

Hawaiian Church Chronicle

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

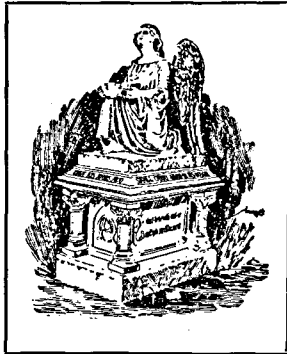
Vol. VII.

HONOLULU, T. H., FEBRUARY, 1915

No. 6



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII.

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

FEBRUARY, : : : 1915

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. 24—S. Matthias.
28—Second Sunday in Lent.
Mar. 7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Fifth Sunday in Lent (Passion Sunday).
25—Annunciation Blessed Virgin Mary.
28—Sixth Sunday in Lent (Palm Sunday).



LENT.

WAITING FOR RENEWAL.

Living, as men live on earth, is *trying* to the spiritual as well as to the physical nature of us all. It wears away what we call the soul as well as the body of us. With a greater or less degree of activity we are all *striving* for something. We are reaching, as it were, to grasp some object—working to accomplish purposes, and as we reach and work we are conscious of a wasting process which not only reduces, for the nonce, bodily strength, but which also fritters down the soul which animates the body. There is such a thing as spiritual exhaustion, and it is produced by the repeated disappointments concerning ourselves and others, by the unfulfilled expectations, by the degradation of much of the seemingly unavoidable pushing and jostling along the dusty road we travel—all of which go in to make the mixture we so truly, and yet so superficially, call our life.

In the physical body, as there is waste, so also there is repair. Food and drink and kind nature's sweet restorer, called sometimes the twin of death, make good bodily losses from the friction of

life's uneasy way. And the need of something in the region of man's *spiritual* existence analogous to the restoration of vigor which comes daily in our bodies is a need keenly felt—more so at some times than at others—by every one who realizes that virtue has gone out of us in spiritual ways.

Now, recognition of the necessity for spiritual renewal of men is nothing new. It is, rather, so old and so general a truth that it may be regarded as a birthmark of humanity—one of the signs of the strange nature God has given us—the confession of a common human need, embodied in the experience of the race from time untold. Men's *spirits* are exercised even to weariness—they strive, even to exhaustion—they are wasted and must be replenished, or renewed, else they die. Dejection and despondency will inevitably prevail in men's hearts to their destruction, unless there is some source of comfort and of joy where relief, in renewal, may be sought and found. Hence, at different periods of the world's history and in different stages of education we find men leaning now upon one support, and *then* upon another. We find them now glorying in the possession of independent and self-reliant character, and then cultivating a spirit of stoical indifference to the harshness and angularity of the world; we find them looking from the trials and misfortunes of existence to the consolations of philosophy—plunging into the follies of life to drown the memory of its cares, and after all tacitly confessing that they need something more sustaining than these—something so high as to be above change and decay, and yet so low as to be everywhere available—something upon which the self-reliant character may rest when broken down at last and to which the stoic may turn when the mask of indifference is torn away and sensitive humanity, palpitating with hopes and fears, is disclosed underneath.

What is the keening of Lent but a recognition by the Church of this universal need of spiritual reinforcement? We need Help. It is on its way to usward. Something is always coming to our help, and we are always to expect it and to wait for it. The spiritual man will get new strength of spirit whenever he lingers, waiting, where it is. When he finds himself weak or worn he does not

lie down and give up,—he stands and waits. He waits because the spirit of his life survives by reason of the eternal truth, that issuing from the source of life above, there proceeds over to this world of ours streams of spiritual vitality abundant for the filling of all the empty or half-depleted souls of men. Discouragements come, sometimes; the mystery of life falls blindingly as night falls on the earth. But altho' it may be night, there is a coming day. Altho' there may be dark places to walk in, there is going to be light enough in which to see. We take the world as it is, and we cherish no fantastic notions of help for it. Weary wrongs bend shoulders intended to be straight; lips speak awry, shaped for fair utterances; hearts wear cloaks destined to be unmuffled and free; struggles with heredity and habit dash hopes hard to be renewed,—these, and more, cause many to doubt their strength ever to walk upright, or even to creep onward to the end. But this doubt awaits cancellation in the memory of the world's Help—the Desire of all nations—the Jesus of Christianity, the Spirit of Comfort for the whole world of straying, lost, bruised, pathetic, struggling, Humanity.

And so we wait for the Lord, nor strive to take Him, nor His help, by violence. "They that wait on Him," declared a spiritual genius of long ago, "shall renew their strength; they shall feather themselves anew; they shall run and not be weary and they shall walk and not faint." —Adapted from article in the Poughkeepsie Chronicle.



THE CARNIVAL AND LENT.

Again the Carnival comes in Lent. Last year we published a letter from a layman on the subject. It was suggested by the writer of the letter that the Carnival be set each year for the week before Lent. That it is entirely foreign to the meaning of Carnival to have one in Lent is evident to those who know the origin of the term, and we deeply regret that there cannot be some way to respect the convictions of at least a respectable minority.

Some years ago the Sunday law was changed in these Islands chiefly for the benefit of small Oriental shop-keepers, as it turned out. "Tourists," it was said and written, "will consider this a 'jay

town' if a man can't buy this and that on Sunday." The point is this: people seemed to be greatly stirred by the idea that anyone should think Honolulu a "jay town." We wonder how many tourists have been heard saying, "What a queer idea—having a Carnival in Lent! Don't people here know that there is such a season?" We have heard quite a number say these very words.

In places where we have lived on the Mainland, it would have been out of the question to have a Carnival in Lent. People used to take into consideration the times and the seasons when they talked of a Carnival.

The reason that heretofore Lent has been so little appreciated here has been, we believe, largely because the Roman Church in Hawaii being a Mission, it is largely dispensed from the Lenten fast. This was probably wise in the old days of poi and fish, and few amusements, but today, with the devotion to pleasure, with children who expect to go three or four nights a week to a show, it would be a blessing all round if self-denial was practiced and if the Roman Catholic Church would set forth a set of rules for Lenten observance, as Roman Bishops do on the Mainland.

As it is, Lent makes no impression on the religious life of the City. If it were used as it might be for self-denial and prayer, we should have a revival, far more real than that which any traveling evangelist could work up and carry on. As it is year by year in Honolulu with Church people, Lent is wasted opportunity.

◆◆◆◆◆ BILLY SUNDAY.

We read accounts of a most extraordinary kind of the meetings held by Billy Sunday in Philadelphia. One hesitates to criticize efforts made by anyone when the purpose is good and when good is accomplished. But it certainly is kindly and fair to ask this question: "Did Jesus Christ, our great Example, speak in the manner which this man does?"

We read His sermon on the Mount. Is that such as would arouse excitement and great emotion? Did our Lord distrust the curiosity of multitudes thronging to hear Him or did He not? Were the methods which He used such as would set an example for what we read of Billy Sunday, or were they not? Did He take His disciples apart and instruct them, did He with the individual or in the home quietly appeal to the best in the human heart, or did He depend for the efficiency of His work upon swaying masses of men by impassioned speech? Were the parables of the Sower or the

Prodigal Son such as to arouse intense excitement?

It is necessary that we ask ourselves these questions in view of the way in which men are being carried away by carefully-prepared methods designed for the arousal of the emotions. It is all very well to say: "Look at the numbers this man turns to God." In the Bible we are warned against putting any trust in numbers. We may learn much from history. Excitement of the kind Billy Sunday arouses, is not new. In the eighteenth century Jonathan Edwards and George Whitefield were the leaders of a movement which swept over the Colonies. The language used by these men was as fierce as that used by Sunday. "Pagans," "dumb dogs," "without piety" were mild terms with them. One of the companions of Whitefield in Boston, whom the Rev. Timothy Cutler describes as a "monster, impudent and noisy, told the people that they were "Damn'd, damn'd, damn'd," and he adds, "This charmed them and they wallowed in the snow night and day to hear him. It would be impossible to describe the scenes of confusion and disturbance occasioned by him." This great awakening was marked by the most extraordinary physical phenomena such as contortions and spasms. One writer describes Whitefield as "half educated, impetuous, self-conscious, impatient of law, but with a burning eloquence as great as was ever given to mortal man." His efforts were contrasted with the "cold morality of the Church," to the latter's great discredit. In that day Churchmen (and I use the term in its historical sense as members of the Anglican Communion) either openly condemned the methods of the man or waited for the reaction which was sure to come.

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The reaction came sooner than was expected, and was disastrous. There succeeded a period of the lowest condition which religion and morals ever reached among the old New England stock, though things were worse in the South. The days of Christianity were thought to be numbered.

This is the case always with such methods. It devises machinery to arouse the emotions. "It makes little of sacraments and empties them of grace," as one writer has said.

On the other hand stands the old and tried way. "This has for its starting point not the adult, but the child. It assumes it to be the child of God. It leans on Christian nurture. It looks on the Church as a hospitable home in which all have a right. It is distrustful of spiritual cataclysm. It thinks that religious life to be most healthy which is the least conscious."

It is this for which we stand and it always wins in the long run. We may be abused as hinderers or ungodly and cold. But the lessons we get from history tell us what is the law of God in spiritual life. Portions of this country which trusted most in these emotional revivals, which were burned over by them, are the most indifferent to religion, until writers, not of our way, speak of these rural districts as practically pagan. It was the only kind of religious life which the people knew, and when emotion failed them they lapsed into indifference. It is the same everywhere.

Here is a lesson from Rome. Amidst all such movements this great Church, as does ours, with the experience of the ages and its knowledge of human nature, goes on in its work and continues to grow and holds the masses as no Protestant denominations do.

Again, in 1836 occurred the "great revival" in these Islands. The scenes have been described by writers of the day. Some of the Missionaries then doubted the whole movement. Their doubts were well founded. After a few years religion fell to a low ebb and the Church of Rome gathered in thousands of the Ha-

waiians. This has been told me by men now living, the sons of Missionaries.

The secret of the steady growth of this Church in the United States has been its adherence to the principles on which it has always carried on its work. Does it believe in revivals? Yes; but it does not trust in emotions aroused by carefully-organized machinery and by every method possible as evidences of religion. Psychical disturbance is most mysterious and may lead men and women to grasp Gospel truths, but it is often disastrous in its effects. We have lived in communities in which the great majority had been carried away by such movements, and in which religious life had become dead because there had been no real foundation nor any real upbuilding in spiritual life.

We write this, because as a religious leader we must speak the truth, and we try to speak it in love. We doubt no one's sincerity, but the word of God in the Bible and in human history tells us plainly that sudden and violent emotional religion is a dangerous experiment and in the end will result in harm. There are many who say: "But he does some people good." Granted; but we are on dangerous ground when we argue that the end justifies the means.

We have heard men and women who believe that the doctrine which he preaches is false, who yet say, "But he reaches people we do not." Falsehood may do good, but are we justified in using it or tolerating it? Yet many who believe that Billy Sunday's idea of God is horribly false and his doctrine of heaven and hell and salvation false to truth, yet say, "But he does good to thousands." We hold that false ideas in the end always do harm.

There are many in this city who would repudiate with scorn the ideas of God and salvation which Billy Sunday preaches so forcibly, many who believe them utterly contradictory to truth and harmful to spiritual life, yet would advocate his coming because "he would do good to many." We cannot understand the position of such.

What then? Has a revival no place in a historic Catholic Church? Certainly

it has. Parochial Missions are most helpful, and we have tried hard to get a good missionary here. So far we have failed. When Archdeacon Webber was here ten years ago, he certainly did good.

A TIME OF REVIVAL.

But the Church has provided a yearly time for a revival of spiritual life, and that is the Lenten season. If the readers of this article will heed the call of the Church and go step by step with Jesus Christ towards Jerusalem during the great Forty Days, there will be a revival which will go down deep to the springs of spiritual life. Will you hear her call? Will you read your Bible daily? Will you try to make your prayers more real?

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Will you abstain from pleasures and amusements which are at other times lawful and even commendable, in order that your spiritual life may have a chance to assert itself? Will you attend services regularly? Will you come to the Holy Communion weekly in penitence and faith? Will you try to cleanse your heart of sin? Will you examine yourself and see what your relations are with your fellow men?

If you will do these things, then there will be a real revival of spiritual life compared with which an arousing of emotions is poor and but a passing feeling. Brethren, let us make this Lent a time of real revival for each one of us, and then the Church will show its power through you.



THE CHURCH AND SOCIAL SERVICE.

The Episcopal Church has always been to the fore in matters of social service. Her great parishes have long been centers of a diversified work for the uplift of man.

In 1910 at Cincinnati the General Convention appointed a joint committee on Social Service, and this commission was re-appointed in 1913. It is interesting to note what this commission has accomplished.

It has employed, since 1911, an executive secretary, who has traveled 30,000 miles, holding conferences with parochial and diocesan social service agencies. It has since 1912 maintained an office in the Church Missions House, New York, and distributed a dozen different publications to leaders and workers.

It has been instrumental in increasing Diocesan Social Service Commissions from 15 to 76.

It has stimulated throughout the country in community service, and published programs for social service work.

It arranged a Social Service week in connection with the last General Convention, including a mass meeting and a series of conferences.

It has coöperated with the Commission appointed by the Federal Council of the Churches of Christ in America, and with

the social agencies of other communions through this body.

It is coöperated with Church societies—the Girls' Friendly Society, the Church Association for the advancement of the interests of labor, and others.

It has advocated reform legislation of the State and Nation, coöperating with other agencies.

It has appointed sub-committees to report on social reform, such as prison labor, workingmen's compensation, etc.

It has had a traveling exhibit which has been on view in many Diocesan Conventions and Parish meetings.

It has emphasized the need of education for social service in the Sunday Schools, Theological Seminaries, and Parishes.

This and other work has been admirably performed. For the carrying on of the program the Commission needs \$10,000 a year.

Among the members of the Commission are not only prominent Bishops and Clergy, including the Rt. Rev. Walter T. Sumner, D. D., the newly consecrated Bishop of Oregon, but there are many laymen whose names are familiar to all the reading public of the United States.



EMPEROR YOSHITO'S GIFT FOR CHURCH HOSPITAL.

It certainly is a remarkable recognition of the work of St. Luke's Hospital, connected with the Mission of this Church in Japan, to have the Emperor give towards its building fund, the sum of 50,000 Yen. This is the first time the Emperor has made a personal gift to a Christian institution.

The announcement of the Imperial gift to this Church institution was made at a luncheon attended by 50 of the most prominent persons in Tokyo, including the American Ambassador, who made a speech.

It is notable also, that in announcing the gift, Count Okuma said that the Emperor was personally desirous of solidifying the international understanding between the United States and Japan.

This has been followed by other Japanese gifts of a substantial character.

LENTEN PRIVILEGE.

Churchmen of Hawaii, by which is meant men, women and children of the Episcopal Church, are soon to enjoy another Lenten season. During that brief period they are to be given, among other privileges, that of coöperating with Churchmen elsewhere in replenishing the treasury of the Church's great Missionary organization, and providing the means for more vigorously prosecuting its aggressive work both at home and abroad. It goes without saying that they are all interested in this work. There is not, alas, the same degree of interest on the part of all, but it is true that all are interested. Not one that does not wish the work of Missions well; not one that would not feel a sense of shame should failure overtake the enterprise inaugurated in the Name, and at the command, of the Master. Year after year the appeal has come from the Board of Managers at this season for greater enthusiasm, more personal interest and willing

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self-sacrifice in sustaining work already undertaken and for the extending of the Church's blessed ministrations into new fields. The appeal has never been ignored. Thank God, we have had the grace to recognize in it an opportunity for special service and it has called out a measure of devotion that has done credit to those who coöperated. There has been a steady increase in the amounts raised by various Sunday Schools from year to year, and, until last year, there has been a commendable increase in the sum total sent from our District.

But our best has been far below what might properly have been expected of us. For want of personal interest on the part of some, who have failed to see in this effort a distinct means of grace, enthusiasm was allowed to cool, plans for active work were not made or encouraged, opportunities were lost and the precious days of Lent allowed to drift by without much being accomplished.

But all that was in the past. We cannot remedy the record now. There is, however, the present, the "Today," the Lent of 1915, in which we can do something to retrieve past deficiencies. And the appeal was never more earnest, nor the Master's command more loving than in this eventful year of grace, 1915.

Shall we not give both the heed they are entitled to? Shall we not, for this once at least, try harder to come up to the full measure of our privilege and duty? May we not have the coöperation, involving whatever it may of personal sacrifice, of each and every one, young and old? Will not those who have heretofore left the children to manage for themselves, this season generously take a kindly interest in teaching and guiding them in their work that they may have a record offering to bring to the "United Service" on Easter Day? That is what will count, and count not only in the amount of the offering, but count in the spiritual experience of each one who thus for Christ's sake tries to make Lent real.—W. E. P.



CHILDREN'S LENTEN OFFERING.

The Bishop and Clergy desire greatly that the Children's Lenten Offering for the extension of the Church of God in the world shall be a large one.

We ask parents and guardians to help their children make the children's offering on Easter Day a large one.

There are children scattered here and there over the Islands who are by Baptism members of the Church. If these are deprived of the privilege of Church and Sunday School, let them have a share in the children's offering. The Bishop

or any Clergyman will, in response to a postcard or telephone message, send a folding box to anyone. We want the help of all. Can we depend on you?



SUNDAY SCHOOL OFFERING FOR CHURCH EXTENSION.

With Ash Wednesday we again enter the Lenten season, when, after the preliminary work of the Missionary Days in January, we turn our attention more directly to the Easter and Lenten Offering, which is now becoming a great power in the missionary work of the Church. The Lenten Offering of last year was \$181,183.67—the largest amount ever raised by the Sunday Schools of the Church in any Lenten season.

Think of it! That splendid gift was more than enough to pay the salaries and travel expenses of all our missionary bishops at home and abroad.

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Bishop Tuttle, the Presiding Bishop of the Church, has asked the Sunday Schools to make their Easter Offering

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May our officers and teachers in every parish make early preparation before the coming in of Lent for an enthusiastic united effort for the Two Hundred Thousand Dollars in 1915. The missionary folding boxes are issued from the Church Mission House, for use in every Sunday School.

REMEMBER.

1. The object of keeping Lent is not only to conform to an ancient custom, but also to obtain a spiritual good.

2. That the testimony of Christians whose testimony is worth having is that there is much profit in a well-kept Lent.

3. That the benefits of Lent are for

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those who seek them, and they cannot be expected to come unsought.

4. That the purpose of fasting is not to propitiate God by making ourselves miserable, but to gain control over our worldly desires.

5. That whenever money is saved by denying ourselves some luxury, the cost of it should be added to our Easter offering, otherwise the discipline of self-denial is not complete.

6. That all our self-examination should be unbiased, our object being not to find what can be approved, but what must be corrected.

7. That our Lent will profit us just in the proportion in which it brings us nearer to Christ, and makes us more like Him.—*The Parish Leaflet.*

NEW BISHOPS.

Several new Bishops have been consecrated lately. At St. Mark's Cathedral, Salt Lake City, on December 16th, the Rev. George Hunting was consecrated Bishop of Nevada, and the Rev. Paul Jones, Bishop of Utah to succeed the late Bishop Spalding.

At St. James Church, Wilmington, North Carolina, on January 6th, the Rev. Thomas Campbell Darst was consecrated Bishop of East Carolina to succeed the late Bishop Strange.

The Rev. Hiram Richard Hulse was consecrated on January 18th in the Cathedral of St. John the Divine, New York. A large number of Bishops, Priests and lay people were present at this first consecration of a Bishop in this Cathedral.

On January 25th, St. Paul's Day, the Very Rev. Paul Matthews, Dean of the Cathedral at Faribault, Minnesota, was consecrated Bishop of New Jersey. Bishop Matthews married a Miss Procter, a daughter of the late Wm. A. Procter of Cincinnati.

The Rev. Herman Page was consecrated Bishop of the Missionary District of Spokane on January 28th at St. Paul's Church, Chicago.

The Rev. Walter Taylor Sumner, one of the most widely known men in the United States in all that relates to social service, was consecrated Bishop of Oregon at the Cathedral in Chicago.

THE BOARD OF MISSIONS.

The Board of Missions of the District has recently held three interesting and important meetings. The Bishop related to them in detail the changes he proposed to make, and his action was

heartily confirmed and the necessary money provided.

The Board also, by resolution, endorsed the Bishop's proposal to purchase a certain piece of land for Church and School purposes.

The Board also took action which we hope will result in the employment of a General Missionary for new work.

The Board resolved to hold regular monthly meetings hereafter.

The Board of Missions consists of the Rev. Canon Potwine, the Rev. Kong Yin Tet, Messrs. Guy Buttolph, Arthur G. Smith, with R. B. McGrew, ex-officio member as treasurer elected by Convocation.

THE BOARD OF DIRECTORS AND KAIMUKI.

The Board of Directors of the Protestant Episcopal Church in the Hawaiian Islands has had several meetings lately at which matters of importance have been acted upon. One of these is an authorization by the proper officers, to borrow money, if necessary, to complete the Church of the Epiphany, Kaimuki. There is about \$2,000.00 short of the contract price in the hands of the treasurer.

Kaimuki, as is well known, is inhab-



Breaking Ground, Kaimuki Epiphany Mission.

ited largely by people who are living on a salary and therefore cannot give large sums. They have done exceedingly well in gathering together \$2,600.00, and Church people should be glad to help them to carry out their plan. Some gifts have been received from friends, not of this Church, which have materially added to the fund. While they do not wish their names to be known, yet we can assure them of the grateful appreciation of their kindness and generosity in this and other matters connected with the work and the Church.

The Board also heartily endorsed the proposed purchase of a certain piece of land for Mission purposes.

PERSONALS.

We were glad to welcome back to Honolulu, Mr. and Mrs. John E. Baird, who arrived on the Wilhelmina on January 19th. They were accompanied by Mrs. Pentland and Miss Funsten, the daughter of Bishop Funsten of Idaho. Bishop Funsten has had a difficult field, but he has done a remarkable work. He was consecrated in 1899.

In the Seattle Churchman we read of a meeting of the Brotherhood of St. Andrew at the Rectory of Trinity Church. In the notice it says that an address was

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delivered by Mr. Lovsted. Mr. Lovsted will be remembered here by many, as an earnest and able worker in the Brotherhood of St. Andrew in connection with the Cathedral and in the Islands generally.

It is rather late to make mention of the death of Rear Admiral Alfred Thayer Mahan, U. S. N., but in reading notices concerning him it is probable that few read about his Church life. He was recognized as the best informed man upon Naval history and Naval warfare, but he found time always for active, earnest work in the Church. Few laymen have written more upon ecclesiastical and devotional subjects, than he has.

He was a member of the General Convention. In the year 1900 he was elected to the Board of Missions, and he served upon the Board continuously until its reorganization in 1910. His wide experience in foreign affairs made him a most useful member, particularly on the committees relating to China and Japan.

Sometimes the assertion is made that men who travel widely and observe keenly, are skeptical in regard to the value of missionary enterprise. Admiral Mahan was one of the many whose lives have absolutely disproved such a statement.

In the New York Churchman, to which he was a frequent contributor, there have appeared several articles relating to this great Churchman, as well as great Naval Officer, and these articles testify from personal knowledge, the deep, spiritual and consecrated life of the late Admiral.

Admiral Stockton writes of his intimate friend Admiral Mahan, as follows:

"He was an author, a thinker, an historian and a naval statesman, but in it

all and interwoven throughout was the earnest, sincere and devout Christian.

"He was a loyal Churchman; he believed, of course, in the expansion of Christ's Kingdom, and was in sympathy with that extension at home, in the parish, and the diocese, and abroad, on this continent and all others of the world. He found in his Prayer Book and his Bible his daily religious sustenance.

"He loved his Prayer Book not only for what it contained, but also for its rich associations.

"Those who like him followed the sea and have followed with it the Prayer Book, on shore and afloat, in cathedral and chapel, in varied climates and latitudes, not only find a vivifying of home associations, but a richness and depth in its prayers and responses that restricted areas and dull repetitions do not give.

"A mutual friend told me that he visited Mahan's cabin—he was then afloat—and found his book shelves full of religious and theological books, of which he was the constant reader.

"Admiral Mahan was not only a Christian gentleman and a devout Churchman, but belonged to the highest and most unselfish type of American citizenship. He loved his country and advocated for her a naval strength, not from a narrow professional view, but in order that she might be protected in her unity and greatness both in the present and for the future."



RESIGNATION OF CANON POTWINE.

It is with extreme regret that we announce the resignation of Canon Potwine as superintendent of St. Elizabeth's

House, and Priest in charge of the Mission, and his resignation also, from his various positions in the Missionary District.

Some time ago Canon Potwine told the Bishop that he considered it his duty to leave on account of his family. Mrs. Potwine needs a colder climate and has found that a change to different conditions has been of great benefit to her.

Last year when Canon Potwine left on a furlough, the Bishop then expressed in the Chronicle his appreciation of the services of Canon Potwine, not only in connection with St. Elizabeth's, but as a member of the Cathedral Chapter, of the Council of Advice, and the Board of Missions, Examining Chaplain, and other positions of confidence and trust, held under appointment of the Bishop or by election of Convocation.

It is only necessary to state here that the loss will not only be to the work, but that it will be a personal loss to the Bishop. Canon Potwine was familiar with Canon law and Church procedure in American Dioceses, and was most helpful in getting the Convocation and Church committees to understand the mode of procedure and the spirit prevailing in the American Church. He has been secretary of the Convocation, and his services in that capacity have been most valuable.

But beyond all his official services, there has been the value of his personal character and devotion, which have been known and read of all men. We can only express our hope and prayer that in the parish of Santa Rosa, California, which he has accepted, that his labors will be abundantly blessed. We congratulate Bishop Moreland on getting Canon Pot-



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wine. We know well that our loss will be his gain.

Canon Potwine's resignation is to take effect at Easter.

St. Elizabeth's Parsonage,
Honolulu, T. H., February 16th, 1915.
The Rt. Rev. Henry B. Restarick, D. D.,
Bishop of Honolulu.

My dear Bishop:—It is with sincere regret that I now advise you of my purpose to tender my resignation as Superintendent of St. Elizabeth's House and my position as priest-in-charge of this Mission, appointments with which you honored me nearly eleven years ago. As I purpose asking for a letter dimissory to the Bishop of the Diocese of Sacramento at the same time, this resignation will also carry with it formal relinquishment of the Canonry at St. Andrew's Cathedral, the resignation of the Secretaryship of the District and other offices with which the Convocation and you as its president further honored me.

I have already advised you of the reasons for my retirements from a field where I had fully expected to end my days of active ministry and where my heart's affections have been deeply and earnestly enlisted. A later and more careful review of those reasons leaves me under the conviction that duty to my family justifies the course I am taking, in severing ties here which have become most dear to me.

Appreciating from long and intimate association with the Church's work here the difficulties and discouragements peculiar to this field and your need of loyal and devoted workers, I shall not cease to pray that God will raise up others to hold up your hands and to bless you in all that you undertake.

Faithfully yours,
(Signed) W. E. POTWINE.

The Rt. Rev. John McKim, Missionary Bishop of Tokyo, arrived in Honolulu on the Tenyo Maru on February 16. Bishop and Mrs. McKim intend to stay a few weeks in Honolulu. With the Bishop and wife was Mrs. George Wallace, the wife of the Rev. George Wallace, D. D., was for some years in charge of the Second Congregation of St. Andrew's Cathedral. Mrs. Wallace was called to the United States by the death of her daughter in San Francisco. Miss Wallace passed through Honolulu in December last on the way to California and was entertained over night at the Bishop's house. Dr. Wallace was in New York at the time of his daughter's death, which occurred on January 31. Mrs. Wallace stayed the night of February 15 at the Bishop's house, where several of

her old friends called on her. She proceeded on her sad journey expecting to meet her husband and son in San Francisco. During his stay here Bishop McKim will preach twice at the Cathedral. The Bishop has lived in Japan for many years and was consecrated Bishop in 1893.

CLERICAL CHANGES.

We have noted already, in a previous issue, of the Rev. W. H. Fenton-Smith's departure from Hilo, and in this number we announce that Mr. Bodel has been appointed to take charge of the Holy Apostles, Hilo.

This will necessitate a new man for Lahaina. It so happened that the Bishop heard of no less than three good men who were willing to come to the Islands. One of these is the Rev. Sydney Attridge, now in the Missionary District of San Joaquin. Whether he comes will depend upon his appointment by the General Board of Missions in New York.

In this connection we may state that there have been three meetings of the Board of Missions of this Missionary District, to consider with the Bishop the selection of men for vacancies and to vote the necessary money as far as their ability goes towards the support of several men.

At one meeting the Bishop submitted to them the appropriation for new work which he had asked of the General Board. After thoroughly going into the whole matter, they advised him to emphasize, above all else, the need of a general missionary who shall have especial charge of St. Mary's Mission, devoting a portion of his time here.

It is quite remarkable that the day after this meeting the Bishop received a letter from New York in which the Board offered for the work here, a Priest who had been at work in Mexico, but had had to leave, and who sees no prospect of returning to his former field. Another meeting of the Board was called and the new phase of the matter discussed, and the result was that a cable was sent to New York which it is hoped will result in having a new worker in the field before long.

THE BISHOP'S VISITATIONS.

On Saturday, January 16th, the Bishop sailed for Maui on the Mauna Kea and landed at Lahaina shortly after 9 o'clock.

The Rev. J. K. Bodel and Mr. C. A. Mainwaring were on the wharf, and after a short conference the Bishop proceeded in an automobile to Wailuku, where he

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was welcomed by the Rev. J. C. Villiers, whose guest he was during his stay.

On Sunday there was a Confirmation of three Koreans at 7 a. m. One of these was a young man 19 years of age who had become totally blind. He is intelligent and speaks English well. It is a pity that he cannot be placed somewhere or in some institution where he could learn some useful occupation.

At 8 a. m. the Bishop celebrated the Holy Communion at 10 a. m., made a brief address to the Sunday School, and at 11 o'clock preached at Morning Prayer.

The Church of the Good Shepherd, Wailuku, is certainly one of the prettiest country Churches we have seen anywhere. The exterior is pleasing, and the interior, with its rich koa furniture in the Sanctuary and Choir, is really beautiful. The organ is of sweet tone, and Mrs. Villiers, the organist, is an excellent musician.

At 7:30 p. m. the Bishop preached at Puunene, reaching Wailuku at about half-past nine. On Monday, January 18th, calls were made upon the people, chiefly the men in their offices.

About 2 o'clock a start was made for Lahaina, with Mr. Villiers as companion. When Lahaina was reached, at the pretty parsonage on the beach, a conference was held in relation to the work at Lahaina, after Mr. Bodel should leave. It was arranged that Mr. Mainwaring should carry on the work as far as possible, until the Bishop procured some Priest to take charge.

It was after 1 o'clock when the Bishop stepped into the boat for the Mauna Kea. It had been a pleasant trip, and it is astonishing how much more one can do in two or three days than it was possible to do, a few years ago, in a week.

HAWAII.

On Sunday, January 23rd, the Bishop sailed on the Mauna Kea for Hilo, to arrange, as far as possible, for the work of the Rev. J. K. Bodel, who takes charge the first Sunday in February. Mr. George N. Day was on the wharf to welcome us, and we proceeded at once to the parsonage. The Bishop was accompanied by the Rev. Kong Yin Tet, who also stayed at the parsonage.

After the 11 o'clock service a meeting was held, of the Mission Committee, and it was good to learn that so large a sum had been subscribed towards the support of the Church. There is one subscription of \$10.00 a month, five at \$5.00 a month, and a number more at sums varying from \$2.50 a month to \$1.00. The genial treasurer of the Mission, Harry

Hapai, has made a good solicitor, and has made it possible, through the amount raised, for the Bishop to send Mr. Bodel to take charge of the Church of the Holy Apostles. Mr. Bodel spent the first two Sundays in January at Hilo, and the people requested his appointment, and he himself was desirous of making the change on account of the education of his children.

Mr. Bodel and his excellent wife have done very good work at Lahaina. He leaves there with the respect and confidence of the people, to whom he has ministered as Parish Priest for four years. The best wishes of our people in the Islands will go with Mr. and Mrs. Bodel in their new home.

At 1:30 p. m., in the Church of the Holy Apostles, the Bishop held services for the Japanese, preached and Baptized a child, the first infant of Christian parents that we have Baptized in Hilo.

At 4 o'clock the Bishop went by train to Papaaloa, where he was the guest of Mr. and Mrs. Colin McLennan. A hearty service in the beautiful little Church was attended by a large congregation, chiefly of men who are connected with the plantation.

The Rev. Mr. Cullen, and Mr. J. N. S. Williams, who was also guest of the McLennans, were fellow passengers to Hilo by an early train of next day, Monday. The morning was spent in calling upon the men in Hilo and endeavoring to emphasize the need of cordial and active coöperation with the new Priest if the Church is to do her work. The Rev. Kong Yin Tet remained in Hilo for the remainder of the week, as he desired to visit the volcano, which he had never seen. After quite a rough voyage, Honolulu was reached at the usual hour Tuesday morning.

SCHOFIELD.

On January 31st the Bishop visited Schofield Post Chapel. Mrs. John E. Baird was kind enough to take him in

her automobile, Miss Mulheron and Miss Funston being also in the party. It was a very wet and disagreeable day at Schofield, and this interfered materially with the numbers present, but, despite the rain, faithful people were there, and thirty received the Holy Communion. After the service the Bishop baptized the two young children of Captain and Mrs. Browning.



THE CATHEDRAL REGISTER.

BAPTISMS.

- January 9—William Robertson Chillingworth, by Canon Ault.
January 10—Donald Clayton Deane, by Canon Ault.
January 10—Frances Spencer Bickerton, by Canon Ault.
January 24—Mary Kuuleinani Rodgers, by the Rev. L. Kroll.
January 26—Jeannette Viola Nalamaka Werner, by Canon Ault.
January 29—Alonzo Halalii Hutchinson, by the Rev. L. Kroll.
January 29—Lewis Mahina Hutchinson, by the Rev. L. Kroll.
January 29—Lewis Mahina Hutchinson, by the Rev. L. Kroll.
January 29—Clara Kahalauliko Hutchinson, by the Rev. L. Kroll.
January 31—Elizabeth Thelma Visser, by Canon Ault.
January 31—John Whitelaw Browning, by Bishop Restarick, at Schofield.

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January 31—Harold Webb Browning, by Bishop Restarick, at Schofield.

MARRIAGES.

January 4—John Edward Lewis to Gloria Elizabeth Aflague, by Canon Ault.

January 18—Leonadas Edwin Collin and Elsie Kamakolu Kapu, by the Rev. L. Kroll.

January 30—Gilbert John Watson and Margaret Affleck, by Canon Ault.

January 30—Leopold William Tribe and Rose Kalamahaheo Otis, by the Rev. L. Kroll.

BURIALS.

January 3—Isaac Ihihi, by the Rev. L. Kroll.

January 3—Annie Ihihi, by the Rev. L. Kroll.

January 29—George William Gill, by Canon Ault.

January 29—Charles Williams, by Canon Ault.

General Alms	\$566.38
Hawaiian Congregation	56.10
Communion Alms	16.62

Number of Communicants..... 314

CANON AULT.

Church people and many others have been deeply interested and solicitous in regard to the condition of Canon Ault who has undergone an operation at the Queen's Hospital. We are thankful to say at the time of writing this that Canon Ault is getting along as well as can be expected, and the prayers of many are given that he may soon be fully restored to health.

We are glad to be able to state that Mrs. John E. Baird has accepted the Presidency of the Junior Auxiliary of St. Andrew's Priory. She is assisted by Miss Susie Davis and Miss A. Leovy. Already the girls have been set to work and are earning money towards the support of the scholarship which they maintain at St. Mary's Sewanee and for the Lenten offering.

BRINCKERHOFF MEMORIAL.

There has been placed in the Cathedral, in memory of the late Dr. Walter R. Brinckerhoff, a memorial tablet of remarkable beauty. Shortly after Dr. Brinckerhoff's death, the Bishop was approached on the subject of a memorial,

and after consulting the Cathedral Chapter, the gentleman who had the matter in charge was informed that such a memorial could be placed in the Cathedral, provided that the design was approved by the Chapter.

In due time a photograph of the proposed model, came to hand and the Bishop and Chapter immediately accepted the design which had been laid before them. On the arrival of the bas relief the Chapter met for decision as to the place on the wall where it should be erected. The Chapter recognizes that the place decided upon does not give it sufficient height for the best light. It should be considerably higher but the architect will have to be consulted before any change is made.

The artist who designed and executed the tablet, is John Massey Rhind, of New York. Mr. Rhind belongs to a family of sculptors and artists, and among his works are the fine bronze doors at Trinity Church, New York, which cost the donors \$100,000.00.

It is nothing but just to say that the artist, who is a connection of the one who has been chiefly interested in the tablet, practically gave his services, so that while the tablet represents in value quite a large sum, yet this gift of service made it possible to put the tablet in place.

Local artists and those familiar with works of this character, all agree that it is a very fine work of art. It represents Jesus Christ with uplifted hands blessing and giving power to the young physician who is ministering to the diseased man who is bending before him. From above shines the light from heaven illuminating and giving power to the whole. The tablet well deserves careful study for the beauty of its conception and the fine work done.

It bears an inscription as follows:

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ST. CLEMENT'S.

Canon Usborne writes that the plans for Lent are the same as heretofore. Services will be held each afternoon, with a reading or an address. The Guild will meet each week for Red Cross work. Canon Usborne writes that he hopes the children's Lenten offertory will be large and that he will try to have it so at St. Clement's.

WAILUKU.

CHURCH OF THE GOOD SHEPHERD.

The first meeting of the Woman's Guild for the year 1915 was held with the President of the Guild, Mrs. C. D. Lufkin. There was a good attendance, and among other items of business transacted, the Guild voted to pay the somewhat heavy expenses connected with a thorough overhauling and tuning of the Church organ.

On Sunday, January 17th, the congregation enjoyed greatly a visitation by Bishop Restarick, and listened with pleasure and profit to a sermon by him on "Love" as the true Christian motive and atmosphere. Four persons were confirmed during the day, three at the early communion, and one after the morning service. Bishop Restarick also preached to the congregation at Puunene in the evening.

In the afternoon of Thursday, January 21st, the funeral services of Mr. Charles H. White were held in the Church of the Good Shepherd, conducted by the Rector. Mr. White died in the hospital at Wailuku, where he had been a patient for some time. He came to

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Maui with the intention of becoming an inmate of the Baldwin Home, but was too ill for this to be carried out, being a sufferer from acute Bright's disease.

Mr. White was at one time a teacher in the Iolani School, and later a teacher in the Royal School, of Honolulu, and still later, for a number of years, a book-keeper on one of the plantations of Hawaii. He was born in Lincoln, England, and came to Honolulu from Cambridge to accept a position under Bishop Willis. It was his hope at one time, so he told the writer, to enter Holy Orders, but for some reason was led to secular employment. By those who knew him—and there are those in Maui who had known him for many years—he is said to have been a man of generous instincts, ready to give expression to his sympathies in tangible form. So far as is known he had, at the time of his death, no living relatives. The pall-bearers at his funeral were all communicants of the Church of the Good Shepherd and, mostly, members of the Vestry.

The arrangement for the Lenten services this year is as follows: Children's service on Monday afternoons, at three o'clock; evening service on Wednesdays at 7:30, and on Fridays at 7:00. A series of brief addresses will be given by Mr. Villiers under the general head of "The Doctrines and Duties of the Christian Religion." During Holy Week there will be nightly services, and the Three-Hours Service will be observed on Good Friday. It is hoped that the attendance will equal that of the Lenten season last year, which was very good.

LENT AND ITS PURPOSE.*Notes from the Island Clergy.*

REV. J. CHARLES VILLIERS.

The observance of Lent, if not strictly of Apostolic origin, has held a place in the life of the Church from very early time, and, certainly, the ideas and ideals which the Church associates with the Lenten season had a central place in the teachings of Jesus Christ. Some people, and not a few, seem to think that the Church puts her emphasis in Lent wholly, or nearly so, on fasting, and on fasting, not as a means to an end, but as an end in itself. In this they are mistaken.

It is not the idea or aim of the Church to promote the spiritual life of her communicants through extremes of physical mortification, but by a season of wise restraint, not only in the matter of foods, but in the matter, also, of pleasures and amusements, to recall to the memory of her children, and to revivify therein, the great truth that it were no profit to man if he should gain the whole world and lose his own soul. The Church's purpose in observing Lent is, thereby, to teach and emphasize a truth which communicants of the Church, as well as others, not Church communicants, are liable, very likely, to forget, in these days when the temptation of life is to put "first things first." Life's truest interests are best promoted, not by the things of pleasure and pastime, but by those things which demand of us sacrifice and service in the name and spirit of Christ.

Some years ago a son of the writer, who had noticed his father's occasional lapses of memory, said to him in words of child-mind coinage, "Father, you have a good 'forgetter.'" If ever, in the history of the Church, there was need of the observance of Lent, surely, there is such a need today, when there are so many inducements held out to us to forget and turn away from consideration of the great truths that belong to the life that is life, indeed. The world in which we live, with its atmosphere of materialism, pleasure and amusement, tends both to religious neglect, moral and spiritual obtuseness, and sins of omission and commission. Special seasons of religious concentration, such as Lent, are necessary to keep alive, and strengthen within our souls, the doctrines and duties of our Christian Faith.

**LENT AT ST. PETER'S.**

The Rev. Y. T. Kong of St. Peter's Church, Chinese, will print in Chinese in a pamphlet the following letter and a list of the services, with the subjects of the addresses:

My Dear Brethren:—Lent is here; let us use the appointed season by the grace of God to free us from our besetting sins, that our flesh, being subdued to the Spirit, we may be able to serve God with our whole body and soul.

The means that are taught by the Church were these: Fasting, prayer, repentance, service, offerings and alms-giving.

Let us at least find one or two objects for self-discipline. Strive to observe such services as are appointed for the season, and also influence others to do the same. Try hard to save means for offerings and alms-giving.

On Sunday evenings a special series of addresses will be given on the Parable of the Prodigal Son. At 1:30 on Sundays a large confirmation class will receive instruction.

**KOHALA.**

The Rev. Mr. Merrill writes that all that can be done with the scattered population during Lent in the way of extra services, will be to have Evensong, with an instruction on Wednesday afternoons when the Guild meets. The work at these meetings will be for war sufferers. Something is to be attempted, if possible, in the way of a Mission study class with illustrated talks.

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KIPAHULU.

Mr. H. T. Barclay of Kipahulu has sent a quarterly report of the Sunday School at that place, which is as follows:

Total Sunday classes held.....	13	
Total attendance:		
Boys	142	
Girls	223	365
Average attendance:		
Boys	11	
Girls	17	28

Miss L. Cohier is very helpful in the work. Mr. Barclay writes for some more Bibles and Hymn Books. Several of the children asked to be allowed to take Bibles home, and for regularity and desire to learn, some Bibles have been given to children.

WAHIAWA.

Mrs. Pearce, a former Priory pupil, now teacher at Wahiawa, has gathered together a Sunday School. The Bishop has sent some supplies and expects to send more. He has sent Service Leaflets, and expects to send books and other papers as soon as possible. There are at present 75 children in the Sunday School, most of whom are small, and these Mrs. Pearce instructs on the fundamental principles of religion and tells them Bible stories.



'If after kirk ye bide a wee
There's some would like to speak wi'ye,
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you maybe,
All here hae got their fears and cares,
Add you your soul unto our prayers,
Be you our angel unawares."

The above suggests a somewhat novel point of view. Is it possible that there is truth in the suggestion? There are really few churches in which the people are not like most American people, friendly and cordial and glad to welcome strangers. A good many causes interfere with their showing their friendliness. Sometimes shyness stands in the way, sometimes ignorance of just the best way to proceed, sometimes a fear of intrusion and sometimes, as in most large churches, an uncertainty as to who is the stranger. At any rate it is certainly worth while that the visitor or stranger should do his part. Here are some suggestions for him.

Remember the difficulties which may

stand in the way of people speaking to you.

Remember that some old parishioners have been rebuffed by people who do not want to be spoken to.

Remember that the congregation is really glad to see you.

Take the initiative by giving your name to the clergyman or some responsible person. Try to come to some meeting or gathering.

If nothing happens after such initiative try again for mistakes are sometimes made.

Finally remember that as a Christian it is just as much your responsibility to see that the Church does its work as it is the responsibility of the minister or the old parishioners or anybody else.

We have not all the same things to do in order to make the Church successful, but we all have a responsibility to do our part well.—Berkeley Churchman.



A LENTEN THOUGHT.

Paauiio, Hawaii.

The prevailing sin today, and one which has created the hardest task the Church is asked to combat, is not any great or awful violation of the moral law, but something which is just as inimical to the life and welfare of the church—I mean a kind of good-natured indifference to any form of Christian service. These good men and women are ready to give high tribute to the Church, and to holy things in general, so we cannot look upon them as pagans; but the real offense is old, "When I have a more convenient season, I will call for thee."

Today a man will give of his funds generously, but ask such a one to be personally responsible for, or to assume certain religious obligations or tasks, and there is no response. The sense of personal responsibility is almost lost sight of; the words "organization," "congregation," "Church membership," etc., are so much spoken, so much in evidence, that they seem to have had the effect of changing the relationship between the individual member and his personal responsibility, and are, further, helping him to hide behind one or all of these "stalking" collective nouns, from the security of which he feels he can so easily and comfortably fulfil his duty "en masse," and thus avoid the "ennui" or irksomeness of assuming the personal responsibility for the discharge of any duties or tasks connected with the Church or its mission.

Now, I think no Priest or Missionary could do better during the coming Lenten season, than to emphasize this se-

rious lack on the part of our Church people, by reminding them that the Gospel is for the individual soul—Jesus' sacrificial blood was shed for you and for me; God's plan of salvation is not measured out to "groups," nor to "cities" nor to "societies" of worshippers, but to each individual member. The overture comes, "Lovest thou me?" "If ye love me, ye will keep my Commandments." Let the people, then, rise to the full measure of their personal responsibility to God for the work He has appointed them to carry on in His name.

F. N. CULLEN.



CHURCH GROWTH.

The New York Times says:

New York City contains no fewer than twenty-nine Episcopal Churches having memberships exceeding 1,000 each. The Episcopal Church report for last year shows the largest growth along all lines in many years. The Diocese of New York grew 5 per cent last year, and now numbers 93,424 communicants, with 35,000 more in Brooklyn and Queens.

In the whole country there are now eighty-five Episcopal parishes with memberships exceeding 1,000 each, a gain within the year of 16. There are fifty-six others now just below the 1,000 mark, many of which are likely to pass it next year. Chicago has two of these large

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parishes, Maryland six, Newark three, Pennsylvania twelve, and in Manhattan and Yonkers there are twenty-three. Six of the number have above 2,000. The figures for the year show a total Episcopal membership of 1,032,600, a net gain of 28,400.

New York gives \$3,000,000 a year in regular contributions, Brooklyn nearly another \$1,000,000, and Newark, consisting of Northern New Jersey, \$650,000. The two other large dioceses in money gifts are Pennsylvania and Massachusetts.



WHY GO TO SUNDAY SCHOOL?

The parent is the one who is responsible for the child's training in every particular.

Now, the parents may do this training themselves or delegate it to others.

If you want your child to be an educated person you send him to that school which your experience tells you will give him the best intellectual equipment that you can afford. If he has a musical tendency, you send him to a musical instructor, which your own judgment has selected.

It is a curious fancy that in religion the training which the child receives should be a matter of his own caprice, for surely it can not be a matter of his own experience. "Let him grow up and choose a religion for himself" is a favorite method by which parents unload from their own shoulders the whole responsibility of the religious and moral training of the child.

Religion, like education, is largely a matter of early training. One might as well say, "Let the child grow up and choose an education for himself." I do not know whether he will want to be a lawyer or a machinist or a bank clerk."

What would be the result if you adopted this plan regarding his education? Would it not be that he probably would be neither a lawyer nor a machinist nor a bank clerk, but a loafer.

In the same way people say, I will let my children grow up. I do not know what they will want to be. In all probability they will not want to be anything but heathen. It is a curious world.



DEEPEN THE WELLS.

When a boy, the writer lived on a farm. One summer the wells all failed to give water. On every side was heard the distressing announcement: "Our well is going dry." When only about a quart of water could be drawn from our well at a time, father said: "Now, boys, we must deepen our well."

The next morning we boys took our places at the windlass, and as father dug and filled the bucket, we hauled up the dirt from the bottom of the well. By night we were very tired and ready to give up, but just before we did so, father called to us and said: "Boys, the water is running in very fast; send the rope down quick." This we did, and soon we had him out of the well. The next morning we found by actual measurement that we had as much water in the well as we had deepened it during the day. We had deepened the well ten feet, and we had ten feet of water. Ever afterwards there was no lack of water in that well.

We are running dry in our efforts to sustain missions. It is more than our boards can do to supply the present demands. Our wells are giving out. Debt is over us, and, strive as we may, the supply is not adequate to the demand. We must deepen our wells. There is no real lack of means to carry on this God-appointed work. All that is necessary is for us to dig deeper into the source of supply. There is plenty of means, but it is not on the surface. For years we have been satisfied with giving what we felt like giving. Too often we have not felt like giving anything. At this crisis we must not talk about feeling. The demands upon us now call for more than ever before, and the remedy for our shortcomings is to dig deeper into our Lord's command: "Go into all the world." Let us go down into the well of giving in the spirit of consecration. In our hands must be the shovel of prayer with which we must fill the bucket of dedication. The rope of liberality holding the bucket will draw up the load if the windlass of loyalty to God is used. We must dig through selfishness, greed, and avarice, and the flow of money will come. Dig the well deeper. Deepen the mission cause in the heart, brethren, and the supply will come.—Rev. A. C. Ward, in *Christian Index*.



THE TEST OF EDUCATION.

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they say yes to every one of fourteen questions that he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to live in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud.

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—*Popular Educator*.



WHY HAVE A CHURCH AT ALL?

(By the Bishop of London.)

THE EARNEST WISH OF CHRIST.

It scarcely needed then the record of the touching prayer of Jesus Christ, of which we spoke in the introduction, that His society might have a unity as complete as the unity between Him and the Father, and so visible "that the world may know that Thou hast sent Me," to make us certain that such was the design, and such must necessarily be the character of the living framework which was to encase, preserve and propagate the ideas and truths of Christianity.

THE SECRET OF THE SURVIVAL OF THE CHURCH.

It is, moreover, about as certain as anything can be, that a number of divided sects would have perished in the Gothic invasion; it was the organization of the Church with its three-fold officers, its ordered services, its definite creeds, its strong discipline, which saved it, and by

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saving it, saved the truth which it contained. We may dispute about the truth now that it has reached us; we may pull it to pieces; we may say that we do not like to believe it; but this at least, in common honesty, we ought to acknowledge—that we owe it to the Church, and under God, to the organization of the Church, that there is the Christian truth here at all for us to dispute about, quarrel with, and oppose.

But we may imagine someone saying to all this:

THE BIBLE AND THE BIBLE ONLY

is the religion of Christians. And certainly the Church cannot be accused of underrating the importance of the Bible; large passages of Scripture are read by the Church at all her services; nothing may be taught by her ministers as essential to salvation which may not be proved by the Scriptures, and her motto has always been, "The Church to teach, and the Bible to prove."

There is, however, one fundamental objection to such a statement with regard to the Bible being the only religion of Christians, and that is

AT ONE TIME THERE WAS NO BIBLE.

It was at least twenty years after our Lord had ascended into heaven before a word of the New Testament was written; it was not until nearly A. D. 100 that the last book of it was written. It was presumably not until much later that any Christian could have had all the books of the New Testament in his possession, scattered as they were, and not until the fourth century that the authorized list of books, as we have it now, was finally drawn up by the Church. There were, of course, the Old Testament Scriptures; but no one would assert that these in themselves contained all things necessary for a Christian to know and believe for his soul's health.

THE CHURCH THE SOLE TEACHER.

All this time the Divine Society was true to its trust, and souls which, if they had only to depend on a written New Testament, would have had nothing to sustain them, had their minds instructed in the Christian doctrine, and their souls strengthened with the Christian Sacraments by the Church.

THE INSPIRATION OF SELECTION.

But even more than this, when we are pushed by inquirers to say why we believe that the documents afterwards

and very gradually selected out of the mass of current writings, to form a New Testament, were rightly selected, we have no answer but this—that the Society founded by Christ was really given the guiding Spirit, which He had promised, really had a "right judgment" in all things, and among others, was rightly guided in rejecting this writing from the canon and selecting that one; we are bound to believe in an "inspiration of selection."

"THE CHURCH TO TEACH, THE BIBLE TO PROVE."

We come back, then, to this old formula, under which, if rightly understood, Church and Chapel might be reconciled. It is unhistorical to ignore a Society of eighteen centuries founded by Christ Himself; it is illogical to set up the Bible as a make-weight to the Church, when it is the Church which has brought us the Bible, and appears upon the scene in our generation; after its long course down the centuries, with the Bible in its hand. On the other hand, it is equally foolish to ignore the extreme value of the written record as a check on teaching and a test to which doctrine may be brought. It is surely a design of Providence to defeat the self-will and imagination of man, who, but for that, might develop doctrine into something not easily recognized as Christian truth.

THE MOTTO OF THE ENGLISH CHURCH.

The English Church has been—at any rate, since the Reformation—loyal to both sides of the Truth. It dare not disown its unbroken history of so many centuries, or its commission from its Founder, as fresh today as it was eighteen centuries ago; but on the other hand, it never hides away its Bible. It says: "eSarch the Scriptures, and see if these things are so"; it never has a service without many passages of Scripture, and almost every prayer has an allusion to

something in the Bible; and it is because in the midst of a divided Christendom, it stands firm and unmoved on the rock of history with the Bible in its hand, that the one hope of a united Christendom seems to be this—that it may one day be reunited under the banner of the Anglican Church.



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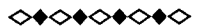
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AN "A1" GERMAN.

In a letter home a Cheshire man who was present at the battle of Mons states that he and a fellow-Englishman lay wounded on the ground after the great fight. His companion seemed to be dying of thirst, and cried out piteously for water, but none could be found. A German officer, who was mortally wounded, beckoned to an ambulance man, and pointed to his own water flask. It was raised to his lips, but with an emphatic "Nein, nein," was refused. He insisted that it should be given to the thirsty Englishman, and then passed away. "We buried that noble German," says the writer, "with all the honors we could, and though we did not know his name, we placed over his grave a little wooden cross with this simple inscription, 'A1.'"



The end of mental training is a discipline and power, not derived so much from knowledge as from the method and spirit of the student.

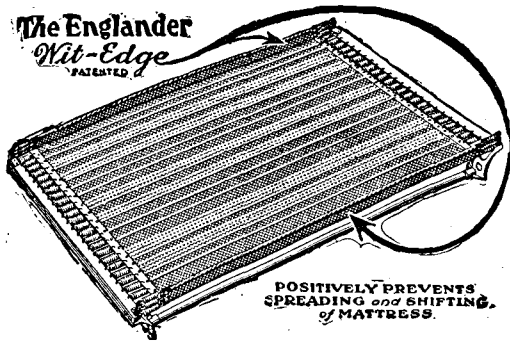
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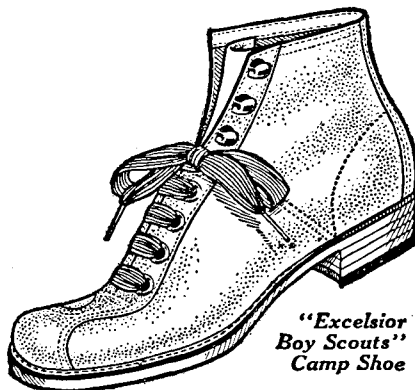
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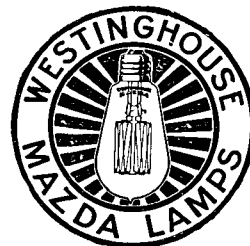
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