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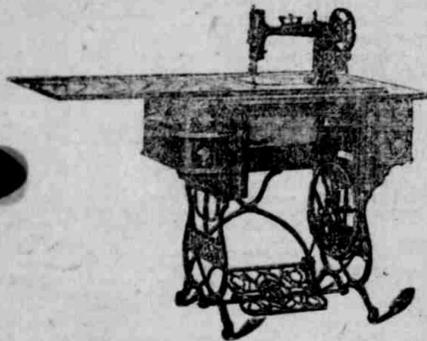
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CONDITIONS IN CHINA

A Churchman's Point Of View.

REV. V. H. KITCAT'S SERMON

Difficulties Under Which Missionaries Have Labored for Many Years.

Rev. V. H. Kitcat preached last evening at St. Andrew's Cathedral on the present conditions in China. His text was, "Fight the Good Fight," Timothy, 6:12, and he spoke, in part, as follows:

There is not a heart that has not been stirred during the past week by the news that has come from China. Expressions of horror are heard on every side. But one cannot help noticing at the same time how slender and shadowy is the knowledge, not merely of the details of recent events, but of the general conditions that exist in that wonderful land. We concern ourselves with the conditions spiritual, social and material, that play around us in the circle in which we live; we know little of the great forces that are moving and swaying the vast Empire of China.

We are face to face, in one sense, with a new situation. It is not the first time in the history of the world that the meeting of Christianity and civilization with heathenism and barbarism has broken out in the flames of massacre. We may well stay our hands for a moment, and ask whether the events that have stirred us so deeply are altogether the product of darkness and prejudice. Is there no fault in those forces that claim for themselves the bright names of Progress, Civilization and Christianity? Is there no greed of power? No lust of empire? No grasping after commercial wealth at the expense of millions less enlightened, yet no less human, in their sense of national right and property, than we? What must be the effect—and the effect would be enhanced and not diminished where means of communication are difficult and uncertain—when word is passed that one foreign Christian nation has seized a province, that another has gained control of a port, that another claims exclusive rights upon a river etc.?

There is, in some sense, a special reason why we in these islands and members of this church should be closely touched by the events at Peking, for that city has been since 1860 the center whence the Bishop of North China has directed the operations of his vast diocese. The record of work there is one that impresses on the mind a sense of reality, patience, wisdom and progress. Bishop Scott went out to Chefoo as a priest in 1874. In 1887 the S. P. O. was able to report that he had a staff of nine English priests, five European and six Chinese lay helpers and four English ladies; the baptized Chinese numbered between 800 and 900, while a school for boys and another for girls had been brought into existence in Tien-Tain.

But all this has not been done without cost. Continued anxiety has culminated in the realization of the worst fears. In December of last year, just after Christmas Day, Sydney Brooks laid down his life as he was endeavoring to join hands with Matthews, his fellow-worker who was in danger at Ping Yiu. In the current number of The Mission Field we read of the martyrdom of Charles Robinson and Harry Wise Norman; while from the telegrams of last week there is but too good ground for fearing that he who has led this diocese for twenty years has himself been called to taste of the cup of suffering. With this culmination of the past in view there are some tempted to speak with impatience of missionary work, and to ask whether the end is worth the sacrifices.

Mission work that involves sacrifice such as this in China is mission work indeed. It reminds us of the early days of Christianity when the Roman Power, for the security of the Empire, sought to extirpate a religion which it considered hostile to its interests. It seems to lift us out of the world of conventionality and place us amid the realities of life. Christianity with many of us involves no sacrifice whatever; on the other hand, it is a distinct advantage; we should be anxious, if we felt conscientiously obliged to reject it; it means to many nothing more than accordance with the customs of the world in which they move. But it is not so in China.

The Chinaman in embracing the Christian faith, steps out of the ancient customs amongst which he has been brought up. He rises to new ideas, new conceptions of life. He parts company with his fellows; he ceases to accept the approved rules of daily life; he becomes a stranger among his brethren.

It is this practical outcome of Christianity that stirs in the minds of its opponents such a feeling of hatred. Were it merely a philosophy or theory of life by which a man sought to explain to himself the mystery of the universe, it would arouse no opposition. But it is a practical faith. It claims the control of the life; it forbids certain lines of conduct, and enjoins others; it knows no compromise, and therefore when it is not understood it is regarded as superstition, bigotry, stubbornness and lack of patriotism.

When we consider all this—what it is in China to be a Christian—it makes us wonder how much of our own duty is real, how much of it would stand the test of persecution, how much is personal, controlling, individual, possessed of a living existence, apart from the conventional standard amidst which we live?

If there be indeed a living faith amongst us, the news of this last week will impel us to do more than hold up hands of horror. We will prompt us to do the things we may to dispel the darkness of superstition and heathenism. Bishop Scott ten years ago pointed out how that the Chinese were slow to be moved so long as they dwelt in their own land, although very accessible when they found themselves in foreign countries beyond the reach of ancestral traditions and prejudices; but that if slow to move, it was notorious that they were very staunch Christians when once they had made their profession.

Surely this word from China might have been spoken directly to the people of these islands. The church has her mission to the Chinese—one branch carried on in these Cathedral grounds, the other at Kohala. Both are doing steady and good work. Are you doing anything to help them? One act of practical aid will be worth all the expressions of horror and dismay which may escape your lips

at the latest news. Greater self-sacrifice, a purer presentation of the faith of the Cross is the Christian answer to the massacre of Peking.

At the Orpheum.

An immense house greeted the re-opening of the Orpheum Saturday night. Every seat reserved and otherwise was taken long before time for Allan Dunn's little skit "The Curate's Little Time" commenced. Everybody was in the best of good nature and showed their appreciation of the re-opening by their presence.

It is still an open question whether Jerry Mills or John Pamplon made the hit of the evening. Both performers excelled themselves and their work is clean cut.

The next performance will be given next Wednesday evening provided the Aorangi arrives on time. A large number of returning members of Mac-Adoo's minstrels are on this boat and if possible the management of the Orpheum will arrange for them to stop over. A strong bill is promised.

WILL HAVE HOME HERE.

Miss Ida Poston and Her Uncle to Reside in Honolulu Some Months.

Miss Ida Poston and her uncle B. F. Chapman, a retired merchant of Tahiti, who has been sojourning here for the past four months, leave on August 1st by the Aorangi, for an extended trip through British Columbia and California.

Miss Poston has just completed a fine new residence at Punahou and it is her intention to reside here with her uncle some months each year, leaving Tahiti during the warm season and coming to Honolulu.

They leave for Tahiti next March and will return to Honolulu about November. Their many friends here will be glad to see them back again.

QUEEN'S HOSPITAL FINANCIAL STATUS

The trustees of the Queen's Hospital vigorously combat the statement that the Queen's Hospital is in serious trouble owing to the likelihood that the Government appropriation will be cut off after the first of next year. They assert that while the Queen's Hospital may be somewhat embarrassed if the appropriation is cut off there will be no impairment of its usefulness whatever and that funds will be raised elsewhere to make up the deficiency.

"There is a possibility that the legislative appropriation will be cut off after the first of the year," said George W. Smith yesterday, "but even so we shall have funds enough to get along, although the hospital will be somewhat crippled. You see there is a provision in the United States Constitution that public property shall not be taken for private use, or that the people shall not be taxed to support private institutions. The Queen's Hospital is, from the nature of its charter, a quasi-private institution. When it was chartered it was provided that all Hawaiians, of native birth, should be treated free of charge. Foreigners were to be treated by payment of fees.

"Under the Monarchy and the Republic \$10,000 was annually appropriated for its support, but now that the Islands are a part of the United States this sum may be eliminated from the appropriation list. We have already lost the \$1 tax which was exacted from everyone who landed on the Islands, which amounted to something over \$30,000 annually, and likewise the seamen's tax, which netted us another \$2,000 or more, so with this additional money lost we shall be out a considerable portion of our revenue. We have still a goodly revenue, however, from lands given the hospital by the Queen and from other donations.

"So you see there was no necessity of saying that the hospital was 'threatened,' and I am sorry that any such statement was made. The hospital is in no danger, and it is wrong to lead people to believe that such is the case. Our income will not be what it has been in the past, but as the years go we shall have undoubtedly public hospitals, a city or county hospital, that will take part of the work from the present one, so that our funds and income will carry the work of the institution on all right."

There was to have been a meeting of the Board of Trustees of the hospital Saturday morning, but owing to the impossibility of securing a quorum of the trustees, it was postponed until a later date.

BIG PRICE FOR WAHIAWA LAND

J. D. Dole Buys Sixty-One Acres for the Sum of \$4,000.

Sixty-one acres of land in the tract occupied by the California colony at Wahiawa was sold at public auction to J. D. Dole, nephew of Governor Dole, for the round sum of \$4,000. The figure at which the land sold is somewhat surprising as the upset price was only \$300 and it was thought that the land would fetch but little over that sum.

Landed Commissioner J. F. Brown conducted the sale at the Judiciary building at noon and there were a number of bidders who made the sale a lively one. The bidding began with an offer of \$305 and the figure advanced gradually by small bids until it reached \$400. Then the bidders began to see that there was to be a fight for the land and bids began to grow larger. After a battle of some length the land was knocked down to Mr. Dole at \$4,000.

The tract consists of untitled land and is the last piece of property in the tract occupied by the California colonists which remains untaken. By the terms of the contract with the Government the purchaser is required to live on the land for at least three years.

When the California colonists first settled on the land at Wahiawa it was not supposed to be very valuable and they purchased it at low rates. The surprising high price which it brought was the cause of much elation among the settlers.

At a recent conference in regard to the coal crisis Professor D. Mendellief the mines of Eskibutski, Russia, contain nearly a billion and a half tons of coal. But the mines are not worked up to their full capacity, owing to defective communication and poor machinery. In his opinion these mines have a great future.

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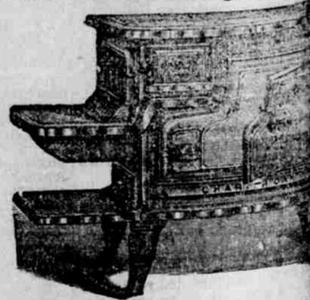
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