consciousness of the world mission of the Church. "The devout men out of every nation under heaven," who on that day came to hear the Gospel, suggest to us the universality of its central appeal.

God's Family and its Togetherness

Acts 2:1

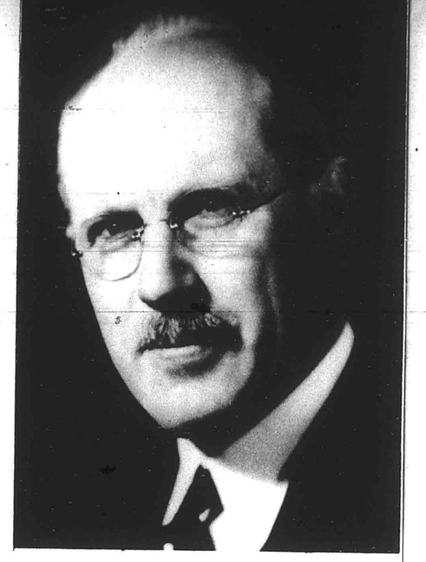
The early Church which we view at Pentecost was simple in organization and limited in outreach. Its 120 members, however, wanted to be of one accord and in one place — spiritually if not physically. They found their oneness in familyhood — a sense of relationship. They inspired the observation of an early writer: "The Christians hold the world together." As this depended upon their own unity, so we cannot give unity to the world unless we are united ourselves, not necessarily in organic but certainly in spiritual oneness.

The Great Personal Question: *"What Shall We Do?"*

Acts 2:37

The sermon at the first Christian Pentecost led to much searching of heart. The hearers asked "What shall we *do?*" What they did led to the expansion of the infant Church into literally all the world — where today it is the first and only world-wide fellowship. It is for us to do our part to create a more united world community of Christianity to act as the conscience of the nations; thus can we witness to the full Lordship of Christ over both individuals and "the kingdoms of this world."

Distinguished World Churchman To Visit Hawaii



"In setting itself up as a permanent organization, the World Council of Churches has made one of Protestantism's most important achievements since the Reformation." Such was the editorial comment in "Life" magazine three years ago at the time of the formation of this new world church movement, one of whose leaders is to pass through Hawaii. Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches, will be in the Islands from Thursday, May 10th, until Monday, May 14th, when he will leave for New Zealand and Australia where he has been invited by the National Councils of Churches of these two countries to undertake a speaking tour on the development of world Christian community through the ecumenical movement. He is stopping over in Hawaii by invitation of the Honolulu Council of Churches, local expression of the movement which he represents.

Having acted for nearly two decades as an ambassador from the American churches to churches in many countries throughout the world, Dr. Leiper's knowledge of Christian life—in both the Orient and Occident world—has equiupped him as an interpreter of Christianity. He watched the Russian Revolution develop from the inside; he followed on the spot the early expansion of Japanese continental ambitions; he saw Hitlerism's rise and predicted its attack upon the foundations of Western civilization.

Dr. Leiper has a genius for friendship and his personal acquaintance among leaders in many lands is surprisingly large, including, as it does, scores of the world's outstanding figures in governmental, educational and church circles. His background of world travel, international personal contacts, and his comprehensive information on such subjects as world peace and racial and cultural relations make him a fascinating speaker.

Dr. Leiper's ancestors came to America from Scotland among the first settlers. Numbered among them are the author of "America" and the builder of the first American railway. After graduating from Amherst, Union Theological Seminary, and Columbia, he served as a minister, a traveling secretary of the Y.M.C.A., a war relief worker in Siberia during World War I, as an educator and relief worker in China, and as an editorial secretary for the Congregational Christian General Council in America.

Beginning in 1930, Dr. Leiper has spent almost every summer in Europe keeping alive contacts with church leaders, preaching, lecturing and laying the plans for the World Council of Churches. In 1946, on government invitation, he made a flying trip to India to survey famine conditions, consulting Mahatma Gandhi, Pandit Nehru and M. A. Jinnah, as well as numerous church leaders. In 1948, as Associate General Secretary, he helped carry through the Amsterdam World Assembly of the Churches. Dr. Leiper now goes to Europe twice a year to attend meetings of the Central and Executive Committees of the World Council. He is related intimately to the International Missionary Council and sits regularly with its governing body.

Dr. Leiper is the author of several widely read books including "Blind Spots" and "Christ's Way and the World's." He edited "Christianity Today"—a recent unique symposium on the Church around the world. He is an editor of "Christianity and Crisis," and contributes regularly to a number of magazines.

Dr. Leiper's major responsibility is the World Council of Churches which now represents over 158 Churches in over 43 countries. It includes practically all major Christian Churches save Rome, and has its head offices in Geneva and New York. It brings into official fellowship and cooperation the leading Churches in many lands, and in addition to carrying on activities in study, youth work, lay-training, theological education, evangelism, relief and reconstruction, it undertakes to develop a better understanding of international affairs through a commission jointly sponsored by the World Council of Churches and the International Missionary Council.

Dr. Leiper, whose office is in New York, will speak at the Annual Meeting of the Honolulu Council of Churches on May 11th, while on the evening of May 13th, Pentecost Sunday, he will be the guest preacher at a special ecumenical service which will be held in St. Andrew's Cathedral at which the newly elected officers of the local Council will be formally installed. On the same Sunday morning he will preach in Central Union Church. Dr. Leiper will also visit Kauai, Maui, and Hawaii where the local groups are cooperating with the Honolulu Council of Churches in arranging meetings at which he will speak.

Our Young People



Many things are happening among the young people of our churches and it is proper that from time to time we catch a glimpse of a few of these activities so that we can be aware of them, and may give our encouragement to them. Here we would mention three such activities. They are different from each other but they are representative of the many things that are now taking place.

First was a meeting of the officers of the young people's division of the Christian Endeavor Association. This was held on the Island of Maui a bit more than a month ago. The young people's section of Christian Endeavor has grown markedly during the past years and at the present time has achieved an organization on each of the islands. Under the leadership of Mr. Tuck Wah Lee of Haili Church in Hilo who is the territorial president, the various island officers journeyed to Maui for an officer's training weekend. People came from Kauai, Oahu, Molokai and Hawaii. Two days and a half were spent in studying the Christian Endeavor program and in planning for a more adequate use of that program. A number of the ministers of the territory had been invited to share in the training sessions but they acted as advisors rather than as directors. The training conference closed with a period of rededication preceding the celebration of the Lord's Supper.

The second gathering was the annual Hawaii Island Young People's Conference. This year the conference was held at the Kohala Girls' School under the direction of the Youth Committee of the Association of which the Rev. Walter Schilling was the chairman. Over forty young people representing the various churches of the island were in attendance. Mornings were given over to courses of study, afternoons to recreation and fellowship and the evenings to special programs of interest to youth. The courses are to help the young people understand better the life and work of the churches to which they belong. During the afternoon recreation periods games and trips to the points of interest in Kohala filled the hours. One of the evenings was spent under the leadership of the Rev. Clarence Dunham talking about possible vocations into which the young people might go and another evening was spent with the biographies of modern Christian prophets. During a third evening some recent religious motion pictures were shown and the fourth evening was spent in the traditional stunt night. Such conferences as this one are becoming usual on the islands of our territory and every one of them deepens the knowledge of Christianity which our young people have and binds them more firmly together in the fellowship of which they are a part.

Third was the young people's evening at the annual meeting of the Association of Maui, Molokai and Lanai. This evening was under the direction of the Youth Committee of the island of which Mrs. Thomas Isbell is the advisor. More than a hundred young people representing the churches of Maui journeyed out to Huelo Church where the Association meeting was being held for the supper hour on Friday. After supper the young people conducted a program in the church. The program consisted of a number of typical programs for young people's meetings. These typical programs were telescoped into one session. Young people presented papers and then time was allowed for open discussion on each of the papers. It was indeed rather notable that the entire affairs was conducted and carried by the young people themselves. Through such meetings as this one, our young people come to have a feeling that they belong to the Association of which they are a part. All too often, our young people know little or nothing about our ogranization so that through such an evening as the one on Maui, the young people come to understand a little better the way in which our total fellowship operates. At the same time such an evening gives the feeling of reality for that fellowship as well as an experience in the conduct of the young people's meeting.

News from Micronesia

Robert and Mary Logan Memorial



Dedicated December 24, 1950

Sunday, December 24th began with a sweeping rainstorm which turned dry gulches into rushing torrents. By seven o'clock the sun broke through and with it the hearts of the people on Moen Island were warmed, for the time had come to begin walking to Mwel Village for the dedication of the Robert and Mary Logan Memorial Church. Sapuk Village is the farthest away from Mwel, but the entire congregation came, carrying the babies and leading the younger children the long, hot seven miles.

The Logan Memorial Church is located near the land where Robert and Mary Logan built their house and began their work. Just a short stone's throw from the church is a giant ironwood tree which the Logans brought from Hawaii about sixty-five years ago. The memorial church first developed in our thoughts when Mrs. Beulah Logan Tuthill sent a sum of money for a memorial to her father and mother. Mwel village needed a new church. They had the manpower to build it and some of the money, so with Mrs. Tuthill's gift the building of the church was made possible. Its size and location make it the perfect church for conference gatherings.

The building is forty-eight feet wide and sixty-nine feet long. The walls are made of a coral cement, reinforced with iron rails left here by the Japanese army. The roofing is new aluminum sheets which glitters in the sun and makes the church's presence known to all approaching vessels. The people, and especially their pastor Ernst, did an excellent job in building this church.

The church was crowded for the dedication service which began at ten o'clock and lasted till one. Just the villagers on Moen Island attended the service but in all there were over 1,000 people present. Each church had several songs to sing and each of the seven pastors had a sermon. The Island Chief, Petros, spoke on the history of Robert Logan in the islands and expressed his appreciation to the "tribe" of Robert Logan who helped with the money to build the church.

The American Naval base was well represented. Captain Anderson brought the official greeting from the Navy and expressed his thanks that he was in Truk and able to attend the service. Commander Law, the governor of the Trust Territory, read a letter to the people of Micronesia from the High Commissioner, Admiral Radford. The Admiral extended his best wishes at the Christmas season and sent his hopes for a happy new year. Commander Law then brought his personal greetings and spoke of how he had watched the building of this church with increasing interest and now that it had been completed he was happy to have part in the dedication service.

I preached the dedication sermon on the subject, "God's Gardeners." The Logans brought many trees and fruit plants to Truk from Hawaii which were the great grand-parents of the fruits we eat today. The mangoes they brought have spread to all the high islands, the pineapple and papaya have grown and prospered, but the knowledge and faith in Jesus Christ which they planted has spread to all islands and increased one hundred fold.

Before she died Mrs. Tuthill sent me a letter to be read at the dedication of this church. As I read the letter, a hush fell on the entire congregation and nothing could be heard but the sound of my voice and the wind from heaven blowing gently through the windows. Her letter made her spirit come alive with us and the significance of the dedication was deepened.

After a bountiful feast, the people stayed to sing amongst themselves. There seemed to be a spirit of friendly competition between villages. I had to leave at three in order to get back to Dublon and through the reef before; when I left, the singing was still going strong.

Since the dedication service, I have sailed by the church several times. It can be seen from many directions, a long way across the lagoon, and I am always pleased to see it there. To me it is a symbol of the past and the present cemented together to make the future.



The Hacketts Leave Central Union



The Friend magazine in its issue of September, 1944 printed an article welcoming the Rev. Allen Hackett to Honolulu as the pastor of Central Union Church. In this issue, the Friend bids farewell to Mr. Hackett as he leaves for a new church and pays tribute to the contribution he has made to the total life of the churches in our islands. As part of this farewell article the Friend is privileged to print a very brief review made by Mr. and Mrs. Hackett at the Oahu Evangelical Association. In that review, the Hacketts look at Hawaii. Here we would say just a word by way of Hawaii looking at the Hacketts.

The Rev. Allen Hackett came to Central Union Church after a notable experience on the mainland. He had been educated in Williams College, Williamstown, Massachusetts and at the Union Theological Seminary of New York City. He had then served as pastor of the First Presbyterian Church of Fulton, New York and subsequently as pastor of the First Congregational Church in Stanford, Connecticut. He left Stanford to come to Honolulu after a pastorate of eight years. During the years preceding his coming to the Territory, his work had demonstrated many of the characteristics which we have come to know full well. He had shown a wide-spread interest in the work of the Christian churches. Not only had he been concerned for the welfare of the entire range of those participating in the life of the churches of which he had been the pastor but he was also concerned for the outreach of the Christian church far beyond the local parish. There was a depth and a breadth to his ministry all through the years. Since coming to Central Union, Mr. Hackett's activities have expressed the development of those characteristics which were clear in his previous pastorates. He has been deeply sensitive to the ecumenical movement that recently has advanced so rapidly. He has been the spokesman for interdenominational affairs in our city and our territory. He has brought to us again and again reports of his own experiences in the great gatherings of church folk in various parts of the world and he has kept us ever alert to the implications of the unity of Christ's church for all of us. His continued willingness to share in the entire life of our territory and his continued insistence that the Christian gospel is relevant to that life have been contributions to our growth.

It would be idle indeed to so much as attempt to describe the role he has played in the ongoing work of Central Union Church. Perhaps one can indicate what has happened by saying that into the very heart of the life of the church, there has come a warm friendliness which has bound members together and set them to work in the interests of the church. During the pastoral prayer, one Sunday morning, Mr. Hackett thanked God for the water that flowed out of the faucets when we turned them. To those of us accustomed to the liturgical language and ideas of the usual prayers, Mr. Hackett's words at first had a strange sound. Yet during his ministry he has taught us that God's power in God's care do reach down into the very elemental things of daily existence and that, therefore, we find God best in such places. In his work at the church with individuals, with organizations, in the various activities, that same clear realization of God's all pervading presence has marked the work he has done and again, one of the other little incidents which one remembers from a service of worship is the way in which Mr. Hackett told the story of a little youngster in China. This preceded his reminder that the time had come for the contribution of the members to world service, but the story was told so vividly that all present felt the situation which the child faced. And through all the work of these past seven years, Mr. Hackett has brought into the life of the church a breadth of vision and understanding and appreciation that has helped the members to be more aware of their world-wide responsibility.

Now Mr. Hackett goes to the Pilgrim Church in St. Louis, Missouri. This is a large church with a notable history. Some of the outstanding leaders of our denomination such as the Rev. Russell Henry Stafford, at present President of Hartford Theological Seminary and Rev. Truman Douglass at present the

Executive of the Board of Home Missions of the Congregational Christian Churches have served as pastors of the church. Some of our leading laymen are members of the church and through the years both pastors and laymen have played outstanding parts in the life of the denomination as a whole. So that Mr. Hackett steps into a noteworthy tradition and heritage.

All of us in our churches in Hawaii have come to know and love the Hacketts. We see them go with regret in our hearts for we shall miss them and their presence among them. On the other hand, we are happy that they are going to St. Louis and we wish them the very best success in their new field of endeavor.

A MESSAGE FROM THE HACKETTS

The Reverend Samuel Keala, Moderator of the Oahu Evangelical Association at the Convocation, April 13th at the Wailua Filipino Evangelical Church asked the blessing of God on the work of the Reverend and Mrs. Allen Hackett as they leave in May for their new vineyard with the love of everyone who has worked with them. Since all could not be present at the aloha reception planned for them by the women's organizations of the Wailua area, we know you would wish to share their message of that evening.

With the gradual return of the churches to the normal serving of the population, after the war days of churches filled with loyal service men, who sang in choirs, gathered for luncheons and did innumerable church jobs, Mr. Hackett saw many changes over the years. "There is an increasing degree of self-support and consequent self-respect in the churches, and with the fuller support given to the Hawaiian Board an increase in loyalty to it. There is an increase in youth work with its need for emphasis as the young people find their common responsibility in their island and territorial conferences. A number of new church buildings built with the labor of members themselves speak tangibly of a new interest in the church. In the education of the ministry and lay workers there has been island and territorial work with a constant flow between the islands and the mainland as ministers have received additional training. There is an increasing interest in our churches taking part in the work of all churches of all denominations." And with the resolution of the Aha Paeaina to send their greetings through Mr. Hackett, to the World Council of Churches at Amsterdam, members evidenced a concern for its work.

Put to work for the Women's Board of Missions by Mrs. Chong, within the first weeks of her arrival, Mrs. Hackett found the Seventy-Fifth Anniversary an opportunity to understand something of its history in the work and fun surrounding the preparation of the kodochrome slides with their historical scenes portrayed by Board women in costume. Then suddenly she found— "we were a great deal more than we had been in the past, for we were no longer just a part of



the women's work, but the women's work within the churches, and no longer just of our own Islands and of Micronesia, but part of something much bigger, the women's work of our own fellowship. And then at Amsterdam I found that this whole business of women within the churches is something in which a great many people are interested, with Miss Sarah Chakko, a leading woman of India, heading a study for the World Council of Churches to guide women in their work . . . In looking again at the job that needs to be done, I feel there is a glorious opportunity ahead, for today there is leadership in almost every part of the Woman's Board. And today the work of the Board is no longer Honolulu centered, but inclusive, with the possibilities of officer groups from each island and even a Territorial or State Conference of Congregational Christian Women. Today women everywhere are trying to see how the matter of geography can be conquered, not only in our own islands, but women throughout the churches of the world. And today new ways are being tried in every direction as women come of age, working side by side with men, pushing on in a steady going ahead with those of other races and other denominations, with work merging and enlarging, until world-wide Christians are everywhere as true servants of the Church.

Our total unique fellowship needs no fundamental changes in organizational structure Mr. Hackett concluded, "for it has strong leadership with wise strategy, and is all set to go—bearing fruit in the province of God. As a minority group in our Island life, it needs to bring a more significant impact upon the life of the community as it comes into contact with community problems and industrial relationships among people of differing economic interests. As it comes further into contact with world problems it should bring a more significant impact on the total life of the territory, developing a more profound level of understanding concerning our tourist and basic industries, our educational processes and our mingling of races. And in order for contact to make impact we must deepen the spiritual channels, for we may be God-inspired, only in our constantly renewed listening obedience to God each day . . . And so—we go on, drawing a deeper strength than you realize from the reality of your friendship and with the memory of the sense of fellowship of these seven blessed years."

The Board Today PART IV

This last article on the Woman's Board will be an attempt to show how some of the special features of the present organization have grown out of its eighty years of history.

The most striking change from early days came with the setting up of an Executive Committee (now consisting of officers, committee chairmen, and representatives of Oahu branches) which has come to serve a fourfold purpose. First, it keeps close-knit the various special tasks, since all committee chairmen keep in touch, monthly with the whole work of the Board. Secondly, it takes the burden of business detail off the agenda of the quarterly meetings of the whole membership, and leaves time for interesting programs. The Committee also serves to unite the branches on Oahu, giving each one a place in the planning of the work. It will be remembered that the early "Board" was composed almost wholly of members of Bethel and Fort Street congregations,— later Central Union—with the barest scattering of Episcopal or Methodist women who had joined the Board before their own churches had any missionary organizations. The Hawaiian "Missionary Societies" had been protegees of the Board, not members of it. But just as the Hawaiian Churches developed independence, so their "societies" have, in recent years, become "branches," following the "Standard of Progress" suggested by the central office and sending their representatives to participate in the work of policy-making. 26 Branches on Oahu are so represented. Recently it has been the custom to hold Quarterly Meetings in dierent churches, both in Honolulu and in the country, and so to give each group the chance to know and be known by others.

The central office, with its full-time Executive Secretary, grew out of the need to co-ordinate city with rural work, and Miss Marion Sargeant, after working jointly for the Hawaiian Board and the Woman's Board, became our full-time employee in 1939. Mrs. Dorothy Chong her successor, has carried forward especially the fourth function of the Executive Committee, as co-ordinator of the work on the several islands. There is now a small but growing travel fund and the September "Setting Up Conference" is attended by one or more delegates from each island. In return, Mrs. Chong not only sends out quantities of mimeographed material but she visits each island and makes personal contacts with the various branches. The island organizations differ from one another in detail, but more and more it is clear that a vigorous local independence is not incompatible with unified planning, and the 54 branches (in 1951) are developing a very real sense of unity. The recent custom of the **Aha Paeaina** in rotating its meetings among the islands has given each group a chance to act as hostess, not only to the Women's Board, but to the whole **Aha,** a task whose very size has developed strength, the traditional "banquet" at the **Aha** is, in a way, reminiscent of the annual "Ministers' Tea Party" of years gone by, but that always fell to the lot of the Honolulu women of the old Board. Now that the Evangelical Association has recognized the Woman's Board as the official guide and sponsor for all the women's work in their churches, a new opportunity is opening up which is only just beginning to be worked out.

As we remember the reasons for **not** joining with mainland organizations in 1871, it is interesting to note the extent to which we have been strengthening those ties in recent years. It has always been the policy to send visitors to mainland conferences when they happened to be travelling. Study materials prepared for nationwide use have been made a part of our regular program, with a committee chairman to promote their use. The World Day of Prayer was observed by this Board even before Honolulu Council of Church Women was formed, and since Mrs. McClintock's visit in 1947, there has been increasing interest in the "Woman's Gift" in which we join with our mainland sisters in support for missions and home missions as well as some local project selected by our annual meeting.

It is a far cry to the old days when the Woman's Board had money and no missionary to spend it on, for now there are projects galore which require a careful budget. But by generous giving and skillful investment two funds have been developed which finance our work. The older funds, plus annual gifts from individuals, trusts, and branches, make up the **Permanent Fund,**—the support of our running expenses, office, and worker. At the fiftieth birthday a drive for contributions started the **Jubilee Fund,** devoted wholly to actual missionary work. At Mrs. Theodore Richards' 75th birthday a special fund was collected in recognition of her many years of service to the cause of missions and she has assigned the income, each year, to some favorite project. Biennial Bazaars have reinforced one or the other of these funds, or have been set up in support of some special project, like the "Sale for a Sail" to refit the **Morning Star VI.**

It has always been the Board's policy, as these articles have shown, to pioneer in new fields, and then when the worth of a project was demonstrated, to turn it over to other hands. Thus the work of the "City Missionary" is carried now by many churches as well as by Welfare Organizations, public and private. Kindergartens became the re-

(Continued bottom page 12)

The Community Church in a Plantation



As one drives along the road leading to Ewa Plantation Sugar Mill, he will pass by a beautiful, white church building with the stained-glass windows and a tall spire. It is Ewa Community Church. We are proud of the fact that our church is a community church not only in name but also in fact. In 1943 two churches in Ewa—Ewa Union Church (Haole) and Ewa Christian Church (Japanese)—merged. Then in 1950 Ewa Evangelical Church (Filipino) joined the new church. Thus all three racial churches in Ewa are now united under the name of Ewa Community Church.

"New occasions each new duties." The invention of the atomic bomb meant that the world was suddenly pushed 100 years ahead. We must advance our calendar and call this 2051. In this new age it is too old-fashioned to be talking about my denomination, my sect, my doctrine, my church, etc. It is time to be saying, not "my" but "our."

We must grant that the separate racial churches have performed an important function in Hawaii. They have won converts among the races by interpreting the Gospel in their native tongues. But with the coming of the new generations, the language barrier no longer exists. The time has come for the churches to unite.

Religion is supposed to unite people but it often sets them apart and at odds. It is not uncommon to see half a dozen little churches of different denominations (or dammnations as Dr. Kagawa calls them) in the same community—all competing against each other.

Being the one and only Protestant church in a plantation community, we are presenting a united front. All the strength and the resources of the former three churches are now pooled together. The result is that our church is a growing church. We have brought in seventy-four new members and baptized twenty-five children during the past year and a half. We have fixed the roof, termite-treated and painted the church building, put in a new asphalt tile floor covering in the chapel, and put in a new church sign in front. The biggest accomplishment of the past year was the building of the new parish hall. One of the members drew the plans. The financial campaign to raise the necessary funds went over the top. The members offered their services from time to time to reduce the cost of labor. So our new and beautiful parish hall stands as a monument to the united effort and self-sacrificing labor of all our people—the people of all races.

We are grateful to our church women for the splendid way they have cooperated and participated in all our church activities. The visitors from Honolulu at our annual bazaar are unanimous in their admiration of the way the women of all races work together to "put it over." We realized a little over $2,000 from our last bazaar. The ladies parlor and the minister's study in the parish hall have been beautifully and artistically furnished with the help of the church women with Mrs. James Orrick as chairman. Mrs. Thomas Kaimuloa and her social committee have done an excellent job at all social funrtions of the church, including the receptions at the time of the parish hall dedication and the quarterly meeting of the Woman's Board of Missions held in our church. Much credit should go to Mrs. L. V. Bowman, moderator of the church for the past year, for her able leadership and unselfish service. Yes, we don't know how we can get along without the good women of our church.

A new day has dawned on the sugar plantations in Hawaii. The new day calls for new leaders. The old system of racially stratified segregation will not do. Ewa is fortunate in having a forward-looking and democratic plantation manager, who believes in integration and whose heart interest is in the people. His wife too mixes with people freely and helps in all church and community activities. A spirit of cordiality, friendliness, and cooperation, which is rarely seen elsewhere, exists among the people here in Ewa.

The new era with desperate urgency calls for united actions everywhere. The time has come for us to set aside all differences and join our forces. The time has come to bring the people of all races together in fellowship and worship. Yes, the time has come for the churches in Hawaii to unite and demonstrate brotherhood.

Janet and Paul Osumi

THE BOARD TODAY (from page 11)

sponsibility of a separate organization and finally of the public school system. The Manoa Mission became Central Union's project, (now the Manoa Valley Church), and to replace it the Board has been maintaining a rural worker in Windward Oahu, where churches are too small and scattered to support their own ministers. The missionary work for Hawaiians, Chinese, Portuguese, and Japanese has been taken over by the churches developed among these people, and the Board finds the women of these very groups among its staunchest supporters.

And now, with Micronesia once more in the foreground of missionary effort, the Woman's Board of Missions has come full circle in 80 years, from looking hopefully for "a lady missionary" to following with special interest the fortunes of Anna Dederer and Eleanor Wilson, and giving some help to the Hawaiian Board for their support, while always pondering the questions, "What more?" and "What next?"

Charlotte P. Dodge

JAPAN INTERNATIONAL

Christian University

The International Christian University at Mitaka, Japan will open its doors in April, 1952, the beginning of the Japanese academic year. In announcing this decision Dr. Maurice E. Troyer, vice-president in charge of curriculum and instruction, said that the first year enrollees would include the first year students in the undergraduate College of Liberal Arts and fifty students in the Graduate School of Education. Successively in April 1953, 1954 and 1955 classes will be added until the Liberal Arts college four-year complement of 600 is filled. In April 1953 and 1954, respectively, the graduate schools of Citizenship and Public Affairs and of Social Work will be opened. By the fourth year there will be about 1000 students, about 40% in the graduate schools, and 100 faculty members, Dr. Troyer said.

In announcing this schedule, it was stated that funds to make the opening possible—sufficient to complete the existing buildings, provide student-faculty housing, and assure the first year's budget—will be sought during ICU Week, April 29 - May 6, through the churches of the denominations which are cooperating in the founding and maintenance of ICU.

During ICU Week the pastors of all cooperating churches will tell their congregations the story of the International Christian University which has been in the planning stage since 1947 when the Federal Council of Churches and the Foreign Missions Council formally approved the idea, and which has been actively promoted since 1949 when thirteen Christian denominations organized the Japan International Christian University Foundation, Inc.

In detailing the plans for ICU Week Dr. Stanley I. Stuber, executive secretary of the Foundation, said that each of the denominations has been asked to acquaint its pastors of these plans well in advance of April 29. Early in April. each pastor will receive a kit of information which will enable him to put the ICU story before his congregation by or before April 29. On May 6 the week will be culminated by the receiving of contributions from individuals and church organizations.

"During and immediately after ICU Week," Dr. Stuber said, "we anticipate that the churches, which are increasingly aware of the need for a great Christian University in Japan, will do their full part to insure that the University begins its work as scheduled in April, 1952. This means that sufficient funds will need to be made available this spring to complete University Hall, the first building to be occupied, and to enable the authorities to contract for the basic housing and service building needs. At the same time, funds must be pledged or contributed to assure that the operating budgets for the first two years of the University's program will be provided."

Meanwhile with funds already in hand, work is beginning on the renovation of University Hall which is to be the principal classroom-administrative office building. Cost of completing this immense steel and concrete structure which was originally built to be a Japanese aviation training institute, is set at $383,000. Also under way is the utilization of the 180 acres of agricultural property included in the University tract. This has been sown to revenue-producing crops, such as grain and rice. These campus projects are being carried out under the direction of Harold W. Hackett, ICU vice-president in charge of business.

In the United States the Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, N. Y., is now being administered by Dr. Stuber. He has taken over the administrative duties of the late Dr. Ralph E. Diffendorfer, who assumed the post of executive vice-president shortly before his sudden death on January 31, 1951. As Dr. Diffendorfer's successor as president, Dr. Kenneth S. Latourette, Sterling Professor of Oriental History in Yale University, will be the Foundation's presiding officer. As chairman of the Foundation's Executive Committee, Dr. John Coventry Smith, a vice-president of the Foundation and secretary of the Board of Foreign Missions, Presbyterian Church in the U. S. A., will be the active head of the Foundation's policy-making body.

Other changes in the Foundation's official organization include the election of Dr. Hugh Borton, associate director of the East Asian Institute of Columbia University, as a vice-president serving coordinately with Mrs. Harper Sibley of Rochester, N. Y., and Dr. Smith, and the elevation of Arthur B. Hatcher, a vice-president of the Guaranty Trust Co. of New York City, to the post of treasurer to succeed J. Langdon Jones of Philadelphia.

SITE OF THE INTERNATIONAL CHRISTIAN UNIVERSITY



A Letter from Lisbon



Meus Caridos Amigos:

I have heard or read somewhere that all the important and great literary works were written under undue stress. This letter may not be classified as a great literary work but it certainly is being written under "undue stress"—I have just had my typhoid-para-typhoid booster shot and do I get a reaction from it! Having this booster shot also reminds us that our stay in Portugal is coming to a close. Once again we must pack our bags and children to move off to another part of the world—this time to our field of work in Angola, Portuguese West Africa.

Our period of language study here in Lisbon has been a very pleasant one. There are some peculiar laws in effect here which may interest some of you. For example, men are not allowed to wear bathing trunks without tops at the beaches and women are not allowed to wear two-piece bathing suits (this law is strictly enforced for policemen are stationed on every beach and I have seen many bathers being admonished and ordered off the place by them). Also the men are not allowed to shed their coats during the summer months. One missionary was ordered by a policeman in Lisbon to put on his coat which he had taken off and was carrying over his arm. I also found out today that it is against the law for one to carry a friend's business or personal correspondence from one locality to another without stamps on them. This is to insure that the government will receive the revenue from the sale of these stamps. All these little laws indicate that Portugal is under a strong authoritative administration. There isn't any question in most people's minds that if Portugal had been excluded from the Marshall Plan, the economy of this country would have collapsed. For this reason many people who were and still are against the present government (especially students in the medical and scientific fields) have been somewhat critical of the United States government. And it is also interesting to note that many of these "liberals" have joined the Evangelical churches simple because the Roman Catholic government does not look favorably upon this group. They reason—anything the government is against, we're for. Some of us have pointed out the danger of this trend upon the life of the Evangelical churches and have hoped and prayed that wise leadership will crop-up so that the churches can meet the challenge created by this new influx into their fold.

I've just returned from one of those chances-of-a-life-time trip. Michael Testa, head of the Presbyterian work and seminary here in Portugal, was invited to participate in the Conference of the European Latin Churches at Torre Pellice, Italy, under the sponsorship of the World Council of Churches. Since he was going by motor, he asked me and several others to accompany him, and of course, I accepted his kind invitation. On the way to Italy we drove through Spain (Madrid, Zaragosa, Barcelona, Gerona); Southern France (Perpignan, Montpellier, Nimes, Avignon, Valence, Lyon); Switzerland (Geneva, Laussane, Bern, visited the World Council office in Geneva and the Ecumenical Institute at Bossey); then went across the Italian Alps and into Torre Pellice, Italy. While in Italy I took a fast trip to Florence via Genoa, Pisa (saw the leaning tower), Bologna, Milan, Torino. It was too brief a time to appreciate all the treasures of art found in Florence. It was indeed unfortunate that Naomi couldn't take this trip with me.

Of course it was thrilling to visit and talk with the Waldensian church people in Torre Pellice. I could not help but recall Dr. Roland Bainton's lectures in my church history course at Yale Divinity on these courageous folks. And it was a greater thrill for Michael Testa since his forebearers were of Waldensian stock. He knew by heart all of the many battles, struggles, and persecutions that this valiant group experienced from century to century. Their church is still alive and living, but they still face the antagonism of the Roman Church in Italy. And it was more than fitting to hold this conference at Torre Pellice since the theme was: "The Role of the Minority Church in a Roman Catholic Country."

Just one or two personal thoughts on the above conference. The pressure against the Evangelical Church in a Roman Catholic country seems to be on the upswing—Spain is a good example. The high clerics of the Roman Church have often remarked that Protestantism is about as dangerous an ideology as Communism. Hence, the Roman Church must fight the Evangelical groups with whatever ammunition it has at hand. However there is also today a movement leading to a closer fellowship between certain Roman Catholic and Protestant thinkers—a re-discovery of the Biblical proclamation in the Lordship of Jesus Christ. There is great unrest within the Roman Church. I have talked with some of the leaders of Spain, France, Portugal, Italy, and also to several leaders of the World Council of Churches who are familiar with the situation in the European Latin countries and the report is that at least 2000 or more Roman Catholic priests have asked refuge of the Evangelical groups in their own country. There may yet be within our own centry another counter-reformation within the Roman Church. But instead of being gleeful over this state within the Roman Church, we of the Protestant Church need to re-examine our Christian faith as proclaimed in the Bible.

From Torre Pellice we crossed the Italian Alps once more and went into France again. We then drove through Avignon, Nimes, Montpellier, then to Sete, Carcassone, across to Toulousse, into the Pyrenees via Pau, on to the Spanish border by way of Bayonne and Biarritz on the Atlantic coast. Then into Spain via the city of San Sebastian and on into Portugal by way of Salamanca. Portugal, Spain, France, Switzerland, Italy—each country had its own characteristics. The cost of living in Spain was the lowest—highest in Switzerland. Misery was most prevalent in Spain. Many of the bombed buildings of the Civil War were left standing in ruins. Southern France and Switzerland were our choices for places of retirement. It still seems a dream to me that I had the chance to visit all the above places.

May I make one more observation of my trip. Everywhere we went construction was going on. We noticed this particularly as we crossed the Alps from France into Italy. It was in this section that the Italian army had come across into France during the last war and bombed buildings were everywhere in sight. However, the amazing scene for me was the next to these bombed structures were men building anew from the ground up. And I could not help but ask myself: Are these men building in vain again? What a shaky foundation men pin their hopes upon. Even now men have bombing, killing, and destroying in another part of the world. The kingdom of men is indeed "likened unto a foolish man, which built his house upon the sand: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. But the kingdom of God is likened unto a wise man which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

This will probably be the last general letter which we'll be writing to you all from Portugal. We leave for Angola the third or fourth week of January and our address from then on will be: Chilesso, Andulo; Angola, Portuguese West Africa.

Margaret and Kay are little girls now. It is interesting to hear the two children converse with each other in Portuguese. We are sure that Margaret thinks in Portuguese rather than in English. Naomi and David have agreeably taken to each other. He's the "best baby" we've had so far. I guess the "stock" improves with each new one.

Sincerely yours,
Tom and Naomi Okuma



PEARL LORETTA BAYLESS

Born in Danbury, Iowa, January 5, 1888
Married to Ralph W. Bayless, June 8, 1909
Mother of two sons, Kenneth Lane and Eugene Waldo
Passed away in San Francisco, February 27, 1951

After months of bronchial asthma and heart complications she was suddenly called to her heavenly home. Our two sons and families flew to my side and were an inexpressible comfort. More than three hundred messages of love and sympathy from relatives, Bible Society associates and friends brought great spiritual comfort which moved me to the depths. May this printed form serve to express our grateful appreciation.

All through her life she was young in spirit and richly endowed with many talents. She was a devoted wife, mother and companion—ever interested in my work whether in a local pastorate, as a missionary in Hawaii or in the broad work of the American Bible Society. I cherish golden memories from 42 wonderful years of unbroken harmony with her in wedded life and look with assured hope to Eternal reunion in the Mansions of our Father's House. *"Because I live, ye shall live also."* (John 14:19).

She was a member of the Music Teachers Association of California, active in the San Francisco branch and served as President of the Sacramento Municipal Symphony Council for a period of three years.

Kenneth and Eugene join me in this message to you.

Ralph W. Bayless

Woman's National Secretary



Dr. Margaret Lee Hargrove of Painesville, Ohio, has been called by the Missions Council of Congregational Christian Churches, New York City, to the post of National Secretary of Woman's Work with headquarters at 287 Fourth Avenue. Her portfolio will be to organize and direct the efforts of over 600,000 Congregational Christian women in 45 State Conferences and over 5,000 churches. Dr. Hargrove also will have major responsibility for publications in the field of women's work and will edit the national program guide for this work called "GUIDE POSTS."

Miss Hargrove leaves the post of Dean and Professor of Classics at Lake Erie College, Painesville, Ohio, to assume this national church post. Prior to going to Lake Erie College, where she has served from 1947 to 1951, Miss Hargrove was a high school teacher and college professor in Virginia, Tennessee, Pennsylvania and Wisconsin. She was Dean of Students at Beaver College, Jenkintown, Pennsylvania, as well as Dean of Women and Chairman of the Department of Classics at Carroll College, Waukesha, Wisconsin.

In addition to her academic career, Dr. Hargrove has had experience in editorial work and for four years (1943-47) was associated with the American Red Cross at Alexandria, Virginia. She was Assistant Director of Personnel as well as Director of Training and during her last three years was National Director of the American Red Cross College Program.

A native of Louisville, Kentucky, Miss Hargrove attended the Louisville Girls High School (1921) and is a graduate of Randolph-Macon Woman's College, Lynchburg, Virginia, (1925). She had graduate scholarship at Cornell University, (A. M. and Ph.D.) and she has done graduate work at the University of Wisconsin; the University of Virginia and Columbia University.

A student of Renaissance and Medieval Latin, Dr. Hargrove spent the summer of 1939 examining manuscripts at the Libraries of Rheims, France, and Trinity College, Cambridge, England, in connection with a doctoral dissertation upon Alcuin's "Poem on York."

With her interests by no means confined between academic walls, Dr. Hargrove has been active in civic and community endeavors wherever she has lived. She is a member of the League of Women Voters and while in Washington, D. C. was active in the Professional Women's Club.

In academic circles Dr. Hargrove is a member of the American Philological Association; the American Association of University Professors; the National Association of Deans of Women; the American Conference of Academic Deans and the American Association of University Women. She is a member of Phi Beta Kappa, Eta Sigma Phi, Sigma Epsilon Sigma, and Pi Lambda Theta.

Always deeply interested in the work of the Christian Church Dr. Hargrove's ecclesiastical background is ecumenical for her father was a Southern Baptist, her mother a Disciples of Christ (Christian) and as a child she attended both churches. She also attended a Methodist Church and taught in two different Presbyterian Colleges with, at one period, men students from an Anglo-Catholic Seminary preparing ministers for the Episcopal Church.

Dr. Hargrove is now a member of the First Church, Congregational, of Painesville, Ohio, where she has been a Deaconess, a member of the Standing Committee and Chairman of the Religious Education Committee. Active also in state-wide denominational work Dr. Hargrove has been serving as Chairman of the Religious Education Committee of the Ohio Conference of Congregational Christian Churches.

In much demand as a public speaker, Dr. Hargrove has appeared before civic clubs, women's clubs, church groups and many college convocations and assemblies. In leaving the academic world, Dr. Hargrove says: "My belief in the church and my concern for the accomplishment of her Christian World Mission have been the dominant factors in this decision. The step is taken with the full and rather poignant realization that it means the severing of many long fostered and deeply cherished professional, official, and personal associations. There is, however, the conviction that I can be of service in an endeavor that claims my undivided allegiance and dedicated effort."

An Open Letter

Bievres, February 1, 1951

To the member Churches of the
World Council of Churches:

Throughout our discussions we felt keenly our limitations as representatives of the Churches of certain countries only. We did try constantly to bear in mind the Christian testimony of our absent brethren and their problems, so far as we are informed of them. But we have had to work within our limitations. This letter is ours and this fact should be remembered in reading it. It is not for us to judge others in the Church but for each to pray for all.

We talked much about the critical points of the international situation. It has greatly changed since the Central Committee met at Toronto. The effort of the United Nations to contain and resolve the conflict in Korea has thus far proved unsuccessful. Our vice-chairman who had just visited Korea told us of the terrible sufferings of the Korean people which continue unabated. Need we speak of our real grief that no effective solution has been found and need we say that we are thankful that, through the United Nations, the lines of negotiations have been kept open and that it continues to seek an honorable and generally acceptable reconciliation?

But—and this is what brought a note of profound alarm into our meeting—the international situation has seriously deteriorated and mankind has been brought once more to the brink of a world war. Programmes of rearmament have rapidly increased and the world is still more vividly divided into two armed camps.

There is something underlying the explosive character of the world scene which constantly exercised our minds. It is the vast upsurge of peoples of every race, national and creed. Some countries have been the scene of far-reaching social reform. Over 700 million people formerly dependent, have recently attained independence. At the same time the widespread and rightful demand for equality of personal status and for release from poverty and economic oppression remains unmet. Little wonder that the offer of civil rights and freedoms loses its appeal when people are wholly obsessed by the daily struggle against hunger and want!

Everywhere the vicim is **man.** Often he is treated as no better than an object, or at best a tool, rather than as a responsible person. He hears much about peace, but for the sake of peace, he is told either to hate or to rearm. He hears much about freedom, but in the name of freedom, he is in fact deprived of liberty sometimes even from his childhood. He bears much about human rights, but he lives in a world of exploitation, deportations, concentration camps, arbitrary barriers and total war. To bring the comfort and strength of the Gospels to confused and threatened man, whatever his station in life, is the great task of the Church. Only thus can he find joy to live and to love, and learn anew the meaning of hope and peace. Whatever danger he may face, he will be sustained by the full assurance of the sovereignty of God and of man's worth in God's sight.

We believe that in these truths—truths which stand for ever in the Church East and West—are the source and impulse of our endeavour. In the light of them we tried to face baffling and almost intractable problems. Uppermost in our minds were those of the totalitarian doctrine of man in society, the menace of peace, and the denial of social justice. We want to say a few words on each of them.

At Chichester in 1949 the Central Committee spoke of the totalitarian doctrine. "The totalitarian doctrine," it said, "is a false doctrine." It destroys human integrity and uses the means of slavery in the name of justice. In this respect there is a fundamental conflict between Christian conviction and totalitarian ideology. These are hard words. But a system based on a false doctrine cannot be overcome by force alone and every effort must be made to meet the basic challenge of totalitarian Communism by means other than war.

This brings us to the difficult question of arms and of rearmament. Here we can only say this. Within the World Council constituency there are many different opinions about rearmament and indeed about the attitude of the Christian towards the use of arms. Some of these difficulties were reflected in our own discussions. We considered the conditions which have brought us to our present pass, but concluded that our attention should be centered on the existing crisis. It is this. The government and many people of the West have come to fear that the more powerful of the Communist nations are ready to extend the area of Communist influence by means of force and, as a result, they are rapidly rearming. In Eastern countries, there is a growing fear that these developments might lead sooner or later to the outbreak of a preventive war. Thus rearmament had become the main and general emphasis everywhere. Its declared purpose is peace, but it can in reality endanger both peace and security and social justice is seriously threatened. In these circumstances, it is an urgent Christian concern —in fact, a concern of all men of good will—that armaments, whatever their necessity, do not dominate the whole life of national and international society. We

(Continued on next page)

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AN OPEN LETTER (Continued from previous page)

are convinced that it is the duty of all the Churches to champion peace with justice. The Churches which still have real opportunities to influence government policies have a special duty.

We take the view that Churches must urge that the new armament programme be exclusively devoted to the purpose of security. We must seek by constant vigilance to prevent the possession of power from precipitating violence. We must not allow the fabric of social justice to be destroyed.

Every chance for negotiations must be used. When military action is in question, the nations should not act unilaterally but heed the judgment of the United Nations. Everything must be done that can build up the authority of this instrument of world order, and U.N. Peace Observer Commissions ought to be placed at every danger spot. All of us must be on our guard against hysteria, for fatal damage can be done by irresponsible and wild exaggeration.

We are convinced that the Churches in many countries **could** help along some of these lines, and we ask you, as we have asked ourselves, whether you are doing what you can. We must remember that we may all have to live for a long time in the presence of conflicting systems. This is a call to patient steadfastness and to the simple but difficult Christian virtues. And even in these circumstances we must use every influence we can to press for the objective of bringing all national armaments under international control.

Then there is the great challenge of social justice. One of the gravest dilemmas the nations are in consists in the danger that rearmament will itself drain the vigour out of social reconstruction. Thus governments will aggravate the very disease which they seek to heal. We must struggle that this shall not be the case. All nations which possess great economic and industrial resources, must promptly afford economic and technical assistance on such a scale as will eventually assure an effective response to the needs of the under-privileged. Effective co-operation must be achieved in this field, too, through the United Nations and the Specialized Agencies.

This seems to us to mean imaginative thinking and action of a wholly new order. The peoples have seen the vision of social justice; it is for us to help to transform it into reality. All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. "From each according to his ability, to each according to his need" has its roots in the teaching of Jesus. We are at a loss how to share with you the sense of urgency with which we were impressed as we discussed this matter. The Churches have by no means neglected social action, but they have fallen short of what they should have done and, often, of what they would have wished to do. It is clear to us that personal sacrifice must be accepted if the hungry are to be fed and the naked to be clothed, and Christians, above all, should accept it with joy.

We would assure our Christian brethren under totalitarian regimes that we rejoice with them in the evidence that the Word of God makes its power felt among them.

As we continue to face the perils and perplexities of our day, let us in humility and faith turn to the only source of abiding strength, praying from every corner of the earth:

> Almighty God our heavenly Father, guide we beseech Thee, the Nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness, through Jesus Christ our Lord. Amen.

For the Executive Committee of the World Council of Churches—

The Chairman—George Cicester.

The General Secretary — W. A. Visser 't Hooft.

The Churches and Alcohol Education

Alcoholism and the misuse of alcohol are among the many grave problems which Christians confront in modern society. Both personal and social consequences are involved. Intemperance is a destructive force in family life, a factor in industrial and traffic accidents; it occasions private and public economic losses, and is a contributing cause in many illnesses. The alcohol problem is not only a major one in the field of public health and welfare. It is also one with profound religious and moral implications.

The religious significance of this problem is rooted in our conviction that God has entrusted man with life, the world and all created things. Any use of these which obstructs right relations between man and God, and man and his fellows is sin; and the result of personal sin is social evil. As Christians, members of churches—both laity and clergy—we confess our indifference and ineffectiveness in dealing with this whole issue. We have been remiss in studying the personal and social causes of intemperance, too easily accepting or rejecting the teachings and customs of the past. We have failed to provide an adequate program of education. We have let inertia take the place of social action on this vital issue.

We therefore now pledge ourselves and call upon our churches and church members to make a careful examination of the facts available to us through modern science, to interpret them in the light of Christian principles, to make such pronouncements and take such actions as we may be led to pursue under the guidance of the Holy Spirit.

We recognize that there is wide difference of opinion on this personal and social question among sincere and honest Christians. However, we present the following formulation of minimum standards for personal conduct as a working basis for a program of action. We recommend them for the consideration of our churches and their members. We charge the agencies of Social Action and Christian Education with the responsibility of developing a program of study and action upon this basis:

1. *Abstinence is the rule of prudence.* The results of the use of alcohol are not specifically predictable. However, it frequently intensifies other human problems, individual and social. Any individual's behavior may have a serious influence upon the moral character and conduct of another. Modern living requires exceptional skills which are frequently affected by the use of alcohol. A substantial proportion of those who start to drink become addicted to the use of alcoholic beverages.

2. *Any use of alcoholic beverages must respect such conditions* as (a) there should be the intention of and capacity for avoiding drunkenness, (b) there should be no drinking before the assumption of responsibilities such as driving, using vocational skills or making important decisions, (c) there should be no drinking that leads to a dependence upon alcohol, and (e) no substantial part of a person's income can justifiably be spent for such a purpose.

3. *Voluntary drunkenness is wrong.* The repudiation of individual moral responsibility in deliberately getting drunk is a sin against God. It is also a menace to the health and welfare of one's self and one's neighbors.

4. *Alcoholics are sick persons and must be so treated.* The resources of medicine, social sciences and religion should be used for their rehabilitation. In many areas far more adequate personnel and facilities are needed.

The formulation of a better statement of principles, the development of an educational program, the improvement of our counseling and ministry to those afflicted, hearty cooperation with the Federal Council of Churches and with secular agencies aiming at the same ends, the support of suitable legislation and social control, these and others are the tasks for the future. May God give us wisdom, courage and the will to perform them.

Approved by the General Council of Congregational Christian Churches. Referred to the churches for study by the General Synod of the Evangelical and Reformed Church.

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A Letter from Fredric



Fredric is the chief of the Island of Dublon, the chairman of the Truk Association of Churches, and an ordained pastor. The following letter came from him; it is self-explanatory and carries its own weighty appeal.

Toropuen tungor, Ngeni American Board
Ngang Fredric upue apesa tungoren Muich fel lon Chuk, Sota.

1. Are Mr. Heuser ese tongeni luinto use mochen tinato enpupulu pue siulir repue nom Chuk.
2. Tungor ngeni Hawaiian Board. Epue tinato Chon fori School en Mission rech.
3. Kuta emon epue fori amiriti eue Bible in Chuk, sari Test in lom tori Test mifo.
4. Iei at tungor sia pungutrir pue seni at riafou u at mochen kose mochen alise ngeni kitr.

Seni ngang
FREDRIC

This is a letter to ask something of the American Board. I Fredric speak for all the Churches in the Eastern Truk Association (Uman, Moen, Fefan, Etten, Fono and Dublon).

1. If Mr. Heuser cannot come back than we would like a man and wife to change him and work in Truk.
2. We ask the Hawaiian Board to send us someone to teach in the Mission School in Truk.
3. To send someone whose work it will be to translate the Bible from the Old Testament through the New Testament.

This is our request we set before you. This is our burden and we want you to help us with it.

From Me, Fredric
Translated by Rev. C. L. Heuser

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The Record Speaks

FACTS OF AMERICAN CHURCHES

The rate of increase in American church membership since 1926 has been more than 20 per cent greater than population growth, a survey made by the National Council of Churches revealed here today.

The survey covered the period between 1926, the date of the last adequate federal census of religious groups, and 1949. It showed church membership increased 51.5 per cent while population grew by an estimated 30 per cent.

Described as the first of its kind in a number of years, the survey tabulated the membership of 54 religious bodies, all with membership over 50,000. Combined, these groups account for about 97 per cent of church membership, it is reported.

Of the three major faiths, Protestantism showed the largest percentage gain adding 16,954,322 new members for a 56 per cent growth. During the same period the number of Roman Catholics increased by 9,005,305 for a 48.4 per cent increase, and the Jewish congregations 918,758 for a 22.5 per cent rise.

Total membership of the religious bodies, which included a number of Eastern Orthodox churches, rose in 1926 from 53,230,413 to 80,682,575 in 1949, the survey reported.

Dr. Benson Y. Landis, associate director of the National Council's department of research and survey, said that "American church membership is at an all time high, not only in terms of actual numbers but in proportion to the population. However, there are also more people not on the church rolls than ever before."

He reported the ratio of church membership to population had risen steadily from 5 per cent in 1780 to 15 per cent in 1850, and from 35 per cent at the turn of the century to 50 per cent in 1940, and over 54 per cent in 1949.

One of the interesting facts demonstrated by the survey, he said, was the far greater percentage growth in the smaller sects and denominations. These groups, he said, which averaged higher than the norm, are "characterized by an intense evangelistic spirit and generally teach the second coming of Christ."

"Once thought of as appealing especially to the socially disadvantaged," he observed, "they are now apparently bringing into their ranks large numbers of the 'comfortable' portion of the population."

Of this group, the survey showed the Church of God in Christ, with headquarters in Memphis, Tenn., with the highest per cent increase.

(Continued on next page)

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 (Continued from previous page)

Its membership jumped from 30,263 in 1926 to 340,530 in 1949, a per cent rise of 1025.2. The survey showed that none of these groups have reached a membership of a million or more.

Despite the spectacular growth of the sects Dr. Landis said the largest numerical gains had been recorded by the established denominations with membership of a million or more members.

The Roman Catholic Church showed the largest single rise in membership of any of the groups surveyed.

Among the Protestant denominations, the Southern Baptists made the largest increase with 3,236,887, the Methodist second with 2,031,927, the National Baptist Convention U.S.A. Inc., third, with 1,188,583, and the United Lutheran Church in America fourth with 738,229.

Eleven of the Protestant groups surveyed reported a million or more membership. Of this group, five made more than the average increase while six fell below.

Those with more than the average rate of growth were the Southern Baptist Convention, the National Baptist Convention U.S.A. inc., the Missouri Synod, the United Lutheran Church in America and the African Methodist Episcopal Church. Of these, two are Negro congregations. The groups' average growth was 85.5 per cent.

The five Protestant groups below the average were the Presbyterian Church U.S.A., the Northern Baptist Convention, the Congregational Christian Churches, the Methodist Church, the Protestant Episcopal Church, and the Disciples of Christ. They averaged an increase of 24.7 per cent.

The Church of Christ, Scientist, is not included in the survey because its manual forbids the reporting of statistics for publication.

MEMBERSHIP OF RELIGIOUS BODIES WITH OVER 50,000 MEMBERS IN 1926, OR IN 1949, OR BOTH

	1926	1949	Per Cent of Increase or Decrease
Northern Baptist Convention	1,289,966	1,583,360	22.7
Southern Baptist Convention	3,524,378	6,761,265	91.8
Congregational Christian Churches	994,491	1,184,661	19.1
Evangelical and Reformed Church	675,804	726,361	7.5
The Methodist Church	6,760,642	8,792,569	30.1
Presbyterian Church in the U.S.A.	1,894,030	2,401,849	26.8
The Protestant Episcopal Church	1,859,086	2,297,989	23.6
Roman Catholic Church	18,605,003	27,610,308	48.4

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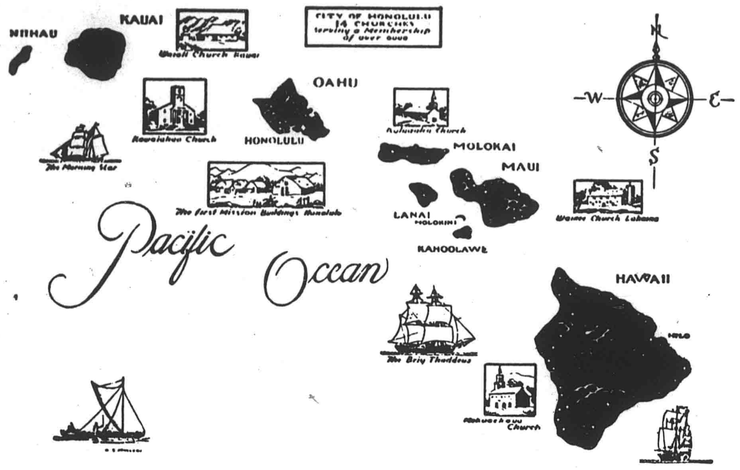
THE FRIEND



THE REV. MASAICHI GOTO
Moderator
AHA PAEAINA
JUNE, 1951



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXXI HONOLULU, HAWAII, JUNE, 1951 No. 6

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

Published each month by the Board of the Hawaiian Evangelical Association, 1018 Lunalilo Street, Honolulu. Entered October 27, 1902, at the post office, Honolulu, Hawaii, as second class matter, under Act of Congress of March 3, 1879. Subscription price, $1.00 per year.

Our Association

We will gather in Honolulu by the hundreds, greet each other enthusiastically, chat and gossip a bit, attend meetings, vote once in a while, eat some good meals, and then go home. Six days will pass. We should ask what it is all about and why we do it.

There is business to be done; the needs of our church life must be considered; we must learn more of the world-wide responsibilities we should carry; and we ought to renew our sense of fellowship with each other. Those seem like adequate reasons for our gathering. Yet about each one, questions can be raised. In a meeting of delegates from autonomous churches the only business which has validity is the business the churches themselves agree to; the Association may vote, but the churches decide. Reports of our own needs and the needs of others are heard by the delegates; but unless the delegates are so deeply impressed that they tell their churches the things they heard and do the telling with power, the purpose of the reports is largely lost. And while there is little doubt but that meeting gives those who attend a closer acquaintance and a better understanding of each other, we must not overestimate those results nor label them with a word that implies more than is really the case.

Our Association must keep testing itself to see where it is going and to become aware of the difficulties it faces. Years ago the Association was a fellowship. Anyone who remembers riding the Inter-Island steamer loaded down with church people knows what that means. Every church member who could possibly do so took the whole family and went to the meeting. There was a genuine sense of unity and oneness throughout the great crowd. Part of the reason for this lay in the single racial heritage of all who attended. The gathering brought together almost an entire racial church family.

A number of things have happened to change the old ways. We do not need to list these in detail. But the effect is apparent in the Association; there is a degree of confusion, an uncertainty as to the purpose of the Association, a desire to get back to the old days, a striving for some kind of order. Out of all this something will result. The important element is what that something will be.

Each single church is, with us, a company of God's people. It is a coming together in an organization of those individuals in a community who know themselves to belong to the Universal Church. That is the essence of the pertinent paragraphs in the Buke Lawe Lima. Let's put it in other words: a church is a fellowship of people, a group united in spirit. And a church manages its affairs without any outside control.

Now what is an Association. Is it a meeting of representatives of the church? Is it symbolic of a large fellowship? Or is it the same kind of a gathering as a church, with a unity and a life of its own? There are no answers to these questions as yet. But they are the questions we shall be answering as we form and mold our Association life. And interestingly enough they are precisely the same questions that are faced by other larger gatherings of people from different churches.

Mary Atherton Richards — 1869 - 1951

In 1871 when the Woman's Board of Missions was organized Mary Atherton was a tiny child, but she was already learning of the responsibilities her missionary heritage entailed for her parent's home was open to men and women going and coming from their mission stations in China and Japan and the Micronesian Islands. This child's interest was fostered, as the years advanced, in the first auxiliary of the Board, ***The Missionary Gleaners.*** Here her talent for leadership, her inexhaustible enthusiasm for a great cause, her genuis for friendship grew and blossomed.

For a time after her marriage to Theodore Richards the growing family and her aid to her husband at Kamehameha absorbed much of her energy but her vitality and zest for life were too strong to hold her ever in such limits; and in 1901 she became a Vice-president of the Woman's Board, the only such officer under seventy years of age, and brought to that staid and conservative body her gifts of youth and humor. Soon her exceptional executive talents convinced even these elderly ladies that here was their real leader and in 1910 she became president of the Board.

For more than thirty years she gave herself with whole hearted devotion to the growth of missionary interest through the channels of the Board. During the same period she was deeply interested in civic and cultural causes but as she often said, The Woman's Board was her major, outside her home. There were difficulties of administration and policy to be surmounted but her tact and wisdom were equal to the task. Many new projects were started and carried until strong enough to stand alone when her fertile mind would have ideas for new works to replace them.

The travel that she and Mr. Richards enjoyed together brought her home eager to share her experiences with her friends. The meetings of the Board were enriched by her sparkling descriptions of scenes and customs but above all by her earnest accounts of the mission work they had sought out and studied in many lands. Her interest in this was vital and constructive as her large correspondence with mission-



aries in most of the fields of the American Board attested, quite as much as her financial support.

As we remember Mary Atherton Richards it is not only as leader, counsellor and generous giver of herself, it is even more as a wise and loving friend whose humor and strong common sense brought help and courage to many. Once long ago she said, with her characteristic twinkle, "If I could come back to this life again I should like my personality to express itself in one of three ways; either as a famous opera singer with the world at my feet or an immensely rich lady of leisure or a great missionary in Africa."

—Helen S. Huyler

Resolution

by the

HAWAIIAN BOARD OF MISSIONS

St. Paul likened christian churches to a human body; all the people in the churches united in one close knit organization yet each person making his or her unique contribution to the welfare of the whole. We think of this on All-Saints day when our minds turn to the great number of unnamed and unknown men and women who through their humble service carry forward the work of the churches. We think of this now, when from the depths of our hearts we record our sense of indebtedness to and gratitude for Mary Atherton Richards, for she belongs to that small company within the church who with creative wisdom and devoted labour occupy positions of leadership.

For more than thirty years she was a member of the Hawaiian Board. In the earlier years she served on the Chinese committee. When the Board was recognized in 1933 she was elected to the Executive Committee on which she remained until her death. In 1942 she was elected vice-president of the Board and was re-elected each subsequent year. To all of these positions she brought a clear knowledge of the churches of the Territory, a close acquaintance with many of the church people, a keen appreciation for the changes that were taking place, and a firm determination to keep the work of the churches moving forward. Her judgment was certain, her vision broad and her courage unfailing. She took with deep seriousness the responsibilities that were placed upon her and thus played an active role in guiding the Board during her generation.

While we of the Hawaiian Board recall in this brief fashion the place Mrs. Richards has occupied in our midst we are not unmindful of her work in other spheres of the life of the churches, of her leadership of the Woman's Board, of her interest in the American Board, and of the personal support she gave to many organizations and enterprises all around the world. The record is too varied and complex for any summary; but it speaks of one, who in her time gave of her wisdom, energy, and possessions to further the interests of the God whom she served.

We would therefore express our gratitude to Almighty God for the life He gave and for the leadership He offered through that life. We are reminded again that God can and does raise up leaders in His Kingdom that His will may be done. We would extend our sympathy to all members of her family and join with them in honouring one who lived so nobly and so well.

The 129th Annual Meeting

HAWAIIAN EVANGELICAL ASSOCIATION

PLACE

Through the gracious courtesy of the Board of Trustees of the Bishop Estate and of Col. Harold Kent, the president of Kamehameha Schools, the Hawaiian Evangelical Association is privileged to use the equipment of the schools for its Annual Meeting.

The Association is particularly favored in this matter for the facilities of Kamehameha Schools are so admirably adapted to the needs of the Association meeting. In addition, the beautiful environment which the facilities of the school will provide for the delegates will, without doubt, add much to the richness and joy of their experiences.

The Kamehameha School campus on Kapalama Heights was first opened for use in the year 1931. At that time the School for Girls moved from its previous location down on King Street. In 1940 the Boys School moved to the Heights. So that the Association meeting is holding its sessions this year in what is perhaps the best and finest school equipment in the Territory.

The majority of the delegates will be housed on the school campus. The main gatherings of the Association meeting will be held in the auditorium, other smaller meetings in rooms in Kunia Hall, while the dining room of the Girls School will be used for the meals.

MODERATOR

The moderator of the Association this year is the Rev. Masaichi Goto. Mr. Goto was born in Hilo, Hawaii at the very turn of the century. He received his theological training at the Pacific School of Religion, graduating from that institution in May 1932. He then spent some time in the services of the churches on the west coast.

In 1938 he came to Hawaii in order to accept the invitation of the Nuuanu Japanese Church to be its pastor. He is now in the 13th year of his ministry at that church.

During his pastorate a number of outstanding developments have taken place in the life of the Nuuanu Church. From some points of view the years have been difficult indeed, for during then, there has taken place the transition from a religious institution pointed in the direction of a Japanese culture and practices to a religious institution pointed in the direction of American ways. This transition is always hard to make and Mr. Goto has ever been patient and understanding through the confusion it has caused.

Then, too, during Mr. Goto's ministry the buildings and equipment of the church became both outgrown and outworn. The need for new equipment became more and more pressing. So that a few years ago under Mr. Goto's leadership a building fund was started at the church. As time went by the fund grew. Then plans were prepared for a new building and arrangements were made for the use of another site of land. The result of this is that today the Nuuanu Church is worshipping in a new structure and the Nuuanu Student's Home is housed in a new dormitory.

Mr. Goto has not confined his efforts solely to the church which he has served, but has taken part in the work of the Association, both of the island and of the territory. And this year he assumes the direction of our Association Meeting. His assumption of this high office marks a new step in the life of our Association for it is the first time in our history that a person of Japanese ancestry serves as our moderator.

HIGHLIGHTS

We want to mention four gatherings that should prove to be of outstanding interest and importance to all our people. First, there is the social evening to be held on Tuesday evening June the 12th. A splendid program has been prepared by a special committee headed by Mr. Alvin Chang of Bishop Memorial Chapel. But the fundamental essence of the occasion lies in the fact that it draws us all together in a few hours of joyous fun and pleasure. We renew old acquaintances, shaking hands and chatting with those we have not seen for a long while, and we meet new members of our great church family and become acquainted with them and their interests. The social evening is a time which means much to us for it serves to make real the bond which binds us together.

Second, there is the banquet on Wednesday evening with the dramatic presentation that is to follow



We must not say too much about these affairs here. A notation about them appears in the program of the Woman's Board of Missions printed elsewhere in this issue of the Friend. And we would not want to spoil the events themselves by saying to much about them before they begin. It is enough for us to know that the banquet is being planned for over five hundred people. A considerable number of special guests will be present, and the decorations and serving arrangements will help to make the whole thing a most gala affair.

Third, will be the Memorial Service on Friday evening the 15th. The past twelve months have marked the passing of four of the leaders who have been outstanding in the service of our churches during the past half century. In fact, as one thinks back and centers his mind upon the trends that have marked the development of our churches, he must inevitably think of one or more of these four men. The Friday evening Memorial Service then, while it will have about it a unique solemnity as we sense the loss we have sustained in the passing of these men, will at the same time be filled with a feeling of gratitude to God who gave us such able leaders when we needed them.

Fourth, the choir concert on Saturday night the 16th. According to the latest information, choirs from all the islands will be in attendance. Each choir will have prepared the festival song and each choir will have prepared a song of its own choosing. It is expected that the auditorium at Kamehameha Schools will be filled for this evening of beautiful music.

THE WORSHIP SERVICES

The worship services during the Association Meeting will be conducted by the chaplain, the Rev. Mineo Katagiri, pastor of the Iao Congregational Church. Each day, during the meeting week, will open with a worship hour and on Sunday the Association Meeting ends with the celebration of the Sacrament of the Lord's Supper. In effect the Sacrament comes as the high point of the week, for in it we are joined together one with another through Him whom we honor and serve.

PROGRAM

KAMEHAMEHA SCHOOLS—JUNE 12-17, 1951

TUESDAY, JUNE 12

6:00 Sunrise Service
7:30 Breakfast
8:30 Worship Service
9:30 Business Session of the Association
12:15 Lunch
Words of Welcome Address
2:00 Group Sessions
6:00 Supper
7:30 Social Evening

WEDNESDAY, JUNE 13

6:00 Sunrise Service
7:30 Breakfast
8:30 Worship Service
9:30 Annual Meeting—Woman's Board
Meeting of men to form Laymen's Fellowship
Committee hearings
12:15 Lunch
1:30 Woman's Board program
Committee hearings
6:00 Annual Banquet
7:30 Mission Program

THURSDAY, JUNE 14

6:00 Sunrise Service
7:30 Breakfast
8:30 Worship Service
9:30 Business Session of the Association
12:15 Lunch
1:30 Annual Meeting—Sunday School Association
3:30 Annual Meeting—Christian Endeavour Association
6:00 Supper
7:30 Evening Program

FRIDAY, JUNE 15

6:00 Sunrise Service
7:30 Breakfast
8:30 Worship Service
9:30 Business Session of the Association
12:15 Lunch
1:30 Annual Meeting—Christian Endeavour Association
3:30 Annual Meeting—Sunday School Association
6:00 Supper
7:30 Memorial Service

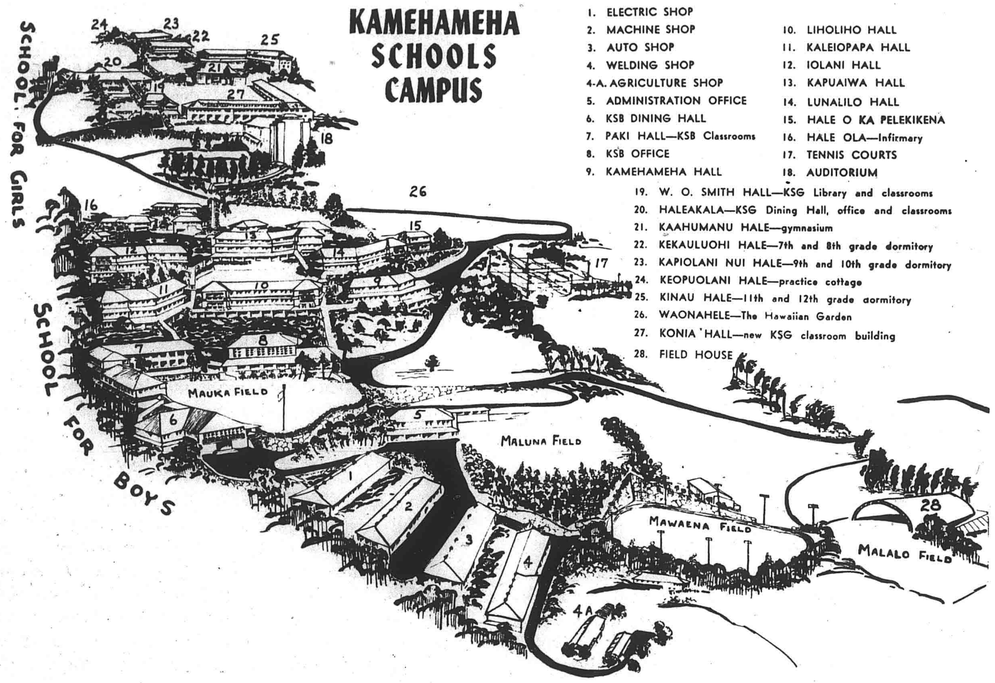
SATURDAY, JUNE 16

6:00 Sunrise Service
7:30 Breakfast
8:30 Worship Service
9:30 Business Session of the Association
12:15 Lunch
1:30 Recreation
Annual Meeting—Sunday School Association
5:30 Supper
7:30 Choir Festival

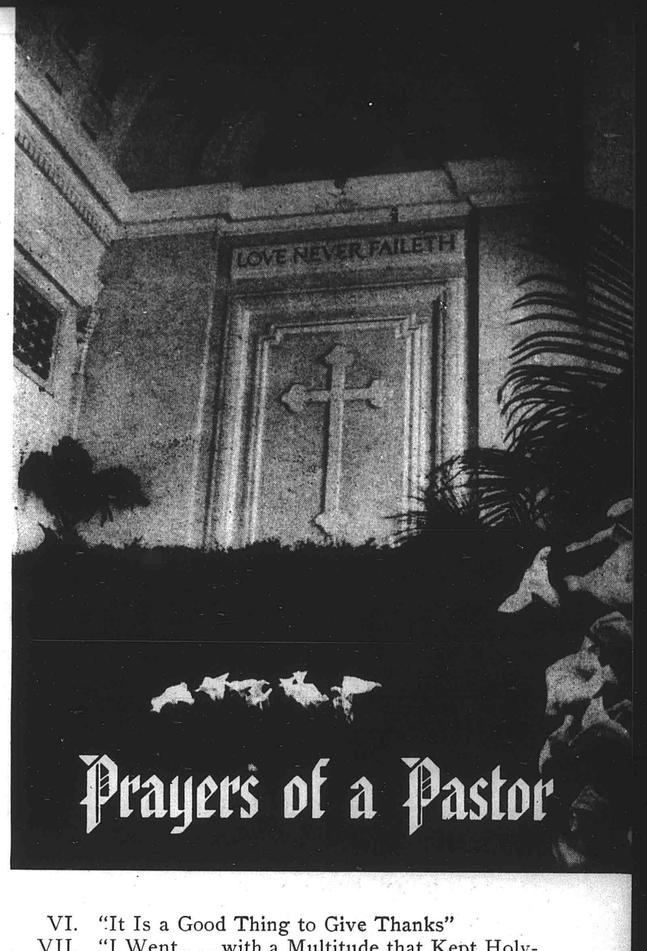
SUNDAY, JUNE 17

6:00 Sunrise Service
7:30 Breakfast
8:30 Sunday School Hoike
10:30 Service of Worship
Sacrament of Lord's Supper
12:15 Lunch

KAMEHAMEHA SCHOOLS CAMPUS



1. ELECTRIC SHOP
2. MACHINE SHOP
3. AUTO SHOP
4. WELDING SHOP
4-A. AGRICULTURE SHOP
5. ADMINISTRATION OFFICE
6. KSB DINING HALL
7. PAKI HALL—KSB Classrooms
8. KSB OFFICE
9. KAMEHAMEHA HALL
10. LIHOLIHO HALL
11. KALEIOPAPA HALL
12. IOLANI HALL
13. KAPUAIWA HALL
14. LUNALILO HALL
15. HALE O KA PELEKIKENA
16. HALE OLA—Infirmary
17. TENNIS COURTS
18. AUDITORIUM
19. W. O. SMITH HALL—KSG Library and classrooms
20. HALEAKALA—KSG Dining Hall, office and classrooms
21. KAAHUMANU HALE—gymnasium
22. KEKAULUOHI HALE—7th and 8th grade dormitory
23. KAPIOLANI NUI HALE—9th and 10th grade dormitory
24. KEOPUOLANI HALE—practice cottage
25. KINAU HALE—11th and 12th grade dormitory
26. WAONAHELE—The Hawaiian Garden
27. KONIA HALL—new KSG classroom building
28. FIELD HOUSE



"PRAYERS OF A PASTOR"

A new book by Allen Hackett. The Friend magazine is very happy to announce to its readers, the publication of a "Book of Prayers" by the Rev. Allan Hackett, retiring pastor of Central Union Church. The Book being published by the Woman's League of Central Union Church, is 84-pages with a blue-on-white cover showing the Central Union chancel. An introductory page includes a recent photo of Mr. Hackett. The Foreword was written by Mrs. Frank C. Atherton for the Woman's League.

The publication committee is: Mrs. Atherton, Mrs. Donald Mitchell, Mrs. C. Dudley Pratt, Mrs. L. L. Sutherland, and Mrs. William A. Shimer, chairman. Mr. Mitchell, Mrs. Robert C. Craig, and Mrs. R. W. Julich have been unofficial advisers to the committee.

The idea for such a book was presented to the Woman's League about a year ago by Mrs. Jonathan Day, who is a regular visitor to Hawaii. The Woman's League accepted the idea as a project and appointed Mrs. Day as chairman of a working committee to see that the book reached the public before the Hacketts leave for their new Mainland post on May 27, Mrs. Shimer assumed the chairmanship when Mrs. Day left for her home in North Carolina late in April.

The book is divided into seven sections with prayers and selections from "The Pastor's Corner" of the **Spire** bearing upon as many different themes. Quotations set the tone of the sections:

I. "Thy Face, Lord, Will I Seek"
II. "The Whole Family in Heaven and on Earth"
III. "The Habitation of Thy House"
IV. "Our Times Are in His Hand"
V. "My Grace Is Sufficient for Thee"
VI. "It Is a Good Thing to Give Thanks"
VII. "I Went . . . with a Multitude that Kept Holyday"

A few quotations may be of help in giving our readers a sense of the contents of the book.

Thanksgiving for the World Mission of the Church

"O Thou who hast given to Thy children the impulse to share that which makes for life, we bring to Thee in thankfulness the world mission of Thy Church. We bless Thee for the fiery zeal of Paul, a restless shuttle weaving the red thread of Christianity into the fabric of the Roman Empire. We bless Thee for Patrick in Ireland and Boniface in Germany, facing the wildness of men's hearts and the wilderness of unknown forests. We bless Thee for Bradford and Brewster in New England; the wilderness and solitary place was glad because of them. We bless Thee for the vision of a handful of college men under a haystack, and for the missionary movement which their vision kindled. We bless Thee for Henry Opukahaia's plea, and its answer in the valiant band that came by the brig "Thaddeus." Make us freshly aware of the courage of these men and women and their reinforcements, who left their loved ones and the towns and villages they knew to sail six months around the Horn and bring good tidings to these Islands. We bless Thee for the "Morning Star," frail ships that spread Thy love and Thy word to the Islands of the Pacific, and for all those who carried the good news and carry it still. Enlarge our horizons and broaden our vision that we may see this work which we inherit for what it is—a tiny fragment of the whole, a sector of the circle, a small street almost won for the City of God."

A Prayer Against Insularity

"O Thou who hast set our lives upon an Island in a vast ocean, teach us to live and think as Thy children should. Let us never grow inward because we are cut off from the daily comings and goings of an ordinary city. Keep us from inordinate pride in Thy special gifts to us. Bind us to the world, and draw us into the task of binding up its wounds. Unite us with the surging energy of the continents. Keep our thoughts fresh by the stimulus of the keenest minds. Help us to keep unbroken the fellowship of prayer; through Jesus Christ our Lord."

PRAYERS OF A PASTOR, by Allen Hackett. An 84-page attractively printed volume which will sell for 50c. a copy. The cover will have a photo of the chancel of the church. An introductory page will have a photo of Mr. Hackett. Although the book will not be hard bound, it will have a sturdy heavy paper cover and will be sewn—not stapled. It will be a "quality" job, printed in 11 point on 12 on good quality paper.

Schedule for Woman's Board Day

JUNE 13, 1951

7:30—Registration
8:30—General Worship
9:30—80th Annual Meeting
12:15—Noon Lunch
1:30—Buzz Sessions
3:45—Tea
6:00—Banquet
7:30—Pageant, "The Kindly Light"

WELCOME TO THE AHA

The women of Oahu extend their greetings of welcome and aloha to all of you who will be coming to the Aha Paeaina in June at the Kamehameha Schools. In connection with it, the Woman's Board of Missions will hold their 80th Annual Meeting on Wednesday, June 13th.

We know it will not be possible for all of our branches to be present that day, but we hope that those of you who will be representing other departments of the church at the Aha will make special effort to come to our meetings.

Many people have been at work making the necessary preparations for all parts of our day's program and your presence at the meeting will be one way of letting them know your interest in a vital piece of work which concerns every church woman in these Islands.

But more than that, we'd just like to see you again and let you know how our work is going.

Will you remember to bring along aloha shirts, holomuus and holokus to wear at our annual dinner?

ALOHA!

DOROTHY CHONG

WOMAN'S BOARD OF MISSIONS IN THE PACIFIC ISLANDS

80th Annual Meeting

Kamehameha Schools

June 13, 1951

PROGRAM

Theme: TAKE ROOT DOWNWARD AND BEAR FRUIT UPWARD. 2 Kings 19:30

BUSINESS SESSION—Mrs. Joseph I. Bakken, *president, presiding*

Hymn: "Holy, Holy, Holy"
Prayer: Rev. Alice Kahokuoluna
Greetings and Remarks: Mrs. Bakken
Reports by the Executive Officers and Committee Chairmen
Hymn: "The Voice of God Is Calling"
Executive Secretary's Report: Dorothy Chong
Items of Business
Offering: Doxology: Announcements:
Resolutions:
Closing Hymn: "More Love To Thee"

AFTERNOON SESSION—Mrs. Alfonso Avecilla, *chairman*

Hymn: "My Faith Looks Up To Thee"
Announcements:
Introduction of Resource Chairmen and Recorders: Mrs. Avecilla
"Buzz" Sessions for an hour
Summary by "roving recorders"—Mrs. Theodore Schulz and Mrs. Basil Young
Mizpah Benediction

Tea will follow with Mrs. Harold W. Kent in charge; Mrs. Kenneth Lum King will assist her. All women attending the Aha are cordially invited to attend.

INTERNATIONAL TEA of GREATER . . . HILO WOMEN'S FELLOWSHIP

General View of the Tables



Japanese Table



Hawaiian Table



Chinese Table



...tells its story

To observe the 80th Birthday of the Woman's Board of Missions for the Pacific Islands a program has been arranged in the form of an allegory that is symbolic of the work that the Woman's Board of Missions has done.

The scene is laid in an imaginary south Pacific Island. It deals with the haunting terror of a girl upon whom a curse has been pronounced, and who is to be visited with a mysterious and terrible fate on her 19th birthday. Her friends tell her of the missionary father who has come to the island, and bring him to see her. Her superstition is gradually overcome by his influence until at last she is delivered.

Mr. Walter Tullis of the faculty of the Kamehameha Schools has composed background music. A number of talented musicians including some members of the Royal Hawaiian Band, and the Honolulu Symphony Orchestra are contributing their services.

THE KINDLY LIGHT

A Legend and an Allegory

Dedicated to

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC ISLANDS

Plot and Musical Background

WALTER TULLIS

Script

EMMA LYONS DOYLE

Kamehameha Schools' Auditorium

June 13, 1951

CAST OF CHARACTERS

Narrator ..... Frank Kahili
Hanoa (the Evil Goddess) ..... Alama Ayers
Tahola (the Maiden who has offended her) ..... Isabelle Akau
Majoc (Hanoa's fearful messenger) ..... Sargent Kahanamoku
Aleya (Tahola's daughter who is cursed) .. Anna Kahanamoku
Sana (Aleya's woman friend) ..... Edwina Kaapana
Mononi (Aleya's girl friend) ..... Francell Luke
The Valua (the Missionary Father) .. Rev. Paul B. Waterhouse
Chorus ..... H. B. T. S. Chorale
Under the leadership of Robert Carbaugh

Rhythmic Choir ..... Directed by Josephine Taylor White
Accompanied by Martha Hohu

Orchestra ..... Directed by Walter Tullis

Violin: Robert Carbaugh, Gretel Kepner, Iwalani Forrest, Netha Eckland.

Viola: Hugo Kortschak
Bass: John Gabriel
Flute: David Pokipala
Clarinet: Preston Komomua
French Horn: Eli Kawai
Cello: Harriet Westling
Harp: James Gallet
Oboe: Manuel Correa
Timpani: Yau Sau Wong
Organ: Martha Hohu



Hilo Chinese Church Anniversary

A CELEBRATION AFTER 55 YEARS

On Saturday and Sunday, May the 19th and 20th the Hilo Christian Church celebrated its 55th birthday. The affair began with an anniversary tea sponsored by the Women's Club of the church. From 2 o'clock on many people from the churches of the greater Hilo area came to pay their respects to the Hilo Chinese Church for the occasion.

At 7:30 on the Saturday evening a special program was presented which went under the title of "Looking Backwards." The oldest living members of the church were especially honored on this occasion, a brief story was told of each of the former pastors, and some of the outstanding episodes in the history of the church were reviewed. It was a time when the memories of all who were present were re-vitalized.

On Sunday afternoon May the 20th from 2 to 4 p.m. there was an anniversary celebration with a service of rededication. The afternoon opened with a band concert by the Hawaii County Band on the lawn in front of the church. The service of rededication participated in by all the churches of the greater Hilo came at 3 o'clock, and after the service there was the anniversary dinner.

Not only was this celebration a time for reviewing past memories and achievements, it was also an occasion when the people of the church looked forward and saw some of the tasks which are theirs to do in the days that lie ahead.

THE STORY

Thirty years after the first New England missionaries had come to Hawaii, mission work among the Chinese was started. The first Sunday School for Chinese was started about 1850. The Chinese came from South China to labor in Hawaii's cane fields. Unlearned for the most part, many however had already been converted to Christianity by the Basel missionaries in China.

Of these early days we have little record. Perhaps the first Chinese evangelist was a Mr. S. P. Aheong

who was invited by the Hawaiian Evangelical Association in 1868 to do missionary work among the 1500 Chinese living in the islands then. Mr. Aheong was converted to Christianity on Maui where he had worked in the home of a Rev. Green. He served for two years and then left for China.

The tide of Chinese coming to Hawaii to labor increased. Two evening schools for Chinese were opened in Honolulu. There was a Sunday School for Chinese to which the Honolulu YMCA furnished many teachers. Regular services were held for some years in the old Bethel Church (Seamen's chapel) where the Rev. S. C. Damon served for nearly 40 years. Many Chinese united with this church.

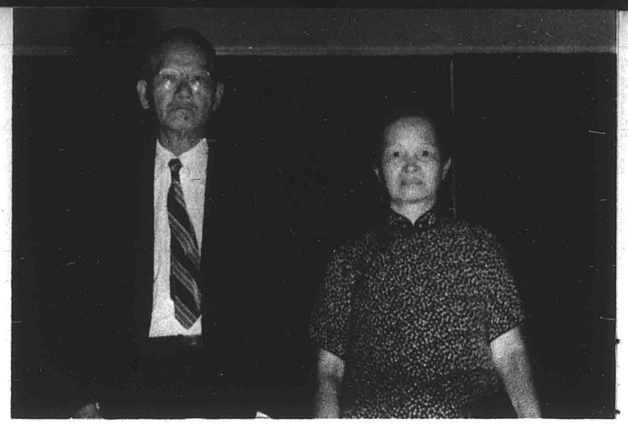
In 1879, the First Chinese church in the islands was organized. In two years their church building on Fort St., was dedicated. The cost was $12,000.

In 1880, the Hawaiian Evangelical Association realizing now the need for vigorous work among the Chinese voted to do active missionary work. The Chinese had grown in number to about 14,000. And in 1882, Mr. Frank W. Damon, was appointed superintendent of Chinese work in the islands. Mr. Damon continued to serve as superintendent from 1882 to 1912 when he retired.

Mr. and Mrs. Frank Damon, the latter the daughter of a Presbyterian missionary to China, also opened the first boarding school for Chinese youth in their home which they named Mills School. This school was later transferred to Manoa where it became the Mills School department of the Mid-Pacific Institute. With Mr. Damon as superintendent of Chinese work, mission stations for the Chinese were opened on the different islands.

II

The beginning of Chinese Christian work on this island started in Kohala as many Chinese had come to work in the first sugar plantation. In 1883 at Kohala, the Chinese church, parsonage and schoolrooms



Our oldest man and woman members. On left, Mr. P. C. Tong, a member for 47 years. Former head cook of the Pepeekeo Hospital.

On right, Mrs. Tung Sam Ching, a member for 40 years. Her grand-children now attend Sunday School.

were finished and paid for with the help of Mr. Frank Damon.

The story of the Hilo Chinese Christian Church is the story told of all other Christian churches. A seed is planted and then cultivated by the patient care of consecrated people. In our story, the seed is kindergarten and Sunday School work.

In 1882, the Hawaiian Board of Missions sent Miss Emma Clark and Mr. W. S. Terry to Hilo to start religious work among the Chinese. They found a small group of Chinese interested in the work of the church. This small group of faithful followers with their haole leaders formed the beginning of a fellowship that was to grow into a church. A Sunday School and an evening class were started at the First Foreign Church which was then "most liberal in its donations to the work."

This early band of men—and so far as we know, they were entirely men—had no Christian names but we wish to note some of them: Mo Hing, Chan Wen Pen, Wong How, Ah Hipp, Pang Ching, Lam Tin Pui, Won Yee, Hing Hin Kee and Chan Wo.

Soon this group left the First Foreign Chuch and rented a house for their meetings. From these meetings came our church—as the church has always meant—a fellowship of people bound together in Christ. And in that year 1896 when eleven Chinese were baptized, the church was launched.

With the beginning of the church, work for Chinese children was also started in 1894 by Mrs. Lizzie Terry Walsh. From that year and almost continuously for 30 years, Mrs. Walsh labored for the Chinese children. Chinese church leadership lapsed from time to time when pastors would return to China, but year after year as regularly as seedtime and harvest this woman with the stuff of Puritan New England in her, remained untiring in her work. Many of our now prominent Chinese citizens today received their earliest training from her kindergarten. One can almost say there would be no Chinese church now without her devoted labors—for she brought length and continuity of service and she furnished the future leaders of the church. At her retirement members of the Chinese community who felt grateful for her services pledged themselves to give her a life pension. She died in 1926. Mrs. Walsh also had many helpers, among them Miss Ellen Pomeroy who still lives in Hilo on Mohouli St., Mr. W. M. McCluskey, Mr. John J. Jones, Mr. T. H. Davies, Mr. Herbert Smith, and Mr. E. V. G. Todd.

Around the turn of the century, Mr. Frank Damon and local Chinese started a campaign to build a church for the Chinese. Friends of many races responded and a number of sugar companies gave generous support. Enough money was raised and the church was built on Ponahawai St. On February 3, 1901 the church was dedicated. Rev. Yee Kui became the first permanent resident pastor. The church was also formally organized in that year. In 1936, this church celebrated its fortieth anniversary. It had also received enough money to start construction of a new church and parsonage on Kinoole St. In May of 1937, the present church was dedicated.

Through the years this church has lifted the lives of many with Christian teachings. Children have been baptized there, marriage vows have been said, and funeral rites have been given. The laughter of children and adults has sounded in fun and fellowship. The good news of their Master, Jesus Christ, has been proclaimed in and out of season. Both shepherd and sheep, pastor and people have lived these years of war and peace strengthened by faith in their God.

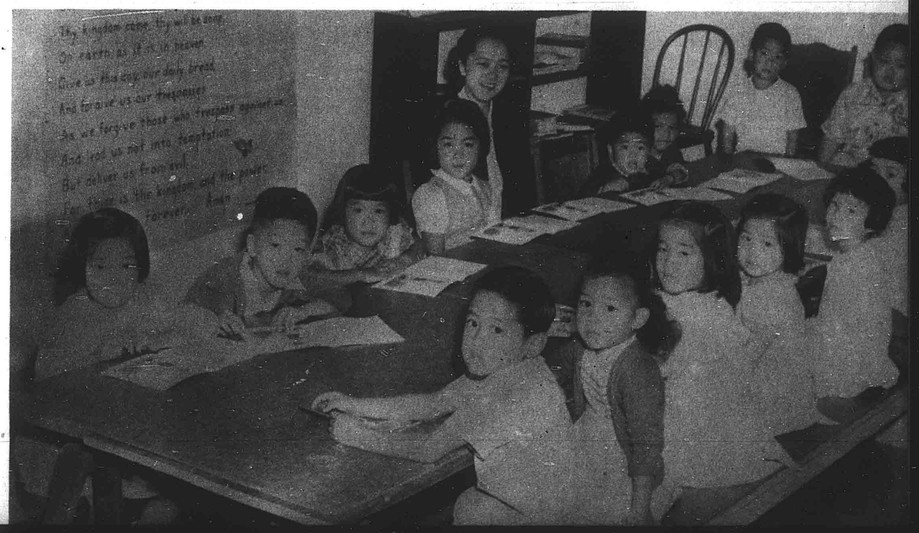
Chinese Christian work was started on all the islands. Churches in Kohala, Wailuku and Kula on Maui, and Waimea on Kauai once flourished. But they have had their day. The Chinese is no longer on the plantation. Thousands have gone to Honolulu and entered every profession. Where once our Hilo church was one of several Chinese churches on the outside islands, it now stands alone. It is now no longer exclusively Chinese, for the congregation is made up of many races. And the hope is that soon our name shall be changed to include all who follow the Master regardless of race.

PASTORS WHO HAVE SERVED THIS CHURCH

Rev. Yee Kui	1901-1902
Rev. Mo Man Ming . . .	1903-1906
Rev. Ho Tsz Tsung . . .	1906-1908
Rev. U Cho Ping	1908-1910
Rev. Lo Yuet Fu	1910-1914
Rev. Hin Weng Tsui . . .	1914-1923
Rev. Yuen To Pui	1923-1935
Rev. Hing Weng Tsui . .	1935-1939
Rev. Dan Yee	1939-1943
Rev. George Seale	1945-1947
Rev. Richard W. Wong . .	1947



Picture of the church choir during a worship service.



One of the Sunday School classes for beginners. Miss Lei Muraki and Mrs. Betty Young (not shown) are teachers.

Rededication at Olaa

At an impressive ceremony, more than 250 members and friends of the church gathered to witness the old Olaa Christian Church become the new Keaau Congregational Church. The name-changing and rededication ceremony took place on the night of April 10, 1951, at the Olaa Christian Church. Legally, the church has been the Keaau Congregational Church since the middle of March when it received its charter of incorporation from the Territory of Hawaii for the first time in its history. It was during the course of becoming incorporated that the members decided to rebaptize the church completely by changing its name and rededicating it to the work of God's Kingdom.

At the special service on April 10, the Rev. Stephen Desha delivered the sermon on the topic "Religion is a Happy Thing." Four speakers representing different segments of the community spoke on the unified theme "The Role of the Church." Mr. Nelson Doi, deputy county attorney, spoke from the point of view of government; Mr. W. E. S. Burns, Jr., manager of the Olaa Sugar Co., spoke from the point of view of industry; Mr. Yasuki Arakaki, I.L.W.U. executive officer, spoke from labor's point of view; and Mr. Jackson Kasako, principal of Olaa School, spoke from the educational point of view.

Greetings were received from the Hawaiian Board represented by Dr. J. Leslie Dunstan, the Hawaii Island Association of Congregational Churches represented by Rev. Masayoshi Wakai, and the W. H. Shipman Limited represented by Mr. Roy Blackshear, Sr.

The message by the pastor, Rev. Miles Shishido, expressing the hope of the church on this important occasion folows:

"Our Cherished Hope" — dedication service message by Rev. Shishido.

Christians wherever and whenever they have been true to their Gospel have ever been in search for truth. The Christian assertion, "God is Truth," is no mere, pious assertion designed to conceal their inner fear of truth nor their secret attachment to falsehood. Christians are incurably truth-seekers. Thus when the members of our church learned that the original and correct name of the village in which the church is situated is Keaau and not Olaa, they felt that the time had come when they should change the name of the church. But it was not an easy matter to decide on the new name. Would it be Keaau, the specific name of the village in which the church finds itself, or would it be Puna, the larger district to which it ministers? Or again, would it be Congregational, the specific denominational affiliation, or would it be Christian, the larger fellowship? In both instances, the members of this church decided to be specific. Hence, KEAAU CONGREGATIONAL CHURCH, and it is under this name that the church has been incorporated with the help of Attorney Nelson Doi.

But, as all of you know, there is no magic in any name. By changing our name, we do not expect a miracle to happen that will vanish all the throes and heartaches and difficulties of operating a church, and we are quite aware that should this happen, it would rob us of the thrill of running the church. No, we do not expect nor ask for a miracle by changing our name. We do expect, however, a kind of new beginning, a rebirth, a rebaptism with the new name, and we do pray for courage, and strength, and faith to overcome whatever obstacles must be overcome in witnessing for Christ and his Kingdom in this day and in this place.

The service tonight, therefore, is not only for the purpose of anouncing our new name. We are tonight rededicating this church to the task of ministering to the needs of this community in terms of the Gospel of Love—the Gospel of Jesus Christ. This is the reason our speakers have been asked to speak on the single theme, "The Role of the Church." We have felt that by trying to see us as others see us, or as others would have us become, we might come to understand ourselves and the nature of our role a little more clearly.

Two weeks ago, we conducted the funeral service for one of the leading members of this community—the late Dr. John Milford, Jr. After the service, an old-time resident of the community made the comment that for the first time in his life, he was able to sit together under the same roof with plantation "big shots"—as he called them—with plantation big shots and with union men. Of course, the comment was meant as a tribute to Dr. Milford, for in his quiet and unassuming way, he did relate himself to the various forces in this community, but at the same time the old-timer was expressing a hope—a profound hope to be found in the silent breast of all sensitive souls in this community—the hope that this community may become a community of love and brotherhood—the hope that the barriers which have divided people in the past may be broken and shattered.

In hoping thus, the old-time member of this community expressed the cherished hope of this church, for it has ever been our fervent hope and constant prayer that we, as a church, might play a significant role in knitting and uniting the diverse elements and factors within this community into a dynamic but at the same time a harmonious whole. IT IS THE HOPE THAT THIS CHURCH MIGHT SERVE AS A COMMON MEETING GROUND — A PLACE WHERE RICH AND POOR, WHERE MANAGEMENT AND WORKER, WHERE PEOPLE OF DIFFERENT RACIAL AND NATIONAL BACKGROUNDS MAY COME TOGETHER WITH ALL THEIR DIFFERENCES (SOCIAL, ECONOMIC, ANTHROPOLOGICAL) BUT TRANSCENDING THEM THROUGH A COMMON LOYALTY TO GOD.

In hoping and praying thus, our church is not trying to be over-ambitious. It is merely trying to be a church. For the building of community—the building of community based on freedom and love has been the eternal goal of the Christian Church. And wherever the church has been true to its essential nature and function, it has proceeded in the building of community—for the community is the embodiment of the Kingdom of God.

Our cherished hope then is that this church may serve as a medium by which a portion of the heavenly kingdom may come on earth, may be brought down low upon the village of Keaau and upon the district of Puna. It is to this hope that we here rededicate this church.

Manager W. E. S. Burns of Olaa Sugar Company addresses the congregation on "The Role of the Church as Industry Sees It," during a recent renaming service at Keaau Congregational Church. (D. Tanabe Photo 4/10/51).



Part of the congregation lines up for refreshment after the service of rededication at Keaau Congregational Church while others visit. (David Tanabe Photo, 4/10/51).



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CHURCHES AROUND THE WORLD

GERMANY

Some 200,000 laity from all parts of Germany as well as delegations from other countries are expected to attend the 1951 Evangelical Lay Assembly to be held July 11-15 in both West and East sectors of Berlin, with the consent of the West German Federal Government and the East zone German Government.

The theme of the Assembly, "For all that, we are brothers," will be interpreted by four working committees dealing with the four aspects of "Within the Church"—"At Home"—"Within the Nation"—"At Work."

Mass meetings will demonstrate "Christian unity transcending ideological differences." A special youth gathering will take place in the East Sector, and a women's meeting in the West Sector. A special display of Martin Luther documents will be featured. Meetings of German missionary societies and of the Evangelical Student Associations will be held in Berlin simultaneously with the Assembly's sessions.

* * *

TURKEY

Bishop Athenagoras, Metropolitan of Philadelphia was appointed by the Holy Synod of the Oecumenical Patriarchate, meeting on April 12 in Istanbul, to be Archbishop and Exarch for Western Europe, in succession to the late Metropolitan Germanos. Bishop Athenagoras, who was born in Corfu, was previously head of a theological college in Philadelphia, U.S.A.; he was subsequently Bishop of Boston, and later Apostolic Delegate in Athens. After spending a short time in Athens, he returned to the United States as Metropolitan of Philadelphia. On the death of Archbishop Germanos, Bishop Athenagoras was appointed "locum tenens" in London, where he is at the present time.

* * *

FRANCE

The "Congress on Social Christianity" meeting from March 30 to April 1 in Montbeliard, France, with the overall theme, "The Subjection and Liberation of Man," featured three lectures, given by Pastor E. Lauriol, the Socialist Deputy M. Andre Philip, and Prof. R. Mehl of Strasbourg. Reports were presented concerning liberation from subjection to alcohol, subjection to war and social subjection.

The "Congress" appealed to French Christians to demand an end to the war in Indo-China "by negotiation, without considering questions of interest or prestige." As regards German disarmament, the Congress declared that German Christians protesting on grounds of conscience against rearmament, should be "supported by our prayers and our brotherly assistance." In the matter of China and Korea, the Congress held that "the United Nations and the French Government in particular owe it to themselves to take all opportunities for negotiating the settlement, by free elections, of the longed-for unification of Korea . . . and that the United Nations must make every effort to take in the future the preventive measures needed to avoid the outbreak of dangerous local conflicts."

* * *

GREECE

The route to be followed by official visitors to the Festival of St. Paul, commemorating the 1900th anniversary of his arrival in Greece, has been announced by the government-sponsored Festival Committee:

The visitors invited will be conducted on a tour starting on June 16 by boat from Athen to Cavalla, Philippi, Apollonia, Salonica, Bera, Nicopolis, Crete, Heracleion, Rhodes, Isthmia. From there they will visit Cenchrea and Corinth.

On the way to Salonica, on June 17, there will be a reception at Hierissos and visit to the shrine of St. Paul at Apollonia. In Salonica, where the party will arrive on June 18, a reception by the Bishop of Salonica will be given in the Y. M. C. A. building.

On June 28, a solemn vesper service will be held on the Areopagus where St. Paul preached his first sermon to the Athenians. In the evening a reception will be given by the Government. The next day, after an excursion to Penteli Monastery, an oratorio "Saint Paul" will take place in the Theatre of Herod Atticus. The last day, June 30, a farewell reception by the Archbishop, the Holy Synod and the Festival Committee will take place.

* * *

FORMOSA

Eighty delegates, ministers and laymen, met on March 8, 1951 in the Siang-lian Church in Taipeh and constituted the first General Assembly of the Presbyterian Church in Formosa. These delegates represented a Christian community of about 60,000 in more than 200 congregations.

Representatives of the Synods of North and South Formosa met officially for the first time, marking the culmination of a movement toward unifying the two bodies, which has been progressing through two decades.

The Church of South Formosa was founded in 1865 by a missionary from the Presbyterian Church in England, and the Church in North Formosa was founded in 1872 by a missionary from the Presbyterian Church in Canada. Until very recent post-war years the Presbyterian Church was practically alone in the field with a staff of less than a score of foreign missionaries. Recent months, however, have seen the coming and going of many itinerant evangelists, chiefly from the U.S.A.

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SWITZERLAND

On March 12, 1951, a ceremony was held to mark the opening of a home, instituted in Weesen, in the canton of St. Gall, by the Welfare Organization of the Evangelical Churches of Switzerland (HEKS). The house has been named "The Pelican," a reference to an early Christian symbol of sacrifical love. It is providing a home for 40 homeless old people from six different nations and from the most widely-varying walks of life.

Pastor A. Koechlin, as Chairman of HEKS, expressed his gratitude to the Federal Authorities and to the Swiss Aid to Europe organization for their help in making this project possible. He then welcomed, in the name of Christ, the refugees who, with a life of suffering and privation behind them, were now to find a new home at "The Pelican."

' ' '

YUGOSLAVIA

A federation of the four Lutheran Church groups has been organized in Yugoslavia. Representatives of the Hungarian, Slovak, Croatian and Slovenian (Wendish) Lutherans met on February 1 in the first official meeting of the Lutherans in Yugoslavia since before World War II. Host congregation was a Lutheran Church at Kovacica in the Province of Vojvodina, part of the Republic of Serbia. This Church has more than 5,000 members.

Present at the sessions were a delegation of Serbian Orthodox priests; also Dr. Smiljanic, President of the Commission for Religious Affairs in Belgrade and Vice-president of the Presidium of the Republic of Serbia.

Bishop Samuel Starke of the Slovak Lutheran Church was elected honorary President of the new federation, with the Rev. Juro Strubarik, also of the Slovak Church, as President.

' ' '

CONGO

Part of the Christmas offering of one of the native churches at Leopoldville, capital city of the Congo, was sent to relieve distress in Europe, according to a report in the magazine Ekm'ea Nsango (News Messenger), a serious-minded journal published in the Lonkundo dialect. Another Christmas offering, from a church in Coquilhatville, was divided as follows:

For the poor and those in need 1300 frs.; for the purchase of a new church bell 1200 frs.; help sent to the Church in the Philippines 1100 frs.; for chairs and benches at the village of Boyera 1000 frs.; for the help of Christians who are lepers 250 frs.; a gift sent to the Church in Jamaica 450 frs.

Other interests apparent from the translation of the magazine include: the growth and work of the Congo Christian Institute, a more progressive attitude concerning the status of women, a changed attitude toward death and increasing faith in immortality.

' ' '

THE PHILIPPINES

The problems of land reform in relation to inroads of Communism were one of the major problems discussed by a three-day seminar of 100 national evangelical leaders in Manila on Febraury 2. The meeting was under the auspices of the Federation of Christian Churches in the Philippines.

Addressing the meeting was Commissioner of Public Welfare, Mrs. Ascension Perez, the only Protestant and the only woman on the national cabinet. She said that under handicaps of poor machinery and lack of fertilizer, the average farmer could not provide sufficient food for his family, and that until he could, peace was insecure. She called on the pastors to be socially as well as spiritually-minded.

The delegates voted to recommend to the government that reasonable limitations be placed on the size of private land holdings. (The Communist program is demanding that estimates be divided into plots of 50 hectares each). Provision of a Filipino Christian worker in the field of labor relations, to cultivate relations with labor organizations was also recommended.

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Our Chinese Missionaries Now

Many people have asked recently about the missionaries of the American Board who have had to leave China. It appears that with the closing down of the work in China a substantial number of people have become available for other service.

We do not have a complete list of China missionaries at hand, but we have a report on a few of them. Because of its interest and because it so clearly answers the question raised, we give the list here.

Dr. and Mrs. Edward C. Riggs of Shaow Christian Hospital, Foochow, now at Purie Memorial Hospital, Madura, India.

Mr. and Mrs. Herbert A. Thompson from Foochow to Kodaikanal, India.

Mr. and Mrs. Lloyd Balderston Swift from Peking, North China to Talas, Turkey.

Miss Leona L. Burr, from Fukien Christian University, Foochow, to Kobe College, Nishinomiya, Japan.

Miss Lydia S. Houston, from Foochow to Shoei Junior College, Kobe, Nishinomiya, Japan.

Mr. and Mrs. John Francis Fairfield, from Foochow to Tokyo, Japan, where Mr. Fairfield is in the Field Treasurer's Office of the Interboard Commission for Christian Work.

Dr. James A. Hunter of Evanston, Illinois, from Peking to Formosa for special rural work with the U. S Economic Coop Administration.

Miss Alice C. Reed, Peking to Istanbul, Turkey, where she is teaching in the American School for Girls.

Miss Helen Dizney, R. N., from Public Health Work in Peking to Southern Rhodesia, Africa.

Miss Hazel M. Atwood, R. N., from Foochow to Wai Hospital, Wai, India.

Miss Jennie Jacobs, R. N. from Foochow to the McLeod and Green Hospitals, Inuvil, Ceylon.

Rev. and Mrs. Philip Drew Dutton from Foochow to the College of Theology, Silliman University, Dumaguete, Philippine Islands.

Miss Susan Eunice Armstrong, from Foochow to Aleppo College, Aleppo, Syria.

Albert Louis Faurot, missionary of music, from Foochow to Kobe, College, Nishinomiya, Japan.

Miss Jean B. Littlejohn, diverted just before sailing from Foochow, China to Kobe College, Nishinomiya, Japan.

Miss Margaret Dow, missionary of music, from Peking to Kobe College, Nishinomiya, Japan.

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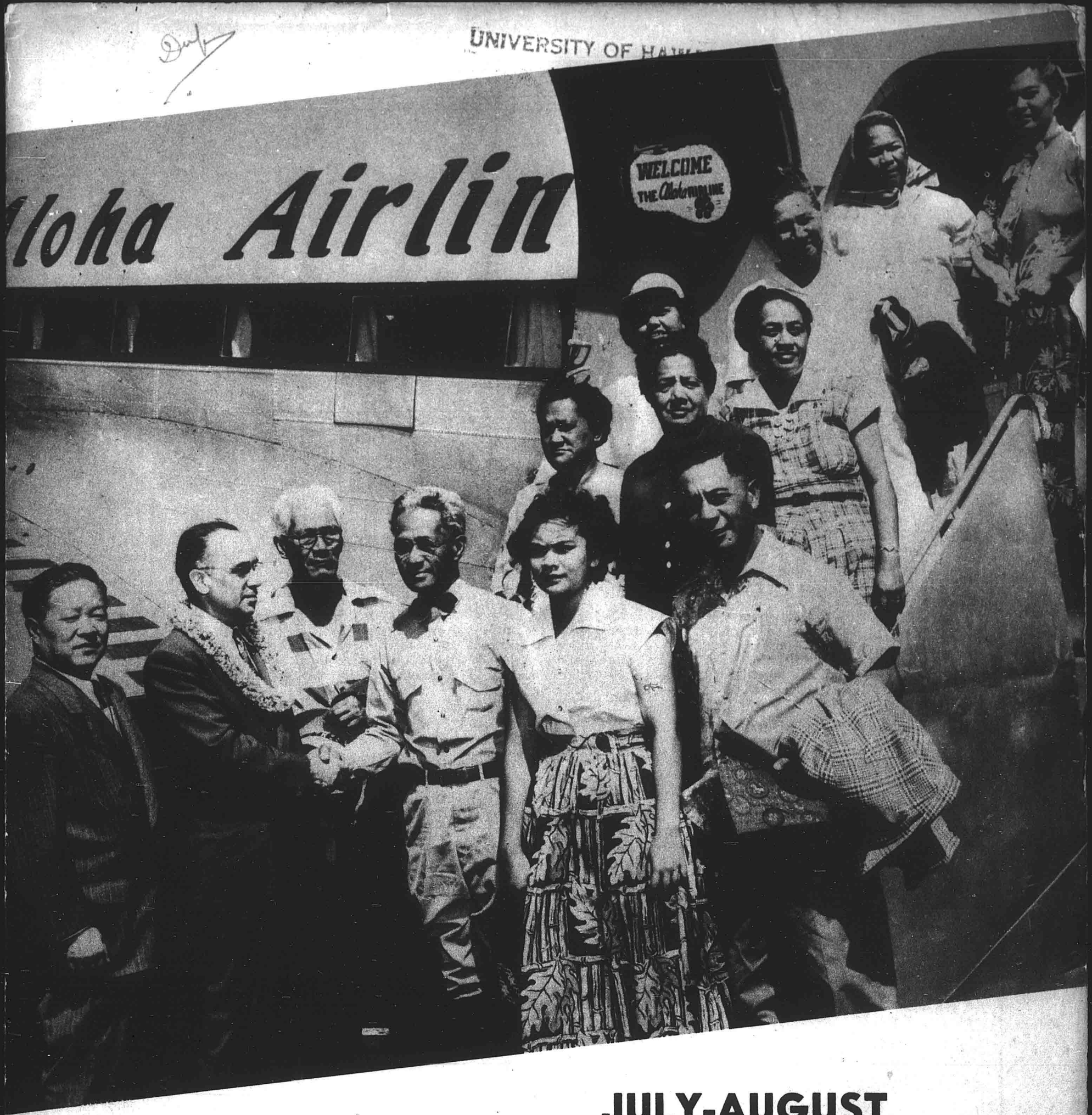
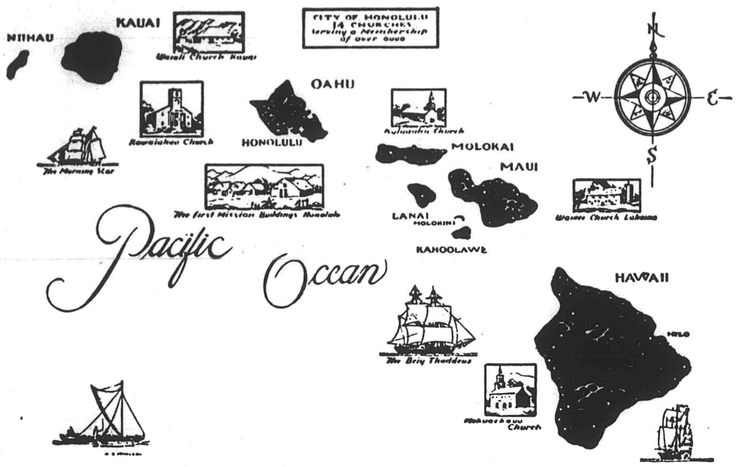


JULY-AUGUST
1951

THE FRIEND



The Congregational Christian Churches in the Hawaiian Islands together form the Hawaian Evangelical Association. There are some 120 churches comprising this association which corresponds to a Mainland Conference. It contains four local, or Island Associations. The Hawaiian Board acts as Association headquarters, Executive Board and as a separate Mission Board for the Islands. The above map is from a painting on the wall at the old Mission Memorial Building.

Vol. CXXI HONOLULU, HAWAII, JULY-AUGUST, 1951 No. 7-8

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Cover—The Molokai delegates are greeted by the Moderator, Rev. M. Goto and the General Secretary, Dr. J. Leslie Dunstan, as they arrive to attend the Aha Paeaina.

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THE FRIEND

Editor, J. LESLIE DUNSTAN, Ph.D.
Hawaiian Edition, SIMEON NAWAA , Business Office, THEODORE ING

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The Committee on Free Church Polity and Unity

By way of editorial this month, the editor is reprinting the report of the second meeting of the committee on "Free Church Polity and Unity." This committee was appointed at the last General Council meeting as a result of the strong argument in the denomination on the merger with the Evangelical and Reformed Church. There are many in our denomination who feel that we have never given serious thought to the significance of the fellowship we have.

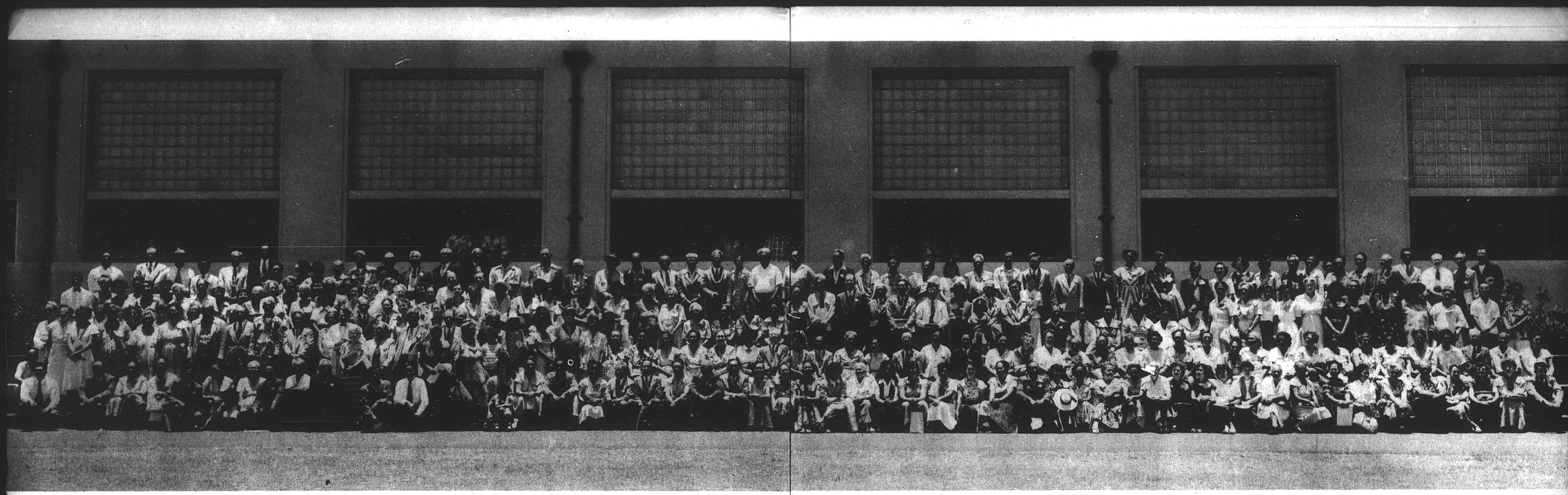
This report is printed because it bears on some of the things that are taking place among us. We are developing a fellowship that is unique and genuine yet it appears that we do not know what place the fellowship has in our church life. One or two of our votes during the last Aha bore heavily on this matter. It is doubted, however, whether very many people saw the fundamental issue that was involved. We are attempting to grasp a spiritual reality and a spiritual experience and we need to think very carefully about it.

At the close of this second session a statement as to the committee's attitude and accomplishments was unanimously adopted. This statement is as follows:

"The second meeting of the Committee on Free Church Polity and Unity was held in New York City on April 18 and 19. Except for action relative to certain routine matters of organizational procedure, the meetings were devoted to the presentation of tentative reports from panels and committees and the preparation of a syllabus. Reports were heard and studied from the panels of educators, lawyers, state conference superintendents and young people, and from the special committees dealing with recent ecumenical developments, and present Congregational polity.

"The Central Committee presented a suggested bibliography and also a syllabus which when in final form will be sent, together with the bibliography, to all of the panel members. It is especially planned as the basis for study on the part of the geographical panels. This syllabus expresses no opinions but is rather a series of topics and questions which the committee believes are important for a careful study of the substance of the Fifield resolution. A subsequent syllabus is planned for study purposes in all of our churches.

"The committee feels that the resolution under which it operates calls for careful and extensive study. If the possible relations between the free, autonomous churches and the ecumenical movement are to be properly ascertained, it is necessary to discover the exact nature of the free, autonomous churches and the rights and powers which they possess individually and collectively as well as the signi-



ficance and status of the ecumenical movement. So far as the committee knows, a study of Congregational history directed to this particular problem has never been made. The committee is undertaking to make such a study. This requires among other things a review of all Congregational history from the point of view of the resolution.

"It has also become apparent that the idea of freedom in the local church has produced many expressions of polity and practice within Congregationalism. There are differences on the level of the local church, the association and the state conferences. The committee is undertaking a study of this situation to ascertain whether there is a pattern of polity in actual practice sufficiently in general acceptance to constitute a Congregational interpretation of free polity. This is necessary to evaluate the proper relationship between freedom and fellowship within our own fellowship and with other fellowships similar to and also different from our own.

PERIOD OF STUDY

"It is apparent that these and other matters which properly concern the committee involve a considerable period of study, analysis, and investigation before the committee will be in position to make any decisions. The committee feels that such a study is long overdue. While, as stated previously, this whole study will be definitely directed to the fulfillment of the directive of the General Council, it is necessary to survey the entire field of Congregational history and polity in order to achieve this end.

"The committee is confident that it is the desire of our fellowship that they do the most thorough job that they are competent to do. And they pledge their united best."

1951

AHA PAEAINA

KAMEHAMEHA SCHOOLS



Reception

Social Evening

The Social evening was held in the Girls' Gymnasium. Alvin Chang and his committee were in charge. The delegates and friends were seated all the way around the gymnasium on the floor. Various acts interspersed with singing continued for two and a half hours to the thorough enjoyment of all present. The usual ice cream finished off the evening.



Filipino Dance

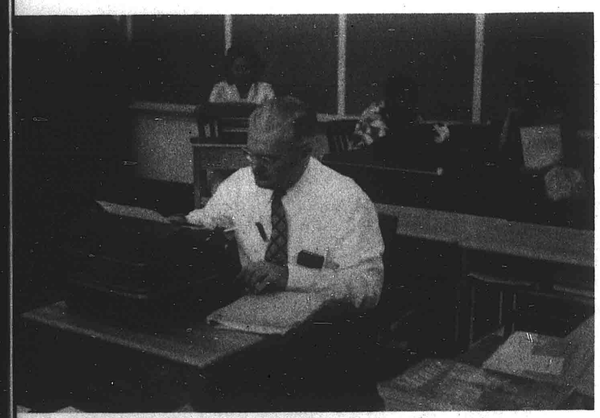




The Governor Attends the Aha

We counted it a rare privilege to have Governor Long with us for luncheon on the opening day. He immediately made himself one with us and expressed his interest in our doings so thoughtfully that we were helped by his presence.

OFFICE AND DISPLAY





MEAL TIME



It is impossible to describe the meal hours of the Aha. An outstanding piece of work was done by Miss Olga Sands of the Kamehameha Schools and her helpers in providing meals and there was much gained in the informal fellowship of the small tables in the dining hall.



One of the focal points of the Association meeting was the office. Here the delegates were registered and transacted various items of business. Here committee reports were written and minutes of meetings prepared.







Mrs. Joseph I. Bakken, President Woman's Board of Missions

Woman's Board Celebration

The women of our churches met on Wednesday. During the morning they were in business session and in the afternoon there was a training program carried on by groups. This was closed by a tea given by Mrs. Col. Kent of the Kamehameha Schools.

The banquet began at 6:00 o'clock. Tickets for over 600 had been distributed and when the banquet began every place was taken. While people were

Back row—Mrs. Harry Kennedy, Mr. Joseph Bakken, Mrs. J. Leslie Dunstan, Dr. J. Leslie Dunstan, Richard Rice, Mrs. Frank E. Midkiff, Mrs. Harold W. Kent, Rev. Masaichi Goto, Mr. Herbert Richards, Mrs. M. Goto.
Front row—Mrs. Joseph I. Bakken, Mrs. Clarence Dunham, Mr. Francis Bowers, Col. Harold W. Kent, Mrs. Theodore Schulz, Bishop Harry S. Kennedy, Mrs. Laura Bowers, Rev. Samuel Saffrey, Mrs. A. H. Waterhouse, Rev. Theodore Schulz, Mrs. Samuel Saffery, Rev. Clarence Dunham.



Left to right—Mrs. James Murray, Mrs Beldon Lyman, Miss Betty Midkiff, Mrs. Harvey Vollrath, Mrs. Harold Hamlin who lighted candles representing twenty year periods.



Mrs. Beldon Lyman
Lighting the
birthday candle





Miss Betty Midkiff lighting the birthday candle for 1951.



Sargent Kahanamoku, Francell Luke, Edwina Kaapana, Anna Kahanamoku, Rev. Paul B. Waterhouse.

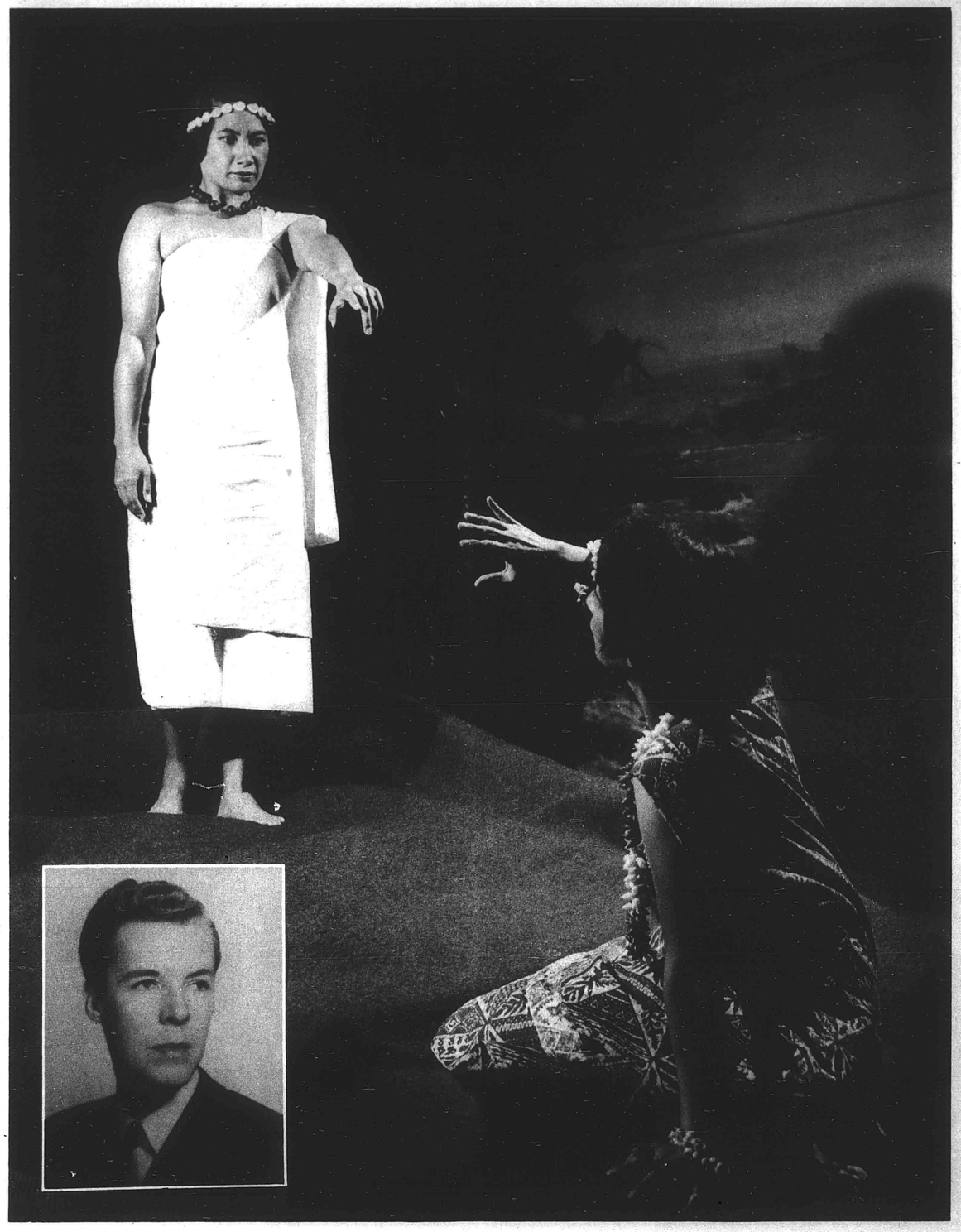


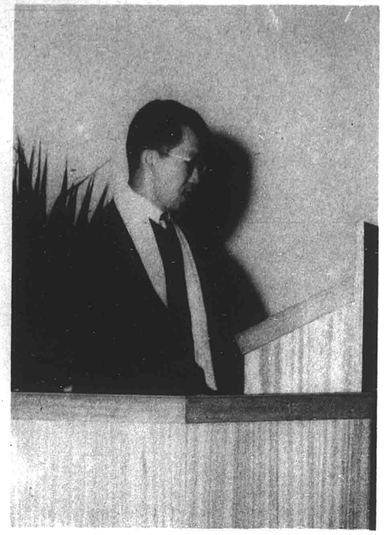
still seated in the banquet hall there was a brief portrayal of the eighty years of Woman's Board history.

Beginning at 7:45 o'clock came the pageant. "The Kindly Light," written by Walter Tullis (inset) and Emma Lyons Doyle was the story of the gradual conquest of the Christian faith over a primitive belief in demons as seen in the life story of a girl on a South Pacific Island. The following persons made up the cast:

Narrator ..... Frank Kahili
Hanoa (the Evil Goddess) ..... Alama Ayers
Tahola (the Maiden who has offended her) ..... Isabelle Akau
Majoc (Hanoa's fearful messenger) ..... Sargent Kahanamoku
Aleya (Tahola's daughter who is cured ..... Anna Kahanamoku
Sana (Aleya's woman friend) ..... Edwina Kaapana
Mononi (Aleya's girl friend) ..... Francell Luke
The Valua (the Missionary Father) Rev. Paul B. Waterhouse
Villagers: Richard Bakken, Esterae Akau, Joseph Akau, Llowina Kaapana, Margaret Apoi Ching and Abraham Apoi Ching.

Musical equipment was by an orchestra and the Honolulu Bible Training School choir.





Rev. Mineo Katagiri, Chaplain

Worship Services



Dr. Charles J. Woodbridge

The chaplain this year was the Reverend Mineo Katagiri. His series of sermons were profoundly moving and helpfully enlightening. The services themselves were serious in mode and participation.

On Thursday, Dr. Charles J. Woodbridge of Fuller Theological Seminary in Pasadena, California lectured for one hour on "Evangelism Our Great Task." The challenge he laid down was well understood by all who were present.





Sunday School and Christian Endeavor

The last three afternoons of the week were taken up by the meetings of these two associations. As usual both meetings had a flavour of their own and as is always the case they were well participated in by those who were present.





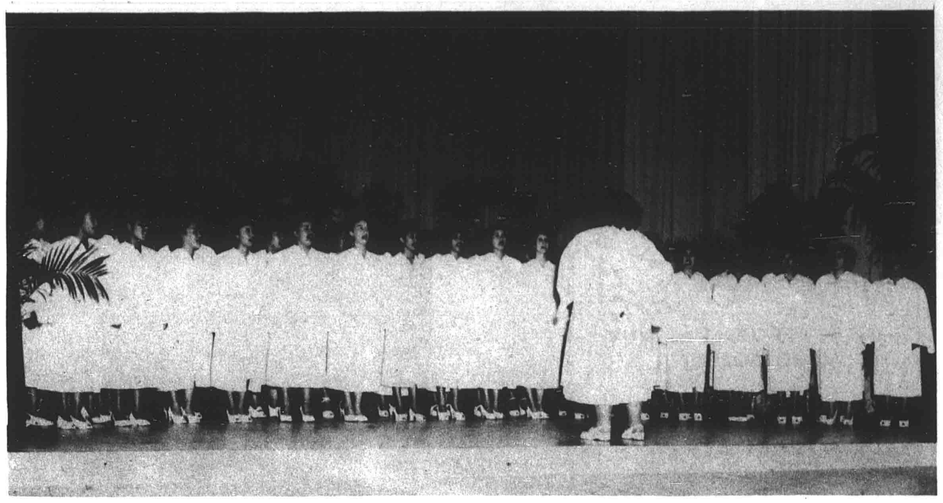




CHOIR FESTIVAL

Five choirs took part in the contest this year singing as their contest song, "Lift Up Your Heads, O Ye Gates." First prize went to Kawaiahao Church; second prize to Haili; third prize to Maui; fourth prize to Kauai. First prize in English division went to the Honolulu Bible Training School Chorus.

Of special interest this year was the rendition of the contest song by the Kanaana Hou choir of Kalaupapa. This was arranged by transcription so that even though the audience could not see the choir they were able to hear the singing.



MAUI CHOIR



KAWAIAHAO CHOIR



KAUAI CHOIR



HAILI CHOIR



HONOLULU BIBLE TRAINING SCHOOL CHOIR

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Snapshots Here and There



Business Session



Chinese-Caucasian Racial Meeting



Business sessions were held five of the mornings of the week. The crowd attending was large and the hall was rather big. These conditions tended to cut down on the number of people who participated but business was transacted.



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During Recess Time



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The Sunday Luncheon

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Snapshots from Here and There



Some of the Ladies on Woman's Board Day



After the Woman's Board Presentation



The Public Telephone was sure busy



Business Session



Waiting for their Pictures to be taken



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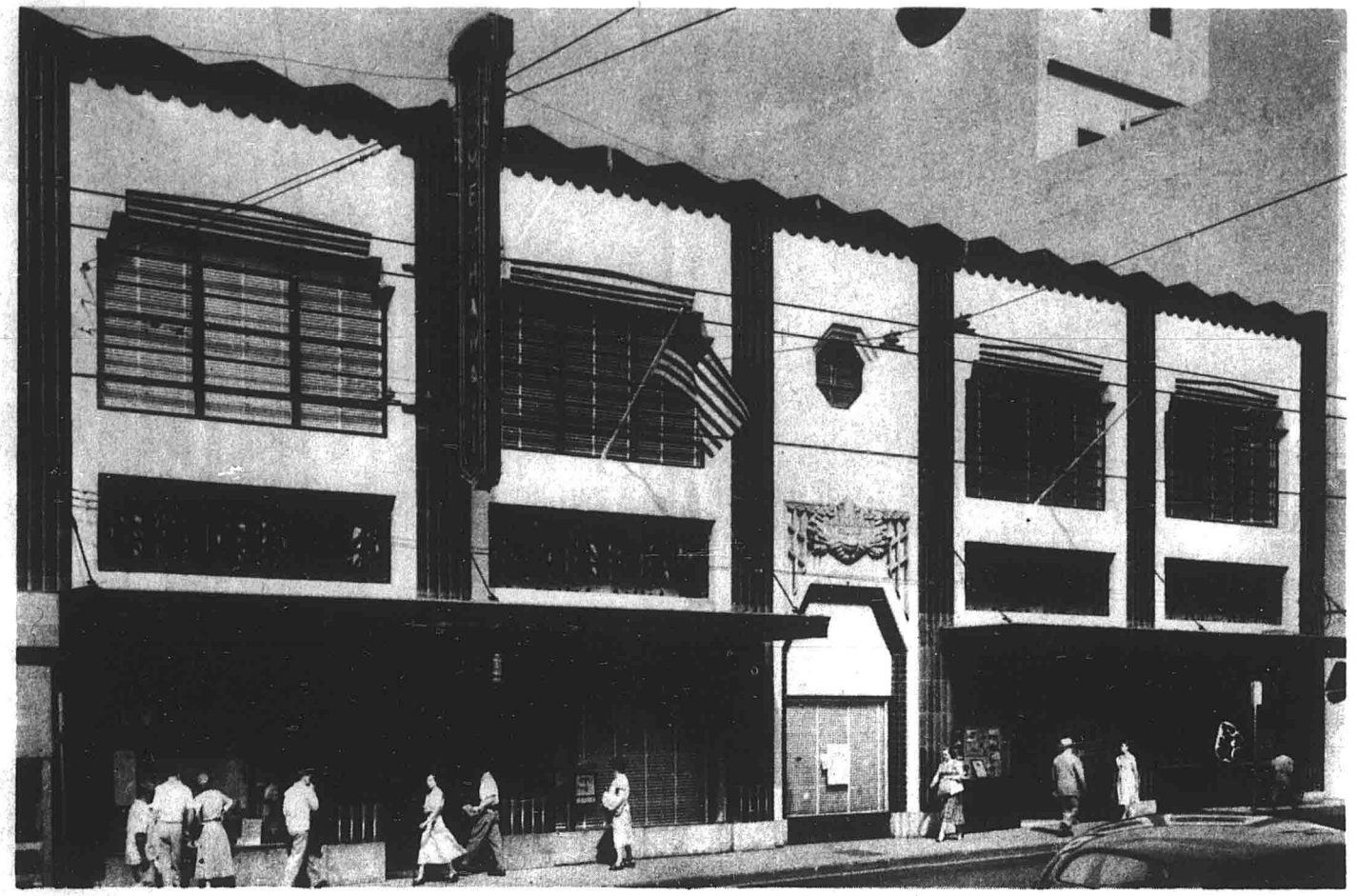

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THE FRIEND

Vol. CXXI HONOLULU, HAWAII, DECEMBER, 1952 No. 9

World Meetings

There were two significant meetings of representatives from Christian Churches all over the world this past summer. The first meeting was that of the International Missionaries Council and it was held in Willengen. Church people from Asia, Africa, Europe and America were present. The main concern was "The Missionary Task of the Christian Church Today". The distinction between Christian lands and Missionary lands which has long been held in the minds of the people in the West has now become blurred. Christian churches are now established all over the world and these churches have national organizations. At the same time the Christian Churches of the West have come to be surrounded by a large pagan population. The Christian forces are therefore world-wide and the missionary task has to be understood as a world-wide responsibility.

In addition, two other matters were of deep concern. One was the realization that the missionary enterprise demands in our time a renewal of faith in the hearts of believers. One of the primary tasks of all Christians is to be sure that they are in themselves representative of the Christian faith. After all Christians ought to be in themselves the results of the message they profess. The second concern was the necessity for being alert to the possibilities of an outreach to the people behind the iron curtain. Anyone who serves the Christian faith must never be discouraged by a situation and must be ever prepared to reach out with the Gospel.

The other big meeting was at Lund, Sweden and it was of the Faith and Order section of the World Council of Churches. This is the section whose prim ry responsibility is in the realm of theology, worship and church organization. These matters are of course crucial in the lives of Christian people for they are the forms through which faith is expressed. Everyone of us is all to conscious of the differences which separate denominations. Everyone of us would yearn for the time when, as Protestants, we might be united, yet everyone of us is deeply moved by the beliefs we hold and the practises we follow.

Representatives from the main divisions in Christendom talked together about these matters. The conference is to issue a detailed report which should be studied with great care by all of us. However, in a personal letter addressed to the editor, one word about the conference stood out "at the previous meetings on the subject of Faith and Order, feelings of antagonism and anger arose. Men who were present felt that the things which were dear to them were being falsely criticized. The meeting at Lund was characterized by a spirit of oneness and brotherliness. Differences still remain, beliefs continued to be held firmly, but through all these elements which divide there is a new unity". And this is probably the most significant thing that took place at Lund.

Sam Kalama Retires

Sixty-three years ago, a man by the name of Kalama began to work for the Hawaiian Board of Missions. He served the Board in a number of capacities, looking out for the offices of the Board, assisting in some of the transactions carried on by the members of the Board staff, and in making himself available to serve those who worked with the Board. He continued his position for twenty-two years and then he retired.

But immediately upon his retirement, his son stepped into his place with the same responsibilities. And this son has continued his work for forty-one years. Sam's presence on the Board's staff has meant a great deal. He has learned to know the members and leaders of the churches all over the Territory and those leaders and members have learned to know him. In this way he has become symbolic of the tie which binds the Board to the churches and vice versa. It will be strange at the Board without Sam Kalama.

Members and friends of the Board held a reception for Sam on August 29. They came to express their gratitude to him for the outstanding service he has rendered and to assure him of their best wishes as he spends his days in happy retirement.

Wainee Church

The new church building at Lahaina is on its way up. After a long period of study in the effort to keep the price of the structure down, the congregation of the Wainee Church finally approved some proposed plans and gave them to contractors for bid. When the bids were opened, the contract went to Muneo Yamamoto of Wailuku for a price of $26,750.

The building will be of hollow tile, seating about 120 people, and will feature wide lanais with sliding doors on both sides. This feature will give maximum protection from the sun and will allow the cooling breezes to circulate in the church. The new building faces the direction of the strong wind and has a reinforced front wall designed to withstand any future gale that may come.

The members of the church have already raised some money toward the cost of the building and letters have been addressed to friends of the church asking for assistance. By vote of the Aha Paeaina all our churches will make this new structure a matter of their special interest and will see to it that their gifts are made. In the meantime, the Trustees of the Board have guaranteed the payment of the contract.

Hawaiian Missionary Sunday

Date - January 11, 1953

Occasion - the celebration of the landing of the missionaries in Hawaii. A special church bulletin cover is available.

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News of Hawaiian Board and Churches

Board Membership

There has been one change in the membership of the Board since the Association meetings on Maui. The Rev. Clarence Dunham, who was elected to the Board by the Association, has resigned his office. The final draft of the new Constitution included the provision that two persons from the same church should not be members of the Board. This final draft was approved by the Association after nominations for officers had been secured by the Nominating Committee from the various Island Associations. So in order that the Association of Hawaii Island might conform to the provisions of the Constitution as adopted, the Rev. Clarence Dunham resigned his position. The Executive Committee of the Hawaii Island Association held a special meeting to accept the resignation and to name a substitute. The Rev. Masao Yamada, pastor of the Holy Cross Church in Hilo, was nominated by the Executive Committee of the Hawaii Association to serve in place of the Rev. Clarence Dunham. This nomination was accepted by the Board and the Rev. Masao Yamada was elected to membership.

Committes of the Board

According to the provisions of the new Constitution, the Board is required to elect or appoint three permanent committees. The appropriate actions were taken by the Board at its August meeting and the following persons were appointed to each of the following committees:

The Executive Committee:-
Messrs. Herbert Richards, Shigeo Yoshida, Lang Akana, Benjamin Kong, Harold Kent, Robert Bruce, Abraham Huddy; the Reverends S. L.Desha, Richard Wong, Masaichi Goto, and Miss Charlotte Dodge.

The Trustees:-
Messrs. Herbert Richards, Robert Bruce, Lang Akana, Benjamin Kong, George Waterhouse, H. A. R. Austin, J. H. Worrall, J. B. Atherton and F. P. Lowrey.

The Nominating Committee:-
Messrs. Harry Stewart, Oahu, Chairman, Paul Akama, Kauai, Harold Jow, Oahu, Wilson Cannon, Maui, and Thomas Yapit, Hawaii.

Territorial Evangelism Committee

During the course of the meeting on Maui, the Moderator was authorized to appoint a Territorial Committee on Evangelism. At the meeting of the Board, the Moderator made the following appointments which were unanimously approved:

Chairman, Rev. P. Morimoto, Puunene Church, Maui;
Mr. Van Dreser, member of Lihue Union Church, Kauai;
Mr. Joseph Kalima, member of Haili Church, Hawaii;
Mr. W. Nomura, member of Nuuanu Cong. Church, Oahu;
Mr. G. Puaa, member of Kaunakakai Church, Molokai.

According to the vote of the Association this committee was authorized to prepare an effective program of Evangelism for the churches in the Territory and to promote this program as widely and enthusiastically as possible.

University Student Work

The resignation of the Rev. Olin Pendleton left vacant the post of adviser to the Congregational University students. The Executive Committee of the Board elected the Rev. De Witt Joseph Brady, Associate Pastor of Central Union Church and the Rev. Joseph Nomura, Associate Pastor of Nuuanu Congregational Church to act as co-advisers of our University students.

The Woman's Board of Missions has provided a sum of money to be used in the support of student help. The advisers and student assistants will plan a program that will enlist the interest of our Congregational students on the campus.

Personnel Changes

The following changes have taken place in the personnel of our churches and institutions during recent months. The Rev. Miles Shishido, pastor of the Keaau Congregational Church, has resigned to accept an appointment by the Board as interim pastor at Lihue Christian Church.

The Rev. Willard Thomen and his family have come from Mansfield, Connecticut, where Mr. Thomen was pastor of the Congregational Church, to assume responsibility for Kohala Girls' School, Hawaii.

The Rev. Kwai Sing Chang has become the pastor of the Kalahikiola Church in Kohala, Hawaii.

The Rev. E. A. Centeno, pastor of the Puunene Evangelical Church resigned his position to become the director of the Filipino United Center in Honolulu.

The Rev. Albert Fenn has come from San Francisco to be the pastor of the Pilgrim Church in Waialua, Oahu.

The Rev. Herbert Eggleston, his wife and children returned from their period of study at Andover Newton Theological Seminary and are now hard at work at the Kalihi Union Church.

Rev. Paul Toms is now stationed in North Kona as a missionary of the Hawaiian Board to the churches of that district. Mr. Toms comes from the Lake Avenue Congregational Church in Pasadena and is being supported by the Park Street Church in Boston. He, with Mrs. Toms and the three children are at present living in Kailua.

The Rev. Hiro Higuchi returned from his period of study at Oberlin Theological Seminary and started his work as pastor of the Church in Waimea, Kauai.

The Rev. Ford Coffman, a graduate of Eden Seminary in St. Louis and formerly a pastor of the Congregational Church in Webster Groves, Missouri, has become the pastor of Lihue Union Church on Kauai. Mrs. Coffman and the baby report their pleasure at being in Hawaii.

The Rev. Donald Fujiyoshi is in Japan working with Dr. Kagawa. Donald is on a year's leave of absence. Mrs. Fujiyoshi and the children are living in Waialua, Kauai.

The Rev. Olin Pendleton resigned from the Church of the Crossroads. He with Mrs. Pendleton have returned to the mainland and at the last writing they were with her parents in Texas.

Friends of the Board

Committees are hard at work on each Island enlisting "Friends of the Board". The goal is 1,000 friends. A folder giving the purpose of the "Friends" has been prepared and is being distributed. As this group of people grows in number and in the resources they make available, the work of the Hawaiian Board becomes more stable.

The Year Book

The Annual Report is now in the hands of the printers. It will contain a complete record of the Association meetings and of the meetings of the Island Associations. The minutes of the Sunday School Association are also included. By vote of the Association this book is to be sold for the price of $1.00. A number of people reserved their copies and paid for them at the time of the AHA. All others who want the book should let the Board Office know at once.

Week Day Religious Education

The Commissioners of Public Instruction have ruled that students in school may be excused one hour a week, upon request of their parents for religious instruction. This instruction is to be given by the religious leaders of the community. In some parts of the Territory the children of the Protestant churches will be taught under a cooperative plan in which all denominations will join. In other parts of the Territory each church will plan its own program.

Maunaolu Community College

Since the meeting of the Association on Maui, a considerable amount of time has been spent both by the Board and its Executive Committee in the consideration of the work of Maunaolu Community College.

The property for this College was given to the Hawaiian Board shortly after the close of the war by the Trustees of Maunaolu Seminary. The gift was made with the understanding that the Hawaiian Board would conduct an institution of higher education on the property. The Board secured the services of the Reverend Dr. Thomas Isbell to become the principal of the college. Dr. Isbell came to Hawaii in 1949 and spent one year overseeing the repair of the buildings and in making arrangements for the opening of the college. Classes began in the Fall of 1950. An outstanding faculty have been recruited and the college has received a probationary endorsement from mainland college accrediting agencies.

The college continued its work from the Fall of 1950 until the present time. It was felt that a definite decision should be made at this point as to the future of the college. Last Spring the Board appointed a team of visitors who journeyed to Maui and made a thorough investigation of the work of the school. They returned to Honolulu and made a report which was highly commendatory of the work that had been done and of the plans which have been made for the college. The great need of the college is for some substantial financing. Up to this point in its history, the college has depended upon gifts from interested persons in the Territory, money that has been made available by the Hawaiian Board, and the fees of the students. Of necessity, the college cannot hope to balance its budget during the early years of its existence.

So the Board faced this situation at its meeting and enthusiastically voted approval of the continuation of the College giving assurance of support. Just as the present time, the Board of Advisors of the college are engaged in a Territorial wide effort to raise funds in support of the school. The institution has been highly commended by all who have seen it in operation. Our churches will need to give the college every support they can during the next few years.

Pension Board

The Board of the Association considered some of the readjustments which had been proposed in the operation of the local Pension Board. For a period of time, our local Pension Board has been assuming responsibility for the payment of one-half the annuity premiums of the pastors in the Territory. After considering the action taken at the Association meeting, the Board approved that action which was that beginning in 1953 the churches shall be asked to assume responsibility for the payment of portions of their pastor's Annuity premiums. These portions will of necessity vary. Some pastors have chosen to make larger payments to the Annuity Fund than other pastors. Some churches have chosen to assume differing shares of the pastor's payments. So that there is no general practice governing all the churches in the Territory in this matter. The action of the Board simply means that in 1953 the local pension board will no longer make payments in behalf of the Annuity premiums. The Pension Board will assume responsibility, as it has been doing, for the pastors now retiring who were not able to join the Annuity Fund when they began work in the Territory.

Micronesia

Rev. Eleanor Wilson has visited all the Islands and a good many of all the churches during the past month. She has reported on her work in the Marshall Islands and has told of some of her experiences while she acted as captain of the Morning Star.

Miss Wilson accompanied by Miss Alice Cary, the Administrative Secretary for the Pacific Ocean area of the American Board, and Mrs. G. A. R. Johnston Ross, representing the churches of Hawaii, left late in October for Micronesia. Miss Wilson will return to her station at Majuro. Miss Cary and Mrs. Ross will pay visits to Kusaie, Ponape and Truk carrying greetings to the Christian people in those places and helping to plan for future work.

Centennial

From Thursday night October 23 to Sunday night October 26 there was a meeting of the descendants of the Hawaiian missionaries and a formal organization of this group was effected. On Friday night October 24 a play was given in the Parish Hall of Kawaiahao Church. The play portrayed the change which was effected by the missionaries in the lives of the people of Micronesia. All the characters in the play were portrayed by descendants of Mr. and Mrs. Kahelemauna who were missionaries to Ebon. On Sunday night October 26, there was a united service at Central Union Church under the auspices of the Oahu Congregational Youth. Miss Cary brought greetings from the American Board and Miss Wilson challenged the members of the congregation with the mission responsibility God gives them.

Here is an excerpt from a recent letter:

Oa, Ponape, Oct. 3 - Chris and the Star and sixteen of our Ponapean ministers just returned from Mokil and Pingelap where they had the Centennial Celebrations. The islanders didn't bother to sleep while the group was with them. They felt they could sleep any time and that such a treat came to them only once in a lifetime. Here on Ponape the Celebration was a big success. We had about three weeks and went around the island holding meetings at six different stops. About 1,000 were in attendance all the time with more on special occasions. On the fifteenth of the month the Star and another group of our ministers will head for Ngatik, Nukuoro, and Kapingamarangi. I think this year's special activities have given our work a good boost.

Gifts to Students

The Territorial Young People's Conference voted to divide the offering taken at the table among the young men from Hawaii studying for the ministry. Checks were sent to the following students: Messrs. Edward Kapoo, Susume Yamane, Tuk Wah Lee, James Merseburg, Edward Kaupu, Gilbert Williams and David Kaina.

Words of thanks have been received from which the following is a typical paragraph "Almost without words do I utter my grateful mahalo nui loa to you as an organization".

The offering taken at the Service of Worship was sent as a special gift to the Rev. Thomas Okuma in Africa.

The New Bible

The new version of the Holy Bible is a careful translation by the most competent scholars from the earliest known manuscripts and the translation is in the language of the day. This makes the new version authentic, yet readily understood by us of the modern generation.

All our people will want to own this Bible so as to use it together with the King James Version. Those who are not familiar with the Bible will find this new translation of immense help in getting acquainted with the contents of Sacred Scripture.

There are three editions:

Leather Cover - $10.00
Hard Board Cover - $6.00
Three Margin Volumes - $7.50
Old Testament alone in Two Volumes - $5.00

Women's News

The Right To Belong

Our home study topic of Home Missions and Human Rights is a vast subject which may be broken down into many sub-topics for study purposes. The pamphlet How lists five basic human rights; namely, (1) the right to belong, (2) the right to health, (3) the right to education, (4) the right to work, (5) the right to worship. I wish to write briefly my simple thoughts on one phase of the topic, "the right to belong" - to the human race.

A few weeks ago I read an article in one of the newspapers about an incident which evidently is not uncommon even today in some parts of the United States. It said, "Arizona State College officials at Tempe complained of segregation and poor treatment given six negro football players at Abilene, Texas . . . . The negro players were separated from the team as soon as it arrived in Abilene and were taken to a secondary hotel in the Negro section of town and kept there until game time. They were not allowed to eat with their teammates or rejoin them until the team flew back to Arizona."

Norman Cousins of the Saturday Review of Literature once wrote of his experience at a Junior College in Lahore, in the university city of Pakistan. He wrote that in the question period following his talk one of the students indignantly pointed an accusing finger at him and said, "You have come to the wrong place if you expect us to believe your propaganda about America." The student also said among other things, "Why do you insult the intelligence of the world by calling yourself a democracy when twenty million of your people are forced because of the accident of skin coloration to live in slums and eat inferior food and go to inferior schools and work at inferior jobs?"

Now the churches have sought to demonstrate in their actions as well as in their teachings that men are truly brothers and that those differences -- color, creed, class, racial background, national origin, which do not matter to God, do not matter to Christians. It is written in Acts 17, verse 26, "God hath made of one blood all nations of men for to dwell on all the face of the earth. . . ."

At our church which had been made up entirely of a Japanese congregation until recently, we are quite proud of the fact that a negro fellow had chosen to become a member of our fellowship. The burden of whatever course the church will take rests upon the individual members of the congregation. I think it may be well for each one of us to ask in our own minds, "What does democracy mean to me?" You may have a personal and simple definition of democracy as one woman once said, "To me democracy is a sort of feeling I have inside me that keeps me from being as mean as I'd like to be sometimes to people I don't like". Whatever our own definition might be if we could make the democracy that we profess come alive in ourselves, that is, reveal it in our everyday habits, we can not help but respect the human rights of individuals.

--Pauline Namiki
(Mrs. Shinya)

(Mrs. Namiki is the Foreign Corresponding Secretary, and Education and Promotion chairman of Nuuanu Congregational Church. Mr. Namiki is with the Territorial Agriculture and Forestry Board. They have a three-year old son.)

Men's News

Aloha to Hawaiian Churches

Hearty congratulations upon the fine progress that you are making. Your success will be a distinct challenge to men and churches in many states.

A cordial welcome is extended to Lang Akana, President of the Territorial Laymen's Fellowship, and his three supporting officers, and especially to the eight vice-presidents and alternates from all of the islands. This is truly a representative group.

The National Committee is happy to welcome Robert Craig as a member of the Class of 1958. His interest and experience fit him most ably as your representative.

A good many letters have been received from laymen and ministers since my visit to Hawaii in 1950 and all of them tell of new organizations of men who are busy at work.

A very special vote of appreciation is hereby expressed to Dr. Leslie Dunstan for his interests and efforts in behalf of the laymen. He has carried a real load, both in correspondence and personal promotion.

The purpose of the Laymen's Fellowship is to build better men, finer churches, and a more Christian World. Men are anxious to cooperate with their ministers to make his church more effective and efficient. By a united endeavor, we discover ourselves growing and sincerely enjoying Christian Fellowship with God and mankind.

The National Laymen's Fellowship Headquarters at Pembroke, Kentucky, are available and anxious to serve you in every possible way, including printed materials, bells, pocket crosses, and the monthly FELLOWSHIP, and personal assistance from the Director.

(Signed) Walter A. Graham

NEW YORK, Oct. 27 - The most representative gathering in U. S. Christianity--both from the geographical and the denominational standpoint--will take place the week of Dec. 7 in Denver, Colo., when national church leaders meet for the second General Assembly of the National Council of the Churches of Christ in the U. S. A.

The nation's largest religious organization, the National Council of Churches was established in 1950 by the official representatives of 29 Protestant and Eastern Orthodox communions. The council's constituent communions now have a membership totalling over 33,000,000.

This is the first meeting of the whole National Council since it was constituted in Cleveland, Ohio, in 1950. It is also the first such meeting of the forces of cooperative Christianity to be held in the Rocky Mountain area.

Officers and executives of the National Council and national leaders of the constituent communions will begin gathering in Denver on Sunday, Dec. 7, for two days of pre-Assembly meetings of the organization's divisions of home and foreign missions, Christian life and work and Christian education and of its general departments of United Church Men and United Church Women.

The United Church Women alone have more than 18[illegible] affiliated interdenominational state and local councils of church women. The United Church Men, newly organized as the first national and interdenominational organization of its kind for laymen, has affiliated in four states, 17 cities and other communities.

The Assembly itself with 600 voting representatives a alternates appointed by the denominations, and by state a local councils of churches, and other hundreds of visiti delegates, will open on Tuesday afternoon, December 9.

In day and evening sessions, delegates will hear report on the Council's first two years of progress, and will decide on plans for its future. Their deliberations will conclude on Friday afternoon, December 12.

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THE FRIEND

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Holy Week and Easter

THE GREAT CLIMAX OF THE CHRISTIAN YEAR COMES AT HOLY WEEK AND EASTER. DURING THAT WEEK MAN IS FINALLY BROUGHT FACE TO FACE WITH THE FULL EXTENT OF HIS DENIAL OF GOD'S REALITY AND LOVE AND ALSO OF THE WAY IN WHICH GOD CONTINUES TO REACH OUT FOR MAN IN SPITE OF MAN'S DENIAL, FOR WE AS HUMAN BEINGS ARE DETERMINED TO HAVE OUR OWN WAY. WE WANT TO BUILD THE WORLD AS WE LIKE IT AND WE WANT TO BUILD OUR SECURITY TO SUIT OURSELVES. WHEN WE DO THIS, WE ARE SIMPLY DENYING GOD'S REALITY. THEN WE GO FURTHER, FOR WHEN THE REALITY OF GOD PUSHES ITS WAY INTO OUR HEARTS AND MAKES ITS CLAIMS UPON US, THEN WE DENY THOSE CLAIMS AND PUT TO DEATH THE VERY ONE WHO BRINGS THEM TO US. GOOD FRIDAY IS NOT SOLELY AN ANNIVERSARY. IT IS A VERY REAL DAY IN OUR TIME FOR IT GATHERS UP, AS IT WERE, THE FUNDAMENTAL TRUTH OF THE THINGS WE DO AND SETS THEM OUT SO THAT WE CAN SEE THEM CLEARLY. THEN COMES EASTER SUNDAY. AGAIN IT IS A DAY THAT IS MORE THAN AN ANNIVERSARY. THAT DAY SETS BEFORE US SO THAT WE CANNOT MISS IN IT THE FULL REALITY OF GOD'S LOVE FOR US. HE MIGHT TREAT US IN ALL JUSTICE, BUT HE DOES NOT. HE CARES AND HE LOVES FAR BEYOND OUR ANIMOSITY AND OUR DENIAL. WHEN WE SING "CHRIST THE LORD IS RISEN TODAY", WE ARE STATING THE ONLY REASON WHY WE CAN CONTINUE TO LIVE WITH DYNAMIC AND HOPE.

THIS YEAR AS EVERY YEAR HOLY WEEK AND EASTER ARE THE TIME WHEN WE LIVE IN COMPLETENESS, OUR NEED AND GOD'S GRACE.

JESUS CHRIST, THE HOPE OF THE WORLD

The second assembly of the World Council of Churches will be held in the summer of 1954. If present plans materialize, Evanston, Illinois will be the scene of the meeting. For months past commissions have been at work preparing material for this assembly. The officers on the World Council would be deeply gratified if there were a wide-spread study of the subject proposed for the assembly meeting by the churches across the world. Obviously, the assembly itself must be limited in numbers. This precludes attendance by multitudes of Christian people around the world who are and should be interested in the common life of the churches. There is one day in which all of us can share in the deliberations of the assembly and that is by reading and studying and thinking and talking about the subject with which the assembly will deal.

The full title of the subject is JESUS CHRIST OUR LORD THE ONLY HOPE OF THE CHURCH AND THE WORLD. This subject was decided upon in the year 1951. Since then the officials of the World Council have received comments and suggestions from various church bodies all around the world. Out f these comments and suggestions, a series of study books have been prepared on the various aspects of the main topic. These study guides are how available for the use of the churches.

We have been able to secure a number of such of these study books for use in Hawaii. The number is limited but there are sufficient so that most of our churches can have them. The set consists of a report of the World Council Commission on the assembly subject in five booklets each one dealing with a different aspect of the topic. Each set costs 50¢ and it may be ordered from the Book Store.

Already hundreds of churches in various countries have secured copies of these study books. The members of those churches, at least those of the members who are interested, have organized themselves into study groups. These groups then take the books that have been prepared and begin to work on the topic for the World Council Assembly. In this fashion, men and women and young people everywhere are coming to be acquainted with a great feeling of our Christian faith and are growing more united in their thinking and their understanding as they carry forward this program of study.

HE AHA PAEAINA

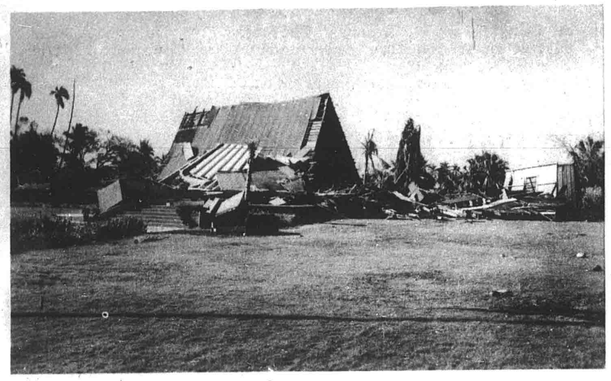
The annual meeting of our churches will be held in Hilo from June 16 to June 22. The general outline of the program has already been approved by the Executive Committee so that beginning at 8:30 in the morning on Tuesday, the 16th of June, and closing with a lunch on Sunday every hour will be filled with meetings of one kind and another. The people of Hilo are hard at work preparing for the entertainment of the delegates. As in years gone by the arrangements for transportation to Hilo will be made through the office of the Hawaiian Board and all delegates will register through that office.

The Rev. Kwai Sing Chang, pastor of the Kalahikiola Church in Kohala, has been appointed the Chaplain of the Association and will be in charge of all services of worship. Dr. Chang has recently returned from two years in Edinburgh, Scotland. Previous to that period of study he served on the Island of Lanai as pastor of the Union Church there. Under his leadership the hour set aside for worship should be periods of deep devotion.

Lecture hours have been set aside on two days of the Association meetings. At one of the lecture hours, Miss Alama Ayers has been asked to make a report on her attendance at the World Conference of Christian Youth which was held in India in December and the Rev. Mineo Katagiri has been asked to report on his year in Japan. This particular hour should be of great interest to all our people as the speakers will bring glimpses of the great world of which we are a part.

Other features of the Association meeting will be announced from time to time. In the meanwhile, the registration cards will be sent to churches very shortly and each church should see to it that their delegates return their cards promptly. This will be of great help in making adequate arrangements both for travel and in Hilo.

Our Church Buildings





Lahaina, Maui. We are printing two pictures of WAINEE CHURCH in Lahaina. Many of the readers will remember the events which the pictures portray. First there was the disastrous fire which destroyed a large part of the church building, and second, there was the hurricane which completely destroyed the building.

However, these pictures portray past history. On April 26, the new church building at Lahaina will be dedicated. The building is a cement block structure adequately reinforced to withstand any subsequent gales that may blow and wholly fireproof. The high-pitched roof spreads out on both sides over wide lanais which provide adequate shade for the congregation. The sides of the building can be completely opened so as to let every breath of air into the building during the service. During the course of construction, as people have gone into the building and stayed for a period of time, they have commented on its coolness. Beside the church a new parish hall has been build so that the members of the Lahaina Church are looking forward to the day when they will move into their new buildings.

The FIRST CHURCH IN LIHUE now worships in a new structure. The old building has stood for nearly a century. Time and termites had gotten in their work and the building was no longer safe. It was a beautiful building with simple lines and almost perfect proportions. One interesting feature of the old building was the tower which was to us on the wrong end of the building. That is, the tower was over the pulpit rather than over the entrance to the church. The reason for this lay in the fact that during the years the population of Lihue has changed. When the church building was built, the people lived down in the valley and used to climb the hill and enter the church under the tower. During the present time, however, the people enter the church from the other end and finally this church building had to be torn down.

The services of an architect were secured. The contractor went to work and late in 1952 the new building was dedicated. The building is mainly of coral stone. It seats up to 150 persons with adequate provisions for a choir. There are side-rooms for ministers and deacons. At the front of the church is a tower in which has been hung the old bell.

Mr. William Ellis is the chairman of the church; Mrs. Jennie Schumacher the clerk; and Judge Abraham G. Kaulukou, Mr. William Kaiawe, licensed preachers.

The KAHULUI UNION CHURCH faces a tremendous opportunity as the new city of Kahului is rapidly becoming a reality. Segment after segment is being completed and as fast as a segment is finished, the houses are occupied so that what was once a small town on Maui is turning into a sizeable city.

The Kahului Union Church has faced this change with a great deal of courage and excellent planning. A great deal of careful thought was done and a new site of land was selected almost in the center of the new city. The congregation then disposed of part of the land upon which its church has stood for many years. The possibility of doing this was given to the church through the kindness of Mr. Frank Baldwin and the HC & S COMPANY. Plans were then drawn and construction has begun.

The church proposes to look forward to a complete church plant that will be adequate to the demands of the completed city. This total plant will be built in three sections. One section is to be built now. Then when the city grows a little larger, the second section will be added and finally when the city is completed, the third section will be added. The present section consists of an educational unit, a kindergarten building, a kitchen and a small chapel. The funds for this project have come from the sale of the old property, pledges and gifts from the members of the church and from friends on the Island of Maui and throughout the territory. It will not be long before the day of dedication will be announced.

If you were to drive down the road by Kihei Beach on Maui, you would be struck by the change that has taken place in the building of KIHEI CHURCH. The structure has been moved 90 degrees so that the entrance way now faces the ocean. The building has been given a complete renovation and a paint job both inside and out. The grounds around the church have been newly landscaped so that the entire property looks neat and new and clean. The members of the Kihei Church, with Mr. George Kenolio as deacon and Mrs. Rose Milikaa, as the licensed preacher are to be congratulated on the results of their effort.

THE FIRST CHURCH AT WAIHEE, MAUI is in the process of securing a parish hall. Some time ago a used

(continued on Page 4)

Woman's Board of Missions

CAROL ROSS REPORTS

When I found that Eleanor Wilson was returning to her mission work in the Marshalls and that Alice Cary, whose duty it is to select missionaries for the Pacific area, was going with her, I asked these friends if I might go along too. Having gained their consent I had to get Trust Territory's and Navy permission and then we were off.

Our first night in the Marshalls was our introduction to communal living. We slept three in a room, on mattresses, on the floor, the sides of the room being of netting only so that a man stood gazing in at us, and men, women and children wandered in and out during the night. But why not? They are all accustomed to sleeping on the floor, on mats, without undressing, so why not visit during sleeping hours? -- In the morning we washed from a bucket on the porch in sight of the passers by. Primitive as our accommodations were, they were offered with the greatest courtesy and hospitality, for our host was sharing with us the best he had.

On every island we visited, we were met on the shore by groups of singing people waiting for our boat to be beached. They all wanted to shake hands with us. They are the "hand-shakingest" people I have ever met and the "singingest". Their singing is all a cappella and their harmony superb. They love to sing and spend many hours practising. It is, however, a bit amusing to hear them singing a hymn to the tune of "Jingle Bells "with "Keep the Home Fires Burning" as the chorus.

Everywhere we went a service was held as soon as the people could be collected, be it at eight in the morning, noon or night. The church is the center of their community life and means a very great deal to them. In each service different groups came forward to sing to us, the women often with babies in their arms and toddlers holding their hands. In the middle of one song, a bright eyed youngster standing on the front row, suddenly shot out a huge bubble of pink bubble gum. So you see that civilization (?) had come to her island.

The American Board runs three fine Christian Training Schools. The one at Kusaie, under Miss Lucy Lanktree is for both boys and girls, as is also the one at Ponape under the Terpstras, while that at Truk under Miss Dederer is for girls only. All are doing fine work and have many needs which we could help meet. Mrs. Dorothy Chong can give you a list of what is needed.

Our main aim was to attend the Centennial of the Congregational Mission on Kusaie. Here we took part in the dedication of a fine new church and were impressed with the religious earnestness of the people and the loyalty to their faith, which they have maintained and spread, during Spanish, German, Japanese and now American occupation. They are a happy, smiling, lovable people, who showered us with beautiful gifts of native handicrafts, bags, fans, shell necklaces, mats, etc., and humbled us by such self-sacrificing outpouring of generosity.

It was a rich experience, my first on a primitive mission field, and a rare opportunity for which I am most grateful. It has heightened my respect for missionaries, who spend their lives amid alien cultures, far from the surroundings which we enjoy. We could all do much more to help them in their effort to spread the "Good News" around the world.

Women's News Items

Seven churches were represented at the Woman's Board Youth Committee meeting which was held at the First Chinese Church on Feb. 25th and presided over by our Youth Chairman, Mrs. Annie Kwock. Plans for the Unseen Guest program were discussed at length. Mrs. Dorothy Smoker, daughter of the Rev. Paul B. Waterhouse, who is an evangelist for the Menonite Mission in Tanganyika, East Africa, and the Rev. and Mrs. Thomas Okuma who are American Board missionaries in Bailundo, Angola Africa are being considered as recipients of the proceeds from the Unseen Guest Tea. The Tea will be held on April 7th, Tuesday, from 3:30 p.m. to 5:30 in Damon Hall, First Chinese Church. Tickets are 25¢ per person. All of you are cordially invited to come and to bring several guests with you.

Mineo Katagiri, pastor of the Iao Congregational Church on Maui who returned recently from Japan where he served as a faculty member for one year at Doshisha University, reported in a personal interview that the largest number of theological students are at Doshisha and that many of the students come from poor, country homes. Doshisha needs additional financial assistance for Medical Care, Scholarships and Incidental Emergencies, he said. A $200 scholarship would provide basic necessities: tuition, board and room, and notebooks and pencils for a single student. Baseball is a favorite sport among the Japanese and equipment for such would be gratefully received. Mineo described what one tiny little girl did when she received an oversized dress from friends here. She went to bed hugging her holomuu very close to her for fear it would be taken away from her. Despite the very cold weather, she wore it to school the next day, telling everyone in grateful and affectionate tones, that this was her first new dress. The Rev. Katagiri expressed the appreciation of the people in Japan for generous gifts from the churches of Hawaii and the late Dr. and Mrs. Theodore Richards.

I'm happy to announce that the Rev. Lillian S. Gregory of New York and Vermont has been elected associate secretary of the National Fellowship of Congregational Christian Women. Her office is in Chicago. Miss Gregory was a pre-legal student but later went to Hartford Seminary Foundation where she received the degree of Bachelor of Religious Education. During the war, she was sent to take the place of a minister who had gone into the chaplaincy. She was ordained in the Congregational Christian ministry in November 1945 in Lowell, Vermont. Miss Gregory is known for her work with the Vermont Plan, an interracial family exchange plan.

Mrs. Johnston Ross will speak on her recent visit to Micronesia at an open meeting of the Woman's Board of Missions to be held in connection with the Oahu Aha Mokupuni at Kokokahi on April 26th at one o'clock in the afternoon.

Miss Charlotte P. Dodge, president of the Board will preside and assisting her on the program will be Mrs. Edward Kahale and Mrs. Samuel Safery Sr. Mrs. Louise Towles of Kawaiahao Church choir will render in Marshallese, the hymn "A Cry From Macedonia."

The Maui Woman's Board under the leadership of Mrs. Thomas Isbell is planning an interesting annual meeting to be held in connection with their Maui Aha Mokupuni, April 18th beginning at 3:00 p.m. at Makawao Union Church. There will be reports from the Maui branches of the Board, the adoption of a new constitution, election and installation of new officers and a program on the "Unseen Guest." Mrs. Dorothy Chong will present a short skit on Africa, following introductory remarks on the significance of the "Unseen Guest" project.

FINANCES

All of our people will be interested in a good report on the operations of the Board during the year 1952 and on the planned budget for the year 1953. The first figures have now been given in their final form to the Executive Committee and the latter figures were determined upon at the meeting of the Board of Directors in December.

The Board spent over $130,000 during the year 1952 and ended the year with a credit balance of $2,212.33. This is the first time for a period of four years that the Board has ended the year with a credit balance. Because of the shifting responsibilities it has had to accept and the changes in its income, the Board has been forced to operate under a deficit for some time. The credit balance which accumulated last year has been used to begin retiring the debt of the Board. For the year 1953 the Board prepared a budget for its entire expenditures of $114,480. One might well raise the question as to the reason for the substantial difference between the expenditures of 1952 and the budget of 1953. The answer to the question lies in the changes that had taken place in the administration of the work of the Board as a result of the new constitution. The Board of Directors had been given very definite responsibilities. And in like fashion, the Trustees had also been given responsibilities. Because of this the Board of Directors now has its own budget and so does the Trustees. Part of the accounts which were once included in the budget of the Hawaiian Board are now in the hands of the Trustees. The operating budget for the ongoing work of the Evangelical Association is in the hands of the Board of Directors and for that ongoing work the Board prepares to spend nearly $115,000.

The Board budget is our budget. It is the budget under which the entire family of Congregationalists in Hawaii operate their united enterprise. As such it requires the attention and the participation of all who belong to the family. A group known as the Friends of the Board enlisted a considerable number of people during the year 1952. That group must grow each year in the future until by a substantial giving of a large number of Friends, the finances of the Board will be on a secure foundation.

MINISTERIAL PERSONNEL

A number of changes in the ministerial leadership of our churches have taken place during recent months. So that all may know what has been happening we set down the following list: Rev. Harley Gill, interim pastor, Church of the Crossroads. Dr. Gill is one of the outstanding statesmen of our Congregational denomination. For nearly a quarter of a century he has been the Superintendent of the Northern California Conference. In that position he led the churches of Northern California from the very beginnings of a conference organization to a unified, vitally active fellowship. He has led in the foundings of many churches as new communities appeared in northern California and has been at the center of one of the most rapidly growing church populations in our country. In addition to his work in Northern California, he has occupied positions of leadership on our National Boards. In these positions he has been much respected and his judgment has been accounted as of high order. Dr. Gill has come to the Church of the Crossroads to serve as its pastor for a period of time.

Rev. Mineo Katagiri has returned to his position as pastor of the Iao Congregational Church, Wailuku, Maui. About a year ago the Iao Church granted Mr. Katagiri a year's leave of absence in order that he might go to Japan to serve at the Doshisha University in the place of the Rev. John Young while Mr. Young was on his furlough. Now Mr. Katagiri has returned to the Islands and has resumed his work at Wailuku. He reports a most fascinating and rewarding experience in Japan. While he has been gone, he has written regularly for one of the Maui papers and all who had been privileged to read his column had been impressed by the interesting reports given. We look forward now to hearing personally from him. And we know from letters that have come to us how much Mr. Katagiri's work in Japan was appreciated. During his absence the Rev. Paul Morimoto acted as supply pastor for the Iao Church.

The Rev. M. Shigematsu has moved from Hilo to the island of Kauai. Mr. Shigematsu has been pastor for the Greater Hilo Language Committee and in that capacity has conducted services for the Issei people in Olaa, Hilo and occasionally in the churches of the north Hilo coast. Mr. Shigematsu now becomes the pastor at the Kauai Issei committee. He will be responsible for the language work at Kapaa, Lihue, Koloa and Hanapepe.

The Rev. Jose Rosimo goes to the island of Maui. Mr. Rosimo returned from the mainland late last fall when graduated from Yankton Theological Seminary. Upon his return he spent some time with the pastors on the Island of Oahu becoming acquainted with the work of our churches. He is now employed by the Hawaiian Board and has been assigned to the Island of Maui to work with the Filipino church at Paia and the church at Puunene.

The Rev. Isidro Cacal goes to greater Hilo. Mr. Cacal came back from seminary some time ago and has been serving as the pastor of the Evangelical Church at Waipahu in Oahu. While there he has done a notable piece of work and the church has responded. He now goes as a missionary of the Hawaiian Board to serve the churches at Olaa, Hilo and Papaikou. He with his family will be living in Olaa.

Two men left the work of the active ministry, the Rev. C. C. Cortezan and the Rev. Mauricio Valera although both men will continue their vital interest in the work of the churches.

The Rev. William Kekapa has resigned as pastor at the Waimea Hawaiian Church and has returned to his home on the Island of Oahu.

The Rev. Romualdo Barientos has arranged with his family to return to the Philippine Islands. Mr. Barientos expects to continue service there in the work of the churches and to establish himself near his family.

The Rev. Tadami Kono has retired and is continuing to live at Haiku.

THE NEW HYMN BOOK

The publication date is April 16. Beginning at that time, the new revision of the Hawaiian Hymnal can be secured from the Hawaiian Board Book Store.

There are over 225 hymns in the book. There are 30 pages of responsive readings which have been carefully chosen so as to carry meaning throughout the entire Christian year. Indexes both in Hawaiian and in English have been provided, and the book has been bound in a long-wearing board cover.

OUR CHURCH BUILDINGS cont. from p-2

building on the old Puunene airport grounds was secured. It was cut in half and two halves were moved to the church property in Waihee. Since then the members of the church have given of their time, whenever they had spare hours, in the erection of the building. Foundations were placed. The two halves of the building were put on the foundation and the task of rejoining the two sections and fixing the whole building is going forward. The members of Waihee are not ready to announce an approximate time for the dedication of the building, but all are happy in the prospect of their new piece of equipment.

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Restoration and Reconstruction Fund

TERRITORIAL COMMITTEE ORGANIZATION

The organization set up to manage the Restoration and Reconstruction Fund will be as simple as possible. At the top will be the Territorial Chairman. He is the one who will oversee the entire enterprise, leading in the planning and directing all the activity. Directly associated with the Territorial Chairman will be the chairmen of the various Islands. It has seemed wise in some cases because of geographical conditions to have more than one chairman on two of the Islands. These Island chairmen and the Territorial Chairman will act as a kind of Executive Committee counselling with each other all the while and keeping in touch with the progress of the campaign.

This executive group has already been appointed and has held their first meeting. The picture was taken at that time. Unfortunately, two of the regular members of the committee were absent. Mrs. Anna Perry-Fiske who is chairman for Kohala, Waimea, Kona and Kau on the big Island was unable to come because of an accident. The Rev. Kwai Sing Chang, pastor of the Kalahikiola Church in Kohala came to act in her place. Mr. Jen Fui Moo who is chairman of the city of Honolulu was suddenly called to the mainland on business and so had to miss the meeting.

The next group in the organization will be the chairmen of the churches. Each single church in the Association will nominate a chairman. This person may be either a man or a woman. In some cases churches may choose to appoint two people who will act as co-chairmen. Whatever a church decides to do will be perfectly satisfactory. The point is that each church now needs to have direct representation in the campaign organization. The church chairman in any one district will meet under the leadership of the Island chairman. In this way the entire story of the campaign will move from the Territorial chairman down to every single member of every single church.

And this is the purpose of the organization. All the members of all our churches need to know the story of the Restoration and Reconstruction Fund. All the members of all the churches need to know why the Fund is being raised and how the Fund is being raised. All the members of all the churches need to prepare themselves to take part in this united enterprise to which we have all put our hands.

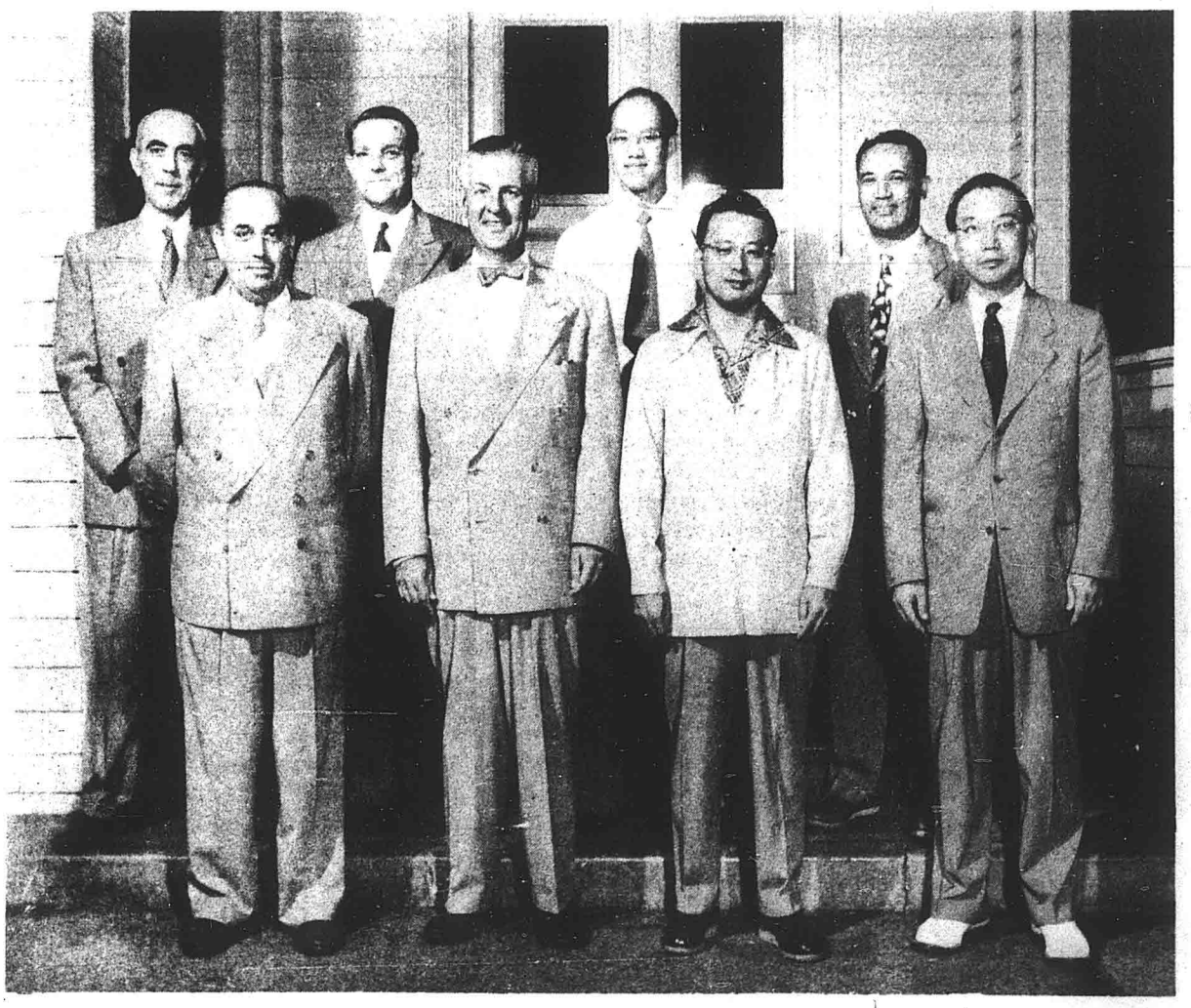
MAKE-UP OF FUND

The Restoration and Reconstruction Fund is made up of four different projects. These projects are as follows:

1) The contribution of the churches in Hawaii to the National Church Building Loan Fund. The Congregational Churches in America, in the annual meeting of the General Council in 1952, voted to proceed with the raising of $4,500,000. This sum of money is to be placed in the hands of the Church Building Department of the Board of Home Missions and is to be used as a Loan Fund. This fund will then be available for Congregational church people across the country whenever they need assistance in the building of churches or other church equipment.

Two amazing facts in the recent history of our country make it imperative that our churches raise this sum of money. The first fact is that the population of our country has increased by 19,000,000 people in the last ten years. This increase in population has required the building of many new homes and schools and factories. It also requires the building of more churches. The second fact is that during the last ten years 13,000,000 people have moved from their homes to homes in other states. For example, thousands and thousands of people have moved into the state of California and thousands are continuing to move into that

(continued on next page)



state every month. It is estimated that one-half of the people in America are not where they were ten years ago. So that in the communities to which these people move new churches must be built to care for their needs. It is said in a general way that more people in America are living in un-churched communities than ever before in the whole history of our nation.

Hawaii's share in the great national denominational effort to meet this is $65,000.

2) The Waiola Church at Lahaina, Maui. All of us will remember the day when the big wind blew and destroyed the church building in Lahaina. We also carry in our memories the story of the fire which a few years before had partially destroyed the building and we remember how bravely the congregation at Lahaina faced the effects of the fire and rebuilt their building. All of us felt that we wanted to take part in providing a new church building for the Lahaina people.

The building is built and near at hand is a parish hall for the Sunday School and other church activities. The people of the community have already raised a considerable portion of the money that was needed but still there remains an indebtedness. So included in the Restoration and Reconstruction Fund is the sum of $15,000 for Lahaina.

3) Maunaolu Community College is our newest educational institution. It expresses better than anything else can our deep and abiding concern in good education. It is a junior college offering two years of college work. Thus, our young people can go to Maunaolu for the first two years of their college course. If they find they are unable to continue on for further education, they will have received a broad cultural training which will make them better citizens in their own community. The students who find that they are able to continue on can transfer at the end of two years to another institution of their choice. The credits that have been gained at Maunaolu can be applied on their entire college work.

But Maunaolu needs help as it gets started and since it is an institution of our Association, there is no better way by which we can show our concern for the program the college is carrying on than by assisting it over the difficulties of the early years. Therefore, $20,000 are included in the Restoration and Reconstruction Fund for Maunaolu Community College.

4) The Board of the Association carries on the day by day program of the missionary work and Christian Education and ministerial preparation and Bible training and so on, which go to make up the united program of all our churches. It has happened during recent years that a considerable number of emergency situations have arisen which the Board have had to face. And it has seemed to the Board as though these situations needed to be dealt with constructively in terms of the long term work of the churches. Adjustments in personnel could not wait; the provision of retirement allowances for older ministers could not wait; the building of buildings to replace those which had worn out; and other similar situations developed which could not wait. So the Board made use of the funds which were in its possession to deal with these situations. Included in the Restoration and Reconstruction Fund is the sum of $75,000 in order to put back into the Board funds the amount that was taken out to handle these important matters when they arose.

The total of these four items is $175,000. This leaves the sum of $10,000. as a contingent item, one that can be used for whatever emergency needs arise during the next few years.

PLAN OF PROCEDURE. Quite naturally there must be a well thought out plan if the Restoration and Reconstruction Fund is to be successfully raised. One does not step outside the door, wave his hand and call forth - "$185,000". The raising of that amount of money calls for adequate planning. The Territorial Executive Committee has been doing that thinking and that planning during recent weeks. Here is a general outline of what will happen.

The first essential part in the campaign is acquainting every member of every church with the entire program. This will be done in the main through printed materials. These have been prepared with a great deal of care and will be made available to the churches in orderly fashion. In addition to the printed materials arrangements are being made for a series of teams of speakers who will be available to visit the churches and tell the story of the campaign. The Executive Committee realizes that every one of our members will want to know the entire story of the Restoration and Reconstruction Fund and so they are making every possible effort to meet the desires of the members.

On the other side of the campaign will be the plan by which the money is to be secured. Each church in the Association will be assigned a quota. This quota will be based upon the current expense giving of the church for the past year. A quota will be assigned to a church as a recommendation. Then each church will be asked to hold a meeting and consider the quota that has been recommended for it. The church will be asked to accept some kind of a quota which it will agree to attempt to raise. It is hoped, of course, that each church will accept the recommended quota. After quotas have been accepted by all the churches we shall know how nearly successful we are in raising the amount of money in the Restoration and Reconstruction Fund.

The churches will the have three years in which to pay their quotas. The Executive Committee will prepare a series of suggestions as to the various means by which the churches can raise the amount they pledge. The suggestions will be available when the churches meet to act on their quotas. Very probably most of the churches will want to decide how they are going to raise their share of the Fund at the time when they decide upon the amount.

Some churches in our Association want to make their quota to the Restoration and Reconstruction Fund a part of their church budget. This means that they will divide the quota assigned to them by three andthen add that amount to their budget for the next three years. If churches would like to follow this plan and want to have information as to the quota which will be theirs in time for their budget planning this year, they can secure that information from their district chairman.

WHAT DOES THIS MEAN? Someone asked whether there is any way of estimating what the Restoration and Reconstruction Fund will cost each member of our churches. Even before we answer that question we ought to be perfectly clear that the campaign proposes to deal with churches and not with individual members of those churches. Each church will accept its own quota and each church will make its own plan for raising that quota. However, there is a ready answer to the question of what it will mean to each individual member and here is the answer - an individual church member will need to add 11¢ for every dollar which he gave to his church during the year 1952. The Restoration and Reconstruction Fund for the sum of $185,000 is the goal which stands before the churches of our Association during the coming year. The Aha Paeaina unanimously voted to urge upon the churches the raising of this fund and authorized its Board of Directors to proceed at once with suitable plans to that end.

ACTION! ACTION! ACTION!

Action starts! Just as this edition of the Friend magazine goes to press, we are able to report that the first nomination of a chairman for a church in the Restoration and Reconstruction Fund Campaign has reached the Board office. We can well imagine that other church chairmen have also been appointed and that in due course of time their names will be added to the list. But credit for being the first church to get its chairman's name to the Fund office belongs to the Lihue Hawaiian Church. The name of the chairman is Mr. William Paia.

A Church Changes its Name

During recent months our church in Lahaina has changed its name. For past years the Lahaina Church has been known as the Wainee Church. This was not its original name, for during its early history the church was known simply as the First Protestant Church of Lahaina. No one remembers very clearly where the name Wainee came from. Yet that has been the name by which the church has been known.

The word "Wainee" means moving or creeping water. Members of the congregation have felt that this name was not too appropriate for a church. Its origin apparently was from a condition which existed in the neighborhood of the church of long years ago when water coming down from the mountains moved slowly across the land to the ocean, so that the church may well have taken its name from its environment. The people have come to feel both that the naming of a church in such fashion is not completely desirable and also that the environment in which the church stands has changed through the years.

Therefore the congregation has voted to change the name of the church. They have selected the word "Waiola". This means living water and it carries with it the words of the New Testament which Jesus used in describing Himself. So that when the new church building is dedicated and the one in charge of the service asks the chairman of the church for its name, he will reply, "the Waiola Church".

Maunaolu Community College

The college is very happy to announce the appointment of Dr. K. C. Leebrick as the President. Dr. Leebrick accepted the invitation to this position when it was extended to him upon the resignation of Dr. Thomas Isbell who had served as the President since the inception of the college. Dr. Isbell came to Hawaii four years ago to start Maunaolu College. He planned and directed the rehabilitation of the buildings of the school, he planned the curricula, he selected the teachers and he led the school during its first three years. His planning has won commendation from educators here in Hawaii and on the mainland. Young people who have completed their two years at Maunaolu have gone on to mainland colleges and their work here has been accepted completely. Dr. Isbell thought that the time had come for him to go to some other position and therefore he presented his resignation which was accepted by the Board of Advisors.

Dr. Leebrick scarcely needs any introduction to Hawaii. He has had a distinguished career in the field of education and inter-national relations. He is well known both on the mainland and in the various countries surrounding the Pacific Ocean. During recent years he has served as the Vice-President of the University of Hawaii and a member of the staff of the Trust Territory here in Honolulu. Under his direction, Maunaolu Community College will continue its development in the direction which was envisaged when the institution started.

University Student Dinner

On Sunday evening, September 27 the Congregational University students sat down to dinner at the Central Union Parish House. Part of the evening was given over to getting acquainted with one another and to various fellows of the proposed program for the University students during the coming months and the evening ended with a devotional service led by Miss Ethel Kimura, Miss Ruth Suzuki and Dr. Ralph Gustafson.

This occasion was the first event planned by the recently formed committee on University Student Work. This committee is under the chairmanship of Mr. Maurice Fox of the Church of the Crossroads. The members of the committee are:

Mr. Maurice Fox, Chairman
Mrs. R. N. Deisseroth
Dr. Ralph D. Gustafson
Rev. Seido Ogawa
Mrs. Annie Kwock
Mrs. Andrew In
Mr. Kazuo Watanabe
Mr. Koichi Arakawa
Dr. Harley Gill

Early in its deliberations the committee recognized that University students from Congregational churches had a number of affiliations on the campus. Some of them were members of the YMCA, others of the YWCA, still others of the Inter-Varsity Fellowship. Some students were exceedingly active in the local churches of Honolulu and to University Student Groups conducted by those churches. The committee then realized that it was out of the question to plan any extensive program but there did seem to be value in attempting to get all Congregational students together in a number of united activities.

The opening dinner was the first such activities. Three more are planned during the remainder of the year.

Youth Conference

One hundred seventeen people, of whom ninety-six were young people made their way to Camp Erdman on August 21 for the annual Young Peoples Conference. The following five days were filled with varied activities. Various classes filled the morning, practical instruction in youth activities was given in the afternoons and there were special programs in the evenings. The devotional periods were high spots of the entire time. Miss Kay Tamaribuchi of the Island of Kauai was elected president of the conference.

Among other things all those who were present agreed to participate enthusiastically in the Work Day for Christ which this year is on October 25. This is the day on which the young people of our churches find jobs for themselves and contribute the money which they earn to a definite project. This will be the third year in which our young people have shared in this enterprise and if the response during the past two years is any indication, the program this year will be exceedingly helpful.

There was also a unanimous feeling on the part of all the young people present at the Conference that a closer tie should be worked out between the young people in Hawaii and the national Congregationalists.



Woman's Board News

WOMAN'S GIFT 1953. Woman's Gift Ingathering and Dedication Services will be held throughout these islands during the month of November. In keeping with the spirit of Thanksgiving, tiny receptacles containing "second-mile prayer gifts" will be received in simple ceremonies. As in the past the Territorial Woman's Gift will be shared equally with the American Board, the Board of Home Missions and our own Hawaiian Evangelical Association. Women's groups on Oahu will gather together at the United Church of Christ on the 17th and through fellowship and worship join in an expression of gratitude for God's love and bounty for all.

A FRIENDLY SERVICE S. O. S. Professor and Mrs. Lincoln D. Kelsey are travelling in Syria, Lebanon and Turkey, visiting refugee camps and other parts of our work. Mrs. Kelsey has written of visiting sewing classes where the girls have no cloth and are trying to learn to sew by making paper garments! They need remnants of cloth - the kind many of us have in our closet corners. Our Congregational Christian Service Committee, 110 E. 29th St., New York 16, N.Y. will see that any cloth we send to them is shipped to its destination. It might be labelled "Remnants for Arab Refugees.

"HAWAIIAN CHRISTMAS OPEN HOUSE" A tour of four lovely Nuuanu homes will highlight the Woman's Bd. Christmas project this year. Scheduled for Dec. 21 from 3 to 5 in the afternoon the tour will feature Christmas decorations in the living and dining rooms, and refreshments and carol singing at the last home. For $1.50 per visitor, this affair promises to be interesting and unique for both the kamaaina and the malihini. Proceeds from the tour will go toward the Hawaiian Evangelical Association's Reconstruction and Restoration Fund Campaign.

ELEANOR WILSON writes: "There are three "mission" schools in the Marshalls, one at Likiep, one at Jaluit and one here at Ronron in the Majuro Atoll. For several years I have wanted at least one teacher from each school to go to the summer school for Government school teachers but the pastors have not felt it was a good way to spend their money. Fortified with your seventy-five dollars I asked to be allowed to send certain of our teachers to the summer school this year. We were fortunate in having a Mr. and Mrs. Whitcomb teach the teachers and everyone felt the summer school had been the best yet. Our teachers who attended the summer school are most enthusiastic about what they learned and I feel sure our mission schools will benefit."

FROM THE COUNTY OF FIFE

In the old and lovely town of St. Andrews, Scotland, in the county of Fife on the northern shores of the Firth of Forth, some 500 Congregationalists and others of allied communions gathered from 16 different nations the end of June for the Seventh International Congregational Council. There were 75 American delegates, 50 associate delegates and additional accredited visitors. Included in the overall attendance were more than 200 women, about 70 of whom were Americans.

Two separate sessions for women were in the program, the first of which is reported farther along in the article. At the second session it was voted to form an international organization to be known as the Women's Fellowship of International Congregational Council. The first aim is "to foster closer relations between Congregational women throughout the world, by such means as an exchange of news and literature, correspondence and exchange visits."

Our own National Women's Fellowship in America was asked to name the first president, a matter to be handled by the Executive Committee and the State Presidents within the next few months. In the interim Mrs. H. M. Chaffey of the Federation of Congregational Women of England and Wales will perform those duties.

Women of 12 nationalities shared in an afternoon discussion which centered on three topics: evangelism, home and family, church and community. These were introduced by representatives from Australia, England, and the United States respectively. Mrs. W. Bayard Buckham from America presided.

Congregational women of different countries participate in both direct and indirect evangelism through such activities as: regular visitation of non-church members, raising of funds for missionary work at home and overseas, encouragement of Bible study and formation of prayer circles.

A great field of evangelism exists among three groups of younger women: those with no church connections, those within our church fellowship, and business and professional women. Experimental work, particularly for the first group, by Mothers' Clubs, Friendship Circles, Ministers' Wives' Retreats, Church Community Centers, has helped to bring many of these women into a vital church relationship. Yet problems of relationship, especially with the groups for older women, remain, and we must continue to explore new and better methods of winning them for Christ.

In their service to the community women express their concern for evangelism in a language all can understand. There is a growing realization that service done in Christ's name begins with the local community and extends to the whole world, on both a denominational and interdenominational basis. One example is the provision of material aid to those in refugee camps and the settlement of displaced persons. A related question is to what extent church women should engage in community service, at the expense of church work.

(Taken from Guide Posts, Sept. '53)

Moving Day

The Executive and Business offices of the Hawaiian Board of Missions had "moving day" the latter part of October. These offices were moved from Willis Hall to the second building beyond the entrance of the Nuuanu property. The sorting and unpacking are completed and everything is in order once again.

The office building is a single story yellow building. When you turn to the right from the roadway and enter the first door, you will find Miss Hillmer and Dr. Dunstan.

If you continue on to the second door, you will find Mr. Ashburn and Mr. Sofear.

In a very short time the Book Rooms will move to the long, low building across the campus mauka of the office building. We are sure all our friends and members will appreciate the new display arrangements in the bookstore and the opportunity for browsing which is provided. The Book Rooms extends a very hearty invitation to all friends and members of the churches to visit its new home.

In Willis Hall, the office of the Woman's Board will be in the rooms immediately to the left after entering the door. The Honolulu Bible Training School office will be on the lower floor on the left side at the rear. A visitor entering the main door continues down the hallway and turns left. The rooms at the right of the main entrance are available for meetings of committees and boards.

People coming to the Board offices will find a number of parking spaces available, both immediately after entering the gates and near Willis Hall.

THE GENERAL COUNCIL

The next meeting of the General Council will be held from June 23 to June 30, 1954, in New Haven, Conn. This is the first time that our National denominational body has met in New Haven since 1915.

Hawaii is allowed a sizeable representation at the Council and it would be of help to all of us if a full delegation were present. The Board at its December meeting will plan for our representatives.

The International Congregational Council

This past summer at St. Andrews University in Scotland, some hundreds of Congregationalists from various parts of the world gathered to share the experiences which are theirs and to talk together about the role of our churches in the present world situation.

We quote from a letter written by Dr. Douglas Horton, the minister of our General Council, concerning the meeting in Edinburgh.

"The delegates were housed in various dormitories of St. Andrews University the oldest in Scotland and one of the most charming towns of the old world. Ruins of ancient castles and long unused cloisters were in evidence only a stone's throw away from the hall in which we held our meetings.

"Extensive preparations had gone into the program for the meetings. At the beginning of each morning addresses were given on the key theme of the day. The entire company then disbursed into relatively small groups under competent leaders to discuss the subject introduced by the addressors. In the afternoon, reporters also of unusual competence met with a panel of four or five persons to inform them of the emphasis made in the groups. And finally during the last days of the conference this panel drafted findings which were brought to the whole Council and there hammered into shape as a message to the churches."

The message to the churches which was drafted by the International Congregational Council is a fairly long document and we cannot reproduce it here in its entirety. However, there are certain sections that are of such importance that they bear study by all of us. Here is a quotation from the message under the section having to do with Congregationalism and Church Councils. "It has been our conviction that the local church is an embodiment or a cropping of the one church of our Lord Jesus Christ. At the same time we have recognized, although not always explicitly, that the local church cannot be by itself the whole Catholic Church. Every local church is committed to making actual its oneness with the wider Christian community. This fact should be taken into serious account by all National Congregational Unions and by all churches within these Unions. This means recognizing the authority of Christ, those in the individual church, and in the meetings of associations, conference, state and nations to which the church sends delegates. In our churchmanship, the sole authority is the authority of Christ which can be exercised only by persuasion and in the spirit of love. We believe that the mind of Christ for his people is given to Councils by the same spirit that guides the local church."

The message also has a word to say about Congregationalism and the world task of the church. "The characteristic note of the world mission of the church is one of reconciliation--reconciliation of races, nations, societies, and individuals to the holy will of God and to his saving love in Christ." A little further along in this same section of the message comes these words. "We believe that the free churches can best serve the national welfare by maintaining their detachment from the state so that while supporting and encouraging the state in all good things they may exercise the full freedom of prophetic criticism in loyalty to the kingdom of God."

Near the end of the message come these words. "As the church testifies to all these things, living its creed in the unmistakable witness of a reconciled community and a carrying fellowship, it is its supreme calling and delight to declare to the ends of the earth that God has visited and redeemed his people in our Lord and Saviour, Jesus Christ and that he is to be known in the presence and power of the Holy Spirit."

Bishop Oxnam and the Congress

On July the 21st Bishop G. Bromley Oxnam of the Methodist Church in America appeared before the House Committee of Un-American Activities. Bishop Oxnam went before the Committee at his own request. He felt that the time had come to take overt action in respect to some of the statements that had been made before the House Committee about Christian ministers in general and himself in particular. Bishop Oxnam read a prepared statement which set forth his own faith and his sense of the inadequacy of the procedures which have been followed by the House Committee. His testimony of his own beliefs is so clearcut, so definite, and so presented in its major opposition to the beliefs of Communism that it seems helpful to reprint the pertinent sections here. They can well stand for the statement which would be made by every sincere and conscientious Christian minister.

"When I declare, "I believe in God, the Father, Almighty," I affirm the theistic faith and strike at the fundamental fallacy of communism, which is atheism. I thereby reaffirm the basic conviction upon which this Republic rests, namely, that all men are created by the Eternal and in His image, beings of infinite worth, members of one family, brothers. When I say, "I believe in God", I am also saying that moral law is written into the nature of things. There are moral absolutes. Marxism, by definition, rules out moral absolutes. Because I believe the will of God is revealed in the Gospel of Christ, I hold that all historically conditioned political, economic, social, and ecclesiastical systems must be judged by the Gospel, not identified with it. This is to say, I reject communism, first, because of its atheism.

"When I declare, "I believe in Jesus Christ, His only Son, our Lord", I am affirming faith in a spiritual view of life. By so doing, I repudiate the philosophy of materialism upon which communism is based. I reject the theory of social development that assumes social institutions and even morality are determined by the prevailing mode of production. When I accept the law of love taught by Christ and revealed in His person, I must, of necessity, oppose to the death a theory that justifies dictatorship with its annihilation of freedom. Believing as I do that personality is a supreme good and that personality flowers in freedom, I stand for the free man in the free society, seeking the truth that frees. I hold that the free man must discover concrete measures through which the ideals of religion may be transplanted into the realities of world law and order, economic justices, and racial brotherhood.

"As a result of long study and of prayer, I am by conviction pledged to the free way of life and opposed to all forms of totalitarianism, left or right, and to all tendencies toward such practices at home or abroad. Consequently, I have been opposed to communism all my life."

Hawaii Missionary Sunday

At the Aha Paeaina in June the delegates voted to change the day of Hawaii Missionary Sunday. Previously it had been decided to hold this celebration early in the year. That date seemed to provide a Sunday that was available. However, experience has shown that this date is not convenient and that, in addition, it is quite meaningless. Therefore, the Aha voted to establish Hawaii Missionary Sunday on the third Sunday in October.

At the Executive Committee's last meeting, the members considered this matter and voted that the next time for the celebration of Hawaii Missionary Sunday would be in 1954. The feeling was that the occasion had already been celebrated this year in January and that therefore it would be quite unwise to repeat the celebration in 1953, so that while the Executive Committee was concerned over the length of time that would elapse between the two celebrations, they deemed it best to postpone the next celebration until the third Sunday in October in 1954.

Personal Interest Notes

The Rev. How Fo Chong, one of our retired pastors, passed away on July 6. During the years Mr. Chong had served effectively on Maui, Kauai and Oahu. During recent years he had lived a quiet but happy life of retirement. His services were held in the First Chinese Church of Hawaii.

The Rev. Joseph K. Woodward, another of our ministers, passed away on July 11. Mr. Woodward spent the active years of his ministry on the western side of the Island of Hawaii living primarily at Napoopoo. He endeared himself to all the Hawaiian churches on that side of the Island. The funeral service was under the direction of the Rev. Edward Kahale on July 15.

The Rev. Toshimi Tatsuyama has accepted the invitation of the Kapaa Community Church to be their pastor and is already hard at work. For the past few years he has been teaching at Hamlin University, St. Paul, Minn. The church at Kapaa was indeed fortunate to secure his services and we are happy to have him in our fellowship.

Mr. Robert Carbaugh who has been associated with the Honolulu Bible Training School for a number of years left for the mainland at the end of this year. Mr. Carbaugh came to Honolulu as the Director of Music of the Bible School. Under his leadership the music division of the school gained a widespread reputation for the effectiveness of its work. The choirs and the choruses have been in demand by many people and organizations for the past few years. In 1952 Mr. Carbaugh became the Acting Director of the Bible Training School. Under his leadership, adjustments were made in the program which bid fair to relate the school more closely to the needs of this day. Mr. Carbaugh goes to the School of Music at Union Theological Seminary where he will enter upon a period of study. Mrs. Carbaugh and the family are with him, their address is 537 W. 121st St., New York, N. Y.

Mr. Nelson Kwon has accepted the position of the Director of the Honolulu Bible Training School and is already hard at work. Mr. Kwon is a local young man. He is a graduate of the Bible Training School and on one or two occasions in the past has served as director of the choir during Mr. Carbaugh's absence and a teacher in the school. Mr. Kwon has been in Wheaton, Ill. where he has been associated with the Department of Bible.

Mr. Albert Fenn has accepted the invitation of the church at Lanai City to be its pastor and has already taken up his work there. Mr. Fenn came to Hawaii about a year ago from the city of San Francisco to act as interim pastor at the Pilgrim Church in Waialua, Oahu. Having completed his interim year, Mr. Fenn has moved to Lanai City.

Mr. Richard Chun, the pastor of the Union Church at Lanai City, has resigned and has returned to Hartford Theological Seminary for an additional time of study. After Mr. Chun graduated from Hartford Seminary, he returned to Hawaii and spent one year as the Director of Religious Education at the First Chinese Church, Honolulu. From there he went to Lanai. Mrs. Chun and family have accompanied him to Hartford and they may be addressed at 99 Sherman St., Apt. #1 Hartford, Connecticut.

The Chuns are not the only people from Hawaii at Hartford. Mr. and Mrs. Joseph Nomura are there also. Mr. Nomura graduated from Yankton College and Seminary some two years ago and has been serving at the Nuuanu Congregational Church as assistant pastor since that time. He has now gone to Hartford Seminary to do some additional work in the field of Theology.

The Rev. Donald Fujiyoshi has returned from Japan and has taken up his residence at Waialua, Oahu, as the pastor of the Pilgrim Church. Mr. Fujiyoshi went to Japan on a sabbatical leave a year ago. He spent more than half the time with Dr. Kagawa in some of his enterprises. The remainder of it in churches and religious institutions in Japan. He has a fascinating story to tell of the experiences that have been his. Mrs. Fujiyoshi and family who during the past year have been living in Wailua, Kauai, have now moved over to Oahu.

The Rev. Paul Morimoto resigned from Puunene Congregational Church early in the summer to accept an invitation to be the pastor of the Central Kona Church in Kealakekua, Hawaii. Mr. Morimoto took up his duties in Hawaii the 1st of September. This is not the first time that Mr. Morimoto has been in Kona. He was there for a brief period some years ago before coming to Honolulu to serve at Makiki Christian Church. Since then Mr. Morimoto has spent a period of time in study on the mainland and has been at the Puunene Church for some three years.

The Rev. Dwight Niswander left with his family for the west coast on August 9. Mr. Niswander came to Hawaii some years ago after his graduation from the Fort Wayne Bible Institute. He served as the pastor of the Koloa Union Church and then he joined the staff of the Makiki Christian Church. He has served in this position for the past three years. He leaves Hawaii to tale up other work in Southern California.

The Rev. William Crisp has a leave of absence from the Wananalua Church in Hana and the district in order to serve as Assistant Chaplain at the Kamehameha Schools. Mr. Crisp will spend a great deal of time in the field of guidance in addition to the courses he will teach at the school and during the year he will occasionally visit Hana in order to give such assistance as he can to the churches.

Mr. John Kalili has agreed to be the leader for the Hana churches during the coming year. Mr. Kalili is one of our own young men, a member of the Liliuokalani Church in Waialua. He is a graduate of the Moody Bible Institute and during the past year has been attending the University of Hawaii. He goes to Hana in order to serve in the place of Mr. Crisp.

The Rev. Glen Fisk with his wife and two children arrived in Hawaii on August 26. He comes to serve as the pastor of the Waimea Foreign Church on Kauai and to act as the leader of the Waimea Hawaiian Church. Mr. Fisk is a graduate of the Fuller Theological Seminary and before coming to Hawaii was the pastor of the Lake Avenue Church in Pasadena.

The health of the Rev. Abraham Akaka has been of deep concern to our entire Christian family. It is therefore with a great deal of joy that we are able to report that Mr. Akaka is well on the road to recovery. The doctors feel that with care and a sufficient amount of rest, Mr. Akaka will regain his health once again.

What does your Heart say?

It is a film for young people, bidding them hold high their ideals - their enthusiasm. It is a film for parents, putting the matter plainly, that young people usually turn out magnificently, if the parents live magnificent lives. It is a film for everyone, for it illustrates with great insight, that where your heart is, there will be your treasure also!

"The Hidden Heart" introduces the Wares - Stephen, the father; Ellen, the mother; Charlotte, the daughter; and Phil, the son, as winsome and heart-warming a family as you'd meet anywhere!

Our Congregational Churches who wish to see this film have only to drop a postcard to the Visual Aids Department of the Hawaiian Board.

The Friend

December 1953

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THE FRIEND

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RESTORATION and RECONSTRUCTION FUND

The first "declaration of purpose" from one of the churches is already in the headquarters' office. The first checks toward the goal of the fund have already been received. Thus the Restoration and Reconstruction Fund moves forward in encouraging fashion.

The district meetings of representatives from each of the churches have all been held. For one reason or another some of the churches have been absent from these meetings. Plans have, however been formulated to get the story of the fund to these churches. So that all across our Territory our people have been made more definitely aware of the Fund which was voted last summer at the Aha Paeaina.

THE NEXT STEP

During the next two months, the next step in the campaign must be taken. That step consists of a serious consideration by every church of the amount it will contribute toward the Fund. Quotas have been assigned and churches will be asked to consider these quotas. The quotas will be developed on the assumption that every church in our fellowship is ready and willing to assume its proportionate share of the total goal of the campaign.

During the next two months, therefore, each church will hold a special meeting of all its members. At this meeting the details of the Restoration and Reconstruction Fund will be presented. The meeting will then vote on the quota the church will accept and will authorize the proper officers to send the "declaration of purpose" to the office of the Fund.

It is hoped that before Easter arrives all our churches will have held these special meetings. Then we shall be able to see the way in which we shall come to a full realization of the total goal of the Fund.

REPORTING

Beginning with this issue of the Friend magazine, we are including a statistical table covering the points of importance in the raising of the Restoration and Reconstruction Fund. You will find this table on Page 2. When the printer saw the blank space on the page he protested somewhat, for it looked to him as though paper were being wasted which might otherwise have been used. We assured him that it would not be very long before the blanks would be filled. This of course will happen as churches take action accepting their quotas and start to send in their share of the Fund.

LOOKING AHEAD

When we gather for our annual meeting in June we shall want to have before us as complete report as is possible. And everyone of our churches will want to see to it before that time that their "declaration of purpose" is signed and in the office.

There is also another date to which we look forward, the General Council meeting of Congregational Churches in the United States is being held this summer in New Haven, Connecticut. In the evening of June 7 there is to be a roll call of conferences. Sometime during this evening each conference will be asked to make a report on its share of the National Church Building Fund and most certainly Hawaii will want to authorize one of its delegates to make a report on its behalf.

WORD FROM THE NATIONAL DIRECTOR

In very few cases has a church, to which the Loan Fund has been presented, refused to accept its quota. There is some dissidence among us over the merger, social action, and fundamentalism. But this campaign is being conducted for the purpose of taking the church and the open Bible into communities where live literally thousands of people who otherwise will be without the church. It is to be expected that in a free church there will be differences of opinion. But it is also expected that in a church which prides itself on its faith and fellowship not less than its freedom, there will be universal cooperation in implementing a unanimous action of the General Council concerning a spiritual crisis of major importance. "In essentials, unity--in non-essentials, liberty--in all things, charity."

The issue of the Church Building Loan Campaign is the religious undergirding of the nation. The forces of secularism are confident, aggressive, rampant. Individual churches may very well be meeting the needs of their particular communities, but unless every community has a church, we may easily find ourselves, in the nature of the mobility of society, living in a pagan environment--and if not we, then our children. Roman Catholicism is on the march. Protestantism can no longer rest on its laurels. We have a job to do, and it can only be done cooperatively. We as a denomination can carry our proportunate responsibility only if all the churches, in turn, accept their proportionate part of the load.

This is not primarily a money matter. The money is but a means to the end. In a very real sense it concerns the future of our civilization.

Let us bear in mind that we are not alone in this endeavour. God is abroad in the land, ready and willing to cooperate with those who earnestly seek to build his Kingdom. But we must do our part. Prayer is essential. Commitment to the cause of Christ is fundamental. As we match our faith with our labours, God's blessing will surely rest upon us.

THE EVANSTON ASSEMBLY

The Rev. Robert S. Bilheimer, Executive Secretary for the Evanston Assembly of the World Council of Churches, speaking before the Assembly of the Division of Christian Life and Work of the National Council of Churches, at Cleveland, Ohio, recently said in part:

"During various times in its history, a ne spirit of life has swept over the Christian Church. In the third century, a great laymen's movement began to gather strength, returning to certain ethical principles of the New Testament teaching, and, through the monasteries, establishing a long-lasting reform in church life. In the 16th century, the Protestant reformers again turned to the New Testament, but this time to the fundamental principle that men shall be justified by their faith. In the 20th century, Christians in the ecumenical movement are bringing forth a new spirit in church life by yet another return to the New Testament.

"The ecumenical reformation of the 20th century is motivated by a new vision of the Church--of its nature, of its unity and of its mission in the world. The root and substance of this fresh insight is the New Testament idea that the Church is the Body of Christ, that the Church is one, and that the Church has a compelling mission to teach all the nations what Christ has commanded them.

"This ecumenical reformation has already developed certain organizations of which the World Council of Churches is at the present time the most comprehensive. Every five or six years the World Council of Churches gathers in a representative assembly, the first having been held at Amsterdam in 1948. The Second Assembly is to be held at Northwestern University, Evanston, Illinois, next summer, August 15-31. Viewed in proper historical perspective, the Evanston Assembly may be described as the most vivid, dramatic, and concrete expression of the ecumenical reformation in our day.

"This assembly will have two functions.

"First, it will deal with aspects of the Christian message to the world which are particularly relevant in our present scene.

"Second, it will plan the over-all strategy and program of the World Council of Churches for the next period of five years.

"The Evanston Assembly will thus be the occasion on which the ecumenical movement will speak to Christians and to the world, and that occasion upon which the strategy of world ecumenical forces is developed. It is thus a fateful meeting. Its only authority will be that which is given to it by the spirit of God, and the prayers of all Christians are sought in order that this authority may be made manifest there."

Restoration and Reconstruction Fund Report – January 15, 1954

HAWAII CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Hawi, Kohala Pilgrim		$ 506.00		
Hilo, Central Christian	Mr. J. de Coito	1,295.00		
" Chinese Christian	Mr. Han Pung Ching	1,884.00		
" Filipino		156.00		
" Haili		1,857.00		
" First Protestant		4,379.00	4,379.00	367.50
" Holy Cross	Mr. Kazuo Kimura	2,645.00		
Honomu Christian		1,335.00		
Hookena, Hauolu Kamanao		46.00		
Hookena, Hoikeana				
Kailua, Mokuaekaua		1,329.00		
Kailua, MaunaZiona		20.00		
Kaimalino, Pukaana		273.00		
Kalapana, Mauna Kea	Mrs. Helen Lee Hong	34.00		
Kamuela, Imiola		180.00		
Kapoho, Puula				
Kawaihae, Keolahou		61.00		
Keauhou, Helani		118.00		
Kealakekua, Central Kona		1,082.00		
Kealakekua, Lanakila		68.00		
Kohala, Kalahikiola		2,017.00		
Kukuihaele, Hamakua				
Kurtistown, First Olaa		278.00		
Laupahoehoe, Laupahoehoe		84.00		
Naalehu, Kauahaao		209.00		
Napoopoo, Kahikolu		29.00		
Olaa, Keaau Congregat'al	Mr. Paul Sakamaki	720.00		
Olaa, Ygloria Memorial		285.00		
Onomea, Ziona Hou				
Pahala, Kapaliuka		61.00		
Pahoa, Opihikao	Mr. David Kuamoo	229.00		
Papaikou, Pilgrim		542.00		
Papaikou, Holy Trinity		191.00		

OAHU CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Ewa Community	Mrs. C. P. Kaimuloa	$ 2,637.00		
Hauula-Kahuku Haw'n		70.00		
Honolulu, Bishop Memor'l		163.00	1,000.00	
" Central Union		33,103.00		
" Community Church		2,448.00		
" Crossroads	Mr. Isao Takemoto	13,934.00		
" First Chinese	Mrs. Margaret Heu	4,660.00		
" Kaimuki Evangelical	Board of Deacons	1,996.00		
" Kalihi-Moanalua		60.00		
" Xalihi Union	Mr. S. Davis, Sr.	2,258.00		
" Kaumakapili Church	Mr. Stephen C. Lee	2,457.00		
" Kawaiahao				
" Makiki Christian		8,289.00		
" Manoa Valley	Rev. Ernest Fujinaga	680.00		
" Nuuanu Congregat'l	Mr. Walter Nomura	6,176.00	5,100.00	
" Pearl Harbor Com.	Ledr J. G. Smith, USN	2,624.00		
" United Church of Christ		2,848.00		
Kaneohe, Hawaiian		311.00		
Nanakuli, Nanaikapono	Mrs. Lucy Naone	218.00		
Pearl City, Kahikuonalani				
Wahiawa, Hawaiian		77.00		
Waialua Evangelical	Mr. Bernard Vea	718.00		
Waialua Liliuokalani		1,530.00		
Waialua Pilgrim	Mr. Joseph Morita	141.00		
Waianae, Hawaiian		283.00		
Waikane, Hawaiian				
Waipahu Community	Mr. Kaoru Sato	4,219.00	4,219.00	
Waipahu Evangelical	Dionicio R. Nagtalon	258.00		75.00

KAUAI CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Anahola Koolau-Huiia	Mr. A. Huddy	$ 207.00		
Hanalei, Waioli	Mr. A. K. Peters	383.00	383.00	
Hanapepe, Christian	Mr. Shigeru Fujikawa	984.00		
Hanapepe, Hawaiian	Mrs. F. K. Peters			
Kapaa, Community	Mr. Sai Fujii	646.00		
Kapaa, Filipino				
Kapaa, Hawaiian	Mrs. Daisy Kaauwai	461.00		
Koloa, Filipino				
Koloa, Hawaiian				
Koloa Union	Mr. Geo. Rosenberger	213.00		
Lihue, Christian	Mr. Samuel Yokomoto	2,697.00		
Lihue, First	Mr. William Paia			
Lihue, Union	Mrs. Eleanor Hobby	3,987.00		
Waimea Christian	Rev. Hiro Higuchi	2,972.00		
Waimea First	Mrs. Maria Cox	149.00	149.00	
Waimea Foreign				

MAUI, MOLOKAI & LANAI CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Haiku, Christian		$ 462.00		
Haiku, Kalanikahuahou	Mrs. Hannah Namehoe	162.00		
Halawa, Hawaiian				
Hana, Wananalua		1,513.00		
Honokohau, Halelana	Mr. S. N. Makekau	70.00		
Hoolehua, Hawaiian	Mr. M. K. Spencer	43.00		
Huelo, Kaulanapueo	Mrs. Daisy Kalaaupa	384.00		
Kaanapali, Hawaiian		111.00		
Kahakuloa, Hawaiian		85.00		
Kahului, Union	Mr. W. P. Cannon, Sr.	4,169.00		
Kalaupapa, Kanaana Hou		510.00		
Kaunakakai, Kalaiakamanu Hou	Mr. Gabriel Puaa	568.00		
Kaupo Hawaiian		178.00		
Keanae, Hawaiian		176.00		
Kihei, Keolahou	Mr. George Kenolio			
Kipahulu, Hawaiian		48.00		
Lahaina, Waiola	Mrs. James Bright	685.00		
Lanai City, Union	Mr. R. Tomoshiro	1,067.00		
Makena, Honuaula				
Makawao, Pookela	Mrs. Esther Schulz	136.00		
Nahiku, Hawaiian		83.00		
Paia Congregational	Mr. W. Matsumoto	2,073.00		
Paia, Filipino		627.00		
Paia, Hawaiian	Rev. Moses Kahiapo	408.00		
Paia, Makawao Union	Mr. Roland Estabrooks	3,040.00		
Pukoo, Kaluaaha		384.00		
Puunene Congregational	Mr. L. Kobayashi	1,744.00		
Puunene Evangelical	Mr. S. Nefulda	238.00		
Puunene Hawaiian		69.00		
Waialua, Waialua (Molokai)		104.00		
Waihee, Hawaiian	Mrs. Achoy Ayers	279.00		
Waikapu Hawaiian		340.00		
Wailuku, Iao Congregat'l	Mr. Goonki Furukawa	2,448.00		
Wailuku, Kaahumanu	Mrs. Hattie Piltz	400.00		
Wailuku, Union	Rev. Richard Ritter	2,047.00	2,047.00	

THE WORLD COUNCIL

"Ecumenical fellowship is a mixed experience--stimulating but always with tensions involved; full of promise but also sure to present inherent dangers of misunderstanding and misinterpretation." This was the view of Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, in a final address to a New York audience before returning recently to World Council Headquarters in Geneva. He called upon President Eisenhower in Washington, D. C., to invite him to address the Second Assembly next year.

"In ecumenical relationships, "the General Secretary continued, "the joy of discovering new and exciting ways of working together is coupled with the always recurring question of 'why don't these people talk my language?' or 'why can't they appreciate my point of view so that we can get on faster with our mutual planning?'"

"The Second Assembly of the World Council of Churches," he said "will offer a real element of adventure for non-Americans who will be coming to this country and who will have their first opportunity to share the thinking of the American churches."

Dr. Visser 't Hooft expressed himself as "deeply encouraged" by the past months which he has spent in this country. "I don't mean," he explained, "that I think that at the Assembly we will have no problems, misunderstandings, or even some serious scraps. But in the conferences I have had to have been encouraged by two factors in particular:

"First, is the attitude of the leadership in the American churches. These churchmen see clearly the issues at stake in the work of the Council. They are seeking to find the answers in an international and ecumenical Christian context. I have been deeply impressed by the unity and the definiteness of such leadership. It constitutes an impressive Christian front, with a message for both the United States and the rest of the world.

"Second, I have been impressed by the attitude of your government representatives. In planning for the Assembly, we have had all the help we could possibly expect from them, and they have shown real understanding concerning the admission of church delegates to the Assembly from the iron curtain countries. Our invitation to the President to address the Assembly was also received with genuine cordiality, and we have every hope that he will be able to be with us."

Dr. Visser 't Hooft described the World Council as by nature having a "pioneering program," seeking to find a "third way" that cuts across easily accepted dichotomies and deadlocks. "Ecumenically one does not choose between narrow denominationalism and the total repudiation of denominationalism, "he explained. "Seeking this 'third way' he values his own denomination for its particular eclesiastical treasure, yet looks critically at this heritage to be sure whether it is really all treasure or whether all sorts of baggage from past social and cultural environment (non-theological factors) is involved."

WOMAN'S BOARD NEWS AND NOTES

(Many of you will remember that the proceeds from the 1953 "Unseen Guest" projects were forwarded to the Rev. & Mrs. Thomas Okuma of Angola, West Central Africa and the Rev. & Mrs. Geo. Smoker of Tanganyika, East Africa. Dorothy Smoker is the daughter of the Rev. Paul Waterhouse who served the Kalihi Union Church for several years, before his retirement to Pasadena, California. The two letters following are acknowledgements of gifts received from the Woman's Board by the Okumas and the Smokers.)

Bukiroba Mission, Musoma, Box 7
Tanganyika, East Africa

Dear Mrs. Chong and friends of Hawaii:

Your wonderful and unexpected gift of $45 has arrived and we have been praising the Lord for it. Now we want to thank you all very much. Papa San tells us that it came from the "Unseen Guest" Service and that many churches participated. That seems very beautiful to us though we do not know just how it is conducted. We do know that He who came as our Unseen Guest has stayed to become our Lord.

We have put your gift into the work of the Lord and we trust Him to use it and to enrich each one of you for having given. Let me give you a little glimpse of the ways in which the gift is working.

First there is a Bible School here where leaders are being trained for the African church in all the region around. There have been 20 here this year, full of eagerness, and devoted to the Lord. Some who had lost their vision have seen Jesus afresh and the harvest field. Some who were not sure of God's call, have heard it and we are closing the school year with much praise and thankfulness.

Next there is the Girls' Home. For years we were not able to reach the girls of this tribe for Jesus. The boys were allowed to come to school and some are truly following Jesus, but the old men of the tribe were afraid to let girls come to the mission for fear the heathen tribal practices would be broken down, such as initiation rites, polygamy and worse things. But in a wonderful way, a few girls were allowed at first to come to live at the mission with a Christian woman and everyone watched the change in their lives. They learned to read and write and still worked industriously. Now two of them are married to Christian young men and have happy homes and lovely babies. All of this has helped, and a change has come in the tribe. This year 18 girls were brought in by their parents who were eager to have them learn. So we built them a new house, and it is a great joy to watch these girls turning to the Lord.

Then there is the printshop and the preparation of literature. Africans are just beginning to learn to read, and everywhere there is a great hunger for books and magazines. We want to do what we can to give them Christian reading matter, as Communist propaganda is coming in fast. So part of our time and money goes to this work. We keep writing and translating, and the African workers keep the presses running. Our little magazine goes all over east Africa with the message of Jesus. And our Bible lessons are being used by teachers in several different missions.

There is also the joy of going out into the district around to visit the Christians in the little churches that are growing up, and teaching the Bible to children in government schools. How you would enjoy coming with us on these trips! But you can come with us in prayer, and your gifts are sending the light farther and farther into the darkness around. Do pray for us ourselves because there is much work to do, and we sometimes get discouraged. The most important thing of all is for us to keep looking to Jesus and to be filled with His Spirit every hour of the day and ready to tell anyone who comes to us how wonderful He is.

We will remember you too. We have a secret hope to stop in Honolulu on our way home to California next year, but we do not yet know if that is possible. But no matter whether we see you or not, we are joined together in our great purpose to live for Jesus Christ and to help other people to know Him too.

Give our loving greetings to all the kind friends who helped in sending this gift.

Yours in the fellowship of Calvary,
Dorothy and George Smoker

Missao Evangilica do Bailundo

Dear Mrs. Vollrath:

Recently, we received notice from the treasurer of the American Board of a gift of money from the Woman's Board to the work of the mission here in Angola. I should like to ask you to send our greetings and our appreciation of their generous gift to the various groups in the Islands.

A special gift, such as this, gives opportunity to do some of those things, that however necessary they may be to the life of the church, cannot be covered by regular station budget. In this case, we are using part of the money to order a two-volume set of Bible Commentaries in the Portuguese language for each of the nine pastors of the Bailundo area. There are no public libraries and the men are scattered over to wide an area to share books or to use what few we have here at the mission, and are too poor to be able to afford such luxuries as books for themselves. Here in Angola, the preaching of the Word is the most important part of the work of the mission and we are truly grateful to the women of the Woman's Board for making it possible to assist the pastors in this work.

Please do give our warmest greetings and fondest aloha to the groups there. We are looking forward to seeing all our friends in the Islands in less than a year from now, but if there is anything that we can do for you in your work there, please let us know...And we are always pleased to receive letters with news of the work there.

Sincerely yours,
Mrs. Thomas Okuma

CENT-A-MEAL
Our Lenten Giving

One of the most interesting activities in which all our churches participate heartily is the Cent-a-Meal program. In essence, the program is very simple. Each one of our church homes is provided with a Cent-a-Meal box. A home can have more than one box if it would like to do so. Then at each meal during the Lenten Season, every member of the family deposits 1¢ in the box. The gift is accompanied with an appropriate prayer asking God's blessing upon the mission work carried out by the Christian churches and upon the gifts made in behalf of that work. Every meal thus becomes a special occasion in our families as we make a special gift and add a special prayer. There is no reason, of course, why anyone should restruct their gift to 1¢ and we have been grateful in the past for the many folk in our church group who have been exceedingly generous.

At the close of the Lenten Season, the money that has been put aside in the Cent-a-Meal boxes is collected and sent to the Hawaiian Board office. $1500 is sent to our mission work in Dindigual; $1500 is contributed toward the support of the Rev. Thomas Okuma in Africa; and the balance is sent for the support of our work in Micronesia. Thus our Cent-a-Meal program becomes an additional contribution from the churches of Hawaii to the extension of the Christian work across the globe.

But the heart of the Cent-a-Meal program is its emphasis upon doing something special for God during Lent. God has done so much for men that men can never do enough in return. The Lenten Season beginning with Ash Wednesday on March 3rd and ending with Easter Sunday on April 18th is the time of the year when we, all of us, direct our thoughts and our hearts to God's gracious act in our behalf through his Son, Jesus Christ.

Cent-a-Meal belongs in our Lenten Season. It is an united enterprise. Everyone of our families takes part.

SOME HIGHLIGHTS

OAHU EVANGELICAL ASSOCIATION

The Oahu Evangelical Association conducted a school of churchmanship on four Monday evenings the end of October and the beginning of November. The purpose behind the school was to give the leaders of the churches of the Association an opportunity to do some guided study.

Four courses were offered each hour for two hours on each Monday evening. During the first hour the four courses were centered upon various aspects of church life. During the second hour the courses were centered on aspects of the Christian faith.

Over 100 people registered for the school and the percentage of the attendance was very high throughout the entire four weeks. Each evening opened with a song service under the direction of the Rev. Samual Keala and closed with a devotional period led by the Rev. Harold Jow, pastor of the United Church of Christ and moderator of the Oahu Evangelical Association.

CHRISTMAS

During the Christmas Season, the Hawaiian Electric Co. turned its seven display windows over to the churches of Honolulu in order that special displays might be prepared telling the story of the birth of Jesus. The Honolulu Council of Churches took this in hand and called together representatives of seven denominational groups at work in Honolulu. Each group was assigned a subject and a window and was asked to prepare plans for a suitable portrayal of its assigned subject. On December 1st the windows were shown to the public and many words of high appreciation had been received. The Congregational churches were asked to portray the annunciation scene which appeared in the first window next to Post Office Square.

KAHULUI UNION CHURCH

On the last Sunday of 1953, the members and friends of the Kahului Union Church gathered in the new building at Kahului for a service of thanksgiving and dedication. The new building is the first unit of an extensive church plant designed to meet the needs of the entire new city of Kahului. The church unit is an educational unit combining a number of classrooms and area for a kindergarten program and a kitchen. The structure is designed in such a way that the separations between the classrooms can be removed, thus turning the major portion of the building into a large auditorium, seating from 250 to 300 people. One side of the building is a roofed-in lanai which allows for the seating of a good many more people. On the day of the dedication, the building was filled to capacity. Early in the service the various groups belonging within the church family expressed themselves to brief but individual accounts of dedication. Mr. Robert Hughes, the chairman of the church building committee told the story of how the structure came to be. Then the Rev. Abraham Akaka led the Congregation in a united act of dedication. The service was followed by a delightful luncheio prepared by various groups within the church.

KALIHI UNION CHURCH

Kalihi Union Church in Honolulu is looking forward to two new buildings. Some months ago an architect was employed and was authorized to prepare preliminary sketches of an entire new church plant which will meet the needs of the community. Rather extensive analysis was made of the possible groups of the church and of the needs of the community which the church will have to meet. As a result of this analysis, the total plan was prepared and now the building committee of the church is hard at work on arrangements for securing the first one or two sections of the new plant. Actually we have been speaking as though this entire development has come about recently but as a matter of fact the people of Kalihi Union Church have been looking forward to the new building for many years. Boys and girls and young people and old folk have been making contributions to the building fund for at least the past seven years, until the fund has reached substantial proportions. During this period of time, the activities of Kalihi Union Church have been carried on in the old building. As is inevitable, these buildings have come to show the signs of much wear and tear. It is with a great deal of anticipation the people of the church look forward to the time when they can worship in a new sanctuary and send their children to a new Sunday School building.

HOOMAIKAI

The Kalahikiola Community Church of Kohala, Hawaii celebrated its annual Hoomaikai on Sunday, November 22. This is an annual occasion celebrating the uniting of the various churches in Kohala. The service of praise and thanksgiving was followed by a luncheon at the Kohala Girls' School.

CONGREGATIONAL STUDENTS

The Congregational students at the University of Hawaii held a Christmas program on December 11 at the Nuuanu Congregational Church. A goodly number of young people gathered for an evening of enjoyable comradship. Santa Claus made his appearance in due order. The evening closed with a devotional led by the young people of Kalihi Union Church.

AHA PAEAINA 1954

All our churches should take their calendars now and mark out the dates from June 15th to June 20th. Those are the dates for our annual meeting.

Already the Entertainment Committee on the Island of Kauai, under the chairmanship of the Rev. Ford Coffman, pastor of the Lihue Union Church, is hard at work on plans for caring for the Association meeting. The Board of Directors at its December meeting approved the general outline for the program. Before too long this group will have completed their work and every church will receive an announcement of the various events that are going to make up our annual meeting.

It is proposed this year to include in the entire meeting, gatherings of all the Territorial Associations within our fellowship. It is hoped that our young people of all age groups and various branches as well as our men and women will all be present. Time has been set aside for their use and suggestions are being made for program possibilities. More and more we are all coming to looking forward to the week of the annual meeting in June as an occasion when we get together in a great united gathering which symbolizes, better than anything else can, the oneness of the fellowship that is ours.

(continue from Some Highlights)

CROSSROADS

The Rev. Donald Gaylord began his ministry at the Church of the Crossroads on Sunday, December 13. Dr. Gaylord comes to Hawaii after a successful pastorate at the First Church, Martinez, California. While Dr. Gaylord was there the church grew remarkably and established itself in a new home. Previous to that time, Dr. Gaylord was in various pastorates in the Western part of the country. All our people bid Dr. Gaylord welcome as he starts in his ministry among us.

MRS. DOROTHY SCHENCK

Many of the members of our churches will want to know that Mrs. Dorothy Schenck, the wife of our former beloved General Secretary, is now living at Pilgrim Place, Claremont, California. Mrs. Schenck looked forward to being near members of her family living in the Los Angeles area and having the opportunity for the kind of life which Pilgrim Place provides, but she was very sorry to leave Hawaii where she had spent so many years. All of us will miss her greatly.

Editor, J. Leslie Dunstan, Ph.D.

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The Friend

February-April 1954

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Restoration and Reconstruction Fund

Elsewhere in this issue of the FRIEND magazine there is a tabulation giving the status of the fund to date. This statistical table shows that a good many of our churches have now signed their "Declarations of Purpose" and mailed them to the office in Honolulu. It is perhaps particularly noteworthy that all the churches on the Island of Kauai have made their declarations, which gives to the Island of Kauai the honour of being the first island to achieve 100% in these declarations, but the other islands are following hard after Kauai's example.

We know of other churches which have voted their declarations, but whose officers have not yet signed the printed statement. These printed declarations will soon be in hand and the intentions of our churches will be closer to showing realization.

During the coming Aha Paeaina, there will be a report session. Just one year ago at that time the delegates from our churches will proceed with the raising of this fund. The stages in which the task was to be carried out were outlined at that time and it was agreed that during the year from the Association meeting in 1953 to the Association meeting in 1954, the task would be to secure "Declarations of Purpose" from all the churches, sufficient to cover the total goal of the campaign. We, therefore, hope that every church in our fellowship will see to it that its "Declaration of Purpose" is in hand before the Aha Paeaina.

Then, will come the next stage in the campaign; but that stage has already begun. It is the stage in which the money will be raised and paid in to their treasurer. A glance at the statistical table indicates that funds have already been sent in by some of the churches. We also know that other churches have begun their work of raising their quotas. Three years have been set aside as the time in which these quotas are to be paid, so that from the fall of 1954 to the fall of 1957, our job will be to bring the Restoration and Reconstruction Fund to full realization.

Incidentally, at the meeting of the General Council in New Haven this summer, there is to be a report evening on the Church Building Loan Fund. We know that a large proportion of the proposed goal of $4,500,000 has already been promised. It is planned now to have statements by representatives from the various conferences as to the amount of that goal which their churches are assuming. It is expected that someone from Hawaii will make a report at that time of the work we have been doing during the past months.

GENERAL COUNCIL

The biennial meeting of the General Council of our denomination will be held this summer from June 23-30 in New Haven, Connecticut. The various delegates and associate delegates will be housed in the colleges of the university and the various boards, councils and so on also of our denomination will have their headquarters in suitable places in the colleges.

A number of exceedingly important matters are to come before the General Council at this meeting. For example, since the last meeting in Claremont, California, there has been a special commission at work studying the question of how our denomination can possibly merge with any other Christian group. This question has been brought to the forefront, of course, because of the experience we have had in our attempt to merge with the Evangelical Reformed Church. The special commission will make its report at New Haven and without any question, a great deal of discussion will follow. This is an exceedingly important matter to us, for Congregationalists have always been in the forefront of the ecumenical movement. It would be a sad thing indeed, if we were unable to find a way by which we could make proposals of unity with other denominations and churches without running the danger of being called into the courts by a small number of our churches.

Then, without any question, there will be a hearing held on the report of the Board of Review of the Council of Social Action. Again, while we were among the earliest of the church groups to take a direct stand in this matter of making clear the implications of our faith for our common life, a number of our churches have called in question our whole procedure in this area. Therefore, a Board of Review was appointed to make a fair study of the work of our Council of Social Action, that Board of Review will report in New Haven this summer.

There will also be other matters to come before the delegates, but the two items we have just mentioned are exceedingly important and the General Council would be worth all its cost, time and money if it were to deal with those two matters in conceptive fashion. Both of them involve the traditions which are ours as Congregationalists. Both of them are testing us to see whether we shall remain true to the professions we have made. That is why New Haven will mean so much.

Nominations for delegates from Hawaii are being received now by the Executive Committee. The names of these nominees will be forwarded to the officials of the General Council.

PENTECOST

Easter Sunday marks the beginning of a new and exceedingly important period in the Christian year. Sometimes we think of Easter as the close of the Lenten Season so that when Easter Sunday comes to an end there is a let-down. The weeks which have marked the closing events in the life of our Lord are now at an end, yet that is to put Easter Sunday in the wrong place.

The Lenten Season ends on Easter evening. That marks the end of our Lord's earthly life. He had been put to death on the cross and his body had been taken down and put in a tomb.

Easter morning dawns and with it comes the resurrection of our Lord. Death could not defeat Him. The grave could not hold Him. We properly celebrate Easter with feelings of great joy. God's Son lives!

Easter, however, begins the next season. Two other events of great importance are to follow and they belong with Easter for in a very real sense they are the result of Easter. Forty days after Easter Sunday comes Ascension Day. This year Ascension Day comes on the 27th of May. It commemorates the ascension of our Lord into Heaven.

The, ten days later, comes the day of Pentecost. It marks the anniversary of the gift of God's Holy Spirit to the people in His church. This year the date is June 6. Pentecost Sunday is, if we may put it in this way, the end of that half of the Christian year which marks the various ways in which God has reached out to man. From the beginning of Advent to Pentecost Sunday, the church celebrates God's action in man's behalf.

Pentecost Sunday is a glorious day. It is the day which emphasizes for all to see the power which the church possesses and the assurance of ultimate victory which belongs to the church. Pentecost is a day of high enthusiasm and complete assurance. It is the day that reminds us that, as Christian people, our lives are in God's hands and His power moves through all we do in His name.

Sometimes Pentecost Sunday is known as Whitsunday. It is agreed that this name came from the white robes which were used by candidates for the Sacrament of Baptism which is always held on this day. Some have suggested that the name originated with the old word 'whit' which means wisdom and that it referred to the wisdom of God given to the church, but not too many people think that this is so.

So we do well to celebrate Pentecost Sunday. We speak of God's gift of the Spirit. We think of the great task that yet stands before the church. We are deeply thrilled by the realization that under God the church will march forward to the completion of its task.

RESTORATION AND RECONSTRUCTION FUND REPORT - APRIL 15, 1954

HAWAII CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Hawi, Kohala Pilgrim		$ 506.00		
Hilo, Central Christian	Mr. J. de Coito	1,295.00		
" Chinese Christian	Mr. Han Pung Ching	1,884.00		
" Filipino		156.00		
" Haili		1,857.00		
" First United Protestant		4,379.00	4,379.00	367.50
" Holy Cross	Mr. Kazuo Kimura	2,645.00	2,645.00	
Honomu Christian		1,335.00	1,335.00	
Hookena, Hauolu Kamanao		46.00		
Hookena, Hoikeana				
Kailua, Mokuaekaua		1,329.00		
Kailua, Mauna Ziona		20.00		
Kaimalino, Pukaana		273.00		
Kalapana, Mauna Kea	Mrs. Helen Lee Hong	34.00	75.00	
Kamuela, Imiola		180.00		
Kapoho, Puula			30.00	10.00
Kawaihae, Keolahou		61.00		
Keauhou, Helani		118.00		
Kealakekua, Central Kona		1,082.00		
Kealakekua, Lanakila		68.00		
Kohala, Kalahikiola		2,017.00		12.00
Kukuihaele, Hamakua				
Kurtistown, First Olaa		278.00	75.00	
Laupahoehoe, Laupahoehoe		84.00		
Naalehu, Kaunhaao		209.00		
Napoopoo, Kahikolu		29.00		
Olaa, Keaau Congregat'al	Mr. Paul Sakamaki	720.00	720.00	
Olaa, Ygloria Memorial		285.00		
Onomea, Ziona Hou				
Pahala, Kapaliuka		61.00		
Pahoa, Opihikao	Mr David Kuamoo	229.00	120.00	
Papaikou, Pilgrim		542.00		
Papaikou, Holy Trinity		191.00		

OAHU CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Ewa Community	Mrs. C. P. Kaimuloa	$ 2,637.00		
Hauula-Kahuku Haw'n		70.00		
Honolulu, Bishop Memor'l		163.00	$1,000.00	
" Central Union		33,103.00		
" Community Church		2,448.00		
" Crossroads	Mr. Isao Takemoto	13,934.00	7,117.00	
" First Chinese	Mrs. Margaret Heu	4,660.00		50.00
" Kaimuki Evangelical	Board of Deacons	1,996.00		
" Kalihi-Moanalua		60.00		
" Kalihi Union	Mr. S. Davis, Sr.	2,258.00		
" Kaumakapili Church	Mr. Stephen C. Lee	2,457.00		
" Kawaiahao		8,289.00		
" Makiki Christian		680.00	680.00	
" Manoa Valley	Rev. Ernest Fujinaga	6,176.00	$5,100.00	
" Nuuanu Congregat'l	Mr. Walter Nomura	2,624.00	2,624.00	
" Pearl Harbor Com.	Ledr. J. G. Smith, USN	2,848.00		
" United Church of Christ		311.00		
Kaneohe, Hawaiian		218.00		
Nanakuli, Nanaikapono	Mrs. Lucy Naone	77.00		
Pearl City, Kahikuonalani		718.00		
Waianawa, Hawaiian		1,530.00		
Waialua Evangelical	Mr. Bernard Vea	141.00		
Waialua Liliuokalani				
Waialua Pilgrim	Mr. Joseph Morita			

OAHU (Continued) CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Waianae, Hawaiian		283.00		
Waikane, Hawaiian				
Waipahu Community	Mr. Kaoru Sato	4,219.00	4,219.00	
Waipahu Evangelical	Dionicio R. Nagtalon	2,48.00		75.00
KAUAI				
Anahola Koolau-Huia	Mr. A. Huddy	$ 207.00	$ 207.00	
Hanalei, Waioli	Mr. A. K. Peters	383.00	383.00	
Hanapepe, Christian	Mr. Shigeru Fujikawa	984.00	984.00	
Hanapepe, Hawaiian	Mrs. F. K. Peters		200.00	
Kapaa, Community	Mr. Sai Fujii	646.00	646.00	
Kapaa, Filipino				
Kapaa, Hawaiian	Mrs. Daisy Kaauwai	461.00	461.00	
Koloa, Filipino				
Koloa, Hawaiian				
Koloa Union	Mr. Geo. Rosenberger	213.00	213.00	
Lihue, Christian	Mr. Samuel Yokomoto	2,697.00	2,160.00	
Lihue, First	Mr. William Paia		200.00	
Lihue, Union	Mrs. Eleanor Hobby	3,987.00	3,987.00	
Waimea Christian	Rev. Hiro Higuchi	2,972.00		
Waimea First	Mrs. Maria Cox	149.00	149.00	
Waimea Foreign				

MAUI, MOLOKAI & LANAI CHURCH	CHAIRMAN	QUOTA ASSIGNED	DECLARATION OF PURPOSE	RECEIPTS
Haiku, Christian		$ 462.00		
Haiku, Kalanikahuahou	Mrs. Hannah Namehoe	162.00		
Halawa, Hawaiian				
Hana, Wananalua		1,513.00		
Honokohau, Halelana	Mr. S. N. Makekau	70.00		
Honolulu, Hawaiian	Mr. M. K. Spencer	42.00		
Huelo, Kaulanapueo	Mrs. Daisy Kalaaupa	384.00		
Kaanapali, Hawaiian		111.00		
Kahakuloa, Hawaiian		85.00		
Kahului, Union	Mr. W. P. Cannon, Sr.	4,169.00		
Kalaupapa, Kanaana Hou		510.00		§
Kaunakakai, Kahaakamanu Hou	Mr. Gabriel Puaa	568.00		
Kaupo Hawaiian		178.00		
Keanae, Hawaiian		176.00		
Kihei, Keolahou	Mr. George Kenolio			
Kipahulu, Hawaiian		48.00		
Lahaina, Waiola	Mrs. James Bright	685.00		228.06
Lanai City, Union	Mr. R. Tomoshiro	1,067.00		
Makena, Honuaula				
Makawao, Pookela	Mrs. Esther Schulz	136.00		
Nahiku, Hawaiian		83.00		
Paia, Congregational	Mr. W. Matsumoto	2,073.00		
Paia, Filipino		627.00		
Paia, Hawaiian	Rev. Moses Kahiapo	408.00		
Paia, Makawao Union	Mr. Roland Estabrooks	3,040.00		
Pukoo, Kaluaaha		384.00		
Puunene Congregational	Mr. L. Kobayashi	1,744.00		
Puunene Evangelical	Mr. S. Nefulda	278.00		
Puunene Hawaiian		69.00		
Waiahua, Waiahia (Molokai)		104.00		
Waihee, Hawaiian	Mrs. Achoy Ayers	279.00		
Waikapu Hawaiian		340.00		
Wailuku, Iao Congregat'l	Mr. Goonki Furukawa	2,448.00	2,448.00	
Wailuku, Kaahumanu	Mrs. Hattie Piltz	400.00		
Wailuku, Union	Rev. Richard Ritter	2,047.00	2,047.00	

Some Items from the Churches of the World

AFRICA. The Bishop of Central Tanganyika in an address at the opening of one of the meetings in his diocese had occasion to make some comments about the development in Kenya. Interestingly enough, the dolcese of Tanganyika was founded by the diocese of Kenya. The Bishop noted, among other things, that in a multi-racial society people who have deep racial prejudices are actually the enemies of society and dangerously disruptive forces. He also reminded his hearers that the Christian religion provides a positive corrective to all views of life and order that are based on prejudice and pride. It was his distinct feeling that in a missionary situation such as Africa, Christian missionaries are all too often tempted to undertake more than they can actually do. They, thereby, weaken their work and fail to deal adequately with the problems and issues that constantly arise. As he closed his address, the Bishop urged all his hearers to hold fast to their faith as they passed through the time of serious trial.

AUSTRALIA. During recent years, a community of people from Yugoslavia has developed in Melbourne. The immigration from their own country has taken place in a relatively short space of time and the people have not yet had an opportunity to build their own church building. The have, therefore, been worshipping in the parish hall of St. Mary's Anglican Church in North Melbourne. As a way in which they might keep one of their great national festivals, the Yugoslavian people completely repainted and redecorated the building the have been allowed to use. The festival they were keeping commemorated a great battle about 600 years ago which kept the Christian people independent in their homeland, so that while the Yugoslavian folk marked the freedom they continue to enjoy, they also showed their gratitude for the kindness of those who have been hosts to them since their arrival in a new land.

INDIA. Quite naturally, in a country which only in recent years has been given its own independence and which is struggling so hard to develop its own government and its own ways of life, there are bound to be many misunderstandings between the native people and the foreigners and many points of tension are bound to arise. These things have been taking place in India in connection with the presence of foreign missionaries. Here is a quotation from a statement made by the secretary of National Christian Council of India, "I do not think there is any special cause for anxiety as the prime ministers says the Nationalistic urge has become more widespread. People have become more communal during the past year, but that should be expected in a country which is passing through a period of transition. Revolutionary processes are going on which are remaking and reshaping the pattern of Indian life and thought, both in our towns and villages. Strong undercurrents of political, social, cultural and religious forces are at work, therefore, we have to deal with the present situation with more caution, tact and patience. One thing has been revealed, that the missionary societies must integrate themselves into the church and in all our dealings with government we must speak about the church and not about the mission. We need at

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The World Council of Churches

Our fellowship in Hawaii has been uniquely honoured by the selection of two persons from among our number to be members of the official body at Evanston this summer.

One hundred and twenty young people chosen from all the churches of the entire world are appointed youth observers. They are invited to all the gatherings of the Council in order that they may become acquainted as fully and intimately as possible with all the work and life of the Council. Of these one hundred and twenty young people, America is assigned eighteen. The National Committee which is responsible for choosing these eighteen young people, has included in its selection one person from the Hawaiian Islands. MR. KIHEI BROWN, a member of Haili Church in Hilo, has been named as one of the American young people. Kihei Brown was brought up in Haili Church. He attended Sunday School and the Junior Christian Endeavour during his younger years. After graduation from college he returned to Hilo and is now the director of recreation for the county. He is also one of the outstanding younger leaders of the church. Active in the Sunday School, the Christian Endeavour and the Choir, he also gives of his time in conducting deputations among the churches without ministers on the big island. The official body of the World Council meeting is made up of twelve hundred people. Six hundred of these are official delegates and six hundred of them are authorized visitors. These twelve hundred persons are chosen by the various denominations and national churches of the entire world. The Congregationalists in America are assigned twelve delegates and twelve authorized visitors as their quota. The nominating committee of the General Council has the General Secretary of the Board, DR. J. LESLIE DUNSTAN, as one of the authorized visitors.

So it is that our Association will have two present at Evanston in official capacities.

We can, perhaps, indicate the great vision which moves through the World Council of Churches by a brief quotation from one of the little booklets prepared for the coming Evanston meeting. "Our first resolve must be to apprehend fully the meaning of the statement that oneness in Christ is a sure mark of the Christian church. There is really no church at all apart from Christ. Our membership is not only in organized churches whose life and character depend upon human decisions taken in response to certain events in history, we are members of Christ's body and the events in history, which are decisive for us are the great events in the life and death and resurrection of our Lord. It is forever true that Christ and His church are one and indivisible. There can no more be a number of churches than there can be a number of Christs. The church is one as Christ is one.

"One in Christ, yet divided in the churches, this is the distressing fact. It is impossible in the eyes of faith for the body of Christ to suffer divisions. Yet, the impossible has happened. The separated denominations are called churches. These divisions estrange Christians from one another, hinder the practise of love, weaken the preaching of the Gospel. "We begin to think of these divisions with a repentance which demands costly action by ourselves rather than by others. We renounce our claims and ask Christ to take control of the church which is His, healing our divisions as He alone can. We begin to discern in others the one body of Christ of which we are all members and to bear witness together with them to Him who has already overcome our divisions."



A class group at Ponape in the Micronesian Islands.

NEWS NOTES FROM THE CHURCHES AND MINISTERS

HAILI CHURCH

Haili Church in Hilo welcomed its new pastor on April 4. Rev. Abraham Akaka, with his family, had moved to Hilo just a few days previously. Before going to Hilo, Mr. Akaka was on the Island of Kauai as a member of the larger parish staff on the west side. From there he went to the Island of Maui to organize and direct the Kawaiwai Council. At the time of its organization this Council consisted of the churches at Kahului, Wailuku and Waihee. For a while the Rev. Thomas Okuma served with Mr. Akaka on this Council. Before very long a time had passed, the church at Kahului developed to the place where it needed and could support its own pastor. Mr. Akaka was called and he accepted the invitation. Since then he has been engaged in leading the people of Kahului as they have sought to meet the challenge presented to them by the development of the new city. A large lot has been secured in the center of that new city. Plans have been drawn for the church that some day will be. The first unit of that church has been built. The membership of the Kahului Church has increased rapidly during Mr. Akaka's pastorate and the other activities of the church have shown a corresponding growth.

Haili Church, to which Mr. Akaka goes, is one of the famous churches of our fellowship. Its history is long and has in it some fascinating episodes. It has had two long and famous pastorates. The Rev. Titus Coan, one of the early missionaries to land in the Hawaiian Islands, was the pastor of Haili from 1836-1882, and the Rev. Stephen Desha was the pastor from 1889-1934. Both men left their marks, not only upon the church, but also upon the entire community.

Haili Church has also long been famous for its choirs. Mr. Henry Naope was the founder of the present Haili choir and trained many of the present choir members. Mr. Naope also wrote and the work which Mr. Naope did constitutes the tradition of the choir.

There was a reception on Sunday afternoon, April 4th, at Haili Church at which time the members of the congregation and their many friends throughout the city of Hilo came to welcome the Akakas. Everyone who is interested in the church looks forward to the years which lie ahead as a time during which the influence and power of Haili Church will be continued.

COMMUNITY CHURCH

On Sunday evening, April 4th, at the Community Church in Honolulu, the Rev. Richard Wong was installed as the new pastor. The service was under the auspices of the Oahu Evangelical Association with the Moderator, the Rev. Harold Jow in charge. Participants in the

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service were: Mrs. Bertha Young and Mr. Hung Wai Ching, members of the church; Rev. K. S. Lum, Rev. Masaichi Goto and the Rev. J. Leslie Dunstan, in addition to the Moderator.

The Community Church has had a fascinating history. It started as an outgrowth of the Beretania Chinese Church. A group of young people of that church organized a new church and began to work out its program. After a short while the Rev. Stephen Mark, who was then in China, was asked to be the pastor and he came to Honolulu to accept the position. For some time the church met in a building on Keeamoku Street, the after a while the property on Emma street was purchased and the church moved there. very recently Mr. Mark returned to the East Coast to finish work on his doctorate.

Throughout the years of its history, Community Church has made a unique contribution, not only to the lives of its members, but also to Honolulu. The church has always stood for a high intellectual standard and a broad sweeping concern for the affairs of the world. From its membership have gone some outstanding young people who have already begun to take places of importand responsibility in the Territory and Nation.

The Rev. Richard Wong was a member of the Community Church and during his university years took an active part in the work of the church. Mr. Wong is a graduate of Duryea College in Kentucky and the Union Theological Seminary in new York City. During his theological course he was on the staff of the Madison Avenue Presbyterian Church. After graduating, Mr. Wong served in Philadelphia as the director of a community center. Since returning to the Territory he has been the pastor of the Hilo Chinese Church. Under his leadership that church has grown in numbers and in strength and program.

THE MAKIKI CHRISTIAN CHURCH

The Makiki Christian Church has recently welcomed two new pastors. They were installed at a special service on April 11 in the afternoon at a service conducted under the auspices of the Oahu Evangelical Association with the Rev. Harold Jow, the Moderator, in charge.

The Rev. Paul Nagano comes to Makiki Christian Church from Los Angeles. For a number of years after his graduation from Seminary, Mr. Nagano was pastor of a church in the Los Angeles area. He resigned that position to share in the founding of the Japanese Evangelical Ministers' Society. This society was founded to meet what appeared to be a deep-seated need among the people of Japanese ancestry on the West Coast. It came to be apparent that the younger people of Japanese ancestry were being lost to the churches. In one sense, it could be said that they were caught between the needs of their parents, which were met through the established churches and the difficulty in adjustment between themselves and the people in the other churches of the area. A number of younger ministers became exceedingly aware of this particular situation and it seemed to them that something had to be done about it. This led to the formation of the Japanese Evangelical Ministers' Society. Rev. Paul Nagano is one of the leaders in this enterprise and actually helped to mold it during his beginning days.

At the Makiki Christian Church, the Rev. Paul Nagano will be pastor for the younger people of the church.

Rev. Hiroshi Hatanaka has come to Makiki Church from Japan. Dr. Hatanaka has had a long and distinguished career in his own country. He is a graduate of Oberlin and has been pastor of some of the largest churches in Japan, the head of the Doshisha for a period of time and the president of Kobe College. He comes to Makiki to assume the direction for the work of the Issei people.

CENTRAL UNION CHURCH

Central Union Church has recently welcomed a new associate pastor. The Rev. Edward Heeren has come from Long Island in New York State. Mr. Heeren is a graduate of the Reformed Seminary in New Brunswick, New Jersey, and has been the pastor of a church on Long Island for some years. In his relationship at Central Union Church he will be in charge of the congregation on the windward side and will assist the pastor of the church in other ways.

WAIMEA HAWAIIAN CHURCH

The Waimea Hawaiian Church of Waimea, Kauai, is now completing a thorough rennovation of its church building. The building is an old one and for a good many years has had little care. Recently, the members of the church, searching deep within their hearts, have discovered a new measure of courage and have undertaken a rather expensive piece of rennovation. the underpinning of the church has been renewed. Somd of the timbers supporting the tower and the roof have been replaced. A new roof has been put on and the entire structure has been painted both inside and out. Not only the members of the church, but the citizens of Waimea are pleased with the work that has been done and now all point with pride to the first church of Waimea.

NUUANU CONGREGATIONAL CHURCH

The Nuuanu Congregational Church has recently welcomed a new associate pastor. The Rev. Teruo Kawata has come to that position from Los Angeles. Mr. Kawata served in the Chicago Area for a number of years after he had received his theological degree and then moved to Los Angeles where he served in one of the United Churches ir that area. He comes to the Nuuanu Church to be associated with the Rev. Masaichi Goto in the work of that growing congregation.

BILLY GRAHAM IN LONDON
(By Daniel A. Poling)

The first three weeks of the Billy Graham Campaign in London have made an amazing impact upon what the British believe to be the world's largest city (it would be difficult for us to successfully dispute the figures!) In the first 21 meetings Billy spoke to more than 210,000 people in the Harringay Arena, the city's largest available auditorium. On every night but the second, from 2,000 to 4,000 people have been turned away. In this three weeks period the LONDON TIMES announced that 4,659 persons "have made what Mr. Graham calls 'declarations for Christ' - a term which covers converts seeking salvation and those who are renewing their faith in formal worship."

Robert Musel, United Press staff writer, telegraphed at the end of this period: "Soon this arena won't be big enough to hold the crowds". Well, of course, it won't--it isn't! Musel also tells of how Billy has broken all records in attendance and converts and has succeeded "by his own evident sincerity in ranging on his side most of those who were public critics before he started."

To secure the arena, which is famous for international hockey games, it was necessary to pay an advance rental of more than $90,000. The total expenses of the campaign, including the $90,000, has been raised jointly by British and American Christians, but the campaign itself is 100% British. Billy went to London on invitation of more than 1,000 British churches and church leaders. He is now arranging to hold simultaneous meetings, with his team of 26, in London football stadiums. Also open air meetings in Trafalgar Square. Plans are at least under consideration for accepting invitations from Scandinavian countries, and a closing gigantic mass meeting is being favorably considered for the Olympic Stadium in Berlin.

This statement is significant of the spirit of the amazing young man who, in spite of his exhausting schedule, is described as not even looking tired: "Britain is morally a bit better off than the United States but there are increases in juvenile delinquency, divorces and immorality, etc....I feel that Britain is on the verge of a great spiritual revival in which we are helping." The ultimate test will come in the impact of the campaign upon British churches, which admittedly have been, since the war, sparsely filled. Already reports from British clergymen indicate that regular church attendance has increased "sharply".

Woman's Board of Missions
Quarterly Meeting

Our President, Mrs. Robert Lloyd, presided at the Quarterly Meeting of the Woman's Board which was held in the Pearl Harbor Community Church on February 4, 1954. After the opening hymn, followed by the Lord's Prayer, Mrs. Kent led the devotions. Her theme was "The Second Mile" and she stressed the need and the joy of serving beyond the "call of duty".

Next came the introductions starting with Mrs. Pedrick and Mrs. Olsen of the Pearl Harbor Community Church, who extended a welcome in the name of Hoapaahana, of which Mrs. Pedrick is president and Mrs. Olsen, chairman of arrangements for our "Country Day". Next followed welcoming of guests with leis. Churches from Micronesia to Maine were represented.

Mrs. Vollrath, our Treasurer, gave an interesting summary of the financial work of the Woman's Board, together with her treasurer's report.

Mrs. Dorothy Chong reported on the work of the Executive Secretary, giving a brief history of the organization. There are 113 women's societies with 7500 members, on all of the islands. These are united through the parent organization with the national fellowship with headquarters in Boston and New York. Through these organizations we are also a part of the International fellowship of Congregational Women.

Mrs. Pratt brought news of our foreign missions: (1) Micronesia, a letter from Miss Eleanor Wilson tells of the work of the young medical student, who, after his study in Hilo is successfully operating on and treating the eyes of the natives. She also expressed appreciation for the Starlet which is meeting the need for transportation between the islands. (2) Philippines, a letter of appreciation for our gift of a scholarship at Silliman. (3) Africa, the Unseen Guest Gift enabled Rev. and Mrs. Smoker to buy much needed books for the pastors in outlying areas. (4) India, the effective work of the mobile clinic started by Dr. Ida Scudder is being carried on.

The following announcements were made: (1) Mrs. Lloyd expressed appreciation of their hospitality to the representatives of the hostess church. (2) Mrs. Paris, Educational Chairman, announced the study sessions of "Your Church and the World Task", to be held March 17, 24 and 31 in the Hawaiian Board Room with Miss Dodge, Dr. & Mrs. Crosby as speakers. (3) Mrs. Olsen explained the plans for Thursday, announcing the kindergarten in an adjoining Quonset, lunch arrangements and the tour of Pearl Harbor at one. (4) Mrs. Lloyd announced a meeting of the executive board immediately following the morning program.

Ynder the leadership of Mrs. Roseline Hoapili, the Hawaiian women entertained us with several well chosen songs.

Mrs. Nora Chang made the presentation of the one-third of the Women's gift to Dr. Dunstan. This money, in the amount of $305.36 is to be used for the work of our Kona minister, Mr. Toms. In accepting it, Dr. Dunstan spoke of the transportation problems between the five churches served by Mr. Toms, and the need for a central manse. A beautiful lot has been offered by a Hawaiian woman at a very reasonable price and our gift will pay half of the cost.

Next, Mrs. Lloyd presented a check for $561.73, the proceeds of the Chrismas tours, to Mr. Richard Rice, who is the chairman of the Hawaiian Board's committee for Restoration and Reconstruction.

Following the offering, Mrs. Kent our Program Chairman, introduced the Rev. Lawrence Berry, pastor of the Pearl Harbor Community Church. The subject of his talk was "Whoever heard of a Church in a Quonset?" He conclusively proved that the shape of the church building does not determine the church life. This church has grown 20 % in each of its five years of existence. In an area where there is 40% turnover each school year, this is evidence of the fine leadership and devoted service of both pastor and lay workers. Two innovations which have proved popular have been an exchange of pastors with other Congregational churches, and the participation of well known choirs or choral groups in the service. Two Sunday morning services are now being held. the chief pastoral work is (1) contacting newcomers to the area, each one of which receives some publicity on the church upon arrival; (2) helping families who have been separated adjust to family life and "putting them on the right track". Mr. Berry's account of the church life in his community was a challenge to all of us to revitalize our own church life.

After singing the hymn, "What a Friend we have in Jesus", Dr. Dunstan dismissed us with the benediction.

Box 333
Kealakekua, Kona, Hawaii
March 22, 1954

The Woman's Board of Missions
Mrs. Dorothy Chong
Executive Secretary
Honolulu, T. H.

Dear Friends:

On behalf of the Hawaiian Churches of Kona, as the missionary for those churches, may I express to you our grateful appreciation for your recent action of giving to Kona the Women's Gift for this year.

As you know, the gift has made it possible for us to secure a piece of land upon which we now propose to build a parsonage. We feel that this project will be a helpful and substantial contribution to the future of the church work in this area. Your gift has made it possible for us to proceed at once in this project. For some years Kona has not had such a place as we propose to build. It is our feeling that this building will enable the entire work to move forward and will help guarantee the permanence of leadership here.

Our people are indeed grateful for your generous consideration. Personally, I feel sure that it will be a real source of satisfaction to you to know that you have had such an important part in the present and future work in Kona.

Gratefully yours,
Paul Toms
Paul Toms, Missionary

Women at World's Council

Grace Buckham, National President of the National Fellowship of Congregational Christian Women, writes that Miss Margaret Hargrove is one of the three women official delegates from our Congregational Christian Churches here in the United States to the World Council Meeting in August. This pays tribute to her intellectual capacity as well as to her spiritual richness. We are all proud of her. It is a very real honor. The two women delegates in our list of 12 are Dr. Mary Ely Lyman of Union Seminary and Mrs. Robert J. Crossen of St. Louis. Among the 12 accredited visitors are Miss Ione Catton, Mrs. Charles S. Johnson (whose husband is president of Fisk University; Mrs. Johnson herself is a newly elected vice president of United Church Women), Mrs. George Kahlenberg of Wisconsin, and Mrs. Robert G. Williams of Florida.

THE AHA PAEAINA

June 15 - 20 -- Lihue, Kauai

The AHA PAEAINA, June 15-20 are the dates. Lihue, Kauai is the place. Delegates from all our churches and from the organizations of those churches will gather at that time for their annual meeting. There is no way in knowing in advance just how many will be present, but the indications are that the total will exceed any of the previous years.

The entertainment committee on the Island of Kauai, under the chairmanship of the Rev. Ford Coffman, pastor of the Lihue Union Church, has been hard at work for some months past. The meetings will be held at the Lihue Grammar School and as is necessary, the various buildings on the neighbouring church compound will be used. Adequate accomodations are being planned for all visitors, meals are being served in the dining hall of the school and the various gatherings of one kind or another will be scheduled in the most convenient places.

We know now that the banquet on Wednesday evening will be one of the highpoints of the occasion. This banquet will feature the finest of food, but the atmosphere will be Hawaiian. All are urged to come in Hawaiian garb. There has been no definite word from the entertainment committee that they are to require Hawaiian clothes as signs of admission, but the thought has been rumoured, and indeed there would be something quite appropriate were the annual banquet of our Aha Paeaina to become by tradition the time when we all attended gowned a la Hawaiian. Some of the prominent citizens of the Island are to be present that evening. An invitation has been extended to an outstanding speaker and a drama is being especially prepared for the occasion.

We know now that two additional organizations will hold their annual meetings this year on Kauai. The young peoples' division of the Territorial Christian Endeavour Society and the Territorial Congregational Young People. Delegates to these two organizations will be present for a good part of the time and when they are not engaged in their own affairs, they will share with the rest of us in ours.

We are also to have a very special privilege on Sunday morning at the service of worship. The Rev. Roger Mannikam, a secretary of the World Council of Churches, is to be the preacher. Dr. Mannikam is responsible for the work of the World Council in East Asia. So that he comes to us out of the background of the developing Christian life in that area, and without any question he will bring to us a word of what God is doing in our time. His sermon will, without doubt, be a fitting climax to a week that promises to be one of rich fellowship.

THE HAWAIIAN RECORDING

Very shortly now there will go on sale a recording of Haili Choir. This will be a 12 inch, long playing record. the recording has been made by the Associated Recorders and Publishers, Ltd. under the direction of Dr. O. W. Hostetter.

The record consists of ten selections. Eight of them are religious anthems and two are secular pieces. There is no reason to comment on the quality of the singing, for the fact that Haili Choir did the recording is a sufficient guarantee of the best.

The record has been prepared under the best practises of the day. It is to be sold in an attractive jacket which carries the pictures of the choir, the director and the music leader of the church. The records will be available by the Aha Paeaina and will be sent to the meeting of the General Council in New Haven.

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this time to emphasize the Indian leadership of the church. This does not mean that there will no longer be a place for non-Indians in the church; there will always be much that our missionary friends can do for the church in India."

JAPAN. The year 1959 is the 100th Anniversary of the opening of the Protestant missionary movement in Japan. Already special committees are at work making plans for a suitable celebration. However, in the full front of the minds of the Christian people in Japan, is their obligation for the propagation of the gospel among their fellows. In the effort to work more effectively in the carrying out of this obligation, the National Christian Council of Japan is now engaged in an evangelistic campaign which will last until the year of the centenary. In the declaration issued by the National Christian Council is this paragraph: "We wish to express our deep gratitude to the Mission Boards overseas which, up until now, have invested so much precious personnel and material resources in this field. We adventure to request their cooperation in this special campaign as a rare historic opportunity to achieve their primary purpose."

NEW YORK CITY. Very recently the World Council of Churches has elected an American pastor to be on its executive staff. The Rev. Robert Bill Hymer who has been the pastor of the Westminister Presbyterian Church in Jamaica, New York, has been named as the associate general secretary of the World Council. In this position, Mr. Bill Hymer will participate in the direction of the work of the Council in Geneva, Switzerland.

Mr. Bill Hymer has had an outstanding career in ecumenical affairs. Most of us out here know of him through the books he has edited. At the present time he is acting as the executive secretary for the Second Assembly of the World Council which is to be held this summer in Evanston, Illinois.

EQYPT. Bible lessons and courses in Christian ethics will soon be introduces into the Government schools of Egypt and the studies will be led by regular Government paid teachers. In the past, only Islam has been taught in the Government schools. Under the new policy, just announced, all Christian students will receive Christian instruction during the same period as the Moslem pupils are studying their own religion. Textbooks for the Christian classes are to be published by the Government press which already has printed an outline of the curriculum.

Editor, J. Leslie Dunstan, Ph.D.

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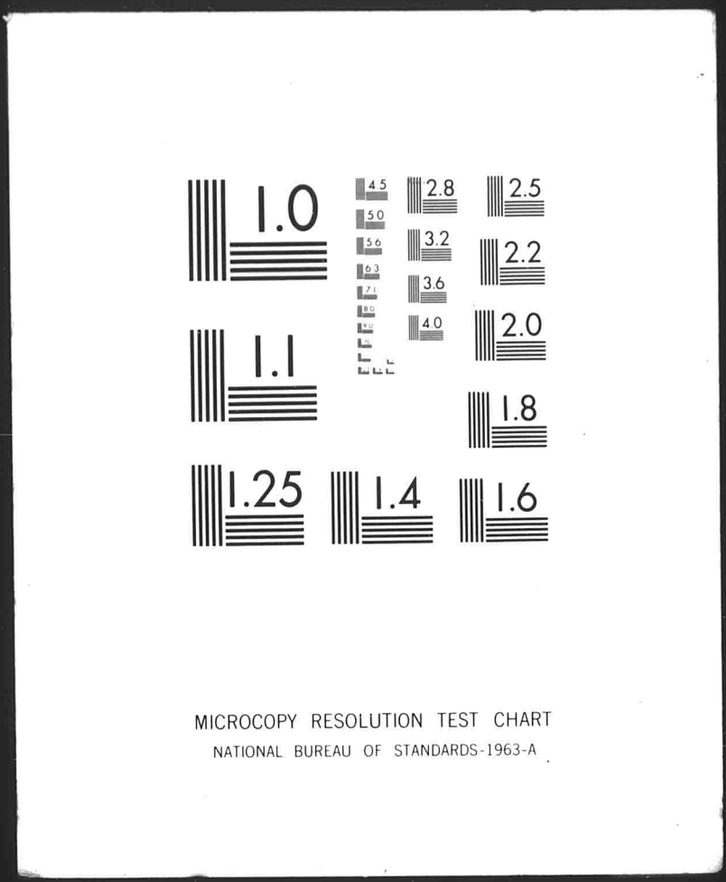

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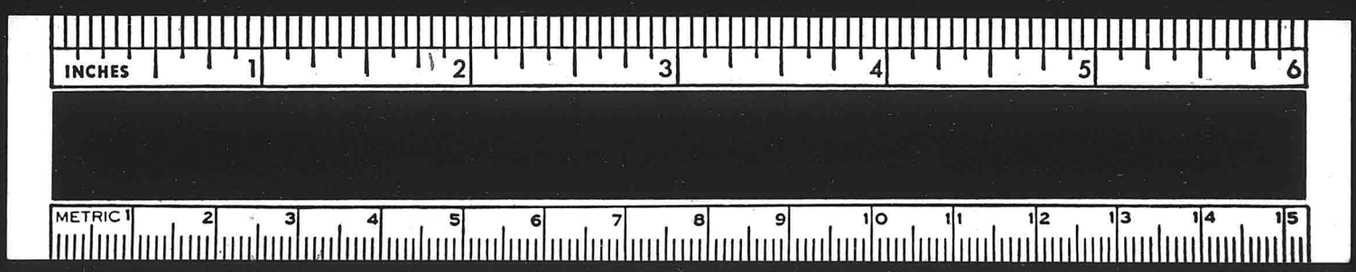

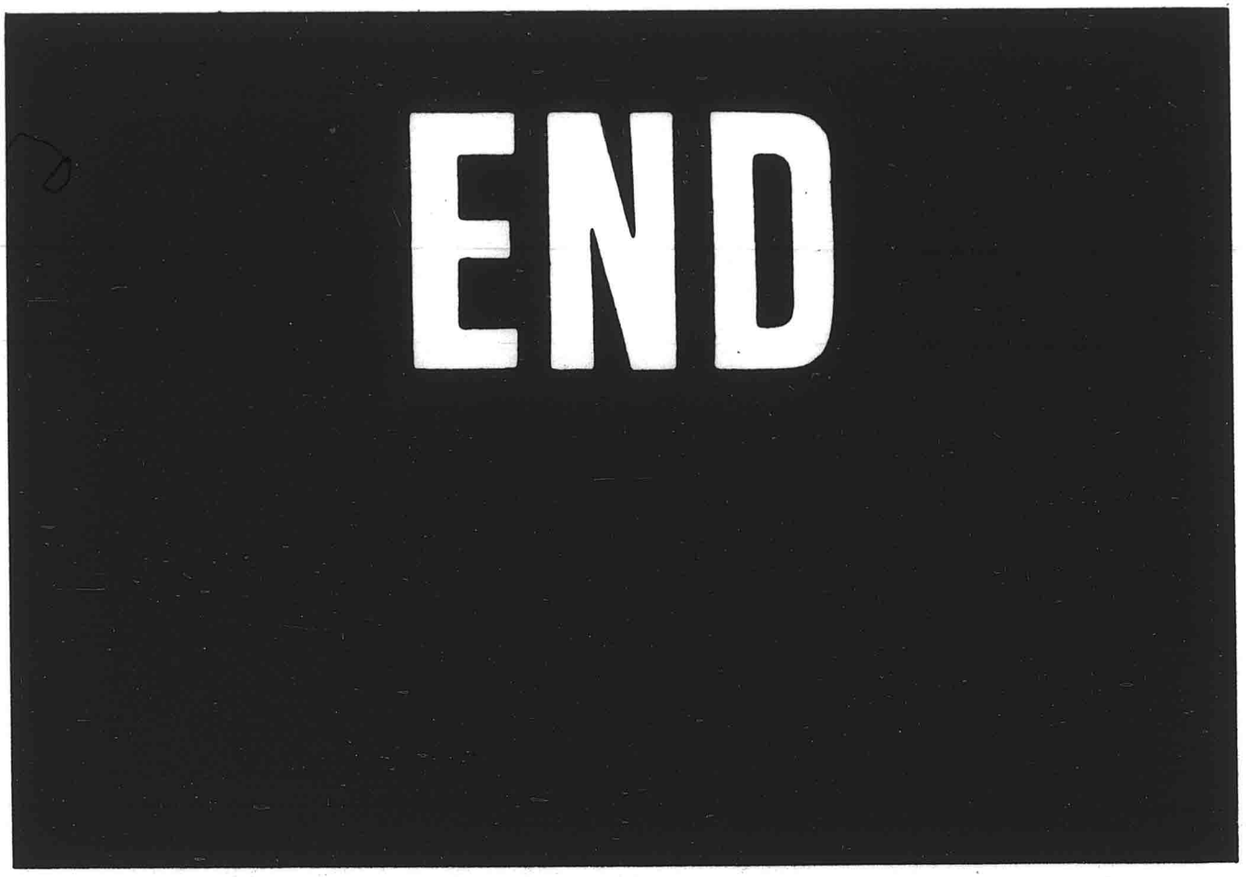
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