

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VI.

HONOLULU, T. H., FEBRUARY, 1914

No. 6



"I now make it my earnest prayer that God would have you, and the State over which you preside in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for brethren who have served in the field; and, finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which are the characteristics of the Divine Author of our blessed religion, and without whose example in those things we can never hope to be a happy nation."

[Extract of a letter sent by Washington to the Governors, June, 1784.]





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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

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Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

FEBRUARY : : : : 1914

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
REV. W. E. POTWINE, - - - Managing Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T.H.

Advertising rates made known upon application.

CALENDAR.

Feb. 15th—Sexagesima.
“ 22d—Quinquagesima.
“ 24th—S. Matthias.
“ 25th—ASH WEDNESDAY.
Mar. 1st—1st Sunday in Lent.
“ 8th—2d Sunday in Lent.
“ 15th—3d Sunday in Lent.

NOTICE.

The Editors and Managers of the Hawaiian Church Chronicle have issued letters to those to whom the paper is sent, asking them, if they will not contribute a dollar, the subscription price of the paper, to this enterprise. The money may be sent by check or post-office order made payable to the Rev. W. E. Potwine, or to the Bishop.



DR. ELLIOTT AND TWENTIETH CENTURY RELIGION.

The newspapers have been much occupied with accounts of a Twentieth Century religion, boldly advocated by Dr. Elliott, ex-President of Harvard University.

Why he or anyone else can call what he sets forth, Twentieth Century Religion is incomprehensible to one familiar with the history of the Church. Why not call it Second Century Christianity? We read that Celsus the Philosopher, at that period, “Gave loose rein

to the spirit of ridiculing the Birth and Death, the Resurrection and the miracles recorded in the Gospels. He found no lack of hearers and admirers.”

Like men have arisen in every century since Celsus and have boldly supposed that they had torn the religion of Jesus Christ to pieces to the satisfaction of themselves and followers. Meanwhile the Church lives on, the Gospel is preached and the names of those who in every century are to give us new religions, fade into history. Voltaire boasted that it took twelve men to found Christianity and one man, (he himself) would! destroy it. The house in which he wrote this is used as a Bible Depository! Tom Paine's Age of Reason was to end “the superstition of Christianity!” Who reads him now?

Robert Ingersoll, in the young days of the writer, attacked the religion of Jesus Christ with brilliant eloquence and wit. We knew a young man who hesitated about going into the Ministry because he thought Christianity would not stand the attacks made upon it. Many of us remember the fear which we had when Huxley, Tyndall and Spencer were writing their scholarly works which, as people supposed, might undermine Christianity.

But the Church and the Gospel lived on and spread as never before.

While Dr. Elliott was making his statements about a new Twentieth Century Religion, five thousand young University men gathered at Kansas City in the Students' Volunteer Movement, and hundreds of the best and brightest young men in America and in the World, volunteered for Missionary work.

Dr. Elliott is said to promulgate a Twentieth Century religion, and he advocates the elimination of the word “God” from our vocabulary, for the Creator, he says, “is for man a sleepless, active, energy, recognized chiefly in the wonderful energies of sound, light and electricity.” Any intelligent person recognizes this as bald pantheism: Is that new in this Twentieth Century? The Church has had to fight it in some new guise from the first year of the Christian era.

Christianity teaches that God is immanent in Nature, is outside of matter, but is indwelling in Nature and works through it. Pantheism teaches that God

is a force. Pantheism stands midway between Atheism and dogmatic Theism.

We cannot go into the philosophy of the matter at this time, as we may do later, but the Pantheism of Dr. Elliott is not even a re-statement of a philosophy which has left India a moral and spiritual desert.

Whatever Dr. Elliott says, men cannot call a force “Father” and the heart of man with its knowledge of sin cannot find rest, pardon or peace in a “sleepless energy.”

The American Unitarian which publishes Dr. Elliott's latest article, may itself be used as an illustration of the failure of a denial of God as made known in Christ. No religious society ever organized in the United States, had the brains, the prestige and the devotion of the Unitarian Society. Where is it now? In Boston the son of a Unitarian told us that it had ceased to be a moral or spiritual force and that the sons of the old Unitarian families were in Trinity, Emmanuel and the Advent Churches, if they were anything.

While Dr. Elliott writes his views, his own secretary seeking something definite, becomes a Churchwoman. According to papers not our own, this Church of ours is the only one other than that of Rome which is growing in Massachusetts. Statistics show that this Church, with its definite but simple faith, is growing wonderfully in Boston and vicinity, and further, that Rome, which asserts and goes on asserting, has so grown that Boston and other Massachusetts cities are controlled by Roman Catholics.

Dr. Elliott is a man of brains, but so are thousands of devout Christians. Gladstone shortly before his death, said that he knew personally, sixty-five master minds of the world, and that sixty-one of them could and did repeat the Nicene Creed.

The statements of the kind made by Elliott, affect the young mind, but let them study the history of speculative thought and of the attacks made on Christianity in the past, and they will learn to wait in patience and confidence until the attack is past and forgotten, while Christ and His Church live on.

THE CROSS ROADS.

This is a wonderful place in which to live. We remember once in New York talking to Mr. John W. Wood. He spoke of a Japanese. We replied: "Yes, he called on his way home." He spoke of a Bishop in New Zealand. We said: "Yes, he took luncheon with us on his way to Vancouver." He asked if we knew a woman worker in the Philippines. We replied: "Yes, she stayed at our house all night on her way to San Francisco." After several more of such instances were talked over, Mr. Wood said: "You talk of Australia or Fiji, or Japan or the Philippines or China as if they were next door." "Well," we replied, "they seem very near to us because we see people from these places constantly as they come and go."

The above is told because some days are remarkable for the touch they give us with the wide world. One day last month, who should walk up to the door but the Rev. E. L. Woodward, M. D., and his wife from Anking, China. Dr. Woodward was a medical missionary at Anking, to which place he went fifteen years ago. Then the Church had nothing there; now it has a hospital, dispensaries, schools, a Cathedral seating 750 people, and two compounds with numerous buildings on each. Mrs. Woodward is a daughter of Bishop Gibson of Virginia. The last time we met Dr. and Mrs. Woodward was on Oxford street, London, in 1910. They were on their way to China and were the guests of the Bishop of London, who had been entertained by the Bishop of Virginia when he was at the General Convention at Richmond in 1907. The Woodwards spent the night at the residence of Bishop and Mrs. Restarick and before they left next morning Dr. Mildred Staley arrived from New Zealand to be the guest of Bishop and Mrs. Restarick. Dr. Staley has been twenty-two years a medical missionary working among women in India and at Singapore. She was born in Honolulu, leaving here when she was six years old. Dr. Staley expects to spend some time in Honolulu.

On the day mentioned the Bishop of

Honolulu received a letter from the Bishop of Polynesia asking him to undertake a commission for him, from Japan relating to Japanese workers, from Alaska, acknowledging his Christmas cards, from Australia from one asking for employment. A letter came from the Rev. Vincent Kiteat with reference to the Canons of the American Church. The above and several other like matters which we might relate, show that while we live in a tiny speck in the Pacific, yet we are at the Cross roads and that we are in close touch with life and work with all the countries which border on the Pacific and with the Islands within its vast area. More and more important will this city become, and we must build the Church on foundations which tell of our faith.



LENT.

Before another issue of the Chronicle the season of Lent will have commenced. The clergy of the various parishes and Missions will have such extra services as circumstances permit. It is almost impossible in some scattered communities to have any week day service. In such cases let the Church people make up their minds to attend the Sunday services. We hear much in this day about "Every-man-at-Church Sundays"; let each reader determine to attend Church on the Sundays during Lent. If all our people would do this, then there would be a genuine revival of interest, the hearts of the Clergy would rejoice and the hearts of the people would be drawn nearer to God. We hope and pray that regular Sunday attendance during Lent will be the aim in every Parish and Mission.

To bring this about we must have the sympathy and aid of Church people. We ask for their co-operation and help in bringing to the hearts of their friends this matter of being in the Lord's House on the Sundays of Lent. We have this in view because we believe that if people come to worship God for six Sundays, they will not stop there, but that a large number will carry the attendance on during the year. We admit that there

are people living good lives who are seldom at Church, but we insist that every earnest Christian, for his own sake and the sake of the Church, attends public worship on the Lord's Day if he can do so. Church attendance is a mark of interest and earnest Christian life.

Then, as to special week day services, will not the people try to attend at least one such service where they are held? If not possible to have services in Church can not arrangements be made to have service at a private house for those living in a certain neighborhood?

Last year in the Islands the Church people did not use Lent aright. At the Cathedral most interesting special services were held, but the attendance was most disappointing. The Clergy felt discouraged and approach this present season with anxiety. The Clergy are trying to do their best to train, teach and inspire the souls of those committed to their charge. They ought to have the co-operation of the laity. Are they going to have it during this Lent? We have much to be thankful for, but we need a searching of heart in all our congregations. "What think ye of Christ?" is an ever-burning question. What is our answer? What is Christ to me personally? What sins have I to overcome? What faults have I to put aside? What helpful things can I do? How can I best do my part to build up the Kingdom of God in the place in which I live? Am I going forward or going backward? Do I want to have an Easter which shall bring to me renewed faith and hope and charity? Then I have an opportunity during the great Forty Days of drawing nearer to God in meditation, prayer and worship, and by reading something out of the ordinary line of fiction and taking up some inspiring, enlightening and instructive reading relating to Christ and His Church. The Clergy will gladly lend suitable books to people who will ask for them. Above all, read a portion of God's Word each day, give more at

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tention to prayer, give time to thought upon the real, that is, the eternal things of life and God.

Let this coming Lent be an uplifting blessing to all of us.



EASTER OFFERINGS.

It is well for each parish and mission to decide at the beginning of Lent upon some object to which it will devote its Easter offerings. If it can be for something outside of the needs of the congregation, so much the better. Some can, perhaps, give theirs to General Missions, and as our apportionment is this year over \$2,000.00 we must have large offerings if we are to meet it.



LENTEN OFFERINGS FOR MISSIONS.

The adult members of the congregation should know that last year the children of our Sunday Schools in the Islands gave to General Missions, \$999.46, while the congregations gave only \$620.15, that is to say, the children gave \$379.31 more than the adults did. This is not as it should be.

Again, the Sunday Schools best able to give did not give the most. St. Elizabeth's Sunday Schools gave \$247.47, and St. Peter's \$106.25, while the Cathedral Sunday School gave \$175.74 (more than ever before), and St. Clement's \$42.95.

Some of the country Sunday Schools did exceedingly well. The Good Shepherd, Wailuku, gave \$71.00, and Holy Innocent's, Lahaina, \$31.35. St. Andrew's Priory \$82.85.

All did well, but we believe that most of the Sunday Schools can and will do better.

We are glad to say that the mite boxes have come in time this year, as they are already on hand. There are many children and young people who do not attend Sunday School, and we hope that the Clergy will endeavor to get these to take mite boxes. We want to give more than ever before, and to this end all must be interested.

We ask the help of the parents. Will they see that their children have their mite boxes and will they encourage them

to deny themselves luxuries and shows and give what is saved to help fill the boxes? The Board of Missions is very generous to the work here, and we should show our appreciation by large giving. Let all take an interest and give as is given to us.



GEORGE WASHINGTON'S RELIGION.

Notable Service in Alexandria.

In Christ Church, Alexandria, Virginia, on December 7th, a service was held reproducing as nearly as possible, a service of thanksgiving held on the same date in 1783 to celebrate the final departure of the British troops from the shores of the United States.

The present Rector, the Rev. Wm. J. Morton, in his sermon, said: "At that service in 1783, the Old and New Testament Lessons were read from the same old Bible resting on the same reading desk as you have seen used today. The Church building was not quite as it is now, for the tower had not been built and the galleries had not been added. The pews, though the same in which you are seated, were ten or twelve inches higher and were all square like Washington's pew is at the present time. The same solid mahogany chairs with original hance covered cushions stand in the Chancel now as then, and the same Communion table is in place. The present pulpit is a replica of the original. No organ had as yet been placed in the Church, but the service on Sunday in 1783 was opened by the singing of an original anthem composed for the occasion by the leader of the choir from the words of the sixty-eighth Psalm; "Let the righteous be glad, &c."

The Church was decorated with evergreens and these were left in the Church for two weeks until Washington's return from the war. An old magazine states that to these decorations "were added fresh flowers, and stars and crosses of evergreens."

"General and Mrs. Washington, accompanied by three aides, Colonels Humphries, Smith and Walker, passed through Alexandria, towards evening, on Christmas Eve, having left Annapolis that morning, where the great leader

had resigned his commission into the hands of the Continental Congress, then in session in that city. Ahead of them rode Billy, the General's colored body servant, who hastened before to announce the arrival at Mount Vernon and prepare for their reception. Notwithstanding the fatigue and the length of the journey of the day before, General Washington and his wife were in their pew on Christmas Day. The text and sermon of Mr. Griffith were appropriate to the day, and to the presence of the victorious commander of the Continental Army, and in addition to the regular order of the service the rector read with peculiar emphasis and deep feeling the exultant song of Moses and the children of Israel after the safe passage of the Red Sea."

Soon after this Washington issued a letter to the governors of the several States. Like nearly all of his important official papers, it contains unequivocal reference to God and the blessings of religion. A part of this letter is as follows:

"I now make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for brethren who

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have served in the field; and finally that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind, which are the characteristics of the Divine Author of our blessed religion, and without whose example in those things we can never hope to be a happy nation."

No statement of the only safe foundations on which National life and character are to be built up could be more clearly, wisely and forcibly enunciated. George Washington was a vestryman of his Parish Church and was most regular in his attendance. A book of prayers in daily use by him is in existence. It is well to remember at this time that a very large number of those prominent in the Revolution were churchmen.



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Communions made during Jan.... 271

Baptisms.

- Jan. 1—William Edward Cratwright; by the Bishop.
 " 2—Annie Kuleana Kaleiwahea; by Rev. L. Kroll.
 " 4—Jean Margaret Bodge; by Canon Ault.
 " 4—Donald Davie Hay (Schofield); by the Bishop.
 " 4—Ruth Lillian Harrison (Schofield); by the Bishop.
 " 4—Dorothy Louise Harrison (Schofield); by the Bishop.
 " 11—Mary Georgina Lee; by Canon Ault.
 " 11—Sophie Janet Judd; by Canon Ault.
 " 14—Violet Koanapuni Pinao; by Rev. L. Kroll.
 " 18—Philip Ting Wai Win; by Rev. L. Kroll.
 " 18—Walter Hall Irwin Rickard; by Canon Ault.
 " 18—Leonard Augustus Covell; by Canon Ault.
 " 18—Barbara Jean Covell; by Canon Ault.

Marriages.

- Jan. 3—John Lopes and Annie Kaleiwahea; by Rev. L. Kroll.
 " 21—William Malen Flack and Mary Ellen Dodge; by Canon Ault.
 " 24—Maynard Clifton Carroll and Carmen K. Vida; by Rev. L. Kroll.
 " 28—Thomas Charles Gibson and Mabel Eva Benny; by Canon Ault.

Burials.

- Jan. 1—D. A. Christiansen; by Canon Ault.
 " 8—Agnes E. Hawes; by Canon Ault.
 " 18—Almira Stratemeyer; by Canon Ault.
 " 23—Rue Margaret Russell; by Canon Ault.
 " 24—Joshua Waiwaiole; by Rev. L. Kroll.
 " 25—Maud Piianaia Pali; by Rev. L. Kroll.
 " 27—Emma Alice Notley; by Rev. L. Kroll.
 " 29—Kahaleia Pine; by Rev. L. Kroll.



THE NEW ORGAN.

For St. Andrew's Cathedral.

By the steamer Honolulu, arriving Jan. 27, was received the new organ so long expected. The cases were, within a few days, hauled to the Cathedral and placed in the Ambulatory and at the rear of the Memorial Hall. The Committee, with Mr. George F. Davies as President, are naturally very pleased that it is soon to be set in place, and two men are on their way from Ohio to erect it. They were expected on the Matsonia on February 3, but probably like others missed the boat owing to the floods in California.

Those who have been here during the past ten years will remember that the desire for a new organ was expressed by those most interested in music, years ago. The Choir, we believe, gave a concert, and the offertory on the occasion of the rendering of "The Crucifixion" on two occasions, was given to the fund, which two and a half years ago amounted to nearly \$700.00. It was at that time that a large gift, entirely unsolicited, made it possible for the Vestry seriously to consider the purchase of an instrument, and a committee was appointed, of which the organist, Reginald Carter, was a member. The matter of selecting a builder was most carefully entered into, and bids were

received from constructors of organs in England and the United States. At length the order was placed with Hillgreen, Lane & Co., Alliance, Ohio.

In the matter of the kind of pipes and stops, the advice of those whose knowledge on the subject is wide, was sought, including a consultation by letter with Dr. Davis, the organist in Wells Cathedral.

At a recent meeting of the Vestry on January 29th, it was reported that there was about \$8,000.00 in the organ fund, the total cost of the instrument, set in place, being \$10,000.00. It will thus be seen that we have not sufficient money on hand to pay for the instrument, although we are glad to say that arrangements have been made with the builders, allowing for deferred payment. At the same time, everyone would like to see it paid for in full now.

Another important matter to consider is this: the \$10,000.00 does not include

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the mahogany case suitable for the instrument and fitted for the Cathedral. The case designed is of mahogany, because that is the wood which experts say is best adapted to resist destruction by insects. The case is not highly ornamented, but substantial and dignified. Its cost will be \$1600.00. It is the hope of the Committee that this case can soon be ordered and they wish that someone would give it either as a memorial or that various people interested would unite in making it possible to get it without delay. The organ without the case is, of course, incomplete, and we hope that people will realize this at once.



BISHOP'S VISITATION ON MAUI.

The Bishop left Honolulu on the Kilauea on Friday, February 6th, at noon, landing at Lahaina at 6 p. m. After hastily transacting some business, and having tea on the lanai of the Parsonage with Mrs. Bodel and Miss Caldwell, he proceeded in an automobile to Wailuku, which he reached a few minutes after 8 p. m. in time for the organ recital which Mrs. J. C. Villiers was giving in the Church. Mrs. Villiers was assisted by Mr. C. D. Lufkin, Mr. D. Rattray, and Mr. K. Smith. The organ, which the Bishop had not heard before, is sweet in tone, and Mrs. Villiers shows a thorough knowledge of the instrument and ability to play it with excellent effect. The Church was crowded, extra seats being put in for the occasion. The offering was over \$40.00 for the Choir fund. The Bishop delivered a brief address.

On Saturday, Mr. Villiers took the Bishop in his automobile to Makawao, where a call was made upon Mr. H. P. Baldwin, but unfortunately there was no time left to call anywhere else except at the Maunaloa Seminary, where there are always some Church girls. In the afternoon the Bishop had interviews with several people who desired to consult him on matters of importance.

Sunday, February 8th, was a busy day for the Bishop. At 8 a. m. he celebrated the Holy Communion, and two-thirds of those who were present were young people who had been at Iolani or the Priory. Immediately after the service he Baptized the infant daughter of a graduate of the Priory. At half-past ten he delivered a brief address to the Sunday School. At 11 o'clock he took part in the morning service and preached. Immediately after this service he Confirmed a Korean man who had formerly been at St. Elizabeth's and had

been a regular attendant at the Church in Wailuku. He is the interpreter for the Court. At 2 o'clock he started with Dr. Mildred Staley and Miss Villiers, for Lahaina, where at 4 p. m. he held service and made an address. The Church was filled with people. The Sunday School on February 8th numbered 60 children, and these children recited the fifty-third Chapter of the Prophecy of Isaiah in a way that showed careful training by Miss Caldwell. Mrs. Bodel presided at the organ, and a choir of girls and boys, neatly vested, rendered the service.

It was unfortunate that the Rev. Mr. Bodel was not present, but owing to the washouts in California, he missed the Matsonia, but as the Bishop's day of visitation was set, it was carried out. Everything in Lahaina showed the result of earnest, faithful work, and we cannot be too thankful that the principle of the Public School, his wife and daughter, who are also teachers, are most helpful in the Sunday School and the work. Lahaina is quite different from other places on the Islands. The only White people in Lahaina who take any interest in the work of the Church, are these teachers and one other person. Despite all discouragements and hindrances, we have a fine hold upon the Hawaiian and part-Hawaiian people. We have a day school of 46 children, and Miss Caldwell, who is a graduate of the San Jose Normal School, as well as a graduate of the California Deaconess School, is an expert teacher, and a visitor at the homes of the people. It is easy to see that she has the hearts of the children. This helper, seconding the faithful labors of the Rev. Mr. Bodel and his excellent wife, make the work at Lahaina quite remarkable in its way.

Without any thought of complaint, for people have a right to do what they desire, we state our case plainly in relation to our work among the English-speaking people. For forty years we have carried on that work. A great many of the people Baptized and Confirmed in Lahaina have moved to various parts of the Islands. We have at the present time in the Priory, 14 boarders, who are Lahaina girls, and anyone who knows the school, is aware that they are second to none in ability and character.

Some years ago the Hawaiian Board, feeling that it should take care of its English-speaking Hawaiians, sent a minister to Lahaina on a larger salary than we have ever paid. We believed then, and we believe now, without criticising their action or finding fault, that

this money is unwisely spent. While the personality of the minister is excellent, and his personal relationship with us has always been pleasant, yet after years of work there is, according to the testimony of Hawaiians not of our Church, and who are sympathetic and interested in the work of the Hawaiian Board, the Sunday School of the English-speaking people under this excellent minister, numbering from five to ten, and his congregation from six to eighteen. With the kindest feelings, therefore, towards the minister and those who are back of him, we are of the opinion that the work is in the line of re-duplication which the Church Federation is trying to overcome. However, in the present divided state of Christendom, we should feel perfectly at liberty to do exactly what the Hawaiian Board has done, go in wherever there is an opportunity, and not only take care of our own, but gain the allegiance of all whom we could.

Although in the past twelve years most of the older people connected with Holy Innocents, Lahaina, have gone away or have died, yet the young life there represents an attractive work to earnest people, and the tone of hopefulness and enthusiasm, and the statement that they wouldn't leave the work for anything, shows the spirit with which the Church's work is being carried on.

After this service an automobile took the Bishop rapidly through Wailuku to Puunene, where he arrived in time for a hasty supper, after which he assisted in the service and preached to the congregation which gathers in the hall. Here again, as everywhere on Maui, an old Priory girl was in evidence as leading in the singing and assisting in the service. The Sunday School was held in the afternoon and is an encouraging work. The service in the evening has the disadvantage of being held in the hall used for dances and other purposes, and it is hard to get a religious atmosphere in a hall which has been used for a dance the night before. However, the Bishop was very glad to meet the people and to speak to them. What is needed

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at Puunene, is a Chapel. Shortly before the death of the late H. P. Baldwin, he spoke to the Bishop about erecting a Chapel at Puunene, where we have held services for some 14 years. He said he would give the ground and that he would give the money for its erection, but that he thought it was better for other people to give a part. Shortly after this he was taken ill, and while he mentioned the matter to the Bishop again in the presence of Canon Ault, yet he departed this life before his desires could be carried out. The Bishop has in mind as soon as possible, the erection of a neat memorial Chapel at this point, for we believe that the work could be much advanced if the children and others could feel that there was a house set apart for the worship of God. Quite a number of those who attend have been brought up Roman Catholics, and it strikes them, as it strikes us, that a hall of the kind used, is not conducive to a religious spirit.

After service the Rev. Mr. Villiers' car took the Bishop to Wailuku, where he arrived shortly after 9 o'clock, having held six services during the day, besides addressing the Sunday School at Wailuku.

On Monday, the Bishop went to Lahaina, where he visited the school and at 2 o'clock Confirmed a woman who had long been waiting for this Rite. He

stayed at the Parsonage until the Mauna Kea left Lahaina about an hour after midnight.



LAHAINA.

The great need at Lahaina is a cottage for the woman worker. Miss Caldwell has lived at the Parsonage, but the house is not large enough for the family and a boarder. Mr. and Mrs. Bodel cannot have the Bishop or any friend stay with them because they have no room. A small cottage can be erected for \$460.00, painted and ready for occupancy.

Here is another very pressing need. If anyone will advance the money, Miss Caldwell will pay rent as interest on the loan until the principal is paid off.

The work at Lahaina is in an excellent condition. The day school and Sunday School have grown beyond all expectations. The new desks and school necessities which the efforts of Mrs. L. F. Folsom and the gifts of friends provided are all in use. Holy Innocents' is a vigorous, active mission, and is doing

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a splendid work among the people. No other knows as the Bishop does, how many girls and boys have come from the Lahaina mission to our Cathedral schools, and how well these girls and boys have turned out. It is a work that has paid in the inestimable worth of human character and right living.



THE NEW ST. PETER'S CHURCH

After long waiting the beginning has been made for the erection of the new St. Peter's Church. The architect is W. O. Phillips, whose plans the Committee and the Bishop and the Chinese Committee consider very good for the purposes desired. It will be, all think, a convenient and Churchly building.

Some years ago at the suggestion of the Bishop, St. Peter's congregation began to take action in regard to a new Church. The difficulty was to decide upon a new site, the one occupied by the present wooden structure being undesirable on account of the inadvisability of erecting a large structure at that place. In 1910 the Bishop and the Commit-

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tee of the Board of Directors decided that the best site, if it could be obtained, was the lot on Emma Square on the Ewa side of the Priory. This was purchased from the B. P. Bishop Estate, but the late J. F. Morgan, who held it under lease, would not agree to the transfer unless the Board of Directors took over the leases which he held on the Cleghorn property on Emma Square, and also on the lot in a mauka direction from the Morgan property. On mature consideration the Board of Directors agreed to take over these leases, expecting to be able to pay the rent, insurance and taxes from the income which the property yields.

In 1911 and 1912 it appeared to the Bishop and the Chinese that it would be a mistake to build the Chinese Church on the lot which had been purchased. Accordingly, the Bishop issued an appeal for funds for the purchase of the lot mauka of the Morgan and Cleghorn property, the trustees of the B. P. Bishop Estate having agreed to sell him the same for \$14,000.00. One of the friends to whom the appeal was sent, gave the entire amount for the lot, for which all concerned were profoundly thankful.

For some six years past the Rev. Mr. Kong has been gathering money from various sources for the new Church, and within the past two years the Bishop has also tried to raise money. Mr. Kong, himself, obtained some \$6,500.00, the greater part of which has been in the bank drawing interest for some time.

A meeting of the Chinese congregation held in 1910 resulted in gifts being made by every member of the congregation, old and young. A seller of peanuts contributed \$50.00, payable in

monthly installments. A woman earning \$2.00 a week paid her subscription of \$30.00 gradually. At the present time there is in the bank, or in the shape of good subscriptions, \$17,125.00.

After careful consideration by the Committee and the Bishop, matters were arranged at a meeting of the Board of Directors held early in January, the proper officers were empowered to sign the contract. This was awarded to Freitas & Fernandez for \$18,000.00. We may say here that the cost would have been considerably more, but as there is not much building going on at present, bids were low.

The building will be of reinforced concrete, that being the frequently expressed desire of the Chinese congregation. The Committee had considered other material, but the Chinese greatly preferred concrete.

The sum given above, the cost of the building, does not include electric wiring or electric fixtures, nor does it include pews and furnishings nor architects' fees. These will make the total cost \$21,280.00, so that in order to have a completed structure, \$4155.00 more will be needed.

The ordinary Sunday congregation at present crowds the wooden structure on Emma Square, and there are no conveniences whatever for Sunday School or other meetings. Under the east end of the new building will be a commodious parish hall which can be used for various purposes; there is also a house on the lot which will be used later. No people have more deserved aid than this Chinese congregation. It has always been among the first to pay its Diocesan assessments, has given largely to Dio-

cesan and General Missions, and its Sunday School offering for Missions, the result of savings during Lent, was over \$120.00 last year. They have paid all their expenses, and last year gave for the support of the Mission, in addition to all other gifts, \$505.00. They gave last year, \$218.00 to Missions.

There have gone from the Mission of St. Peter, Missionary workers to several parts of the world. It has sent some fifty of its boys to the Universities of

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St. John's, Shanghai, and of Boone, Hankow, and many of these are occupying important positions in China.

The congregation of St. Peter's is quite willing to go into the new building with their old seats and with folding chairs, and such other furniture as they have, so that they will not go to the expense of getting new furnishings unless they have the money, but there are many people who have not given to the St. Peter's Building Fund, and the Bishop or the Rev. Mr. Kong will be very glad indeed to hear from any who desire to contribute. There could not be a more worthy object than St. Peter's Church.



PERSONALS.

On the Matsonia there arrived for a visit to Hawaii, Mr. and Mrs. John E. Baird, of Philadelphia. Mr. and Mrs. Baird have long been known to Bishop Restarick, and this trip to Hawaii was determined upon after hearing the Bishop of Honolulu's address at the Cathedral of St. John the Divine, New York. Mr. Baird has long been known as an energetic member of the Brotherhood of St. Andrew, and both Mr. Baird and his wife are well known for their interest in the Church and her philanthropic work in Philadelphia.

On the Chiyo Maru, arriving February 2d, were the Rev. Arthur R. Gray, the Educational Secretary of the Board of Missions, New York; the Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, who is a member of the Board of Missions and is Assistant Secretary of the General Convention, and the Rev. Mr. Mitchell, who is travelling with them. There was also Miss Trion, who is on her way to work among the Moros under Bishop Brent. The Bishop met the party at the wharf and took them at once to the Cathedral. At 8:45 the whole party attended service at the Cathedral where Mr. Gray made an address to the children. They were greatly impressed with the large number of children gathered together, and with the hearty service which was held.

The rest of the day was spent in seeing the different missions and schools. The Bishop took them to the Priory, Iolani, St. Peter's, St. Elizabeth's, St. Mary's, and Kapahulu, and they also saw the outside of Epiphany Hall. After luncheon with Bishop and Mrs. Restarick the visitors were taken to St. Clement's and Mr. Gray made an address to 80 women who were gathered there at a special meeting of the Woman's Auxiliary, representing different branches in Honolulu.

They left at 4 p. m. for the Orient, after spending a very busy day.

Among the passengers on the Chiyo Maru was Miss Butterfield, who has been secretary to ex-President Elliott, of Harvard. We were informed by some of her fellow-passengers on the Chiyo that when Dr. Elliott continued to give out anti-missionary sentiments, stating that it was no good to try to Christianize Oriental nations, that she looked into the matter and received testimony from authentic sources as to what had been done and what was being done for the uplift of people by missions, and to what degree Orientals were able to apprehend the Truth as it is in Jesus. The result of her investigations was that she was persuaded that Dr. Elliott had viewed missions with pre-judgment, and had not enjoyed sufficient opportunity to see or understand Oriental Christian life. Further than that she became deeply concerned in the fact that the New England religious society to which she belonged, had ceased to stand for positive, definite, Christian faith; that in striving to be Creedless, the denomination to which she belonged had no positive message to carry to the Orient. In her search for something definite in religion, she was led to be Confirmed and later to offer herself as a Missionary under Bishop Brent. She was on her way as a passenger of the Chiyo, to take a position in the House of the Holy Name, Manila. She had many friends among people of her former religious connection in Honolulu, and had to give some time to them, but she did take time to see something of the Church

work here, and call upon the Bishop. Miss Butterfield is evidently intellectually and physically and spiritually a strong woman, and we are sure that she will be of great help to Bishop Brent in his work and will do much good.

A letter from Miss Virginia Lee Schoonmaker acknowledges the receipt of the photographs of the window in the Cathedral, (near the Font) erected in

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memory of Captain Schoonmaker and Paymaster Armes. She wrote: "I sent one copy to my sister who lives in Mexico and two others to my father's brother and sister. Our Rector and wife expect to be in Honolulu next June."

The Rev. J. Knox Bodel, having received word of the serious illness of his mother in Los Angeles, left on December 31st for the Coast. A letter received here stated that his mother was still living, but very weak. Mr. Bodel was booked on the Matsonia leaving San Francisco on January 28th, but owing to the floods in California, he was delayed and missed the steamer. He arrived on the Lurline on February 10th.

There arrived on the Niagara on January 27th, Dr. Mildred Staley, the youngest daughter of the Rt. Rev. Thomas N. Staley, D. D., the first Bishop of Honolulu, who resigned in 1870, and died in 1898.

Dr. Mildred Staley has been a Medical Missionary in India and in the Straits Settlements for twenty-two years and during her stay in Honolulu will deliver several addresses on mission work in India. She has also consented each week during Lent on the morning of a day to be decided upon, to speak on Oriental religions and philosophies, pantheism, and its appearance in several modern cults, the revolt against pain and like topics. These addresses will be of great interest, and as Dr. Staley will speak from experience and knowledge of the logical outcome of pantheism, fatalism, etc., the addresses will come from one who will speak with authority and not as one who simply talks of the theoretic philosophies. Dr. Staley will render a great service by her consent to deliver these addresses and we believe a large number will be glad to hear her. Dr. Staley is a guest of Bishop and Mrs. Restarick.

THE REV. SHIM YEN CHIN AND FAMILY.

The wife and two daughters of the Rev. Shim Yin Chin arrived in Honolulu last October, but the medical examiners found that they were suffering from trachoma.

General Edward Davis and others became interested, and their immediate departure was prevented by instructions from Washington.

On the Bishop's return he took up the case through the U. S. Immigration Inspector with the authorities in Washington. Pending a decision the women remained at the Immigration Station

where the Rev. Shim Yin Chin, who had come from Maui, saw them daily. Mr. Halsey, the Inspector, was most kind and considerate and did everything possible to alleviate conditions.

The Bishop in his communication with Washington, requested that Mrs. Shim and her two daughters be permitted to land and to be treated at some institution under supervision of the Doctors in the U. S. Service. In the middle of December the reply came that the request could not be granted as it would create a bad precedent. Mr. Shim then told the Bishop that if his wife and daughters returned to China that he must go with them, as they could not be separated any longer.

Unwilling to lose so valuable a man as the Rev. Shim Yin Chin, it was proposed that Mr. Shim, his wife and daughters go to Japan and be treated at St. Luke's Hospital, Tokyo. A letter was written to Dr. Teusler telling him of the circumstances and asking him to send a cablegram if he could have them treated at the hospital, the family, if possible, getting living accommodations nearby. A favorable reply came, and on December 17th the four Chinese left for Japan. The steamship company gave them good quarters and all officials were kind and considerate.

Mrs. Shim did not want to return to China if it was possible to avoid doing so; she felt that her friends there could never understand why they had not been allowed to land after having passed the doctor's examination at Hongkong. The fact is, the doctor at the starting place knew the woman and daughters had traces of trachoma and in fact requested the ship's doctor to treat them on the way over. They should never have been passed at Hongkong and all the difficulty and expense which came to us would have been avoided.

We thank the friends who by gifts made it possible to carry out the plan of having the party go to Japan for the treatment of the women, and we hope that they will soon be well.

Dr. Woodward, who recently passed through Honolulu, saw Dr. Teusler in Tokyo, and sent Bishop Restarick word that he would write him as to conditions as soon as he had watched the cases sufficiently to arrive at a conclusion.



A TRANSLATION OF A LETTER FROM THE REV. SHIM YIN CHIN.

Tokyo, Japan, Jan. 6th, 1914.
My dear Bishop.

The Lord has been very gracious unto us all the way to Yokohama, Japan. Although the first three days my wife was seasick, the rest of the days we were all well. We arrived at Yokohama on 29th of December and started for St. Luke's Hospital the very next day at Tokyo. Doctor Teusler was very kind to us. He has rented two rooms for us in a boarding house which is about 500

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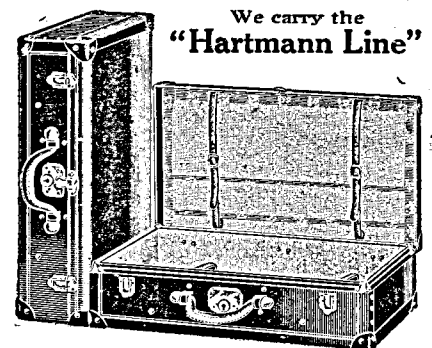
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steps apart from St. Luke's Hospital. The board and lodging will cost Yen 52 for four of us a month. We go to the Hospital every morning and stay there until 12 o'clock, then return to the house. Here are great many Westerners come for hospital treatment. Tokyo is very cold, we can see snow and frost every day. The air is very piercing. All the houses, hospitals and churches are kept warm with fire stoves.

The people in Tokyo are all good citizens. It is said that there is no thief in Tokyo. The housekeeper told us to put anything in our room and we no lock. No wonder so many of my countrymen who have made homes here have no desire to return to China. Several thousands of Chinese students are studying here, but we can't hardly see them in the street. When we were walking on the street, the Japanese people, both old and young men and women, all looked at us with wonder and interest. Perhaps the ladies' costume attracted their attention. We saw many great signboards in the city, which are written in large Chinese characters (The Saving Gospel). Here are many large churches. We are happy to see the influence of our Lord in this city.

Bishop McKim is still in America, he will not be in Tokyo until this April. We are happy here. We hope you will not worry for us. We are deeply thankful to all that you have done for us, and we earnestly pray that the Lord will give you His strength to do the Church work.

Please give our best regards to all the friends. Specially to the Rev. Potwine.

Respectfully yours,

SHIM YIN CHIN.

◆◆◆◆◆

CORRESPONDENCE.

Editor Chronicle:—I want to make a suggestion to our scattered communicants about the Islands who, for one reason or another, are denied frequent access to the Church's altars and who therefore lack one of the principle means of grace. It is this: The conscientious offering of a part of one's substance to God—the "tithe" or any other fraction of one's income, has ever been regarded as an act of worship acceptable and pleasing to Him. If it can be accompanied by other acts of worship rendered in person in His "House of Prayer" by the individual, so much the better. But if that is impossible by reason of distance the lesser, but none the less acceptable act of worship may be made if the person so wills. During the Lenten season the isolated but devout communicant may still enjoy this means of grace

by conscientiously and regularly making an offering for Missions through the Lenten Mite Boxes. In many other sections of the United States where communicants are widely scattered and live far from any Church, the "Family Mite Box" with its stated offering is welcomed during Lent as affording members of the family, adults as well as the children,—a practical point of contact with the Church's life and work, as well as a personal means of grace. At the end of Lent the box is sent to the Bishop, and by him placed on the altar at the Cathedral along with the other boxes from the various congregations and Sunday Schools.

Surely there are none of our people who value their membership in the Body of Christ who would not be grateful for the privilege of thus sharing in this practical way in the Lenten work of the Church and in the means of grace also afforded for those claiming it.

Faithfully yours,

W. E. POTWINE.

◆◆◆◆◆

BISHOP ANDERSON'S SERMON.

At the Consecration of Bishop Du Moulin.

...*"And every day, in the temple and at home, they ceased not to teach and to preach Jesus, the Christ."* (Acts 5:42). Right Reverend Fathers, Brethren of the Clergy and of the Laity:

We have assembled here today to participate in the consecration of a Bishop in the Church of God. This newly-consecrated Bishop will share the Episcopate with all other Catholic Bishops in Christendom. He will exercise his jurisdiction in the diocese of Ohio as a constituent part of what is known as the Protestant Episcopal Church in the United States of America. But while his jurisdiction is territorially confined, his responsibilities reach out to the "holy Church throughout all the world." He is first a Bishop of the holy Catholic Church, second a Bishop of the American Church, and third a Bishop of Ohio. His authority and work are here. His office and responsibility are shared with the whole Episcopate.

The Episcopate is one of Christendom's most ancient and honorable institutions. As far back as the history of organized Christianity can be clearly read, the Episcopate stands out as the central principle of its government. The

Bishop is the source of Order in the Church, the head of the Christian Community, the center of unity and authority, the pivot around which the Church's administration revolves.

It is my desire, however, this morning, to go back of the Bishop to the Church which makes him. Engaged as we are in an act which is so inseparably associated with the history and being of the Church, I wish to raise the antecedent questions, What is the primary purpose of the Church? What are our first duties as members of it? How shall we best discharge those duties? In other words, what is the special program of the Church in our day and generation in this part of the world?

It will help us to answer these questions here in Cleveland and in Chicago and in the United States, if we imagine that we are consecrating a Bishop for the heart of Africa, or Afghanistan, or some place that has not inherited a Christian civilization. This will bring us back to first principles. For what purpose would the Church be planted in such a land? What was St. Paul's message and mission to Rome and Corinth and Phillippi? Is the primary purpose of the Church to build hospitals and

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homes and charitable institutions? These will all come as the fruits, provided the roots are there, but let us not look for fruits without roots. Is the primary function of the Church to establish churches and schools and colleges and social settlements? These are means to an end rather than an end in themselves.

The primary function of the Church is to impart the knowledge of the one true God and to develop the spiritual life of God's children. Keep these in the foreground and all will go well. Put these in the background and the fruits of religion will shrivel before they come to the ripening. I am told that Japan is spending millions on hospitals. Her civilization is thousands of years older than ours, but she learned the idea from Christian lands. I am told that the morals of the Buddhist priests are better than they used to be as a result of the contact of Buddhism with Christian ideas. The fruits of Christianity are often found outside the sphere of the Church, but the roots are in the Church of God. When St. Paul went up and down planting the Church, his text was "Whom ye ignorantly worship, Him declare I unto you." "God was in Christ reconciling the world to Himself." As men heard that message the map of the world began to be changed; old customs were abolished, churches were built, institutions of Christian learning were established, guilds and brotherhoods and sisterhoods came into being, old dead maxims were revived into living deeds; the cornerstones of our highest civilizations began to be laid; slavery began to be abolished, war started out on its long

journey towards extinction; woman discovered her proper place in the world; wife and child and mother had a new sanctity; deeper conceptions of sin and loftier ideas of salvation penetrated men's minds; a new vision of man's origin, duty, and destiny came to the world, and men were lifted from the dung-hill of their sins amongst the princes of God's people.

The history of human progress is the story of what men have done who found their idea of God and man in Jesus Christ. Man's idea of man rests on his idea of God. If he thinks God is a warrior, he will probably be a Mohammedan. If he thinks God is an inactive, contemplative being, he may be a Buddhist. If he thinks God was in Christ, then he will be something different and better. What is God like? That is the universal question. "Bow the heavens, O Lord, and come down. Touch the mountains and make them smoke." Say something, do something! Come out from your hiding place that we may see what Thou art like and what we ought to be like! That is the universal prayer; and Christ is the answer to it.

What is God like? God was a Babe in the manger at Bethlehem; and since the Eternal God became a Babe, child and wife and mother acquire new sanctity. What is God like? He was a Boy in the carpenter shop, and since God was a boy, all boys have a wonderful potentiality for Godlikeness. What is God like? He is the man that sanctified the marriage at Cana, and marriage henceforth has a new significance. What is God like? He is the man that drove the money changers from the Temple, and in whom we learn the meaning of spiritual things. What is God like? He is the man that stretched out His arms on the cross, and in whom we learn the lesson of sacrifice.

You say that this is either humanizing God or deifying man. It is neither. It is simple Christianity. God is not far off. He is close by. Christ is not dead. The Church is His living Body, a divine organism in which the actors are divine persons. The august sacrifices of the Church represent divine performances. Since God could become a Babe, He still takes little children in His arms in Baptism. He who dwelt in a manger comes to our altar thrones. He who said "Thy sins be forgiven thee," keeps on saying it through the Ministry of His Church.

This, then, is our Gospel. God was made flesh and dwells among us. This then is our message. We preach and teach Jesus Christ.

I have a suspicion that much of our modern preaching is something less than

this. We are preaching Ethicure rather than religion. Ethicure is good, and so is horticulture, but I should as soon expect to be saved by one as by the other. I have a suspicion that some of us are substituting a pink-tea kind of social service for the eternal justice of God and the righteousness which is in Christ Jesus our Lord. I have a suspicion that the mental attitude of our people is largely negative. They don't believe in Christ. That attitude will not win the day. "Give me Scotland or I die," cried John Knox. And he got Scotland. He believed in Christ. "America for Christ or I die," must be the passion of the twentieth century American Church. We need a new propaganda, a new propaganda of the old but ever new Gospel.

The last General Convention adopted a resolution in favor of a nation-wide mission to reassert the claims of Christ on modern society. We need something of this sort, a propaganda for Christ in which the laity shall take a chief part. I have a suspicion that the laity would regard such a propaganda as the work of the clergy. Ask any layman what a layman is, and he will reply that a layman is not a clergyman. That only says what he is not. The very word layman is a word of positive spiritual significance. It is a word used in the Bible over and over again to connote God's people in contrast with those who would thwart the purpose of God. "If ye will keep my commandments, then I shall be your God and ye shall be my laity." An old writer represents the Church as a ship. The Bishop is the captain. The other clergy have their assigned posts. The laity have the oars. The ship cannot be steered unless she is under motion and the motion depends on the men at the oars. Am I right in thinking that a conspicuous weakness of the Episcopal Church is the lack of the propagandist

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spirit amongst her laity? Our Roman brethren have a more militant loyalty. Their Knights of Columbus have a stalwart aggressiveness that is foreign to us. Our Protestant brethren seem to have more unction and religious fervor than is found in the cold and stiff membership of the Episcopal Church. Perhaps we have emphasized the Ministerial Priesthood so much that our laity have forgotten that they too are a Christian Priesthood. Perhaps we have dwelt so much on Apostolic Succession as to forfeit Apostolic success. Perhaps we have inherited an aristocratic prelacy instead of a democratic apostolicity. At any rate I am sure that we need a fresh grip on religion and a fresh zeal in propagating it.

I am not thinking of proselytism or of ecclesiasticism or even of Episcopalianism, but of what the Episcopal Church can do to propagate the religion and righteousness of God. The Episcopal Church has tens of thousands of detached adherents who are not on her parish registers. She has thousands on her registers who are not in her pews. She has vast reservoirs of unused moral bulk and spiritual energy. The laity must reach these. The faithful laity must evangelize the unfaithful. The laity must propagate religion, spread the Gospel, and render the service of Christian men.

But religion is not only to be propagated. It is to be taught. They ceased not to preach and *teach* Jesus Christ. There is too much ethical preaching and too little Christian teaching. The Church is a teaching Church. The preacher should be a teacher. What is education? Education is the drawing out and training of all a man's faculties and powers so that he can live his best life as an individual, as a member of society, and as a child of God. If we were mere bodies, we could be educated in a gymnasium and come out John L. Sullivans and female Amazons. If we were merely minds, we could be educated by intellectual gymnastics in the school room. Some of the most brilliant rogues in the country are college graduates. Mere intellectualism is clearly not a complete education. If we were merely souls, we might be educated in the sanctuary and made fit to join some angelic choir by and by. But we are not bodies nor minds. We are beings, personalities, inhabiting bodies, possessing minds, intelligence, understanding, emotion, will, affection, moral sense, spiritual capacity, and so on. The training of all these faculties is encompassed in the realm of education. But we are living under conditions where religion and education are separ-

ated. We have divorced soul and body. We have rent asunder what God joined together. We have said to the schools, Train the mind, and to the Church, Train the soul; as if education were not one act. The plan is not working.

There is an association today known as the Religious Education Association. It is composed largely of the most thoughtful educators in the land. This association, without casting any reflections on the public schools and state colleges, whose pedagogical excellence and skill no one questions, is nevertheless determined to find some way of recognizing the educational value of religion in any true education. Our education is losing its moral value, our religion is losing its educational value, because they are divorced one from the other.

It is a big question and I only touch one phase of it here, viz., religious education in the home. They ceased not in the Temple and in the home to teach Jesus Christ. One cannot help being alarmed at the complete secularization of our American homes. Here is something within our reach. We can teach our children to reverence God, to honor His Church, to respect its ministers. We can teach them to say their prayers and go to church. We can teach them their duty towards God and their neighbor. We can teach them by example. We cannot teach them otherwise. Only religious persons can teach religion. We can teach our children about marriage. The physicians tells us that most of our young men are morally and physically unfit for marriage. Yet we allow our boys to grow up in ignorance and our girls to plunge headlong into deadly perils. There is a vast difference between Marriage and Holy Matrimony. We can teach through our Sunday Schools. The Church's Board of Religious Education is doing good along these lines. Cooperate with it. Most of our Sunday School teachers have no other qualification than good natured amiability. Let men and women equip themselves as teachers of religion in the Sunday Schools if they

would render a real service to God and country.

Church Unity.

This, then, is our special program—a new zeal in the propagation of Christianity and in the Christian education of the coming generation. The Episcopal Church alone cannot carry out this program. Nor can any other. Nor can the aggregate of all the Churches working separately and at cross purposes. Only a united Church can accomplish the tasks that confront us today.

It was a united Church that converted a continent to Christ. Non-Christian lands today resent and resist the attack of a divided Christendom. It was a united Church that established great institutions of Christian education. It was a divided Church that secularized education. It was a united Church that incorporated Christian ideals in national legislation. A divided Church cannot

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mould the national conscience. A sectarian Christianity cannot think continually, nor propagate the Gospel efficiently, nor render an adequate social service in our time.

It is well to think of these things as we consecrate a Bishop, for the Episcopate lies close to our greatest twentieth century problem—the reunion and the rehabilitation of a disintegrated Christianity. The Presbyterian Dr. Lindsay, in a very able book, laboring strenuously to account for the rise of Episcopacy, suggests that it may have been necessitated in the interest of unity. As a matter of fact it does make for unity. Approximately three-fourths of Christendom are under Episcopal administration today. The Roman, Oriental, and Anglican Communions are one in this respect, while outside of these three, the non-Episcopal Churches are nearer three hundred than three. Without thrusting Episcopacy too prominently forward in the Unity enterprise, it is clear on the very face of things that it has something to say on the subject. As one looks around on the Christian world today certain things stand out as having won the right to be regarded as permanent. One of these is Episcopacy. Can anyone really imagine that unity is brought about by the elimination of an order that was universal in Christendom for fifteen hundred years, that prevails throughout most of Christendom today, and that has been a great, unifying element in the Church? My imagination is incapable of such aerial flights. But someone will say that the same argument holds good for the Papacy. They are not exactly parallel, but let it be granted for the present. Can anyone imagine a Unity in which Papacy in every and any form has been abolished? Whatever one might say about the origin and modern doctrine of the Papacy, he must admit that it has served a great purpose in the past and that it stands today for a power, a unity, and a solidity which make its enemies tremble and admire. Is it quite reasonable for our non-episcopal brethren to demand a unity which shall

be brought about by the overthrow of the two greatest unifying factors in the history of the Church, Episcopacy and the Papacy? I do not mean monarchic episcopacy nor autocratic papacy. The adjectives are not permanent, but the nouns are likely to survive.

Thirdly, there are certain positive principles in Protestantism that must be regarded as permanent. Protestantism, though arriving late, was the reassertion of certain principles which are vital to Christianity. It cannot be wiped off the map. The clock cannot be turned back. Can anyone imagine a unity in which the vital principles of Protestantism found no place? I cannot.

Fourth. Amid the confusion of today there is a prominent thing which we call the Catholic Faith. It has survived the attacks of heresies, philosophies, persecutions, and ridicule. Governments have changed, dynasties have risen and fallen, sects have come and gone, but the Catholic Faith survives.

Fifth. Underneath all our divisions today there is the permanent reality which we call the Christian life. It centers in the soul's relation to Christ. It is shared by Catholic and Protestant. It is known everywhere by its fruits.

These seem to me to be the permanent feature of the Church's outward organization and inward life. Unity would combine all and forfeit none. Unity is constructive, not destructive; comprehensive, not compromising. I have asked if you could imagine unity without any of these permanent features. Try to imagine the invincible, irresistible power of the Church in which these features were united. When Catholicism and Protestantism are one; when Rome and St. Petersburg and Geneva and Canterbury combine, then the Church can shout triumphantly

"Christ for the world we sing.

The world to Christ we bring."

Each has what the other lacks. Each lacks what the other has. In union there is strength.

And unity must be worked out in a democracy. For the democracy is per-

manent. Caesarism in Church and State is doomed. The Church of the future cannot be an autoeracy, nor a plutocracy, nor an aristocracy, but the home of the Christian democracy—the Church of the people, for the people, by the people, under Jesus Christ, their living God and Saviour.

As we consecrate this Bishop today, shall we not all pray for renewed consecration to the work of the Church, for fresh zeal in propagating the Christian religion, skill in teaching the Catholic Faith, grace to live the Christian life, courage to be apostles of unity, and power to make the Church of God the executive agency for bringing the Kingdom of God to the people of God?

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CHURCH WORK.

We can see from what follows some of the work which the Church is doing among the unfortunate in our large cities.

At St. Paul's Chapel an invitation had been sent out by the All Night mission, through the kindness of the vicar, the Rev. William Montague Geer, for homeless men to attend the "Night Workers' Service" on Christmas at 3 a. m. Such a gathering, assembled in consequence, has no precedent. There were fourteen hundred in the congregation, twelve hundred of whom were homeless men. This old, stately building, in which both General Washington and Governor Clinton worshipped a century and more ago, was crowded to its fullest capacity, floor and galleries, and many standing at the rear. It was something beyond description to see such a congregation and to hear the singing of this body of men. One can say that for a few moments at least, although homeless, penniless, hungry, and in some instances in need of sufficient clothes to cover their bodies, these men forgot their misery and trouble, to sing praises to the birth of Christ. They were made to feel that there were none of them too far down to be refused admission to God's House. It was remarked that many present seemed to have been out of employment but a short time; probably owing to the recent shutting down of many mills and factories throughout the country. A sermon was preached by the vicar, and keen interest was shown by those present. At the close of the service the congregation passed out in line, each receiving from the clergy a Christmas card and greetings of the season. In the vestibule was a Manger which they viewed with interest and respect.

In front of the church the homeless men formed a line, then marched to a restaurant where Mr. Dudley Tyng Upjohn, President of the All Night Mission, had arranged for a Christmas breakfast.

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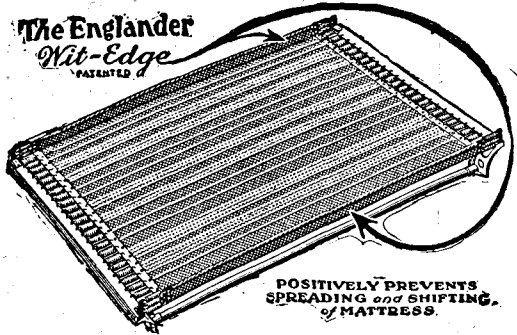
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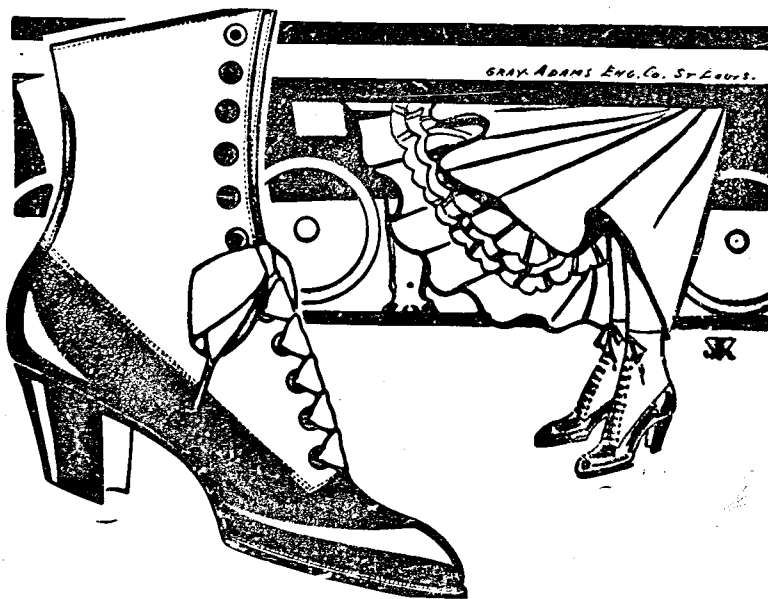
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