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 in English and German at two Tokyo schools and with 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 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. 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, Meachen and Bee, 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 1886-87 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. 1885 he was a delegate to the Winnipeg General Conference of the Methodist Church, Canada, and spent January of 1886 in the United States. From 1887 he was till the formation of the Japan Methodist Church in 1897.
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 Kwansei 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 Huda 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 Huda, 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 rest difficult work should have the prayers of the Methodists of the world.

Harrow Smith.
Bishop Hiraima,

On April 6, 1912, Yoshitsune Hiraima, B.D., was on the first ballot selected to succeed Fujita Monda as 39th Bishop of the Japanese Methodist Church. Bro. Hiraima 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 desirability of the church moves. He was an eminently good man, in every sense and in every


in every sense and in every
The Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as 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 samurai clan which gave his predecessor to Japan Methodism. Like the beloved 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 youth, he studied in a 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 Kaizoku Chuo 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 observed once as president of the Canadian Conference. At the forming of the new church he was one of the three delegates sent thereon, one of the most important institutions in the union.

(Note: The name of the new Bishop is Yoshiasu Hiraiwa and not, as stated in a news item sent you on April 20, Kaspe Hiraiwa).
BORED OF FOREIGN MISSIONS, 150 Fifth Ave., New York City, Apr. 22, 1912.

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 Matsusaka 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 Kwansei 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 head 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.)
To many Methodists in Japan, the name "Hirayama" of the Japanese Methodist Church is an illustrious and not unfamiliar figure.

Soon after Mr. Cochran opened our mission in Japan, in 1873, curiosity and a desire to criticize led a young man from the "House of 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 presbyter evangelist of the new Faith - the Rev. Dr. Hirayama.

In the ministry he rapidly advanced to the positions of superintendent of the Central Tabernacle, Tokyo, and for several successive years, prior to the union of Methodism in Japan, president of the General Mission Conference. After union, the Japanese Methodist Church elected him first as superintendent of one mission and later as Secretary of Education.

Last winter, Dr. Hirayama was chosen president of "Waseda University", the educational institution at Tokyo, 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 Japanese Methodist Church.

Rev. Dr. Hirayama has twice visited Canada, and as the splendid fruit of our mission founds 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 Yoshiyau Hiraizwa, 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 of 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 Yoshihiyo Hiraizwa Speaks in Baltimore

Bishop Yoshihiyo Hiraizwa, of the United Methodist Church of Japan, the guest of Mr. John P. Conner, of Baltimore, addressed a joint meeting of the Methodist Church, the Episcopal Church, and the United Methodist, Episcopal Church, South, August 5. He brought a message not only from his Church to the Methodists of the United States, but an expected and promised letter from the Japanese Prime Minister to the American people as a whole.

"To the Americans," the Prime Minister of Japan said Bishop Hiraizwa, "you are always on the list of nations which she has been permitted to live under best conditions. She has fought for her preservation, Japan has only a feeling of its relation to America on one side.

In speaking of the Japanese, Bishop Hiraizwa said, "You are wrong in your condemnation of Japan. We feel it is to the interest of Japan, but our country is working out a wonderful thing to be.

"Bishop Hiraizwa paid tribute to the John P. Conner for his work in Japan, saying that he will never be forgotten by the people of that country. He spoke of the late Vice President Bishop Mather W. Balsley, of the United Methodist, Episcopal Church, South, saying that Bishop Hiraizwa was deeply interested in his work. Bishop Hiraizwa expressed membership of 12,000 members was not far from the mission of the church.

The new Japanese government is more democratic than any of its predecessors, according to Dr. Yoshihiyo Hiraizwa, bishop of the Japanese Methodist Church of Tokio, who was at the Hotel Clark yesterday. Dr. Hiraizwa, 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 for the latter. Her only aim for self-preservation Japan has a very friendly feeling towards the American people and means to keep that friendly relation unaltered." Bishop Hiraizwa says the 12,000 German prisoners of war in Siberia are a real menace. Dr. Hiraizwa 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 T. Cochran, father of President George T. Cochran of the Pacific Mutual Life Insurance Company. Dr. Cochran had converted him while a missionary in Japan.

---

Bishop Hiraizwa of Japan—a Sunday School Enthusiast

A recent visitor at the office of the World's Sunday School Association was Bishop Hiraizwa of the Methodist Church of Japan. When the commission of the World's Sunday School Association went to Japan in 1909, to cooperate 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 Hiraizwa. 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 25,000 in 1917, while the church membership was 21,000. Bishop Hiraizwa 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 of the Empire.
Dr. F. T. Keeney Gives Up Pastorate to Join Centenary Force

Those who have been familiar with the remarkable 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 have been years of continuous and constructive growth.

In reply to a telegram, asking for verification of his reported resignation, Dr. Keeney said The Christian Advocate as follows: "The essence to leave First Church and become executive secretary of Buffalo and under the Centenary committee, with office in Syracuse, beginning October 1. My love for First Church and pastor in as great measure, but a sense of duty determined my decision. Notice my official board at Sunday night."

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

In 1901, when Dr. Keeney was appointed to First Church, the membership was 817; the Minutes of 1911 give a membership of 1,061. The value of the church property has increased from $75,000 to $155,000 and Sunday school enrollment from 500 to 825. The advance in missionary and benevolent giving furnish us a place to which we may look with pride. An expression of this, the great day arrived, blast, that caught the whole town. At the appointed Hotel and across the street, I looked through the church window but there was no procession.

The lamps have been turned on the street corners, and the cross has been raised. The people marched in hundreds of thousands, singing their hymns of Eternal Memory, and then crossed their dead with tears when once the priest would have marked them with the Sign of the Cross.

When the Czar crashed down from his great day arrived, blast, that caught the whole town. At the appointed Hotel and across the street, I looked through the church window but there was no procession.

In reply to a telegram, asking for verification of his reported resignation, Dr. Keeney said The Christian Advocate as follows: "The essence to leave First Church and become executive secretary of Buffalo and under the Centenary committee, with office in Syracuse, beginning October 1. My love for First Church and pastor in as great measure, but a sense of duty determined my decision. Notice my official board at Sunday night."

Dr. F. T. Keeney announces that General Allenby, the liberator of Palestine, is a thoroughly 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: "The Christian World of London is mourning the death of General Allenby, the liberator of Palestine, is a thoroughly 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."

Re-assembled in New Building

Mr. Paul Eppell, secretary of the First Christian Sunday school, Kansas City, Kansas, writes that their school assembled, on November 11th 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. Eppell says they now expect to send every effort to increase the attendance of the school and make it one of the most up-to-the-minute schools in the city.

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

Bishop Hiraiwa, 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. Hiraiwa 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. Cochran, 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 Hiraiwa 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 M. E. Church 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. P. Goucher.

BISHOP Y. HIRAIWA, B.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 Hiraiwa.

Born of a direct retainer of the Tokugawa Shogunate House, Bishop Hiraiwa is a son of Yodo (now Tokyo). Strangely enough, his forefathers held, during the Shogunate regime, the office of inquisitor against Christians, and young Hiraiwa himself was brought up to hate the faith exceedingly. It was seemingly through a more 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 B.D. by the Victoria University, Toronto. Such is a brief sketch of his career given by a leading Osaka paper.

Bishop Hiraiwa 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 Hiraiwa 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.
ARY OUTLOOK.

135

the world without feeling that it has contributed enorm-
yously to the growth of that deep, true feeling of
English unity which is the foundation on which our
empire rests. When one sees 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
rough and impregnable rampart. Otherwise the wind
would disperse the sandy particles and the reckless
waves would sparsely level it with the plain. The
function of the immemorial roots 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 marvelous 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 Wabasso and Kandacreeka 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 eightieth year. His has
been a wonderful history during his sixty years' resi-
dence in Peking. Miss Reed, who was present, in Life
and Light writes: “Just think—his 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
have 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. Thir-
ten 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.
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:

"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.

Upon the telegrams, 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 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, under the constitution of the United States and commonly holds, the continuance of the most cordial relations between the two countries. Bishop Hiraiwa declared that 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."

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 expressed his confidence in the future of the Japanese people to Captain Hardy, the only survivor of the famous Perry expedition which opened Japan to the world.

Bishop Hiraiwa in Washington

Bishop Hiraiwa of Tokyo, Japan, spent last week in Washington as the guest of Bishop and Mrs. W. F. McGill. On Thursday morning, July 18, through the courtesy of Chaplain Forrest P. Prettyman, Bishop Hiraiwa offered the opening prayer in the Senate. That evening he addressed a large company at Foorday Church. The prayer meetings of the Methodist churches were generally abandoned for the evening. Dr. Prettyman, of the Methodist Episcopal Church, North, presided. Prayer was offered by Bishop J. W. Hamilton. Bishop Hiraiwa was introduced by Bishop W. F. McGill 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.

Bishop Hiraiwa

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

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 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 Methodists 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 held 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 his business.

Over by Workers of in, and Interest- iments on this

Dr. A. W. Greenman, of Italy, who arrived in this country last week on furlough, may be addressed in care of the Fourth Mission, 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, Camden, N. J., on June 22.

Charles C. Miles, of the Joint Centenary Commission, has just completed a course of lectures on “The Business Side of the Deaconess’ 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 office at the recent session of the Annual Conference, was ordained by Bishop Leete in Third Avenue Church, Atlanta, on June 28. He is awaiting appointment as an army chaplain.

Lieutenant R. L. Pinkett, of Asbury Seminary, West Virginia, recently visited the University of California, and was at the University of Pennsylvania Medical School.

The Rev. D. J. Kingdon, 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, Calif.

Dr. A. J. Stanfield of First Church, Portland, Ore., has been named the railroad car for the University of Oregon on Sunday morning, June 26. In the evening of the same day he will preach the lecture at the Oregon Normal School town’s 12th annual meeting.

The Convent 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-
Bishop Hiraiwa—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 new bishop. Mr. Honda, the last to be elected, had been the only bishop of the church since the organization of the Japanese Church in 1872. His death in January, 1918, was a severe blow to the church, and the election of a new bishop was a necessary measure to carry on the work of the church.

Bishop Honda came to Kanazawa, the seat of the West Conference, feeling very unwell, and though he presided over a few of its sessions, he had developed typhoid fever and the gravest fears were felt by all, but still his death, which occurred March 30, came as a surprise and shock to everyone. Quietly, suddenly, without a moment’s warning—he had been distinctly better the day before—his death was announced, and the church was left without a leader.

Ten days later, when the special session of the General Conference convened, the question of his successor was foregone conclusions. There was only one man in everyone’s thoughts, Yoshiyuki Hiraiwa, 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. Hiraiwa was born in the city of Yedo, now Tokyo, the Japanese capital. His family were high-ranked retainers of the Tokugawa shogun, the last of the Shoguns, and as such he was educated in the military and administrative branches of the government. For three years, however, his special duty had been the direction of Christian missions in the country, and he was a man of great influence and high standing. His election as bishop was a great event for the church.

As a child, Dr. Hiraiwa had every advantage of education, and in his youth he served as a missionary to China, where he was impressed with the need for Christian education. He continued his studies in Europe and returned to Japan to become a teacher and later a principal in one of the newly organized schools of the Church.

Dr. Yoshiyuki Hiraiwa

Dr. Yoshiyuki Hiraiwa, bishop of the Japan Methodist Church from 1912 to 1919, passed away in Tokyo, July 26. Funeral services were held at Aoyama Cemetary, July 28. Dr. Hiraiwa was born in Tokyo, his family being of high rank among the immediate retainers of the

Dr. Yoshiyuki Hiraiwa

Tokyo was shocked and for three generations their special duties were connected with the church and its organization. He was sent to one of the first government 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 1878 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 in Canada, at length convinced his heart for 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 to become a missionary, including China and Japan. From 1901 to 1907 he was chairman of Japan Conference of the Methodist Church in Japan, and in 1911 he was elected president of the Kwannon Gakuen, the educational institution operated by the General Conference at Tokyo. Dr. Hiraiwa visited America several times, during one of these visits he was honored in Washington by being made an officer of the United States with the rank of regular. He was a fearless worker and had been prominent in the educational work of Japan Methodism for over thirty years.
a time when most men were over at sixty, many men were now at seventy-five. Nevertheless our fathers set their faces strongly against any arbitrarу 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 men, and it met all the conditions of the case. The conference ought not to be influenced by exceptions to the general rule that men went too old for episcopal service; he 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 had been retired since 1890, at ages averaging seventy-four and eight 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, 389 to 280.

B. P. Edsall of Newark proceeded to oppose the majority report, now that the minority report had disappeared, arguing against the age limit as automatic, and therefore indefensible, and against the 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 "shy retiree" 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 appropriately the presentation of a silk and gold watch to Dr. W. W. Stout of Minneapolis, chairman of that committee, which is irreplaceable but appreciative group—the press gallery, and was a genuine tribute to splendid 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 came down to a determined end. T. H. Anderson favored the new plan because it gave a definite rule, and because it was alike fair to the bishops and to the church. It did not propose anything that divided the right of the conference to make a new and better plan if it saw fit, any more than the law that a jury of twelve and a judge at his leisure, under the law of a state, "stands good forever." He wished to avoid the argument. He resolved the need for a new method, and the complete equity of the plan proposed. It takes out the sting that must always be an ever-open plan of retirement, and makes retirement an honor. And it does not "chuck out" 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 vote of twelve, the report was adopted. The plan will go into effect until the conference of 1900, and the bishops whose seventy-third birthday is past at that time, or

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 church at least adopt a new code. To get in on the "consumer's" end of the movement, we might look for a code for the Christian.

"A Code for the Christian" by Paul R. Eifrig, of the Women's Study League in Cincinnati, Ohio, is a document that is gaining attention in the light of the task's immediate, 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 a study hard to confine that kind of a task to forty-eight hours a week. In fact, the Christian must be in the job all of the time. There are really no hours off. If every Christian does not work on that basis, the task really just isn't being done.

Wages—We might as well raise that question now. Peter did. "Master, we have left all and followed thee, what shall we have?" 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 disbeliefs. The eleventh hour people 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 heavier the work, the bigger the returns in contentment, salvation and joy. The wage is the result of 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."
The First Line of National Defense.

In his address at the Jalunaska Conference Bishop Hiraiwa brought to the American people a message of friendship expressly committed to him by the Japanese Prime Minister, just before the Bishop's departure for this country. It is an appeal for friendship, and a reminder that these amicable relations should 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 friendship. "If a man will have friends, let him show himself friendly." Japan's friendship can certainly be a sustaining influence for us, and is one of the most important reasons why the work of the missionaries in the Far East is so important.

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

California Christian Advocate

The people must be informed that, under the social and economic conditions of today, the Church can no longer exist without the support of the State. The Church is not a private institution, but a public one, and it must be supported by the State as a public institution.

Bishop Y. Hiraiwa's Visit to America.

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

Almost forty years ago, the Rev. George C. A. B. S. and Dr. C. C. A. B. S. met in Tokyo, Japan, and representing the Canadian Methodist Church, the Methodist Episcopal Church, and the Evangelical Association, they formed a union with the Japanese people. Since then, the missionary work in Japan has been carried on by the Japanese, and has become a reality.

About forty years ago, the Rev. George C. A. B. S. and Dr. C. C. A. B. S. met in Tokyo, Japan, and representing the Canadian Methodist Church, the Methodist Episcopal Church, and the Evangelical Association, they formed a union with the Japanese people. Since then, the missionary work in Japan has been carried on by the Japanese, and has become a reality.

The Bishop Hiraiwa, the bishop of the Japan Methodist Church, received a warm welcome in Japan, but he is also a graduate of the University of Tokyo, and a man of sound judgment.
FORE, that money and men invested in missionary effort have not only a supreme spiritual and altruistic value, but constitute also one of the first and most important local churches. They are the bulwarks of the United States of America and nations 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 insistent present.

For the Safety of Our Boys Abroad.

A continuous campaign of the Anti-Saloon League of America was a study of the moral and religious opportunities of the 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 the National Society and the War Department, and the interest taken by the command of the moral conditions surrounding our soldiers and sailors in Europe. A careful investigation was conducted on the higher terms the clean living, sobriety, and efficiency that characterizes soldiers and sailors abroad and the interest shown by the commanding officers in the morals of the men. The latter, the report says, "was in full sympathy with the law passed by Congress for the protection of the soldiers and sailors abroad and by the work of the Y. M. C. A., the Y. W. C. A., and the Red Cross."

The work of these organizations is highly commended as affording social, educational, recreational, and religious opportunities. "These great organizations, working together with the chaplains," says the report, "are known to have been the greatest benefactors to the American soldier and the American sailor. They have been the chief supporters of the moral and religious system of the world." So far the report is gratifying indeed, and it 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 attend war.

CALIFORNIA CHRISTIAN ADVOCATE

Y CATECHISM.

What Considerations Determined the Amount to Be Raised?

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

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

Five years.

Why a Five-Year Program?

Because the present period of time is the most effective time. The Centenary program can be developed and made permanent.

What Is the General Plan of Organization?

(a) A Joint Centenary Committee, of which the Rev. D. D. Forath, D. D., Corresponding Secretary of the Board of Home Missions and Church Extension is chairman, and Dr. S. E. Taylor, Corresponding Secretary of the Board of Foreign Missions is executive secretary.
(b) Area Secretary.
(c) Area Council.
(e) Annual Conference Council.
(f) District Council.
(g) Sub-District Council.
(h) 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.

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 campaign is touching the other apportioned benevolence, the campaign in Finance has taken the following action:

We recommend that in the prosecution of the Centenary program it be made a primary purpose to save the money of the United States Senate, the Board of Trustees, the Board of Temperance, the Board of Public Welfare, and the general program of work includes the following:

- The Joint Centenary Committee hereby endorses the above action.

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

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

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


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 of this kind is the only one that will validate the Church to the forward thinking men and women of today.

What Are the Distinctively Spiritual Phases of the Centenary?

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

THE RURAL CHURCH AND THE CENTENARY MISSIONS

The rural church must be awakened to the impending crisis of holding the soldier boys in the home rural communities, for they cannot return. Thousands of these soldiers 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 all rural churches rally to meet the needs of her famous young men of war, or will she plod along in the usual way and lose these spirit 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 have little conception of the real problem of their community, and in the absence of the pastoral leadership of the rural preacher, it is to meet this need of discipleship and systematic knowledge of the rural church and the mission; 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 of progress.

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