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PRESBYTERIAN SURVEY

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PRESBYTERIAN CHURCH IN THE UNITED STATES



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The PRESBYTERIAN SURVEY

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SEPTEMBER, 1927

No. 9

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SHO WA
Radiant Glory—Peace

*"Who Knowest
But That Thou Art Come
to the Kingdom
For Such a Time as This"*

昭和

SHO WA
Radiant Glory—Peace

DURING the last few months, the attention of the whole world has been so attracted to the spectacular and epochal events crowding upon each other in China, that we have almost overlooked the fact that, after all, Japan is perhaps the key nation in the settling of relationships between the East and the West.

It is Japan who, at the present writing, is sitting in the great Three-Powers Conference on Naval Armaments at Geneva—a Conference which will directly affect the daily life of each one of us, either making it possible to save a very large proportion of the nations' revenues for constructive purposes, or else putting upon two already impoverished populations, as well as upon our own prosperous people, burdens intolerable to be borne, and which must ultimately drive them into open conflict.

It is Japan who, so recently regarding the United States as a possible enemy and aggressor, now finds our country her champion. The ratio of capital battle-ships allowed to Great Britain, the United States and Japan by the Washington Conference has been that of 5-5-3. Now Japan is asking to have her cruiser ratio increased, making the ratio 5-5-3½, and the United States is favoring her request. This would seem very likely to bring about a greatly modified feeling towards our country.

It is Japan who exercises suzerainty over Korea, and whose policy there makes for the welfare or unhappiness of a whole nation. Again, it is Japan who is supposed to be the backer of Chang Tso Lin the newly-acknowledged dictator of all North China.

China, in chaos, with a large illiterate population, with many discordant political elements, and a total lack of unified government, may prove a stumbling-block to the peace of the world; but Japan, literate, organized, a great industrial nation, might become a great lever to raise the whole Orient into "Peace and Light".

And Japan stands today upon the threshold of a new era, with a young and surprisingly democratic Emperor as its head. According to the law of the Imperial House, "upon an accession to the throne a new Era shall be inaugurated, and the name of it shall remain intact during the whole reign."

Era names seem to be peculiar to China and Japan. The Era of His Imperial Majesty Yoshihito, just closed, was known as "Meiji", which may be translated "Enlightenment". So persistently was this ideal pursued by the whole nation during this Era that today Japan is a nation of literates.

Prince Hirohito had been regent in place of his hopelessly-ill father for five years before he became, *soon after midnight on Christmas Eve* of 1926, the 123d Emperor of Japan. It seems peculiarly significant that he chose for the name of his Era, "Sho Wa", which a Japanese authority translates as "Light and Peace".

"Light and Peace!" Will the next succeeding Emperor of Japan find a non-military, peace-pursuing people when he in turn comes to the throne?

The young Emperor, just twenty-six, has been called by a Japanese, Adachi Kinnosuke, writing in *The Outlook*, "The world's smasher of imperial precedents". When a young man not quite twenty, the Prince fell in love with the Princess Nagako. Very understandably to our Western ideas, but an unheard-of thing in the Orient, he insisted upon marrying her, though to do so he had to meet the powerful opposition of the most influential element in Japan, the Elder Statesmen, headed by Prince Yamagata. This he did in the firmest manner, and the public opinion of the whole nation was so profoundly stirred that it resulted in the organization of the National Prayer Offering Association. In Tokyo alone 15,000 men marched up the avenue to the great Meiji shrine to plead for the success of the royal lovers. The young

Death of Miss Irene Hawkins

S. H. CHESTER

MISS IRENE A. HAWKINS was born in Philadelphia, Pa., on March 12, 1880.

She grew up in a Christian home, both her father and mother being devoted workers in the Church, and under the pastorate of Rev. Rutherford Houston, a great missionary pastor, several members of whose family were in one way or another connected with our missionary work. Notwithstanding these facts, her personal attitude towards foreign missions in early life was that of fear lest she might be called to that service. But in 1908, her thirtieth year, the call came in a way that she could not resist, and in January 1909 she was appointed by the Executive Committee as a missionary to China. She was assigned by the Mission to the Girls' High School of Kashing, and in that work her entire missionary life was spent.

In addition to work in the school she did much evangelistic work among the women and girls in the surrounding country.

She had not been long in the field before she developed thyroid trouble, on account of which she was twice invalidated home. Both times her return to the field was at first thought inadvisable both by her family and friends and by the Executive Committee. But her heart was so set on her work, and her pleadings to be allowed to return were so earnest that they could not be denied. All her work after that was done under the handicap of weakness and often times in much bodily suffering. But nothing could abate

her ardor and enthusiasm, and sometimes it almost seemed as if the triumph of the spirit over bodily infirmities was miraculous. She verily gave her life-blood to the women and girls of Kashing.

When on her last furlough it was found that she could not hope ever to be strong enough to return to China, she could not be content to give up all work, and offered her services for Home Mission work at Nacoochee Institute. On her way to take up this work she stopped to visit her sister in Richmond, where she was taken ill, and after a few days of great suffering, borne with a courage and fortitude that were a marvel to her family and friends, on June 9 she obtained her release and entered on the higher service in the heavenly world which is forever hereafter to be the reward of her faithfulness and devotion to the task assigned her here.

Among the last thing spoken to her sister, who ministered to her in her last hours, were these words of the Apostle Paul, "I count not my life dear if I may finish my race with joy and the ministry which I have received."

The Executive Committee would hereby record its deep appreciation of her faithful and devoted service and its sense of loss in her death; and would extend its tenderest sympathy to her bereaved family and friends and to her fellow workers in our Mid-China Mission.

Memorial Notice of Miss Charlotte Kemper

S. H. CHESTER

MISS CHARLOTTE KEMPER was born at Warrenton, Va. on August 21, 1837. Her family inheritance was that of refinement and culture, and the high ideals which gave to her native state, in the early days, such a proud preeminence as the mother of great men and great women.

Born with a bright and capable mind, and one inclined to serious things, she made the best use of her educational opportunities, first in the schools of her native town, then as a private pupil of Dr. Moses Hoge of Richmond, Va. Later she studied as a private student at the University of Virginia, of which her father was appointed Proctor, where she added to her previous acquirements of Latin and French and English literature, a working knowledge of Greek and German and the higher mathematics.

After the family estate had been dissipated during the Civil War, she taught for a number of years in private homes, and then became a member of the Faculty of Mary Baldwin Seminary, where the prospect of a congenial and useful life work seemed to open before her.

But in the year 1881, in her 45th year, she received what she felt to be an unmistakable call to service in

the foreign field. She was far past what is usually regarded as the age limit for foreign appointment, and was small and frail of body, and had already suffered a slight stroke of facial paralysis. But over the protest of family and friends and Seminary faculty, and against the judgment of the family doctor, she insisted on being given the privilege of a trial on the field, and she possessed so many of the qualifications needed just at that time in a teacher in our school at Campinas, Brazil, that the Executive Committee decided to make the experiment of sending her out.

And thus began a career of 40 years' service as remarkable for its indefatigable zeal and devotion, its versatility of character, and its efficiency and fruitfulness as that of any missionary that ever served under our Committee in that or any other field.

The story of her work will of course be given to the Church by some of her colleagues who served with her on the field. In this brief memorial notice the Committee can only record its profound appreciation of her long and faithful service, and of the sweet spirit that characterized all her correspondence with the Office, and also its deep sense of the irreparable loss our work in Brazil has suffered in her death.

It was a happy circumstance that she lived to see the completion of the building of the Charlotte Kemper Seminary, erected in 1926 at Lavras, Brazil, as her memorial by the women of our Church. The dedication service was held in her sick room shortly before her death.

But her best memorial is not one that could be built of wood or stone. It is "the long line of boys and girls to whom she handed out the light of life, sending them out to kindle their own hearth fires by its glow, and then to pass it on to others. They learned from her not only the things that are in books, but

the lessons that are beyond all books, purity, truth, reverence, Christlikeness."

Of her funeral her friend Mrs. Gammon writes: "It was one of the most remarkable ever seen in Lavras. The pupils of the school attended in a body. The city school sent an official delegation, and hundreds of citizens from every walk in life regardless of social, political or religious alliances, followed her to her last resting place. Her influence over the youth of Brazil cannot be estimated. Thousands felt the inspiration of her beautiful life, and are now passing on to others the torch which she lighted for them."

(Something like a year ago, Miss Charlotte Kemper, wishing to make a last attempt to recover some small measure of her sight, if it might be, in order that she might still go on with her work, went to Rio de Janeiro and submitted to a painful, and at her advanced age, dangerous operation on her eyes. The operation was unsuccessful, and when she returned, weakened in body and downcast in spirit for a time, Miss Ruth See wrote the following little poem and sent it to her. Miss Kemper was touched and comforted by it. And all the hundreds of friends, who through the long years have drawn strength and inspiration from Miss Kemper's life of devoted service, rejoice with her today, that "perfect sight has claimed its own at last.")

MY ANSWERED PRAYER

"Lord, that I may receive my sight!"
This was my prayer to Thee;
And Thou who dwellest in the light
Hast heard and answered me.

For I can see: the Past lies clear
Before my placid gaze;
And there I trace without a tear
Thy leading all my days.

Hidden in my heart, Thy holy Word
Shines wondrously for me.
I ponder it, and thank Thee, Lord,
For unclouded Memory.

Yes, I can see: I ask not why
Thou biddest me be still,
While others toil. My fearless eye
Discerns for me thy will.

Reflected in the touch and voice
Of gentle ministry,
I see my loved ones and rejoice
In their dear company.

Thus, more and more, I understand
How Thou, my Lord, dost show
Thyself in gifts thine unseen hand
Does constantly bestow.

And I am looking on before
Along my pilgrim way,
Which, as a light, shines more and more
Unto the perfect day.

That day, when death and tears and night
Shall be forever past—
That glorious day, when perfect sight
Shall claim its own at last.

—Ruth B. See.

We Pray Thee

That the Holy Spirit may so strengthen and guide "Mr. Bigrock" that he will continue to grow in grace and in the knowledge of the Lord Jesus Christ.

For a blessing upon the China missionaries as they are refugeeing in other fields, that they may be used of God in a wonderful way for the help of these fields, and that they may be given patience in this time of waiting.

That the Church at home may be given to prayer for our mission fields, and China in particular, as it has

never prayed before, for an outpouring and an abiding of the Holy Spirit on the missionaries and their fields.

We Thank Thee

For the life and influence of such missionaries as Miss Kemper and Miss Hawkins.

For the progress of the work in Japan.

For the power of the Gospel to change a drunken life into one of sobriety and usefulness.