

UNION WATCHWORD  
1914—1915

Be strong in the Lord and in the strength of His might.  
—EPHESIANS 6:10

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



JAPANESE MADONNA

*Courtesy of "Missions"*



PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT  
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# Royal Service

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JANUARY—Our Local Organization  
FEBRUARY—At Our Own Door  
MARCH—The New Patriotism or Patriotism  
and Home Missions  
APRIL—Japan of Today  
MAY—New Africa  
JUNE—The Union

JULY—Home Mission Schools  
AUGUST—Mexico of Today  
SEPTEMBER—Home Mission Survey  
OCTOBER—Foreign Mission Survey  
NOVEMBER—The Brotherhood of Man  
DECEMBER—China of Today

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## MAGAZINE AND BOOK REFERENCES—Program Helps

### JAPAN OF TODAY

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Joseph Hardy Neesima  
An American Missionary in Japan  
Sunrise in the Sunrise Kingdom  
Dux Christus  
The Christian Movement in Japan 1914  
Christianity in Modern Japan  
Japan Today and Tomorrow  
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Japanese Girls and Women  
The Education of Women in Japan  
Japan Today  
The Cross in Japan  
Moving Mountains in Japan

Belle Brain  
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W. E. Griffiths

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T. B. Ray  
A. M. Bacon  
Margaret Burton  
James A. B. Scherer  
Fred Eugene Hagin  
Missionary Review Aug. 1914





## EDITORIAL



### DAYS OF PREPARATION

**A**RE our State leaders mobilizing their forces and getting them into line to meet at Houston, May 12-17, for the new inspiration, fresh courage and strength which always comes from the Annual Meeting? Those who have been accustomed to going year by year know that nothing can compare in value to the annual gathering for giving a new impetus to taking up the work for another year. Learning the new plans at first hand gives a satisfaction which no amount of hearing them through someone else or of reading them in the Minutes can ever give.

Probably a large number of the delegates have already been chosen from this group of women, and in spite of the distance of the Lone Star State from the major part of the Southern Baptist territory, many of these faithful ones will make the effort and the sacrifice necessary to the gaining of the inspiration and the blessing. The distance, the expense, some unusual pressure of family interests will, however, keep many away. But on the other hand there must be many in each state who have leisure, who have money, who have at heart a slight interest in the missionary cause. These are the ones you should seek out and work for, you corresponding secretaries. A seed thought planted in the mind may bear fruit in extra members of your delegation, who but need the inspiration of the meeting to become active workers in your state. From your words they will probably get but little idea of the inspiration which is waiting for them. As they sit quietly in their seats, however, in the midst of that group of women, the thought will gradually sink into the hearts and minds that they who have done but little for the Kingdom are really a part of an organization which is doing a great work for God. Each will begin to see that though she is only one, she is one, and that in just the place where she lives God has no other one to help carry out His purposes. She will begin to realize that His agent, the Woman's Missionary Union, needs her and that the successful working out of the proposed plans to which she has been listening depends upon individuals. When these thoughts have begun to find place and when in the meetings of the Convention these new recruits hear from the secretaries and missionaries, messages which thrill to the inmost parts, and they begin to see that they can help make these messages tell for good in the Kingdom, then any effort which has been made to get these women to go has been amply rewarded. Every new worker thus gained means more effective work in the State.

The greatest work of preparation, however, can be done not alone by the state leaders, but by every woman and young woman, boy and girl allied beneath the banner of the W. M. U. The results of our coming together would be almost beyond belief if from now on not a day passed without earnest prayer being offered by thousands for the meeting in Houston. Every annual session is marked with a milestone in our history, as so many new streams of action flow from it, but many things make this coming meeting especially important. Cannot we then unitedly and definitely pray from now on for—

Guidance for those making the program and choosing the speakers:

Guidance for the Executive Committee in formulating plans for the coming year:

Representative delegations including Y. W. A. members from every state:

Completed apportionments:

Wisdom for all Committees in Houston planning for the meeting of the Union:

Travelling mercies for all on their journey:

A Spirit of Consecration in the hearts of all having any part in the meeting, that God's will may be perfectly known and carried out.

Guidance in the election of Officers and Board Members:

Great and lasting results in added members and more generous giving to flow from this Annual Meeting.

"The greatest thing any one can do for God and for man is to pray."

### MOVEMENT IN CONCERT FOR MISSIONS

**T**HE Baptists of the South for years have provided annually a mission day in their Sunday schools. It has been of great worth in many ways and proved a service rich in blessing to those who joined in it. Delightful testimonies to this effect have come to the office of the Sunday School Board and made us feel that this movement in concert for missions is amply justified from every point of consideration.

The date set this year for the special service is March 28th, the last Sunday in the month. The time will be opportune, for the Baptists of the South will then be gathering up their energies, multiplying and intensifying their efforts, preparatory to closing their fiscal year in missions, and getting ready for the coming session in May of the Southern Baptist Convention at Houston.

In addition to this there are many reasons this year for making the special service effective in every possible way. There should be earnest effort to enlist more schools than ever before. In the Baptist churches of the South, there are, according to our latest statistics, nearly seventeen thousand Sunday schools with an enrollment of nearly a million and a half scholars and teachers. Think what a mighty force this would be if all these could be lined up in solid mass for this one great movement. From one end of the Convention territory to the other—from Maryland to Texas—there would be on that day one song—a Song of Missions—the gospel set to music for the world's redemption.

Collections will be taken on that day for missions, both Home and Foreign. The money in each case will be sent to the State Secretaries in their respective states. The Sunday School Board seeks no advantage from the collection of this special service but only joins in it to give what assistance it can to have all the Baptist forces of the South combined in this concert of movement for missions.

The money advantage to the cause of Christ in large, however great it may be, will not be its greatest advantage. The service has almost immeasurable good effects in an educational way, training our people, young and old, in the things pertaining to the kingdom of God. Again and again word has come to us through the years, often from some remote country place, that the mission day service was the first word ever given out in the community for missions on a large scale and in an inspiring way. Growing mission spirit, growing mission men and women, is after all the mightiest thing we can do. With this well done, all else will follow and the kingdom of Christ will come in hearts, in families, in churches and throughout the earth. How shall we put the Sunday school in missions? By putting missions in the Sunday school. Let the note be sounded everywhere—The whole gospel for the whole world in honor of our King.

Nashville, Tenn.

Feb. 2nd, 1915

*J. M. Frost*

#### Form of Bequest to Woman's Missionary Union, S. B. C.

"I hereby give and bequeath to the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, a corporation organized and existing under and by virtue of the laws of the State of Maryland, the sum of ..... dollars"

#### Form of a Devise of Real Estate

"I hereby give and devise to the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, a corporation organized and existing under and by virtue of the laws of the State of Maryland (here describe the real estate to be given) and to its successors and assigns and their heirs forever."



## BIBLE STUDY



### TOPIC—The Spirit in Control in the Home

Lord thou hast been our dwelling place in all generations: Psalm XC : 1  
 "Man's home is the place where his affections are centered." In our homes we find those to whom we must and ever shall be most attached. Is God our habitation? Is He the Master of our souls? It is our blessed privilege to have God for our dwelling place, our habitation, and His Spirit in full control as Master.

I. *The Life of Love*: 1 John 4 : 11-16—You may know if you are a tenant of this habitation of God by the love you have toward others: 1 John 15 : 10. "We know that we have passed from death unto life, because we love the brethren": 1 John 3 : 14. In our homes and amongst our dear ones we must live this life of Love, for only thus can our influence for love be felt by those in the community outside of a Christian home.

II. *The Bible*: The Book of Truth must be our guide: Psalm 119 : 105. "His word is a matchless temple where we delight to be, to contemplate the beauty, the symmetry and the magnificence of the structure, to increase our awe and excite our devotion to the Deity, there preached and there adored": Psalm 119 : 18-20. We may find each page stained with the blood of our blessed Lord and Redeemer or emblazoned with rays of His glory. We see Him as divine and human; as dying and yet alive; as buried but now risen; as the victim and the priest; as the prince and saviour and in all of these offices, relationships and conditions, dear to His people and precious to His saints: Heb. 2 : 9-18.

III. *The Throne of Grace*: Our happiest moments are spent upon our knees for there Jesus manifests Himself to us: Heb. 4 : 14-16. The believer worships in the holiest: Heb. 10 : 19-25. "Sad is the home where the holy offices of adoration are unfulfilled, the censer of praise with no acceptable savor unto the Lord, nor the vials of prayer fragrant with precious odors." Oh! that every Christian home may be a house of prayer, where the Lamb of God may be seen as altogether lovely: Song of Solomon 5 : 16.

IV. *The love of the world* prevents the Spirit having full control in the home: 1 John 2 : 15, 16. God's children must not love this present evil world: Rom. 12 : 2; 1 John 2 : 17. The natural or unregenerate man, spirit, soul and body is centered on self, prone to sin and opposed to God: Rom. 7 : 18. The regenerate man is not in the sphere of the flesh, but in the sphere of the Spirit: Rom. 8 : 9, but the flesh is still with him and he may, according to his choice, "walk after the flesh" or in the Spirit: 1 Cor. 3 : 1-4; Gal. 5 : 16, 17. In the first case he is a "carnal", in the second a "Spiritual". Christian. Victory of the flesh will be the habitual experience of the believer who walks in the Spirit: Rom. 8 : 2, 4; Gal. 5 : 16, 17. Two masters we cannot serve. The world and Jesus never will agree. *Ignorance of Christ* is the main cause of our want of love toward Him. It is impossible to have a vision of His face, to behold His person, to understand His offices without feeling our souls filled with love toward Him.

V. *The Holy Spirit in Control*: Eph. 4 : 1-3. The Christian's walk in life must be worthy the position as a new man in Christ: Eph. 4 : 17-32. The inner life must be under control: Eph. 5 : 18-20. Having been born again we are made "partakers of the divine nature": 2 Peter 1 : 4, we must follow the footsteps of our Lord whose meat and drink was to do the will of Him that sent Him: John 4 : 34, and it should be ours, if we are the Lord's. He lived for God. He lived and died for love of men. That same love of God and man should burn within our hearts, and it will if the Spirit has control.

"Oh! teach us, Lord, to know and own  
 This wondrous mystery,  
 That Thou with us art truly One—  
 And we are one with Thee."

Mrs. James Pollard

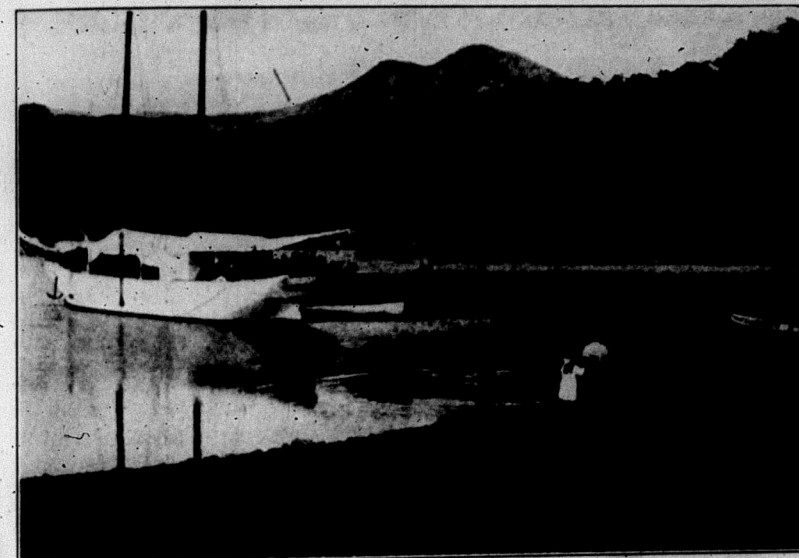


## PROGRAM FOR APRIL



Prepared by Mrs. George Hillman Whitfield

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study, or those wishing to review past history of any subject treated, will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



BAPTISMAL SCENE ON THE INLAND SEA, JAPAN

### JAPAN OF TODAY

"It is often said, 'Why trouble these people with our religion; are they not getting on very well with their own?' But as Bishop McDowell says: 'Nobody is getting on very well without Jesus Christ.'"

"No nation in the East is so well prepared for a great religious awakening as is Japan."—*Christian Movement 1914*

"Our chief business here is not to teach but to show—to show men an example of the power of Christianity in the life. We are here to reproduce the one really divine life that has appeared in history—to prove to men that this life can be lived by men; and by the purity, the simplicity, the sympathy, the self-sacrifice, the crowning love of our own lives, to convince them that we have something here which it is worth their while to seek for—something that will be to them the crown of all the best ideals they have inherited from a not unworthy past."—*Christian Movement 1914*

DEVOTIONAL EXERCISES

BIBLE STUDY (Page 6)

ROLL CALL (Current Events)



TOPICS FOR DISCUSSION—"Japan of Yesterday" (Par. 1, 2, 3, 4); "Protestant Missions" (Par. 5, 6, 7); "Reaching the Students" (Par. 11, 12); "Japan of Today" (Par. 8, 9, 10, 13, 14)

PRAYER FOR THE EVANGELISTIC CAMPAIGN  
DOXOLOGY

SUMMARY.—Work of Southern Baptist Convention opened in 1890. Field—except at Tokyo and Kure, mostly confined to Kyushu and Shimonoseki district: Force—18 workers—9 missionaries and their wives. Japanese workers—7 ordained preachers, 8 unordained evangelists, 9 women employed to give all or part of their time to the work. We have 10 organized churches, one of which is self-supporting; 9 preaching places where churches are not yet organized; 21 Sunday Schools; a present membership of about 600. Most of the work is evangelistic, but in Fukuoka we have a night school, a kindergarten and a Gospel book store. In Tokyo, we co-operate with the American Baptist Foreign Mission Society in conducting a theological seminary.

If Japan were lying off the east coast of the United States, it would overlap the whole coast from Nova Scotia to Cuba, and the capital, Tokyo, would be off Cape Hatteras. The islands only slightly exceed in area the state of California.

## "JAPAN leads the ORIENT—but WHITHER?"

### 1. Japan the Pioneer and Inspirer

"Japan, chiefly, led the way in the opening of the Far East. The charter granted by the young Emperor in 1868, when he took the oath that the government should be according to public opinion, that justice should be administered and that knowledge should be sought throughout the whole world, was the birthday not only of Japanese but of Asiatic liberty, the Magna Charta of a new political era in the entire Orient. Japan's victory over China was really a victory for China as well as for Japan, in that it destroyed the foundation of the old era and extended the political principles of the new. Japan's victory over Russia in 1905 was really a victory for the entire Eastern world. Not merely to her own advantage did Japan thus gain recognised equality among the great powers of the West. The news of Japan's victory flashed like an electric spark across Asia, and sent a thrill of hope through the Eastern hemisphere.

"To aid the whalers and protect their industries was apparently the chief motive of the United States in sending Perry's expedition to Japan, but how much more God purposed for it than did man! In 1853, the fleet arrived from America laden not only with guns but with gifts from the Western world indicating its commercial, scientific and religious advancement. Japan, awakened from her long seclusion, turned suddenly from the traditions of her past to welcome the enlightenment of modern civilization. Calling expert foreigners from every nation Japan went forward by leaps and bounds. For thirty years, more than 3,000 foreigners laboured in Japan as teachers, engineers, physicians, military and naval leaders, financial and political advisers, to reconstruct the empire. From Great Britain Japan derived most of her political and financial reforms; from Germany her military system and her medical science; and chiefly from America her public school system and impulse in trade and manufacture."

### 2. Two Fundamental Reforms

"The history of the whole world shows no more wonderful transformation than the development of Japan from a country wholly closed against foreigners to one open to free international intercourse; from an absolute monarchy to a constitutional government. There have been two immense reforms, without which Japan would still be a semi-barbarous nation; the abolition of trial by torture and the granting of religious liberty. The first made possible the recognition of Japan as the political equal of Western nations; the second gave Japan a unique place in the history of missions. Never before was there a non-Christian nation in which Christianity had the full protection of the government.

In the sixty years since the opening of Japan there has been great political progress, educational advance, economic gains, social improvement, moral and religious growth. Japan has moved almost too quickly to success, laying emphasis upon the material and outward forms of Christian civilization, without desiring or accepting the inward power and the religious principles which made that civilization possible.

### 3. Two Fundamental Virtues

"The two ruling virtues of the Japanese are loyalty and 'filial piety' or obedience. From the first springs the intense patriotism which permeates the national life. The spirit of loyalty is one of the corner stones upon which New Japan so firmly stands. The second, this far-reaching obedience, has played a wonderful part in building up this so powerful nation."

### 4. Religions of Japan

"From ancient times Japan has had three religions. SHINTO is first of all a system of ancestor worship, and it also includes nature worship. Ethically and theologically weak, its chief emphasis is upon the past. CONFUCIANISM, the Chinese system of ethics, is based upon the five human relations of (1) Lord and Retainer; (2) Parents and Children; (3) Husband and Wife; (4) Elder and Younger Brother and (5) Friend and Friend. This system ignores the Godward duties of man and confines itself to the present life. Popular BUDDHISM, with its religious worship, its sensuous Nirvana, its many gods and superstitious rites, places its emphasis upon the future life. Next to Christianity Buddhism is the most powerful religion in the world. It is said to be at its best in Japan: The people of Japan have been affected by all three religions, receiving their patriotism from Shinto, their morals from Confucianism, and their religious hopes and fears from Buddhism."

The history of this country falls naturally into four clearly marked periods. 1. From 1859 to 1879 was the period of laborious preparation and of seed-sowing. 2. In 1872 the prohibitory edicts against Christianity were removed, and from 1879 to 1890 was the period of popularity and of rapid advance. During this time the Japanese, in their enthusiasm for Western civilization, contemplated receiving Christianity for its political and material benefits.

3. From 1890 to 1900 came the anti-foreign reaction, caused in part by strained relations with the Western nations regarding revision of the treaties, and a desperate effort was made to revise the old religions of Japan. 4. From 1900, and especially since the war with Russia in 1904-1905, Christianity has entered upon a period of natural and normal growth. It is now being more and more studied with open mind and is being received upon its own merits. —The New Era in Asia.

The history of Protestant missions among the spirited, independent, open-minded people of Japan, presents some distinctive features. The first missionaries won high regard from influential Japanese. These Christian pioneers gained a scholarly victory over the difficult language, and completed a successful translation of the Bible. "The significant change in public opinion, and the adoption of Sunday as the government rest day, made it possible to begin open and organized evangelization. God Himself had prepared Japan for friendly intercourse with Western nations, and for the reception of the glad tidings of salvation through Christ."

The better to understand missionary work in any country we must study the environment in which it is being carried on.

(a) Geographic. Japan is an island of surpassing beauty, lying right in the path of the world's commerce, and sometimes called "The Door of Asia." This situation has built up great banking houses and manufactures and developed chambers of commerce; and thus Japan is now bound into the world's life by the friendly ties of an ever-growing and powerful commerce.

(b) Political. Japan has what no other nation has, an Imperial Line running back unbroken into prehistoric ages. This is perhaps the only long line of rulers in history against which the people have never risen in revolt, and for which the people have the most profound reverence. Here then is a nation of fifty million with the most devoted attachment and loyalty to their unique ruling line. And this absolute ruler has given to his people virtually all the precious liberties for which our fathers fought and suffered and died. They have not only civil liberty but what we prize even more, religious liberty.



(c) Religious. "There never was a people better prepared for the toleration of Christianity than the Japanese. For Buddhism is essentially a religion of peace. Confucius also taught that men should live in peace with all the world, since 'All who dwell between the four seas are brethren'. Thus there has been no fanatical and bitter resistance to Christianity on the part of Buddhism, Confucianism and Shinto. On the contrary, there have been held great public meetings where religionists of every name, foreign and native have met as friends, and have spoken freely from the same platform." "In February, 1912, the Home Minister took the unprecedented measure of calling together representatives of Buddhism, Shinto, and Christianity, in order to enlist the forces of religion in staying the moral ravages of materialism and irreligion. This prominent recognition of Christianity shows that Japanese statesmen realize on the one hand the inadequacy of Buddhism and Shinto; and on the other hand the vigor and the adaptation of Christianity to Japan's needs."

"Thus we see that the religious environment is far different from what it is in India, where the caste spirit makes the spirit of brotherhood almost impossible; and far different from what it is in Mohammedan lands, where the law allows no Mohammedan to change his religion."

(d) Educational. "There remains the educational environment in which 95 per cent of the children go to school, where the press is free, and everybody reads the papers and magazines."

"It would not be right to give the impression that missions are an unqualified success in Japan. There have, indeed been amazing triumphs in the face of great difficulties, and a degree of success in every department of work, for which all Christians should truly be thankful. Yet an apparently great disaster befell the whole work about 1890. Among the causes of the reaction were the following:

1. The eager adoption of everything foreign by the Japanese reached its height in the '80s." Christianity was one of these foreign things that then began to be popular. The idea was that if Japan should rapidly become Christian even nominally; treaty revision would be much more easily obtained and Japan would become the political equal of the nations of the West—a thing most intensely desired by the whole nation. Disappointed in these hopes, a reaction against foreigners set in, and Christianity thus became one of the things to be swept out of the country. 2. Multitudes had become church-members without sufficient instruction and without spiritual renewal, a social persecution followed, hard for the native Christians to endure, and hence thousands no more went to church. 3. The new philosophical, historical and religious knowledge that passes under the name of 'higher criticism' came like a wave over the young Christian community; on which it had the same effect as in the West. Although many members were thus lost to the churches this trying reaction has not been without its good effect. It sifted the chaff from the wheat. The churches of Christ have now passed one severe crisis and are rooted and grounded in the faith that conquers the world. A new study of the Bible has given pastors, evangelists and other leading Christians a power of endurance and influence they might not otherwise have gained."

"In spite of the ten years of reaction, the Christians felt a divine impulse to make the beginning of the twentieth century the occasion of an earnest advance movement, characterized by a direct and forceful presentation of the simple gospel of salvation through Christ. The gathering at Tokyo of a General Conference of Missionaries in 1900 afforded the leading Japanese Christians the opportunity to invite their co-operation; a joint committee was appointed and the work was signally blessed."

"This 'Taikyo Dendo', as the movement was called, brought joy and stimulus to the whole Church of Japan. Hundreds returned to their allegiance, and hundreds of conversions took place. The movement astonished the general public, who thought that Christianity was about dead, and hosts of friends were won for Christianity who themselves have not entered the church, but who are willing that their wives and children should be open Christians."

"This movement brought such enthusiasm and hope to the whole Christian body, missionaries and churches alike, that they were not content with the original plan to limit the special work to the opening year of the century, and so it has been continued, in one form or another, ever since."

### 9. Three Year Evangelistic Campaign

The Continuation Committee of Japan, formed to facilitate relations between the Edinburgh Continuation Committee and the churches and missions of Japan, met in 1913, and laid plans for a nation wide evangelistic campaign to continue for three years, gradually covering the entire country, and having for its great object to bring men to decide to give their lives to service for Jesus Christ. Says Dr. Dearing, editor of the Christian Movement, 1914: "At the time of writing this the feeling is that the movement especially calls for the united prayer of God's people that this in many respects unique movement which seems so opportune in Japan's history, may become a mighty movement of God."

The evangelistic campaign in Japan was delayed for a few weeks by the death of the empress dowager—an event which, according to Japanese civic etiquette, made public meetings unallowable for some time after. The first meetings were held at six different points in the county of Kagawa, on the southern shore of the Inland Sea. Special meetings for students and for women were very well attended. When the meetings began at Shimonoseki and Moji, the largest halls were rented, people were turned away, and the evangelists report that it is not too much to say that both these cities were moved *en masse* by religious feeling. In all places that the campaign has touched yet, the friendliness of the Japanese daily press has been emphatically marked. The familiarity of the newspaper men of Japan with Christian ideas was a revelation to the missionaries.—*Missionary Review*

"The Christian Church in Japan today is characterized by strong independence, advance in self support, a liberal theology, strong character, the high social influence and education of the Christian community, and by the unity and co-operation among the various Christian communions. It has furnished prominent editors, admirals, officers of the army; statesmen, officials and writers. Throughout Japan the Christian religion has thus far been distinguished even more for quality than for quantity."

The Conference of Federated Missions, representing 31 different organizations or 18 distinct bodies of Christians, evidences the honest attempt at co-operation in various lines of work. Under the auspices of the Conference has been launched the work of the Christian Literature Society, one of the most powerful evangelistic agencies in Japan, to further the production and distribution of Christian literature. The Society has requested the Southern Baptist Convention to consent to an arrangement by which Dr. E. N. Walne will give his time to the Christian Literature Society as its Field Secretary.

It will be remembered that Dr. Walne, appointed by the Southern Baptist Convention in 1892, has for some years conducted the Gospel book-store in Fukuoka, the only one under Christian management in Western Japan, and we are grateful that Southern Baptists have been enabled to contribute to the larger mission work in Japan the experience and gifts of such a man, of whom it has been said that, "he was raised up and prepared for the very work to which he has been called."

In a land where so many of the people are able to read and write, and where western methods of education have made such strides, it is a misfortune that one of the fundamental weaknesses of Christianity is a lack of higher Christian schools and colleges. In the earlier years of the evangelization of the country this was not true, because until 1890 Christian educational institutions were on the whole as high grade as the government institutions; but since then they have fallen steadily behind. Nevertheless it is not only possible, but of the utmost importance that the lost ground should be recovered. To this end the most important single step is the creation in Tokyo of an interdenominational Christian preparatory or junior college, and a first class Christian university.—*The New Era in Asia*

To many of the Japanese, trained in science and in the history of the world, the inherited faiths have lost their authority; and they have found no new faith able to stand in the presence of their new knowledge.—*Lake Mohonk Conference, 1913*

The peril that threatens the educated class is shown by the accompanying chart:



8,000 students in Tokyo University

6,000 Agnostic

1,500 Atheistic

440 uncertain

60 Christian

"The issue in Japan is no longer between Christianity and Buddhism, but between Christianity and NOTHING."

#### 12. Christianizing Japanese Students

Dr. Kato, University of Chicago, says: "There is nothing apart from Christianity in the influences playing upon the Japanese students of today which can supply them with the power they so eagerly want and so sadly need. We are convinced that Christianity only can meet all needs of Japanese young men. But how is it to be presented? By preaching and social service? Yes. By scholarship? Yes. By literature? Yes. By Christian schools? Yes.

But by whatever method it can only be brought home to the heart of Japanese students by men and women who truly exemplify the life and teachings of Christ Himself—men and women who are absolutely sound in their Christian manhood and womanhood.

The unusual receptivity of Japanese students to the Gospel to-day is shown by the fact that more than two thousand of them became inquirers during the evangelistic meetings conducted by Dr. Mott and Mr. Eddy last spring, and of this number one hundred and fifty or more have already been received into the Church.

But the obstacles in the way of their accepting Christ are tremendous. There is still strong family opposition, and there are in Japan, as everywhere, the fear of man, the down-pull of bad habits, and the agnostic influence of prevalent philosophy. In spite of all these obstacles Christianity has gained a firm foothold in the Government colleges which were formerly entirely irreligious. Up to ten years ago no graduate of an Imperial university had entered Christian work. To-day there are four in the Christian ministry and four in the Y. M. C. A. secretaryship, and still others are preparing."

#### 13. The Newspaper Mission in Japan

Rev. Albertus Pieters, of the Dutch Reformed Church in Japan, is trying the plan of newspaper evangelism to bring the Gospel before the plain country people who read every word in the newspaper. He pays for a column on the first page of two papers in Oita, and every other day he publishes an article on some phase of Christian teaching. These articles go into inaccessible mountain homes, into Buddhist strongholds, and into the homes of the indifferent alike, and people can read them without the knowledge of the neighbors or of the relatives until they become sufficiently interested to disregard both and investigate for themselves. As a result of this work, Mr. Pieters is receiving many letters of inquiry, and several Japanese have become Christians. Dr. Pieters writes concerning recent activities:

"My 'Life of Christ' was completed in the local papers about the middle of December. Active work was resumed Feb. 8th when I sent out 30,000 handbills to be distributed by the mail-carriers throughout this province. (The Japanese post-office is one of the most accommodating institutions in the world. It will do all kinds of things for you that the American post-office would never dream of.) These 30,000 handbills announced to the public that on and after the 10th of the month, every other day until completed, we would publish in the *Hoshu Shimpō* and in the *Oita Nichi Nichi* a series of articles from a former Buddhist priest, entitled, 'Why I Abandoned Buddhism and Became a Christian.' The handbills set people all over the province to talking about these articles and to watching for them.

"The articles themselves aroused a good deal of public interest, as was shown by the number of letters we received with reference to them. One man wrote me enthusiastically and said:

"If you keep on putting such articles into the papers the country will be Christian before the people know it, for unconsciously their whole attitude towards Buddhism will change."

#### 14. The Outlook

Dr. James H. Franklin, in an address delivered after his tour in Asia in 1913

says:

"What has happened in Japan within the last 60 years? Her civilization had been retarded for three centuries, but no sooner were her doors opened than she sent her sons to the far corners of the earth to sit at the feet of other nations. The result was that there is hardly any feature of Western civilization which has not been copied, or improved upon, in Japan. In the ordinary city or large town they have ten free deliveries of mail a day until ten o'clock at night. There is free delivery to every farmers' hut and to every fisherman's cottage, in every corner of the Empire. The parcels post had become old with them before we ever began it. As to railways, a notable difference between the American and the Japanese systems is that the latter almost never have collisions. Over there the killing of a passenger is an exceedingly rare occurrence. In the matter of newspapers, in every large city I was told that practically every family takes at least one daily paper, and perhaps two. \* \* \* \* \*

"We must send our best men and our best women to this Empire, to the Japanese, who by reason of their own achievement are entitled to the respect and the confidence of the world. We must think of them as our brothers. \* \* \* \* \*

I have returned with great confidence in the ultimate triumph of Christianity. In spite of our mistakes, God has used our efforts. It may be necessary for God to use other efforts than those which we are putting forth. It may be necessary for Him to use other plans than those which we have adopted, but I believe with all my soul in the ultimate triumph of Christianity in the Far East."

#### MISSIONS AND LACE

"The people of the United States, a few years ago, spent sixty million dollars in one year for lace. They gave in that year, all Protestant denominations included, seven million dollars for foreign missions. The amounts have changed since that time, but the disproportion in expenditure remains the same."

Eleven cents for missions and a dollar bill for lace  
Is our index of proportion; shows our zeal to save the race.  
Said the Lord to His disciples: "Bring an offering to-day  
For the famine-stricken people who are suffering far away."

And His sleek, well-fed disciples, looking up into His face,  
Made reply, "We'd like to do it, but we spent so much for lace."  
Said the Lord: "Seek first my kingdom to establish among men;  
Teach the dead in sin and evil, they can rise through Me again."

So they gave their extra pennies and they sent a man of grace  
To conduct a penny mission—but the dollars went for lace.  
Said the Lord: "A tiny army mighty things for God hath done:  
But He calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race.  
Leave some work for our descendants; leave us something for our lace!"  
Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;  
Take your ease among your rose-paths and your blood-bought bolts of lace!"

But His people made remonstrance: "Lord, take not with us offense;  
We have not forgot Thy kingdom—lo, we give eleven cents!"  
Thus eleven cents for missions and a dollar bill for lace  
Is our index of proportion; shows our zeal to save the race.

William M. Vories





## Y. W. A. AND G. A. PROGRAMS



### AUXILIARY DRILL

*Where does the Foreign Mission Board work?*

The Foreign Mission Board has missionaries in Mexico, Brazil, Argentina, Uruguay, Africa, Italy, China and Japan.

*In what kinds of work are our foreign missionaries engaged?*

Our foreign missionaries are engaged in evangelistic, educational, medical and publication work.

*How many foreign missionaries have we?*

We have 172 women and 130 men foreign missionaries, 84 being evangelists, 123 teachers, 68 both evangelists and teachers, 15 physicians, 7 nurses and 5 who are engaged in the publication work.

*What were some of the results of last year's foreign mission work?*

Last year our foreign missionaries reported 29,991 members in 380 churches, 5,252 baptisms, 9,376 students in 339 schools and 1,482 patients in 8 hospitals, beside 65,341 out-patients and 13 dispensaries.

(For order of service adapt W. M. U. program)

**"The hope for Christianity in Japan lies in the Children."**

*Extracts from letters of Miss Michi Kawai, A. B. 1904, Bryn Mawr*

"One man, whom I call the village patriarch, is upright, clear-headed, and if he had been born under a luckier star might have been a Count Okuma. I was astonished by his clear reasoning and his keen insight. He comes every day to our house to listen to the teaching I give the children. To him I speak most fully about our Saviour; he understands me and one day I told him from the birth of Christ to the Resurrection. I cannot get at the bottom of his thought, but he is not far from the Kingdom. If he becomes His follower outwardly this whole place will be transformed.

"I went to see a well-known Buddhist priest who lives in a old temple near here. He is considered one of the few scholars in the province; he is sixty-eight, and has a very refined face and lordly manner. Everybody

honors and respects him, but he has no friend. I went there to ask him questions on Buddhism, but instead he asked me many questions about other lands.

"If I were only twenty years younger," he said, "I could begin another life."

"In my religion," I replied, "we can never say too late." He smiled, he did not answer.

"During the summer it is not easy to get hold of the adults, especially the women, who are busy with farming and silk-worm raising; and when not in the fields are in the home working day and night.

"In the fishing villages the women work harder than the men; they row the boats, carry fish to market and do the men's part.

"They do appreciate our effort at teaching the children. Please teach me one English word a day." This is the request I receive from the many children of the village. We therefore have a jolly time every evening as we sing hymns, tell stories, and teach games. There is a big pine tree facing the river and here we spread mats upon which the children sit. Our hymn chart is hung on a pine tree, and if the daylight is fading someone holds a lantern near the chart and moves it up and down along the Japanese letters. On the nights when there is no moon we sing in the dark, and when it rains they come indoors. 'Wipe your feet on the mat' is the command from my mother, and the little ones dip their feet in the bucket, two or three at a time; a big towel is provided for them and they come in at least with clean feet. \* \* The children are lovely—not in face or clothes—but in manners, and I forget how time flies when I am with them.

"Often our bathtub is full of children—whose I have no idea. They are in the tub because they need to be looked after. Cleanliness is the first lesson toward pure living, so I do not grudge filling the bathtub every day from the old well which has a small well sweep, though it takes time and strength to draw several buckets of water and carry them to the tub.

(Concluded on Page 20)



## R. A. PROGRAMS



*Talk by Leader:* Early in May the Woman's Missionary Union will hold its Annual Meeting in Houston, Texas. How nice it would be if some of our Royal Ambassadors could be present. How it will rejoice the heart of our beloved president, Miss Fannie E. S. Heck, whose serious illness we all grieve for, to know that we have served well and that each department of our work has been prayed for, studied about and received our best efforts in gifts and offerings during the past year. And then to have an ambassador report it to that large body of women would indeed give her great joy.

Are we praying that the Royal Ambassador committee may see clearly our needs and plan to meet them? Every ambassador can influence some other boy, are you doing it? Let us see how much we can do for our order before May.

Our program of last month and this are not so far separated as space on the map would indicate. We must love the homeland and serve loyally those who come in our pathway before we can serve those across the seas. Have you ever had a missionary go out from your church? Do you realize that all foreign missionaries go out from some church in the homeland? It is like a soldier marching into battle. This soldier of the cross becomes a living link between us and foreign missions.

### FIRST MEETING

Subject—Sunrise Land

Hymn—"Ye Christian Heralds Go Proclaim"

Scripture Lesson—Psalm 115: 1-9

Commission and Declaration

Prayer—For guidance in our meeting

Short Talks on Japan:

Early History

Name

The People

followed by map study.

Prayer—That we may realize Japan's need for Christ.

Short Talk by Ambassador-in-Chief—The Japanese story of the creation as compared with the account given in Genesis.

Object Lesson—Exhibit of curios, idols, flags etc. Have picture or image of the "Three Monkeys of Nikko" and tell their signification.

Special Music—"Japanese National Anthem" (W. M. U. Literature Department, price 2 cents) Teach this song before the meeting, selecting best singers.

Short Sketch—Japanese Religions

Talks—

Japan's Closed Gates

Japan's Geographical Relation to other Countries

Hymn—"Stand up for Jesus"

Armor. Adjournment

### SECOND MEETING

Subject—Japan of Today

Thought—"There never has been in all the history of missions so great a victory for Christ in so short a time as we see today in that beautiful Island Empire."

Hymn—"Fling Out the Banner"

Scripture—Testing an Idol—1 Kings 18: 3-40

Prayer—That we may wholly conquer Japan for Christ.

Talk—Japan's Open Door

Hymn—"Onward Christian Soldier"

Talk—The First Ambassador to Japan.

Discussion for five boys—

Forces	God's Word Evangelism Medical Missions Personal Service Education
that will save	
Japan	

Special Music—Selected by leader

Talk—Success of Forces. Use map marking with a white star S. B. C. mission stations. Tell of specific work. Name missionaries, show their pictures.—See Missionary Album, 25 cents, from Foreign Mission Board, Richmond, Va.

Prayer—That Christ will bless all forces used in His service.

(Concluded on Page 29)





## SUNBEAM PROGRAMS



SIX GRADUATES OF SUNRISE KINDERGARTEN, FUKUOKA, JAPAN

### FIRST MEETING

MOTTO—"You must turn toward the dawn or be lost in the darkness".—

*The Emperor of Japan to Emperor of China*

SUBJECT—Japan's Children

BIBLE VERSES: John 10 : 7-16

HYMN—"Saviour Like a Shepherd Lead Us"

PROGRAM. ROLL CALL. OFFERING. HYMN. CLOSING PRAYER FOR THE CHILDREN OF JAPAN

Recitation:

#### Little Children in Japan

The little children in Japan  
Don't think of being rude.  
"O noble dear mamma", they say,  
"We trust we don't intrude."  
Instead of rushing in to where  
All day their mother combs her hair.  
The little children in Japan  
Are fearfully polite;  
They always thank their bread and milk.  
Before they take a bite,  
And say, "You make us most content  
O honorable nourishment!"

#### The little children in Japan

With toys of paper play,  
And carry paper parasols  
To keep the rain away;  
And when you go to see, you'll find  
It's paper walls they live behind.

#### The little children in Japan,

They haven't any store  
Of beds and chairs and parlour things,  
And so upon the floor  
They sit, and sip their tea, and smile,  
And then they go to sleep awhile.

—Harper's Magazine

Note: Let the following extracts be given to the children in time for them to become familiar with them, so they may be told, *not* read.

Leader: ——— will tell us now how the Japanese children play at their special festivals.

#### The Feast of Dolls

Once a year, on the third of March, all little girls in Japan have a great holiday, when they wear their brightest *kimono* and gayest *obi* (sash) and have their hair tied up with pretty gold cord. This they do in honor of "The Feast of Dolls". For just that one day they play with these dolls, some of which are their very own, and some of which used to belong to their grand mothers or their mothers long before, and have been carefully kept for years. The dolls are dressed as beautifully as the owners can afford. Of course these wonderful dolls are not to be played with every day, and so the next day they are carefully put away to be ready for the next Feast of Dolls.

Leader. I know a story about the Feast of Dolls. Wouldn't you like to hear it? (Tells story of leaflet "March Third in Japan").

Did you know that the boys and girls in Japan learn to do many things in exactly the opposite way from what we do them? ——— will tell us some of these customs. (Let this section be given to one of the older members or to an assistant).

#### Topsy-turvydom

Somebody once said Japan was "Topsy-turvydom" because to us it looks as if their customs were all upsidedown—they do things backwards.

Where do we begin to read a page in one of our books? Yes, at the top of the left side; but the Japanese begin the page at the right hand side of the bottom. And to see the title they turn to the back cover. How do the columns run in the newspapers? Well, the Japanese run their columns across the sheet.

Girls, do any of you think light hair and curls and blue eyes are the prettiest coloring? All the Japanese little girls think straight black hair is the best kind, and would cry if they had to have such an ugly thing as curly hair.

Where is the parlor in your house? And where the kitchen? In Japan they put the parlor in the back and the kitchen in the front of their houses.

When we have yards around our houses which part of them do we try to keep looking neatest and prettiest? The front, don't we? but in Japan they do all their pretty gardening in the back yard, planting trees and flowers, building little lakes and bridges, and making it beautiful in every way. It is very common to find the front yard untidy and littered with trash.

What does a polite boy do with his hat when he goes into someone's house? Yes, takes it off; but of course he keeps on his shoes, doesn't he? In Japan, the people keep on their hats, but take off their shoes when they go indoors.

Leader. I believe we should all like to do something that would help these Japanese boys and girls. Did you know that we can help a few of them to be well-trained, Christian children if we will go on supporting our new Kindergarten in Fukuoka? Now will some dear little girl tell us something Southern Baptists are doing for the children of Japan?

#### Our Kindergarten

(Holding Japanese doll)

Away over in Japan there is a city called Fukuoka, (at first I could hardly pronounce that hard name, but now it sounds pretty to me.) Well, in this city we have a lovely kindergarten, with more than thirty little tots in it. How cute they must look, just like my doll. It is called the Maizura Kindergarten and I am going to call my doll (holding it up) Maizura after the school. Isn't it a fine name? This kindergarten is held every day in a room in the missionary's home, because there is no other place for it, and as there are about a thousand children in Fukuoka who want to attend, of course there must be a large building for them. Now that is just what our missionary money goes for, schools and kindergartens, so we must do all we can to help to build a big place where all the dear Japanese children, who wish to, may go to a kindergarten.

After the closing prayer the leader may teach the children to say goodbye in Japanese fashion. Have them fold their hands across the breast, make a low bow to her and each other and repeat "Sayonara, sayonara", which means "farewell".

## SECOND MEETING

MOTTO—"We are fighting against a good thing when we fight Christianity".  
—Prince Iwakura

SUBJECT—Christ getting into Japan

HYMN—"Christ for Japan We Sing" (Note: use "Christ for the World", substituting each time *Japan for the world*.)

BIBLE VERSES: Psalm 100 (tell the children that this psalm is mentioned in one of the stories to be told in this meeting.)

PROGRAM. ROLL CALL. CLOSING HYMN, "Be a Little Sunbeam" THE LORD'S PRAYER, in concert

### Japanese Sin Bearer

Let the leader trace on thin paper this design. Have enough "sin bearers" for all the members of the band, giving them out for the children to look at while she talks, and afterward to take home as souvenirs.

Leader. We want to see today how Christ is getting to Japanese hearts. We shall find first that they feel they need someone to bear their sins, just as we do. These little paper "sin bearers" are just like those given to the worshippers in Shinto temples to use on a certain day in June every year, the day when they are to get rid of their sins. The people take them to the priest with some money and he, after praying over them, takes them to a river and throws them in to be carried away by the current. Don't you feel sorry that they try to get rid of their sin in such a way when there is only one *real* way to do it? Who really takes away sin? Let us repeat John 1:29.

A long time ago the Japanese came to know something of Christ through some priests, and they liked Christianity. But soon they began to fear that the European nations were sending them this religion only that they

might rule Japan; and so the Japanese shut out Christians and put up a big sign against Christianity. \_\_\_\_\_ has written this sign on the blackboard (or a big sheet of Manilla paper) and we will ask him to read it.

### Proclamation

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

Leader. Now we'll ask \_\_\_\_\_ to tell us how an American naval officer went to try and get Japan to open her gates to foreign trade and religion.

### How the Fleet Kept Sunday

Once upon a time, away back in 1853, there was a splendid American sailor, Commodore Perry, who was sent by our government to try and persuade Japan to trade with us; but he was a Christian as well as a wonderful commander and he was asking God to make Japan willing to let Christ in, through missionaries who should come to teach the Gospel. He was so polite and had so many interesting things made in the United States to show them that they were very much pleased with him and his men, and were very willing to come on board the vessel, though they were not ready to trade with this country. When Sunday came this good officer was not afraid to show his colors as a Christian, for he politely told the Japanese who were coming to visit him that as that was the day when the Christians worshipped their God all together, he would ask them to come the next day, so that he and his men might spend the Sunday quietly. And soon in the bright July sunshine, with the blue waters of Yedo Bay sparkling all around them, the Americans were holding a church service

to God. The Commodore had the men sing "Before Jehovah's awful throne," which is really Psalm 100 put into verse, and it must have been beautiful to hear the band playing the tune "Old Hundred" and the sailors singing so loudly that all the people gathered on the shore could hear for the first time the praise of Our Father.

Leader. Christ used many other ways to get into Japan. \_\_\_\_\_ will tell us about one of them—"The Floating Bible".

### The Floating Bible

About a year after Perry had left Japan, failing to get them to open the country to foreigners just then, a Japanese soldier found something that made him very curious: He was guarding the coast when he saw floating in the sea something that looked like a book, but the printing was so queer that he could not read it. For a long time he kept it, always wondering what it was about. At last he found a man who spoke both Dutch and Japanese, and from this man the soldier, Wakasa, learned that the book was a Dutch New Testament—all about Jesus Christ. He

kept wanting to understand it, and after a while he was told by some other Dutch men who came to the coast that he could get a copy of the same book in Chinese, if he would send to Shanghai. He could read Chinese, and so you know that he was glad to hear that news. He at once sent to China for a copy and was soon working hard to learn what it all meant. By and by a few missionaries were let into Japan, and Wakasa used to send his servant 200 miles to them with questions about the New Testament. Finally their families and many others became Christians because they lived so faithfully. Just think how many good results came because one man found a Bible in the water!

Leader. These are only the beginning of Christ's getting into Japan. Let me tell you a dream a boy had once. (Tell story of "Jack and the Japs", price 2c, see page 3.) Don't let us forget that there is that kindergarten for the little Japanese in Fukuoka. What would you like to do for it?

(Note: much of the material used in this program is taken from Miss Belle M. Brain's "All About Japan".)







## FROM OUR MISSIONARIES



### MISSIONARY WOMEN'S WORK IN JAPAN

ONE of the leading American magazines has recently given much space to articles on "How I have helped my husband." One of our missionary wives said, "I have helped my husband by marrying him, for I have increased his salary by half," that is one of the privileges of the missionary's wife, yet she has many others that are more valuable. Her's is a life that is filled with an unceasing series of lights and shadows. She is called upon to entertain more in the Orient than is usual in America. Missionary friends who have committee meetings or do evangelistic work in cities in which they do not reside often drop in to pay a little visit, then, as the Japanese take life leisurely they often spend half the day, unless the host has to excuse himself on account of a class or pressing engagement. Should the visit prove to be shortly before meals, the children of the family frequently are provoked to say, "I wonder if the guest will soon go, I wonder if he knows he is staying too long!" They do not realize that guests are gladly welcome for often it is an opportunity to lead a soul to Christ.

The wife is the mother, nurse, friend, playmate and teacher of day and Sunday school to the children. She must mean more to the children than is necessary to the mothers in America.

When conditions permit she crowds in time for language study with her Japanese teacher, as she wishes to be a missionary as well as a missionary's wife. In the afternoon an English Class for girls, a young girls' Bible Class, a Bible study for young ladies; a meeting of the woman's society of the church and a foreign cooking class to teach cooking and Christianity to non-Christians; all these with some visiting are duties that confront her. There is never a meeting without hymns, prayer and Bible talk and always an invitation is given to attend the different services in the church.

Certainly a liberal share of her time must be given to the duties of her home, for here

she can have an elevating influence over those who come to share its hospitality. She realizes that a Christian home must be an attractive home.

In order that she may find time to do some Christian work and care for her children she keeps a servant who is largely responsible for the meals, but even then she must plan for them and see that they do not exceed the limits of the modest salary. Besides there are many little economies that must be practiced on imported goods on account of the very high tariff that is imposed upon them. Yet if any of our American friends are anticipating a visit to Japan do not let them be picturing themselves as seated on the floor manipulating chop sticks over bowls of raw fish, lotus or bamboo roots, lobsters, pickled radish, (daikon) sweetened bean cakes and various other delicacies. For these are only served upon special request, and to those who are fond of things Japanese.

The missionary wife cannot do the same kind of work that the single lady can. But we pray that the groups of native women and girls that she gathers in her home may return to their own homes filled with the desire to know Him, whom to know brings life eternal.

*Maude Burke Dozier, Fukuoka, Japan*

### A WOMAN'S MISSIONARY MEETING IN CHINA

You may be interested to know of our first woman's mission society in our Baptist Church here in Kaifeng. It was organized September 20th with ten members, only six local Christian women. I have had the missionary meeting on the first Sunday in the month after the preaching and Sunday school service, also the service of the Lord's supper. The missionary meeting is from one-thirty to two thirty, or until we get through. No one has had dinner but no one leaves or looks anxious. Miss Swann kindly keeps the enquirers and the ones who just happen in and has a service for them. I didn't ask who wanted to join but just took all the church members with an inner room and told them the object of the meeting and that only the

church members could join—making it a privilege from the start.

I have made out a ten month's course of study. It may be of some interest to you to see our program from time to time.

Point of contact! Well, it was hard to find one so I took John 3 : 16 also the last commission in last of Matthew and Mark. I prepared a list of eighteen questions touching on the world; continent, oceans, meaning of words in the text verses and tried in that manner to get the geographical idea of the world and God's meaning in saving the world—the whole world, every color and race being in the world. I had a globe and showed them the continent and let them point to them, they enjoyed it very much.

It has been so long since I started this letter that I can tell you of the second month's lesson. The text for that was "Come over and help us!" The main thought was the gospel starting to Europe, having been rejected in Asia, but going westward and being preserved through the dark ages, then gradually making its way back to Asia. The conclusion was that amid all of China's greatness her great lack was spiritual light and she is unconsciously saying to the nations who know God "Come over and help us". It seems to me these women are growing in knowledge and gaining wider conceptions. My plan is to come down to China, after they get an idea of the world and as it develops naturally to get them interested in personal service and tithing.

*Annie Jenkins Sallee, Kaifeng, Honan, China*

### HOW JAPANESE GIRLS BECAME INTERESTED IN ENGLISH BIBLE STUDY

It has been fifteen months since we came back from our first furlough. And with the exception of days of illness there has been no cessation in the work.

During the past five months our hearts have been made to rejoice over and over again as we in our work see more encouraging features than ever before.

When we first returned Mrs. Walne and I decided to conduct our English classes as before. But in a short time felt that we were not getting as near the girls as we longed to do. So we asked out assistant Japanese teacher to speak to the girls privately and ask them if it would be convenient for us to

visit them in their homes and in this way meet their mothers. Many of them said they did not get home from school until very late and one girl said "Please ask the teacher *not* to come to see me." But at this we were not discouraged but prayed for open doors. A few months later we suggested to them that on account of a multiplication of duties we would not be able to have the class meet two afternoons a week, and instead of so much text book work we would have our Japanese Bible lesson longer and conversation would be carried on concerning it in English. In this way they would get the conversation and also get the Truth more than previously. They were delighted. So with a number of prayers and songs and a Bible lesson each time we have held these lovely intelligent girls. Unless they are detained by an afternoon class at school they are always present. After the lesson a cup of Japanese tea (three or four spoonfuls of weak tea without any sugar) and a tiny cake opens the way for us to have a little social hour with them. They often stay and stay, for they seem to enjoy the change from their ordinary daily affairs. For a long time we have insisted that they come to church and Sunday school. But until about the beginning of this autumn their timidity and lack of interest prevented them. How great has been our joy since that time to find, on Sunday mornings, a group of these happy girls at church. Not all have come yet, but we are praying that the entire class may soon do so. We believe their hearts are touched by the Gospel story.

Just before Christmas we taught them a little exercise and invited their mothers to attend the meeting. The girls became so interested—it was all so new to them—that they insisted on their mothers' coming. And we were happy to have more than thirty girls' mothers and friends to attend that special meeting. We hope to have other meetings soon to which they will be free to invite their mothers who seemed to have greatly enjoyed it. In this way the doors will open to direct personal work.

It gave us much joy to have the mother of the girl who had asked us *not* to visit in her home present, and also to have her present at the Christmas entertainment at the church. Of all the girls this one is most regular at church services. In this class we



have four girls, sisters, who attend regularly, and because of their coming to us and becoming interested in the Sunday school they have brought a younger sister and two little brothers.

The work is just beginning to ripen unto harvest. Won't you pray with us that all of these lovely girls may be brought to Christ this year, and that next year they will bring others to Him? Several of them graduate this year so we must reach them now or they will pass out into the world without knowing and loving Christ.

They have formed themselves into an "Ai" (Love) Class, but I shall tell you about that at another time!

We love them—Christ loves them. Pray that they may love Him!—*M. B. D., Fukuoka, Japan*

### THERE SHALL BE SHOWERS OF BLESSING

If the New Year continues as it has begun we will certainly have a great deal for which to be thankful. We have been in Montevideo three years and a half and during the past year I am afraid that, at times, we were almost discouraged. No matter how hard we worked there seemed to be so very little result, but we never for one single instant thought of giving up. Now we are beginning to reap. In the last month we have had two baptisms, the first in oh such a long time. The two men baptized have often attended the services but as a rule never gave any evidence of interest.

Last Sunday we celebrated the Lord's supper for the first time this year and had five new members. Isn't that cause for thanksgiving? We are feeling so much encouraged by these new additions and by the prospect of several more in the very near future. These are mostly from a family that came here from Spain over two years ago with church letters and were directed to another denomination. They at last discovered the mistake and are coming to us, one by one. We met them when they had been here only a short time but of course we had to leave them to see for themselves that they were among the wrong people, a thing we knew they would surely do if they were Baptists.

This afternoon we expect to organize the women of our congregation into a society or

perhaps I had better say a ladies' aid as I think that is what it will be. As yet there are so few women and they live so far apart that we will be unable to have more than one meeting a month. We expect to do them good in various ways, and as soon as we have more members we will meet often enough to have some sort of a study. Mrs. L. C. Quarles has a class for the women who attend the services at their hall, and, at the last meeting, there were eight present. Now you may think that very few but we think it is doing splendidly, especially as not a single one is a church member and some never knew what the Bible was until they came to our services. They have also been able to start a prayer meeting in the home of one of the families.

In each of our two out-stations we have a Sunday school, one is in charge of L. C. Quarles and the other of Antonio Gonza lez, native helper. An entertainment was recently held in our Sunday school. The hall was decorated with flowers and the children did beautifully. Am sure that no Sunday school at home, of the same size, would have been ashamed of the entertainment.

We are all so pleased with ROYAL SERVICE, it is splendid. The Union is certainly to be congratulated on being able to get out such a magazine. Some day we are hoping to be able to make use of those programs in our work among the women.

We are all so sorry to hear of Miss Heck's continued illness. I know it is hard for her to be away from her beloved work. Our hearts and prayers are with her. We sincerely hope she doesn't suffer much.

Thanking the Union for its many encouraging letters and prayers in our behalf, I am with all good wishes,

*Helen Taylor Quarles, Montevideo, Uruguay*

"As the writer of any letter sends it whither he would; so Christ sends us as His letters out into the world, or into that part of it for which He has a special message, which He would have delivered through us. This is why the circumstance of every Christ-governed life is saved, and the road by which we travel holy ground."

Ye are our epistles, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink; but with the Spirit of the living God.—*2d Cor. 3:2, 3*



## SOCIETY METHODS



### TWO TRUMPETS

MOSES was once commanded by God to make two trumpets of beaten silver. These trumpets were to be used "for the calling of the congregation and for the journeying of the camps". Just as truly as God guided the children of Israel is He guiding His followers today, and we believe that the great gatherings of Christians are called together by direct summons from Him even as the trumpets of Moses were used. Such will be the great gathering of southern Baptists in Houston, Texas, May 12-17. The two great trumpets will be sounded, one to call the members together and the other to send them forth to greater conquests in His name. It is highly important that our missionary societies respond to these two trumpet calls.

In many instances, some member of the society will have expressed her intention of going to the Convention at her own expense; or, again, there will be a member who cannot, on account of home duties, go herself but who could send her representative; or the society could arrange to send some member, preferably its president. Once a society did this by asking the president to come to a little party which had been planned in one of the homes. During the party, she was presented with a lovely yellow rose in the petals of which were concealed as many shining, five-dollar gold pieces as the trip required. One less lingerie waist for each member would send many a society representative! Sunday dinners without ice-cream and cake would do it!

In a given association, the societies might unite and send their associational superintendent. It is stimulating to think of the inspiration and information which she would bring to those societies as she visited them during the year. She would be eyes and ears to them in interpreting the new policies of the Union. Sometimes it is hard for a society to realize the importance of the Standard of Excellence, for instance, but if the superintendent has seen the representatives from the different states report on this point she will know how to help her societies live up to it. Again, the societies sometimes think their apportionment is too large, but if the superintendent has heard the report of the Apportionment Committee and has listened to the appeals of the missionaries for more workers and better equipment, she will know and "tell" that the apportionment is all too little and that to pass beyond it, not just reach it, should be the loving longing of each of her societies.

But Moses was commanded to use the two trumpets also "in the day of gladness". There surely could be no happier gathering than that of southern Baptists. It is more like a large family reunion and it will bring great joy into the life of your society if you will try to send some member or your associational superintendent to it. We are commanded to "serve the Lord with gladness" and to "rejoice in the Lord". At the Annual Meeting facts will be learned, stories will be heard, missionaries will be met, all of which things will combine to prove that the work is truly worthwhile, that there are victories all along the line, and there will spring up in the heart a song of thanksgiving and praise—thanksgiving for the knowledge gained of the work and praise for the opportunity of sharing in it.

On her return from visiting the mission work in the Orient, Mrs. Henry W. Peabody said that she was convinced that our women missionaries should be equipped to train native leaders. In a similar way should we send our representative to Houston that she may return to guide us out into larger, higher service. In loving enthusiasm should we ask her to go; with our prayers should we bear her up during the days of preparation and attendance; with eagerness should we await her report; and with loyalty should we follow the clear notes of her trumpets as they call to advance work and gladsome praise.





## CURRENT EVENTS



### THE WORLD FIELD

A LARGE Sake brewer of Japan has been converted and has turned his brewery into a cotton factory. On Sunday he assembles all his workers for Christian services and a Bible school. Mrs. Hiraoka a member of one of the most eminent families of Japan, a successful business woman, who was converted when sixty one years old is giving most of her time now to speaking publicly for the cause of Christ, saying the satisfaction for the religious needs of Japan can be found only in the religion of Jesus. These with the recent conversion of several men of wealth and position are very encouraging and stimulating "signs of the times" in Japan.

Chinese Christians in Shanghai have set apart the noon hour each day for individual prayer that the great conflict in Europe may soon be ended.

In Ongole, India, the center of the Baptist Telugu Mission, over eleven per cent of the population are Christians. More than half the children who are in school are in the Baptist mission schools which makes them a great source of influence.

There is now in Korea a native Christian membership of 40,000, while ten years ago there were only 10,000. The handbook published by the Government General of Korea acknowledges the weakness of Buddhism while emphasizing the ever growing influence of Christianity, attributing it to the effective medical, educational and social work carried on, beside the evangelistic work.

Seventeen hundred great walled cities of China are now open to the Gospel for the first time. The Chinese leaders are growing dissatisfied with the native religion and are welcoming Christian teaching as never before. Such opportunities mean added responsibility for more intensive and extensive work in China. The vice president of the Chinese Republic has urged the missionaries to greater effort, saying "Five years hence will be too late."

There are fifty-nine Japanese missions and churches in the United States.

The American Board (Congregational) was asked by the Province of Shan-si, China, to take charge of a large part of its public school system—the Province furnishing school-houses, equipment, and salaries and giving the liberty to have the Bible and Christianity taught: This wonderful opportunity could be made possible only by additional gifts which have been provided by generous friends.

There are only 3,244 Christian Missionaries in all of the great continent of Africa, each with a parish of over three thousand square miles. In the heart of Africa there are over fifty million people who have no means of hearing the gospel.

Persecution and opposition of Russian Baptists isn't limited to Russia. An active Russian Baptist Mission in Hartford, Conn., has stirred up much animosity in the heart of the Orthodox priest, who is now doing everything in his power to win back these people to their old faith. In Homestead, Pa., where there is a most promising mission among the Russians, one young convert was tied to a cross of wood, spit on, beaten and forced to drink whiskey until he was insensible.

A plan to promote world wide peace has been suggested by a joint committee of Women's Mission Boards. It is hoped by means of articles in the missionary magazines, a declaration of peace for all Christian women, the enlistment of missionaries, and a Pageant of Peace, easy to present, to further this great cause. Further details will appear in a later issue of ROYAL SERVICE.

Marquis Ito, Prime Minister of Japan, has stated that Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world.



## TRAINING SCHOOL



### THINGS WE LIKE TO HEAR ABOUT

TEN of the students with the Principal left for Georgetown to attend the annual meeting of the Kentucky Union of Student Volunteers on Feb. 5-7. A hundred young men and women gathered from the colleges and seminaries of the State and were graciously and charmingly entertained by the good people of Georgetown. Nothing is more inspiring than the sight of these picked young people as they gather together to consider God's plan for their lives, and surely there is no more hopeful sign for the future of the church and the Kingdom of God.

One was struck by the earnestness and reverence of this young audience. They were tense in their attention and when such subjects as the "Prayer Life of the Volunteer," "Preparation of the Volunteer," "Finding God's Will for Your Life," etc. were discussed, the serious struggle showed in the faces of those who were even yet weighing life decisions, and I covered my face and thanked God that these honest souls were counting the cost. When that battle was fought out, these heroes and heroines of the future would be ready to follow intelligently and faithfully the Man of Galilee whose clear voice called them in that hour. Mature speakers were there such as our own Dr. Ray and Dr. Carver who gave us of their best, and the young men and women speaking from the depths of their purposeful hearts made a spiritual feast not soon to be forgotten. As at Kansas City the students expressed their longing and aspiration in the hymn, "O Love That Will Not Let Me Go," and always their voices were vibrant with emotion as they sang, "O Light that followest all the way, I yield my flickering torch to Thee."

Our thoughts have turned more strongly than usual to the foreign field for recently Misses Margie Shumate and Olive Bagby en route to China stopped for a short visit to the school. And so there are two more bright links to that golden love chain which stretches across the Pacific binding these devoted hearts of ours to those who are standing in the place of our Christ amid the shock of heathenism. God speed them on their way.

Eight members of our Senior class have already applied to our Foreign Mission Board for service in China, Japan and Africa hoping for early appointment. The prospect of speedy sailing is not very bright just now but with united prayer and effort our Baptist forces can accomplish the task set before us, and at Houston set our Foreign Mission Board free of debt.

The Principal with Miss Leachman spent several days during January in Chicago studying the work of Hull House as well as that of several institutional churches. The new building of the Baptist Training School was also visited and its beauty and space intensified our longing for our own new building.

Our household is quite numerous. We have matriculated sixty boarding students and, with the addition of the married women who come in for class work, we have an enrollment of eighty-two. All are waiting in breathless eagerness of anticipation and joy for Miss Mallory's annual visit. Hasten the day!

### PREPARING UNTO EVERY GOOD WORK

As to the aforesaid visit, Miss Mallory writes: "It was my great joy to be the guest of the Training School the last week of February and in a subsequent issue I want to write in detail concerning the visit. I found the two houses on East Broadway and also the Good Will Center full of healthy, happy, heartening workers. Earnest class study was manifest; personal service was being successfully pursued; and yet there was time for much wholesome fun. What impressed me most was the students' love for the school and their heroic sacrifices to enlarge it for others. Though realizing that the school cannot do its best work when almost one third of the students sleep and study in one house and board and lead chapel in another, still they are not impatient, only abundantly ready, for the great new building. They have already raised \$400 of their \$1000 pledge to the Enlargement Fund! Can we not hear the Master saying to us: 'Go, and do thou likewise?'"





## PERSONAL SERVICE



### THEY DWELT WITH THE KING FOR HIS WORK. 1 Chron. IV. 23

"They dwelt with the king for his work,  
So reads the sweet story of old,  
For the king was a shepherd and friend,  
And his people the sheep of his fold.  
'They dwelt with the king for his work,  
And whatever they wanted to know,  
Whether counsel, or aid, or command,  
To the king they could instantly go.

"We, too have a glorious King,  
The heavens, He says, are His throne,  
All worlds are His mighty domain,  
All kingdoms His sceptre shall own,  
But He dwells with His people below,  
And loves in their trials to share,  
And we dwell with the King for His work,  
And bring Him each burden and care."

### PRACTICAL HINTS

*Extracts from recent letter from Miss Emma Leachman*

**B**ECAUSE of the serious problem of non-employment among the laboring class of people, our work at this season is especially hard. The suffering is intense and there is a great deal of serious illness and much of our mind, time and strength is given to alleviating these conditions.

The real questions of practical personal service, such as visiting the hospitals, jails and the sick in their homes, etc., have been put before the societies sufficiently.

A great hindrance to the work is that the majority of the people put so much stress on the food given to the body and so little on that given to the mind and soul. A family will give you a five or ten dollar dinner and then declare that they are not able to take any religious literature! Last summer, while in a little mountain town in Kentucky where the people said they were too poor to take the missionary journals, I asked the women of the missionary society if they were willing to give the price of one custard pie to missions. A number agreed to do this and on the following Saturday afternoon they sold these for thirty-five cents each, with the jellies and pickles which they had set aside during the week, realizing ten dollars and eighty cents. From this they paid for the medicine for a factory girl, suffering with typhoid fever, and spent five dollars for the mission journals.

I have been giving to Missionary Societies and Auxiliaries all over Kentucky special cases to become interested in, giving them a general history of the family, and sometimes telling them of an individual girl or boy, of

his or her ability, what is most needed etc., and asking them to help in clothing, books or whatever is most necessary to enable the boys or girls to stay in school until they can go to work. Frequently one suit of clothes will enable a boy to stay out the term in school. Many girls can make over their clothing for some other girl by measurements sent them and so save her from a bad life, from selling her soul to cover her body with comfortable clothes. Sometimes a woman's society can help a widow keep her family together for six months or a year or even longer, until some of its members are old enough to go to work. There is now under our care a widow with five boys, two of them are in the eighth grade in the public school. The mother scrubs all night and earns six dollars per week, every month she is given five dollars to pay her rent; with this help she is able to keep a home for her family and next fall she will have two splendid Christian boys to go to work and attend night school. They will then become an independent family.

The women and girls of our missionary societies could make night gowns and aprons for children in hospitals. Often we are obliged to take babies and small children from our City Hospital with just anything we can get to wrap them in.

Sometimes we spend too much time visiting the unfortunate member of a family who is in jail or in the hospital, when it would, perhaps be better to visit the home that is in trouble and ameliorate conditions there.



## UNION NOTES



### ROUND TABLE

**R**ECENTLY Miss Heck sent to the Baltimore headquarters six stories which she has had strength to write in the days of her continued illness. These will be published in the Home Department from time to time, one entitled "Mary or Jane" appearing in this issue. It is truly stimulating to realize the abiding interest which Miss Heck has in the work of the Union, and we truly rejoice in the possession of these stories which have come to her heart's mind there in the "Blue Sky Room".—In the department, "From Our Missionaries", are several interesting articles on Japan. Mrs. Dozier, the writer, realized that April was the month for the Union's study of Japan, so she sent these contributions in good time for the month's issue. Most gratefully do we commend such a policy to our other women missionaries both home and foreign, asking that they watch out for the month set aside for study of their particular fields and that they send contributions to the magazine for the given month. In this connection, it may be said that original stories and poems, drawings, methods and missionary items will be welcomed from any of our friends and will be used in so far as they are in accord with the policy of the magazine.—On page 2 of this issue the words "a new one or a renewal" are emphasized since it is a great saving of time to the Baltimore office when this is done in sending in subscriptions. As far as possible, subscriptions and leaflet literature orders should be sent in by money orders or checks but when stamps are used try to see that the majority of them are of the 2c denomination. This will be a great convenience to the W. M. U. treasurer.—At the Annual Meeting in Nashville last May one half of the states had full delegations. Over 72% of the total possible delegation was present. Can we plan for such a representative delegation at Houston this May? Last year, however, only

8 state W. M. U. vice-presidents were with us. It is highly important that every state make an especial effort to have its vice-president and corresponding secretary at Houston and that the corresponding secretary plan to remain for the Secretaries' and Field Workers' Council on Monday, May 17.—In a recent number of the Watchman Examiner, Dr. A. T. Robertson, professor in the Southern Baptist Theological Seminary at Louisville, Ky., speaks as follows concerning our work: "I think it is only just to say that the upward turn in the missionary work of southern Baptists came with the organization of the Woman's Missionary Union, located at Baltimore. The work had somehow dragged a bit till this fresh influx of energy came. Gradually the new zeal began to tell, and more money flowed into the treasuries of the mission boards. The churches took on new life."—From one of our cotton mill states this encouraging word comes: "We are proud of our Y. W. A. because nearly every member in it works in our mill and yet they are making such strides along missionary lines".—Mrs. Avery Carter, president of the Tennessee W. M. U., issued a one-hour special consecration program for use by the societies of her state on or near February 14. It was truly a beautiful thought for Valentine Day and if its purpose was realized, namely to "arouse the W. M. S. members to the need of a deeper spiritual life", then the program is indeed worthy of emulation.—From Morning View, Ky., comes the sweet thought of keeping up the society membership of one of the departed members. This is being done by a devoted daughter who writes that they "expect to do so as long as they live for I know she would have us do it". Many a sorrowing heart could find comfort by thus carrying on the missionary zeal of their departed loved ones. Cannot some one suggest a title for such membership?

### ERROR IN 1915 TOPIC CARD

An error will be found in the seventh line of the April division of the 1915 Topic Card. The subject for the month is Japan and in speaking of the number of women working in her factories, the figures should be 500,000 instead of 500. We take this opportunity of commending the Topic Card, "with all its faults", to our constituency. Any member not having a copy may secure one free from her state W. M. U. headquarters.





## HOME DEPARTMENT



### PERSONAL PLEA

Let not Sin obscure my vision,  
Nay, let me see  
Every crimson foot-print, Father,  
Leading to Thee—  
That by them, safely guided home,  
Thy child may be.

Let not Sin bedim my hearing,  
Nay, let my ear  
Listening, catch thy faintest whisper,  
Thou, who art near.  
Help, Thou Thy child to do Thy will  
With heart sincere.

Let not Sin benumb my senses  
In any wise;  
Forbid that aught of wrong, dear God,  
Should in me rise  
To mar my perfect following  
Up to Thy skies.  
K. P. C.—Written for ROYAL SERVICE

### THINKING CAP

1. What are two fundamental Japanese virtues?
2. What have three religions given Japan?
3. What was the Reaction?
4. What was the "Taikyo Dendo"?
5. What gives Japan a unique place in the history of missions?
6. What is the issue in Japan?
7. How is the gospel brought to the shores of the Inland Sea?
8. What modern invention is being used as a missionary agency?
9. Would you rather be Mary or Jane?
10. Whom are you going to send to the Annual Meeting?

### MAY OR JANE

Once upon a time <sup>(Mary)</sup><sub>(Jane)</sub> went to the Sunbeam society. Her mother <sup>(did)</sup><sub>(did not)</sub> have to call her and tell her to hurry. She went with a <sup>(smile)</sup><sub>(pout)</sub> and was ten minutes <sup>(early)</sup><sub>(late)</sub>. She took her seat on the <sup>(front)</sup><sub>(back)</sub> bench where she <sup>(could)</sup><sub>(could not)</sub> see and hear all that went on. She <sup>(sung)</sup><sub>(did not sing)</sub> with all her might and she thought the songs were <sup>(beautiful)</sup><sub>(not pretty)</sub>. She <sup>(saw)</sup><sub>(did not see)</sub> the

interesting things from China which Miss Moore showed the children because she was right <sup>(up in front)</sup><sub>(at the back)</sub> and <sup>(was)</sup><sub>(was not)</sub> listening and looking. She <sup>(knew)</sup><sub>(did not know)</sub> a verse to say when her name was called from the roll and she <sup>(had)</sup><sub>(did not have)</sub> her money ready for the collection for she <sup>(had)</sup><sub>(had not)</sub> saved her pennies through the month. When she went home she told her mother that it was a <sup>(splendid)</sup><sub>(dull)</sub> meeting and she hoped the time for the next meeting would come <sup>(very)</sup><sub>(not very)</sub> soon and was <sup>(happy)</sup><sub>(cross)</sub> all the afternoon.

Now you will tell me please whether a girl like Mary or a girl like Jane went from your house to the last Sunbeam meeting? And why one had such a good time and the other did not?

F. E. S. H.

### THE "LITTLE VIOLET" CLASS OF FUKUOKA BAPTIST SUNDAY SCHOOL

One little narrow room of the church has been converted into the class room of the "Sumire" (Little violet) class. This is composed of the little ones from babyhood to six years. A friend had some tiny chairs and tables made for these little ones. It is a sweet picture to see the Christian teacher surrounded by these tots as they sing their little motion songs and hear the story of love, and answer that God made *them* and *everything* instead of *gods*.

They enjoy coming to Sunday school and say they wished they could come every day. Every Sunday they paste a picture illustrating what they have learned in a small note book and at the end of the quarter take it home to their parents and recite to them, in childish simplicity, the lessons of truth they have learned at the Christian Sunday school. Some of the children first heard of the school on Sunday at our Christian kindergarten, which is the first S. B. C. kindergarten in Japan. It has been conducted only a year. We believe many little ones will be brought to the Sunday school through its doors.

At Christmas the class sang "Come to

Jesus", "Look to Jesus" etc. in English, illustrating it with motions. Every one thought it was too cunning. It was so well received that the pastor had all the congregation join the little ones in singing it in English. They also sang "Little Snowflakes" in Japanese to the same tune the little children in America sing it. M. B. D.

### JUST SUPPOSE

"Suppose you were a little girl,  
And your home was in Japan;  
Suppose the third of March had come,  
And your name was Ume San.  
Why, then would come the Feast of Dolls,  
And, O, how glad you'd be!  
For on that day the dolls come out  
Their girl-mammas to see.

"The honorable father's hand  
Unlocks the storehouse door,  
And from it brings a hundred dolls—  
Perhaps there may be more.  
Then in the best room of the house,  
On shelves of lovely red,  
They're placed in order—one by one.  
I'd like to see the spread!"

### JAPAN'S DOLL FESTIVAL

The cunning little Japanese girl wakes up on the morning of March 3 with the same joy our own children feel on Christmas morning, for this is the day of the doll festival. All parents, rich and poor, high and low strive to make this day a joy to their children.

The largest room in the house is selected, gay banners decorate the walls, cherry blossoms are placed in the corners in tall stork vases, and all around the room, standing stiffly in order are the dolls of the family—some are hundreds of years old, others are brand new, for the dolls are kept from generation to generation. They are dressed in bright costumes, representing all sorts of stations in life. How interesting it would be if we could see the dolls that our great, great grandmothers played with. But these dolls are not played with, after the feast of dolls they are put away very carefully until the next doll festival.

Some observe the day among themselves, others invite their friends and relatives to enjoy the games and feast with them. Little, low bamboo tables are set in the center of the room, around them the children seat

themselves on mats. First nuts are served, then fruit, then fish and rice, then come tiny bowls of tea and thin wafers and last of all soup is served. To us this is beginning the feast at the wrong end, but you must remember that this is Topsy Turvey land. No doubt we seem just as queer to them in our way of having a feast.

The little guests go home at sunset with their new dolls in their arms, for some children receive a doll each year to mark her birthday until her marriage.

### Y. W. A. AND G. A. PROGRAMS

(Concluded from Page 14)

"Our house is quite public; the sliding doors on both sides are left open day and night, and often, when I awake from a nap, I find a party of children in the corner of the veranda. I have never had such faithful attendants. If I water the flowers and vegetables they are anxious to help me, but in taking the huge dipper from me, they pour the water over me. I must make known my Saviour among these people. If I cannot get the adults I will commence with the children; They will grow up to honour one true God."

### R. A. PROGRAM

(Concluded from Page 15)

\*Story of Joseph Hardy Neesima, told by Ambassador-in-Chief

Hymn—"The Son of God Goes Forth to War"

\*"Jack and the Japs"

Prayer—For our Foreign Missions—Our Board Secretaries

Collection. New members. Closing Prayer

To the leader: If you can procure some Japanese curios, pictures, idols, fans, postals, screens etc., a very attractive exhibit can be arranged. Sometimes these can be borrowed or rented from some one in your town or city. The boys could easily make a number of flags of Japan from thin paper, wearing tiny ones pinned on their coats.

If your order is compiling the book, "Ambassadors' Friend", be sure to use this in recording dates and items of interest about this most fascinating country, Japan.

Mrs. John F. Vines, S. C.

\*For these leaflets send to W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md. Two cents each.





## BOOK REVIEWS



### Social Christianity in the Orient

THE fortunate choice of a Baptist college in Iowa turned the self-styled atheist John E. Clough from his indifference to an ardent Christian life and saved for the Baptist church this wonderful apostle to the Telugus. His life, written in the form of an autobiography by his wife Emma R. Clough, proves such interesting reading that our girls will easily become absorbed in it. With great vividness the early life of the man is depicted, emphasizing the influence which poverty and a hardy pioneer life had in preparing him to meet the difficulties which awaited him in distant lands. Equally vivid is the picture of his conversion, and gradual conviction that God wanted him for a foreign missionary.

Student Volunteers were unknown then and the channels of intercourse between a would-be missionary and the Mission Boards not so well known as now, but through the years God's hand led until when Mr. Clough was twenty-eight years old he was appointed as missionary to the Telugus. The Mission Board had been on the point of abandoning this weak station, but under the leadership of this man of God, it was destined to be the scene of a miracle of modern missions.

The book has been styled one of the three greatest missionary biographies and certainly repays any one for the time spent on it. Missionary work gains a new reality as the story unfolds, and we see the demands that are made on the very greatest forces of mind and heart, and belief in the divine purpose in missions strengthens as God's leadership in every event of this man's life is traced.

We believe that our readers will be well served with this book, and that it will kindle their interest; and hence we recommend it.

Price \$1.50, postage .15

*It is an inexorable law of Christianity that no Christian can keep spiritual life and blessing to himself, but must communicate to those in greatest need.*

John R. Mott

### Greatheart of Papua

The Pathfinder Series has another addition to its ranks, and boys and girls who love exciting adventures with a real person, will find in "GREATHEART OF PAPUA" a hero well worth cultivating. This time the path leads us far away over the waters, and follows the life of that noble missionary James Chalmers, as he lived and labored among the savages of the islands of the South Pacific.

The author, Mr. W. P. Nairne, has given Papua or New Guinea as the scene of most of the work of "Tamate" for so the natives loved to call the great missionary. With the help of the map given in the book, one can trace the perilous trips on the sunlit water to visit the unknown coast villages, and in imagination tramp with "Tamate" over the mountain ridges or through forests of tropical growth, to explore inland districts where native teachers might settle later. The reception by the savages who had never seen a white man, the rude houses decorated with human skulls, the amusing questions as to the clothes and white skin of the stranger, and the many dangers from hostile cannibals are all most interestingly related.

The last chapter speaks of the "Road of the Loving Heart", built for Stevenson by native chiefs in Samoa, and the author adds there is another such road:—"it is the unfinished track that James Chalmers, for love of his Master, laid down with unwearied and unceasing toil. Some day it will be finished—the highway of the Gospel of Jesus Christ."

The book with its twenty chapters might seem long for a study class but the chapters are short and several could be grouped for each lesson. Many good illustrations give an idea of the natives and their country. The book is especially interesting for Royal Ambassadors and Girls' Auxiliaries. It may be had from the London Missionary Society, 16 New Bridge Street, London, E. C. England.

Price .32, carriage probably extra

*The new era in world missions is above all a call to prayer.—Sherwood Eddy*

## AMOUNTS GIVEN BY W. M. U. SOCIETIES AND BANDS IN THE THREE QUARTERS ENDING FEBRUARY 1, 1915

State	Foreign	Home	S. S. Board	Tr. School	Totals
Alabama	\$ 5063.13	\$ 1617.06	\$ 74.77	\$ 257.58	\$ 7012.54
Arkansas	774.42	394.63	11.20		1180.25
District of Columbia	110.75	103.00		9.00	222.75
Florida	992.53	403.21	25.87	91.27	1512.88
Georgia	13293.12	5381.32	23.72	461.74	19159.90
Illinois					
Kentucky	5845.85	1872.34	87.11	2254.93	10060.23
Louisiana	1364.75	670.39		102.75	2137.89
Maryland	1230.74	634.71	24.75	188.66	2078.86
Mississippi	3739.91	1780.15	38.50	252.90	5811.46
Missouri	3066.72	1069.76		215.26	4351.74
New Mexico				3.75	3.75
North Carolina	6230.19	8355.43	146.70	2051.76	16784.08
Oklahoma	521.61	319.42		228.28	1069.31
South Carolina	8682.20	3254.40	278.90	1253.40	13468.90
Tennessee	3429.76	2071.68	65.71		5567.15
Texas	5323.32	3751.11	508.45	8.35	9591.23
Virginia	19150.40	4272.12	213.75	2277.50	25913.77
Totals	\$ 78819.40	\$ 35950.73	\$ 1499.43	\$ 9657.13	\$ 125926.69

## AMOUNTS STILL TO BE REPORTED TO MEET APPORTIONMENT FOR THE YEAR

State	Foreign	Home	S. S. Board	Tr. School	Totals
Alabama	\$ 7436.87	\$ 6702.94	\$ 25.23	\$ 1609.08	\$ 15774.12
Arkansas	3655.58	2555.37	13.80	570.00	6794.75
District of Columbia	689.25	467.00	10.00	192.66	1358.91
Florida	2087.47	1616.79	14.13	135.39	3853.78
Georgia	14706.88	12618.68	166.28	2173.26	29665.10
Illinois	300.00	200.00		56.66	556.66
Kentucky	6154.35	6027.66	62.89	710.07	12954.77
Louisiana	2435.25	1829.61		305.58	4570.44
Maryland	2469.26	1165.29	25.25	76.34	2736.14
Mississippi	5660.09	4599.85	61.50	1147.10	11468.54
Missouri	1933.28	2230.24		768.07	4931.59
New Mexico	600.00	430.00		72.91	1102.91
North Carolina	11769.81	2144.57	3.30	*	13917.68
Oklahoma	478.39	430.58		*	908.97
South Carolina	12167.80	10645.60		1703.26	24516.66
Tennessee	8810.24	6088.32	134.29	1215.00	16247.85
Texas	15676.68	10248.89	*	991.65	26917.22
Virginia	7049.60	13187.88	*	247.50	20484.98
Totals	\$ 103080.60	\$ 83189.27	\$ 516.67	\$ 11974.53	\$ 198761.07

\* Full apportionment has been already given. † These figures are obtained by adding the amount apportioned for Current Expenses of Training School and one-third of amount pledged by State for Enlargement before deducting amount already given.

\$75,000 is the amount desired for the Training School Enlargement Fund, so it is hoped that \$25,000 will be given each of the three years.



