

having the best record in each Buddhist Sunday-school is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

In every detail the Buddhist Sunday-school imitates the Christian school—the same officers and committees, the same classification of departments. They have even gone so far as to organize Mothers' Meetings, Young Men's Associations, and special meetings for children corresponding to our children's day, rally day, etc. In literature for children it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, "Life of Buddha" series, attendance cards, etc., conform to those used in Christian Sunday-schools.

But the climax of imitation is reached in the music. Christian hymns—words, tunes, and all—have been appropriated. Such songs as "Oh, for a thousand tongues to sing," "Jesus loves me, this I know," "Bringing in the sheaves," "God is love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as "heavenly Father," and to him are ascribed many of the attributes of the living God.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday-school work. During the past two years there has been an increase of 898 Christian Sunday-schools in Japan, with an added enrollment of 41,753 students. It is also an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday-school advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

A Week's Sunday-School Work.

If anyone harbors the idea that the missionary's life is one of leisure, we would ask him to read the following account of a week's work by Rev. George P. Howard, World's Sunday-school Secretary for South America:

For the past week I have been a large portion of the time on the wing. I visited the town of Mercedes, Uruguay; from there took the steamer up the Uruguay river to Concordia, Argentina, where I spent four days and had a good chance to deliver my Sunday-school message. I returned by train to this city, arriving just in time to remove some of the stains of the journey and present myself before the Ministerial Association of Buenos Aires. I addressed them on "The Teaching Function of the Church." Most of the English speaking missionaries and clergymen were present, and the discussion which followed my paper was a revelation of the unsatisfactory relation existing on this field between the church and the children.

"I have also made a trip to Rosario, where the big Sunday-school parade was held. I had written up, asking for a workers' conference on Saturday evening and expected to see about twenty-five or thirty people out, but what was my surprise to find over a hundred teachers, officers and superintendents gathered. We had a great time for two hours. Then I sent them home, but a group of fifteen or twenty gathered around my samples of books and literature. About 11 o'clock I finally had to tell them that on the following day I was down for four addresses and must get some rest, so they went, after leaving orders for about twenty-two books. I am giving them another Sunday in September. We formed a committee with repre-

sentatives of each denomination; this will be the nucleus for a full fledged State organization. I am pushing the matter of the organization of these local associations rather slowly. There must be Sunday-school sentiment and conviction on which to build an organization, and folks with the Sunday-school vision to carry it out."

Baron Sakatani and the Sunday-School

Baron Sakatani, former mayor of Tokyo, a banker, and one of Japan's most prominent business men, was in conference with officials of the World's Sunday-school Association while in New York recently. The baron has been traveling in Europe, and was in attendance upon the Paris Conference as a representative of his government. He spoke with great regret of the unbrotherly feeling which he had found in Europe as one of the natural results of the strife, and expressed his earnest hope that the World's Sunday-school Convention at Tokyo might be thoroughly representative of all the nations of the world, and that it might promote a world-wide spirit of unity following the war. Baron Sakatani is one of the committee which is promoting the Tokyo Convention, towards the arrangements for which eminent Japanese are making substantial contributions because of their vision of the great service which this convention will render to religious progress and in the development of personal character.

On October 1st Baron Sakatani, together with Sikio Tsurumi, the Japanese minister of agriculture, and Kikozo Yabe, minister of finance, were the guests of Hon. John Wanamaker at luncheon in Philadelphia. There were also present Mr. French, president of the Chamber of Commerce, Mayor Smith, of Philadelphia, and Dr. George W. Bailey, former president of the World's Sunday-school Association. Following the luncheon the party visited Mr. Wanamaker's Sunday-school, where the mayor presented Baron Sakatani with the American flag and the flag of the city of Philadelphia. In return the baron presented the flag of Japan.

In the course of his address before the school the baron said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years," said the baron, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side." He expressed his opinion that the Sunday-school was the best means of filling up this gap, and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday-school work in America," said the baron, "is that so many successful business men are giving so much of their time and energy to the building up of the Sunday-school, and so many workers are giving free service. This safeguards the future of America."

Our dead are with the undying Love, and moving on with him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—Stopford Brooks.

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked.—Great Thoughts.

YOUNG PEOPLE'S SOCIETIES

CONSECRATED SOCIAL LIFE.

M., Oct. 30. Christ in company. John 2:1-11.
 T., Oct. 31. Social to save. Luke 14:1-14.
 W., Nov. 1. Social to teach. Luke 10:38-42.
 T., Nov. 2. Barriers broken down. Gal. 3:26-29.
 F., Nov. 3. Choosing company. 2 Cor. 6:14-18.
 S., Nov. 4. Functions of play. 1 Tim. 4:8.
 Sun., Nov. 5. Topic—The Consecration of Social Life. 1 Cor. 9:19-23. (Consecration meetings.)
 How did Christ grace social life?
 What good purposes does the play instigate?
 How to show brotherliness in socials.

One of the striking differences between our Saviour Jesus Christ and the false gods that are worshipped in many parts of the world is that He mingled socially with people of all classes, while they are represented as restricting themselves to a limited class of associates. One of the first incidents connected with our Saviour's public ministry was his attending the wedding of his friends in Cana of Galilee (Jno. 2:1-11). He was there evidently because he had been invited and because by going he could add pleasure to the company gathered on that occasion. He took advantage of his opportunity to render a service to his host, showing that he was not there merely for his own pleasure, and certainly not to criticize any failure on the part of friends, but to do what he could for others.

On another occasion (Luke 14:1-14) we find that Jesus went home on the Sabbath Day with one of the chief Pharisees to take dinner with him. Here again we find that the thought that was uppermost in his mind was not the dinner, but the opportunity of doing good. When he found a certain man who had the dropsy, he healed him, but in doing so he taught the lawyers and Pharisees a very important lesson. He did this by asking the question, "Is it lawful to heal on the Sabbath Day?" The Pharisees had placed a great many restrictions upon the observance of the day, which were not in accordance with the teachings of God, and which really made God's law of very little effect. The many additions which they had added to it made it practically impossible to keep it. The result was that the law was oftentimes greatly violated. As an illustration of the absurd extent to which they carried their interpretation of the law, we are told that they had many very learned discussions as to whether they should eat an egg that had been laid on the Sabbath, some of them maintaining that the hen had worked in laying the egg and therefore had violated the Sabbath, and it was not right for them to make use of what had been produced under such circumstances. They had allowed for the helping of an animal out of a ditch or pit into which it had fallen. But they would have objected, as they often did, to the healing of the sick man on the Sabbath, if our Saviour had performed this miracle before asking them this question. He puts them in the position of having to say that it was more important to help an animal that was suffering than it was to help a human being that was suffering, and the result was that they held their peace and made no reply. He healed the man and they could say nothing against his having done so. The general law about the observance of the Sabbath is that we are not to do any work except what is of necessity or mercy.

One of the most beautiful experiences in the life of our Saviour was his entertainment in the Bethany home where lived his friends Lazarus, Martha and Mary. (Luke 10:38-42. Very often he left the worry and confusion and labor and persecution of Jerusalem and went across the mountain to spend the night with these

dear friends. We are told in another place that he loved these three friends. The love there spoken of is just the love that one friend has for another, the love which makes them want to be together. On this occasion we find that Jesus was not concerned about being entertained, but about teaching Mary, the younger of the two sisters, and when opportunity presented itself he taught Martha also a valuable lesson. We are not told what he said to Mary, but we feel sure that it was something pertaining to her soul's salvation. He saw that Martha was more concerned about temporal things than she was about spiritual things, and so he urges her also to think about the one thing needful.

In Paul's epistle to the Galatians (3:26-29) he tells Christians that in their dealings with others, in connection with efforts to win them for Christ, no distinction is to be made. We are to treat all people alike. All are sinners and all need salvation. The only Saviour for all is Jesus Christ. Let us use every effort to carry this salvation to all those who need it, and, whenever we see anyone who is not saved, we see one who needs this salvation.

Choosing our company or associates is a matter which demands the most careful attention. In Second Corinthians (6:14-18) Paul calls special attention to this matter. He urges Christians not to be bound too closely to those who are not Christians. He would not suggest the idea that the Christian is not to have business transactions with the unbeliever, and, of course, no intimation that he should not associate with him in an effort to win him to Christ; "but the part of wisdom for the Christian is to make Christians his associates. There should be more of fellowship between Christians than between them and other people. The association of one true Christian with another will be the means of strengthening each one of them, and so making them better Christians. On the other hand, associating with those who are opposed to the Christian religion, or who are indifferent to it, will have a tendency to make us lose something of our high regard for Christian living, and our spiritual life will be chilled.

There are some people who seem to think that there must be no pleasure in the lives of Christians, and especially any indulgence in any form of game or amusement. (1 Tim. 4:8.) We remember hearing a professed Christian abuse very harshly a minister for encouraging some boys in playing baseball. There is certainly no harm in such games as that, for they give pleasure and recreation and exercise. Boys who engage in athletic sports are much more likely to keep out of evil than those who do not. One great difficulty about many of the sports in which boys and young men engage is that evil has been associated with them in one form or another. Some times cheating is practiced, which, of course, is sin. A more common form of the trouble is betting. A great many people seem to think that betting on sports is not wrong, or at least that it is a very small sin. But all gambling and betting, no matter whether the amount involved is small or great, is a sin against God, for it is a violation of the Eighth Commandment. The man who wins the bet takes from the loser that which belongs to him without giving him just compensation. One of the encouraging things about the present time is the growing sentiment in favor of clean sports, and this sentiment should be encouraged just as much as possible.

Paul was one of the most successful
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