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Hawaiian Church Chronicle

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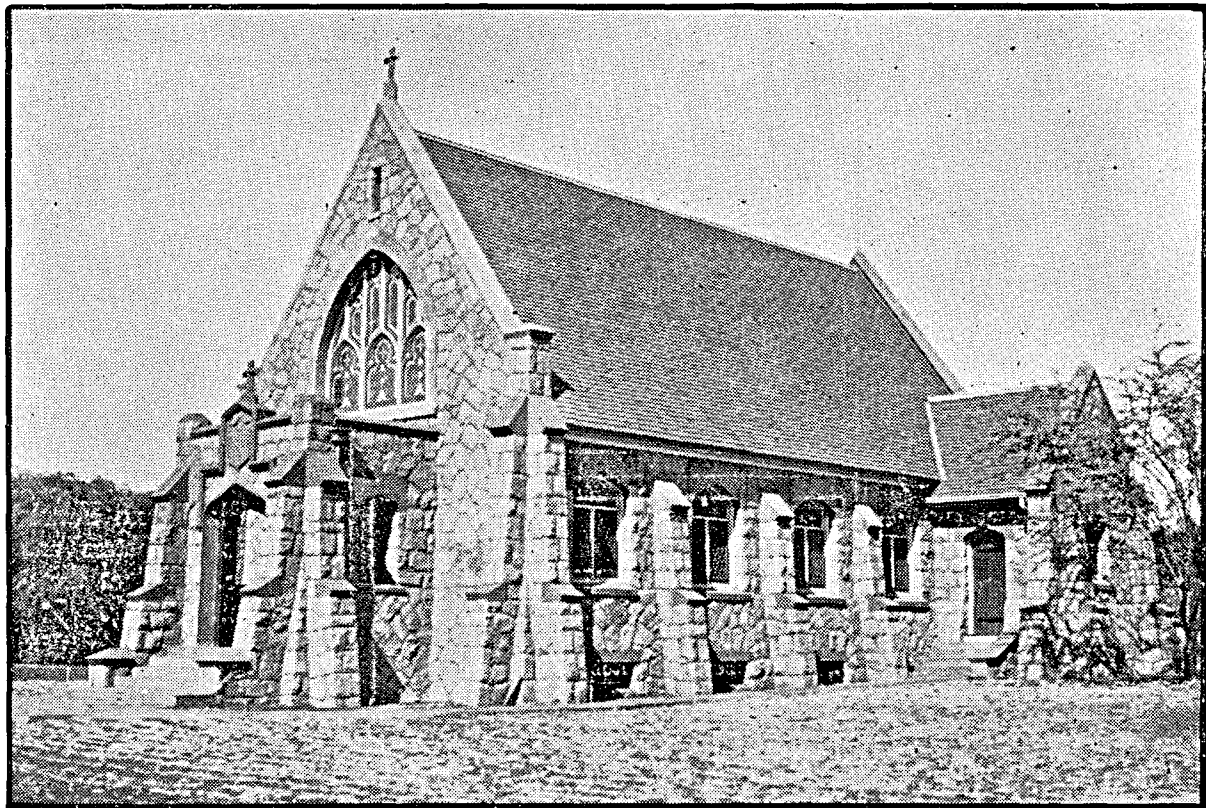
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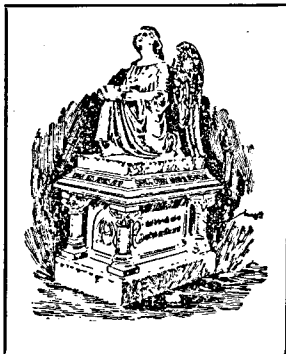
Vol. VIII.

HONOLULU, T. H., JULY, 1915

No. 2



New Church of the Epiphany in Kaimuki.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., JULY, 1915

No. 2

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

JULY, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*
C. W. JORDAN, - - - - *Collector and Agent*

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 the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CALENDAR.

July 25—St. James, Apostle.
Aug. 1—9th Sunday after Trinity.
6—Transfiguration.
8—10th Sunday after Trinity.
15—11th Sunday after Trinity.
22—12th Sunday after Trinity.



THE EMERGENCY FUND.

We are unable to give complete returns in regard to this fund as far as Hawaii is concerned. We are, however, ready to say that it amounts up to date to between \$500 and \$550.

Gifts have come from most unexpected sources and some of the small places have done very well. Paauilo sent over \$50.00 and Papaaloa over \$30.00.

We have one month more in which to close up the entire matter.

We have just heard from New York that the Board has made an appropriation for a general Missionary who is to help the Bishop of Honolulu by visiting outside places and organizing new work.

We should do our best that we may show our appreciation of what is done for us. If you have not sent your gift, do it at once. Send gifts to R. B. McGrew, treasurer, care Alexander and Baldwin.

HENRY B. RESTARICK,
Bishop of Honolulu.

The total gifts to the Emergency Fund on the Mainland give a total to date of about \$250,000.00.

AMUSEMENT AND SIN.

We note with pleasure an article in "The Friend" on Sunday Movies. With the latter part especially are we pleased. We quote: "Life to-day demands more than ever before, that every person learn to discriminate between the use and abuse of many of the things that the Churches of fifty or a hundred years ago were wont to tabu in toto as for example cards, theatres, dancing, amusements, fiction and the like, which present themselves now to men as challenges to their moral reason. They are good or bad according to certain definite conditions of which each man is able or should be able to make a moral judgment. If cards are played with a stake or to excess, they are wrong. If the drama enacted in a theater is impure, to attend is morally bad."

It would be difficult to state the position of this Church more clearly than in the words quoted above. But we wish to call attention to words in the first sentence where it speaks of "things that the Churches—were wont to tabu in toto." This statement to be correct should substitute for the words: "the Churches," the words, "certain Churches." We are far from intending to criticize in an unfriendly spirit, but only desire to call attention to facts with which many of us have been familiar and of which we were at times painfully cognizant.

"The Churches" which "were wont to tabu in toto" certain games and amusements did not include, for instance, the Episcopal, Roman Catholic, or the Lutheran Churches, nor as far as we know, in some of the matters mentioned, the Presbyterians in Scotland.

There is no doubt but that the very grave evils often associated with the amusements mentioned, led Christians of the Puritan order to "tabu in toto" cards, &c. They felt that these things in any form were apt to lead to evil, and therefore, to partake in any of them was looked upon as a sin and they all had to be abandoned by one who desired membership in the Christian bodies concerned.

All the time, however, this Episcopal Church took exactly the view which "The Friend" states so lucidly and frankly. Many of us remember when

we of the so-called Episcopal Church were rated openly and often with bitterness as ungodly, as devoid of vital piety, as sinful people, because we persisted in taking the view exactly as set forth in "The Friend." We could not state the case better than to quote further: "If they are a social menace—to say no to them personally is the dictate of a good conscience. In the long run they will help to train the community to righteousness by their appeal to every man to apply to them his moral judgment."

Personally we believe the argument of "The Friend" states a great truth which we would carry much further than "The Friend" would care to do.

"The Friend" speaks of this "tabu" being fifty or a hundred years ago. Many of us know sections of country to-day where the amusements mentioned are considered as great sins as are real sins, and we have enough real sins without making new ones by human ordinances. Twenty-five years ago in the greater part of the United States to "join the Church" meant to give up certain amusements, and to many this appeared the most important matter connected with it.

Meanwhile this old Church went on as usual in teaching and practice and it has seen the Christian bodies to which the article refers as "The Churches" come gradually to the position which this Church always held. It is another evidence of unity of spirit which we are very glad to note as growing year by year. We are not speaking boastfully, but simply asking the question whether in the matter of amusements and the general view of religious life of a simple creed, of methods of worship, of Church architecture, of music and many other things, our brethren of "the Churches" referred to by "The Friend" have not gradually come back to the position which this Church has always held and which "the Churches" mentioned abandoned. It certainly is a cause for thankfulness that we are drawing together in unity of spirit.

There are things about which we yet differ widely, but none of them nor all of them is sufficient to warrant separation. As a matter of fact, Catholicity is a mark of the Episcopal Church which has attracted thousands. There is with-

in it a tolerance of widely diverse views quite as diverse as those between the ordinary Churchman and the ordinary Christian of other names, but still division is perpetuated.

There was a time when many were attracted to this Church by the fact that it did not call things sinful which had not in them the nature of sin. That day has largely gone because the practices are quietly tolerated by most Christian bodies. In our early ministry in visiting the sick without knowing what their peculiar brand of Christianity was, we were often greeted when it was found out what Church we represented with such words as, "I don't believe in playing cards," or "I don't believe in dancing." It seemed as if those whom we visited thought that to play cards and to dance were articles of our faith. It is not probable today that our people are more addicted to pleasures of the kind mentioned than people of other religious bodies. But if all Christians follow the principles laid down by "The Friend" they will not be in danger of these amusements leading them into sin.



A GREAT CHANGE.

In the above article we have spoken of changes in the attitude of certain religious bodies as to amusements. In the "Outlook" for June 23d is an article on "Worship and Music," which illustrates another astounding change of view. In connection with this article are pictures of vested choirs connected with the First Congregational Church in Chicago. There is a boy choir with the regular cassock and cotta, and a choir of girls with such vestments, black and white, with caps, as may be seen in our Churches.

What is remarkable about the article is that in it the very same arguments are used for vested choirs with which we had to defend ourselves thirty years ago against the aspersions which these very same Christian bodies heaped upon us.

Mr. H. A. Smith, the leader of the choirs in the First Congregational Church in Chicago, says, "Vestments tend to eliminate all social difference within the choir, instill a loyalty and enthusiasm, destroy self-consciousness in singers, minimize the attention of the congregation to matters of dress and deepen the singers' reverence for the House of God. There is also the verdict of the Church and those of us who have served as ministers."

The mind of the writer goes back to the time when he introduced a vested choir into the Church of which he had

charge. He was bitterly denounced as a Romanizer by brother Christians of various bodies, including the one mentioned in the "Outlook." In his reply he used the very same arguments as Mr. Smith now uses.

Our Senior Warden, who stood by us when we had our first boy choir long ago, said when we were attacked, "These people who are attacking you will have vested choirs themselves in less than twenty-five years." We remember saying, "No, that is impossible; they never will go that far."

But the Senior Warden was a prophet. Dear man; he is now laid up with a broken hip, and if he reads this he will remember our conversation. But he was correct, for all over the United States religious bodies have vested choirs using the conventional vestments of the Church, which they had denounced as being "relics of Popery." It is true that some good people of "the Churches" who have no objection to the services or customs of this Church do not like to see them in their own places of worship where they say that apart from the general setting of all that goes with them they are out of place, but that is not for us to determine. We are not speaking in criticism of our brethren, but is it not a great change, is it not something for which we may be thankful as an indication that certain principles of human nature and the fitness of things will come out if we wait in patience? It has been so with the observance of Christmas, Holy Week and Easter. It has been so with the distrust of emotional religion and greater reliance upon a covenant relation with God and growth in grace through teaching, training and worship.

But it is wonderful to a veteran fighter for Church principles and practice to read in the article in the "Outlook": "A word of prayer. Then at a signal is heard the distant march and the alert procession in black and white moves on." How Churchly it all is! We are not saying that this is imitation of the Episcopal Church. We are glad for any to adopt anything which we have held in trust through the centuries. But it is gratifying to the Churchman to see that the things for which he stood and which were bitterly assailed are found by our brethren to be worthy of adoption. The fact is, the practices of the old Church grew out of human needs and human experience and when these are cast aside, human nature returns to them in time.

But this leads us back to the same point which the last article did. If we are led into this unity of view, why can we not go farther, and here in these

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Islands have a real unity which shall be a lesson to the world?

IS IT POSSIBLE?

Is such a union possible? It would be if we had sufficient faith and trust. We can all confess our faith in the words of the Apostles' Creed, allowing for differences of individual philosophy and theological view.

We can all accept the Holy Scriptures of the Old and New Testaments as the Word of God with many differences of opinion as to what inspiration means and as to criticism of various kinds.

We can all accept the two Sacraments administered in the words and with the elements which Christ ordained with diverse views as to their meaning.

We have all accepted the principle of supervision of a constituted superintendent acting under law and regulation. This Church has the historic Episcopate which superintends. By far the greater number of Christians in the world have the historic Episcopate. The bodies which rejected it have come to use secretaries or superintendents which have often more unrestrained power than Bishops. There are theories about the Episcopate, but theories do not matter. It is a fact that all religious bodies have returned to the general idea led to it by necessity. It is a question of the Secretary of a Board or a Bishop very often. Absolutely independent Churches are found impossible in Mission work.

The objections made long ago to Bishops, do not exist in the United States. The Bishops are elected by the Clergy and laity, and are constitutional officers of the Church.



THE CATHEDRAL REGISTER.

Baptisms.

- June 2—Barbara Thompson, by Bishop Restarick.
 2—Eugene Ellerton Wall, by Bishop Restarick.
 14—Edith Ellen Bull, by Canon Ault.
 14—Robert Raymonde Spencer, by Canon Ault.

Marriages.

- June 1—Fred Spencer Christian,
 Olga Christian Blackstead,
 By Canon Ault.
 22—George Casper,
 Ethel Mary Bennett,
 By Canon Ault.
 22—Francis William Stephen Mac-
 Kenzie,
 Margaret Johnston Blake,
 By Canon Ault.
 29—Howard Douglas Bode,
 Helen Sevier Spalding,
 By Bishop Restarick.

Burials.

- June 7—James Ako, by Bishop Restarick
 and Canon Ault.

General Alms	\$355.80
Hawaiian Congregation	33.65
Communion Alms	18.90

Number of Communion during June.... 270



REST HOUSE FOR CHURCH WORKERS.

We mentioned in our last issue that we had obtained the lease of a piece of land at Kahala. We are happy to state that a comfortable house on this lot is now nearing completion. Mr. Blue and two Iolani boys and a Japanese carpenter have done the work.

Now we must furnish it. We print below a list of the things which are needed. We shall be glad to receive articles of furniture or money. We do not think it advisable to put worn out articles in the house, though of course we are ready to receive articles in good condition.

Nothing which has occurred in twelve years has given such pleasure to our Church workers as the prospect of this rest house, and requests for its use are coming in rapidly.

In the house there is a living room 22 x 22, in which sleeping accommodations for six or eight persons can be provided. There is also a separate bedroom, a kitchen and pantry and two dressing rooms. The cost is about \$700. It will be neat and comfortable. This house is designed for women workers, it being our intention to erect another at less cost for the men later on. We have

in Honolulu 24 paid women workers, not counting Orientals. Besides these there are the Clergy and their wives and men who are paid workers, such as teachers at Iolani. The house is within walking distance from the end of the King Street car line and there are deliveries of groceries, milk and meat, so that there is no trouble about provisions.

We want a name for the rest house, and shall be glad to have suggestions sent to us.

ARTICLES NEEDED.

Living Room.

- 2 double springs and mattresses.
 2 single springs and mattresses.
 1 side table with deep drawer to hold table cloths.

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- 8 dining chairs.
- 4 wicker chairs (veranda chairs, not rockers).
- 1 card table.
- 1 large rug 10 x 12 or 12 x 14 (matting).
- 8 pillows.
- 3 couch covers.
- 1 writing desk.
- Electric fixtures.

Bedroom.

- 1 double size iron bedstead and mattress.
- 1 bureau.
- 2 chairs.
- 1 washstand and toilet set.
- 1 small table.
- 4 large mosquito nets.
- Coat hooks for closets.

2 Dressing Rooms.

- 2 good sized mirrors.
- Table with drawer for dressing table.
- 1 stool or chair.

Bath Room.

- 1 mirror.
- 1 towel bar.
- 1 soap dish.

Kitchen.

- Blue Flame oil stove (4 burners) and oven and biscuit pan to fit oven.
- Granite war sauce pans (4) and 3 small granite pans.
- 1 granite tea kettle.
- 2 frying pans (2 sizes).
- Kitchen table.
- 2 kitchen chairs.
- 1 granite bucket.
- 1 zinc bucket.
- 1 broom.
- 1 dustpan and brush.
- Dish towels.
- Refrigerator.
- Safe.
- Bread box, cake box.
- Large can will do for bread box.
- Sink.

CHURCH OF THE EPIPHANY, KAIMUKI.

On July 18th, the Seventh Sunday after Trinity, the Bishop opened for Divine Worship, the Church of the Epiphany, Kaimuki. The story of this Church has been written in the Chronicle on several occasions. We hope in the next issue to have a picture of the exterior and the interior. It is an attractive building, churchly in every way, and reflects credit on those who have had to do with its inception and its construction.

The Bishop hopes soon to have a man in Holy Orders who will take the work in Kaimuki. Meanwhile, the Rev. Charles T. Murphy will take services for the present.

We are glad to say that Mr. Thomas H. Gibson has consented to take charge of the Sunday School and to be a member of the Church Committee.

◆◆◆◆◆ VISITING ORGANIST.

We have been fortunate in having with us during the past few weeks, Mr. Harold Gregson, a concert organist who has been for some years in New Zealand and who is on his way with Mrs. Gregson, to California where he expects to play for a season on the organs at the Expositions at San Francisco and San Diego.

Mr. Gregson has been kind enough to play selections upon the organ at the Cathedral on two Sunday evenings after service, and to give a recital on Thursday, July 15th.

The Church people and musical people of the city have greatly appreciated Mr. Gregson's playing, and thank him heartily for the pleasure which he has given them in giving his services at the Cathedral, and they hope that the stay of himself and wife in California will be pleasant in every way.

◆◆◆◆◆ A BUSY SUNDAY.

With the Priest in charge of St. Elizabeth's every day is a busy day, but the Sixth Sunday after Trinity may be particularly so characterized.

At 7 a. m. there was a celebration of the Holy Communion. At 9 a. m. there was the children's service, at which 91 persons were present. At 9:30 there was a celebration of the Holy Communion for the Korean congregation, after which there was a baptismal service at which 7 infants were admitted into the Church. At 11 a. m. there was Morning Prayer and Sermon for the Chinese.

In the afternoon Mr. Merrill went to the Ewa Plantation and held service for the Koreans.

At 7 p. m. there was Evening Prayer and sermon at St. Elizabeth's for the Chinese.

Of course, it is not only on Sundays that Mr. Merrill is busy, but certainly the day which we have given was a very busy day indeed.

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KEALAKEKUA.

A quiet but pretty wedding service was celebrated on Saturday, June 19th, at the residence of Mr. and Mrs. A. S. Wall, North Kona, Hawaii, when Mr. J. D. Paris, Jr., and Miss Edith Leilani Wall became man and wife. The ceremony was performed by the Rev. D. Douglas Wallace. The father, Mr. A. S. Wall, gave away the bride. Miss Ethel Paris and Miss Elizabeth Wall acted as bridesmaids, Mr. Alexander Paris as bestman. The house was tastefully decorated for the occasion and after the signing of the register and other formalities, those present enjoyed a most delicious supper.

BAPTISM.

June 13th—Maud Millicent Greenwell, by the Rev. D. Douglas Wallace.



BISHOP'S VISIT TO MAUI.

Leaving Honolulu on Saturday, July 10th, Bishop Restarick reached Lahaina at 9:30 p. m. He was met on the wharf by Mr. and Mrs. Cockcroft and some of the Church people, and after a few moment's conversation he proceeded by automobile to Wailuku. He was entertained during his stay at Wailuku by Mr. and Mrs. Villiers.

On Sunday, July 11th, at 7 a. m., he administered confirmation to a young lady who was about to leave the Islands. Immediately after, he celebrated the Holy Communion. After breakfast, about 9 o'clock, he left, accompanied by the Rev. Kong Yin Tet, for Keokea, Kula, Maui. At Kahului Mrs. William Dale and Miss Pierce of St. Andrew's Priory joined the party, the Bishop having telephoned them inviting them to accompany him to the Church on the mountain.

A journey that used to take a long and weary time, now lasts but two hours, or less, besides being so much more comfortable.

St. John's, Kula, was reached in ample time before 11 o'clock to prepare for the service. The Rev. Shim Yin Chin presented 3 candidates for confirmation, and the Bishop preached a simple sermon to the newly confirmed and to the congregation, about 70 in number. The sermon was interpreted by the Rev. Kong Yin Tet, who later celebrated the Holy Communion in Chinese, the Bishop giving the Absolution and Blessing.

The parsonage at St. John's, Kula, is a neat building, and this and all the Church property shows evidence of Mrs. Shim's presence in the Church work.

The two daughters are at present with their mother, the older one having been teaching at St. Peter's School, Honolulu. The son from Iolani was also at home. After the service the adults of the congregation and the guests from Wailuku sat down to an excellent Chinese dinner. The white ladies were not used to chop sticks and so it was some amusement to teach them how to use these articles so necessary for Orientals.

The Bishop by necessary practice on many occasions, has become reasonably expert in using them. There were about 30 people at dinner, the men being at one table, the older women at another, and the girls at a third.

At about 3 o'clock the descent of the mountain began, the Rev. Mr. Kong being left to hold service in the evening. Arrangements were made for him to descend the mountain by another route and meet the Bishop at Kihei on Monday at 2 o'clock. On the way to Wailuku the Bishop turned off to call on Mrs. H. P. Baldwin and to visit the Maunaolu Seminary, where a girl of whom he is guardian, goes to school. Miss Heusner has taken care of several girls for the Bishop when he considered it advisable that they should attend that institution. The wisdom of building the Priory of concrete was seen in the fact that repairs costing \$1200.00 are being made on the Seminary, the underpinning having become rotten. When the Priory was contemplated the Bishop and Mrs. Restarick visited Maunaolu and got many ideas from it, and later the Bishop engaged Mr. Dickey, who thus become the designer of both buildings.

Wailuku was reached in due time and the Rev. Mr. Villiers and Mrs. Villiers, and Miss Olive started with the Bishop at 6:30 for Puunene, where the Chapel built by the plantation people was to be dedicated. There were not as many people as were expected on the occasion, but a pleasant service was held, the Bishop preaching.

On Monday the Bishop and Mr. Villiers called upon many of the people at

Wailuku, and at 1:30 Mr. Villiers, accompanied by his daughter, kindly drove the Bishop in his car, to Lahaina, turning off to pick up the Rev. Mr. Kong at Kihei. In turning in to the Rev. Mr. Cockcroft's, a Japanese automobile disregarding the usual warning, nearly dashed into the Villiers car at right angles. A sharp turn on the part of Mr. Villiers saved the machine from wreckage, the Japanese auto striking a fence post which it knocked down, the concussion throwing the front passenger upon the shield in front and cutting his face. Mr. Villiers' car was uninjured, with the exception of the wreckage of the tool box.

We found awaiting us on the beautiful grounds of the parsonage, several of the Church people of Lahaina, the mothers of some of the girls who attend St. Andrew's Priory and many of the girls themselves. Conferences of various kinds were held, after which Mrs. Cockcroft served tea to those who were present. We also received calls from three Iolani boys who were home on their vacation. In addition to that we inspected the Church property and several necessary repairs were agreed upon.

We were very glad to see that Mr. and Mrs. Cockcroft are delighted with the place and with the kindness that has been shown them. A reception given them a short time ago was largely attended, not only by the Hawaiian people, but the White people of the town.

It is weary waiting for the steamer, as a rule, but there was so much to talk about with Mr. Cockcroft that the time

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passed rapidly and when we said good-bye at the wharf at 1 a. m. we could hardly realize that the hours had passed away. The Bishop and Mr. Kong would probably have slept until nearly 7 o'clock had not some people risen at 4 and made so much noise that sleep was impossible.

On reaching home the Bishop found that the Rev. Charles T. Murphy had arrived the day before from Los Angeles. Mr. Murphy is to assist in the Church work here for a few months. With Kaimuki vacant and the Rev. Mr. Kroll on furlough, there has been too much work for the Clergy stationed in the city and no opportunity for any of them to take a few weeks vacation. Mr. Murphy, who came at the Bishop's invitation, will take the daily services at the Cathedral, attend to any necessary duties in connection with the Church and will hold services on Sunday mornings at Kaimuki until further notice.

A PARTY FROM CHINA.

At 8:30 on Tuesday morning the Bishop and Mrs. Restarick met the Manchuria on which was a party of our Church workers from China. The party included the Rev. John W. Nichols, the son of the Bishop of California, Mrs. Nichols and three children from Wusih, Mrs. Mosher, wife of the Rev. G. F. Mosher, from Wusih, Miss Katherine E. Scott, from Wuchang, and Miss Helen A. Littell, from Wuchang. Mrs. J. Henry Watson kindly sent a car for the Nichols family, Bishop Nichols being her personal friend of long standing. Bishop and Mrs. Restarick had a car for the rest of the party and the two cars took the party to see the various institutions and the chief places of interest. A number of the party had seen much of the Church work six years ago and they were greatly surprised to see the advancement made since that time. Miss Scott is the principal of St. Hilda's School. All the party are going home for furlough with the exception of Miss Littell, who is returning to her home in New York.



"BILLY" SUNDAY.*

BY THE REV. MERCER G. JOHNSTON, *Rector of Trinity Church, Newark, New Jersey.*

According to his lights Billy Sunday is, in my judgment, a good man. And his goodness is the kind of goodness I like—the only kind of goodness I do really like, and that is—militant goodness. Goodness without edge to it, goodness without punch to it, I find it difficult not to despise, when the trumpet calls men to bat-

tle, as I hear it calling them today. I do not despise Billy Sunday's goodness. I admire it. Perforce, I must often cry, as I see his strong-armed goodness in action, "Go it, Bill!"

I would by no means be willing to deny to Billy Sunday's goodness a field of action. I am by no means unwilling that Billy Sunday's goodness should be brought into action in Newark. If there are those who think that the Hell-gate of Newark can be blown up with the dynamite of Billy Sunday, I would not attempt to prevent the experiment, even though much glass might be shattered, and some roofs injured, and some spiritual life lost, by reason of his unregulated blasts.

But I cannot, either personally, or as an unofficial representative of the Episcopal Church in this city, endorse Billy Sunday by joining in an invitation for him to come to Newark for an evangelistic campaign or by coöperating with him or his agents if he comes. It would be quite impossible for me to do so without doing violence to the spirit by which I live.

This fact—and it is a fact rooted and grounded in my whole moral and spiritual make-up, rests upon my deliberate judgment as to the kind of light Billy Sunday uses as he goes forth to battle like a ramping and a roaring lion. This judgment, whenever formed, stands confirmed after extensive reading of Billy Sunday literature and seeing and hearing Billy Sunday in action with eyes and ears as wide open as I could get them and with a heart and mind watchful and receptive.

The tabernacle in which Billy Sunday preaches is lighted, and well-lighted, with incandescent electric lamps. That is as it should be. With such light available it would be altogether unpardonable to light the tabernacle with flaring and smoking pitch-pine torches, as buildings were once lighted, and as the camps of Indians are now lighted.

But the tabernacle in which Billy Sunday lives his strenuous, smiling, interesting life, the tabernacle within Billy Sunday, in which Billy Sunday's spirit lives, is, in my judgment, not lighted by modern Mazda lamps, nor any other kind of modern light, but by antiquated flaring and smoking pitchpine torches, with the result that portions of that tabernacle lie in very dark shadow.

For instance, that portion of this inner tabernacle where Reverence dwells—Reverence, which Shakespeare calls the "angel of the world," Reverence, upon which, Goethe says, "all depends for making a man in every point a man," Reverence, which every page of the Bible

breathes—lies in very dark shadow. If the Voice that spoke to Moses at the Burning Bush were to speak to Billy Sunday, saying, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," the saying would be but a dark saying to Billy Sunday. If the Master were to tell the parable of the Vineyard within hearing of Billy Sunday, when He came to the passage, "They will reverence my son," Billy Sunday would have to have that passage explained, and it would take a long time for him to understand the explanation.

Then, again, that portion of Billy Sunday's inner tabernacle where the mind dwells seems to me to lie in great darkness. Some there are who scoff at the rights and responsibilities of the human mind. Jesus Christ is not of their number. He never sits in the seat of the

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scornful when the human mind comes into the presence chamber of the Eternal to plead its great rights and to learn its great responsibilities. Above all others Jesus Christ is the Champion of the human mind. "What think ye?" He demanded of the mental sluggards of His day. "What think ye?" He demands of the mental sluggards of every day. Jesus Christ demanded for God not only the love of the heart and of the body, but equally the love of the mind; and this demand He incorporated in the first of the Two Great Commandments.

Now, to go no further than the fields of theology and sociology, Billy Sunday is, in my judgment, a back number. So far from being abreast of the reasonable and reverent thought done in these fields by men whose lives are utterly consecrated to the service of the God of Jesus Christ, heart and soul and strength and mind, Billy Sunday has only the remotest notions of what it is all about; and these notions arouse hate in his heart toward the man who thinks in the field of theology and leave him very lukewarm toward the man who devotes his mind to the consideration of the great and pressing questions connected with the social aspects of Christianity.

This might not be a matter of much consequence if it began and ended with Billy Sunday. But unfortunately there is a tendency on the part of certain of those in the Christian ministry who find it easier to serve God with their hearts and bodies than with their hearts and bodies and minds (and one of the besetting sins of the Christian ministry is mental sloth), to make use of Billy Sunday as a sort of policeman's "billy" with which to beat the heads of their more enlightened and, so far as the mind is con-

cerned, less lazy brethren. Unfortunately, also, there is a tendency on the part of certain social reactionaries to make use of Billy Sunday as a sort of tinker's dam to hold in check those forces which are at work to bring about an era of greater social justice.

Once more, and finally, that portion of Billy Sunday's inner tabernacle where stands the shrine to the Voice which cries, "Be not greedy of gain! Be not greedy of filthy lucre!" seems to me to lie in very, very black shadow; and that, at a time, and in a land, when and where that shrine should be flooded with light, and be accorded the greatest consideration.

* An address made at a meeting of the Ministers' Association of Newark during the course of a discussion, as to whether or not Billy Sunday should be invited to come to Newark.



THE REV. Y. S. MARK, OF TONGA.

There came to Honolulu on the last Makura, the Rev. Y. S. Mark, who is the only Priest working under Bishop Willis in Tonga. Mr. Mark is an old Iolani student who went to Tonga with Bishop Willis and who later took the course at the Divinity School of the Pacific at San Francisco. This young Priest is a Chinese who, with his parents, were members of St. Peter's Church. His mother died some weeks ago, and on receiving the news Mr. Mark determined to visit Honolulu.

The Rev. Y. S. Mark has charge of the Native work under the Bishop, and he is so proficient in the language that he has translated pamphlets and hymns into the Tongan language which is a va-

riation of the Polynesian tongue spoken by the Maories in New Zealand and in the Marquesas, the Cook Islands, Samoa and Hawaii, etc. Mr. Mark married a Tongan and his wife is here with him. He expects to stay until the middle of August. At the request of Bishop Willis the Bishop of Honolulu has with pleasure given permission to Mr. Mark to obtain from such friends as care to give, contributions to the work of the Church in Tonga.

Mr. Mark travels to the various islands of the Tongan group, visiting stations where there is a catechist for the purpose of administering the Holy Communion to the people.

Besides the spiritual work Mr. Mark has been of greatest help to the Bishop in the constructive work of the Mission. He is also the Mission printer and is most desirous of getting a printing press. The present one being old when it was given to them, is almost useless.



PERSONAL.

Mr. Yap Young, a communicant of St. Elizabeth's Church, has returned from the University of Southern California, having graduated from the dental department.

We are glad to note the return of Miss Burroughs and Miss Garrett from Japan, where they have had a delightful and profitable stay. They will remain in Honolulu for a few months before returning to their home.

Our regret at the departure of Admiral and Mrs. Moore would be keen did we not expect them to return. Few peo-

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ple who have been here have entered so fully into all that concerned the welfare of the community. We sincerely hope that nothing will prevent their return and that their journey to the Mainland and their stay there may be pleasant in every way.

During the month among those entertained at the Bishop's House while passing through Honolulu, were the following:

The Rev. N. E. Hawdon, of Christchurch, New Zealand, passed through Honolulu on June 28th on his way to England. He had gone from New Zealand to Manila, Hongkong, Shanghai, and made a short stay in Japan.

On July 5th, Drs. Fred and Charlotte Baker, who were the guests of the Bishop and Mrs. Restarick 18 months ago, returned on the transport Thomas from their stay in Orient. They have visited Formosa and Borneo, and were at Singapore when the mutiny occurred. They had interesting experiences, as may be imagined. All the European women and children were removed from the town to ships in the harbor for a few days. Every man of the white population, and 250 Japanese, were armed and organized for defense. Most of those concerned in the mutiny gave themselves up in a short time. Dr. Baker has been collecting for the Smithsonian Institution and is now returning with his wife to their home in San Diego.

On July 6th, Mrs. Walker, principal of the Baguio School for Girls, Philippine Islands, spent the day while the China was in port and was shown over the city by Bishop and Mrs. Restarick. Mrs. Walker and Miss Sarah Jane Simpson of the Priory, were together in Roland Hall, Salt Lake City, at one time. Mrs. Walker was later principal of the Cathedral School for Girls, Washington. Miss Simpson and Mrs. Restarick showed Mrs. Walker the Church work here.

Mrs. G. F. Mosher and son John, Rev. John W. Nichols, (son of Bishop Nichols), Miss Scott of St. Hilda's School, Wuchang, and Miss Littell arrived on the Manchuria and were entertained for the day.

The Bishop gets many most interesting letters from those who struggle with the English language. Here is one from a Korean:

"I thank you very much for your consideration in getting me a job. Because I am taking a great far journey in this

new knowledge country and be a employ about fourteen years, then I have been for find a job and trip around everywhere but can not found. Then our loving God hear my supplications and I found a job from you so I very much thank you and worship God from Holy Church. I must always keep honest heart. Excuse my sentence mistakes."

We are always glad to hear from Brother Dutton of Kalaupapa, Molokai. In a recent letter he enclosed the following:

"A little work, a little play,
To keep us going,
So—Good Day,
A little trust that when we die,
We reap our sowing,

Miss Schaeffer, of Trinity Mission, has returned from spending two weeks on Hawaii. She spent a week at the Volcano House and a week with Mr. and Mrs. Cullen.

Miss Teggart, of the Priory, has spent two weeks with Mr. and Mrs. Bodel, at Hilo.

Miss Jensen, teacher of sewing at St. Andrew's Priory, is in Berkeley taking a special course in Domestic Science.

Miss Hamlin, of the Priory, is visiting her friends in Ashland, Oregon.

Mr. Verne Blue, of Iolani, is spending the summer with friends at Ashland, Oregon. He took with him Wai On, a Chinese boy at Iolani, to whom he has become much attached.

Miss Adair Leovy, of St. Andrew's Priory, Mrs. Pascoe, of St. Peter's School, Miss Caldwell, of Holy Innocents' School, Lahaina, are all in California visiting their relations.

Mrs. H. M. von Holt and her children returned from the Eastern States on June 22d. The Church people are all very glad to have back the President of the District Branch of the Woman's Auxiliary. Mrs. von Holt has been continued in office despite her absence, her efficiency being so highly appreciated. Mrs. Folsom, the vice-president, has fulfilled the duties of the office during Mrs. von Holt's absence. Mrs. von Holt and family have been missed from social and Church life. Especially have the people of the Cathedral missed them from their accustomed seat at the morning service of the Church.

Many of the people of the Cathedral

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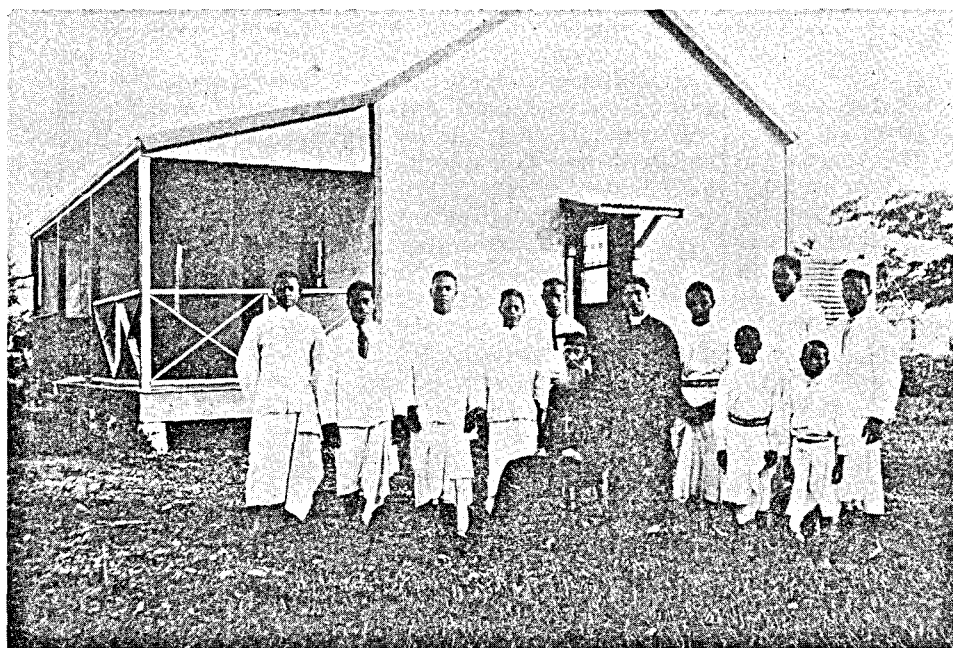
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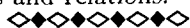
are absent at summer homes in various parts of the Island. This naturally makes the congregations on Sunday smaller than usual. The schools all being closed, contributes further to the smallness of the congregation.

Canon Ault and family are spending a few weeks on Tantalus at the Clive Davies house. Canon Ault will come down on Sundays or for special needs.

Mrs. Folsom and Miss S. J. Simpson are at the Parke place at Kahala for two weeks.

Mrs. Montague Cooke, Jr., and children, and Mrs. B. L. Marx are at Kailua, on the windward side of Oahu.

The Rev. Mr. Kroll and family are at Red Hook, New York, enjoying a visit with friends and relations.



TONGA.

Bishop Willis writes us that he has opened his boarding school at Nukualofa, Tonga. He reminds us that towards the erection of the building, St. Andrew's Cathedral, Honolulu, gave a liberal offering at the time of his visit in 1912.

The building, a cut of which we print, was erected under the superintendence of the Rev. Y. S. Mark, who is seen in the photograph, and is cased with embossed steel sheets lined out in form of bricks. It is supplied with two 600-gallon tanks, one of which appears on the right of the

picture. It was intended to open the boarding department last October, but owing to the interruption of inter-island communication due to the war, the opening had to be postponed to the present year. The benediction of the building took place on Palm Sunday afternoon. The British Consul, H. E. W. Grant, was present, and made an address. The motto chosen for the school is "Ofa ki he Mo'oni moe Melino," "Love the Truth and Peace."



MAGNA CHARTA.

By REV. J. CHARLES VILLIERS.

On June 15th, 1215, seven hundred years ago, King John granted, not of his own free-will and accord, but under pressure of the Barons of the land, that precious instrument known as "Magna Charta." During these seven centuries Magna Charta has played a most impor-

tant part in protecting the English-speaking people in the free enjoyment of their rational and constitutional rights, pertaining to life, liberty and property. "Whatever modifications," to use the words of Hallam, "may have been wrought in the order of society, since, by positive law—the Great Charter is still the keystone of English liberty. All that has since been obtained is little more than a confirmation or commentary; and if every subsequent law were to be swept away, there should still remain the bold features that distinguish a free from a despotic monarchy."

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The movement which eventuated in the granting of Magna Charta had its beginnings in a much earlier day than the reign of King John. Its organic beginnings may be traced as far back as King Edward, the elder, son of Alfred the Great, and its elemental, formative beginnings to King Alfred, himself, whose devotion to his country, and to his people, together with his sincerity, and sagacity has placed him, for all time, in the very front rank of rulers. No King has ever surpassed him in moral ideals, or in solicitude for the well-being and welfare of his people.

It is in the elemental principle of a unity of law for king and for people, in which we shall find, I think, the seed-corn from which Magna Charta was generated, and came into existence to benefit and bless not only the English-speaking people, but all peoples, those who, as yet, in their struggles for freer life, and larger liberty, are but, as Tennyson puts it, as:

"An infant crying in the night:
An infant crying for the light:
And with no language but a cry."

Of the 63 clauses contained in Magna Charta, few have direct bearing on the Church, but such reference as is made to the Church is not without significance. While nothing is said which is destructive of the unity of the Christian fold, the very first clause recognizes the entity and independence of the Church of England as a national Church, and her right to resist all illegal encroachments of the Pope of Rome, or of the King of England. The clause reads: ("The Church of England shall be free, and hold her rights entire, and her liberties inviolate." The fact that these words have a foremost place in the Great Charter of the English people should, it would seem, be a sufficient answer to those who, wrongly, contend that the Church of England was founded by King Henry the 8th.

Another clause recognized and established the right of trial by Jury, making a jury obligatory to a just and legal trial. "No freeman," ran the memorable article, that, as the historian, Green, says, 'lies at the base of our whole judicial system', shall be seized, or imprisoned, or dispossessed, or outlawed, or in anyway brought to ruin, save by legal judgment of his peers, or by the law of the land." "To no man," runs another, "will we sell, or deny, or delay right, or justice."

Another clause provided for a common standard of weights and measures, throughout the kingdom. The right of legal action was not to be the privilege of the rich, the poor man was to be as

free to protect himself by legal action as was the rich man, nor under any circumstances was he to be deprived, unjustly, of the means of livelihood. Freedom of movement within the kingdom, and the right to go beyond its bounds, and return at will, was to be the privilege, not of a sacred few, but of all. Communities, large and small, were protected against arbitrary taxation.

In a word the great purpose of Magna Charta is that of an instrument which provides justice, free and unbought, for all classes of citizens, rich and poor, learned and ignorant, alike,—a liberty of the people, and for the people, expressed not in terms of license, but in terms of law, which do not, wrongfully, interfere with personal liberty, or tamper with vested rights, and, while protecting the liberty, of the individual, and the free action, of the community, do not pander to any lawless element, high, or low.

One copy, and one copy, only, of Magna Charta is still in existence. Its resting place is in the British Museum. It is, we are told, 'a brown and shrivelled parchment, injured by age, and fire,' but with the royal seal still attached to it, a precious document—"the earliest monument of England's freedom—the Great Charter to which, from age to age, patriots have looked back as the basis of liberty among English-speaking peoples."

To no individual man, surely, is greater credit due in obtaining Magna Charta from King John than to Stephen Langton, Archbishop of Canterbury, whose patriotism to his country, and service in the cause of freedom should never be forgotten. Though a personal friend of Pope Innocent III., to whom he was indebted for nomination to his high office, he resisted that same pope, as he resisted the king, against encroachments that were alien to the true genius of the Church, and to the freedom of the English people. He was a sincere, and

successful champion of the old English customs and law, and, as such, he absolutely refused to listen to the false claims of the pope, inimical, to English freedom, or to read out of the Church the Barons who, with himself, had signed Magna Charta on behalf of the nation.

And now, what is the great, underlying principle of Magna Charta? A unity of law for all within the nation, recognition that personal liberty and vested interests must, of necessity, have their limits. That "Freedom" and "Rights" must be circumscribed, and brought within the circle of what is RIGHT between man and man, and between the individual and the community at large.

An elemental principle of liberty, whether in the civil realm, or in the realm of religion, is that of personal responsibility. All true liberty is under the dominion of moral restraint. Licence in any kind of freedom is not liberty, nor does liberty consist in our own particular rights. It comprehends the rights of others; justice to each and all. The keystone of the arch of liberty is Religion, and the religion which brings us face to face with God, as He has been revealed to us in the life and teachings of Jesus Christ. A religion spiritual in its atmosphere, and moral in its tone and temper.

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The entire course as mapped out covers a period of two years and is open to women who want to carry on social work from a religious point of view. The expense is \$300 for the school year. This amount includes room and board at St. Margaret's House. The total amount of work required in class, in practice work and in preparation is about forty-five hours a week.

The course includes a general course in the principles of Economics, the Control of Poverty and Care of Dependents, Hygiene, First Aid to the Injured, Home Care of the Sick, Religion and Social

Problems, Social Teachings of the Old and New Testament. Among the electives are courses in Political Science, Labor Problems, Modern Industrialism, Social Insurance, Dietetics, Gymnasium, Folk Dancing, Sports, Spanish, German or Italian. The practice work consists of regular days at Associated Charity offices, Clinics, Settlement Houses and Friendly Visiting.

Applicants for admission must be graduates of a high school or submit evidence of having done corresponding intellectual work. A physician's certificate of health must be presented and letters of recommendation from four people, one of whom must be a clergyman.

CALENDAR FOR 1915-1916.

First term begins August 15, 1915, and ends December 18, 1915. Second term begins January 10, 1916 and ends May 19, 1916.

For further information apply to Deaconess Hodgkin, 2629 Haste street, Berkeley, Calif.



The Catholic Church gives due emphasis to the Divine side of religion, the Church, the Sacraments, the Priesthood, those things in and through which God Himself speaks and acts. And so it is with that wonderful little manual of the Catholic religion which we call the Prayer Book. Its whole emphasis is on the Church, the Worship, the Priesthood, the Sacraments. It says little to us about ourselves. It says much to us about God and Christ. And it not only tells us things about our Lord. It calls upon us to come into the presence of our Lord. The central feature of this book is not a doctrinal dissertation nor a sermon on good morals. Its central office, filling the whole middle part of the volume, occupying in fact with the Collects, Epistles and Gospels appointed for it, no less than 192 pages of this small handbook, is The Holy Communion, the Divinely instituted Sacrament which brings us into the very presence of Him Who says, "This is My Body," "This is My Blood."

If we had taught our boys and girls to know the Prayer Book, to believe it and obey it, they would not now be, as some of them are, treating their religion as a matter of little importance, and questioning whether the Church is of any real value in their lives. The whole trouble lies here. We have let them think of religion as a collection of rather irksome duties instead of teaching them really to know Our Lord. We hear much said as to the need for revision and still further enrichment of this book. There is room

for this. But there is something far more deeply needed than revision. Let me commend, to all who read these words, a little story called "The Archbishop's Test," by E. M. Green. Its message is one that I believe many of us will find helpful, and it illustrates the fact that, however much we may need revision or enrichment, we need vastly more to begin to realize, and to live by, what we already have in the Prayer Book.—The Rev. William T. Manning in Trinity Parish Record.



In the early days of Methodism in Scotland a certain congregation where there was but one rich man, desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said: "Brethren, we dinna need a new chapel; I'll give five pounds for repairs."

Just then a bit of plastering falling from the ceiling hit him on the head. Looking up and seeing how bad it was, "Brethren, it's worse than I thought. I'll make it fifty pounds."

"O Lord," exclaimed a devout brother on a back seat, "hit him again!"



LIBERTY.

SERMON ON JULY FOURTH

By BISHOP RESTARICK.

On Sunday, July 4, the Bishop preached at St. Andrew's Cathedral. He was asked by many present to print what he said. The sermon was as follows:

Romans 8, 21: "The glorious liberty of the children of God."

The ordinary American takes his liberty so much as a matter of course that he little realizes what priceless posses-

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sion he has in his freedom under just law. We seldom value anything unless we recognize its cost, and only the one who reads and thinks can know what a wonderful possession our liberty is and what it has cost in sacrifice of treasure and blood.

There are many others among us who value liberty, yet they do not go back and fully appreciate its origin and growth. They take it as a matter of course, look on it as something which we of this day inherit, but do not think to trace it back through the development of the English-speaking race to the great principles of the Gospel of God's dear Son. How many, when they think of liberty, go back to the principles preached by Jesus Christ, out of which grew the glorious liberty of the children of God as we enjoy it now?

Evolution is the law of physical and social life, but the source of liberty must not be forgotten in the study of present conditions. The principle which would destroy slavery was in the Gospel, but it took 18 centuries to bring it to an end. The principle of liberty is in the Gospel, but the struggle for its development still goes on.

Let us look in the book of God called human history where we learn of His dealings with men as sons in this matter of the realization of liberty.

THE GREAT CHARTER.

On this day, July 4th, 1915, the subject is of special interest and importance because a few days ago was celebrated another anniversary. It was on June 15th, 1215, that there was wrested from King John the Magna Charta of our liberties, out of which grew later the Declaration of Independence.

This great Charter is generally spoken of as the basis of English freedom, but the truth is that this charter grew out of what had gone before. The old laws and customs which had existed under the Saxon kings of England made the great charter possible and it was to a large extent the reiteration of the laws existing under Edward the Confessor. Magna Charta was not a revolution—it was a step forward in evolution. The Norman Conquest never rooted out Saxon laws, nor did it destroy the Saxon spirit of liberty. From the time of the great and wise Alfred to the days of Edward the Confessor there was a development in liberty under law, and it was when the wretched King John over-ruled the ancient laws and customs that the barons, led by Stephen Langton, the Archbishop of Canterbury, compelled King John to sign and seal the great Charter which

made sure the fundamental principles of free government in England. "The indefinite aspirations became a tangible possession and the laws of Edward became the basis of a permanent charter, and an era began in which a new soul was infused into the people of England." These are the words of Hallam in his monumental work on the Middle Ages.

OF DEEP INTEREST TO CHURCHMEN.

As Churchmen the anniversary of the signing of Magna Charta is of the deepest interest. Stephen Langton, the Archbishop, when he headed the barons at Runnymede stood in his "constitutional position as the champion of old English customs and laws against the despotism of kings." His predecessors had before this withstood kings for the rights of the people. Anslem had withstood William Rufus and Theobald had rescued England from the lawlessness of King Stephen. "Langton had before this forced John to swear that he would observe the Laws of the Confessor, a phrase in which the whole of the National liberties were summed up."

And here let me say that men speak of the Church of England being established by law. It is nearer the truth to say that the Church of England established the nation. It was Theodore, Archbishop of Canterbury, who organized the scattered Churches of England into a national Church, and this, more than anything else, created a national consciousness which led to the creation of the English nation. The Church in England was self-governing through its Convocation before the nation was self-governing by its Parliament. The first sentence of Magna Charta is: "The Church of England shall be free and have her rights intact and her liberties uninjured."

It should be known also by Churchmen, that as Langton stood for the people against the despotism of the kings, so did Bishops afterwards frequently stand for the rights of the people. In the reign of Henry III., for instance, the Church compelled the King to observe the laws and pronounced awful threats against the violaters of Magna Charta. In the reign of James II. it was seven Bishops who were sent to the Tower for withstanding the autocratic orders of the King, and it was a jury of Englishmen who acquitted them greatly to the joy of the people, who hailed them as the saviours of the rights of conscience and the rights of liberty.

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brought with them the fundamental principles of Saxon law as made permanent in Magna Charta and as developed under Constitutional Government.

Owing to the fact that most American histories have been written in New England, Americans have often overlooked the fact that the first representative assembly in America was that of the elected Burgesses which convened in the parish Church at Jamestown on July 30th, 1619, which means that the beginning of all free government in America began in this first of all American Congresses in the Church of the parish then known as the Church of England in Virginia, now known as the Episcopal Church of the Diocese of Virginia. It is interesting further to note that in this first assembly plans were made for education and for the founding of a college in 1621. But the idea was dropped because of the Indian massacre in 1622, otherwise there would have been a college in Virginia several years before Harvard was founded.

Again, it is well to note that it was in another Episcopal Church that Patrick Henry, the Churchman, made his historical speech.

It was in defending a Vestry of a Parish Church against the Crown that in 1765 he maintained that the "general assembly of the Colonies alone had the only sole and exclusive right to lay taxes," and it was he who in 1774 said in the first Colonial Congress, "I am not a Virginian, I am an American. There ought to be no New England men, no New Yorkers, known on this Continent, but all of us Americans." It was Henry in 1775 in the Virginia Convention which met in St. John's Church, Richmond, who electrified the Colonists by his impassioned speech, ending:

"Is life so dear to be purchased at the price of chains? Forbid it, Almighty God—for me, give me liberty or give me death."

My friends, the religion of Jesus Christ does not kill this spirit, of willingness to die for the right it fosters it. He who would lose his life for liberty, shall find it.

It is also of deep interest to Churchmen to know that it was Lee, the Churchman, who moved the Declaration of Independence, that such men as Jefferson, Marshall, Franklin, Morris, Jay, Madison, Randolph and Washington, were members of what is now generally known as the Episcopal Church, as were two-thirds of the signers of the Declaration. It is interesting to know, also, that the first Continental Congress was opened by prayers by the Rector of Christ

Church, Philadelphia. As Churchmen were at the fore in 1215 in the stand for liberty, so they were in 1776.

WORDS OF ELIHU ROOT.

Elihu Root, in presiding over the Constitutional Convention in Albany, New York, on June 15th this year, referred to the anniversary of Magna Charta and its great importance to the world. He said as follows: "The theory of the Ancient Republics was that the State is supreme and that the individual derives his rights from the State." "The logical and inevitable result of that," he said, "is that the State is free from the rules of morality which bind the individual."

"The other theory in the great Charter by inevitable and logical result binds the State by the rules of morality which the individual recognizes, and the supremacy of that rule of right governing all men and all states is the hope of mankind."

He continued: "The assertion of that great and eternal principle determined 700 years ago is the greatest of all events in the political development of modern liberty."

"The essential thing was, the great Charter asserted, a principle of human liberty on which rests the development of the freedom of the world. It asserted, it did not ask for, the rights of Englishmen as against their Government and superior to their Government. Without rhetoric, without philosophy, without reasoning, it asserted those rights which nearly 600 years later the sons of those Englishmen crystalized into the Declaration of Independence as the inalienable rights of men to secure which Governments are created.

"The theory of the great Charter, the theory of the Habeas Corpus act, of the Statute of Treasons, of the Petition of Rights, of the Bill of Rights, of the Massachusetts Body of Liberties, of the Declaration of Independence, of the American Republic, that the individual has inalienable rights of which no government may deprive him, but to secure which all governments exist."

NO APOLOGY.

I do not apologize for giving this historical sketch in a sermon. The history of mankind is one of the Bibles, or Books of God, and if we are to learn how man has developed in a knowledge and use of the glorious liberty to which he has a right as a Child of God, we must know something of the history of man, and it is most important to know in this age, that the Church of God, moved by the principles of Christ and the inspiration

of the Holy Spirit, has stood for the rights of the individual as a man and as a child of God. What liberties we have, have grown from the preaching of the Gospel and the constant teaching and practice of the Church.

And so, dear friends, as Christian men and women, we go back of the Declaration of Independence or of Magna Charta, or the laws of Edward the Confessor, back of all theories of Government, to the fundamental principle of liberty out of which they all grew. At this time men need to be told again and again that liberty, as we understand the term, does not date from the eighteenth century, whether in the French Revolution or the American Revolution, but

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that the growth which we can trace step by step goes back to the principles set forth by Jesus Christ. The liberty set forth in the Declaration of Independence is the outgrowth of distinctively Christian principles. The principles in that great Declaration have been found in no land where Christian teaching has not gone in and moved men to apprehend the principle and to promulgate the doctrine of the Fatherhood of God and the brotherhood of man. Nor can the doctrine long exist where God is denied and where materialistic ideas dominate. When God was abolished by law in the time of the French Revolution, those who had shrieked for liberty, became bloody tyrants. If the spiritual sinks into abeyance, the doctrine of force will and must take its place.

A CHRISTIAN COUNTRY.

It is important to know that the greatest legal minds in the United States have declared that as far as the underlying principles of our laws are concerned, that this is a Christian country. Chancellor Kent affirmed this most strongly, and said: "There is nothing in our institutions which has prevented the application or the necessity of this part of the common law. We stand," he said, "equally in need now as formerly, of all the moral and religious discipline of these principles of virtue which helped to bind society together."

To go back, we must remember that the Colonies were founded with religious intent, as was stated in their charters and re-affirmed in their assemblies. The Continental Congress was opened by prayer. Chaplains are appointed in the Army and Navy. Thanksgiving proclamations are set forth calling upon the people to thank God as the Being from whom all things come.

The Civil laws of the United States are a reflection of Mount Sinai and of the Gospel light. Everywhere the Government, executive, legislative and judiciary, outwardly recognizes that this is a Christian country and that our liberties are based upon God and upheld by faith in Him, and when aliens come to the United States, they will never fully enter into American spirit and into American life, in its highest and enduring form, if they disregard Christian customs which have prevailed from the founding of the Colonies down through the centuries, and one of these customs is the observance of Sunday as a holy day, and not a mere holiday.

RIGHTS OF MAN.

The rights of man as we hold them,

are all based on the teaching of Jesus, whether men recognize it or not. It was a new and startling doctrine which the Apostles carried to the world. When St. Peter told the Roman Centurian that "God was no respecter of persons," he, himself, had come to that knowledge only after having seen a vision, for it was contrary to a belief accepted by all at that time.

When St. Paul preached the principle at Mars Hill, and proclaimed boldly that "God had made of one blood all nations of men," he was speaking to those among whom poetry, literature, oratory, philosophy, art, and architecture had reached an eminence never since attained. These men, as taught by their wisest teachers, believed that all other men but Greeks had no right to consideration any more than mere animals. And so we might speak of others. Let us not forget that human liberty is not the product of human reason. Liberty and the inalienable rights of man sprang from Christian truth, and this truth has been developed so that upon it in due time the ideas of liberty on which the United States were founded, had grown into the hearts of men. Let me here state that I know of no country but Hawaii in which the Kings, of their own will, moved, it is true, by ministers of the Gospel, granted to the people constitutions which guarded their liberties. It is a remarkable fact which we should not forget.

MUST BE WATCHFUL.

But we have still to be watchful in guarding the liberty with which Christ has made us free. When Saint Paul said, "Where the spirit of the Lord is, there is liberty," a great truth is stated. Without the spirit of the Lord, liberty as we know it will be lost and a tyranny of some kind will be substituted. There is an idea of liberty now held by many in the world and by some in the United States. It is based on the theory that

there is no God and consequently no law, that humanity is a collection of individuals each of whom is a law unto himself, that there shall be no government save that of voluntary coöperation. Anarchy—freedom without law—freedom which would abolish all compulsion—is contrary to the laws of nature and so contrary to the laws of God. Man's true life is freedom under law, and is perfect freedom when the will freely accepts the law. Freedom rests not in dashing aside restraint, but in accepting the restraint which is just and right. Liberty divorced from God is a peril in whatever guise it comes. We must be prepared to defend truth and liberty at any cost.

Again in this day there is a movement which none of us can ignore and with portions of which nearly all sympathize. I refer to the specific schemes presented under the name of "Socialism." These aim at the transformation of mankind by transforming his environment. Every Christian must be at least a little of a socialist. Christians must be interested in every effort which better the conditions of mankind. The Church as it holds the Gospel has the principles which shall one day result in a more just distribution of wealth. The principle lies in the Golden Rule, and the struggle now is to apply it in social and economic life.

CHURCH AND DEMOCRACY.

The Church in her teaching and practice has always possessed the principles of true democracy. It teaches us to pray together, "Our Father." It brings us all, high and low, to the same font, the same worship, that we may kneel together in equality at the Table of the Lord. The Church sets forth principles—does not advocate schemes.

I believe that men are turning from conflict to coöperation and it was a report to a great corporation which spoke of: "The day when employers and employed shall unite into a common admin-

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istration of industrial interests." Better conditions will be worked out, men are moving forward, and to do this it is not necessary to imperil freedom by adopting what may be a tyranny of democracy, which may be worse than the tyranny of kings.

A Bishop said recently: "We hear a great deal about social service, what we need is to be awake to social justice." The Church must maintain faith in God in the midst of all materialistic philosophy, and amidst all attempts to substitute force for right. The Church must be alive to the needs of mankind and keep faith and good works alive. For God's book, human history, shows us that when a people becomes indifferent to the liberty and the welfare of their fellows, it means ruin and decay for the state.

EVILS EXIST.

I am not going to speak of evils which threaten our liberties, the tyrannous power of capital or the tyrannous power of labor. Many of those who criticize conditions are unconsciously contributing to their growth. As long as the thing chiefly to be desired is considered to be riches, large population, and display, so long are we in danger of ruin and decay.

The great heart of the American people is for righteousness, though often the power is for a time with unrighteous schemers.

In order to preserve our liberties, our lives must show that we believe in social justice, and have respect for the

rights and the feelings of all men as children of God. I do not believe that we are going to be faithless to our trust. I believe that men and women are growing in their vision of justice and consideration for men.

It is true that such events as the present war put back this progress, but while we may well be distressed and downhearted as David was, yet like he did, we shall find the meaning as we meditate in the House of the Lord, for then we shall see the end of all confidence in anything but truth, justice and the principles of human freedom and liberty. To see danger to these principles is to make the good man brave and strong and ready to defend men from injustice and wrong.

If the spirit advocated by some had prevailed the men and women of 1776 would have preferred being vassals to Britain, rather than to make sacrifices for freedom. They would have been content later to allow the South go and to let slavery be perpetuated rather than to stand as men even to the death, for what they held to be the right. Whenever danger to liberty and justice are imperilled, it has called forth the people of this land before, and whenever it comes again. I am sure that it will call them forth as of old. Any danger should call us now from listlessness, indifference, slavery to things, and should teach us that right living and holding fast the faith as it is in Jesus are the real rocks of national strength. The Church will proclaim in no uncertain voice, as she has done ever, that true liberty is Christian liberty, that

lasting liberty is based on faith in God and that the world progresses in liberty as it acknowledges Jesus Christ as King of Kings and Lord of Lords.



CHURCH OF THE GOOD SHEPHERD, WAILUKU.

On the second Sunday after Trinity, June 13th, Robert MacEwan, son of Mr. and Mrs. Ralph B. Walker, was baptized. The Godparents were Miss Alice Walker, Messrs. Robert E. Hughes and Seabury Short.

A well attended meeting of the Woman's Guild was held in May with Mrs. R. A. Wadsworth as hostess, and one in June, with Mrs. H. Streubeck as hostess. At the later meeting Mrs. J. C. Villiers gave a report of the annual meeting of the Woman's Auxiliary. The Guild is making plans for the annual sale, which has been arranged to be held in October. A summer vacation will be taken by the Guild during July and August.

June 15th being the 700th anniversary of the signing of Magna Charta by King John, the Rector, Rev. J. Charles Villiers, preached on the second Sunday after Trinity, a sermon on: "Some of the great elemental principles of Magna Charta."

The Puunene Chapel, in which services are now being held, is to be dedicated by Bishop Restarick, on the 6th Sunday after Trinity, July 11th.

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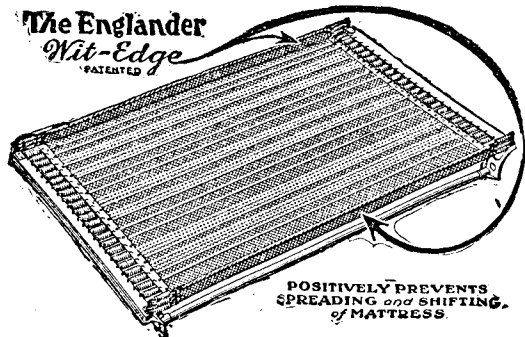
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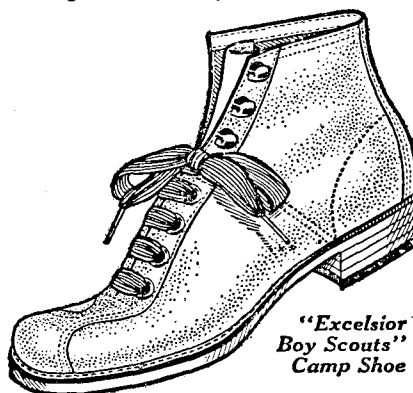
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