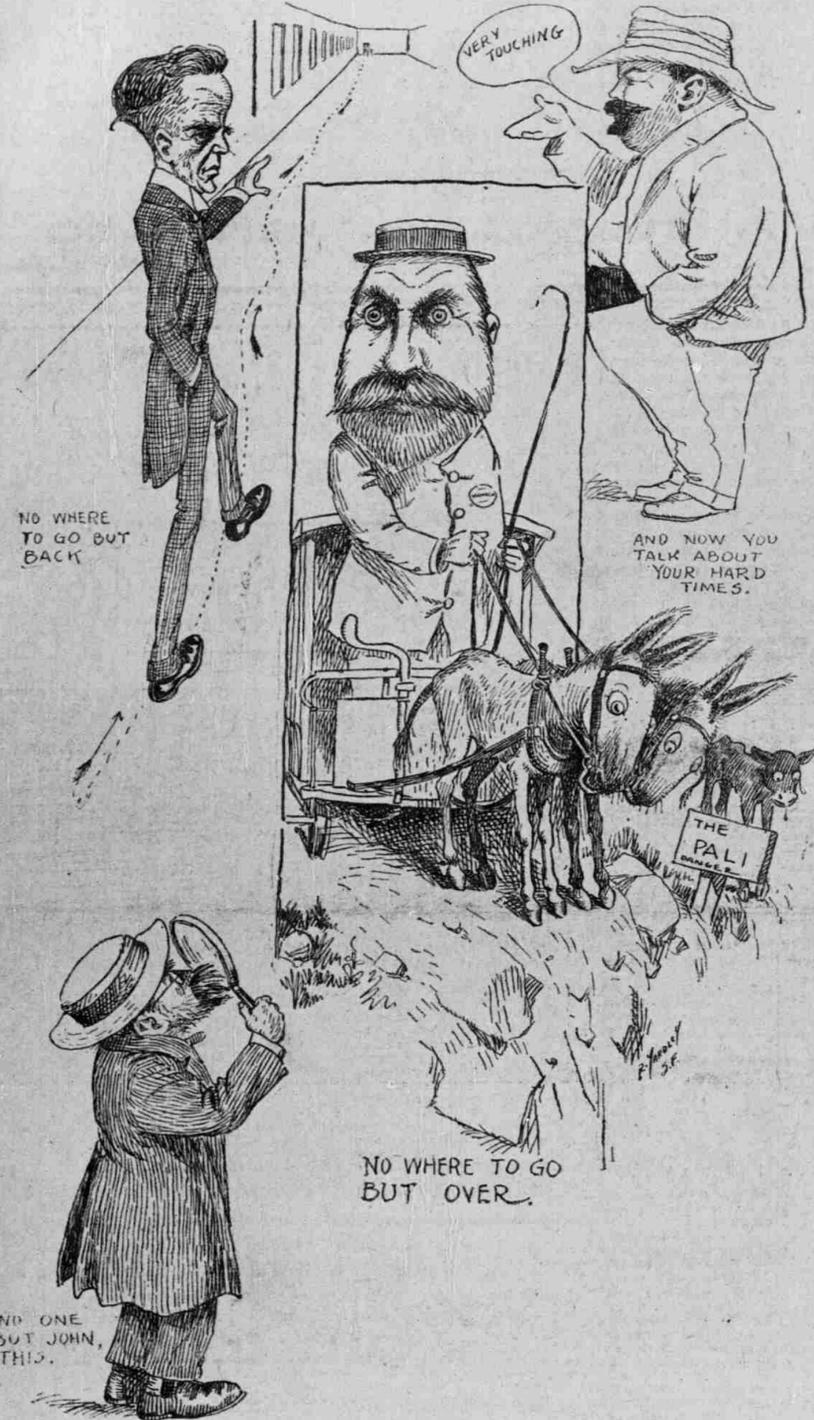


AS YARDLEY VIEWS US



BISHOP RESTARICK'S INITIAL SERMON AT THE CATHEDRAL

Strong Discourse of the New Shepherd.

BISHOP RESTARICK celebrated his first communion in the new missionary district of Honolulu in St. Andrew's Cathedral yesterday morning at the 7 o'clock service. As this service represented the formal taking over of the new missionary diocese by its first American Bishop, there was unusual interest manifested in it by the parishioners who came in numbers to greet the Bishop. In the congregation, ex-Queen Liliuokalani was a worshipper. There was a full choral service during which Bishop Restarick delivered a few brief words of greeting to the people. Rev. Canon Ault was the epistolar, Rev. Canon Mackintosh the gospeller, and Rev. Canon Kiteat assisted in the distribution of prayers. At the Hawaiian service at 9:45, Bishop Restarick made an address particularly for the Hawaiian members of the congregation, his words being interpreted by Solomon Meheula, a member of the choir.

When the new Bishop entered the cathedral with his clergy behind the vested choir at the 11 o'clock service, he was greeted by a congregation which occupied every seat in the nave and aisles. Rev. Canons Mackintosh, Weymouth, Kiteat and Ault, together with Rev. Arthur Evans of Los Angeles, occupied the stalls. The processional, "Glorious Things of Thee are Spoken," was the same that was sung at the consecration of Bishop Restarick. The singing throughout was of a high order. The Bishop preached, without manuscript, the substance of his sermon being as follows:

THE MORNING SERMON.

Galatians vi : 14: "But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

Among the books and papers sent to me by a member of this congregation on my election to Honolulu, was the history of the first five years' work of the Anglican Church in the Islands. Upon the cover appeared the device of a St. Andrew's cross, with a crown over it, the symbolism of the whole being summed up in the words: "He lanakila ma ke kea," or in English, "Victory by the cross." These words have been in my mind and in my heart, ever since the day on which I read them. I want my first words to you to be those that spring out of the impressions those words made on me.

These words about the cross are often very empty sayings. If there is one thing which men in this generation despise it is insincerity—words which mean little or nothing to life. There are people who talk about the cross of Christ, and Christ saving men, as if salvation were a sort of necromancy wrought by the crucified Jesus.

If there is one thing more than another which you should be burned into their minds and souls it is that victory by the cross has meaning only when life is brought in a degree into the measure of what the cross stands for. Victory by the cross, if it means anything, if it is real, and not a mere phrase glibly uttered, means victory gained by a life which has taken unto itself and wrought out in itself in a degree the principle for which the cross stands as the perpetual symbol; and while the world is sick of cant and religious phrase glibly uttered, the world prizes absolutely and eternally true, the noblest womanhood, comes not by following the promptings of the physical and intellectual, but by the sacrifice of these for truth, for high principle, for spiritual purpose.

Take the question into the affairs of our country. What of the self-seeking politician? What of those whose idea of the country is to make something out of it? Does that life commend itself to you? But how your heart thrills as you hear of some soldier who goes coolly to almost certain death for his country, or one who goes to a plague-stricken city and loses his life that he may save life. What inspiration we gain from the lives of men like Washington, from the mother in whom the sacrificial spirit reigned—who, in their unselfish lives, lifted them up and still lift them up, uplifting them to some little of their own spirit. Or in the history of these islands, good Queen Emma was so called because of her unselfishness, from the mother in the home far off over the sea perhaps, her power over us for good which has led us to win moral victories has come from her loving sacrifice of self. The true mother life is one of sacrifice. She gives to her babe her life, her time; she cuts herself off from things she likes because she loves and finds joy and gives joy in sacrifice.

Or take it in business. It is not as a rule that the hard, selfish, grasping man really succeeds. Solomon said long ago, "The liberal heart shall grow fat; and it is the man who looks after the welfare and interests of those who toil for him who really succeeds. And if the mere selfish life is a success as a mere matter of dollars and cents. What a failure such a life is. How it goes out dark, and leaves a sense of having missed its divine purpose.

In fact, victory by the cross means victory in exactly the opposite direction in which the natural man seeks it. That is why to the Roman the cross was foolishness. His idea was that of the natural man today. He could think of no way in which to obtain victory but by striking down an opponent, by



BISHOP RESTARICK.

crushing an adversary, by overcoming him by the strength of his muscle or the cunning of his brain. The idea of victory by patient endurance, by forgiveness, was ridiculous, preposterous. And so today the man who dwells upon the physical or mental rather than the spiritual looks for victory in pushing back in crushing; those who hinder or those who are competitors. It looks for victory in the blow that shall paralyze, in the work that shall controvert with its intellectual skill or wither with its scorn. It looks for victory, not by the cross, not by sacrifice, not by patient bearing, not by gentleness and love and forgiveness.

I know that men will say at once something like this: "Yes, it is all very well to talk. It is all very well to teach this. But if we were to try to carry on business on these principles we should fail. You can't know much about the world if you think we can conduct affairs on a basis as that. To be successful in this day we must act boldly, must not have too sensitive a conscience, and must rise by crushing opponents."

And yet—and yet, dear friends, pause a moment! Look down into the bottom of your hearts and you know that it is true, absolutely and eternally true, that the selfish self-seeking life is not life lived on a high plane. Your heart knows in its quiet depths that the best manhood, the noblest womanhood, comes not by following the promptings of the physical and intellectual, but by the sacrifice of these for truth, for high principle, for spiritual purpose.

Now we understand in a measure what St. Paul means in the text. He had much in which he could glory. He had a descent from a line which reached back to the best of the noble race from which he sprung; his talents, his education, his attainments. But while he valued these, was tempted to mention them, they were all hidden by the consuming passion of his life, love and devotion to Jesus Christ. He pictures himself as bound a captive to the chariot wheels of Christ as captives were bound to the wheels of the pretorian Roman general. He knew what victory by the cross meant. It meant the willing subjection, the sacrifice of all he had, all he was, for Jesus Christ. It was he who had written but a short time before his death: "I have fought a good fight; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, a crown," he says, "not for me only, but for all those who love His appearing."

And we know, you and I, that the only real victory is this victory over self, the world, sin and death. It is the victorious life here and now. Men recognize it as never before. It wins them when nothing else will. How many men were won to Jesus Christ by argument? Men try to show Jesus Christ to others sometimes by means of a sledge hammer as it were. They seek to pound it into them. It is by the life of the cross in some one that persuasion comes to us. What did that infidel say recently who came to be confirmed by the Bishop of London? What argument had convinced him that Jesus Christ was the truth? It was, he said, this: "I could never explain the gentleness, the love, the sacrifice of my mother's life upon any natural theory. I was led, by dwelling upon her life, to know the life of Jesus Christ." And if you go back you will find that what influenced you was some

ure of the cross—a failure? If we judge by natural standards, sometimes it is. It may not amass a pile of gold. It may lose something in the struggle for position. In fact, what was the life of Jesus? He setting out to do His Father's will, finds Himself without a place to lay his head. He taught the Truth and His relatives wished to call him off as a madman. He spoke openly against public sin, and the authorities hounded Him to death. Was His life a failure? The cross marked its every step. It began at Bethlehem and culminated at Calvary. Was it a failure? The Romans certainly thought so in their contemptuous pity. Was it a failure? The Jews were sure of it and exulted over it. The Greeks smiled at the folly of it all. Was it a failure? The crosses on the spires of the churches of Christendom proclaim that His life was the victorious life. The greatest, the best, the wisest men in the world, past or present, see in Him the Great Victor and agonists, reverent men vying with Christians, proclaim with Revan, "Jesus will never be surpassed," or with Strauss, who says: "The sweetness, the gentleness, the all-embracing charity of Jesus furnishes the germ out of which has grown all that we call humanity."

SCHOLARSHIPS FOR HAWAIIANS

Governor Dole Is Notified of Cecil Rhodes Oxford University Offer.

Governor Dole has received from Hon. John Hay, Secretary of State, a letter in which is enclosed also a communication, in regard to the Oxford scholarships which are offered free under the terms of the will of the late Cecil Rhodes. The enclosed communication is from Boucher F. Hawksley of London, England, one of the trustees under the will, and gives details of the proposed gift.

Governor Dole is notified that the Territory of Hawaii will have an opportunity of sending two scholars to the University under the terms of the will and a competition will probably be arranged here for candidates wishing to avail themselves of the offer. The communications from Secretary Hay and of Mr. Hawksley will both be referred by the Governor to Superintendent of Public Instruction A. T. Atkinson, and he will be expected to devise ways and means by which Hawaiian candidates can be selected. Mr. Hawksley in his letter says that the trustees wish to secure the opinion of the leading educators in the United States in regard to the method of selecting students to enter Oxford and to ascertain the best possible mode of giving practical effect to the scholarship trust. While of course no plan can be decided upon in Hawaii as regards who will be sent from here, competitive examinations will be held if that method

meets the wishes of the trustees under the will. Nothing will be done here until after a thorough investigation by the Department of Public Instruction and the plans thus decided upon will be sent back to Secretary Hay for transmission to Mr. Hawksley.

In referring to qualifications of students the will suggests that "regard be had for (1) literary and scholastic attainments; (2) fondness of and success in manly outdoor sports; (3) qualities of manhood, truth, courage, devotion to duty, sympathy for their protection of the weak, kindness, unselfishness and fellowship; and (4) his exhibition during school days of moral force of character and of instincts to lead and to take an interest in his school-mates."

BIG CATCH OF FISH ON KAUI

Three and a Half Tons Brought Up in Single Haul at Waimea.

Attorney W. S. Fleming, who returned from Kauai a few days ago, brings the report of a monster catch of fish, which is still the topic of the hour among the natives of the Garden Isle. The remarkable catch was made by a number of Chinese off Waimea, Kauai, early last week, and the haul was over three and a half tons. Most of the fish taken were "halahu," though three or four sharks, and fish of a dozen other varieties were also hauled up. The fish filled about 75 Chinese baskets, each holding over 100 pounds, and for several days the fish market was totally demoralized. Many of the fish were salted and packed away for future use.

QUEER CRUISE OF THE HERMAN

Captain Brown Keeps Up His Air of Mysterious Secrecy.

The trim little treasure-hunting schooner Herman attracted a lot of attention along the waterfront yesterday. Brown, her aged captain, paced her deck for the greater part of the day. "How strange," said one, "that a man of that age should be taking great risks at sea to hunt for treasure." Years ago treasure hunting was supposed to be part of the religion of the young fellow just out of college who was spending his time in a mad way in trying the squander what money he had in order to get a thousand times as much out of some crazy scheme.

But not so nowadays. Old Captain Brown has sailed the sea for many a day. He can smell a gale of wind many leagues away. And when the gale comes he knows how to handle it. He has experienced some of the wildest of sea life—has seen and heard many things. For years he kept secret a little yarn about treasure on a South Sea Island. Now he has interested a company or syndicate with big capital to help him to get the treasure. His cruise is a mysterious one, and as a sailor says: "No one on this craft 'cept Cap'n Brown knows where this craft's bound for, an' he won't tell anyone—not even them two noblemen in the cabin—until we gets there. He's a wise ole boy and even those reporter sharks on the coast couldn't exactly get around him."

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