

# LIBRARY Hawaiian Church Chronicle

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## PASSING OF SISTER BEATRICE.

On Sunday, February 20th, at 8 p. m., while Evensong was being held in the Cathedral, Sister Beatrice entered into rest. It was a peaceful and beautiful way for one's soul to pass out of this world, and though thousands of hearts in these Islands were touched when they heard the news, yet one could scarcely grieve. As one old Priory girl wrote from another Island when she read the news: "A lump came into my throat."

Bishop Restarick was called out of Church just as the Rev. Mr. Ottmann began his sermon, and proceeding to the cottage on the Priory grounds, he found that Sister Albertina and Mrs. C. H. W. Norton had left the room for a few moments and on returning found that Sister Beatrice had fallen peacefully asleep.

Arrangements were at once made for the burial. With the help of Miss Teggart and Sister Olivia it was arranged that the body should be taken to the Cathedral as soon as necessary steps had been taken, and that watchers consisting of one Priest and two women should take turns of two hours in the Church.

It was not necessary to arrange for relays of watchers for Monday for twenty to thirty women are always in the Church and four Priory girls took their turn at watching near where the white casket was placed in the chancel.

Sister Beatrice was a member of the Society of the Holy Trinity, of which Miss Sellon was the founder. The members were generally called the Devonport Sisters. Three Sisters came to the Islands in 1865 and opened a school for girls at Lahaina, naming it St. Cross.

Dr. Pusey and the saintly Keble, the poet author of the "Christian Year," were deeply interested in sending the Sisters to the Islands, and Sisters Beatrice and Albertina spent some of their last days in England at the Vicarage at Hursley, of which Church he was in charge.

Miss Sellon accompanied Sisters Beatrice and Albertina to the Islands by way of Panama and San Francisco.

King Kamehameha IV and Queen Emma were really responsible for their coming, and the buildings, the gift of Miss Sellon, were erected on land given by the King to the Anglican Church. The School was opened on Ascension Day, 1867.

Sister Beatrice devoted her life to the education and training of Hawaiian girls and at that time most of the female Alii went to St. Andrew's Priory, as the School was called.

When the American Church took over the

property of the Anglican Church the Sisters asked the American Bishop to take over the school. This he did on his arrival on August 8, 1902, and has carried it on since. It is now in charge of the Sisters of the Transfiguration of Glendale, Ohio, the Rev. Mother of the order being a daughter of Stanley Matthews, a justice of the Supreme Court of the United States. Her niece, Sister Olivia Mary, is in charge of the school at the present time.

Sister Beatrice had all her faculties—she did much embroidery without glasses—her hearing was unimpaired and she was never ill.

She was born at St. Erth, Hayle, Cornwall, England, and was, at her death, in her 92nd year. She was greatly beloved by former students of the Priory, and the cottage occupied by the Sisters was frequently visited by them.

Bishop Restarick constantly consulted the Sisters as they knew all the old families and could tell him their history. The memory of Sister Beatrice was remarkable—she remembered facts and dates which we regret had not been taken down.

The girls knew that the Sisters were their friends and constantly went to them for advice. She led a quiet, beautiful and saintly life and may "Light Perpetual Shine Upon Her."



## ST. PAUL'S COLLEGE LIBRARY FUND.

The Episcopal Church of America has pledged itself to raise the sum of \$15,000 for purchasing books for St. Paul's College, Tokyo. A very splendid library building has been given and erected, its empty shelves calling out to all of us for books.

These books should be forth-coming in order to give Bishop McKim, Dr. Reifsnider, Dr. Motoda and the other teachers at St. Paul's the material they need for reference; of equal importance with this, is the tremendous additional material it will afford to the student body. And last, but perhaps first in importance, is the re-chartering of the College, as a University, provided the library can be brought up to the standard required for a University. The increased influence, and the greater prestige which would result from such a move, is not to be underestimated.

The work of collecting this \$15,000 has been turned over to the secretaries of the Church Periodical Clubs to do. The executive secretary, Miss Mary Thomas, writes out from New York, asking what we will do in this diocese. She will forward lists at an early date, from which books may be selected, for purchase by the committee in New York. The prices of the books range from one to ten dollars.

Uniform book-plates will be sent out, so that each organization or each individual

may have the satisfaction of signing the plate for their gift and so know that those also use the books will realize we were interested and did what we could.

Books may be given by individuals as memorials, if it is desired.

The matter of St. Paul's College Library has been presented to all of the Churches, Missions and Schools, with the most pleasing result. The girls at the Cluett Home have already contributed; the boys at Iolani have done their part. St. Andrew's Cathedral Sunday School, The Priory, St. Elizabeth's Mission and St. Paul's and St. Augustine's at Kohala, have each sent their contribution. Several of the members of St. Andrew's Cathedral Congregation have responded very generously to the call. But the fund is by no means sufficient for full representation of this diocese.

Consul Yada is very kindly presenting the matter to the Japanese Business Men's Club.

By the first of May, the secretary hopes, however, that every Church, every Sunday School, every Mission and every School, will have given at least one book.

Contributions to this fund can be given to Canon Ault, or given direct to the secretary, who will gladly give any further details that may be desired.

ELINOR CLARKE,

Secretary C. P. C.

2121 Atherton Road, Manoa.



## THE POWER OF THE RESURRECTION.

"In him was life, and the life was the light of men."—St. John, 1:4.

It has been said that every man's history ends with his grave, but in the case of the Christ the rule was reversed, and the world-wide influence of the power of the Christ commenced after an ignominious death which His enemies intended should consign Him to oblivion. The adamant walls of fate were shattered, the purposes of darkness and hate were confiscated and the glory of Christ in His resurrection was proclaimed by the apostolic band, and the disciples as the completion and the crown of the trinity of forces which resided in Him.

Whatever Christianity has since been to man, the incarnation and the crucifixion and the resurrection were the irremovable convictions of the first ambassadors. The disciples taught that such divine powers dwelt in Him that no man could come into reach of them without transformation, and St. Paul was the first prominent product of these powers.

Suddenly, following that first Easter morning, there swept through an inert and almost lifeless church the breath of regenerated

grace. A profound agitation shook the souls of men; conscience awoke in them. They dropped their greedy pursuits and turned away from the paths of lust and hate. Women forgot their vanities and with devotion like that of Mary Magdalene, once more wept at the feet of the Nazarene. The one theme was religion, the supreme object the culture of the soul. And when they were asked the reason for the transforming and renewing temper their answer was that Christ Jesus had arisen again and mighty works did show forth themselves in Him.

There is nothing in the universe more sure than that Christianity had birth in the intense belief that Christ's death was followed by His resurrection. But that resurrection was followed by another; it has never stood alone; a dead world arose with the triumphant Jesus.

Here we are confronted by two courses of belief and action, and they summarize all that I wish to say. There came into human life nearly 20 centuries ago a man born in poverty and toil. He announced Himself the sent of God. He further said that no man knew the Father save the Son, meaning Himself. He condensed into amazing brevity a fullness, a suffering, a teaching and an influence which accomplished all the past and heralded all the future.

He had so seized the laws of development that He defied time and death; they have never had dominion over Him. He founded the church and made a band of uneducated peasants the judges of our race. He caused a perpetual expansion of His doctrines to overwhelm their stateliest rival. His youth is everlasting, His years do not fail. He is now, as never, the everlasting Son of the Father. He renews Himself in all hearts and lives that trust and obey Him.

He had spoken and immortality with honor attends His word. Upon the sad and sinful there falls from His enthroned life the very light of God. Men see in Him their ideal and their prince, their example and their way of attainment.

Who is this Jesus? Is this an ideal, an ideal that sprang from some sublime consciousness woven around the nucleus of inherited tradition. Or is this history, history that ascends into the heavenlies and lodges our future within the everlasting God; history that descends to the depths and below sin and ruin, finds one foundation in the unchanging purpose of creation; history that occupies the breadths of the human span stretched between these eternities?

I take my place with those who see Him in the light of history, of those who know Him face to face. And in this resurrection season of reasonable worship we hail Him. Our salutation is the one chorus of the church in all her courts:

"Thou art the King of Glory, O Christ.  
Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver men,  
Thou didst humble Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."



#### MY BOY.

There's a small boy in my house.  
His years they number nine.  
Sometimes he's quiet as a mouse,  
And then I think he's fine!

There's a small boy in my home.  
I weary of his noise,  
And often wish that I could roam  
Far from the din of boys!

There's a small boy in my heart,  
And tired though I be,  
I could not live from him apart,  
For he is part of me!

There's a small boy in my life.  
The thought, it bears me high,  
For come what may of age or strife,  
He'll love me till I die!  
—Julia Walcott Cockcroft.

Lakaina, Maui.



#### BUSY BUILDING.

The fortieth annual report of the trustees of the American Church Building Fund Commission shows the past year to have been the most active in its history. Its pledged support has made possible the erection of 129 Churches, Rectories and Parish Houses in this country and in China and Japan. In this work loans in the sum of \$262,200 have been offered and accepted, and gifts and grants in the sum of \$54,225. The figures for this year bring the grand total of loans made since organization to \$1,313,376.22 and gifts and grants to \$342,737.88.

The trustees point out that the accomplishment of this work has placed all but twenty per cent of the permanent fund in the hands of the Church for its use; that the balance of the fund, at the present rate of negotiation of loans, will last but a few months; that the entire income, less operating expenses, has

been given away; that their work of serving the Church cannot go forward at the present rate of development without the aid of the Church in the increase of the permanent fund; and appeals to the Church for offerings from Parishes, and for donations and legacies from individuals for this purpose.

The Church is the sole beneficiary of the fund. Her own interests are the only ones considered and conserved. Every dollar contributed to the fund does a double duty, serving first as a loan, and later going out as a gift from accrued income. The trustees believe that the Church for its own sake will answer this reasonable appeal. The office of the American Church Building Fund Commission is in the Church Missions House, New York City.



#### THE ORGANIST.

The following article, taken from "The Luggage of Life," by the Rev. F. W. Boreham is most timely, in that it treats of one of the neglected servants of God.

The organist is an ecclesiastical vagabond. He is a nomad and a nondescript. He lives in a kind of No man's land. In the rationale of our spiritual economy he has never been provided with a home. We have never taken the trouble to place him. We have ministers, and we know why we have them. Deacons and teachers and choirs we have, and their contribution to our worship is well defined and clearly understood. But we allow the organist, as organist, to hover spectrally on the frontiers of our religious domain. We have never made up our minds as to whether he is simply a cog-wheel in the cold mechanism of our church organization or one of the controlling forces of the inner life of the sanctuary. Is he, in a word, one of those reviving, quickening, spiritual factors that are an essential part of our worship and testimony, or is he merely a necessary appendage, a convenient adjunct, an entertaining auxiliary? Is he a member of the family, or merely a distant relative, or perchance, a nodding acquaintance? We offer him a chair—or at any rate a stool—on Sundays and at choir practices; then he folds his tent, like the Arab, and silently steals away. We scarcely know

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where to place him. Is he inside or outside? Is he a partner or a passenger? In fairness to him, and in justice to ourselves, we ought to face the problem. We must classify and locate him. Too long the Church has said to the organist, "The minister we know, and the choir we know, but who are you?"

Now, there are very few subjects that have betrayed their exponents into more obvious confusion of thought than the attempt to define the exact relationship existing between minstrelsy and ministry. The case for the organist has never yet been satisfactorily stated, either from the purely musical or from the purely ecclesiastical view-point. Here, for example, Charles Santley, in his reminiscences, tells us that his master, Nava, at the Conservatoire at Milan, used to insist "that the object of music was to give greater expression and emphasis to the words." Which, of course, is unadulterated nonsense. It is true enough of certain forms of vocal music, but the sweeping and merciless dictum ruthlessly excommunicates the blackbird and the thrush, the nightingale and the canary, and at the same time cuts the throat of our unhappy organist. If we subscribe to the daring proposition we condemn the "Dead March" and the "Wedding March" as inanities, and all our organist's wordless voluntaries become impertinences of the worst kind. It is clear, therefore, that, whilst our Milanese master is indisputably right in insisting on the clear enunciation of every syllable, when there are syllables to enunciate, he has not spoken the whole truth. He has failed to supply us with a practical theory that will include both the goldfish and the organist, the two great wordless minstrels in the temples of Nature and Grace.

Now, if our theologians had read their Bibles as carefully as our organists have read their music, they would most certainly have discovered that the Scriptures have some very fine things to say about the organist. Here, for instance, is quite a cluster of great Old Testament stories which should have helped us to solve our problem long ago. Look at this one: Jehoram, the wicked King of Israel, and Jehoshaphat, the good King of Judea, have for a while joined forces that they might fight side by side against the Moabites. But in the course of the campaign their united armies fall into sore straits, and Jehoshaphat longs to hear some guiding voice. In his perplexity he hungers for fellowship with the skies. His soul ached to speak with God. "Is there not a prophet?" he inquired. Elisha is found, and three kings stand before him, and beg him to prophesy. But the lips of the seer are sealed; he has no message; he is dumb. Then he cried: "Bring me a minstrel." And it came to pass, when the minstrel played, that the band of the Lord came upon Elisha, and he prophesied." Now, here is a clear-cut case in which the organist was simply indispensable to the minister. The prophet could not prophesy without the min-

strel. The player was the preacher's inspiration—a minister to the minister. The music of the minstrel directly contributed to a magnificent spiritual result. "When the minstrel played, that the hand of the Lord came Elisha, and he prophesied."

Two other instances of a similar kind will leap to the memory of every reader: (1) When Saul heard the music of the psaltery and the tabret and the pipe and the harp, the Spirit of the Lord came upon him, and he prophesied, and was turned into another man; (2) When David took his harp and played before Saul "the evil spirit departed from him." The point is that in each case we recognize the organist. It is instrumental music, pure and simple. There is no question of words, whether clearly or indistinctly enunciated. And in each case the language admits of no second interpretation; an emphatically spiritual effect was produced. We must be honest, even though we be theologians; we must be fair, even towards an organist. None of the facts must be blinked.

Now, we venture to think that a working hypothesis can be built upon these facts. Two irresistible conclusions emerge. The first is that the organist is clearly part and parcel of our spiritual economy. Indeed, these three graceful old stories, if they mean anything, seem to show that we need our friend, the organist, in every department of our religious enterprise. For, in the first two cases, it was through his agency that the Divine Spirit was received; and in the third case it was by means of his melodious ministry that the evil spirit was expelled. These are the two great essential functions of the Church in every age—to invoke a fresh inrush of spiritual enlightenment and reviving fervour, and to exercise and expel all that is unrighteous, unholy, and unclean. And if, as these stories plainly show, the organist can help the Church to fulfil these two magnificent missions and to realize this sublime spiritual ideal, then let all pastors and deacons and teachers and singers stand up and say, God bless the organist!

But, lest our friend of the music-stool should become exalted above measure by the brilliance, as of the seventh heaven, of this Old Testament revelation, we hasten to emphasize the second principle that clearly emerges from its beatific splendours. It is manifest that the music or the minstrel is not an end in itself. Just as the work of the minister is not in itself spiritually effective, but is the channel through which the excellency of the divine power may communicate itself, so the harmonies of the organ are but a means of grace. The language is wonderfully exact and explicit: "When the minstrel played, the hand of the Lord came upon Elisha," and it was the hand of the Lord that wrought the resultant miracle. We hazard the suggestion that if our pastors and officers and members would spend half an hour in the careful contemplation of these

exquisite old records, their eyes would be so illumined that they would detect an aureole encircling the brows of the organist. And if our minstrels would pore over these fragrant pages for a while they would feel the thrill of a new ecstasy in their avocation, and glorify their talents with a fresh consecration. An added sweetness and dignity would lurk in those lovely notes that come thrilling and shuddering down from the organ. And the gracious ministries of our minstrelsy would anticipate that home of the eternal harmonies in the heart and centre of whose melodies the Lord Himself delightedly abides.

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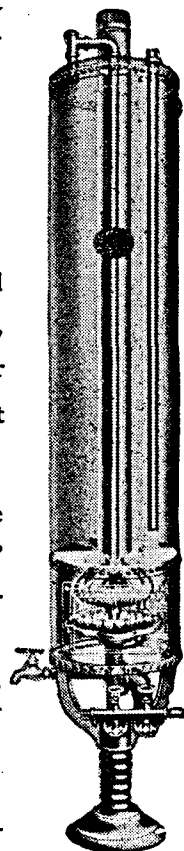
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## AUTHORITY IN MATTERS OF BELIEF.

(By N. P. WILLIAMS)

A paper read at the Congress in London. Note that in this paper the word Catholic does not mean Roman Catholic.

I will ask leave to begin this paper by quoting, in summary form, an allegory, drawn from one of the less-known works of a great nineteenth-century agnostic. It runs somewhat as follows:

"In my dream, methought I found myself aboard a stately ship, cleaving her way across an unknown ocean. It was night, and no land could be discerned; from time to time what seemed like lights appeared to right and left, but so vague and transitory were they that no certain inference as to our position could be drawn from them. And the strange thing was that, amongst the crew, there was no universally accepted theory of the object or goal of our voyage; some maintained one hypothesis and some another, and there were not wanting those who affirmed that the ship was driving aimlessly on, to no harbour and with no purpose whatever. And yet, despite this chaos of opinion, all the crew agreed upon one point, why, they knew not—namely, that the ship's head had to be kept due north. I went down into the saloon, to see if I could gain any information as to the object and destination of this mysterious voyage. There, under the dim light of the oil lamps swinging from the ceiling, I found groups of men at the various tables, with maps of the ocean and charts of the heavens outspread before them. Each group was noisily and aggressively confident that its own maps represented the exact truth as to the direction of the voyage; and yet the only point on which all the various documents agreed was the place of the Pole star, and the necessity of keeping the ship's head turned towards it. Tired of the wrangling, and oppressed by the stuffiness of the cabin, I ascended once more to the deck, and I could not help feeling that the fresh air and the cool, night wind, even when accompanied by doubt and uncertainty, were better than the fetid atmosphere of the saloon, with all its fancied and narrow certitude. . . ."

The meaning of this allegory will be obvious. The ship is humanity; the sea over

which it is sailing is this present life. The discordant maps are the different creeds which profess to give man information as to his origin and destiny. The Polar star, which is the one element common to all the various systems of navigation, is conscience, the "categorical imperative" of the moral lay; and the people on deck, who have escaped from the wrangling of the saloon, and are content to steer due north in obedience to instinct, without knowing what actually lies in the north, are the agnostics who have won intellectual liberty by the sacrifice of the certitude of faith.

I have quoted this little allegory because it seems to me to illustrate very well what is meant by the idea of "authority" in relation to religious truth. In this sphere, an "authority" merely means a source of information. The prejudice which exists against the idea of dogmatic authority is based upon confusion between intellectual authority and juridical or coercive authority. In the intellectual sense a sailor might well say, "The Admiralty chart is my 'authority' for believing that a sunken rock exists in such a latitude and such a longitude"; and, therefore, our author's dream-symbolisation of the various creeds which claim man's allegiance as so many rival maps of this mysterious universe is a perfectly happy and correct one. But if we may take the liberty of working out the allegory a little further, we may suggest that the dream-voyager might reasonably have been expected to examine the rival maps with a little more care than he appears to have bestowed on them. If he had done this, he would not, I think, have spent much time on the Buddhist or Mohammedan maps, as he would find that the former was designed on on the supposition that the best thing that could happen to the ship would be to founder with all hands, whilst the latter showed the Polar star in the wrong place. And the Jewish map, on examination, would prove to be manifestly imperfect, and to contain features which were nineteen hundred years out of date. He would thus be forced back upon the Christian group of maps; and he would see at once that amongst them there stood out one—the most ancient and yet the most clear, the most beautiful in its external form, the most satisfying in its logical coherence—a map emblazoned with the glorious title of The Catholic Faith. He would find that the other Christian maps consisted largely of negations; and that, so far as they contained any positive information at all, they were merely pared-down versions of this, the oldest and most complete map. Some of these other maps, especially those of German manufacture, were rapidly fading in the keen, sea air, owing to some defect in ink or paper; some had, in fact, already become, like the Bellman's map, "a perfect and absolute blank." A patient, candid, and unprejudiced survey of the actually existing maps would, we claim, be enough to invest the supposition that the

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Catholic map is the true one, with a high degree of probability; and if the voyager were to make an honest and manful attempt to get into touch with the owner of the ship by means of the "wireless" of prayer, we have no doubt at all that the probability would very soon be turned for him into certainty.

## II

We have, then, as Catholics, the solemn function laid upon us of upholding—in a time of doubt and pessimism, when men are beginning to realize that the millennium which was to follow Armageddon is likely to be somewhat delayed, and to ask, in consequence "What is truth?" or "Who will show us any good?"—the standard of objective, authoritative, supernatural revelation. We stand for the principle of a deposit of fundamental Christian ideas, promulgated by Christ our Lord, committed by Him to the guardianship of the Catholic Church, and implicitly or explicitly contained in the Holy Scriptures; for the belief that the historic development of Christian doctrine was so guided and inspired by the heavenly assistance of the Holy Ghost, that the Catholic creeds may be relied upon as representing the nearest approach to absolute truth which finite minds are capable of apprehending. But in the task of recalling these largely forgotten principles to the minds of our countrymen, we must beware of stating them in too abstract or impersonal a manner. We have to remember that we live amongst a people disposed to be impatient of any sort of official authority, especially in matters of religion, but prepared to pay almost limitless adoration to the power of personality. Most ex-service chaplains would agree that the men were willing to listen with eagerness to any vigorous preacher who spoke to them of the personal Christ; but that when the word "Church" was mentioned, there was an immediate and obvious collapse of interest. In all popular exposition of the subject of authority, therefore, we must be careful never to isolate "the Church" from the living Christ who is her Spouse and Head, and must make it plain that loyalty to Church teaching is only claimed as being one aspect of loyalty to our divine Lord. "Wherever we go in the Church of God," says Faber, "there is Jesus"; and this is as true in the realms of belief as in those of conduct and devotion. He is the ultimate authority standing behind both Church and Bible, the Admiral of the universe who has drawn our chart for us. And when we insist upon the objective nature of revelation, the eternal truth of the Christian faith, and the duty of right belief, it is because we would recall men's minds to the incommunicable and ineffable magnificence of our Divine Saviour's prerogatives as Supreme Teacher, Legislator, Priest and King, in opposition to the "reduced Christianity" which views Him merely as a human Prophet, conditioned and limited by the ignorance of His time, a teller of picturesque stories or a purveyor of delusive apocalyptic alarms. Loyalty

to the Church is loyalty to Christ in the Church, and loyalty to Catholic doctrine is allegiance to Him as the Logos, the Word or Reason of the Father, the Sum and the Essence of all truth.

## III

I have insisted upon this point here because, owing to the shortness of the time at any disposal, my own exposition must be of a somewhat technical nature, and I want to safeguard myself against the reproach of wishing to substitute an abstract and bloodless Churchianity for the warm, vital power of Christianity. If, however, this caution be borne in mind, we can, when asked "By what authority do ye, or believe ye, these things?" safely reply, "By the authority of our Lord Jesus Christ, expressed for us in Holy Scripture and Catholic tradition," or, indeed, quite briefly, "By the authority of Holy Scripture," provided that we add, with the seventeenth-century theologian Thorndike,\* "the tradition of the whole Church" as the final interpreter of what "the sense of the Scripture" intends.

"The tradition of the whole Church." With this general statement all Catholics—Latin, Greek, or Anglican—would agree. But what is "the whole Church"? What is the Anglo-Catholic conception or definition of "the Church"? This is a question which must be faced and answered, if we are to be in a position to handle current problems with that decision and sureness of touch which are the outward sign and effect of inward clarity and definiteness of conviction. You will, therefore, I trust, not think that I am departing from the subject prescribed for me if I devote the greater part of my remarks to answering this all-important question: "What, and where, is the Holy Catholic Church, the guardian of the deposit of faith, the divine teacher of mankind?"

Let me first of all disclaim, in the most emphatic manner possible, any pretence of putting before you a new or original solution. A religious movement cannot, or at any rate should not, first come into existence with no authority behind it, and then endeavor to evolve an ex post facto authority for itself out of its own inner consciousness. If we have

not already got an authority, it is far too late in the day to invent one. When, therefore, I endeavour to define what we, as Anglo-Catholics, mean by "the Church," I am not to be understood as wishing to convert you to anything; but only to state compendiously what you already believe. I only desire to be the temporary mouthpiece, as it were, through which, on this occasion, the collective consciousness of our movement may be able to make explicit that conception of the Christian society which has underlain all its activities, ever since "Anglo-Catholicism" and "Roman Catholicism" differentiated themselves as distinct types, out of the old, spacious, international, pre-Reformation and pre-Tridentine Catholicism of the West.

## IV

With this proviso, then, I proceed to consider the question, "what do we mean by 'the Church'?" In the widest sense of the word, "the Church" includes all baptised persons. But in connection with the question of doctrinal authority, the term is used in a somewhat narrower sense, meaning only the totality of normal baptised persons, those who constitute the concrete, historical society which is visibly and externally continuous with the community founded by Christ. Where and what is the Church in this sense? At the present moment our answer must necessarily be somewhat different from that which would be given by our Roman brethren, because their answer would be one which excludes us from the Church. But if we could travel back for ten centuries, on some Time Machine like that imagined by Mr. H. G. Wells, we should find ourselves, as English Catholics, able to give an answer identical with that given by all other Catholics everywhere, from the Hebrides to the Taurus. For the first thousand years of the Christian era there was only one body which could reasonably claim for itself the name of the Catholic or Universal Church. I refer to the body which is called by Principal Rainy "the ancient Catholic Church," and by Professor Harnack "the Great Church." Of this majestic, world-embracing, supernatural society St. Cyril of Jerusalem says, in a splendid passage quoted by Dr. Headlam in his recent Bampton lectures:

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Dr. Heardlam adds, "The important thing for us to notice is that during all this period there was one definite, visible society which could rightly claim this name, and that there was no apparent rival, no other body which could compete with it. The Church which claimed to be such was the Universal Church, and a person looking at it from outside would have little difficulty in identifying it." It would still be maintained by the overwhelming majority of Christians that this vast, undivided Church was the true Church, the divinely inspired interpreter of the Apostolic tradition.

That is a consoling fact which does not seem to me to have received sufficient emphasis—the fact that, deep and embittered as is the divergence of belief between the Roman and the Eastern communions as to where the Catholic Church is now, there is complete agreement as to where it was until 1054. Both recite the Creed of Nicaea and Constantinople in their liturgies, both accept the great Ecumenical councils, both venerate as their fathers in the faith St. Hilary and St. Basil, St. Augustine of Hippo and St. John of Damascus.

If, then, we may postpone for the moment the question as to what is the present condition and what are the present boundaries of "the Church," and focus our attention solely upon "the Church" as it was during the great formative period of Christian doctrine, and if we take what was actually taught by it during the undivided period, we shall find that we have a perfectly definite and coherent body of information about God, man, our destiny in the next world, and the way of salvation in this. And there is really no reasonable doubt as to what was taught by the undivided Catholic Church before 1054; its teaching is recorded for all men to see in the Creed, in the definitions of the councils, in the general teaching of the fathers, in its liturgies and devotions. Let us consider, firstly, to what the teaching of the undivided Church commits us, and, secondly, to what it does not commit us.

It is entirely free from the mass of fantastic "pious opinions" elaborated by the Schoolmen and their successors on the basis of a pre-critical exegesis and an implicit

faith in Aristotelian logic. We are not required by it to believe that hell is situated in the centre of the earth, that the fire of hell is material, that Noah was accustomed to relieve the tedium of life in the Ark by meditating on the Immaculate Conception, or that Elijah is still living, in his physical body, in some remote corner of this actual concrete universe. In the teaching of the Undivided Church we have a faith, strong and definite enough for all the practical necessities of life, sufficiently hard and closely wrought to resist the corrosive influences of agnostic criticism, and yet elastic enough to find room within its sheltering folds for the infinite diversity of temperaments with which God has endowed His human creatures—not merely for the devout or the charcoal-burner, but for the keen-eyed scientist, the single-minded historian, the lover of freedom for its own sake, the rugged, prosaic, and unimaginative types of humanity. It is capable of appealing, and has appealed, just as much to the north-

ern or Teutonic races as to the Latin and Celtic inhabitants of the Mediterranean world. The exactness of its definition is just enough to secure it against the risk of evaporation—a fate which the sixteenth-century versions of Christianity are undergoing before our eyes; and yet it is not so rigidly crystallised in forms peculiar to a past epoch as to resist the fullest integration with the thought and accumulated knowledge of the present. A frank acceptance, on the part of Christian thinkers, of all that the Undivided Church believed—and a no less frank willingness to drop, as necessary credenda, any later opinions which it can not be shown to have believed—would be fraught with the happiest auguries for the reconciliation of the principles of supernatural Authority and free human Reason.

V

This appeal, which I have tried to sketch, behind the present divisions of Christendom to the message of the Church as it stood

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in the first millennium, when there could be no reasonable doubt as to what and where "the Church" was—this claim to go back behind the point of bifurcation in 1054, to which all our present confusions are ultimately traceable—is actually made, at the present day, by the second largest body in Christendom, the Holy Eastern Church. Witness the reply of the Patriarch Anthimus to Pope Leo XIII, in which, at every point, the authority of "the Holy Catholic and Apostolic Church of the Seven Œcumenical Councils" is invoked. The same claim is no less unequivocally made by representative theologians of the Old Catholic Church, such as M. Michaud. And, in one shape or another, sometimes vaguely and confusedly, sometimes in clearly apprehended and omit lucidly expressed form, the same fundamental appeal—has underlain the whole Anglo-Catholic movement, ever since the disruption of Western Christendom in the sixteenth century. At first, the appeal was made to "the primitive Church," without much attempt to think out the question, how long the "primitive Church" lasted, or when it ceased to be "primitive"? In this somewhat undefined form we see the appeal expressed, against Rome and Geneva alike, by the thirtieth canon of 1604, or by the injunction imposed upon preachers by the Convocation of Canterbury in 1571, only to teach "what is agreeable to Holy Scripture, or what the Catholic fathers and ancient bishops have collected out of the same." Perhaps it is due to the non-speculative character of the English temperament that so few attempts were made to define "the primitive Church." Jewel's attempt to draw a line at the close of the "first six centuries" (an attempt which has been renewed in more modern times) was seen to be purely arbitrary, and before the rise of the Oxford movement, Anglican divines were for the most part content to leave the question as to the exact length of the "primitive" epoch shrouded in a discreet vagueness. One notable exception deserves to be mentioned—the saintly Bishop Ken, who in his will declared "I die in the Holy Catholic and Apostolic Faith, as professed by the whole Church before the division of East and West." Though Ken was not a professional theologian, and though he may not have realized all that was covered by this appeal, he had enough acumen and synoptic breadth of view to see that the history of Christendom divides itself organically into two, and only two, great periods—the first millennium, when there was no doubt as to where the Catholic Church was, ending with the Great Schism of 1054; and the period subsequent to that disastrous event, in which we are still living. It is not necessary to quote from the works of Dr. Pusey, Dr. Neale, or Dr. Littledale to show that the conception of doctrinal authority underlying the Oxford movement was the same as that formulated by Bishop Ken. As an instance of vagueness which still survives in this regard, we may

perhaps, without disrespect, quote the preamble to the Constitution of the Church of Ireland, which there declares itself "to profess the faith of Christ as professed by the primitive Church," without defining what it means by "the primitive Church." On the other hand, the Constitution of the General Synod of Australia declares that the churches in communion with Canterbury throughout the world "hold the one faith, revealed in Holy Writ, and defined in the creeds as maintained by the undivided primitive Church in the undisputed Œcumenical Councils"—a remarkable declaration, when we remember that the influence of the Catholic revival of the nineteenth century has not perhaps been so great in Australia as in other parts of the Anglican communion.

We may sum up our results as follows: (1) The English Church, as from the moment of the breach with Rome, always has appealed, for its doctrinal authority, to the Holy Scriptures as interpreted by "the primitive Church"; (2) For the most part, its theologians have been content to leave the question "What was the primitive Church?"

untouched, merely assuming that the "primitive" period must at least include the first four Œcumenical Councils; (3) It has been the special work of the Oxford movement to elucidate this appeal to antiquity, to show that acceptance of the first four councils logically involves acceptance of the first seven, and to point out that no term can be set to "primitive antiquity" earlier than the Great Schism. If, then, we are interrogated as to what we believe, and on what authority we believe it, we have, as Anglo-Catholics, a perfectly clear and intelligible reply ready. We can say, "We believe in the Catholic faith as contained in the Scriptures and expounded by the primitive, that is, the undivided church of the first Christian millennium."

## VI

I have devoted most of my time to laying the foundations of our theory of authority, as I hope, strong and deep, and can only touch in the briefest way upon the questions which naturally arise. It may be objected: "All this exposition had reference to the Church as it was nine hundred years ago; but what we want to know is, where is the

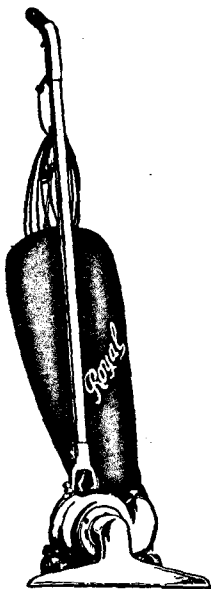
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Church now, and how can we hear its 'living voice'?" It follows from what we have said that "the Church" cannot be exclusively identified with any one existing society. Since the disaster of 1054 "the Church" is constituted by the totality of those bodies which are historically descended from the "Great Church," and retain its characteristic triple structure, dogmatic, hierarchical, and sacramental. In other words, for us, as for all other Christians who claim to be Catholics in the sense in which St. Ignatius and St. Augustine used the term, and who are not able to accept the strict papal view, no theory of the Church is possible other than what is called the "Branch theory." This is a matter of which the logic is absolutely inexorable. There is not, and there never can be, any alternative to the Roman theory other than the "Branch theory." Much criticism has been levelled at the "Branch theory" from within the Roman communion, but it is worth while pointing out that that communion contains within itself a practical example of the "Branch theory" on a small scale, in the shape of the Franciscan Order, which today consists of the three distinct and externally separate families of the Friars Minor, Conventuals, and Capuchins. Each of these bodies has its own Minister-General, and is entirely independent of the other two. They are bound together, not by any one external governmental authority, but by their common possession of the rule, the habit, and the spirit of St. Francis—that is, the essential

structure of Franciscanism. The Holy See has declared that no one of these bodies is entitled to set up an exclusive claim to be the whole Franciscan Order, which consists of all three taken together; and we venture to hope that some day it may see its way to apply the same principle to those bodies—Roman, Anglican, Eastern, and Old Catholic—which retain the essential structure of the Catholicism of "the Great Church." As for the "living voice" of the Church thus conceived, anyone who wants to hear it has only to hire a taxi some Sunday morning, and time his movements in such a way that he can assist at the singing of the Nicene Creed in English at St. Paul's, in Latin at Westminster Cathedral, and in Greek at the Greek Church in Bayswater. If it is urged that the "Branch theory" has a consensus of the branches against it, we deny the fact. Those who were present at the great Serbian service in St. Paul's last December, and saw an Eastern bishop give his episcopal blessing from the Western altar, will not need any further proof that the narrow theory of M. Androutsos is merely a view which is held in the Eastern Church, and not the view universally held by that Church.

#### VII

Perhaps I may still seem, in spite of the explanations I gave just now, to have wandered away from the question of the authority of the Church, and to have occupied myself too exclusively with questions regarding its nature and structure. I can only urge that in

order to know with certainty which is the true may, we must first of all know who is the divinely appointed navigating officer—who is its lawful custodian. And I would end by emphasising once more the fact that—dry and technical as all this talk about councils, traditions, and Scriptures may seem to our critics without—for us, who knew the Catholic system from within, both Church and Bible are nothing but transparent veils through which we see the glory of God in the fact of Jesus Christ; that through and beyond them our eyes look to the great Admiral of the Universe, the Word of God, through Whom both the ocean and the ship came into being; Who has, through His Holy Spirit, drawn the map with unerring veracity; and Who will, one day, "beyond this bourne of time and place," welcome the storm-tossed mariners into the joy of their Lord.



#### EASTER DAY AT ST. PETER'S.

Easter Day at St. Peter's began with a celebration of the Holy Communion by the Rev. Woo Yee Bew at 7 a. m., at which 70 made their communion. The later service was held at 11 a. m., when the Rev. Woo Yee Bew, assisted by the Rev. Ernest Kau, conducted the service. At this service 88 made their communion. The offering was a large one—greater than last year. The Sunday School offering for the Nation-Wide Campaign for Missions was \$22.04, more than last year with more boxes still to be returned.

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One Chinese boy made an offering of \$10.20 which he had earned by shining shoes and selling papers. A four-year-old boy made an offering of \$10 which he had saved from money given him for sweets.

The Church was appropriately decorated and the music was exceptionally good, rendered by the regular choir with Joseph Yap at the organ.

During Lent the Rev. Ernest Kau and the Vestrymen visited every family, talking to them about their Easter Communion. There are 249 Communicants registered and of these all with whom it was possible made their communions except 64 who were prevented from various causes.



#### HOLY WEEK AND EASTER AT THE CATHEDRAL.

The Services for Holy Week at St. Andrew's Cathedral culminated in the commemoration of the Three Hours' Agony on Good Friday. Bishop Restarick, while suffering from neuritis, was able to deliver the addresses on the last Seven Words and Canon Ault took the prayers. The Church was filled, most of the people remaining the whole time.



#### EASTER DAY.

Canon Ault took the celebration at the Cathedral at 6 a. m. and was assisted by the Rev. Mr. Blomfield, from Australia, who was on his way to visit his son on Hawaii. The Rev. Ernest Kau also assisted him.

Canon Ault took the 7 o'clock Celebration, assisted again by Mr. Blomfield. A very large number of communions were made at this service.

At 9:15 the Rev. D. R. Ottmann celebrated the Holy Communion at the Hawaiian Service, at which a large number of people were present.

At 11 a. m. Canon Ault and Mr. Blomfield again took the service. This was necessary

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because Mr. Bloomfield is a deacon and Bishop Restarick went to St. Clement's at 7 and 11 a. m.

At 3 p. m. the United Children's Service was held and the offerings made by the various Sunday Schools exceeded those of last year which had been the banner year compared with previous Easter Days. The total offerings of this service will amount to nearly \$1,400.

The offerings at the other services, including some envelopes for Parochial support, was about \$2,300 for all the services.

At 7:30 p. m. the Knights Templar came to Church in a body and the Rev. D. R. Ottmann preached an excellent sermon.

Nearly all of the Easter Offerings, except that of 3 p. m., will go towards the payment of the land purchased from the Cummins Estate. The offering of 3 p. m. will go towards the Nation-Wide Campaign for Missions.

◆◆◆◆◆  
**ST. CLEMENT'S.**

St. Clement's Church was beautifully decorated by loving hands for Easter. At 7 a. m. Bishop Bestarick celebrated Holy Communion, assisted by the Rev. Canon John Osborne. At 11 a. m. Bishop Restarick again took the service and was assisted by Canon Osborne and the Rev. William Lucas. The congregations were excellent and the music at 11 o'clock exceptionally good.

**DEATH OF JOSEPH MORSE.**

The Hawaiian Congregation of St. Andrew's Cathedral lost a faithful member by the sudden death of Joseph Morse, who lived at Kalihi. He was never absent from Church, unless ill.

He had attended Iolani School in his youth, and had sung in the Bishop's Congregation at the Cathedral. Later he sung for a short time in the other choir.

Some years ago he had an accident from which he never recovered and was unable to continue his work as a carpenter, but was employed during the last years of his life as a watchman.

Two of his children are in St. Andrew's Priory and one is at Iolani. He has a family of ten children.

The sympathy of the Hawaiian people is

with the widow and children, most of the latter of whom are young.

Joseph Morse was 58 years of age at the time of his death.

**KAUAI.**

The Rev. Marcos S. Carver had seven services on Easter Day. He was evidently too fatigued to write the editor about them, but friends have sent letters expressive of appreciation. He celebrated the Holy Communion in the house of Mr. Hall, the room being crowded with communicants, half of whom were men. After the communion service two children were baptized. Mr. Hall had made a koa altar with a communion rail and the altar and its sides were beautifully decorated.

The service at Lihue is simply to minister to our own people and no interference whatever is intended with those who worship elsewhere. The Union service and that which Mr. Carver gives are not held at the same hour. Mr. Carver certainly is doing a good work in ministering to our people on the Island of Kauai and in taking services at the Union Church at Waimea which is very much appreciated.

**CATHEDRAL REGISTER.****Baptisms.**

- February 5.—Alvin Randall McPherson, by Bishop Restarick.  
" 27.—Evelyn Marguerite Strode, by Canon Ault.  
" 27.—Frederick August Schaefer, by Canon Ault.

**Marriages.**

- February 3.—George Macash Brown, Alice Reid, by Canon Ault.  
" 8.—Chester Lynn Cooley, Ruth Lemon Seybolt, by Canon Ault.  
" 15.—Reginald John Melanphy, Roma Josephine Mitchell, by Canon Ault.  
" 19.—Paul Ernest Bomke, Emily Cabral, by Canon Ault.  
" 19.—Francis Noel Todd, Catherine K. Rowe, by Canon Ault.

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" 17.—Victor K. Boyd, Elizabeth K. Duvauchelle, by D. R. Ottmann.

" 26.—Roy Smith, May Fobes Beel, by Canon Ault.

#### Burials.

February 5.—Albert Jaeger Robinson, by Canon Ault.

" 10.—Louis Everett, by Canon Ault.

" 18.—Thomas O'Conner Seto, by Canon Ault.

" 21.—Sister Beatrice, Bishop Restarick and Canon Ault.

" 28.—Benjamin Franklin Vicars, by Canon Ault.

General Offerings .....\$617.23  
Hawaiian Congregation ..... 112.20  
Communion Alms ..... 58.72  
Specials ..... 43.15

Total .....\$931.30  
Number of Communion made during  
month of February ..... 586



#### EASTER AT ST. ELIZABETH'S.

The services at St. Elizabeth's Church on Easter Sunday were marked by a large number of devoted worshippers. More communion at 7 o'clock and at the 11 o'clock services than ever before in the history of the Church, the number reaching 102. The Church was decorated in palms and potted plants, and the music was of a very high order. For the first time the Choir appeared in new cassocks of white, the Lenten work of St. Elizabeth's Guild.

The Sunday School offering this year was larger than the offering of last year. Services during Lent were held in the morning by the Rev. L. H. Tracey, and in the evening by Mr. Kau Yan Yin, and all of these Lenten services were well attended.

On Easter eve the Priest in charge baptized four adults for St. Luke's Congregation, and on Easter morning at the 9:30 and 11:00 o'clock services 14 more were baptized.



There is a beautiful old saying, remarked the Young-Old Philosopher, that I have always loved. "When two people share a joy, it is doubled. When they share a sorrow it is halved." Could any argument against human selfishness, or for the wisdom of human co-operation, be stronger?

When an artist produces a beautiful picture, or a poem, or a statue, his first thought is to share the ecstasy he feels with another. He must show what he has done—not through any sense of vain glory, but through that innate something in us all. Whether we are artists or artisans, which makes it necessary to give as well as to receive.

I see a wonderful sunset, and my first desire is to have some one at my side to behold it with me. To try to tell of it afterward is

not sufficient. That bromide remark so often written upon picture post cards, "Wish you were here," gushes out of the heart of all of us. I read a book by a great writer. My first impulse is to spread the news of the mine of beauty I have found. I see a great play, or hear a great opera, and I wish passionately that my best beloved, or my best friend, should see and hear it too. For life is not a seeking for beauty by ourselves. We may accidentally stumble upon some loveliness—find a garden-scape and go into raptures over it, for instance: but we immediately want the entire village to know of it and view it with their own eyes.

Think of spending Christmas alone! Think of any anniversary passed in solitude! The saddest people in the world are lonely people. If I had a fortune I would spend it trying to bring human beings closer together. The community spirit is not an idle dream. From the time of the garden of Eden solitude that is forced upon one is something that the wise have shunned. Solitary confinement is considered the cruellest of all forms of punishment, as indeed it is, and "this way madness lies." Show me a man who does not abominate a hermit, like withdrawal from life, and I will show you an eccentric and abnormal type. The natural process is to share everything, especially everything good. Marriage, love, friendship, are founded on that theory.

I knew a young man once who lost his position, and for days thereafter he left his house in the morning as though he were going to his old office at the regular time. He feared to tell his wife of his trouble. Yet she should have been the first to understand. If marriage meant to him, in a crisis, that he could

not open his heart to his helpmate, then he failed to realize the sacred meaning of the Sacrament. His tortured mind was unrelieved by an outpouring of his ill luck, and, if he had but known it, he was being unfair to his wife. For it was her privilege, her right, to share his burdens as well as his joys. To lock her from that room of his mind was senseless, and in a measure, selfish. She would have been proud to shoulder part of the heavy load. She had to know, ultimately, and she was consumed with grief that she had for so long a time been a useless figure in their menage.

The understanding is what we all crave. The world knows the laughter of Harlequin, but only one may share his tears. Every thing must be shared, whether it be joy or suffering. Both joy and suffering are sacred. How fortunate are they who share the latter, no less than the former, with some comrade!

"The Outlook," Nov. 17, 1920.



#### CHINESE STUDENTS AIDING IN FAMINE RELIEF.

The Central China Press has half a column about a play given by the students of Boone University, Wuchang, for the benefit of the famine relief work. The only box in the theatre was sold by auction to wealthy men of the city.

A letter received some time ago from Shanghai said that the students of St. John's University had already raised over \$1100 Mex.

The heads of the national Chinese government departments of Forestry and Public Hygiene are both alumni of St. John's.

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### SONS OF NIPPON IN HAWAII.

Hawaii, the crossroads of the Pacific, pre-  
sents one of the most interesting of all sit-  
uations, for it is not only the home of the  
Occidental but also of the Oriental; and if  
ever the West and East meet, it will be in  
Hawaii.

There are two classes of the Sons of Nip-  
pon: those born in Japan and those born  
in Hawaii.

In studying the Japanese-born a different  
basis must be assumed than that which is  
ordinarily taken into consideration. From  
birth and during early childhood (the most  
impressionable period of life) he has imbibed  
the customs, the traditions and the ideals of  
his ancestors and in coming to a foreign  
country he must about face; for the heritage  
of the Oriental does not coincide with the  
Occidental view point.

It is necessary to realize the difficulties he  
meets in adjusting himself to the new condi-  
tions. He should not be judged unfairly nor  
measured by western standards.

The Hawaiian-born, though he has the birth-  
right of citizenship of America, has not the  
purest ideals of any country. Without doubt,  
his parents have fallen away from the highest  
teachings of the Japanese and have not as-  
similated the true type of the American.  
Therefore he is not one nor the other: he is  
passing through a transitional period and  
needs most careful guidance.

Both types have many fine characteristics.  
They are seekers of the highest truth; they  
look for that which will be of the greatest  
benefit in their lives; and are ready to do  
their part to make a success of any work that  
is undertaken.

It is then the duty to give them the correct  
idea of true success; to set before them the  
brightest ideals of mankind. If this is done,  
without doubt there will be no disappoint-  
ments, for the response will be equal to the  
effort expended.

### PLAY AS A CHURCH FUNCTION.

One of the local newspapers that I take,  
published on December 24, 1920, had "Merry  
Christmas" stuck here and there on its front  
page. Anyone with a vein of humor could  
not help smiling at, say "Merry Christmas.  
Community Services postponed."

"Merry Christmas. No paper tomorrow."

You could not truthfully say, as far as  
young people are concerned, "Merry Christ-  
mas. No play tomorrow."

Yet often the Church has lost sight of this  
fact.

She has looked after the spiritual side and  
neglected the social.

Others have gone to the other extreme,  
and have forgotten that "Man doth not live  
by bread alone."

In life it is so hard to hit the happy  
medium.

The Church that does not cater for the  
social life of its young people, is not fulfil-  
ling its mission.

Our Master was found in the market place  
watching the little children at their dramatic  
plays. How He loved children!

How He loved children!

How He understood them!

Work amongst the young is not easy, but  
it is well worth while. Prof. H. Jones says,  
"As experience grows, it tends to despair of  
doing anything really for man, and we must  
turn our forces more and more upon the  
child."

The clergyman or Sunday School Teacher  
who only meets the scholars in Church or at  
Sunday School does not and cannot really  
know them.

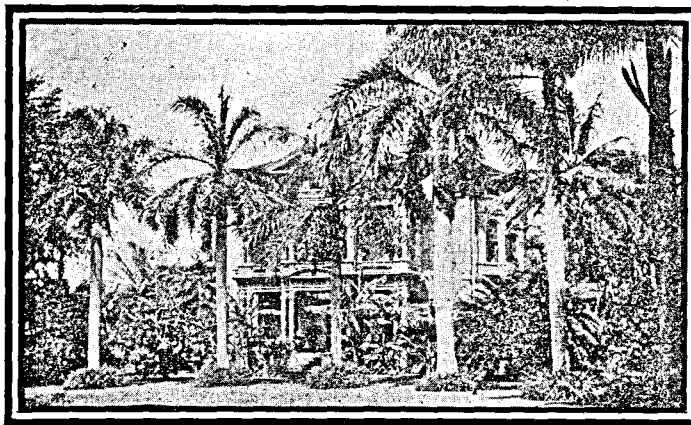
To know them you must visit them in their  
homes, and join with them in their games.

Organize their games for them.

When you are with them, study them.

What an interesting study is the study of  
souls!

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How little most of us know of the souls of our neighbors, our friends, our children!

They have all good points and bad points; but we do not sufficiently study to draw out their best points and repress their worst.

One is imaginative, practical, emotional; another is keen, hard, and matter-of-fact; a third is slow, stolid, almost stupid, but at the same time solid, and of an honest and good heart.

Christ never dealt with any two persons in the same way.

To the Rich Young Ruler He said:

"Sell all that thou hast."

To another rich man, and a ruler:

"Nicodemus," He said, "Ye must be born again."

To win souls we must study them, and the play-ground is a splendid place.

"He that winneth souls is wise."

REV. J. WALKER.

**A LETTER TO THE CHURCH PERIODICAL CLUB.**

From a Virginia Missionary: In a recent article in the New York Times, Mrs. Casseres spoke of Mr. Charlie Chaplin, "of movie fame," as a being "turned inside out and upside down," as paradoxical, for instance, as Mr. Chesterton. Thinking of this in connection with missions and particularly since the C. P. C.'s influence began to be felt in this field, it seems to me that here, too, things are "upside down"; the real heroes are at the other end, and "missionarying" has become a luxury. No longer are there lonely hours for the missionary who felt "cut off" from the world outside! No longer the "mental ruts" when the work grew "stale" and difficulties seemed insurmountable! And why? Because almost every day every mission has some interesting and entertaining visitor in the shape of magazine or book or paper from the C. P. C. which cheers the worker and is reflected in the work by a new courage, a new enthusiasm. Then this visitor passes on to some lonely mountain home to bring new interest to faded lives, stir new ambitions, to awaken hopes long dead.

**THE SOUTH IN THE NORTH.**

Chicago is now believed to stand third among American cities in negro population, the best estimates placing it at 125,000. They have the largest Protestant Church in North America (Baptist), with 8500 members. One labor union local numbers more than 10,000 members. They have five banks, their own life insurance company, their own building and loan association, their own hospital, their own cooperative stores. In five years they have founded five weekly and two monthly periodicals.

Detroit's negro population has grown in three years from 8000 to 55,000.

Thirty years ago, in New York, New Jer-

sey, Philadelphia and Chicago, there were six negro clergymen of our Church, with fewer than 900 communicants; now there are about thirty-seven clergymen, with 10,000 communicants. The number of communicants has grown just twice as fast as the number of clergy to care for them.

The Church has about 140 negro clergymen, more than half of them coming from the Bishop Payne Divinity School for negroes, in Petersburg, Virginia.

**THE CHURCH IN JAPAN.**

The Japanese Church has eight dioceses or districts; four are mission districts of the Church of England, one, of the Church in Canada, and three, American Episcopal.

The third American district, Tohoku, has only recently been created, with the Bishop of Tokyo in charge for the present.

To make a complete round of all the mission stations in the District of Tokyo one must travel a thousand miles.

**THIRTY THOUSAND CHINESE IN MANILA.**

St. Stephen's Mission, established by Bishop Brent in 1903 for the Chinese of Manila, is the only mission of any communion among more than thirty thousand Chinese. There are two Chinese races, differing in language, so that we should have separate congregations for them. A large majority are from Southern Fukien and speak the Amoy language. St. Stephen's services have always been held in this language. We have over one hundred and seventy communicants, and a girls' school with more than two hundred pupils.

The remaining Chinese in Manila are almost all Cantonese. There is no Christian work being done for them by any communion. A few of them have come into St. Stephen's congregation, but it has proved impossible to attract them in any number to a service in which their own language is not used. For our Manila Cantonese, services and sermons and instructions in their own language are essential.

The Church is looking for young clergymen for this work.

**MEXICANS IN THE UNITED STATES.**

Spanish-Americans and Mexicans to the number of a million and a half are now in the United States, according to an Interchurch survey recently completed. About 450,000 in Texas, 50,000 of them in San Antonio; New Mexico, about 250,000; Arizona, 100,000, and California nearly as many; thousands in Colorado, Missouri and Kansas, and others scattered all the way to New England. Los Angeles is mentioned as one of the cities which are "largely Mexican"!



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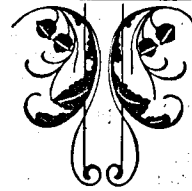
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