

HIRAIWA, BISHOP YOSHIYASU

A Sketch of Bishop Hiraiwa's Life.

MAY 16 1912

Kantoku Yoshiyasu Hiraiwa was born in Tokyo, then called Yedo, in 1857, just eleven years before the opening of the present Meiji or Enlightened period. The stirring experiences of his boyhood, no doubt, contributed largely to his character. For many generations his family belonged to the official class and his ancestors were in the employ of the Tokugawa Shoguns. Three generations were engaged in hunting out and persecuting, imprisoning and killing members of the hated Christian sect. Later his ancestors were in charge of public works.

During his childhood Yoshiyasu attended various schools in Tokyo and at 14 became the assistant teacher in a primary school. He was soon selected by the government for further study and specialized on English and German at two Tokyo schools and with a Mr. Lewis at Yokohama. Finally he entered the Imperial University where he studied science for two years. From here he went to the Tokyo Normal School to teach Science and remained there for ~~three~~ ^{five} years. During the latter part of this period he taught also in the School of Gymnastics under the direct supervision of the Department of Education.

In the year 1875 he first heard Christian teaching from the lips of Dr. Cochran, a missionary of the Methodist Church, Canada. The meetings were held in the house of a friend and the youth went to learn with the idea of opposing, but as is often the case, was converted and baptized in November, 1876. From 1878 till 1882 during his spare time he studied theology with Drs. Cochran, McDonald, Meachem and Ebee, the Canadian missionaries, and having finished the Conference Course, was ordained in Sept. 1882. He resigned his position as teacher and since January, 1883, has been engaged in the work of the ministry. Since then he has served as pastor, district superintendent and school principal, his appointments being mostly in Tokyo. In 1888-89 he was called to Canada by the Mission Board and spent a year travelling among the churches speaking on the work in Japan. In Sept. 1895, he was a delegate to the Winnipeg General Conference of the Methodist Church, Canada, and spent January of 1896 in the United States. From 1901 ~~he was~~ till the formation of the Japan Methodist Church in 1907

2.

He was annually elected president of the Japan Conference of the Methodist Church, Canada. At the first General Conference of the Japan Methodist Church he was elected Secretary of the Board of Missions, which office he held for four years, at the same time being pastor of Central Church, Tokyo. In Oct. 1911, at the second General Conference he was elected Secretary of the Board of Education and in February 1912 was elected President of Kwansai Gakuin, the school at Kobe which is supported by the Missions of the Methodist Episcopal Church, South, and the Methodist Church, Canada. Before he could begin work in Kobe, Bishop Honda became sick and died and on April 6, at a special session of the General Conference, Dr. Hiraiwa was chosen his successor. In 1905 he received the Degree of Doctor of Divinity from Victoria University, Toronto.

After Bishop Honda, Dr. Hiraiwa was easily the strongest man left in the Japan Methodist Church and of the 50 votes cast received 32. Dr. S. Ogata with nine votes was second. The new Bishop is a strong preacher and an able administrator and in taking up his most difficult work should have the prayers of the Methodists of the world.

W. Herron Smith.

Bishop Hiraiva.

On April 6, 1912, Yoshiasu Hiraiva,
D.D., was, on the first ballot, elected to
succeed ^(who died March 26, 1912) Jitsu Honda as Bishop
of the Japan Methodist Church. Bro.
Hiraiva had, for more than a quarter
of a century, been a most faithful and
successful co-worker with the
Canadian Methodist Mission, and as
Bishop, is proving the wisdom of the choice
made. He was on spending Oct. to Dec.
in West Japan and Korea

BOARD OF FOREIGN MISSIONS, 150 FIFTH AVE., NEW YORK CITY, A. P. 22, 1913.

The Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as ~~second~~ the second bishop of the Japan Methodist Church on Sunday April 7, succeeding the late Bishop Yoitsu Honda, is by birth a member of the old war-like Samurai clan which gave his predecessor to Japan Methodism. Like the sainted Bishop Honda, he is an energetic, even tireless worker and has been prominent in the evangelistic and educational work of Japan Methodism for more than twenty years. In young manhood he was graduated from a Canadian mission school in Tokyo, after which he came to North America and studied in the Victoria University, Toronto, Canada. Upon his return to Japan he served various pastorates in the Canadian Methodist Church, one of which is especially noteworthy, namely, the Central Tabernacle in Tokyo, of which he was pastor until 1910, when he became the official head of the Keansai Gakuin of Kobe, which, in July of that year, became a union institution conducted by the Methodist Episcopal Church, South and the Canadian Methodist Church, having previously to that time been conducted by the former denomination. Previous to the forming of the Japan Methodist Church, by union of three Methodist denominations, in 1907, Dr. Hiraiwa had ~~served~~ served once as president of the Canadian Conference. At the founding of the Japan Methodist Church he became the first officer of the Board of Foreign Missions and Church Extension, one of the most important organizations in the new church.

(Note. - The name of the new Bishop is Yoshiasu Hiraiwa and not, as stated in a news item sent you on April 20, Kempe Hiraiwa).

The Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as the second bishop of the Japan Methodist Church on Sunday April 7, succeeding the late Bishop Yoitsu Honda, is by birth a member of the old ~~warlike~~ warlike Samurai clan which gave his predecessor to Japan Methodism. Like the sainted Bishop Honda, he is an energetic, even tireless worker and has been prominent in the evangelistic and educational work of Japan Methodism for more than twenty years. In young manhood he was graduated from a Canadian mission school in Tokyo, after which he came to North America and studied in the Victoria University, Toronto, Canada. Upon his return to Japan he served various pastorates in the Canadian Methodist Church, one of which is especially noteworthy, namely, the Central Tabernacle in Tokyo, of which he was pastor until 1910, when he became the official head of the Kwansai Gakuin of Kobe, which, in July of that year, became a union institution conducted by the Methodist Episcopal Church, South and the Canadian Methodist Church, having previous to that time been conducted by the former denomination. Previous to the forming of the Japan Methodist Church, by union of three Methodist denominations, in 1907, Dr. Hiraiwa had served once as president of the Canadian Conference. At the founding of the Japan Methodist Church he became the near officer of the Board of Missions and Church Extension, one of the most important organizations in the new church.

(Note.- The name of the new bishop is Yoshiasu Hiraiwa and not Kempo Hiraiwa, as stated in a news item sent you on April 20.)

APR 20 1914

ANNOUNCEMENT

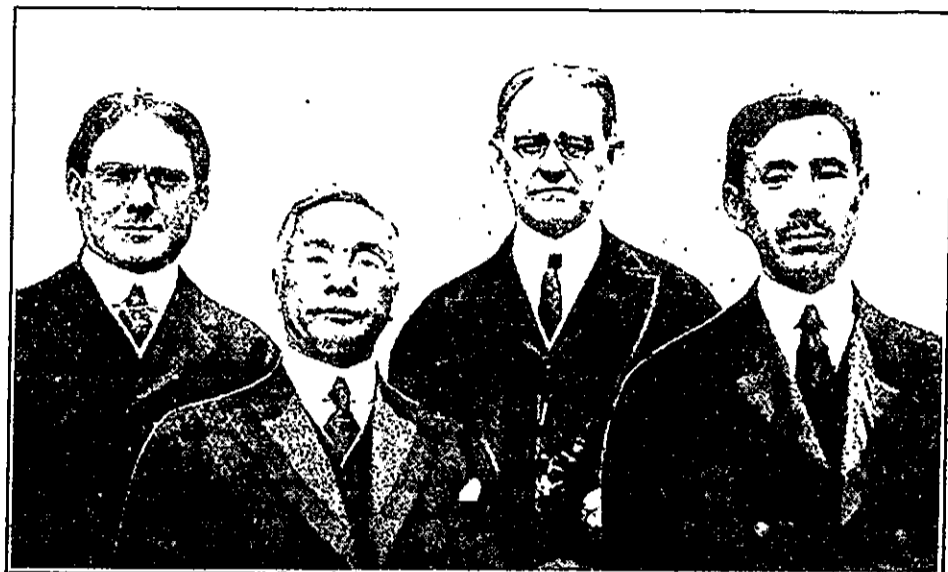
To many Methodists in Canada the new Bishop of the Japan Methodist Church is an interesting and not unfamiliar figure.

Soon after Dr. Cochrane opened our work in Japan, in 1875, curiosity and a desire to criticize led a young man of the Samurai (or nobility) to attend the services held by the foreign teacher. The critic, who later graduated from the Imperial University, became in turn a student, convert, and ardent evangelist of the new faith - the Rev. T. Hiraiwa. *{ Entered '77 }
{ Ordained '81 }*

In the ministry he rapidly advanced to the positions of superintendent pastor of the Central Tabernacle, Tokyo, and for several successive years, prior to the union of Methodism in Japan, president of the Canadian Mission Conference. After union, the Japan Methodist Church elected him first as superintendent of Home Missions and later as Secretary of Education. (1911) Last winter, Dr. Hiraiwa was chosen president of Wansai Gakuin, the educational institution at Wole, in which our church is united with the Methodist Episcopal Church, South. In April he was elected to succeed Rev. Dr. Honda as Bishop of the Japan Methodist Church.

Rev. Dr. Hiraiwa has twice visited Canada, and as the splendid fruit of a foreign mission founded less than forty years ago, made a profound impression on the Home Church. In 1905 he received the degree of D. D. from Victoria University. Being yet considerably under sixty years of age the new Bishop may be expected to augment largely his already worthy contribution to the progress of the Kingdom in Japan.

Bishop Yeshiyasu Hiraiwa, of the Japan Methodist Church, is in this country for a visit of six months. He is to be at the Centenary meeting in Columbus next week and while on this side the Pacific will visit the Methodist Church of Canada and the Methodist Episcopal Church, South, with both of which Churches the Church of Japan is intimately connected as well



as with our own. While in Portland, Oregon, he was taken with a group of Methodists which we reproduce. The faces of Bishop M. S. Hughes, of the Portland Area, and Dr. William Wallace Youngson, superintendent of the District, will be recognized by many in these parts. The other face is that of the Rev. K. Yoshioka, of Portland.

✽

Bishop Yoshishu Haraiwa Speaks in Baltimore

Bishop Yoshishu Haraiwa, of the United Methodist Church of Japan, the guest of Dr. John F. Goucher, of Baltimore, addressed a joint meeting of the Methodist churches of this city at Central Methodist Episcopal Church, South, August 7. He brought a message not only from his Church to the Methodists of the United States, but an expression of friendship from the Japanese Prime Minister to the American people as a whole.

"Say to the Americans," the Prime Minister of Japan told Bishop Haraiwa, "that Japan has never fought in her history for territory though she has been presented as a nation greedy for possessions. She has fought only for preservation. Japan has only a feeling of indebtedness to America and wants to keep it."

In speaking concerning the European war the Bishop said that the only peace which Japan can see lies away in the straits of the Bering Sea, but his country is waiting until American arms are turned to the sea.

Bishop Haraiwa paid a tribute to Dr. John F. Goucher for his work in Japan, saying that he would never be forgotten by the people of that country. He spoke of the large part the late Bishop Abner W. Wilson, of the Southern Methodist Episcopal Church, had in organizing the Methodist churches in Japan over 40 years ago. He believed that the increase in membership of 12,000 members was due largely to the impetus of the churches.

The new Japanese government is more democratic than any of its predecessors, according to Dr. Yoshiyasu Hiraiwa, bishop of the Japanese Methodist Church of Tokio, who was at the Hotel Clark yesterday. Dr. Hiraiwa, who is in America to furnish information to the three Methodist Episcopal Churches of the North, the South and Canada to aid them in their work in Japan, brings a message directly from the former Japanese Premier, Count Terauchi, to the American people. Count Terauchi asked him to say: "Though Japan often has been misrepresented in America as a nation greedy for territory, as a matter of fact, she has never fought out of lust for territory but only for her self-preservation. Japan has a very friendly feeling towards the American people and means to keep that friendly relation unaltered." Dr. Haraiwa says the 10,000 German prisoners at liberty in Siberia are a real menace. Dr. Hiraiwa has a particular attachment to Los Angeles. Sixteen years ago he came here from Chicago to pay his respects at the grave of the late Dr. George I. Cochran, father of President George I. Cochran of the Pacific Mutual Life Insurance Company. Dr. Cochran had converted him while a missionary in Japan.

Bishop Hiraiwa of Japan—a Sunday School Enthusiast

A recent visitor at the office of the World's Sunday School Association was Bishop Hiraiwa of the Methodist church of Japan. When the commissioner of the World's Sunday School Association went to Japan in 1906, to co-operate with Japanese Sunday school leaders in organizing their work into an Association, one of those who was most active in arranging the new organization was Bishop Hiraiwa. The church of which he is bishop has put a very strong emphasis upon the Sunday school work in Japan through an active Sunday school committee and by the employment of a Sunday school secretary, Rev. K. Mito, who is a genius in Sunday school methods.

Under the stimulation of this Sunday school leadership, the Sunday school membership of the Methodist church of Japan had grown to the large total of 38,000 in 1917, while the church membership was 21,000. Bishop Hiraiwa says that the largest factor in the growth of the Methodist church is the Sunday school, and this large Sunday school membership is the best promise for the future strength of the Methodist church of Japan. He was full of hope for the future of the Sunday school work in the Empire.

A recent visitor at the office of the World's Sunday School Association was Bishop Hiraiwa, of the Methodist Church of Japan. When the commissioner of the World's Sunday School Association went to Japan in 1906, to co-operate with Japanese Sunday School leaders in organizing their work into an association, one of those who was most active in arranging the new organization was Bishop Hiraiwa. The Church of which he is Bishop has put a very strong emphasis upon the Sunday School work in Japan through an active Sunday School committee and by the employment of a Sunday School secretary, Rev. K. Mito, who is a genius in Sunday School methods. Under the stimulation of this Sunday School leadership, the Sunday School membership of the Methodist Church of Japan had grown to the large total of 38,000 in 1917, while the Church membership was 21,000. Bishop Hiraiwa says that the largest factor in the growth of the Methodist Church is the Sunday School, and this large Sunday School membership is the best promise for the future strength of the Methodist Church of Japan. He was full of hope for the future strength of the Methodist Church of Japan. He was full of hope for the future of the Sunday School work of the Empire.

he great day arrived. blast, that caught the eyes. At the appointed Hotel and crossed the street. I looked through the church was deserted. There was no procession

The lamps have street corners, and cross themselves be *izvestchik* halts his less and less frequent. Immediately after attempt to reorganize



Russia's cathedrals still lift their towers against the evening sky, but within their massive walls the old Orthodox Church lies dead.

the wall beside the awake some morning

Instead of the usual mighty gathering, a handful of people—perhaps a dozen at most—had started out, grown discouraged, and turned back. For the first time in the memory of the oldest peasant in Russia, the waters went unblest.

At the Red Burial in Moscow in November, when the revolutionary forces laid their dead in a "Grave of the Brotherhood" beside the old Kremlin wall, there were no priests, no masses. The people marched in hundreds of thousands, singing their Hymn of Eternal Memory, and they covered their dead with tears where once the priest would have marked them with the Sign of the Cross.

When the Czar crashed down from

Each member of the nouseoid membered with the proper papers way the trip was made within an

The members in the homes appreciate the church's keeping in touch calls were a pleasure and a good make possible the visiting each S of good work.

**Why not
up abse**

Re-assembled in New Building

Mr. Paul Eppert, secretary of the First Christian Sunday school, Kansas City Kansas writes that their school reassembled, at the lifting of the influenza ban, on November 17th in their new church building. He says, "The auditorium was not entirely finished but everything was so nice we could hardly believe it." They had hoped to be able to dedicate Sunday, December first. Mr. Eppert says they now expect to bend every effort to increase the attendance of the school and make it one of the most up-to-the-minute schools in the city.

W. WALDO WELLER, Secretary,
Grand Hôtel du Pavillon (for enlisted men on leave), Paris, June 29, 1918.

Dr. F. T. Keeney Gives Up Pastorate to Join Centenary Force

Those who have been familiar with the remarkably successful pastoral career of Dr. F. T. Keeney, of First Church, Syracuse, N. Y., were surprised to learn of his decision to resign his pastorate and enter upon another phase of church work. For fourteen years Dr. Keeney has been pastor of First Church and they have been years of continuous and constructive growth.

In reply to a telegram, asking for verification of his reported resignation Dr. Keeney wired THE CHRISTIAN ADVOCATE as follows: "Have consented to leave First Church and become executive secretary of Buffalo area under the Centenary committee, with office in Syracuse, beginning October 1. My love for First Church and pastorate is as great as ever, but a sense of duty determined my decision. Notified my official board last Sunday night."

The constructive and aggressive character of the work of this pastor is readily learned by consulting the General Minutes.

In 1903, when Dr. Keeney was appointed to First Church, the membership was 613; the Minutes of 1917 give a membership of 1,064. The value of the church property has increased from \$75,000 to \$165,000 and Sunday school enrollment from 500 to 825. The advance in missionary and benevolent giving furnishes

himself a price, to him himself a price, after ten years of faithful service, to suddenly and most unjustly lose the confidence of his master; to stand charged with an odious crime, with no chance of proving innocence. It looked to Joseph as if he had traveled the wide circle of sorrow to find himself in the pit once more from which there was the least possible likelihood of his ever being liberated. "Leave all hope behind, who enter here," might well be inscribed on a demijohn dungeon of Egypt. David says they hurt Joseph's feet with fetters, and laid him in iron. And Stephen joins Amos in speaking pathetically of the "afflictions of Joseph."

How the tempter must have filled him! "A pretty fulfillment, this, of all his brilliant dreams!" It was enough to make heart and flesh fail. The average man would have given up to beatitude—would have become a spiritless drudge. But Joseph was quite more than an average man. His fortitude and faith shine brightly against the dark background of Egyptian slavery and imprisonment.

The young Hebrew made the very best of his circumstances. He acquired the language, observed the manners and customs, detected the defects in public administration as no native would have

¶The Christian World of London is authority for the statement that General Allenby, the liberator of Palestine, is a thoroughgoing Christian man. His father was an especial student of prophecy. In a letter received from one of the World's correspondents the statement is made in this connection, "His son is so thankful to be used by Almighty God in the land so dear to our Lord."

¶Rev. Paul Little, writing from Louisville, Ky., School of Chaplains, says: "Rejoice with them that do rejoice." Will graduate from the School for Chaplains, November 7th, and I am one of 75 who are ordered to France and must report at New York City by November 25th. We consider this an honor. There were about 274 students, 217 will graduate. Over 70 were sick with the "Flu" at one time or another. There were about 12,000 cases at the Base Hospital.

HELP THE UNITED WAR WORK CAMPAIGN.
IT IS FOR YOUR BOY.
SUBSCRIBE FOR THE PACIFIC ADVOCATE,
AND GET A SUBSCRIBER.

Contri

Bishop Hiraïwa

MISS M. J. CARTMELL.

The Woman's Missionary Society would not be slow in expressing pleasure at the election of Dr. Y. Hiraïwa as Bishop of United Methodism in Japan.

We share in the high esteem and confidence of those who, after years of close association in the development of the mission, have honored themselves in paying this fitting tribute to his ability.

The first W.M.S. missionary had not been an hour in his presence before he discovered how to be practically helpful to her. This alertness in encouraging and endorsing our woman's work has marked all these thirty years.

He has been President of the Company (Japanese Trustees) through whom all legal or official business with the Government and Educational Department must be transacted. As chairman of the Japanese Advisory Board associated with our ladies in Tokyo, he has always been sympathetic and appreciative of new proposals for advance and expansion. This quickness to see from the standpoint of the foreigner has been a source of strength and comfort to all sharing responsibility.

We were delighted to have entrusted to the care of the educational staff his charming little daughters as they grew old enough. After graduating they were permitted to remain and teach for a short time. But soon they were chosen to grace a sphere in homes of their own, from which to reflect honor upon parents and Alma Mater.

Dr. Hiraïwa was the first to sustain the initial steps inaugurating the evangelistic or Bible Woman's Department, now so wonderfully progressive and fruitful in results. Where younger men thought it impossible to use Christian women in the church activities, Mr. Hiraïwa said: "Yea; I believe I know one whom I could guide in this work." And immediately suggested points to be safe-guarded.

It mattered not that these had been thought of; he was ready for co-operation and to secure that of other ministers. The first carefully prepared report came from him.

He has experienced the stress and strain of both Church and State during the present *regime*, and the mental battles have deepened and strengthened the foundations of his Christian faith.

Japan's present greatest need is common to that of the whole world, viz.: a vivid appreciation of the spiritual side of every-day life.

We are persuaded that Bishop Hiraïwa will look upon the heart needs of his associate pastors and people from the depths of his own conscious experience. These will claim his deepest thought while diligent in business and wise in judgment.

A recent letter from a traveller in Japan said: "We went to Shizuoka for conference. We enjoyed the Sunday. Dr. Hiraïwa preached and must have made a deep impression. The spirit of prayer throughout the church was so evident." This is strong testimony from one who could not understand the language.

The Canadian Church recognizes that beneath the robe of honor beats the heart burdened by the duties of office. To the Great Shepherd of the sheep we commend him and the precious flock over whom he has been appointed "Overseer."

OUR JAPANESE BISHOP

Bishop Hiraïwa, of Japan, is most interesting. Concerning him Bishop M. C. Harris said at the last General Conference: "The death of Bishop Honda in the fifth year of his episcopal term was a heavy blow to the growing church. On the day that he was buried the General Conference (of the Methodist Church of Japan) met and chose Dr. Hiraïwa as his successor. The new Bishop represents the best blood and culture of old Japan, and at the same time embodies the truest Christian spirit and character. His family were feudatories of the former Tokugawa Shoguns, who ruled Japan for over two hundred years. The Bishop became a Christian while a student in the Imperial University. He had joined a Bible Class conducted by Dr. Geo. Cochrane, founder of the Canada Methodist Mission in Japan, intending, like many another Samurai of those days, to learn how to oppose and controvert Christianity, but the spirit of God broke his heart and he became a believer in the Christ whom he had intended to oppose.

Bishop Hiraïwa has been in Canada and the United States for several months, and expects to return to Japan about December 1st. He has been rendering excellent service in behalf of the Centennial Movement in Methodism. He has been Bishop somewhat more than six years. With the late Bishop Honda he largely shaped the policy of Methodism in Japan. Physically strong, mentally alert and charming in his Christian spirit he is particularly adapted to the foundation work of a growing Methodism in the Flowery Kingdom. Socially he is always a delightful companion. He has spent several days in this vicinity as the guest of Dr. Jno. F. Goucher.

BISHOP Y. HIRAIWA, D.D.

Following the death of Bishop Honda, the first bishop of the Methodist Church of Japan, the General Conference of that Church met in special session at Tokyo, and on the

first ballot elected a successor in the person of the Reverend Yoshi Hiraïwa

Born of a direct retainer of the Tokugawa Shogunate House, Bishop Hiraïwa is a son of Yedo (now Tokyo). Strangely enough, his forefathers held, during the Shogunate regime the office of inquisitor against Christians, and young Hirovasu himself was brought up to loathe the faith exceedingly. It was seemingly through a mere accident that he became converted into a zealous Christian. One day at the house of the late Keiu Nakamura, the great scholar, he saw a Canadian missionary, whose exposition of the Gospel opened his mind to the new faith. This took place when he was scarcely twenty years old, and the following year he was baptized. He left, without finishing his course, the Tokyo Imperial University, where he studied in the College of Science. Since his twenty-eighth year he has been engaged in evangelical work, and seven years ago had conferred on him the degree of D.D. by the Victoria University, Toronto. Such is a brief sketch of his career given by a leading Osaka paper.

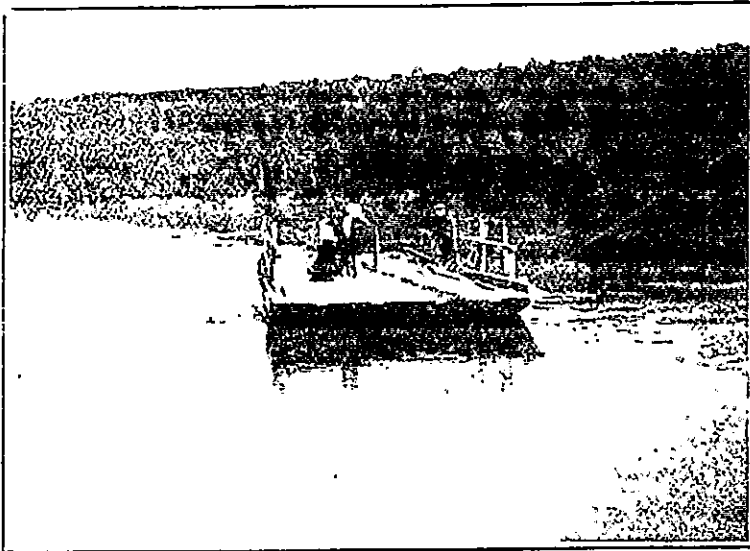
Bishop Hiraïwa is an able preacher, strong leader and fine administrator. He was for some time associated with the late Bishop Honda, and therefore comes to his new work with much of preparation and knowledge of the duties of his high office. The new church under his administration is bound to be aggressive and prosperous.

Bishop Hiraïwa has traveled extensively in Canada and America, speaks the English language fluently. May he prove worthy of the great task to which he has been called.

- Daily Advocate.

Colo. Chrs. Advocate
Biog.
June 13:17

the world without feeling that it has contributed enormously to the growth of that deep, true feeling of English unity which is the foundation on which our empire rests. When men rear a sandbank in Holland against the waves they find it indispensable to plant it with grass, the roots of which bind the sand into a tough and impregnable rampart. Otherwise the wind would disperse the sandy particles and the restless waves would speedily level it with the plain. The function of the innumerable rootlets of grass in the Dutch sandbank closely resembles the part which Methodism, with its myriad chapels, has played in the consolidation of the unity of the English race. But for the marvellous way in which the myriad ramifications of the Wesleyan organization have penetrated everywhere, our English-speaking folk, heaped up like human driftwood on distant continents, would have been exposed to disintegrating forces from which they are now happily shielded."



Crossing Saskatchewan River by Ferry, about which our Missionaries at Wahstao and Kolacreeka can relate some exciting experiences.

In February the churches of the city of Peking united in a great assembly at the Methodist Mission, to hold a patriotic service in celebration of the new Republic. Among the speakers was Dr. W. A. P. Martin, who is now in his eighty-sixth year. His has been a wonderful history during his sixty years' residence in Peking. Miss Reed, who was present, in *Life and Light* writes: "Just think—he was the interpreter of the very first delegation of foreigners to come to Peking more than fifty years ago, and when they refused to kneel to the Emperor they had to give up the audience and turn back. Think of that scene, and then of his assisting to-day in the celebration of the establishment of a republic! And all within the period of his work in China! What will be the story of the next fifty years? Oh, that the Church of Christ may lead and be fitted to lead."

The cherry blossom is the national flower of Japan, also the symbol of purity, the emblem of chivalry and knightly honor. Recently 3,000 cherry trees were sent from Japan as a gift to the city of New York. Thirteen of the best specimens were selected—representing the thirteen original colonies—to be set out near Grant's tomb. The blossom of the rarest of the cherry tree species is a light yellow, with greenish spots and brilliant bark. The trees are not fruit-bearing the

...entire are held annually. These frequently run into thousands of delegates and add immensely to the popularity of the place.

Hotels.

For the accommodation of these teeming thousands large provision must be made, hence Atlantic City is full of hotels, apartment houses and boarding places. Accommodations are afforded from establishments of palatial quality, that princely purses, to modest apartments in quiet streets where slender means are conserved and modest tastes preserved inviolate. Nor is that last observation unadvised, for this pen falters in its scribbling as it essays to transcribe the evidence of abject slavery to the mandates of Dame Fashion here apparent on every hand. Notably among the *elite*, and then in a less elegant way among those who deem *imitation of their "betters"* as sacred as the law of self-preservation. In a word, be it said that compulsory association with the low-necked, short skirted, high-heeled, bejewelled, powdered and painted women—old, middle-aged and young—furnishes an illustration of decadence in refined taste in dress and modesty in manners surely to be deplored. The reckless disregard of exposure incident to current styles was, to say the least, surprising. Talk about prudishness and all that, as you may, it is painfully true that modern fashions are an offense to good taste and not conducive to a refined and virtuous womanhood. Small wonder when hotel lobbies, dining-rooms and ballrooms furnish such exhibits, that police attempts at regulating Boardwalk costumes (bathing, et al) prove abortive. Whatever may be said in justification of that "sweet disorder in dress permissible, according to Herrick, when the result of surprise, the deliberate presentments of today surely demand some other excuse. "Some sweet day, by and by," please God—and the modistes—a better regime shall be inaugurated and abide. Until then Atlantic City may be regarded as a veritable fashion emporium, an advance exhibition of coming styles.

Pleasure.

For the amusement of these throngs, the majority of whom

Report of the Select Committee of Five Appointed with Relation to the Retirement from Editorial Duties of James Monroe Buckley.

This General Conference has heard with keenest interest and regret the declaration of the Reverend James

...made use of the principle discovered by the Wright brothers. The remarkable friendship and co-operation between the Wright brothers have made them inseparable in the public mind. One can not say, this belongs to the genius of Wilbur, that to Orville. They had every idea in common. Their names must stand at the head of the list of modern inventors. Stevenson, Fulton, Morse and the Wright brothers are co-ordinate. These brothers were Christian young men and have always stood against the use of their flying machines at Sunday aviation demonstrations. It has been sometimes said that no infidel or frank unbeliever, since Christ came into the world, has ever made a discovery of permanent value to mankind. We do not vouch for the statement, but certain it is that most of the great secrets of nature which have been committed to modern civilization have come through the medium of Christian men. The science of aviation is no exception.

METHODISM'S ATTITUDE ON THE AMUSEMENT QUESTION.

1918
 —Bishop Yoshiyasu Hiraiwa, of the United Japan Methodist Church, delivered the prayer before the United States Senate on July 18. This is the first Japanese Christian to pray before this august body.

Greetings from Japan.

Bishop Hiraiwa of the Japan Methodist Church brought the greetings of that church and from the Prime Minister of Japan, Count Terauchi. After speaking of the gratitude of the Japanese Christians for the help and support in building the Christian Church in Japan, the Bishop stated that the Prime Minister said to him on leaving for America:



Bishop Hiraiwa.

"I'd like to send a message to your friends in the United States that the Japanese have been misrepresented in statements that they are greedy for territory. We simply have fought for self-preservation. We are friendly to America, and have no idea of war with that country. We hold no enmity toward Americans."

Message to Japan.

Apropos of the felicitations, the Conference adopted this resolution:

"The Convention of District Superintendents of the Methodist Episcopal Church has heard with profound appreciation the message of international good will, of unqualified friendship and co-operation as our allies in the war for freedom and righteousness, which has been conveyed to us and through us to the whole people of America by Bishop Hiraiwa from Count Terauchi, the Prime Minister of the Empire of Japan.

"We request Bishop Hiraiwa to convey to Count Terauchi our thanks for the message and the expression of our assurance that the people of the United States, in our opinion, freely reciprocate these most courteous and kindly sentiments."

Bishop Hiraiwa in Washington

Bishop Hiraiwa, of Tokyo, Japan, spent last week in Washington, as the guest of Bishop and Mrs. W. F. McDowell. On Thursday morning, July 18, through the courtesy of Chaplain Forrest J. Prettyman, Bishop Hiraiwa offered the opening prayer in the Senate. That evening he addressed a large company in Foundry Church. The prayer meetings of the Methodist churches were generally abandoned for the evening. Dr. Prettyman, of the Methodist Episcopal Church, South, presided. Prayer was offered by Bishop J. W. Hamilton. Bishop Hiraiwa was introduced by Bishop W. F. McDowell and delivered an earnest message dealing with the vital relations of Japan and America and of Christianity's progress in the Orient. He preached in two of the Washington churches on Sunday, July 21.

Good Words from Japan.

Bishop Y. Hiraiwa, of the Japan Methodist Church, brought a message of friendship from Count Terauchi, the Premier of Japan. Being a personal friend of the premier, Bishop Hiraiwa called on him just before departing for the United States and asked if he would like to send a message to the American people. Count Terauchi responded by authorizing the Bishop to say that Japan holds herself the sincere friend of the United States and earnestly desires the continuance of the most cordial relations between the two countries. Bishop Hiraiwa deplored the fact that some have sought to promote misunderstanding and hostility between the United States and Japan, but expressed the hope that all the clouds of distrust may speedily clear away, never to return. He told an interesting story of the honors recently shown by the Emperor and the Japanese people to Captain Hardy, the only survivor of the famous Perry expedition which opened Japan to the world.

Japanese Methodist Bishop Arrives

Bishop Hiraiwa, of the Japan Methodist Church, arrived in Portland, Ore., May 28. He comes to attend the General Conference of the Methodist Church of Canada and to assist in the work of the Mission Centenary. The



BISHOP HIRAIWA

Bishop, who is about sixty years of age, succeeded the late Bishop Honda in 1912. He was a teacher in government schools when he was converted under the influence of Dr. George Cochran, a Canadian Methodist missionary. He at once became a minister and when the various Methodist bodies of Japan united to form one Church he led in that movement. He is a man of culture, earnestness and eloquence.

— Bishop Hiraiwa of the Japan Methodist Church, who is spending a few months in this country, is delivering some most excellent addresses before preachers' meetings and other gatherings. The *Western Christian Advocate* of Atlanta speaks of the message which he delivered before the Atlanta Methodist Preachers' Meeting, in which he expressed the most

hopeful outlook for Christianity in the Island Empire. He gave it as his opinion that "Japan Christianized is the key to the Christianization of the Far East." Bishop Hiraiwa is optimistic over the future of his country, and his optimism is based on the outlook for Christianity in Japan. Bishop Hiraiwa has come to this country primarily to take part in the centenary movement.

... would be making progress if they could
 ie forgive seven times. But is forgiveness
 l- real when the forgiver counts offenses
 e- one, two, three, etc.? Jesus answered
 to with a great principle when he said:
 th "I say unto thee, Not until seven times,
 ne but until seventy times seven." The real
 but until seventy times seven. He ceases

The Christian Church of America has the wondrous opportunity now of proving itself to be indeed the salt of the earth. If the Church senses America's vital need of the approval and power of Almighty God, and with perfect trust and obedience dedicates herself wholly to the spread of the gospel of the Son of His Love throughout the world, then America will surely have that approval and power.

"The question is often asked: 'What will be the status of the Church after the war?' That question will be needless if now, during the war, the Church fulfills her mission to the nation and to the world.

"If the Church, now, thus sees and serves the nation's and the world's need, she will be tuned up and in fit condition to meet fully the quite different, yet equally difficult and exacting demands that will be made upon her after the war. 'The sordid materialism that naturally follows a great war' must be overborne by a sacrificial spiritual advance.

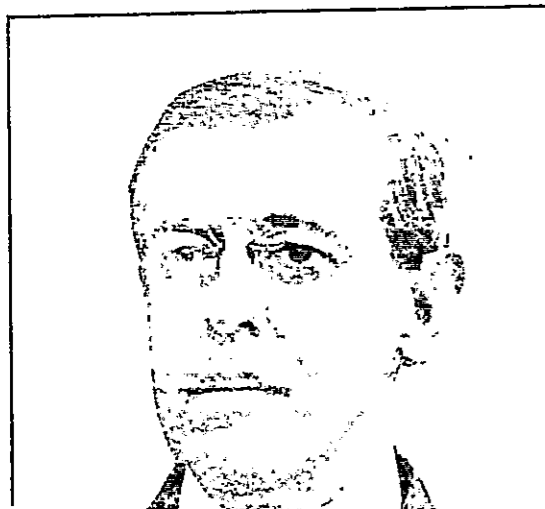
"It will not do to wait until the war is won. When that day arrives, it will be too late to begin to prepare for we would never catch step with the onward march of trade whose legions are already in motion. A Foreign Missionary Program that will be equal to the after-the-war opportunities and obligations of America must be set in motion with the whole power of the Church back of it, at once.

"The Missionary Centenary proposes to undertake a mighty task—to transform a Church now largely static into a Church one hundred per cent dynamic."

Convention Pledges Government Support.

This telegram was sent to President Wilson:

"The Methodist Episcopal Church recognizes with devout thanksgiving the high moral plane on which the President has led our nation into this war. We feel that he is God's chosen instrument in this supreme crisis, and we assure him of our constant prayers for guidance. We, the Bishops and Dis-



... tograph, elicited the following telegram, which makes the matter clear:

The place is Franklin Borough, Cambria County, near Johnstown. Fourteen hundred Slavs, 1,200 Americans, 200 Turks, 200 Negroes, 400 new houses, building third largest coke plant in country. No postoffice, church, Sunday school, foreign worker, playground, but three flourishing saloons. Tell Venango Daily to pray for Cambria namesake.

"Poor Richard" has more than one town named in his honor and the county seat of Venango has in this case unfortunately had to bear the sin of its namesake. THE CHRISTIAN ADVOCATE regrets that the original caption, as furnished to it by responsible parties, did not sufficiently identify the locality.

... right relationship to money is the basis of right relationship to the kingdom."

The Ten Days' Drive.

It is the plan of the Centenary that the financial goal, thirty-five million dollars for our Church in five years, shall be provided for by a highly organized, intensive, Church-wide "ten days' drive." As the director of this part of the program the two Methodisms have secured the services of C. S. Ward, who has successfully directed scores of local Y. M. C. A. campaigns and was also the director of the second Red Cross drive, which went sixty million dollars beyond the hundred million asked. Mr. Ward was present and laid down three fundamental principles of success in financial campaigns of this character:

1. Concentration. You can get more money in ten days than in ten years.
2. Organization. By no other means can the goal be reached. Let not the pastor imagine he can do it alone. Organized teamwork is absolutely necessary. Use the men who are accustomed to do big things.

Dr. A. W. Greenman, of Italy, who arrived in this country last week on furlough, may be addressed in care of the Board of Foreign Missions, 150 Fifth Avenue, New York.

Dr. Wallace MacMullen, superintendent of New York District, New York Conference, delivered the commencement address at Drew Seminary for Young Women, Carmel, N. Y., on June 12.

Charles C. Miles, of the Joint Centenary Commission, has just completed a course of lectures on "The Business Side of the Deaconess's Duty" at the School of Christian Work, New York city.

Miss Clementina Butler contributes to the June number of The Missionary Review of the World an illuminating account of her distinguished brother's services, under the title, "Dr. John W. Butler in Mexico."

The Methodist Episcopal Hospital of Brooklyn, N. Y., has recently been made the recipient of a gift of \$10,000 toward endowment, in loving memory of Townsend Wandell and his sister, Mrs. Josephine Wandell Gill.

David W. Reid, who was elected to orders at the recent session of Troy Conference, was ordained by Bishop Leete in Ponce de Leon Avenue Church, Atlanta, on May 18. He is awaiting appointment as an army chaplain.

Lieutenant R. L. Sweet, of Base Hospital No. 32, now in France, is a son of Dr. William H. Sweet, of Northwest Kansas Conference. He was graduated at Kansas Wesleyan University and the University of Pennsylvania Medical School.

The Rev. D. H. Klinefelter, formerly a missionary of our Church in the Philippines, will be with the National War Work Council of the Young Men's Christian Association for the next year and is now stationed at Camp Kearney, Cal.

Dr. Joshua Stansfield of First Church, Portland, Ore., is to preach the baccalaureate sermon for the University of Oregon on Sunday morning, June 16. In the evening of the same day he will preach the baccalaureate at the Oregon Normal School.

Candler felt it the part of wisdom to withdraw it. Of course, in order to make the best of a bad situation for his minority, he drew attention to the fact that the majority report contained the clause reiterating the position of the General Conference of 1914. But that was pure parliamentary camouflage. The majority report contained that clause before Judge

ope by Workers of
 is, and Interest-
 ments on this

over night from
 careless lads into
 big-souled men.
 They have learned
 how to be gentle
 and kind and

Bishop Hiraïwa—The New Leader of Japan Methodism.

HENRY B. SCHWARTZ, D.D.

WHEN the second General Conference of the Japan Methodist Church adjourned none of its members dreamed that before a year had passed they should be called together in special session to elect a successor to the best-beloved man in the entire Church, Bishop Y. Honda. Yet so it was to be.

Bishop Honda came to Nagasaki, the seat of the West Conference, feeling very unwell, and though he presided over a few of



BISHOP HIRAIWA.

its sessions—his last public service for the Church being the ordination of a class of thirteen elders—before its sessions closed he had developed typhoid fever and the gravest fears were felt by all, but still his death, which occurred March 26, came as a surprise and shock to everyone. Quietly, suddenly, without a moment's warning—he had been distinctly better the day before—his great, good heart stopped its beating, and Yoitsu Honda, the Christian *samurai*, was with us no longer.

Ten days later, when the special session of the General Conference convened, the question of his successor was a foregone conclusion. There was only one man in everyone's thought, Yoshiasu Hiraïwa, and in the first ballot he was elected. To our Canadian Methodist friends his name is a household word, but to the Methodists of the United States he needs a few words of introduction.

Dr. Hiraïwa was born in what was then the city of Yedo, now Tokyo, the Japanese capital. His family were high-ranked retainers of the Tokugawa clan, then the actual rulers of the empire. Scholars and men of affairs, they had had charge of many of the engineering enterprises of the government, but for three years their special duty had been the detection of Christians and the extirpation of the hated sect. In such a home was he born, who now becomes the head of one of the principal Christian bodies of the empire!

As a child, Dr. Hiraïwa had every advantage of education the

times could afford, entering the Imperial University the third year after its organization. His mother's ill-health and the duties he owed to her led him to leave the university before graduation, and become a science teacher in one of the newly organized science schools of Tokio.

About this time he met Dr. George Cockran of the Methodist Church of Canada's Mission, and by the influence of the teaching and character of that splendid man the young scientist was led to lay aside his inherited prejudice and his philosophic opposition, and on November 21, 1878, he received baptism and became a convert to that religion his fathers had done so much to destroy. He studied theology with Dr. Cockran and others of the Canadian missionaries, and three years later was admitted to the ministry of the Canadian Methodist Church.

In January of the following year he became pastor of the Church in Kofu and ever since has been in pastoral work. No pastorate has been large enough to absorb all of his energies, however, and there is not a branch of Christian work in Japan which has not been enriched by his labors.

He was one of the organizers of the Japan Methodist Church and since its organization has served it as chairman of its mission board and secretary of its board of education, while at the same time he has filled the important position of pastor of the Central Tabernacle, an important Church in the heart of the student district of Tokio, under the very shadow of the Imperial University.

Shortly after the adjournment of the General Conference last autumn, he was elected president of Kwanzai Gakuin, the great educational institution, which the Methodist Church of Canada and the Methodist Episcopal Church, South, are organizing at Kobe. Before he could enter upon the duties of this position, the higher office of superintendent of the entire Church was conferred upon him.

For the position to which he has been chosen Dr. Hiraïwa has many qualifications; a sound faith, eloquent and convincing speech, united to great power of grasping details, while at the same time organizing and harmonizing them all under general principles. Dr. Hiraïwa will make a strong and capable leader. Methodists everywhere will pray for his success in the great work which has been committed to him.

They tell us that in some trackless lands, when one friend passes through the pathless forest, he breaks a twig over and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off the road. O, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot, and the brush of his hand as he passed; and to remember the path he trod he has hallowed, and that there are lingering fragrances and hidden strength in the remembrance "in all points, tempted as we are," bearing grief for us, bearing grief with us, bearing grief like us.—*Dr. MacLaren.*

Dr. Yoshiasu Hiraïwa

Dr. Yoshiasu Hiraïwa, bishop of the Japan Methodist Church from 1912 to 1919, passed away in Tokyo, July 26. Funeral services were held at Aoyama Gakum, July 30. Dr. Hiraïwa was born in Tokyo, his family being of high rank among the immediate retainers of the



Dr. Yoshiasu Hiraïwa

Tokugawa Shoguns and for three generations their special duties were connected with the discovery and extirpation of Christianity. He was sent to one of the first governmental primary schools in 1870, and later when the school of Western learning was established he attended it for the study of English and German. From 1874 to 1876 he was a student of science in the new Imperial University, after which he taught science in the Tokyo Normal School.

The teaching and influence of Dr. George Cockran, a missionary of the Methodist Church of Canada, at length overcame his inherited prejudice against Christianity, and on November 21, 1878 he was baptized. In 1881 he was admitted to the ministry of Canadian Methodism. Four months later he resigned his chair in the government school and became a pastor serving many churches, including Central Tabernacle, Tokyo. From 1901 to 1907 he was chairman of Japan Conference of the Methodist Church of Canada, was active in the movement for the union of the three Methodisms in the Japan Methodist Church. In 1911 he was elected president of the Kwanzai Gakuin, the educational institution operated by Canadian and Southern Methodism at Tokyo. Doctor Hiraïwa visited America several times. During one of these visits he was honored in Washington by being invited to open the Senate of the United States with prayer. He was a tireless worker and had been prominent in evangelistic and educational work of Japan Methodism for over forty years.

Northwestern C. A. Fe. 5, 1912, p. 12
Biog.

a time when most men were older at sixty than many men are now at seventy-five. Nevertheless our fathers set their faces strongly against any arbitrary rule.

W. H. Morgan of Newark believed the proposed legislation to be imperatively needed. It had been given the most careful study, by most thoughtful minds, and it met all the conditions of the case. The conference ought not to be influenced by exceptions to the general rule that men grew too old for episcopal service; it was not legislating for exceptional cases, but for the average man.

J. W. Van Cleve, closing for the minority report, showed that, under the present plan, ten bishops have been retired since 1896 at ages averaging seventy-four and eight tenths years. The minority report would bring that average down about a year, but it would retire no bishop under seventy-two.

The minority report, on a vote being taken, was rejected, 380 to 289.

B. F. Edsall of Newark proceeded to oppose the majority report, now that the minority report had disappeared, arguing both against the age limit as automatic, and therefore indefensible, and against the other provision of the report, that the General Conference "may" retire a bishop before he reaches the limit of age. The two provisions put too great power over the bishops into hands that would not always use it kindly.

Robert Forbes did not object greatly to the retirement of bishops at a ripe old age, on an assured income, but he did desire that, in case the "may retire" power were invoked, the reasons for any man's attempt to retire a bishop on other grounds than those of age should be considered in private, so that the merits of these delicate cases would not become matters of public comment and discussion.

IN RECOGNITION OF TIRELESS KINDNESS.

The time of the session had expired, but the conference paused long enough to applaud most approvingly the presentation of a silk and gold watch fob to Dr. T. W. Stout of Minneapolis, chairman of the publicity committee. The gift came from that irrepressible but appreciative group—the press gallery, and was a genuine tribute to signally effective service, as well as a genuine surprise to a man as modest as he is useful.

THE NEW RETIREMENT PLAN APPROVED.

In the afternoon of Monday the debate on the retirement of bishops wore on to its determined end. T. H. Anderson favored the new plan because it gave a definite rule, and because it was like fair to the bishops and to the Church. It did not propose anything that abridged the right of the conference to retire men earlier than at the age fixed, any more than the age limit for federal judges brought a judge any less under the law of service "during good behavior."

Henry Wade Rogers closed the argument. He reviewed the need for a new method, and the complete equity of the plan proposed. It takes out the sting that must always be in any other plan of retirement, and makes retirement an honor. And it does not "un-bishop" any man. He is still a bishop; he is merely relieved from certain obligations that as a rule are better met by younger men.

And then, by a most decisive vote, the report was adopted. The plan will not go into effect until the conference of 1916, and the bishops whose seventy-third birthday is past at that time, or

Christliche Apologete, to Freeman D. Howard of the California Christian Advocate, and to J. J. Manker of the Methodist Advocate Journal.

ELECTIONS BY CONSENT OF A MAJORITY.

For the other papers there were contests more or less spirited: two for the Sunday School periodicals, seven for the Epworth Herald, six for the Northwestern Christian Advocate, two for the Southwestern Christian Advocate, five for the Pacific Christian Advocate, and two for Haus und Herd.

The results, announced at the evening session, were given in this paper last week, but they are inserted here so that they may take their proper place in the record. The one-nomination cases were easy, of course. Each man had practically a unanimous vote. The other elections resulted as follows: Sunday School periodicals, J. T. McFarland; Epworth Herald, Dan B. Brummitt; Western Christian Advocate, Levi Gilbert; NORTHWESTERN CHRISTIAN ADVOCATE, E. Robb Zaring; Pacific Christian Advocate, R. H. Hughes; Haus und Herd, A. J. Bucher.

RELABELING THE BEST-ADVERTISED PARAGRAPH.

The rest of the afternoon was spent with the commission on judicial procedure, slowly working through the changes proposed, and, for the most part, accepting them. One of the significant changes was the breaking up of paragraph 260, which hitherto had included dancing, theater-going, card playing, and other doubtful diversions with the use, sale, or manufacture of intoxicants, under the general head of "Imprudent and Unchristian Conduct." By the change the "amusement" section of the paragraph acquires the label "Imprudent Conduct," while the liquor end of it is branded "Immoral Conduct."

VARIOUS SORTS OF GRIST GROUND THROUGH.

The first thing that happened at the evening session was an effort to expedite business, through a resolution introduced by Samuel Dickie of Michigan. It limited the privileges of committee chairmen, and promptly provoked a debate which ended with Dr. Dickie's resolution on the table.

The editorial elections were announced, but a second and then a third ballot were necessary before the NORTHWESTERN'S Editor was chosen.

The committee on Home Missions and Church Extension put several reports through. One had to do with administrative detail, and another established a training school at Baldwin University, Berea, O., for missionaries to the Slavic, Romance, and other foreign-speaking peoples in the United States.

Still other reports came up, were briefly explained or not explained at all, having been read in the Daily, and were adopted.

A debate arose on the source of the support provided for missionary bishops. Hitherto their salaries have always been paid from the missionary treasury, but it was now proposed to pay them from the episcopal fund. G. P. Mains argued for the old method, because a missionary bishop is essentially a bishop, and, beside, the episcopal fund was not large enough to stand the extra drain.

John F. Goucher stood for the change, since the fund is an "episcopal fund," not a general superintendents' fund. It is for episcopal supervision everywhere, not only in the United States, and for every sort of episcopal supervision, not for one

come back, beer will not last five years. Beer and prosperity (as in Germany and England?). If it weren't so tragic the plan would be amusing; building prosperity, an inverted pyramid, with its sole foundation an empty, up-side-down beer bottle. Berkshire, N. Y.

A "Code" for the Christians

By Paul Morrison

THIS is the day of codes. We are witnessing the signing of new codes for business and industry and codes for about everything under the sun. It is not surprising that it has already been suggested that the churches adopt a new code. To get in on the "consumer's" end of the movement, well might we look for a *code* for the Christian.

Working Hours fade into oblivion in the light of the task's immediacy, according to no less an authority than Jesus: "I must work the works of Him that sent me, while it is day; the night cometh when no man can work." It is awfully hard to confine that kind of a task to a forty-hour week. In fact, the Christian must be on the job *all* of the time. There are really no hours off. If every Christian does not work on that basis, the task really isn't being done.

Wages—We might as well raise that question now. Peter did. "Master, we have left all and followed thee, what have we?" At best, what will we get out of it? Of one thing we are sure, there have been no cuts in the wages of sin. The inequities of the Vineyard often carry over into modern discipleship. The eleventh hour recruits collect their "penny" for a day's work just as the first morning arrivals. But wages in Christ's kingdom: They have never been reduced; they are always on an ascending scale! The more devotion; the finer piecework we turn out, the greater returns in contentment, satisfaction and joy. The wages are determined by what we put into our discipleship. Think of the salary-scale for the brave, courageous soul that follows these specifications: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Collective Bargaining and Open Shop. Have we forgotten that God is no respecter of person? Have we overlooked the fact that "we are *in* together with God"? We are still under a very strict agreement with our Lord. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Bargaining?"—not under working conditions where in harmony we seek first the kingdom of God and His righteousness and all these things shall be added unto you.

Competition may be the life of trade, but co-operation is the symbol of Christianity. Price-fixing, monopoly, government control are supplanted in our Christian code by righteousness, peace and a bond of trusty fellowship that knows no sharp practices.

As a matter of fact we can call together the

THE MISSIONARY VOICE

VOL. VIII. NASHVILLE, TENN., AUGUST, 1918. No. 8.



The First Line of National Defense.

In his address at the Junaluska Conference Bishop Hiraïwa brought to the American people a message of friendship expressly committed to him by Count Terauchi, the Japanese Prime Minister, just before the Bishop's departure for this country. Japan, said the Prime Minister, is the friend of America, considers America her friend, and earnestly desires that these amicable relations shall be strengthened and made permanent.

We have no right to doubt the sincerity of this declaration. Indeed, we are glad to accept it at face value. There can be no question that friendship inspires confidence, and confidence encourages confidence. "If a man will have friends, let him show himself friendly." Japan's friendship can certainly a thousand times better be guaranteed by an attitude of friendliness and helpfulness on our part than by one of distrust and potential hostility. "We yet shall learn," says Dr. Fosdick, "that the best armament of

any people is the friendship of the world won by constructive good will."

It has been more than once pointed out in these columns that the missionary is the most effective apostle of good will. Ambassador Morgenthau, although a Jew, bears this testimony to the work of the missionaries in Turkey: "The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built." This has been no less true of missionary work and propaganda in Japan.



BISHOP Y. HIRAIWA, WHO COMES TO AMERICA WITH A MESSAGE OF FRIENDSHIP FROM JAPAN.

Sir Mackworth Young, formerly Lieutenant Governor of the Punjab, said on his return to England: "The work which has been done by missionary agencies in India exceeds in importance all that has been done (and much has been done) by the British government in India since its commencement."

It is high time that we were seeing, there-

are issued to the faithful. Better community life should be the result of faithful performance of duty. Full particulars are available for the asking. Address the Director of the Movement, Professor Garland A. Bricker, Syracuse University, Syracuse, N. Y.

The R. C. R. C. and Money Raising.

The R. C. R. C. may be effectively used as means for the centenary or similar money raising movement in rural churches. This is accomplished by organizing a local circle, and through this organization, a vision is given to the membership of the tremendous needs of the church in rural America.

The people must be informed before they will be convinced. Once convinced, a man and his money will be directed towards the object of his conviction. In rural America, the R. C. R. C. points the way.

Ministers in rural communities are awakening to the usefulness of an effective educational organization, and the International Rural Church Reading Circle Movement affords the thing needed. The plan is very simple. Complete information may be secured free of the Director of the Movement, Professor Garland A. Bricker, Syracuse University, Syracuse, New York.

Bishop Y. Hiraïwa's Visit to America.

By the Rev. Milton S. Vail, D.D.

About forty-two years ago, the Rev. George Cochran, D.D., the Rev. Julius Soper, and Dr. Creeker, missionaries in Tokyo, Japan and representing the Canada Methodist Church, the Methodist Episcopal Church, and the Evangelical Association, (also Methodist) started a union theological training class for several young Japanese, who were preparing for the Christian ministry. Here Bishop Hiraïwa, the bishop of the Japan Methodist Church, received a thorough preparation in theology, but he is also a graduate of the Japanese Imperial University, and is a man of studious habits and a thoroughly cultured gentleman. He came from the Hatomoto class of society, next in influence and power to the very highest classes in old Japan. It is blood that tells, and so our bishop is a born gentleman, dignified in manner, very careful in choice of language, and speaks with authority and convincing power. Six years ago he was elected bishop of the Methodist Church in Japan to succeed Bishop Honda, who suddenly passed away. Next November the General Conference will meet, and it is safe to prophesy that the subject of our sketch will be re-elected for eight years.

Bishop Honda came to America several months ago to attend the General Conference of the Canada Methodist Episcopal Church, and also the General Conference of the Methodist Episcopal Church, South, and to attend the great meeting in Columbus, Ohio, in the interests of the Centenary movement. He was honored in Washington, D. C., by a request to open the Senate of the United States with prayer. On coming West he visited our Japanese churches in the intermountain region and on reaching the coast was met in Los Angeles by Dr. H. B. Johnson and the Rev. S. Inai, and with these evangelists meetings were held in Los Angeles, Riverside, Fresno, Sacramento, Lodi, Vacaville, San Francisco, Berkeley and in Oakland. Later other meetings were held in Palo Alto and San Jose.

Reception Given To Bishop.

On Saturday evening, November 30th, a reception was tendered him in our church on Pine street, and a full house of Japanese and American friends came to pay him honor. Among the speakers were Bishop H. M. DuBose of the Methodist Episcopal Church, South, Dr. H. B. Johnson, the Rev. Y. Mori of the Reformed Church, Dr. A. C. Stevens, president of the National Training School for Deaconesses and Messrs. Abeko, editor of the Japanese-American and Kanzaki, secretary of the Ja-

pan Association of America. The Japanese Consul-General, not being able to be present in person, sent a letter from which we quote the following which will be of interest to our readers: "Among the many agencies which have labored with disinterested kindness to advance the material, the intellectual and the moral well-being of the Japanese people of California, there is none which has done more than the great religious organization which you so worthily represent. The Methodist Episcopal Church of California has at all times extended a helping hand to the people of Japan in their strivings for better things. It has been the hand of friendship, of understanding and of good will. It has been a potent influence not only in helping them to cleaner individual lives, but in bringing about better and happier relations generally between the Japanese and American people. My people are truly grateful for this helpfulness, which we interpret as being an expression of that which is more beautiful and true of the Christian faith which you profess. As the representative of my people here I am glad to have the privilege of making this grateful acknowledgment."

An Interesting Service.

On Sunday morning, November 30th, a very interesting service was held. The bishop preached and after the sermon baptized eight persons, most of whom are students in the Anglo-Japanese School. The Japanese churches have honored our visitor in many ways and did all they could to make him at home in and around the Bay cities. Particularly Dr. Johnson received an urgent call to visit the Northwest in the interests of the Centenary Movement, but the committee did everything possible to make the most of the opportunity to advance the Kingdom of God and there is no doubt that influences will be brought to bear upon many to seek and to find true peace in Jesus.

Addresses Preachers' Meeting.

Monday morning, December 2nd, the preachers of the Bay cities met in a very illuminating, clear cut and convincing and hence was listened to with sympathy and deep interest. The good bishop left for Japan December 5th, and the prayers of all Christian people will go with him for his still greater success in the island empire, where there are today as many heathen priests teaching idolatry, as there are Christians in that whole country. As goes Japan, so goes the Far East. Let us therefore pray more frequently and work harder to bring to Christ, not only those in the beautiful islands, but also those who are in our midst and who are receptive to the best that America has to give.

fore, that money and men invested in missionary effort have not only a supreme spiritual and altruistic value, but constitute also our first and most important line of self-defense. They are the bulwarks of civilization and of peace in a degree that armies and navies never were and never can be. This fact ought to have particular significance to-day, when some are insisting

that during the period of the war missionary efforts ought to be relaxed in order that our full attention may be concentrated upon war prosecution and war relief. Rather should we increase tremendously the propaganda of the Prince of Righteousness and Peace, that at the end of the war the principles of his kingdom may become worldwide and perpetual in their sway.



For the Safety of Our Boys Abroad.

A COMMISSION consisting of Dr. James Cannon, Jr., and E. J. Moore was appointed some weeks ago by the Anti-Saloon League of America to make a study of the moral conditions surrounding our soldiers and sailors in Europe. After a careful first-hand investigation the commission returned and on May 15 submitted a report to the Secretaries of War and the Navy. The report commends in the highest terms the clean living, sobriety, and efficiency that characterize our forces abroad and the interest taken by the commanding officers in the morals of the men. The latter, the report says, "are in full sympathy with the law passed by Congress for the protection of the soldiers and sailors from vice and intemperance." The work of the Y. M. C. A., the Y. W. C. A., and the Red Cross is highly commended as affording social, educational, recreational, and religious opportunities. "These great organizations, working along with the chaplains," says the report, "strongly supported and aided as they are by the commanding officers of the army and navy, act as a great social, moral, and spiritual tonic, permeating the great body of men."

So far the report is gratifying indeed and is a high testimonial to the measures that are being taken by the government and by the various religious and philanthropic agencies for the protection of our fighting men from the flagrant vices that usually accompany war. There is, however, a shadow upon the picture, which our government should immediately take steps to remove. "While the American sailors and

soldiers taken as a body are doubtless far above the average in clean and sober living," says the report, "yet there is much drinking of wine and beer, very much more than among the forces in the United States and much among men who had not contracted the habit before.

There is also very considerable drinking of strong liquors, especially brandy." The report states that this drinking has been accompanied, as is usually the case, by a deplorable degree of vice, resulting in a considerable spread of disease. These moral lapses have been greater in proportion to numbers among the officers than among the men.

The commission attributes these unfavorable conditions to the fact that the moral standards set by the government for the protection of our soldiers while in this country

have been applied abroad only in a modified form. General Order No. 77, for example, which forbids the drinking of strong liquors, exempts wine and beer. The commission recommends that this law be strengthened at once by striking out this exemption and prohibiting the purchase or acceptance of any kind of intoxicants. It is recommended also that the sweeping order of General Scott for the Bordeaux Base, which prohibits any officer or man from being in the company anywhere of a woman of immoral character, should be extended to apply to all American soldiers and sailors. "There should be no hesitation and no delay in issuing this order and in passing this legislation," says the report, "for the prompt taking of such action will prevent the formation of wine-drinking habits

DON'T NEGLECT THE SOLDIER BOYS!

A SOLDIER acknowledging a letter from his pastor said: "I was so glad to hear from you. I thought the Church had forgotten me." Colonel Lawrence, a British officer, in an address in Richmond, Va., said: "But the thing that will help more than anything else that can be done for the boys is to write to them. We cannot realize how they welcome even trivialities or press clippings if it means a letter."

"goodnight, son." But his Heavenly Father kissed the soldier boy awake in the morning. So was Franklin Hamilton kissed asleep by the wife of his heart, but kissed awake by the Lord of His life, and dwells with much smiling in the Everlasting Day.

Y CATECHISM.

V

What Considerations Determined the Amount to Be Raised?

Exhaustive and conservative surveys of both the Home and Foreign fields, based upon accurate and scientific methods of investigation. This survey includes the evangelistic, educational and medical needs of the fields.

VI

During What Period of Time Is This Amount to Be Raised?

Five years.

VII

Why a Five-Year Program?

Because that is the least period of time in which the constructive work of the Centenary program can be developed and made permanent.

VIII

What Is the General Plan of Organization?

(a) A Joint Centenary Committee, of which the Rev. D. D. Forsyth, D. D., Corresponding Secretary of the Board of Home Missions and Church Extension is chairman, and Dr. S. Earl Taylor, Corresponding Secretary of the Board of Foreign Missions is executive secretary.

(b) Area Secretary.

(c) Area Council.

(d) Annual Conference Council.

(e) District Council.

(f) Sub-district Council.

(g) Local Church Council.

The entire membership of each local church is to be divided into units of thirty, with a leader in each unit who shall be the general Centenary representative.

IX

How Is the Campaign to Relate Itself to the Annual Benevolent Budget?

All items such as special gifts and for city missions entering into the Centenary estimates become a part of the Centenary offering. As touching the other apportioned benevolences the Commission on Finance has taken the following action:

"We recommend that in the prosecution of the Centenary program it be made a primary purpose to safeguard the interests of the Freedmen's Aid Society, the Board of Temperance, Prohibition and Public Morals, and the General Deacons Board, and to cause annually their full apportionments and that the pastors be so informed."

The Joint Centenary Committee heartily endorses the above action.

X

How Is the Campaign to Be Put On in the Local Church?

(a) The pastor should first inaugurate the Four Weeks' Stewardship Campaign.

(b) Sub-district chairman should be under responsibility to meet with each local group of unit leaders and their

assistants, together with the pastor, also District Superintendent, where possible, in order that the workable leadership may be inspired and trained for action.

(c) The appended chart may prove helpful in making the appeal to the local church.

XI

What Are the Sources of Information to One Who Wishes to Make a Thorough Investigation of All That the Centenary Contemplates?

The Church Advocates, The World Outlook, The Centenary Bulletin, your Area Office, Centenary Headquarters, 111 5th Avenue, New York City, and Sunday School Headquarters, 58 East Washington Street, Chicago.

XII

How Does the Centenary Relate Itself to the Patriotic Aims of Our Times?

It is Methodism getting ready to do its part in meeting the inevitable needs of tomorrow. A program that visualizes the world task is the only one that will validate the Church to the forward thinking men and women of today.

XIII

What Are the Distinctively Spiritual Phases of the Centenary?

It contemplates the deepening of prayer life, the broadening of spiritual vision and the consecration of life to highest spiritual ends.

THE RURAL CHURCH AND THE SOLDIER BOYS.

The rural church must be awakened to the impending crisis of holding the soldier boys in the home rural communities when they have returned. Thousands of these soldier boys from the rural districts will be lost forever to the country, if the rural church and its community fails to hold them when they return.

These young men have had experiences that have greatly enriched their lives; some of them will have lived five years of experiences in one year's time. They will require a much better and richer rural community life on their return than when they left.

What will the rural church do about this? Will the rural people rally to meet the needs of her famous young men of war, or will she plod along in the usual ancient way and lose these splendid men forever? The rural minister and the rural leaders among the rural church laymen will have a great responsibility to answer for in this connection.

Too many of the rural church members know little concerning the solution of their own community problems, indeed the same may be said of many rural preachers. It is to meet this need of definite and systematic knowledge on the social and economic problems of the rural church that the International Rural Church Reading Circle Movement is organizing its work this year. The text of the movement is a new book, "The Church in Rural America," written by the director with the purpose of giving clear ideas and the results of practical experiences on the fundamental tasks and means and methods of progress.

Any church or community may begin a circle at any time—preferably before the holidays. Certificates and diplomas