

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



Will Southern Baptists by
Prayers of Faith and Gifts of Self and Substance
"Thrust Forth Laborers into"
The Whitening Fields of Japan?

Jesus said: "Pray ye—Go ye—Give ye—Look on the fields that
they are white already unto harvest!"

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CONTENTS

	Page
ADDRESSES	2, 3, 35, 36
BIBLE STUDY	7
BOOK REVIEWS	29
CALENDAR OF PRAYER	9, 10
DAILY BIBLE READINGS	8
EDITORIAL	4
FROM OUR MISSIONARIES	30-32
HOME DEPARTMENT	33, 34
LEAFLETS	3, 35
OUR NEGRO NEIGHBORS	11, 12
POEM	19
"PRAY YE"	5
PROGRAM PLANS	6
PROGRAMS	13-26
ROYAL SERVICE ADVERTISEMENT	36
STEWARDSHIP SUGGESTIONS	28
TRAINING SCHOOL	27
UNION NOTES	32
WORLD COMRADES ADVERTISEMENT	35

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Monthly Missionary Topics for 1926

Jan.—Special W.M.U. Objects	July—Nigeria
Feb.—The Whitening Fields of Japan	Aug.—Cuba and the Canal Zone
March—The Romance of Home Missions	Sept.—Personal Service: Soul Winning
April—Our South American Fields	Oct.—Graded W.M.U.
May—Our Hospitals at Home and Abroad	Nov.—Europe and the Near East
June—The American Indian	Dec.—China's Spiritual Awakening

SUGGESTED LEAFLETS—Supplement to Program February—The Whitening Fields of Japan

	Cents
Japanese Life Play (Y.W.A. and Children).....	15
Ren San Prays	2
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Japanese Customs.....William Erskine
Japan from within.....J. Ingram Bryan
Creative Forces in Japan.....Galen M. Fisher
Japan on the Upward Trail.....William Axling
The Leaven in Japan.....Charlotte B. DeForest
Kanamori's Life Story.....Told by Himself

EDITORIAL

ENOUGH FOR ALL?



FROM JAPAN, through Mrs. G. W. Bouldin, comes the following story. Into the slum section of Tokyo she went with a party of relief workers, one of whom was an elderly Japanese gentleman who had been a Christian for only a few years. From house to house they went until finally there remained only three packages and yet twenty people were in dire need of the help. Moved with pity, this Japanese gentleman was puzzled as to what to do but his innate politeness prompted him to say: "You will have to draw. I would love to give to each one but God has sent only this much today. He didn't have enough for all!" Out of her long experience as a Christian, Mrs. Bouldin cried in the anguish of her heart: "God has enough but we don't have it here!"

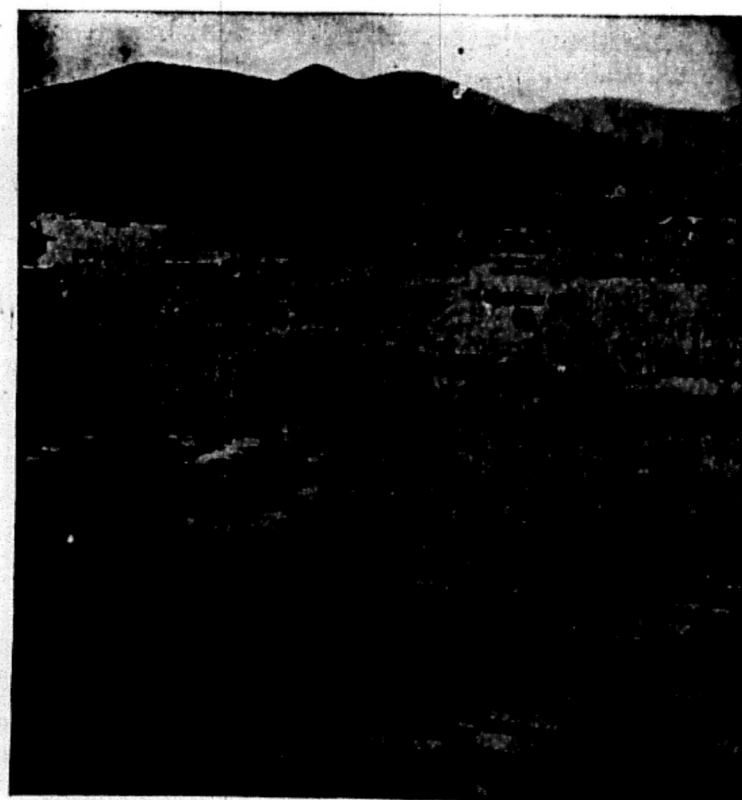
It was not thus when the American Legion was over in France, for if any United States soldier lacked food, clothing or equipment it was because of a blockade or because his want was unknown to his home-people. Whether the latter had enough to spare it mattered not—their soldier boy must not want and so they had sweetless days and sent the chocolate, they had wheatless days and cast their bread on the waters for him, they knitted his socks and padded his jackets. There must be enough for their brave defenders at the battle's front.

Even so should adequate provision be made for the courageous little S.B.C. group in Japan. There are only thirty-one of them, seventeen of whom have gone out in the last seven years and are, therefore, still struggling with the language, still striving to get used to climate and customs. The task at best could but bewilder such a tiny company but it is all the more depressing because of meager equipment. Imagine yourself as one of the four at the great port of Nagasaki and

responsible for oversight of the church at Sasebo, the empire's important naval base—picture yourself with no church building in Nagasaki, just a makeshift of a very small frame house. It is true that a good lot has been purchased but, with building money withheld, one can almost hear the elderly Japanese gentleman amid the Tokyo slums saying: "God has sent only this much today. He didn't have enough for all!"

In quick defense of His bounty and beneficence you exclaim: "God has enough of everything except of generous hearts to give and of strong hands to carry!" Even as you say it, you look beyond the tiny Baptist meeting place up to the great Shinto Shrine with its

(Concluded on Page 12)



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IN THE HARBOR OF NAGASAKI



"PRAY YE"



"EXCEPT THEY BE AGREED"



MISS FANNIE E. S. HECK was the chief speaker at the Jubilate meeting in Richmond in 1914, using as her subject the searching query of ancient Amos (3:3): "Can two walk together, except they be agreed?" The object of the Jubilate was not only to celebrate the "Silver Anniversary" of the Woman's Missionary Union but also to reach a definite goal for the Judson Centennial Fund of the Foreign Mission Board and the Church Building Loan Fund of the Home Mission Board. Miss Heck, with her crystal clearness, showed the need for these two funds and then, out of her deep love for missions and her insight into spiritual secrets, she plead with the great audience there in the historic First Baptist Church to see the heart of God yearning for the salvation of souls at home and abroad, to get in harmony with His plan, to be agreed with Him along life's pathway. Doubtless she referred to Enoch, who walked with God, his Friend; to the "two of them" on the way to Emmaus when "Jesus Himself drew near and went with them"; to the Revelation promise that "they shall walk with Me in white, for they are worthy".

And now again the Woman's Missionary Union enters upon a great undertaking and well does it behoove each member to ponder prayerfully the Scripture used by Miss Heck: "Can two walk together, except they be agreed?" The immediate privilege is to "pray, plan, pay" for the lifting of the debt on the Home Mission Board through the Self-Denial Thank-Offering of the March Week of Prayer for Home Missions, February 28-March 6. This will not be done as perfectly as possible unless each hand that gives is prompted by a heart in agreement with that of God. It is impossible to conceive of Christ's anguish as He yearns for the salvation of America and yet "the secret of the Lord is with them that fear Him". Perhaps more pertinent to the trend of this article is the translation of the American Standard Version which says: Psalm 25:14 "The *friendship* of Jehovah is with them that fear Him and He will show them His covenant". Many believe that God has a very definite purpose for America in the saving of the world. How wonderful if His friends among southern Baptist women and young people ere "the winter is past" will listen through prayer and Bible study as He shall "show them His covenant"—shall gently lead them to agree with Him that this can be fulfilled in this generation!

The quoted words of Amos form a question and are rather in the negative. Turn now to the very positive affirmation of Matthew (18:19) and hear Jesus talking to His friends, the disciples: "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father".

Therefore, just as during the past few months much prayer was craved for the clearing of the debt on the Foreign Mission Board and for a southwide observance of the Week of Prayer for World-Wide Missions, even so during this month and March the circles and societies are urged to set aside for prayer the hour preceding each weekly or monthly meeting to pray for the lifting of the debt on the Home Mission Board and for a very grateful observance of the March Week of Prayer for Home Missions. It may not be at all possible for a majority of the membership to gather thus for prayer, but surely two or more can "agree" to keep this "sweet hour of prayer". All who will can gather at the accus-

(Concluded on Page 6)

PROGRAM PLANS

WITH THE PROGRAM COMMITTEE

Subject: The Whitening Fields of Japan
Thoughts for the Committee

JAPAN is an old topic to most societies. Though there is always fresh news, many will say: "It is the same old thing over and over". The following suggestions are given for making it different:

Have a group of four or more women to represent a meeting of the society's program committee. Let them be holding copies of ROYAL SERVICE, Home and Foreign Fields and WORLD COMRADES, turning the pages and looking for material for the approaching missionary meeting. The chairman announces the topic and says she wants to have something different and unusual for the meeting. No. 1 asks how the same old topic can be different or interesting. No. 2 says she has found an interesting article and tells something about it. They decide to put that as the first number on the program. Then No. 3 finds a bit of news which she reads. No. 4 discovers an attractive story. No. 1 says she thinks people always like music, so they ask No. to sing. She says she will if Mrs. will practice the piece with her. They then "practice". This is followed by news items, stories or poems found

and read by others of the committee. No. 3's little girl comes looking for her mother and they get her to recite or sing.

A great deal of spirit should be put into this "committee meeting" and some bright touches added. There should be enough material used to fill the time given to this part of the society's program.

Another plan would be to carry out the George Washington idea: "The Truth about Japan". Cut out little hatchets of bright colored paper. To each attach a *truth* about Japan and pass around for the members to read. It might be equally effective to attach the *truths* to bright red paper cherries. Tie these on a tree and let the members gather and read them.

The program committee will remember always in planning the meeting that unusual ways of giving facts will help fix them. It is also true that the enjoyable meeting is the one that will be talked about and which will help to keep up attendance and attract new members.

(Note—This department will be most grateful for plans and suggestions. Send please in care of ROYAL SERVICE, 1111 Age-Herald Bldg., Birmingham, Ala.)

PRAY YE

(Concluded from Page 5)

tomed meeting-place, with or without some one appointed to lead them, and can pray because they "agree" along the following and kindred lines:

Thanksgiving for Christian founders of America

Praise for God's constant care of America

Longing to help God fulfill His purpose through America

Praise that the south is a stronghold for evangelical Christianity

Realization by southern Baptists of responsibility to native land

Preparation for observance of March Week of Prayer, Feb. 28-March 6

Longing that March Week of Prayer Offering shall represent:

- (1) Thanksgiving; (2) Self-Denial
- (3) Family Co-operation; (4) Church Participation
- (5) Definite, daily saving from usual amount for meals
- (6) Sum equal at least to cost of spring clothes

BIBLE STUDY

TOPIC—The Call for Intercessors

I. *Our Intercessor*: Isaiah 59:1, 2, 16. In Rev. 8:3, 4 our Lord is seen engaged in His great work of making intercession for His people, whereby He saves to the uttermost them that come to God by Him, Romans 8:34; Heb. 7:25, 26. Because of what is to befall the inhabitants of earth with whom His own people are commingled, He is spoken of as an angel. Rev. 8:3, 4, our Christ stands at the golden altar as the mediating High Priest and adds much incense "to the prayers of all the saints". Some other than He could receive the prayers of all saints and present them to God, none other could add thereto to make them acceptable to God; Christ our great High Priest serving in the power of an endless life and able to save to the uttermost all who come unto God by Him, Heb. 7:25; I Tim. 2:1-8. Jesus intercedes for us that the life which through death He has brought unto us might be in us abundantly. He who entered into glory brings us to God as to His and our Father and brings God to us, by the indwelling of the Holy Spirit, Romans 8:9-11; Hebrews 7:23-28; Jude 24:25.

II. *Laborers together with God in the Work of Intercession*: Matt. 9:35-38; I Cor. 3:9-11. As an example of a laborer in intercession we have Moses, Deut. 9:18-29; Exodus 32:7-14. Israel was a nation under probation, Exodus 19:5, 6; believers under grace are a family awaiting glory, John 20:17; Rom. 5:1, 2. For us there is an advocate with the Father whose sacrifice never loses efficacy, I John 2:1, 2. Moses pleads a covenant, Ex. 32:15. Christ points to a sacrifice, John 17:4. National ruin and destruction are revealed in Deut. 9:12-14; the intercession of Moses saved Israel, Deut. 9:25-29. How marvelous that a human being had such power with the living God! The active intercession of our High Priest never ceases for a single moment, Hebrews 4:14, 16; 3:1-6. Elijah prayed for Israel, I Kings 18:30-39, 42-46, and we see God's care of His prophet. We notice Nehemiah's prayer, Neh. 1:5-11; 9:32; Daniel's prayer and confession, Dan. 9:3-19. We should be laborers with these in intercession for the whitening fields of our mission stations.

III. *Intercession*: Luke 13:6-9; Matt. 21:18-22. Here we have the great doctrine of intercession, we cannot explain it. Luke 11:5-8; 18:1-8. We are told there is One who prays our prayers over again and makes them His by His Spirit, Rom. 8:26, 27—to translate our meaning, to keep back our ignorance and selfishness and as it were to offer the essence of our truest love and need to God. What comfort, when the prayer has fled away from us like a liberated bird, to know the Lord Jesus undertakes for us and the answer comes in quietness, rich peace, contentment and ineffable restfulness. Thus the Lord's intercession is granted to us in gracious answers, Rom. 8:34; Heb. 9:24.

IV. *The Call, a Holy Calling*: II Tim. 1:9-14. God the Father has called us to a life of holiness, Rom. 8:28-30; Heb. 3:1, whereas we were sinners and enemies. Eph. 1:18; 4:1 shows that the heavenly calling comes wholly from God and claims us wholly for God. Holy implies the separation of believers from the rest of the world; unto God, not having regard to our works in His election and grace, Rom. 9:11. Eph. 2:8, 9. The origination of salvation was of His own purpose flowing from His own goodness, not for works of ours but wholly because of His own electing love, John 3:16. Believers being regarded by God as in Him with whom the Father makes the Covenant of Salvation, Eph. 1:4; 3:11, abolishes death in its very essence, John 11:26; Rom. 8:2, 38; I Cor. 15:26, 55; Heb. 2:14, which will have its full effect at the resurrection, Rev. 20:14. This is the Gospel which we are called to proclaim as a teacher or missionary.—Mrs. James Pollard



DAILY BIBLE READINGS



TOPIC: The Call for Intercessors

ALL SCRIPTURE is given by inspiration of God and is profitable for doctrine; for reproof; for correction; for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—Blessed are they who do His commandments, that they may have the right to the Tree of Life and may enter in through the gates into the City.—*The Word of God*

Our Intercessor

Monday, 1st
Isaiah 53:12; Luke 23:34-43

Tuesday, 2d
Leviticus 4:20; Isaiah 59:1, 2, 16-21

Wednesday, 3d
Romans 8:14-17, 26, 27, 35-39; 11:2

Thursday, 4th
Hebrews 7:23-28; 8:7-13; 12:24

Friday, 5th
Hebrews 9:11-15, 23-28; Romans 8:34

Saturday, 6th
I Timothy 2:1-8; John 14:16-26

Sunday, 7th
Hebrews 12:18-24; 8:6; Jude 24:25

Laborers together with God in Work of Intercession

Monday, 8th
Exodus 19:3-7, 26; 32:7-14; 33:12-15

Tuesday, 9th
Deuteronomy 9:16-19, 25-29; 10:10; Psalm 3:4

Wednesday, 10th
I Corinthians 3:5-10, 21-23; 15:10

Thursday, 11th
Mark 6:1-13, 30, 31, 46; Jeremiah 27:18

Friday, 12th
Matthew 9:35-38; Luke 10:2; John 4:35

Saturday, 12th
Hebrews 3:1-6; 4:14-16; 9:12, 24

Sunday, 14th
John 17:9-26; 10:16, 27-29

Intercession

Monday, 15th
John 17:1-26; 18:1, 37, 38

Tuesday, 16th
Luke 11:5-10; 18:1-8; Matthew 6:7

Wednesday, 17th
Romans 8:26, 27; Acts 2:4, 42-47

Thursday, 18th
Acts 1:8-14, 21-26; Psalm 25:9

Friday, 19th
Acts 3:1-8; 4:5-10, 23-31

Saturday, 20th
Acts 6:1-15; 7:54-60

Sunday, 21st
Hebrews 12:1, 2; 4:14-16; 13:18-21

The Call, a Holy Calling

Monday, 22d
II Timothy 1:9-14; I Timothy 6:3-6; I Thessalonians 5:24

Tuesday, 23d
Romans 8:28-32; Hebrews 3:1-6

Wednesday, 24th
Ephesians 1:17-23; 4:1-11; I Corinthians 7:22

Thursday, 25th
II Peter 1:2-11; Hebrews 3:12-14; Psalm 95:7, 8

Friday, 26th
Ephesians 1:3-14; Colossians 3:12-17; I Peter 1:2

Saturday, 27th
Philippians 3:10-14; I Corinthians 9:24-27; Revelation 22:12

Sunday, 28th
Isaiah 6:6-8; John 15:16, 19; 11:28

Calendar of Prayer for Southern Baptists

February, 1926

**"BEAR LORD, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer!"**

**"THEN is my strength renewed;
Then are my sins by Thee forgiven;
Then Thou dost cheer my solitude
With hopes of heaven."**

Topic: The Whitening Fields of Japan

1—MONDAY

For Rev. and Mrs. W. Harvey Clark (*on furlough*), evangelistic work, Tokyo, Japan
He will fulfill the desires of them that fear Him.—Psalm 145:19

2—TUESDAY

For Rev. and Mrs. Ben Rowland and Rev. and Mrs. A. R. Gallimore, Shiuchow, China
He knoweth them that trust Him.—Nahum 1:7

3—WEDNESDAY

That Rev. and Mrs. M. G. White have daily blessing in their work at Bahia, Brazil
The Lord bless thee and keep thee.—Numbers 6:24

4—THURSDAY

For Rev. and Mrs. J. S. Richardson, evangelistic work, Saki, Africa
His tender mercies are over all His works.—Psalm 145:9

5—FRIDAY

That Rev. and Mrs. Rex Ray be kept of God as they serve Him at Wuchow, China
Let him take hold of My strength.—Isaiah 27:5

6—SATURDAY

That the blessed hope comfort the sorrowing, remembering Mrs. D. P. Appleby, Horizonte, Brazil
I am the resurrection and the life.—John 11:25

7—SUNDAY

For more reapers in the whitening fields of Japan
Woe unto me if I preach not the Gospel.—I Corinthians 9:16

8—MONDAY

For Rev. and Mrs. Sidney J. Townshend (*on furlough*) and Miss Attie Bostick, evangelistic and school work, Kweichow, China
By faith ye stand.—II Corinthians 1:24

9—TUESDAY

That our great work in Hayana, Cuba, have abundant results under the faithful oversight of Dr. and Mrs. M. N. McCall
The Lord alone did lead him.—Deuteronomy 32:12

10—WEDNESDAY

For Rev. and Mrs. T. B. Hawkins, evangelistic work, Rafaela, Argentina
He hath chosen us in Him.—Ephesians 1:4

11—THURSDAY

That the Great Physician walk with Dr. and Mrs. R. V. Taylor, Yang Chow, China
He sent them to preach . . . and to heal.—Luke 9:2

12—FRIDAY

That journeying mercies be given Miss Emma Leachman, field worker of Home Mission Board, for her various duties
Fear thou not . . . I will help thee.—Isaiah 41:10

13—SATURDAY

For Rev. and Mrs. E. T. Snuggs and their family of missionaries, Mr. and Mrs. H. H. Snuggs and Miss Faith Snuggs, Luichau, China
The love of Christ constraineth us.—II Corinthians 5:14

14—SUNDAY

For all Boards of the Southern Baptist Convention that they be loyally supported
My highways shall be exalted.—Isaiah 49:11

15—MONDAY

That great blessing come upon evangelistic work of Rev. and Mrs. A. J. Terry, Corrente, Brazil
We will sing and praise Thy power.—Psalm 21:18

†W.M.U. Training School Alumnae

Calendar of Prayer for Southern Baptists

February, 1926

"NO WORDS can tell what sweet relief
Here for my every want I find,
What strength for warfare, balm for grief;
What peace of mind.

"LORD, till I reach that blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee."

Topic: The Whitening Fields of Japan

16—TUESDAY

For Dr. and †Mrs. R. E. Beddoe
(on furlough), medical evangelism,
Canton, China
Be strong in the grace that is in Christ
Jesus.—II Timothy 2:1

17—WEDNESDAY

For soul-winning work of Rev. and
Mrs. R. Cecil Moore at Concepcion,
Chile
He will be our guide even unto death.
—Psalm 48:14

18—THURSDAY

For Dr. J. W. Beagle, superintendent
of Home Board work for Jews, for-
eigners, Indians, soldiers, seamen,
deaf mutes and negroes
He believed in his God.—Daniel 6:23

19—FRIDAY

For Misses †Pearl Todd and Rachel
Newton, school work, Chefoo,
China
The Father Himself loveth thee.
—John 16:27

20—SATURDAY

That God abundantly bless Miss
Anna B. Hartwell as she serves Him
in Hwanghsien, China
Thou shalt hide them in the secret of
Thy presence.—Psalm 31:20

21—SUNDAY

Thanksgiving for evangelistic work
of the Japanese Christian students
of our mission schools
In all things show thyself a pattern of
good works.—Titus 2:7

22—MONDAY

For Misses †Mary Crawford and
†Lila F. Watson, educational and
evangelistic work, Tsiningchow,
China
Your work shall be rewarded.
—II Chronicles 15:7

23—TUESDAY

That evangelistic work of Rev. and
Mrs. J. Franklin Ray, Hiroshima,
Japan, be gloriously blessed
The blessing of the Lord: it maketh
rich.—Proverbs 10:22

24—WEDNESDAY

Thanksgiving for splendid school
work of Mrs. W. T. Lumbley,
Abeokuta, Africa
He bringeth them into their desired
haven.—Psalm 107:30

25—THURSDAY

Dr. and Mrs. J. B. Webster (on fur-
lough), Shanghai Baptist College and
Seminary, China
Fear not: I am the first and the last.
—Revelation 1:17

26—FRIDAY

For Dr. and Mrs. C. H. Westbrook,
Shanghai Baptist College and Semi-
nary, China
Sanctified by the word of God and
prayer.—I Timothy 4:5

27—SATURDAY

That the power of Jesus be with
Rev. and †Mrs. J. Wash Watts as
they preach Him in Jerusalem, Pal-
estine
The word of God increased and
disciples multiplied.—Acts 6:7

28—SUNDAY

That tithing by southern Baptists
preserve us from future debt
Owe no man anything . . . Let us
walk honestly.—Romans 13:8, 13

†W.M.U. Training School Alumna

OUR NEGRO NEIGHBORS

THE BLACK MAN has been with us for more than 300 years. Dutch slave traders sold to our fathers at Jamestown twenty of these unfortunate people, who purchased them at the first out of pity in order to extricate them from the cruelties of their Dutch captors. When they were found to be tillers of the soil, they were purchased later for their work's sake in subduing the forests, cultivating the fields and doing chores about the premises. Thousands of these people, sunken in superstitious savagery, were bought and sold north and south. It became unlawful in 1808 to bring any more of these people from Africa to the United States, but their numbers were continually augmented by natural increase. Among our people they learned our language and customs, our habits and religion. It does not take a seer to see that a good Providence overruled this slave period in our history to the elevation and advantage of these subjugated people. The twenty sold to our fathers at Jamestown in 1619 have multiplied six hundred thousand fold, and approximately nine million of them are our neighbors in the south.

Some masters were inconsiderate of their well-being but many were deeply concerned for their every interest. They saw to it that these servants were instructed in the things of Christ. They were assembled for family worship, had a special provision made for them in the churches and, in many cases, special instructors in religion were engaged for them. When the Home Mission Board was established by the Southern Baptist Convention (in 1845, the year the Convention was organized) under the name of Board of Domestic Missions, (in 1855, the name was changed to Board of Domestic and Indian Missions) the very first instruction to this Board by the Convention related to the religious interests of the negro, with the assertion that his interests were as truly an obligation of the masters as were the interests of the masters' own families. The devotion between masters and servants was so tender and potent that all of the enamoring influences over him consequent upon the Civil War period could not induce these trusty subordinates to forsake the families of their masters, while these very masters were fighting, among other things, to hold fast upon them their bondage.

The carpet-bag regime in the south after the war made conditions far worse than they could have ever been but for these heartless personifications of avarice and rapine. But when the men of the south recovered from the shock of the loss of cause, of homes, of property and the loss of almost everything except honor and courage, things began to take shape for a return somewhat to that amicable relationship between old masters and former slaves. Southern people still had great concern for the negroes' religious interests. In many cases they were given land upon which their own church houses could be erected. Means were provided to enable them to build. Laymen and ministers volunteered to instruct them. These very men, who had lost all during the horrid war, suffered themselves to be taxed for the support of negro public schools and, in the period of scarcity of teachers for the black man's children, white people volunteered to be their teachers.

We co-operate with the Negro National Baptist Convention in the support of seventeen negro missionaries. With the State Boards, under the New Era Plan, we are maintaining seven negro workers. Without the aid of any other organization we engage the services of ten negro workers. Southern Baptists have a Negro Seminary Commission and through this commission are establishing schools for the negroes.

Baptist ministers, thoughtful Christian laymen and elect women, not a few, help the black man in many instances in his religious problems. Much more assistance of this sort should be rendered him. I give in this connection some

examples of substantial service rendered our negro neighbors by some of our noble white Baptist people.

The Southside Baptist Church, Birmingham, Alabama, with its progressive pastor, consecrated laymen and saintly women, ministers in a fine fashion to the negroes where they live. Two women, engaged by the Northern Society for work among the negroes, belong to the Southside Church and work constantly in the religious interests of the negroes. A number of other ladies of that church co-operate with these two in the greatest helpfulness. Dr. J. E. Dillard, the pastor, by its complimentary vote, is the advisory pastor of the great (negro) 16th Street Baptist Church, Birmingham, and by his wise counsel has been of inestimable service to the church. This church has over 3,000 members with church property costing more than \$150,000. Rev. J. W. Goodgame, the pastor, with the aid and advice of Dr. Dillard, the advisory pastor, led the work of entirely freeing this valuable property of debt. Economy of space forbids that I tell of men like Geo. H. Crutcher, who without financial remuneration devotes weeks in institutes instructing negro preachers and other negro workers in the things of the Kingdom of God.

Adherents of other cults and creeds, with a zeal becoming any who embrace a cause, are seeking to lead these people away from the simple faith of the Gospel into the heretical systems which they themselves espouse, and no greater service can be rendered these simple-hearted, religiously inclined members of the African race than to so instruct them as to assure their loyal allegiance to the plain teachings of the New Testament. The Home Mission Board has ample plans in mind for a more far-reaching work in this direction when the interest of our Baptist people in it will provide adequate means for the undertaking. These negro neighbors appeal with clamorous call for much re-enforcement to what we are now doing for them.—*Dr. B. C. Henning*

EDITORIAL (Concluded from Page 4)

elaborate appointments—far above it you look up to the lofty mountain with its picturesque temple dedicated to the "fox god" and you marvel that Christians—the children of Light—are not as wise in their generation as the children of darkness. And yet so faithfully have these missionaries in Japan borne their witness that at Nagasaki they have won to Christ such leaders as Dean and Mrs. Sasaki of the Nagasaki Commercial College, which has an enrollment of over 900 students.

It is the same brave story at the other six stations, as for instance at Seinan Jo Gakuin at Kokura. This only S.B.C. high school for girls in Japan was opened nearly four years ago, only a very few of the students being Christian. This past September one of the missionaries wrote: "There are now 113 Christians among the 282 students!" And yet this one and only S.B.C. high school for the girlhood of Japan is desperately in need of better and more extensive equipment. Whence, if not from it, will come the trained women in Baptist churches, schools and homes of Japan? Must the answer be to parents eager to enter their daughters, to homes that should be reached by its teachings: "God has sent only this much today. He didn't have enough for all!"

Thoroughly contrary to Bible teaching is such an excuse. Turn again to Luke 9:10-17 and get a vision of Christ's bountiful provision, dispensed through the disciples. See the big, the generous expressions in those verses: "*multitudes—He welcomed them—He cured—give ye them to eat—make them sit down—looking up to Heaven He blessed—He gave—were all filled—remained twelve baskets full*".

Verily in His plan there is "enough for all". God grant that soon in Japan and in every other S.B.C. field the missionaries will be assured that His children here have hearts generous enough to fill their hands toiling over there.



PROGRAM FOR FEBRUARY



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 Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.

THE WHITENING FIELDS OF JAPAN

Hymn—We've a Story to Tell to the Nations
Bible Study (See page 7.)
Prayer for Our Missionaries in Japan
Personal Service Period
Hymn—Hasten Lord, the Glorious Time (Words on This Page—Tune: *Come, Thou Faithful People*)
Prayer for Japanese Christians
The Land of a Thousand Islands
Religion in Japan
The Touch of Christ
Hindered Streams
Prayer that Christianity Overcome a Spirit of Retaliation in All Lands
Hymn—More like Jesus
Waiting Harvests
Our Field
Our Union Sisters
Reading—A Christian Woman of Japan (See page 33.)
Closing Devotions

"**H**ASTEN LORD, the glorious time
When, beneath Messiah's sway,
Every nation, every clime
Shall the Gospel call obey.
Mightiest kings His power shall own;
Heathen tribes His name adore;
Satan and his host o'erthrown,
Bound in chains shall hurt no more.

"**T**HEN shall wars and tumults cease;
Then be banished grief and pain;
Righteousness and joy and peace
Undisturbed shall ever reign.
Bless we, then, our gracious Lord,
Ever praise His glorious name;
All His mighty acts record;
All His wondrous love proclaim."



MT. FUJIYAMA—Beloved of Japan

THE LAND OF A THOUSAND ISLANDS

JAPAN with her thousands of islands lies between the Sea of China, the Sea of Japan and the Pacific Ocean. Japan is centuries old and hours young. Her age goes back for twenty-six hundred years and perhaps more, for her beginnings are shrouded in myth; she is hours young, for she is but now launching upon a new destiny. Her four large islands or mainlands are surrounded by some three thousand small islands and islets.

The total area of Japan proper, exclusive of the small islands, is 148,756 square miles, a territory smaller by ten thousand square miles than the state of California. Since she came into the family of nations Formosa, the southern half of Saghalin and Korea have been added. Under treaty with China she has a lease on Port Arthur and Dalny in Manchuria. The Treaty of Versailles gave her a mandate over certain of the islands in the southern Pacific, formerly held by Germany. The area of the Japanese Empire has thus nearly doubled in the last twenty-five years and is now slightly greater in extent than the two states of California and Oregon. Her population has also increased by leaps and bounds. In forty-five years it has more than doubled, increasing from more than 33,000,000 in 1877 to over 78,000,000 in 1921. Over-population is a condition now staring the Japanese nation in the face, for there are about five hundred people to a square mile. Someone has said that if this dense throng were not composed of such small people the outer rim would certainly be pushed into the sea.

It is to this over-crowded population of Japan, most of whom are eager for education and a larger life, we are called to tell of the love of Jesus. The task seems impossible but with God the impossible can be done. If we are in earnest He will show a way. He only asks that we do all we can through prayer and sacrifice and the promised power will come. How different the future history of Japan will be if we obey the call of Christ to enter its whitening fields.

RELIGION IN JAPAN

THERE are those who say that there are hundreds of religions in the world, but in reality there are only two—the true and the false. The one includes all who expect to be saved by doing, the other those who expect to be saved by having something done for them; one hates the mention of the blood of Christ, the other claims it as their only means of salvation. These two religions may have varying shades of opinions but, by applying the test

of rejection or acceptance of Jesus as the only Saviour, we find that after all there are only two religions."

So while we say that there are four religions in Japan we really mean that there are but two, on one side there are Shintoism, Confucianism and Buddhism—all rejecting Christ; on the other Christianity, preaching Christ and salvation through His blood. Shintoism is a worship of nature and ancestors. This religion being the oldest in Japan has a strong hold on its people. More than eighteen thousand temples and shrines are given over to this worship. Confucianism is supposed to have no temples, no ritual and no prayer but is rather a standard of morals and has produced a soldier class of high morals, a sort of self-salvation. Buddhism was at first a philosophy of life, teaching the suppression of desire, but it has now culminated in a theology in which Buddha is the chief object of worship and includes doctrines of heaven, hell and salvation. More than seventy thousand beautiful temples are dedicated to this idol worship. Penances and pilgrimages are a part of this system. These three are one in the rejection of Christ as Saviour. Contrasting with them is Christianity which offers a Saviour who shed His blood that all might come to everlasting life, who bore the penance for sin and who lovingly entreats sinners to come unto Him and find rest. Just as we carry our Christ to Japan so missionaries of the Shinto and Buddhist sects are taking their message to America, Hawaii, the South Sea Islands and Canada. There are over seventy of these missionaries in the United States and Canada alone.

The strength of Christianity in Japan cannot be determined by the number of churches or even by church membership, although statistics show marked progress from year to year. Yet we can say that there is no part of the national life of Japan that has not been affected by the presence of Christian missions. From the very first the Japanese government, in its desire for a corps of interpreters, sent a number of young men to the missionaries for instruction

in English. A number of the early pupils became Christians and were among the prominent makers of Japan. The evangelic Christian population of Japan is now about 130,000. These are the salt of Japan to preserve whatever

is best; they are its light whose rays will scatter the lingering darkness and usher in a new Japan which will own our Christ as Lord and Master. Surely those who are reading the history of the Sunrise Kingdom can but say:

"GOD is working His purpose out
As year succeeds to year;
God is working His purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that will surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea".

THE TOUCH OF CHRIST

DURING the seventy years since Commodore Perry knocked on the door of Japan great changes have taken place in this empire. Some interested onlookers claim that these are wholly from western contact, but even non-Christian Japanese are not slow to acknowledge that the influence of Christianity in their country has been the chief urge to better conditions of life and living.

Education, literature, travel, home life, clothing and political life are some of the things these non-Christian Japanese name as being transformed by Christian influence.

The educational influence of missionaries was felt from the first. It is little known that a woman missionary founded the first girls' school in Japan and that some of the best known educational institutions from kindergarten to university were established by missions. In many respects they have become models followed by the government schools.

The work of missionaries has also affected the literature of the country. Talented Japanese have collaborated with the missionaries in raising the standard of both matter and expression in their books, magazines and newspapers. All the people read and reading matter is seldom or never refused because it is Christian. The best books of America and England have been translated into Japanese and have become avenues into the homes of the cultured of all classes. In the mission churches and schools the music of the west was

first used. This has become popular and is singing its way into many hearts and homes.

Leisurely progress on foot was the early mode of travel in old Japan. This was followed by the jinrikisha, invented by an American missionary. Now the steam and electric cars and automobiles carry the public whithersoever they care to go, provided they have the necessary funds.

The influence of Christianity in the home is shown by the invention and use of a new word, "katei", a translation of the English word "home". This is used to express the idea of a happy and pure home life. The missionary home is recognized as an ideal at which to aim. It is Christianity that has given such homes to Japan.

The imperial court of Japan has from the beginning of the modern era adopted the western dress. This may be ascribed to diplomatic rather than Christian reasons. But in the matter of dress for the women and girls the women missionaries have been most helpful in advising sanitation and warmth in apparel. The charm of the kimono is acknowledged by its adoption as a negligee garment by American and English women. Japanese women, however, are finding it awkward in household activities, although they have a device for strapping the sleeves back. The underwear of the Japanese woman consists of a short upper garment and a petticoat folded closely around her limbs. In many cases they are now using the warmer unionsuit and

loose skirt, still wearing the colorful and modest kimono which so harmonizes with their hair and complexion. It is to be hoped that they will not adopt some of the un-Christian fashions of the present day.

A writer of books on Japan tells us that: "In the political development of Japan it is not easy to judge of the influence of Christianity. Its presence in the country led to the insertion in the constitution of the provision for religious liberty. The parliament has always had Christians among its members and three have served as speakers of the lower house. After years of effort one of them has succeeded in securing the passage of a bill prohibiting the sale of intoxicating liquor to minors".

In spite of the indignation of Japan caused by the United States immigration act which discriminated against Asiatics, Japanese are still able to recognize some of our Christian graces, as the following incident shows: Some agitators who were seeking political advantage by stirring up hatred against the United States had planned a public demonstration on the anniversary of the immigration act. On the eve of this anniversary came the news of the terrible earthquake at Santa Barbara. Sympathy for this disaster brought remembrance of the prompt aid from the United States when Tokyo and Yokohama were destroyed in the same manner and this memory took the spirit of hostility out of the meeting and the hymn of hate remained unsung, at least for this occasion.

HINDERED STREAMS

IN SPEAKING of the slow growth of Christian missions as compared with the number of years Christ has been preached on foreign fields and wondering why, a friend thoughtfully replied: "When the story of the Gospel was first told in heathen lands it was as a small, slow-flowing stream of light; then came a period of broadening as its current moved through the whitening fields. The promise of a great ingathering seemed very near but, as the stream grew wider and the channel deeper, other than

Christian interests took advantage of this highway of God and poured in with their cargoes for traffic and, yes, for sin: sin to work its woe, and traffic often used to exploit the natives and arouse hatred toward the countrymen of the missionaries. These hindrances made the work of the missionary slow and discouraging. At that period when more missionaries were needed the church at home seemed less active in missionary endeavor. In Japan, as in all other foreign countries, material progress has outstripped its spiritual development".

How this little stream of Gospel light entered Japan is a story full of interest, both romantic and historical. This story has been told in previous numbers of ROYAL SERVICE, recently in that of October, 1924. Perhaps, however, a few dates will help us to follow the Gospel stream from its source to the present day:

In 1547 Roman Catholic missionaries entered Japan. After more than a hundred years these missionaries and thousands of their converts were either killed or banished from the country. The interference of the priests in government affairs brought this terrible punishment upon their enterprise. Japan then closed its doors to the world for over two hundred years and thus they remained until, in 1853, Commodore Perry of the United States Navy persuaded her to open them to her western friends. Six years later there came to Japan four American missionaries: these have increased to about 1,400 missionary evangelists, teachers, doctors and nurses.

In 1860 the Foreign Mission Board of the Southern Baptist Convention appointed three missionaries to Japan. The civil war prevented two of them from sailing and the third was lost at sea. Thus our first attempt to help in the evangelization of Japan was unsuccessful. Not until 1889 did they make another beginning. At that date the Board appointed four missionaries, Mr. and Mrs. J. W. McCollum and Mr. and Mrs. J. A. Brunson. The Brunsons soon returned to America. The

McCullums remained on the field and were joined in 1902 by Rev. and Mrs. E. N. Walne who are still serving the Master in the city of Shimonoseki. Others followed and are doing devoted service for the Master in church, school and home. Our Gospel stream in Japan has not become a mighty river but its flow has been steady and clear.

There are now some thirty evangelical denominations engaged in missionary work in Japan. These do not include the Y.M.C.A., which has nine centers in as many cities and towns.

While the Christian movement bears faithful testimony of the missionary work done in Japan, the task is far from being finished. The remaining fields are boundless. They include every form of individual and national life. Men and women of strong Christian faith and adequately trained are needed. Above and beyond all, the religion of the Lord Jesus Christ is needed if Japan is to be saved. This is the only effective remedy for sin in any land. We are devoutly thankful that we have had a share in the evangelization of Japan and pray that we may take advantage of new opportunities for larger investment in Japan's whitening fields.

WAITING HARVESTS

THERE are three great and needy fields in Japan where comparatively little has been done. These present three big opportunities for giving the Gospel message to hungry hearts. Of these we read: "*First*, the almost unreached rural population. Seventy per cent of the farmer class own no land. This percentage is increasing every year with no hope ahead, while the greedy landowners are daily tightening their grip on the unfortunate workers. *Second*, the student body. In Tokyo there is today a higher-grade student population of thirty-three thousand, more than in the whole of the British Isles. They come from all over the empire. With the exception of one definitely Christian hostel, a few Bible classes and one student mission, nothing is being done to win these future leaders of Japan for Jesus Christ. *Third*, the forty-six thousand men, women and children whom mod-

ern industry has brought into long hours of poorly paid labor in factories and mines. Christ is the only method of solution for their pitiful problem. One young Japanese Christian, carrying on social work in a large silk factory, found at the end of the year that out of six hundred employees three hundred were regularly attending his Bible classes and that two hundred of them were wanting to be baptized. Surely here is a field white for the harvest".

Just before Jesus told His disciples to lift their eyes and behold the whitening fields, He had said, "My meat is to do the will of Him who sent Me and to finish His work". Our work in Japan is His work. Will these untouched fields rise up in witness against His commissioned ones? In the eyes of the world Japan is a land of culture, a first class nation and the greatest power in the east. But in God's sight it is a land lost in sin unless His disciples enter these fields and claim them for Him.

OUR FIELD

THE YEARLY report from our field in Japan is one of blessed service. The call to meet the growing opportunities is not a call to our missionaries on the field, for they are already doing almost impossible things. We cannot expect thirty men and women to perform all that God has called upon us to do. In seven important cities we have nineteen churches and nine outstations. Of these nineteen churches four have become self-supporting during the past year. The total membership of our churches is something over fifteen hundred. In our thirty-two schools we are teaching Christ to more than two thousand boys and girls. One missionary writes: "Humanly speaking the progress of the past year is due to three things: the new churches and parsonages and the help of evangelists such as Kanamori and Kimura and the young native pastors who have been trained in our schools". Our churches report two hundred and thirty-one baptisms. More important than anything is the spiritual life that has come to those who have accepted Christ's message. God has greatly used our splendid missionaries

in soul-winning and in teaching and training the Japanese Christians that they, too, may become winners of souls.

For thirty-seven years southern Baptists have been preaching the Gospel message in Japan with the above results. What the next thirty-seven years will bring to the spiritual upbuilding of this wonderful empire will depend, as it has done in the past, upon our prayers and gifts, which must be measured by our faith in and loyalty to Christ, who bade us preach the Gospel to every creature. "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him."

OUR UNION SISTERS IN JAPAN

ONE MUST have lived far from the beaten tracks of the world never to have seen the dainty little woman of



JAPANESE MADONNA

"JAPAN is leading the orient: but whither?"

Japan, for she is now seen in almost every country. Even if one has never met her in person the many pictures of Japanese ladies seen everywhere will have made her face familiar. The slanting eyes, the high smooth pompadour, for she scorns curling tongs and as far as we know is a beautiful exception of the bobbed coiffure, the modest pose and the picturesque kimono are beloved of the artist. When this patient and gentle Japanese woman has accepted Christ as her Saviour she is something more than patient and gentle, she is strong in faith and very much in earnest in serving her Master. In no land in all history has womanhood been more affected by the rapid changes in her country than have the women of Japan. Her new existence needs Christ. The younger women are perhaps more progressive than their mothers but they, too, become earnest workers for their accepted Christ. Even though she lay aside the kimono and don the overblouse her personality remains the same. It is from among this type of Japanese Christian woman and girl our missionaries have organized the Baptist W.M.U. of Japan. These women, Y.W.A. girls and junior young people are beginning to see that there is something which they as groups can do. The W.M.U. held its fifth annual meeting at Shimomoseki, giving very fine reports on service for Christ in their missionary societies and on the growth of their Union. The Y.W.A. is passing its initial period and now has organizations in many churches. Careful attention is being given to the growth and development of these young societies. Let us remember that these organizations are a part of our W.M.U. and that constant prayer for their success should be a part of our devotions.

"FROM CHERRY blossom land they come,
These little women quaint and sweet,
Pouring incense of their prayers
Around their Saviour's feet.

"In this vast land can we do less
Than lift our hearts as they—
These little women of Japan—
And kneel with them and with them pray?"

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. What do you know about the growth of Japan in area, population and national prestige?
2. How many religions are there in Japan? What are they?
3. Do you attach any significance to the fact that Japan opened her doors at the request of the United States?
4. Do you attach any significance to the fact that the United States has closed her doors to Japan?
5. If the latter was a protective measure should it hinder Christianity in Japan?
6. Are the Japanese teaching their heathen doctrines in other lands than their own?
7. Should we continue and enlarge our mission work in Japan or recall our missionaries? Which way did Jesus commission us to go?
8. Have the Japanese women and girls any special claim on our Christian womanhood? Why?
9. What is the individual duty of members of your society in regard to these women and girls?
10. If you were to visit Japan what would you most desire to see?

A PLACE FOR ME

A PLACE for me—Oh, precious thought!
A place for me, His blood has bought;
A place to serve Him day by day—
At home, at church or far away
in other lands.

CHRIST leads the way—Oh, precious thought!
Unless He leads, my work is naught.
I follow on—my joy's complete—
I shirk, and many shadows creep
across my path.

Oh, blessed Savior—precious thought!
Thou hast the power I long have sought
To make my life a steady gleam
That will pilot barks to a safer stream
and Home at last.

—Mrs. F. H. Foy, Texas



COLLEGE Y. W. A.



COLLEGE GIRLS' LOVE SERVICE

FEBRUARY'S "I love you" month offers good occasion to recount some of the personal service activities of our splendid Ann Hasseltine Y.W.A's. College duties and college regulations limit possible personal service in many instances but many beautiful deeds are done on every campus by loyal Y.W.A. hearts. In the majority of instances careful check on the number of girls in the infirmary is kept, so that flowers or notes may cheer these unfortunate fellow students. Economy and other purposes for Y.W.A. money result in the flowers being a narcissus "family" in attractive bowl or a water hyacinth in a glass vase not cut flowers from the florist, of course. Aside from these customary and we trust for health's and study's sake few expressions of the service impulse, many weightier types of activity prevail.

Carson Newman College, Tennessee, had a "Talent Search", each Y.W.A. member being given a mimeographed slip as follows:

TALENT SEARCH

BECAUSE CHRIST has saved me, I will be glad to serve Him by doing the things I have marked X, whenever my services are needed:

- Play for services
- Sing a solo
- Lead devotional
- Lead in prayer
- Lead in the singing
- Take part on program
- Join mission study class
- I will tithe
- Help make posters
- I will do nothing

..... Name
Nobody would wish to be in the "do nothing" class. Therefore, Carson-Newman Y.W.A. fosters a G.A. in the city church, a Sunbeam Band in a mission church and a negro Sunbeam Band.

Bessie Tift College, Georgia, continues its 3 mission Sunday schools in

the mill sections. In one community increased interest through the years has called for a prayer meeting and a B.Y. P.U., and now the organization of a church is under consideration—because Y.W.A. girls of a college kept on with their personal service.

Limestone College Y.W.A., in South Carolina, also fosters a Sunbeam Band in a rural church. One of the girls from Anderson College Y.W.A. fosters the G.A. in her nearby community, meetings being held during her week-ends at home.

Ouachita College, Arkansas, has a clever plan of assorting packets of literature secured from our denominational boards, so that they may be distributed by the ministerial students who go out to preach on Sundays. University of Oklahoma Y.W.A. is proud of an orphan. They have clothed the same little girl from the state Baptist Orphanage for several years now, providing a summer vacation visit for her in the homes of some of the Y.W.A. members, who live conveniently close, and taking particular interest in her "special days" like Christmas.

Various personal service plans in other colleges might be enumerated but suffice it to recall that in all college Y.W.A's. the crowning personal service, that of winning the unsaved, is kept before the membership. Practically without exception Personal Service Committees have the names of girls who make no profession of being Christians; for these there is made many an earnest prayer in answer to which one by one these girls are being saved. According to a plan for concerted effort proposed by the Inter-Board Commission, in which W.M.U. is represented, the week of February fifteen to twenty-first will be dedicated to student evangelistic campaigns in all colleges. Y.W.A's. will enter heartily into the prayer and win-

(Concluded on Page 25)



Y. W. A. PROGRAMS



Material found in the general program on pages 13-19 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also provide attractive additions.



"Just Girls" in Japan

FIRST MEETING

Topic—"Listening In" on Japan

Hymn—Must Jesus Bear the Cross Alone?

Devotional—Psalm 2

America Shakes Hands with Japan

What Are They Like?

Their Social Life

Our American Influence

Do They Make Good Christians?

Japanese Women and Christianity

Hymn—To the Work

Prayer

Poster Announcement

CUT a picture or an advertisement of a radio and paste on cardboard. Write: Come and "Listen In" with us at the Y.W.A. meeting—(time)—(place). Note: This program could be used effectively as a dialogue, Mrs. Clark being dressed in Japanese costume, or several short talks may be given under titles suggested in program outline, material being taken from replies of Mrs. Clark in the dialogue.

America Shakes Hands with Japan

MISS AMERICA rang the door bell of Mrs. Harvey Clark's American home, early one brisk morning. The response was Mrs. Clark herself who stretched out her hand for a hearty shake.

Seated comfortably in a bright cozy room before an open fire we began a conversation that soon led to a discussion of Japan and Japanese people. Miss America thought how fortunate she was to have this privilege and immediately began to covet such an opportunity for every Y.W.A. over our southland. Why use the radio, of course! she thought. She happened to remember, however, that Y.W.A. girls everywhere were busy at that hour of the day and might not be listening in but presently she had a happy thought: soon thousands of them would be gathering in their auxiliary meeting to listen to Y.W.A. programs. So she decided to broadcast her conversation with Mrs. Clark through ROYAL SERVICE.

What Are They Like?

Miss America—Mrs. Clark, I am vitally interested in Japan as a whole but I'd like to know especially about those young women who would sit with us in Y.W.A. if they had the opportunity.

Mrs. Clark—The typical young woman of Japan is very reserved and shrinking in her manner. She has an innate refinement that shows itself in her appearance and every movement. She is dainty, attractive and appealing. The Japanese once thought their daughters very dull and stupid but now her gift of intellect is beginning to be recognized. You would consider her unemotional but in truth she has very deep feelings. Her

clothes are pretty but not expensive as are those of American girls. A Japanese girl does not have the money to spend that American girls do, for Japanese people are much poorer; the girls do not have the luxuries that girls have here. There are no soft-drink stands and no chewing gum. They use a great deal of white face powder on special occasions but very little rouge or paint. They do not use face creams and lotions for which our American girls spend thousands of dollars annually.

Miss America—What about a girl's social good times in that Island Empire?

Mrs. Clark—The Japanese girls do not mix much with the opposite sex because of the strict customs still held to, except in Christian homes. Then of course the women have never been considered on equality with the men in the social realm.

The "movie" has not yet become a menace in Japan but Japan is progressive and is fast following the west. It is tragic that America is not sending her best pictures to them. The ones that are being sent are forming low standards, for the Japanese seem to feel they are safe in following these standards from America.

The Japanese girls do not smoke, that is, none except the few who are the same type as those who started such in America. They do not drink strong drink. It is a custom to serve a rice beer at social functions but in such small portions as would fill a thimble. They do not dance and there are no dance halls. They are graceful in aesthetic dancing but dress with extreme modesty as they interpret springtime, the sea and waves, the wind and the heavens.

Some one said as he observed American social life, "The dance is America's central social pastime". Another said, "The modern dance is America's greatest menace". These two statements considered together furnish food for thought and make us feel that perhaps we could go to heathen Japan and get some points that might raise the standards of Christian American society.

Miss America—Do you consider it true, as has been claimed, that our influence over the Japanese is un-Christian?

Mrs. Clark—Generally speaking, our American people who go to Japan for business purposes or as idle sight-seers leave their religion at home and practice the old proverb: "When in Rome do as Rome does". As a result the influence upon Japan is demoralizing. American business men often take Japanese girls as wives without any marriage ceremony. This is easy to do since the ceremony is usually slight and no license is required: they think of license simply as a registry and this can be done any time after the marriage. Also, the business men often have a bad influence over the Japanese men who are their employees. A young Japanese had mastered a few English words and was very anxious to learn others. He made notes of several English words and bringing them to me one day he asked, "What does this word mean? I have heard my American boss man use it often". It was one of America's disgraceful profane words. There are no curse words in the Japanese language. What a tragedy that Japan looks to America for light and then receives her first knowledge of profaning our Lord's name!

Miss America—Do these girls coming out of heathenism enter into the Christian life with understanding and zeal?

Mrs. Clark—The Japanese girls make good Christians. Believing that admonition of the Scriptures, "Separate yourselves from the world", they draw a line between the world and the followers of Christ. They are anxious to do every possible service in the name of their new Saviour and because of their loyalty and devotion to consecrated ideals the new life shines through their faces. They have difficulties in the Christian life that Americans do not know. Nearly always a girl's family, if they are yet heathen, objects to her new religion so seriously that she is made a prisoner. The strict Japanese customs regarding the relation between the sexes make Christianity appear to the heathen parents as a religion which will carry the girls to ruin. Nearly always the con-

verts stand firm even though it may mean forsaking home and friends.

Miss America—During the years you have done missionary work in Japan can you see that Christianity has brought any change in the conditions of Japanese women?

Mrs. Clark—Women and children suffer more as a consequence of false religions than the other members of a family and are usually the first beneficiaries of Christianity. Only where Christianity has gone, is woman's personality revered, her rights respected, her capacities recognized and the opportunity for self-expression allowed. So far as Christianity has gone in Japan today, so far has woman been given a new place. She is gradually being given opportunities for development and service. The book of Confucius says, "Fools and women cannot be taught", but in spite of that they are being taught and are gaining places of respect and honor. For instance, I know one woman who is a bank president, one who is a church treasurer and some who are becoming leaders in politics. Japan's hope is Japan's women and children. Wu Ting Fang, a noted Chinese statesman, said "The children are the hope of China, they will not fail me". The same is true of Japan. Another man said, "The wisest missionary invests himself in the lives of children and young people".

The young women of Japan are finding Christianity in our missionary schools and are leaving with pledges on their lips to take Christ back to their heathen homes and friends. In Kwassui School they have a beautiful exercise at graduation called the "Bucket Ceremony". The bucket is filled with clear, pure water representing the Water of Life and is handed to the seniors who are graduating. Receiving the bucket they pledge to carry the Water of Life into their homes and into other dark homes. Many are beginning to look upon the old religions of Japan as myths yet they have not gone so far as to accept Christianity and are swinging between with no religion. Today is a crisis in Japan. The nation is fast realizing her lack of something vital. Today they

will accept Christianity. If we fail them whose responsibility will it be?

SECOND MEETING

Topic—Fruit Trees

Hymn—O Zion, Haste

Devotional—Jno. 15 and Prov. 11:30

The Tree of Life

The Branches—A Mind

A Heart

A Hand

Is It Fair?

Hymn—Take My Life

Prayer that we may be fruit-bearing Christians

Announcement Poster

CUT pictures of fruit-trees from seed-man's catalogue and paste on cardboard. Write "Come and let's study fruit-trees together"--(time)--(place)--

The Tree of Life

WHAT is more beautiful than a tree laden with ripe fruit it has borne, not for itself but for others? Prov. 11:30 tells us that "the fruit of the righteous is a tree of life". Some one has said, "A Christian is a mind, a heart, a hand". Through these branches every true Christian tree will surely bear acceptable fruit.

A Mind

Through Which Christ Thinks

IN a Christian mind there is the thought constantly of the wonderful gift of Jesus, the feeling of guilt of selfishness and a new sense of responsibility for those who do not have the blessings and privileges that are ours. Jesus was talking to His disciples one day about the world full of His children, who were ignorant of His love for them, and He laid upon His disciples of all the ages the respon-

sibility of reaching the lost ones with His gospel. He said: "Say not ye, there are yet four months and then cometh the harvest? Behold I say unto you, lift up your eyes and look on the fields that they are white already unto harvest". Through our mission studies, our programs and missionaries we can see the fields that Christ pointed out even 1900 years ago—fields where the harvest has been ripe many years. (See "Waiting Harvests" and "Our Field" in the W.M.S. program.)

A Heart

Through Which Christ Loves

CHRIST said to Peter one day, "Lovest thou Me"? Answering he said, "Lord thou knowest I love Thee", and Jesus asked him to prove it by feeding His sheep. If a Christian is a heart through which Christ loves, then we will have compassion as we look on the fields. Surely our hearts are filled with a compassionate love when we see the people of Japan as sheep without a shepherd. We say we love them, but Christ answers us as He did Peter saying, "Feed My sheep". Love that is sincere expresses itself. Christ expressed His love for us by giving Himself to die for us. How will we express our love for lost Japan? "Pray ye the Lord of the harvest!" Someone has suggested that some of our strongest missionaries are "intercessory missionaries", missionaries here at home who can't go themselves but who pray for missions. Every Y.W.A. could belong to the "Volunteer Band" by pledging herself to pray. Why not have a band in your Y.W.A.?

The Missionary's Plea

"WILL you not pray for us? Each day we need Your prayers, for oft the way is rough and long. And our lips falter and forget their song, As we proclaim the Word men will not heed.

"PRAY for us! We are but vessels frail; The world's appalling need would crush us down. Save that, in vision we behold the crown Upon His brow who shall at length prevail.

"NOT yet the crowning! Fields must first be won, Lives freely given, martyr blood be spilt, Love cast out fear, redemption blot out guilt, Ere we behold the Kingdom of God's Son. So pray for us that we may still endure."

A Hand

Through Which Christ Helps

JESUS appointed His disciples to go into a mountain and as He talked to them He said, "Go ye into all the world and preach the Gospel". Many are giving their very lives to go in person. Some who cannot go have found a joy in being "financial missionaries" or missionaries who stay at home and support those who have gone. American women handle or have an influence over a large proportion of the billions of dollars in America. Our men make the money and our women spend it or dictate the spending of much of it.

According to figures last year from the American Education Digest, America wastes millions. Here's how the "great American income" is divided:

Government	4½ per cent
Crime	8¼ per cent
Investment	11 per cent
Living Costs	24½ per cent
Miscellaneous	13½ per cent
Luxuries	22 per cent
Waste	14 per cent
Schools	1½ per cent
Churches	¼ per cent

AN ARABIAN proverb says "Four things come not back: the spoken word, the sped arrow, the past life and neglected opportunity". To which we might certainly add: the squandered dollar! With our Foreign Mission Board facing unlimited calls for buildings and equipment on the fields and our other work so in need, surely every Y.W.A. will watch well how she may help in the financial support of Kingdom work.

Is It Fair?

DR. HUGH S. WALLACE, of Florida, asks a very searching question of

southern Baptists: "Are the loaves and fishes being fairly divided?" He says twenty dollars are spent at home for every dollar we are spending abroad for the evangelization of the world. This means that in the south we have on one table twenty loaves of bread with 30 millions to eat from it. On another table we have one loaf of bread for 1,000 millions to eat from it. If we let one person represent one million we have a picture of 30 people in our homeland eating from 20 loaves contrasted with a picture of 1,000 people in foreign lands trying to eat from one loaf. When Jesus fed the 5,000 He had them sit down in rows. Suppose the disciples had fed the first three rows; then come back for a new supply and started with the same row again. That's the way we southern Baptists have done. Is it fair? Would Jesus approve of such an unfair division?

As we think of Beautiful Japan, island of the morning, we say:

"Songs to be written where are you today? Far in the future silence now you lie, The sunsets of a visionary sky".

BUT WE can do much to make the songs to be written in the future not the sunsets of a visionary sky but the realities of an eternal dawn. Will you?

COLLEGE Y.W.A.

(Concluded from Page 20)

ning plans of the campus, in many instances they will be solely responsible for making and carrying them out. Woman's Missionary Societies may well join with the College Y.W.A.'s. in praying for saved campuses during this particular week.

Student Evangelistic Week February 15-21, 1926

Your Campus Wholly Saved



OUR YOUNG PEOPLE



BIG BUSINESS IN THE SHORTEST MONTH

FEBRUARY is an auspicious month for mission study classes. Examinations are just over all through the grades and high schools, athletics are rather out of season and spring festivities have not yet interfered with free after school hours. There are so many fascinating mission books coming from the press, leaders must use every possible available time for studying them in order not to deprive our young people. Y.W.A.'s must not miss "Gospel Triumphs in Argentina and Chile". Probably the very first class to use this new text by Dr. Hart was in the Nashville Association Y.W.A. mission study week held successfully during November. Y.W.A. members of 16 churches were fascinated by the book. Intermediate G.A.'s. could use it but there are the books for G.A.'s. and R.A.'s. and Sunbeams as announced in the W.M.U. Year Book. Keep up with the country everyone wants to visit this year—South America—don't get behind in mission study plans. Home mission books are available too, in interesting Next Door Neighbors or Uncle Sam's Family for Sunbeams and Junior Auxiliaries, The Land of All Nations for Intermediate G.A.'s. and R.A.'s. and Adventures in Brotherhood or Along the Highway of Service by Miss Buhlmaier for Y.W.A.'s. Only be sure to study—methods or home or foreign missions or stewardship—be studying during February.

For R.A.'s. there is an announcement to be heralded gaily. The R. A. Arm Bands are ready and they are beauties: the boys will inevitably say "knock-outs". Order from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala., as the boys qualify in ranking. The band with gold shield outline, done in felt, sells to Pages for 25 cents. The white cross piece with R.A. embroidered in gold is added when the requirements for Squire rank have been met; it costs 10 cents. The gold colored crown, mounted on felt ready for R.A.'s. ranking as Knight, costs 10 cents. The laurel branch mounted like the crown is for those only who become full Ambassadors, price 10 cents. This makes the whole arm band complete upon passing the 4 ranks in our Order of Royal Ambassadors; begin now to have every boy in your R. A. wearing the really beautifully finished arm band. A nice bit of fostering W.M.S. would be providing the plain arm band for each member of the local chapter, thus giving incentive to the boys to go on and qualify for the additional features.

The Sunbeams, or two G.A.'s. with a Sunbeam chorus to clap, may sing the following song for the W.M.S. and so remind W.M.S. of our ideal "A minimum of 5 WORLD COMRADES subscriptions for every junior organization" and also remind mothers to subscribe for WORLD COMRADES in the home.

WORLD COMRADES SONG FOR SUNBEAMS

Tune: "Jesus Bids Us Shine"

WORLD COMRADES is the best little magazine.
It's full of pretty stories you have never seen.
It tells about the children in far away lands.
If you'll subscribe tonight, we'll *clap our hands*.

WORLD COMRADES gives us programs beautiful and fine.
If you will just take it, you'll read it every line.
If all our dear leaders of young people's bands
Will just subscribe tonight, we'll *clap our hands*.

(Concluded on Page 28)



TRAINING SCHOOL



THANKSGIVING DAY IN THE TRAINING SCHOOL

GIRLS IN HOUSE BEAUTIFUL never exhaust the supply of their praise and thanksgiving to God for the beautiful home and the inspiring life they find there; but on Thanksgiving Day there is an especially joyous atmosphere that pervades the whole lovely building and reaches deep into the heart of each girl. Perhaps it has its origin in the happy "Praise God from whom all blessings flow", which begins the morning meal; and surely the impressive morning service where the original Thanksgiving story is presented in pageant form creates a reverent atmosphere. The day is a "family affair"; always Grandfather and Grandmother Eager are there, lending their inspiring presence to the spirit of the occasion.

And who will deny that a primal factor in this joyousness is the dinner which Miss Warren so carefully and beautifully plans! The "serving girls", for the day, are demure Puritan maids with modest grey dresses and white caps and aprons. In grand formality they bring course after course of tempting dishes. Then, too, hearts are always full of gratitude, for they know that loving, thoughtful W.M.U. mothers of the southland have prepared and sent a great deal of the Thanksgiving Day meal. They read into each cake kind thoughts; the dressed fowls are love gifts, the fruits and nuts are tokens of remembrance; and all of it, they know, means that the W.M.U. is thinking of and praying for her daughters in the Training School.

Truly W.M.U. Training School girls have every right to claim Thanksgiving Day as the best of all the year, for they have so many things for which to be thankful. First of all that they have the privilege of service in the Master's work and that they have such deeply consecrated leaders to guide them in this training. This year they are grateful, especially, for the "Little Mother", Mrs. Janie Cree Bose, who has come as their principal to be with them. Always it is with a sense of undeserved blessing being bestowed upon them, when they realize how great is their privilege, in sitting at the feet of such teachers as the Southern Baptist Theological Seminary gives to them.

These girls, too, are aware of the exceptionally Christ-like atmosphere that prevails in House Beautiful, and their thanks go out to God for those who have lived in the home before them and have left their beautiful influence, still to be felt here. They are grateful for friendships formed, for habits acquired and for life decisions made during the precious two years. They appreciate the opportunities for personal contact with our missionaries, some of whom come for a week's visit of rest and inspiration, always giving inspiration in return.

But most of all, W.M.U. Training School girls thank God for the place that women and girls have come to have in the Master's work. They are glad that the Spirit of God has moved in the hearts of the women of the south, to organize themselves into definite serving groups, and that these groups have seen fit to train their younger members to be workmen, not needing to be ashamed of their work before God. May this Thanksgiving Day so live in the hearts of those in House Beautiful and those whose hearts were turned towards it that day, that the chain of kindred spirits the whole earth around may feel its thrill. May their devotion to His cause never falter, their zeal never grow dim, until the whole earth shall give thanks to Him, as Lord of all.—*Janice Singleton*



STEWARDSHIP SUGGESTIONS



RELATION OF TITHING TO STEWARDSHIP

MOST southern people are familiar with the tenant farmer. He never owns the land he tills but is responsible to the owner of the farm for the crops in the fields. Each fall he makes a report of his success or failure to the landlord, paying a compensation for the use of the land, either in cash or with a large share of the crop. Sometimes, when the contract calls for cash and the crop has almost been a failure, nearly all the earnings of a year must go to the absent landlord who, in most cases, demands his money regardless of the success of the tenant.

A Christian may be likened to the tenant farmer. He is a steward, having been left in charge of a certain portion of the Master's land but, unlike the farmer, he is not expected to give a large per cent of the crop or a greater part of its cash value to his absent "Landlord", unless his success has been phenomenal. Then he may make his tribute as large as he will.

It seems that tithing has been practiced since the beginning of the human race. Abraham paid religious tithes to Melchizedek, and in Genesis 28:18-22 we are told of Jacob's vow to pay to the Lord one-tenth of all that the Lord gave him. Many years after the death of Abraham and Jacob the Old Testament law was given to Moses at Mt. Sinai. The Lord declared in Malachi 3:8-9 that it was a robbery to withhold the tithe and offerings, but in the 10th verse He promised that should the tithe be paid He would pour out such a blessing upon the people that there would not be room enough to receive it.

The coming of Jesus did away with the old Jewish law, but there is not one

word in the New Testament to show that tithing was ever abolished. Jesus rebuked the people for their errors in reference to other religious practices, but in Matthew 23:23 and Luke 11:42 He commended the scrupulous tithing of the Pharisees, even though He denounced their wickedness. Is there any reason why a Christian under grace should do less than a Jew under law?

We pay our landlord, if we are a renter. We pay a tax to the government—city, county, state and national—for our privilege to own property, to carry on a business, to inherit a fortune or even to be able to earn a small salary. For this we are assured peace and protection as the government can maintain it. Certainly we should "pay tribute unto Caesar" since our laws call for it, but shall we stop there and forget to "render unto God all that is His?"

The "Giver of every good and perfect gift" has made it possible for us to have the necessities and often the luxuries of life. Most of us have comfortable homes. A large majority of our Baptist people have good incomes. We are left in possession of the land, the crops and the wealth of our Master who, like the man going on a far journey, said, "Occupy till I come". He has left us, also, the joyous responsibility of carrying the Gospel to all nations. Harvests are passing. As we garner the sheaves let us remember to be honest tenants, giving the tithe from the very "first fruits of 'our' increase".

"Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand the offering took."

—Mrs. W. D. Pye, Arkansas

OUR YOUNG PEOPLE (Concluded from Page 26)

WORLD COMRADES comes each month, it is the children's joy.

It is just one dollar—get it for your girl or boy.

Five copies is the quota for all our mission bands.

If you'll subscribe tonight, we'll clap our hands. —From Alabama



BOOK REVIEWS



PEARLS OF THE PACIFIC

TO HAVE something to tell that is both thrilling and quite true and to have the ability to tell it in a cozy and intimate way mean the making of a good book. *Pearls of the Pacific*, written by Miss Florence S. H. Young, is just this sort of a book. Miss Young, for some years a missionary to the far-off Islands of the South Seas, tells the story of her life-work as a story of God's grace and not as one of self-achievement. In the foreword of the book J. Stuart Holden speaks of it as the record of an honorable and enviable service and commends its perusal to the people of God in every land.

Pearls of the Pacific contains twelve chapters, the first of which gives the charming story of the childhood and early womanhood of the author. The chapters which follow relate in an equally interesting way the story of her call to service in Queensland; later to China; of her return to Queensland; to China again; and finally, after the Boxer outbreak, to a permanent establishment of the South Sea Evangelical Mission in the Solomon Islands under the direction and superintendence of Miss Young, whose days of hard experiences and spiritual triumphs in China

so well fitted her for the work on the Islands. These experiences, both in China and on the Islands, are so full of "current events" that the reader loses sight of location in the marvelous unfolding of God's grace in the salvation of precious souls.

The South Sea Evangelical Mission since its beginning in 1882 has, through its blessed service, brought 6,200 men and women into the Kingdom of God. It has now eight stations, twenty-four missionaries, one mission ship and three launches. In addition to this there are one hundred and eighty-six outstations with an adequate number of native teachers who receive no salaries but gladly give their time to this work.

After reading the *Pearls of the Pacific* for ourselves we closed the book with the deep desire that it might be read in every one of our mission reading circles. To spend an hour of each meeting with the childhood, girlhood and womanhood days of a life made meet for the Master's use and one, that ripened into the rich fruitage of years of surrendered service, would be both fascinating and inspirational.

Price \$2.00 from Baptist Foreign Mission Board, Richmond, Va.

IT IS encouraging to read the following proof of the power of prayer. It was summed up by Dr. A. T. Pierson, who called the year 1858 the year of wonders—*annus mirabilis*:

During the year 1858 Japan after two centuries of sealed ports made treaty with Great Britain; China enlarged the rights conceded sixteen years before; India became part of Britain's world-wide empire, and zenanas were penetrated by Christian women; Italy laid the basis of her new era of freedom; Mexico threw open her doors to the protestant missionary—all this and much more within a twelve-month. In that one *annus mirabilis* two-thirds of the entire population of the globe was suddenly brought within the reach of a full Gospel and an open Bible. It was that same year that the week of prayer began upon the recommendation of the missionaries in Lahore and how quickly the answer came!



FROM OUR MISSIONARIES



A.B.C.'s. OF ENLISTMENT

HAVE southern Baptists learned the "A.B.C.'s. of Enlistment?" In spite of the splendid work done over the southland by the enlistment men of the Home Mission Board we, as a denomination, have a bad record. What would it be without the faithful service of these more than twenty men preaching, praying, teaching and laboring in every way to give the Baptist church membership a greater vision of service to the Master. Yet, what is our record? Our reports show twenty thousand churches, out of twenty-eight thousand, not enlisted in the world-program which we as a denomination feel called of God to promote: two Baptists out of every three failing to give systematically and proportionately to the support of Kingdom work either at home or abroad.

What is the cause and what is the remedy? I do not think we take the enlisting and developing of our church members seriously enough; when we get them into our churches we are more or less inclined to be indifferent as to what they shall mean to the advancement of God's cause and His Kingdom. We feel that they are safe forevermore; we expect the pastor to bear all the responsibility; there is not enough follow-up work done; not sufficient responsibility placed upon the individual member. People as a rule live up to what is expected of them. The appeal for enlistment is made too often on the basis of what it will mean to the church or to home and foreign missions instead of what it will mean to the individual. What boy who enlisted in the great World War was not happy that he did not have to be drafted—he was able to look his boy, his wife and mother in the face without blushing. Is it impossible to have a church membership one hundred per cent enlisted? If we acknowledge that it is, then we acknowledge defeat in the great task our Master gave when He

said: "Teaching them to observe all things whatsoever I commanded you". Have we not all decided long ago that a love that does not give is not love? If we say we love the Lord and want to become a member of the church, should we not be made to understand that a test of that love is our willingness to carry out His commission—"Go ye"—by our gifts? Would it not change the record of these twenty thousand churches if the president of the W.M.S. or any one member of the W.M.S. were to decide that no longer is she willing to be a member of a church that is not enlisted in a world-program for Christ?

We are too easily discouraged, I fear, too easily sidetracked in our efforts to enlist the indifferent and unconcerned membership of our churches; it is easier to get those who are already giving to give more and let the unenlisted alone. Is the reader familiar with Dr. Boreham's story of "The Hound Dog of the Hedge-row"? How impossible it is to sidetrack or to disturb the weasel in the chase of the rabbit once it has started after it. No kind of obstacles, difficulties, attractions, not even dozens of other just as attractive rabbits, halt it, but slowly, steadily and persistently it keeps on the track of the one it first scented, until at last it is successful in its purpose. Sad story for the rabbit, but wonderful lessons from the weasel for us! If we would ask God to place on our hearts the indifferent, unconcerned man or woman that He wants us to enlist, then, with faith believing He will guide us in our efforts, we can and will enable our brothers and sisters in Christ to realize that if we love Him we will be happy to have them share with us in the advancement of His Kingdom work.

We all say with one accord that our commission is to preach the Gospel to the lost. Even so is it and we want to continue to do that, but may we dare ask the question: Why should Baptist churches ask any more people to join

until our churches mean something to a greater per cent of our membership than one out of three as at present? What business firm would continue if two out of every three customers meant nothing to the business? What fraternal organization would hold a membership where two out of every three meant nothing to the organization? When will we take seriously the task of informing, inspiring, enlisting our two million uninformed, uninspired, unenlisted Baptist church members? When will we be big enough to acknowledge our failure and cry out to God to help us in this great weakness of our denomination? When will each church member so witness for the Master that they will constrain others to witness for Him? I believe this to be the biggest task before us.—*Emma Leachman, Home Board Field Worker*
"FOR THOSE IN PERIL ON 'LAND AND' SEA"

A REVIEW of work carried on by the Baptist Home Mission Board at Seamen's Institute, Jacksonville, Florida, for the past ten years shows splendid achievements attained in this most needed work to better the condition among seamen and marine population in this port. Statistics show that our work in promoting the Gospel of the Son of God has been greatly blessed by elevating spiritually and morally the men of the sea. The southern section of our country has supplied about twenty-five per cent of the men of our Merchant Marine ships and a large percentage of the men are our own Baptist lads. Out of 112 men baptized last year twenty-seven have been attending services in Baptist churches and are sons of Baptist families. The religious activities are greatly needed to keep this large number of men united with church activities; 715 have been recommended for membership in our Jacksonville churches; 410 have been baptized on confession of faith in the Lord Jesus Christ and received into the membership of the First Baptist Church of this city, of which Dr. Len G. Broughton is pastor.

Our Bible Class has grown to be the largest Seamen's Class in the world. It

has an enrolled membership of 4,131 seamen, represented in all parts of the world as well as on ships on seven seas. In our First Aid Department, in relieving the sick and distressed, 1418 men have been helped and many of them have been sent to hospitals for further medical care. Through the courtesy of the American Bible Society we have been able to distribute 10,980 Bibles and Testaments to ships and individuals. 259,812 men have visited the Institute and availed themselves of the opportunity of reading and writing home to loved ones. B.Y.P.U.'s. and other young people's organizations, who conducted services, musicals and other entertainments at the Institute, have proved a great help in our work and a blessing to the seamen who are called upon to leave their homes and friends, when they adopt a seafaring career as their life occupation.

The Temperance Department is always an active force in our work. 1156 seamen signed the Marine Temperance Pledge to abstain from alcoholic beverages. Through these efforts \$5,689.75 have been taken care of by the Safekeeping Department until the men were able to send it home to loved ones, who may be depending upon them for the necessities of life. We know that many of those homes have been caused to rejoice through the efforts of this temperance work.

The Employment Department that secures jobs for these men has also been an active factor in the Institute's work, 5084 men having found employment through it. 218 have been assisted with transportation to jobs on ships and 3,150 have been furnished with clothing, which has enabled them to take positions on board vessels.

Our system of relieving the sick and distressed is very carefully carried out, in order that we may not give relief to any undesirable or unworthy cases, but we never turn away any man who we believe is in need of food, shelter or clothing. We have always endeavored to meet these obligations according to our financial ability.

Through the Hotel Department there

are clean and wholesome environments for the men while they are in port. The statistics show that we have lodged at the Institute 50,380 men, who have paid for their lodgings and that 37,991 free beds have been given to men in distress, who had no place to go. This shows that 88,371 seamen have found shelter at Seamen's Institute, where they find homelikeness and a cheerful place to stay while in port. Women's Missionary Societies have assisted in this Hotel Department, chiefly through donating curtains and pictures that adorn the wall of the rooms, making them more home-like to the men. They have also donated "comfort kits", which are always highly appreciated by the seamen, as they come in very handy on their voyages when they have to do their own mending and sewing which "mother" used to do.

Lectures are also given on First Aid and Ship Sanitation by others as well as myself, who hold certificates to instruct

others in the art of First Aid. It may be interesting to know that the law requires a seaman to stand a rigid physical examination before seamen papers are issued to him by the Steamship Inspection Service and to pass a test in regard to knowledge he possesses in administering First Aid to his fellow-man. Therefore, these lectures on First Aid and Ship Sanitation are of great help to hundreds of young lads who are seeking to acquire knowledge in order that they may elevate themselves in their chosen occupation and thus earn better salaries for their service on shipboard.

The outstanding need in our work is a larger building, that would enable us to meet the obligations in a more practical manner, as we always have to turn away men for lack of room. This is very sad, but we are crowded to the limit and can not accommodate any more than we do. I sincerely hope southern Baptists will respond to this most urgent need of larger facilities —
Chaplain Karl F. Frost, Fla.



UNION NOTES



ROUND TABLE

ALTHOUGH Christmas cards will be turning into Valentine greetings before ROYAL SERVICE readers peruse this account of my travels, perhaps it will be of interest to know that a fortnight of December travel set me down in my own home before Christmas. One week was spent in Georgia, first attending the Georgia Baptist Student Conference which was privileged uniquely in having Mrs. W. J. Cox bring one of her powerful messages on the opening evening. With Miss Julia Allen I visited Lucy Cobb Institute and Georgia State Normal at Athens; we also held missionary rallies at Waynesboro and Columbus. Mrs. Frank S. Burney's charming plans resulted in a beautiful G.A. and Y.W.A. luncheon in Waynesboro which was attended by representatives from the entire association. Journeying on to Ken-

tucky, a week of travel with Miss Pearl Bourne included meeting the students of Barbourville Baptist Institute, Cumberland College, Campbellsville College and Georgetown College and two associational young people's rallies. In most of the colleges the young women are maintaining splendid College Y.W.A. organizations. At Georgetown the Personal Service Committee had its annual Christmas tree for the poor children: Santa Claus arrived with fruit and candy and two gifts for each child, one a useful gift and one a toy. Barbourville College was carefully urging the "Foreign Mission Love Offering" and the girls were preparing to really sacrifice that the Christmas "Star" might shine brightly. Surely by the time you are reading these items the results of our gifts will be bringing joy in foreign lands.—*Juliette Mather*



HOME DEPARTMENT



A CHRISTIAN WOMAN OF JAPAN

ABOUT TWENTY years before Commodore Perry opened the doors of Japan to the world there was born in that country a baby girl. As there were already five girls in her family there was little rejoicing over her arrival. Although the Japanese love children they are more gratified when boys predominate in the family. As there were no public schools in those days little Katsu was educated by her parents who were people of much learning and who had a high sense of their duty to their children.

Katsu's father and mother died when she was still in her teens. When she was twenty-two her brother arranged a marriage for her with a widower who already had four children. Thus Katsu became Madam Yajima. Then followed twenty miserable years, for her husband was a drunkard. She devoted herself to his children and the four other children she bore. When the death of her husband at last released her she found herself in poverty and ill health. By this time the public school system was established and her good education, after passing a splendid examination, secured her a position as teacher, educating her children at the same time.

One day one of her nephews gave her a Chinese New Testament in which she could read only a little. Later, after the Bible had been translated into Japanese she read a copy of the Gospel of Matthew. About that time she met a missionary teacher who recognized her ability and secured her as a teacher in her own school. It was not long before Madam Yajima openly accepted Christ as her Saviour. Then followed large opportunities for service which this gifted and devoted Japanese Christian woman was well fitted to perform. She became principal of a mission school and took a large part in securing compulsory education in Japan. Later at the age of fifty-three she became deeply interested in temperance work. The unhappy experiences of her married life and the daily witness of the evils of drink led her to organize a temperance society in Japan. Beginning with only seven women this little band became the forerunner of the strong national temperance organization of the present day.

A natural outgrowth of the strong drink habit is the poverty and shame it brings to girls and women. Seeing their condition always before her, Madam Yajima was led to open a rescue home for girls in Tokyo. Today this home shelters both Japanese and Chinese girls, the latter from one of the famine districts of China.

When more than seventy years old Madam Yajima was invited to attend the World's W.C.T.U. Convention held in Boston. After her return to Japan this visit was spoken of as the "triumphal march of an undaunted Christian soul". At the close of the World War Madam Yajima again attended the W.C.T.U. Convention, this time in London. Here she celebrated her eighty-eighth birthday. Later, in 1921 this "undaunted Christian", now over ninety, made her second trip to the United States, this time to pray with American women for God's blessing on the Conference for Limitation of Armaments. While in this country she visited twenty-five cities and addressed one hundred and ten audiences. On her return to Japan she was much exhausted and her life was despaired of, but she rallied and though confined to her bed she participated in the salvation of Japan through prayer and counsel. A picture of Madam Yajima will be found on page 137 of "Prayer and Missions".

These are but a few glimpses of a life wholly devoted to Christ from the moment

she accepted salvation in His Name, but they are witness to the power of God in one heart. There are many such precious women in Japan and it is our privilege to multiply them through the preaching of His Gospel in that land.—Adapted from *Missionary Review of the World*

SHINING IN A DARK PLACE

WE all know a good deal about David Livingstone, especially have our boys been interested in the adventures of this great and good man. But do our girls know very much about Mary Moffat who was born and grew up in Africa and afterwards became the wife of David Livingstone? A dear little girl was Mary and as she sat in her mother's lap she saw only black-faced children around her, for her parents were missionaries to the heathen of south Africa. One day her father came suddenly upon a party of cruel Bushmen. They were digging a grave for a woman who had just died leaving two small children, a boy and a girl. The men were going to bury the children alive in the grave of their mother. Mr. Moffat begged for the children and took them home with him. He called them Ann and Dickey. Ann became the dear playmate of little Mary Moffat. We wish we knew what became of Ann after Mary was sent to school at Capetown, but no one seems to know her story. Later on when Mary came to England with her parents for further education she proved a good scholar and afterwards went back to Africa where she taught the younger members of her father's mission.

Once while on a visit to Capetown she met a young man, the great traveller and missionary, David Livingstone. The young people became fast friends but not lovers. That came later. A few years after this meeting David Livingstone, returning from a trip into the heart of Africa, rested for quite a while with the Moffats and before he went away he and Mary were happily married. David took his bride to his home in Mabotsa. The chief of the village asked Dr. Livingstone why he had brought only one wife. He himself had several and just one seemed to him a poor arrangement. A few months later he was converted and sent his wives away, living ever afterwards with only one. Mrs. Livingstone became a very busy woman, attending to her house, teaching morning and afternoon in the schools for children, helping and advising the women of the village and visiting the sick, as well as caring for her own children. The faithful Ann helped in the last named duty. When the children were old enough she took them to England for their education and on her return she accompanied her husband on a very hard trip, tenderly watching over his health and ministering to his wants as only a wife can do. But she herself fell ill and while still a young woman her soul went home to God. Her body lies in a quiet grave in the wilderness awaiting the resurrection morn. When He calls, our work is finished and we pass forever more into His glorious presence. The life of Mary Livingstone shone as a light in a dark place. She now lives in

"The Light that gilds His blest abode,
The glory of the Lamb of God".

BY WAY OF PREPARATION

PREPARE promptly, please, for the Home Mission Week of Prayer, which begins the last Sunday in February. To this end, see pages 5, 11, 19, 28-32, 35. Particularly important is it that the leaflets recommended on page 35 be ordered early and that the articles on pages 11-12, 30-32 be preserved for use during the Home Mission Week of Prayer, February 28-March 6. And withal, please pray!



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FEBRUARY 28-MARCH 6, 1926

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