

UNION WATCHWORD  
1919-1920

That I may know Him.—Philippians 3:10

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

## MY OWN WORK

This is my work; my blessing, not my doom;  
Let me do my work from day to day  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work; my blessing, not my doom;  
Of all who live, I am the only one by whom  
The work can best be done in the right way."

Then shall I see it not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.

*Henry Van Dyke*

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION  
FIFTEEN WEST FRANKLIN STREET, BALTIMORE, MARYLAND

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

# Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

PUBLISHED MONTHLY  
SUBSCRIPTION, 35 CENTS PER YEAR  
NO CLUB RATES

Send all subscriptions and money orders to Woman's Missionary Union Literature Department, 15 W. Franklin Street, Baltimore, Md.

In order to insure prompt delivery, please write name and address plainly and state whether subscription is a new one or a renewal.

## Editors

MRS. W. R. NIMMO, 15 W. Franklin Street, Baltimore, Md.  
MRS. W. C. JAMES  
MRS. JAMES POLLARD  
MISS WILLIE JEAN STEWART  
MISS SUSAN B. TYLER  
MRS. R. L. BONSTEEL  
MRS. E. B. MATHEWS  
MISS KATHLEEN MALLORY  
MRS. MAUD R. McLURE  
MRS. H. M. WHARTON  
MISS ETHEL WINFIELD  
MRS. J. L. McCUTCHEON

## Officers Woman's Missionary Union Auxiliary to Southern Baptist Convention

### PRESIDENT

MRS. W. C. JAMES, Richmond, Va.

### VICE PRESIDENTS

MRS. CHAS. A. STAKELY.....Alabama	MISS M. M. LACKEY.....Mississippi
MRS. JOHN L. HAWKINS.....Arkansas	MRS. R. T. STICKNEY.....Missouri
MRS. ELIZABETH MOONEY.....D.C.	MRS. R. H. CARTER.....New Mexico
MRS. S. B. ROGERS.....Florida	MRS. W. N. JONES.....North Carolina
MRS. W. J. NEEL.....Georgia	MRS. H. R. DENTON.....Oklahoma
MRS. W. P. THROGMORTON.....Illinois	MRS. J. D. CHAPMAN.....South Carolina
MISS E. S. BROADUS.....Kentucky	MRS. HIGHT C. MOORE.....Tennessee
MISS GEORGIA BARNETTE.....Louisiana	MRS. F. S. DAVIS.....Texas
MRS. EUGENE LEVERING.....Maryland	MRS. JULIAN P. THOMAS.....Virginia

Corresponding Secretary...MISS KATHLEEN MALLORY, 15 W. Franklin St., Baltimore, Md.  
Recording Secretary...MRS. A. C. JOHNSON.....Elkton, Md.  
Asst. Recording Secretary...MRS. H. M. WHARTON, 224 W. Lafayette Ave., Baltimore, Md.  
Treasurer...MRS. W. C. LOWNDES, 2114 Mt. Royal Terrace, Baltimore, Md.

## CONTENTS

	PAGE
BIBLE STUDY.....	6
BOOK REVIEWS.....	30
CALENDAR OF PRAYER.....	7, 8
CURRENT EVENTS.....	23
EDITORIAL.....	4, 5
FROM OUR MISSIONARIES.....	22
HOME DEPARTMENT.....	26
PERSONAL SERVICE.....	25
PROGRAMS.....	9-21
TRAINING SCHOOL.....	24
UNION NOTES.....	27-29

## Monthly Missionary Topics 1920

FEBRUARY—Americanization Problems	AUGUST—Financing Missions
MARCH—Veterans of the Cross	SEPTEMBER—Our State's Part in the Campaign for Denominational Education
APRIL—Victory Program	OCTOBER—Survey of Foreign Missions
MAY—Our Mountain Schools	NOVEMBER—Doctors and Nurses on Foreign Fields
JUNE—Christian Education for Boys and Girls	DECEMBER—China
JULY—Planning for Convention Year	

## SUGGESTED LEAFLETS—Supplement to Programs

### FEBRUARY—Americanization Problems

	Cents
A Social Service Catechism.....	2
Friendly Visiting.....	5
From foe to Friend.....	2
I Am the Immigrant.....	1
Musings of an Hungarian Baby.....	2
Our Land for Christ (Exercise).....	1
Reddy's Country.....	2
The Happiest Plan (Christian Americanization Playlet).....	10
The Homemaker—A Manual for Mother's Meetings.....	10
The Least of These (Poem).....	1
The Striking of America's Hour—Pageant of Christian Liberty.....	15
Uncle Sam's Foundlings (Playlet).....	5

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the TWO CENT denomination, allowing one or two cents for postage on leaflets.

## MAGAZINE AND BOOK REFERENCES—Program Helps

Christian Americanization.....	Charles A. Brooks
Christianity and Industry.....	W. A. Brown
America, God's Melting Pot.....	Laura Gerould Craig
The Church and the Foreigner.....	Charles A. Brooks
Some Immigrant Neighbors (For juniors).....	J. R. Henry, D.D.
Missionary Review of the World, Nov. 1919	
Atlantic Monthly, September 1919—"The Pilgrim's Progress of Democracy"	





## AMERICANIZATION PROBLEMS

**I**N the past years the women of our Union have been called upon to study and pray about the problems of the "Home Base" with the purpose of broadening and strengthening their interest in home and state missions, our agencies for helping to solve these problems. The foreigner within our gates has frequently been the subject of our study and the object of our prayers. We have in the past five years had such topics for discussion and prayer as: "The New Patriotism or Patriotism and the Home Board", "Christian Patriotism", "Social Problems and the Home Board", "Social Problems in the States", "And Samaria", "Evangelism and Enlistment", "Prayer for Foreigners and Indians", and other kindred subjects which have brought before our women not only their responsibility to God but their responsibility to our own country and to the foreigner himself. Events of the past few years and more particularly the past few months and of the very present, however, should impress us more deeply than ever with the conviction that we should employ every resource at our command to Christianize the foreigner, not alone for his own sake but for the very sake of our national life.

Although "The Call of the World" by Dr. W. E. Doughty was published in 1912 it contains much that will help us to a better understanding of the problems we are now facing and will encourage us to undertake our share of the solution of these same problems, for the Americanization problems of today are the problems alone of Christ's own followers. We therefore quote the following paragraphs from Dr. Doughty's book:

"When a foreigner becomes a naturalized American he must meet certain educational and financial requirements and take oath of allegiance to the United States, in return for which he is guaranteed the privileges and rights of citizenship. The process of Americanization is not completed by this act of naturalization; it is only well begun. Many years are required to assimilate the spirit of our institutions and life. *Naturalization is a first not a final process, Americanization is the goal.*

"As Emerson has well said, 'The true test of civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out.' Leroy-Beaulieu has this to say about Americans: 'The history of nations like the history of individuals proves beyond peradventure that no economic strength, no material prosperity is lasting unless it be sustained by real moral worth.'

"Moral worth, which includes the recognition of duties as well as of rights, self-respect and respect of one's fellows, has contributed fully as much as the magnificent resources of their country to the brilliant success of the American people."

"The early history of American life has many wholesome chapters for modern men to read. The religious basis of the state was a much more evident and vital fact in the life of the founders of the republic than of many modern leaders. Quotations from the early charters make it clear that there was a wonderful religious significance in their nation building. 'This thing is of God,' said the London Trading Company to the Pilgrim Fathers. 'In the name of God, Amen,' are the opening words of the *Mayflower* compact; and that document ends with these words, 'For the glory of God and the advancement of Christian faith'. The early settlers of North and South Carolina declared themselves to be actuated by laudable zeal for the propagation of the Gospel. No land has had a higher grade of founders than has the United States.

"The United States and Canada have produced a great race of home missionaries. These men are typical of those intrepid heroes who on the prairies of western Canada,

in the mining sections of the United States, in the heart of great cities, are the founders of empires as well as the builders of churches; as Dr. C. L. Thompson has well said, 'The march of our civilization is to the music of our religion.'"

"The loudest call to missionary devotion in the United States is presented by the unprecedented tides of immigration from all corners of the globe," said Dr. Doughty in 1912, and further that the problem in the United States was great not only because of the great numbers but because of the character of the immigration. "The sheer size of the task," he continues, "may be made concrete by comparing the numbers of the people who have come to the United States in the last few years with some of the other great migrations of history.

"The leading of the children of Israel out of Egypt was one of the outstanding movements of a great population in history." Dr. Doughty estimates their number at about 3,018,000. "In the last ten years (before 1912) nearly three times as many people have come to America as the number Moses led out of Egypt."

"The hordes of barbarians which overwhelmed Rome have left a mark on Europe that can never be forgotten. The size and vigor of the movement made a profound impression which history cannot outgrow, and yet Genseric, one of the greatest of their leaders, never had more than 80,000 warriors in his palmiest days.

"The Crusades stand out as epoch-making and unparalleled up to that time in the number of nations disturbed. They covered a period of more than a century and a half and involved several million people, but more men, women and children from other lands have come to the United States and Canada in the last six years (before 1912) than swept across the face of Europe in a century and a half in the crusades.

"To assimilate and Christianize these multitudes is one of the supreme tests of the reality of our faith and the vitality of our national life."

"God has written much history in terms of migratory peoples. It is the impatient, unsatisfied, vigorous peoples that have made the history of the world. If the meaning of the past is correctly interpreted, then the blending of these races together on a Christian basis into one united people is America's superlative opportunity to make history."

"Immigration is compelling America to study the languages, the history, the achievements, the religions, and the characteristics of these multitudes of people. Such study is imperative in order that America may adequately bear to the incoming millions the deepest message of her religion and her western institutions."

"Immigration is leading millions to study the English tongue. This is of great importance if the multitudes of future Americans are to understand and appropriate the principles of democracy and Protestantism enshrined in English literature."

"The mingling races are challenging America to demonstrate the truth of those principles of freedom and democracy of which such proud boast has been made in days gone by. Here is a call for statesmanship and spiritual passion worthy of the finest life America has produced."

Liberty, I am told is a divine thing. Liberty requires new definitions. Liberty? The true liberty of a man, you would say, consisted in his finding out, or being forced to find out the right path, and to walk thereon. To learn or to be taught, what work he was actually able for; and then by permission, persuasion, and even compulsion, to set about doing of the same! That is true blessedness, honor, "liberty" and maximum of wellbeing: if liberty be not that, I for one have small care about liberty.

—Thomas Carlyle



## BIBLE STUDY



### TOPIC—Evangelism by Personal Effort

Do the work of an evangelist, 2 Tim. 4:5. The greatest example of faith we know is that of Jesus going away and not calling legions of angels to spread the Gospel, but leaving it to His followers.

I. *Evangelism*: Preaching of the Gospel, Acts 2:32-41. Peter and the other disciples had been called to be fishers of men, Mark 1:17; Matt. 4:18-25, and instruction was given in Matt. 10:7. Fishing requires much judgment, keenness of eye and lightness of touch. Jesus taught the mysteries of the kingdom through pictures and parables, Matt. 13:3-9. The winner of souls presents his message in beautiful and winsome forms. He that winneth souls is wise, Prov. 11:30. This indicates the delicacy and difficulty of the work of seeking the lost. Souls have to be won and this requires a winning way in those who seek them, Matt. 9:10-13. He who wishes to save souls will find few opportunities for rest. Satan is going about like a roaring lion, 1 Peter 5:8. The messenger of God, like our dear Lord, should imitate His diligence that he may counteract the work of the devil, Luke 4:14-44. Preaching is a powerful means of winning souls.

II. *The Great Question*: What must I do to be saved? Acts 16:27-31 shows conviction of soul by hearing the Gospel message. Bunyan's Christian when met by the evangelist is worthy of our study. I am condemned to die, Heb. 9:27; Job 16:21, 22. Why not willing to die? I am not fit for judgment, John 3:36. Flee from the wrath to come, Matt. 3:7, Luke 3:17. Whither must I fly? Do you see the gate and yonder shining light? Matt. 7:13, 14; John 1:9; Ps. 119:105; 2 Peter 1:19. Keep that light in your eye and go up directly thereto, so shalt thou see the gate, John 3:15, 10:9. "He that cometh unto me I will in no wise cast out," says Jesus. Strive to enter in at the straight gate, Luke 13:24. There are two ways, Psalm 1. Jesus Christ is the gate and He is the Saviour who leads and guides. Peace by the blood of the cross, Col. 1:20. God and my soul are friends by that blood.

III. *Seeking the Lost*: Ps. 119:176; Ezek. 34:16; Matt. 10:6; 18:11; Luke 15:4-7; 19:10. Our great Shepherd of the sheep goes after the lost. It is only with faltering steps we can follow Him. The good shepherd giveth his life, John 10:11. Christ followed sinners through their earthly haunts and so may we, but He went even to the very gates of hell, to pluck them from the hand of the enemy of souls. The estimate Jesus put upon a soul was the secret spring of His work as a winner of souls, Mark 8:36, 37. Persons anxious about their souls sought Jesus, John 3:1, 2. His conversation with one individual brought many to believe on Him, John 4:7-30, 39-42. The follower of Christ may also by conversation with one alone win that and many other souls to Christ.

IV. *The Call to Personal Effort*: It came to Moses in the wilderness, Ex. 3:2-10, "Come, I will send thee"; to Isaiah in a vision which colored all his after-history, Isaiah 6:8; to Paul, Acts 9:3-6, and revolutionized his entire life in an hour. What a wonderful personal worker he became! Jeremiah felt the divine message as a fire in his bones, Jer. 1:7, 17:20. Jesus was never weary of asserting that the works that He did were not His own, but the Father's, John 14:10. Every step He took was in the fulfillment of the divine will. As we follow our Lord we find the way lonely of earthly friends but we have the companionship of one who says, "I will never leave thee or forsake thee."

V. *The White Harvest*: John 4:35-38. Too delighted and absorbed to eat Jesus exhorts the disciples. He beheld the city and wept over it. He shows deep passion for souls, Matt. 9:37, 38. The humblest Christian worker feels in a degree the same passion and truly the world is waiting to be led to Christ. Think of the millions who have never yet heard there is a Saviour from sin. He is patiently waiting for His disciples to carry on His work of making Him known. Let us be true to Him.—Mrs. James Pollard

## Calendar of Prayer for Southern Baptists

### February, 1920

*How it transfigures the dull street as we are walking in it and suddenly remember that a large part of these men and women whom we pass are fighting in silence battles with temptation, with falsehood, with lust, with scorn, with doubt, with despair, with cruelty, which makes their lives heroic—Philips Brooks*

### Topic: Americanization Problems

#### 1—SUNDAY

That America may through "living epistles" be Christianized  
Even so let your light shine before men.  
—Matthew 5:16

#### 2—MONDAY

For Baptist homes for the aged  
The Lord is the strength of my life: of whom shall I be afraid?—Psalm 27:1

#### 3—TUESDAY

For Misses Martha Tweedy and Ella Nixon, workers at the port, Norfolk, Va.  
Having therefore obtained help of God, I continue unto this day witnessing.  
—Acts 26:22

#### 4—WEDNESDAY

That we as Baptists may not fail to show Christ to the stranger in our midst  
The Lord is my light and my salvation.  
—Psalm 27:1

#### 5—THURSDAY

For the new educational work in Louisiana  
Who will have all men to be saved and to come unto the knowledge of the truth.  
—1 Timothy 2:4

#### 6—FRIDAY

For teachers in home mission schools and Bible institutes  
Follow . . . after things whereby we may edify one another.—Romans 14:19

#### 7—SATURDAY

That the priest-ridden in our midst be led to see the true Christ  
Ye shall know the truth and the truth shall make you free.—John 8:32

#### 8—SUNDAY

Pray that the evangelistic work among foreigners throughout the south may be blessed of God  
That every tongue should confess that Jesus Christ is Lord.—Philippians 2:11

#### 9—MONDAY

For the workers among the Mexicans in Texas, that they may not become discouraged  
Delight thyself also in the Lord and He shall give thee the desires of thine heart.  
—Psalm 37:4

#### 10—TUESDAY

For Misses Minna Pruess and Amy B. Crowder, workers among foreigners, McAlester, Oklahoma  
Hope maketh not ashamed because the love of God is shed abroad in our hearts.  
—Romans 5:5

#### 11—WEDNESDAY

For our missionaries doing Americanization work in Illinois, Mrs. Ida R. McIntosh, Mrs. Maud W. Southall and Misses Madge Ramsey and Ren Lay  
Great is thy faith.—Matthew 15:28

#### 12—THURSDAY

That the compassion of Christ may characterize all our dealings with foreign women  
Let this mind be in you, which was also in Christ Jesus.—Philippians 2:5

#### 13—FRIDAY

For the classes in English that the teachers may have exceeding patience with the untrained minds of foreign pupils  
Learn of me for I am meek and lowly in heart.—Matthew 11:29

#### 14—SATURDAY

Thanksgiving for our 39 mountain schools and their self-sacrificing teachers  
By this shall all men know that ye are my disciples.—John 13:35

#### 15—SUNDAY

Pray that the fellowship of faith abide in all bodies of true Christian believers  
The Lord has blessed His people.  
—2 Chronicles 31:10



## Calendar of Prayer for Southern Baptists February, 1920

"The making of America Christian cannot be done in our own strength, however perfect our machinery. 'Not by might nor by power, but by my spirit, saith the Lord of hosts.' We must secure His aid through prayer. Shall we not give ourselves in service and united prayer for Christian Americanization of all the races within our borders? 'More things are wrought by prayer than this world dreams of' and every Christian woman may bring our nation to the Christ through prayer. Will you?"

### Topic: Americanization Problems—Continued

#### 16—MONDAY

For Christians among the Italians and their faithful pastors  
Through thy precepts I get understanding  
I hate every false way.  
—Psalm 119:104

#### 17—TUESDAY

For Misses Bertha Mitchell, Martha Dabney, training children for the Master, Tampa, Florida  
Suffer little children, and forbid them not, to come unto me.—Matthew 19:14

#### 18—WEDNESDAY

For Miss Susan B. Tyler, chairman Young People's Committee, W.M.U.  
He who began a good work in you will preform it until the day of Jesus Christ.  
—Philippians 1:6

#### 19—THURSDAY

Gratitude for the work of the native Cuban Christians  
The Lord our God will we serve, and His voice will we obey.—Joshua 24:24

#### 20—FRIDAY

For Misses Gretrude Joerg, Rowena Williams, Anna J. Merryman, Emily Block and Rev. Jose Lopez Greno, missionaries to Cubans, Tampa, Florida  
Behold, we are the Lord's servants.  
—Genesis 44:16

#### 21—SATURDAY

Pray for the students of W.M.U. Training School who are seeking to Americanize foreigners in Louisville, Ky.  
Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18:14

#### 22—SUNDAY

Pray earnestly for those who are endeavoring to restore Sabbath observance  
To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20

#### 23—MONDAY

For Dr. Gains S. Dobbins and the editorial staff of Home and Foreign Fields  
They that wait upon the Lord shall renew their strength.—Isaiah 40:31

#### 24—TUESDAY

For Indian missions in Oklahoma, Mississippi and North Carolina, that these real Americans may help to Christianize their country  
To do justice and judgment is more acceptable to the Lord than sacrifice.  
—Proverbs 21:3

#### 25—WEDNESDAY

For state W.M.U. corresponding secretaries and their helpers  
I will teach thee in the way which thou shalt go: I will guide thee with mine eye.—Psalm 32:8

#### 26—THURSDAY

For Dr. and Mrs. D. G. Whittinghill, Dr. and Mrs. Everett Gill and native preachers in Italy, that construction of the true faith may accompany their practical reconstruction work  
So much as in me, I am ready to preach the Gospel to you that are in Rome.  
—Romans 1:15

#### 27—FRIDAY

That tender ministries at the Baptist hospitals will bring spiritual health to souls as the bodies are being healed  
Jesus, thou son of David, have mercy on me . . . and Jesus commanded him to be brought unto Him.—Luke 18:38, 40

#### 28—SATURDAY

That our Baptist orphanages may train boys and girls for His service  
The fear of the Lord is strong . . . His children shall have a place of refuge.  
—Proverbs 14:26

#### 29—SUNDAY

For our faithful missionary preachers on the frontier as they journey to their appointments  
He knoweth them that trusteth in Him.  
—Nahum 1:7

## 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 Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



GOOD WILL CENTER NIGHT SCHOOL, MERIDIAN, MISS.  
Only those who work allowed to attend. Volunteer Teachers

### AMERICANIZATION PROBLEMS

HYMN—Triumphant Zion, Lift Thy Head

PRAYER—That we may rightly interpret Christ to the foreigner

THE LAW OF THE STRANGER (par. 1); Leviticus 24:22; Numbers 15:15,16,29; Deuteronomy 5:14; 31:12,13; Deuteronomy 10:17-20; Deuteronomy 28:13, 43, 44; Matthew 25:35-40

PERSONAL SERVICE BLACKBOARD LESSON: Americanization\*

AMERICANIZATION

What Is It? (par. 2)

Why Necessary? (par. 3)

How Achieved? (par. 4)

THE TRAGEDY OF AMERICANIZATION (par. 5)

HYMN—America. CLOSING PRAYER

\*Last month the first Personal Service lesson was observed in the regular program. It is desired that ten minutes be given each month to this important topic.

**1. The Law of the Stranger** "The classic of all classics is the Bible", and how glad we are that the tribute is paid not by a theologian but by a newly-elected governor of one of our states. Equally true is it that the authority of all authorities is the Bible. If we read with the seeing eye we find in it the underlying principles of national and international law.

At the beginning of our Americanization study we can do no more helpful thing than to look into the fundamental "Law of the Stranger", as God Himself has outlined it. Reading the references with present-day conditions in mind we are persuaded that the divine thought was projected forward through the ages and included not only the new-born Jewish nation but twentieth-century America as well.

The first two references (see program outline) contain the principle that all men are equal before the law—the native American and the foreign-born. It may come as a shock to our American pride to discover that this doctrine of equality did not originate in the Declaration of Independence.

Deut. 5:14 holds up the law of Sabbath observance to the native and alien alike, leaving no loophole of excuse for the introduction of the "Continental Sabbath" even in the foreign quarter of our large cities.

Deut. 31:12,13: Here is the very foundation of Christian Americanization, that the stranger within thy gates may "hear," may "learn," may "fear," may "observe," and "do" all the words of the law. And still further and more important, "that their children, which have not known anything," may be taught English, imbued with American ideals, inducted into citizenship, and led into a saving knowledge of the Lord our God.

Deut. 10:17-20 gives us the underlying motive for all Americanization effort. Love: the God of gods who regardeth not birth nor nationality and who is above the possibility of a bribe, loves the Dago, the Sheeny, and the Hunky, and because He does, says to every Christian man and woman "Love ye therefore the stranger."

Deut. 28:13 establishes the eternal principle that righteousness exalteth a nation; verses 43, 44 are prophecy so plain that he who runs may read of the exact situation in the United States if we fail to carry out the "Divine Law of the Stranger" in our Americanization program.

The "Inasmuch" verses in Matt. 25 furnish the New Testament climax of motive—"Service to the Stranger is Service to the Saviour".

**2. What is Americanization?** Definitions seem to give us solid standing ground and we will find nothing clearer than these from Dr. Brooks: "Americanization is the achievement of national unity for world service upon the plane of our highest ideals. If that definition soars over our heads, try this one which surely comes close home to every one of us:

"Americanization is the extension and deepening of the community spirit until we shall, as a democracy, be able literally and spiritually to speak the same language and to co-operate for ideal ends.

"According to these definitions it takes more than American-made clothes, a knowledge of English, and the possession of naturalization papers to make an American."

"Christian Americanization must mean the Americanization of the whole man, body, mind and soul."

To realize what a comprehensive program the government has outlined for itself study carefully the following ten points which it has set its self to accomplish through the Director of Citizenship. Note especially No. 8, and appreciate the fact that there are native Americans who are in as great need of training for citizenship as are the foreign-born.

#### The Meaning of Americanization

"The most important ends to be accomplished are:

1. The use of the English language throughout the entire nation.
2. The desire of all the peoples in America to unite in a common citizenship under one flag.

3. The abolition of racial prejudices, barriers, and discriminations which keep peoples apart in America.

4. The maintenance of an American standard of living through the proper use of American foods, care of children, and new-world homes.

5. The interpretation of American ideals, traditions, standards, and institutions to foreign-born peoples.

6. The discontinuance of discriminations in housing, care, protection, and treatment of aliens.

7. The creation of an understanding of and love for America, and the desire of immigrants to remain in America, to have a home here and to support American institutions and laws.

8. The Americanization of Americans, that they may have more clearly before them the principles for which this country stands.

9. A program of service to the unnaturalized that they may desire to become citizens.

10. The development of an appreciative mind toward the artistic, scientific, industrial, and intellectual gifts which foreign peoples have brought to America and which America should develop."

#### 3. Why is Americanization Necessary?

three-fold:

1. For America's sake
2. For the foreigner's sake
3. For Christ's sake

##### 1. For America's Sake

The war has opened our eyes to many things, among others, to the fallacy of the much-quoted witticism "The Lord takes care of children, idiots, and the United States". It is clear to us at last that we must help the Lord take care of the United States.

a. One of the fundamentals under this head is the literacy problem: "One out of every ten of our people cannot read a newspaper or a letter. Three hundred thousand out of 1,500,000 boys called to the colors could not understand spoken English and could not read or write English. There are more than 3,250,000 over ten years of age in the U.S. who do not understand English." "It is conceded that American ideals and the American spirit, which is "the spirit of self-respect, independence of domination and resentment of injustice and tyranny" cannot be inculcated through the medium of a foreign language.

b. Another consideration which calls most insistently for a wise and immediate Americanization program for America's sake, is the danger of class rule. We cannot afford to substitute our present government for class government by the people. Although it does not make pleasant reading every Christian woman should conscientiously acquaint herself with the situation as outlined in the following:

"What such class rule means is made clear by the program approved by the Federation of Unions of Russian Workers in the United States. This program has come into the possession of the Federal Government and is officially published by the Attorney-General. Two or three extracts will be sufficient to give an idea of its spirit and purpose:

"We must consciously hasten the elementary movement of the struggle of the working class; we must convert small strikes into general ones and convert the latter into an armed revolt of the laboring masses against capital and state."

"At the time of this revolt we must at the first favorable opportunity proceed to an immediate seizure of all means of production and all articles of consumption, and make the working class the masters in fact of all general wealth. At the same time we must



mercilessly destroy all remains of governmental authority and class domination, liberating the prisoners, demolish prisons and police offices; destroy all legal papers pertaining to private ownership of property, all field fences and boundaries, burn all certificates of indebtedness—in a word, we must take care that everything is wiped from the earth that is a reminder of the right to private ownership of property; to blow up barracks, gendarme and police administration, shoot the most prominent military and police officers, must be the important concern of the revolting working people.

"This is its purpose. Its spirit is adequately indicated by the following paragraph:

"We hate religion because it lulls the spirit with lying tales, takes away courage and faith in the power of man, faith in the triumph of justice here on the real earth and not in a chimerical heaven. Religion covers everything with fog; real evil becomes very visionary, and visionary good a reality. It has always sanctified slavery, grief and tears. And we declare war upon all gods and religious fables. We are atheists."

"The first step in this program, 'We must convert small strikes into general ones,' is already being taken. The most fundamental question before the people of the United States today is: Shall they wait until the ultimate step is taken and the radicals convert general strikes into an armed revolt of the laboring masses against capital and state?"

### 2. For the Foreigner's Sake

"Come over here quick, Luigi," writes an Italian to his friend in Palermo. "This is a wonderful country. You can do anything you want to and, besides, they give you a vote you can get \$2.00 for." This Italian was an ignorant man but not necessarily a bad man. He simply needed Christian Americanization. He needed, as every alien needs, to be imbued with American ideals. He will learn in time that it is un-American to huddle his family into one room, eat macaroni off a bare board, work his wife barefoot in the field, and keep his children weeding onions instead of at school. "Men or women born to a life of toil in Europe find a new spirit in America, and the measure of their assimilation of the American spirit is the measure of their independence, their self-assertion and their self-reliance."

### 3. For Christ's Sake

"I was a stranger and ye took me in." Have American Christians, in their attitude toward the foreigner, applied the ultimate test of Christian action—"For Christ's Sake?" Has the personal element entered into our attitude toward the foreigner to the extent that we would be willing, for Christ's sake, to adopt the following suggestions?

### An Immigrant's Suggestion

The fear most commonly expressed by Americans is that the immigrants may not be "assimilated"; that they will remain in this country, but will not be of it; still foreigners, although partakers of all the benefits which America confers.

No one denies that there is some ground for the fear. It is, indeed, because the danger is generally perceived that excellent schools have been established for teaching the English language and the elements of American history and patriotism to the children of immigrants. Seldom, however, has so interesting a suggestion been made as that advanced to Miss Jane Addams of Hull House, Chicago, by a Lithuanian who met her at the National Conference of Charities and Corrections at St. Louis.

"Could you not have an immigrant Sunday?" he asked. "You have a tuberculosis Sunday and a mission Sunday and a children's Sunday, and others. I wish the American people would give one Sunday to the immigrants, when each American family should invite a family of foreigners to its home for Sunday dinner. Most immigrants do not know how Americans live. They seldom or never see the inside of an American home and therefore it is hard for them to learn American manners and customs and to get the national point of view." He added, somewhat wistfully, that the Americans might find the immigrants not so different from themselves.

The suggestion goes deep down toward the root of a great national problem. We believe most firmly that the family, the home, is the unit of a sound national life. We

know that the home influence affects the speech and manners and morals of the child more than the school influence, yet we do little to make our home ideals known to those whom we wish to see establish the right kind of homes among us.

Even if no special Sunday be set aside for the purpose there is nothing to prevent individual families from following out the Lithuanian's suggestion, and giving an occasional glimpse of American home life to the stranger within the gates.—*Youth's Companion*

### 4. How is Americanization to be Achieved?

1. *Through Government Agencies.* "Americanization work starts with the work of transforming the mental attitude of the permanent foreign resident population in this country and developing a higher intelligence throughout the millions composing that mass of politically undigested human beings. That work began five years ago in the public schools of our land.

"The public schools have reorganized themselves under the stimulus given them by the United States Government through the Bureau of Naturalization of the Department of Labor. The Division of Citizenship Training is now working with over 3,200 cities, towns and small communities. In over 2,280 of these places the school authorities have pledged their schools for educating the adult foreigners. There are thousands in the citizenship classes we have prevailed upon the public schools to organize. They are of all ages from 18 years to over 60 years. All nationalities are there. Men and women are there over 60 years of age; women who are grandmothers and great-grandmothers; men who are grandfathers and great-grandfathers. They have come as illiterates to these classes all over the land and have left them able to read, speak and write our language. They have been transformed into loyal, patriotic Americans even before they have been given their citizenship by court order. The contact which the United States Government has with the entire foreign population through the Division of Citizenship Training of the Department of Labor represents over a million seekers after citizenship annually."

Not only has the alien been benefited, but the adult American illiterate as well: "The organization by the public schools of classes for adult foreigners has opened the door for adult illiterate Americans to attend and secure an education for the first time in the history of thousands of communities. Unless the ambition of adult illiterate Americans was supplemented by an extraordinary courage which enabled him or her to face the ridicule of children with whom an adult was obliged to sit and pursue his studies there was no free place for them as a body to attend. The organization of the citizenship classes primarily proposed for foreigners has therefore offered the means for the adult illiterate American to attend school with other adults."

2. *Through Social and Community Agencies:* These are everywhere assisting and supplementing the efforts of the government. The Neighbors League of America is one of the most notable of these organizations, for it strikes the keynote of *Christian Americanization* and "reinforces classes in English for foreigners by teaching in non-English-speaking homes. Never duplicating the work of other organizations, it gladly co-operates with all in helping our people to speak together, think together and act together for the common good.

"Foreign-born mothers of little children are the most neglected of all non-English-speaking residents in America. Less than one per cent of them are reported as attending classes in English.

"The Neighbors League of America specializes in teaching the language and the ideals of America to those whose home cares or occupational disadvantages prevent their regular attendance at public classes.

"A large majority of the millions of non-English-speaking residents of America, ten years of age and over, have had no access to the Bible—the great storehouse of spiritual ideals. To teach them the English language through the use of material which recognizes the presence of God in the affairs of men is to make a distinct contribution to the higher

life of America and to the world. We, therefore, emphasize the importance of Bible stories for the first lessons in English for two reasons:

"In the words of a pupil in one of our classes, 'Words stay in head better if come in stories.' The story form appeals to the imagination, arrests attention and is held by the memory. The lessons become a recreation rather than a task.

"Pupils eager to learn English and indifferent in regard to the choice of lesson material have been profoundly influenced by the ideals embodied in simple Bible stories. We know that in many cases adult pupils have had no previous acquaintance with Biblical material and they might never have come in contact with it except through its use in first lessons in English.

"The terms composing the vocabulary of common life and daily need are used so constantly in Old Testament narratives and New Testament parables that it is easy to give elementary lessons in English wholly through Biblical material. The beginning is made most naturally with Old Testament stories devoted to affairs of life described in concrete terms. Carefully chosen passages expressed in modern terms will lead directly on through a vocabulary of words whose meaning can be given through objects and signs until the pupil is able to grasp the deeper significance of New Testament stories. The parables of Jesus through which He revealed the very heart of His Gospel are so closely allied to common life and so wonderfully simple in expression that for the purpose of teaching English, they far surpass all modern compositions. That they have not lost their efficiency in impressing truth is proved by the fact that many who have come to our classes in English in search of ability to make a living, have found life, and have asked to be baptized in testimony to that life."

3. *Through Religious Agencies:* No great religious denomination has failed to realize the importance of evangelizing the foreigner and furnishing the uplift of Christian education to his children. Our own great Home Mission Board is awake to its responsibilities, as the following quotation from its last report will show:

"In the territory of the Southern Baptist Convention there are about four million persons of foreign birth, or who are children of foreigners. It is a small number compared with other sections of the nation, but it is a much larger number than all our Christian agencies have reached with a message of American faith and spirit. During the past year the Home Mission Board has co-operated with the Louisiana State Board in the support of fifteen workers among foreigners; in Texas we have had co-operative work with the State Mission Board in maintaining about twenty-five Mexican preachers in mission service; in South Illinois, where the foreign population is denser than anywhere else in the Southern Baptist Convention's territory, we are co-operating with the State Mission Board in the support of its missionary workers for foreigners.

"Besides these forty-six workers co-operatively supported, the Home Mission Board has independently maintained twenty-nine missionaries among foreigners. The work of these missionaries has included a school for Cuban children and another for Italian children in Tampa, Fla.; a school of French-speaking children at Church Point, La.; a school for Mexican children at El Paso, Tex.; a community-center service for children at Norfolk, Va., and a similar service at McAlester and Coalgate, Okla. Most of the workers in the schools are women. This community service is also a large part of our co-operative work in Southern Illinois, six mission points there being served by women.

"Our work for the foreigners is enlarging and prospering. In the interest of saving the souls of these new-comers and also of stimulating native Americans to their best to serve God and country, we must use every opportunity to enlarge this service."

There is nothing more pathetic than the inevitable estrangement between the foreign young people who have availed themselves of Americanization opportunities and their parents who have not.

Recently there has come into print a most remarkable story of a young Slovak who, having been made over into a typical American during his two years in the army, comes home from France to find his old home and his parents in the foreign

(Continued on page 31)



## Y. W. A. PROGRAM



Prepared by Miss Madge Ramsey, III.

Topic—Christian Americanization

Hymn—God Bless Our Native Land

Bible Reading—Ruth 1:15-19

Prayer—For the new American girl

Hymn—Lord, While For All Mankind

Debate—Resolved: That the foreigner will prove a blessing to our country.

Affirmative: Bring out the fact that the foreign young people will bring new life to us as they do not lack in intelligence. (See Sons of Italy, chapter 7.)

Negative: Point out the low standard of living, infidelity, bolshevism, crime, etc., that is started and fostered in foreign settlements.

Affirmative: That Christ and His salvation is the solution to all Americanization problems

Dialog—Whatsoever Thy Hand Findeth to Do, Do It with Thy Might\*

Prayer—That we may show forth Christ to the foreigner

Hymn—A Little Bit of Love

Dismissal

### Whatsoever Thy Hand Findeth to Do, Do It With Thy Might

NOTE: Margaret Marvin comes into the presence of her mother deeply dejected. The final word had come from the Foreign Mission Board that her application to go as a missionary to countries beyond the sea had been turned down because the medical examination had proved her not strong enough for the work.

Margaret: Oh, Mother, I am so disappointed. I have just had a letter from the Foreign Mission Board saying they cannot send me to the foreign field because of my health.

Mother: Well, Margaret, you should not grieve. If the Lord had wanted you on the foreign field He would have given the

health to go. As it is I expect there is work right here at home for you that your strength will be equal to.

Margaret: Yes, I can teach in the Sunday school and help in the Y.W.A. and B.Y.P.U., but I did want to tell some one the story of Jesus who had never heard it. (Knock is heard at the door, the mother goes to door and returns with a foreign girl.)

Mother: Margaret, here is the very thing for you, a girl who wants to show you some tatting. She has not been in this country long and I think you can help each other.

Margaret: What lovely work! Did you make this yourself?

Girl: Yes, mother and me make it. Father dead, no money to buy eat. Little childer, no shoes. Sell lace, make money.

Margaret: That's too bad. How long has your father been dead?

Girl: No long, one, two, tree months. Killed in mine, no prayers, no mass, no notting. Priest, he want much money, we no got money. Church no good, all time want money. Money when baby baptised, money when marry, money when die. No good, no good!

Margaret: Oh, you are wrong. All churches are not like that. Our pastor would have come and conducted your father's funeral services. He wouldn't have charged you anything.

Girl: Oh, church no good to poor people.

Margaret: Do you know the story of Jesus and His love?

Girl: Jesus God, dead on cross, me pray to God on cross, He no hear.

Margaret: Oh, but Jesus is not dead now. He died on the cross for us, but rose from the dead and is alive today. He will hear you if you pray to Him. Have you ever asked Him to pardon your sins and save you?

Girl: Yes, go to confession, priest forgive you. But no money now to go.

(Continued on page 29)

\*The playlet "The Happiest Plan" may be used instead of dialog. See page 3.





## COLLEGE Y. W. A. PROGRAM



Topic—Americanization Problems

Hymn—Where Cross the Crowded Ways of Life

Bible Reading—Deut. 10:18,19; 24:17-21

Prayer—That we may be truly helpful to the foreigners

Playlet—The Happiest Plan\* (Seven characters, three short acts, costuming and staging simple)

Hymn—America the Beautiful

### THE QUALITY OF MY SERVICE

FIRST TWILIGHT: *Whom Do We Delight to Honor?*

Once the disciples fell into an argument over who should be greatest in the kingdom of heaven, see Mark 9:33, 34; Matthew 18:1; Luke 9:46. Jesus at once announced a new standard of living which was a veritable contradiction apparently; if any of you wish to be first he must be last and be willing to be everybody's servant. "Willing to be an errand boy before asking for a skilled job" as Dr. Morgan puts it. Proverbs 15:33 says, "Before position (honor) is humility."

Is it easy for you to do the unwelcomed, the unobserved, the undesirable act cordially? To count among your friends the plainest girl in the class as well as the most popular? Read, mark with red ink and learn Philipians 2:3.

SECOND TWILIGHT: *The Place for Self*

A lesson in grammar might help us a bit to be more Christlike servants; decline the personal pronoun after this fashion: First person he; second person you; third person I;—that puts me last where Christ said I must be before I can be first. It often requires more downright character to do the little thing than a big one. Big is a very human word, but "Great" is a divine word and the difference lies in the spirit and motive back of the service.

What is your service reputation? Let us pray to be kept from withholding service because it seems small. Read carefully Philipians 2:5-8; John 13:12-17.

THIRD TWILIGHT: *The Graces of Humility*

Read Luke 14:11; Proverbs 8:13; James 4:6; 1 Peter 5:5, 6. Pride is a great hindrance, keeps us from seeing opportunities and from really realizing the need for our service, not possessing the any-manner-of-service spirit (1 Chronicles 28:1) we are led to selective service, doing this but not that, willing to serve here but not there. By so doing we isolate ourselves from wider interests and this produces "poverty of possibility". Paul says, "I have made myself servant unto all", 1 Corinthians 9:19.

What have you done today that only a Christian would do?

FOURTH TWILIGHT: *Our Measuring Rod*

Paul's idea given in 1 Corinthians 9:19; John's in 1 John 2:6 or that of Jesus in Luke 22:24-34 helps us to see that greatness in service lies not only in the willingness to do anything, but also in the idea of doing anything *anywhere*. The wider our sympathies, the deeper our love, the larger our souls grow and the broader will our interests become. So then the great man is measured by the sweep of his soul—it takes the world to satisfy the heart of the Saviour. So whether a need be found next door to where we live or in China we must try to meet it and thereby show that we have caught the spirit of Christ, who was the servant of all.

What are your soul's dimensions?—Mrs. Eugene Leveing

\*From W.M.U. Literature Department, 15 W. Franklin Street, Baltimore, Md. Price 10 cents



## G. A. PROGRAM



Topic—Making Americans

The Lord's Prayer

Hymn—The Light of the World Is Jesus

Scripture Lesson (See pages 9, 10)

Prayer

Hymn—I Gave My Life for Thee Making Americans

a. The Need

b. Planning a Program

c. Hindrances to Be Overcome

Story—(See page 26)

Hymn—Where He Leads Me

Prayer. Business. Mizpah

### MAKING AMERICANS—DO WE NEED THEM?

Yes, this big country does need good Americans and our southern Baptists are realizing this as never before. As individuals we must accept our responsibility to the foreigner in our communities. Our work for them both at the ports and at the large centers of population has never had the support it needed. But as a result of the 75 Million Campaign we hope that we may increase all of our old work and open up many new Good Will Centers. But no Home Mission Board can reach all the scattered families in the country, in the small towns and in the less segregated sections of the cities to help and save them. Individual Christians must look after those in their own neighborhoods if we are to do our best work toward Americanizing the foreigner and having him adopt our ideals and social customs. If these foreign neighbors are to be made into intelligent loyal American citizens; if they are to be won to Christ and understand Protestant Christianity the local church and individual Christians must see the need and set themselves to meet it.

#### Planning a Program

When we come to talk about what is to be done for the foreigner we need not consider the crowds of people living in one defi-

nite locality. The Home Board will provide just as many settlements and workers as southern Baptists will give the money for. We must think what we are to do for the foreigners right here in our neighborhood. From those who have made a survey of your town get the information as to families, nationalities, occupations, etc., of all foreigners in your community. Use blackboard to demonstrate this. What are we as Christian girls to do about these people? A group of girls working alone can do very little, but this can be made a whole church affair. Let us do what we can to interest our church.

Remember that these people are far from home and oftentimes lonesome and wistful for our attention and friendliness. We can visit them with our mothers and play with the babies. We can be nice to them at school and invite them to share our games. And when a good understanding is established invite them to Sunday school and church and be sure to be kind and polite to them when they come, even as Christ would be to them if He were here in the body. Let them see Christ in us.

#### Hindrances to be Overcome

The greatest hindrances to Americanizing the foreigner do not lie with the foreigners themselves but among our own people. If our attitude is one of superiority we cannot be a real help to them. Even if they are ignorant and queer and dirty, still they are God's wandering children, and we must show them the way back to Him. Another hindrance is that they think us better than we are. In their old homes over the sea they had heard wonderful stories about us and our great country. They came ready to trust us for help. Often wicked men have deceived them and thoughtless girls and boys have made fun of them. Just think of the disappointment this must have been! Do you think that they will keep on wishing they could be like us if they have

(Continued on page 31)



## R. A. PROGRAMS



Topic—Foreign-born Boys  
Hymn—Open My Eyes That I May See  
Bible Lesson—Luke 10:25-37  
Prayer—That our eyes may be opened to opportunities for service  
Talks—Given by Five Boys  
Hymn—America  
Business. Offering. Prayer

### Talks on America

First Boy: We are now hearing a great deal about Americanization. What does it mean and what does America stand for. Our country was founded on two great principles—freedom and democracy. For these principles our heroes have fought and died. Our forefathers came to this country seeking liberty and freedom from oppression. They desired freedom of thought, speech and religion. The other great principle, democracy, gives equal rights and opportunities to all—every man, woman and child, regardless of race, color or nationality. The foreigner in our midst is a challenge to us to apply this principle.

Second Boy: The two words, "God" and "country" should fill the heart of every boy with the highest kind of patriotism. We would have our country God's country. This condition cannot be realized until we obey God as Christian citizens. Obedience to the great command to love God and our neighbor as ourselves must be demonstrated in our lives as they touch the lives of those about us. We can teach the foreigner to read, write and speak the English language, but he will not be Christianized or Americanized until the truths and the spirit of Christianity are made so desirable to him that he will want to embrace them as his own.

Third Boy: In a book called Jack-of-All-Trades there is the story of a Polish boy who gave a good illustration of Americanization in his rendering, in his broken English, the story of the good Samaritan. This is the way he gave it:

"Comes walking a man, a Pole maybe, I thinks. Und comes running bad mens und joomps on him. Sooner they joomps on him they make holes all over him und he most dies. Goes the bad mens mit his watch und his knife und his pencil from silver, und he most dies some more. Then comes walking proud priest. Sooner he sees the man mit holes all over him, sooner he walks away quick. Comes walking an-udder man. He goes quick also. Comes riding good Sir American man. So sooner he sees, out he joomps. Hoists him into his auto—gently, and runs him to-er-free dispensary perhaps, I thinks, und gives money on the doctor. 'Cure my neighbor quick, und so I pays you more moneys,' he says. Sooner he sees anybody in troubles, he is neighbor to us, says Jesus, und we must be good Sir Americans on him quick."

In America we believe all men are born free and equal, are we treating the foreign-born boy as an equal when we call him Dago, Skeny and Chink? Is this the way to Americanize the foreigner? Did not the Polish boy understand true Americanism better than we seem to do? Let us be true American boys!

Fourth Boy: No nation rises higher than the religious life of its people. In the south there are 4,000,000 foreigners who must have religious teaching as well as intellectual training to fit them for Christian life and American citizenship. For this purpose a portion of the 75 Million Campaign fund will be used in the next five years to build and equip churches and schools, and for the support of the pastors and teachers who will labor among the foreigners. Each year 300,000 foreigners return to their native countries. They represent 300,000 opportunities to carry the knowledge of America's God to the uttermost parts of the earth. The most loyal thing we can do for our God and the most patriotic thing we can do for our country is to secure the conversion of our fellow citizens.

(Continued on page 22)



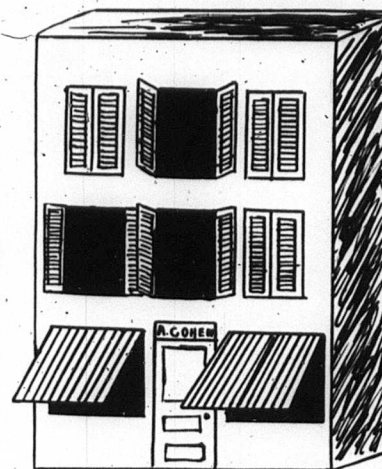
## SUNBEAM PROGRAMS



### FIRST MEETING

Topic—New Little Citizens—How They Live  
HYMN—I Love to Tell the Story  
BIBLE STUDY—Deut. 10:18, 19; 24:17-21  
PRAYER—For the little strangers in our country  
HYMN—Help Somebody Today  
LEADER'S TALK  
HYMN—Selected  
STORY—Little Katrine  
RECITATION—Can a Little Child Like Me  
BUSINESS. CLOSING PRAYER

*Thought for Bible Lesson: Did you ever go away from home to pay a visit? Did you feel a bit homesick and lonely at first and wish you hadn't come? There are many little strangers all over our land, girls and boys who have come with their parents from homes across the sea, away from little playmates and relatives and friends. Many, many years ago God who knows the heart of everyone, gave to His people certain laws just for strangers. They were to be treated kindly and given justice. He told His people to love the stranger. God wants us to be kind to the little foreigners in our country and to help them to learn about Jesus.*



TENEMENT HOUSE

To the Leader: At a summer conference last year a young people's leader showed a simple device to help make a home mission lesson interesting to a little child. We pass on the suggestion.

Directions: Use a paper box, suit box or a smaller one, to represent a city tenement, fastening cover on. On the back draw door

and windows. Cut three sides of large windows on first floor and bend back to form awnings. Stripe with red crayon. Cut through center of other windows and across top and bottom. Bend each side back to represent shutters. Stripe with green crayon for slats.

Leader may hold box before children, giving simple little accounts of foreigners who work long hours in these rooms. Give names to the children. Five or six families live in this house. As she tells of the different lines of work done by these families, in which even the little children help, she may draw from inside of box, through each window, a string on which is fastened the article made by the family in that room. From one window draw string with necktie on end, through another a bunch of artificial flowers, from another string with walnuts fastened on end, lace jabots, etc. Accounts of these little workers may be found in Jack-of-All-Trades.\* This book tells how the home missionary brings happiness to many of these little strangers; how children love to have her cheery visits; how she invites them to come to the mission

\* Procure from Educational Department, Foreign Mission Board, Richmond, Va. Price, cloth 45 cents, paper 29 cents



and to the Sunday school where they can hear about Jesus.

### Little Katrine

"Little Katrine came across the sea in the steerage of a great ship. The steerage is the cellar of the ship and it is dark and crowded down there. Her father was not a good man in Germany where they had lived, but her mother thought that he would do better over here and that they could have a comfortable home together.

But on the way Katrine's mother was taken very ill, and although the ship's doctor was very kind and did all he could for her, she died while they were in mid-ocean.

Her father tried to be kind to her, but perhaps he was frightened when he got here among strangers. At any rate he ran away and left her in the great landing-station on Ellis Island, in New York harbor, all alone.

What did she do? Fortunately at this big immigrant station there was a kind missionary to meet her. Little Katrine thought America a very homesick place until the missionary found her and took her to a home for just such poor, homesick children as she was that cold morning. After she had been in the home for two years and had learned to speak English and do the work as it is done in this country, she went to live in a Christian home and became a useful and beloved member of the family. Every day of her life she thanks God for the sweet-faced missionary who befriended her as she stood alone and forsaken on the landing pier of the big city.

The way to make good Americans of the foreign children is to show them what a good American is. Are we good Americans?

Do we show in our lives and deeds that we are living in a Christian country? Just waving our flag and hurrahing does not make us good Americans, we must be Christian Americans first of all and pray that our country be ruled by Christ our Lord."

### Can a Little Child Like Me

"Can a little child like me,  
Thank the Father fittingly?  
Yes, oh yes, be good and true,  
Patient, kind, in all you do:  
Love the Lord and do your part;  
Learn to say with all your heart—  
Father we thank Thee!

"For the fruit upon the tree,  
For the birds that sing of Thee,  
For the earth in beauty drest,  
Father, mother and the rest;  
For Thy precious, loving care,  
For Thy bounty everywhere,—  
Father, we thank Thee!

"For the sunshine warm and bright,  
For the day and for the night;  
For the lessons of our youth—  
Honor; gratitude and truth;  
For the love that met us here,  
For the home and for the cheer,—  
Father, we thank Thee!

"For our comrades and our plays,  
And our happy holidays;  
For the joyful work and true  
That a little child may do;  
For our lives but just begun;  
For the great gift of Thy Son,—  
Father, we thank Thee!"

## SECOND MEETING

TOPIC—Little Citizens—How They Grow

HYMN—Brighten the Corner Where You Are

BIBLE LESSON—Matthew 5:14-16

PRAYER—That we may shine for Jesus

HYMN—Be a Little Sunbeam

LEADER'S STORY—A Little Child Shall Lead Them

HYMN—Jesus Loves Me

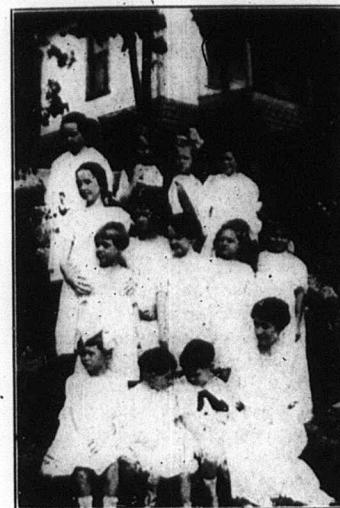
BUSINESS. ROLL CALL. CLOSING PRAYER.

### "A Little Child Shall Lead Them"

Do you want to hear a true story about a small boy in a large city? His real name is

not Charlie but he might not like us to tell his really, truly name, so we will just call him Charlie in this story. He is eight years

old. When he was a very little boy his father died and after a while his mother married again. But the new father was not kind to the little boy, he drank liquor and Charlie was often very much afraid of him. When he was five years old he begged his mother to give him away to one of the neighbors and after a while she did so. We will call his foster mother and father Mr. and Mrs. Kommer, though these are not their real names either. Mr. and Mrs. Kommer lived just a little way from a Good Will Center. Who knows what a Good Will Center is?



SUNBEAM BAND AND LEADER,  
EDDYVILLE, KY.

It is a place where boys and girls, little and big, can go to have a good time, play games, hear stories and sing songs. Many little children learn of Jesus for the first time at the Good Will Center. Now Charlie got into the habit of going to the "Center" near his new home and we know that he must have had a fine time there. After he had been going for a couple of years, hearing the story of Jesus and how He loved all children, Charlie became anxious to have a copy of the Bible for his very own. Some kind lady heard about his wish and bought him a Bible and had his name printed on the cover in gold letters. And

now what do you think Charlie is doing, though he is only eight years old? He is holding prayers every evening in the front room of his new home.

Charlie's foster father works in shifts, that means that sometimes he works at night and sometimes in the day. When Charlie began having the family prayers his father was working at night, but the first night he was at home he wanted to stay in the kitchen during the prayer time. I think that Mr. Kommer did not know very much about the Bible or family prayers and I expect he was afraid his boy might ask him some hard question that he could not answer. But Charlie insisted that the father come into the parlor and have prayers. After that first time the father was so glad that he did come. Charlie wants to share his good things of life with others. The Good Will Center meant so much to him that he longed to have the little colored children in the neighborhood have some place like this where they could go. And so one night he prayed to God that they might have a place where they could have a good time and learn good things "like us white kids". When the foster father heard the prayer he became so interested that the next morning he went over to the Good Will Center to tell the lady in charge. Perhaps some time Charlie's prayer will be answered and the little colored children will have a happy meeting room.

Charlie wants to share the good things he finds in God's Word, not only does he hold prayers for his new parents but he learns verses from the Bible and recites them in the Good Will Center.

Charlie's last name is not a really, truly American name. It sounds as if his own father or perhaps his grandfather came from a country far across the sea. But Charlie will grow up to be a good American citizen, we feel sure. We want all the little children who have foreign sounding names to learn about Jesus and to grow into fine Christian men and women. Let us all try to help them to do so.

The Bible says "A little child shall lead them". Charlie is leading his foster parents to love Jesus more and more. Will you try to help others learn more about Jesus?



## FROM OUR MISSIONARIES



### ONE YEAR

THE W.M.S. of Clark Memorial Baptist Church of Ibor City, Tampa, Fla., was organized a little more than a year ago, with eleven members.

Miss Joerg was appointed directress by the pastor and we at once proceeded to the election of officers. We voted to meet every week just before the Sunday evening service, this we have faithfully done except during the influenza epidemic and once or twice in very bad weather.

During the year we have held thirty-six meetings, religious and missionary; we have more than doubled our membership and have always had a good attendance. Over \$252.00 has been contributed to various objects. There is much interest and enthusiasm manifested in the meetings and good promises of future growth. All are anxious to be used for the Master's work and to this end our harmonious and happy group is working. The young women above sixteen years of age work with us and I wish you could see with what pleasure they enter into our plans.

One of our members has been called to work in a Baptist school in the outskirts of Havana, a talented and consecrated sister and one who helped me so much in translating for ROYAL SERVICE and the Home and Foreign Fields. Another went to New Orleans, La., to study in the Bible Institute of that city and thus fit herself for special missionary service. We know that God will bless her and make her a power wherever He may call her.

Our society is doing good work and sometimes I fear our pastor is going to "pop" he is so puffed up about us.—*Gertrude Joerg, Senior Missionary, Fla.*

### MINISTERING CHILDREN

Miss Hartwell and I were visiting in a heathen home from which a little girl eight years old attends one of our Christian day schools. We were explaining Christianity to them and trying to make them see how prayer helps us day by day to live better

lives. The old grandmother seventy-seven years old said, "Oh yes, my little granddaughter knows how to pray." Then they all told, in a most interested and pleased way, of how the little girl knelt and prayed every night before going to sleep and always before she ate. When they first noticed this and asked her what she was doing on her knees she replied, "Don't you know better than to interrupt a person when he is praying?" This may seem a strange answer from one on her knees but you must admit that such an answer would at least make an impression on those who know nothing of reverence and they would understand that she thought her prayers important. When we inquired what she prayed about they answered, "She prays that the Lord will protect and give health to the family and begs that He will not be angry with her on account of her sins because she doesn't want to do wrong and tries very hard to do right. Then she always takes time before eating to thank God for her food." The old grandmother proudly added, "She is teaching me to pray also and she insists upon her mother praying. When we do not know what to say she tells us."

You see our way was prepared by this little girl who was passing on to her family what she learned at school.—*Mrs. Wm. W. Stout, Hwanghien, China*

### R. A. PROGRAMS

(Continued from page 18)

Fifth Boy: In the great southwest there are 1,000,000 Mexicans to be taught and evangelized. These Spanish-speaking neighbors of ours are annoying and troublesome, but many of them have a desire for the best things of life and are sending their children to our mission schools.

In Tampa, Florida, and in El Paso, Texas, we are conducting mission schools for foreigners as well as in Baltimore, Md. and Galveston, Tex. In the mining towns of Oklahoma and Illinois we have missionary pastors and teachers.



## CURRENT EVENTS



### THE WORLD FIELD

SOME interesting religious statements have been published from a recent United States Government census. The Protestant churches show a total membership of 26,300,000 with 12,300,000 adherents. The Roman Catholic church including adherents numbers 16,000,000, leaving 5,400,000 with no church affiliation. During the past ten years Protestant churches have increased 21% in membership; Roman Catholic less than 11%. The largest Protestant denomination is the Baptist, numbering 7,263,000, the Methodists coming next with 7,165,000. Out of these large numbers, however, it is estimated there are only about 40,000,000, Protestant and Roman Catholics who can be listed as active Christians. There is a large task yet for the Christian church right here in the United States.

The Federation of Women's Boards of Foreign Missions has sent a most remarkable group of women to the Orient to study certain institutions, types of work and problems of administration. Such women as President Pendleton of Wellesley College, President Thomas of Bryn Mawr College and our own Miss Ellen Martien of Florida. Others equally fine have been willing to give up the important work which belongs to them in this country to give of their experience to the solving of the many problems in education and religious training for the rapidly awakening Oriental women.

When the government decided to build a railroad up into the mountains of Peru, the president of the republic refused to turn over the funds unless the Protestant missionary living in the district consented to act as treasurer and disburse the money.

Because of disagreements between Christian denominations, the policy of govern-

ment agents on Indian reservations, the desire of some people to keep the Indians in their aboriginal condition, as well as the lack of Indian Christian leadership, there are fully 50,000 of the 350,000 Indians in the United States wholly without Christian instruction. A conference held recently in Kansas under the auspices of the Home Mission Council developed some constructive plans, which it is hoped will lead to changes and improvements in the condition in the not-distant future.

There is in Burmah a significant example of the power of the Gospel to change lives. A Buddhist priest became an opium victim, joined a robber band and engaged in many daring raids. The village in which he lived was part of one of the many mass movements towards Christianity. He was caught in the swing of it, gave up his opium after ten days of struggle and became a sincere Christian. In his evangelistic work he is said to have won at least 500 souls for Christ and is a most faithful and efficient pastor.

The Committee of Reference and Counsel of the Foreign Mission Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of medical missions. The celebration will not take the form of a drive or a campaign but will be educational. Interesting items and articles will appear in the press and an attractive program has been arranged. This may be obtained after February first from Mr. F. P. Turner, 25 Madison Ave., New York City. Valuable historic material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D.D., a capital dramatic presentation by Mrs. E. C. Cronk, with an appeal by Mrs. Helen Barrett Montgomery will be included in the program.





## TRAINING SCHOOL



### TRAINING SCHOOL "FIELD WORK"

TAKE just a little glimpse into that club of squirming piccaninnies; into the wards of the city hospital; into the playground of the settlement houses or drop into the community "sing" at Good Will Center and in any of these places you will find the students of the Training School, busy and happy in the "fields that are white already unto the harvest". Under the direction of Mrs. Maud R. McLure, principal, and Miss Emma Leachman, city missionary, the girls are helping in twenty-six stations throughout Louisville, touching every phase of home missionary work. In addition to the practical experience gained by the workers they are reaching hundreds of lives that will be brighter for a few words spoken in His name. Out from the power house of prayer each week go over one hundred girls into these fields. In groups of five or six they gather for a brief prayer service before undertaking their task. Each Wednesday night they meet in the chapel to make united supplication for help in the varied problems encountered. On Monday a round table is held for discussion of special difficulties in methods of work. Miss Leachman's nineteen years of work has put her in touch with every need, and out of the abundance of her experience she gives invaluable directions. On Saturday afternoons the girls visit in couples, touching the homes of present or prospective members in their clubs. Many and interesting are the stories brought back from these visits. Courage, cheer and optimism are the gifts they take and when the opportunity is given the evangelistic message is carried into the too often Christless home.

Nearest the heart of House Beautiful is Good Will Center, owned and controlled by the Training School and under the direction of Mrs. McLure. Almost every form of settlement work is organized here, from the story hour for little people to the community "sing" where father and mother and the whole family come together for an evening of music and stories. All clubs meet once each week and are directed by the Training School girls. To the story hour come girls and boys of two to eight years of age. Games, hand-work, songs and stories entertain them for an hour. Here, as in all the clubs, devotional exercises open the meetings. Posters, paper caps, flags, etc., are used in the exercises.

Next in age come the Bluebirds. Girls of eight to ten who learn to cook and sew. Then the Blossom Shop offers training for the girls of thirteen to sixteen and the Woodwork Club for boys of the same age. The Blossom Shop lays especial stress on the development of hygienic and eugenic perception. Programs are planned to bring out the importance of the proper care of a girl's hands, nails, hair, teeth, and the cultivating of personal and social habits requisite to winsome womanhood. Music lessons are given at five cents each, and practice on the two pianos is free, both being in constant use all the week. A branch of the public library has been established in the settlement house and books for all ages are available. Carrying out the doctrine that cleanliness is next to godliness as many as twenty-five or thirty children are given baths on Saturday afternoons.

In the Mother's Club programs are given demonstrating the value of health, food, etc. Sheets are made and sold to the mothers at wholesale price of material. The "Christmas Savings" has been introduced and at the first meeting in December some of the members received checks for \$100, \$50, and \$25. One woman gave all of her small check to the 75 Million Campaign.

Newest among the Good Will Center activities and coming perhaps as a climax is the community "sing". For several years Mrs. McLure has wanted this department of the work and this year has successfully launched it. Several of the Training School girls assist with their violins. The packed room testifies to the popularity of the movement.

(Continued on page 31)



## PERSONAL SERVICE



### AMERICANIZATION PROBLEMS

(For the Blackboard)

War Revelations	Divided loyalty among foreign-born	
of a		
Menace to	Millions without knowledge of English	
National Unity	Arrested assimilation of foreign-born in our national life	
Remedy Found	Ideals	Every member
in	Language	to of
Extension of	Spirit	Every community

Methods—The contagion of Christian thinking and living

To the Leader: Americanization has been for a number of years a fundamental element in our Personal Service policy. This year in connection with mission students all over the country as well as with social agencies, governmental bureaus, educational boards, etc., we are especially emphasizing this basic problem of our national life. For no longer is it a problem which just the Christian church is bending its efforts of solve. The whole nation has been startled into a realization of the menace to its national unity which this great group of 13,000,000 foreign-born and 19,000,000 of foreign parentage has furnished.

Since the beginning of the war we have awakened from a complacent dream in which the foreign-born men and women when they stepped upon our shores were by some magic transformed into Americans. We boasted of being the "melting pot of the world". We gloried in the opportunities opened to every one in our country and in the way in which the foreign-born took advantage of them for their permanent benefit. Our awakening has been sad—in many cases tragic, but also beneficial.

The war showed us that even when a man had become a naturalized citizen of the United States he might still be divided in his loyalty. We found that some countries in the old world had passed laws which enabled a man to keep his former citizenship after he had "taken out his papers" here and that demands were made upon him in consequence. We discovered also that 3,250,000 over ten years of age do not understand English, included in the number being one tenth of our drafted soldiers. We realized also that in our efforts to make the foreigner feel at home we made a mistake in furnishing church services for him in his own language, thus shutting him off still further from a better understanding of our national ideals. We learned that the 1200 papers and periodicals published in a foreign language in the United States fostered old ideals and new prejudices and had proved only another bar of separation. The plots and counterplots which forced these conditions into our consciousness made us realize finally what was menacing us as a nation. We had to face the fact that our indifference,

(Continued on page 31)



## HOME DEPARTMENT



### EXTRACT FROM "THE ONLY AMERICAN IN MY FAMILY"

How anxious I was to get home. All the way crossing the ocean I thought how it would look . . . but I couldn't believe this was the home I had left, the home I had carried away with me and had been so eager to get back to. Why, the clean dormitories of the camp were palace splendor compared to this. I was almost glad Andrew couldn't see, but as I looked at him I realized he could smell.

We got out into the air and tried to tell each other we were spoiled for anything but the open. We hated to admit the house, our home, was so dirty and evil smelling we couldn't stand it. We sat on the porch. I began to realize how much I had changed and that nothing had happened here.

After awhile father came. He looked older. He was very proud of us, but his eyes filled with tears when he looked at Andrew and he couldn't speak for a few minutes. We sat down to supper. My father told us how much he had given to the Liberty Loans and he learned from us the first time that night that he had not given the money, but had only loaned it.

Andrew and I discovered that our family had never understood what the war was about. They didn't understand the speech of America and never knew whether we were winning or losing. The final victory to them meant nothing but our return from a two years' absence.

I couldn't any longer eat the food my mother cooked, with its grease and pounds of seasoning. I tried to get her to fix American dishes, but she didn't like them; no one in the family liked them and they thought I was putting on airs. They laughed at my table manners and regarded my way of eating as "affectation". My father thought my daily bath and shave were "unmanly" and everything I said began to irritate them. Then, because I got quieter and listened silently when they talked, they said I was sullen and superior.

I tried to make them see that my life in the army had shown me certain standards

of living which I had always vaguely wished for, but had never been able to attain. They couldn't understand. I was unhappy at home and ashamed that I was.

Many thousands of men in the army are finding the same conditions and difficulties that confront me. Their experience has made them Americans in more ways than one. They are not just "Fighting Americans"—they have become American in their ideals, their tastes, their aspirations. What are they to do now, coming back to foreign-born parents and wives and sweethearts? The boys who worked in the mill, rude fellows who wouldn't have known what "ideal" means, have come back changed. Do you know what their army life was to them? It was like a great boarding school, and the dormitories were like school dormitories. It was the first time most of them had been gathered into groups where they had to obey and learn how to live.

Probably some of the boys will gradually slip back into the old manners and habits. Some, though, will not forget, and in all the homes there is friction and unhappiness and readjustment just now.

A great mistake has been made which must be corrected. You who made me an American, who gave me the opportunity to learn American standards and enjoy them and want them, *completely forgot my family, my community and my friends!* I have come home a stranger to my own people. Home! I have no home. Over there I was an American. Over here Americans don't want me. My own people don't want me. I cannot go back to their life—they cannot live the new life with me. Before the war I belonged somewhere. I was happy, eager, ambitious to be like the others. Now I belong nowhere—there is no place where I belong, and yet I don't want to go back to the old conditions. I've tried—God knows I've tried—and I can't! I want my family back. You who made me an American must make my family Americans, too! I can't do it alone.—*Ladies Home Journal*



## UNION NOTES



### ROUND TABLE

**"Christian Americans must realize their obligation to prospective citizens and be ready to do their part as opportunity occurs, seeing to it that it does occur."**

Innovations characterize the early months of any new year. One of the helpful changes which distinguish this February issue is the printing of the two pages of the Calendar or Prayer on reverse sides of each other. This will make it possible for the entire calendar to be cut from the magazine without injury to other contents. The calendar pages from month to month can thus be easily clipped together as in the days when the calendar was a separate publication. It is believed that if the calendar page is cut from the magazine in this way and kept in the Bible or in some other convenient place the daily petition will be more faithfully offered. If it was worthwhile to pray for missions before and during the Baptist 75 Million Campaign, surely it is far more important now when vast enlargement is possible because of the campaign.

**"Every out-reach toward community evangelism must include the new American."**

In Miss Heck's state, North Carolina, the W.M.U. corresponding secretary was privileged to spend the last eight days of the campaign. Accompanied by either Mrs. W. N. Jones or Miss Elizabeth Briggs, the following places were visited: Elizabeth City, New Bern; Kinston, Greenville, Durham, Raleigh, Oxford and Winston-Salem. The North Carolina Union is so accustomed to raising its full apportionment that one was not surprised to find decided confidence concerning the W.M.U. quota in each church. One could not help reflecting how thoroughly this would have delighted Miss Heck even as one has constantly thought of her throughout the cam-

paign which championed many of her fondest ideals for the Union and the entire denomination.

**In Chillico Indian College there is an organized student Baptist Church with once-a-month preaching by one of our home missionaries.**

November 19 was "Woman's Day" at the annual meeting in the District of Columbia. The northern work was represented by Mrs. Helen Barrett Montgomery and the southern by the W.M.U. corresponding secretary. The hostess church, the Fifth Baptist of Washington, was well filled with delegates and visitors. The reports of the officers were highly encouraging. There was decided interest in the big campaigns, north and south.

**In Tampa, Florida, the Home Mission Board has eight missionaries among the Cubans and Italians.**

The leaflets for the March Week of Prayer for Home Missions were written by Mrs. James Pollard and Mrs. J. Harry Tyler of Maryland; Miss Willie Jean Stewart, Alabama; Miss Christine Garnett, Cuba; Miss Kate McLure, Florida; Mrs. Tessa W. Roddy, Mississippi; Miss Una Roberts, Arkansas, and Mrs. George E. Davis and Mrs. Edwin Carpenter of South Carolina. The programs were prepared by Miss Eliza S. Broadus, Kentucky; Mrs. Edward E. Bomar, North Carolina; Miss L. L. Patrick and Miss Hannah Reynolds, Alabama; Mrs. Maud W. Southall, Illinois; Mrs. George Stevens, Maryland; and Mrs. W. J. Neel, Mrs. Kate C. Wakefield and Mrs. J. S. McLemore of Georgia. For this invaluable leaflet and program help the Union is indeed grateful to these devoted friends of the missionary enterprise.

**"No missionary can become a substitute for the first-hand service of American Christian people living in the same community."**



As is well known the topic for February is "Americanization Problems." Several practical results should follow from the study of such a topic. One result will surely be more personal service in the local communities. Attention is once more called to the personal service posters, which may be secured from the state W.M.U. headquarters for 15 cents a copy. Every society should have one, especially to use with the February program. The poster will be even more effective than it is if some member of the society will add a touch of color with crayon or brush. Another result from the use of the February topic will doubtless be the organization of many mission study classes using "Christian Americanization". This book may be secured from the Baptist Foreign Mission Board, Richmond, Va., for 40c paper bound and 75c in cloth. It is certainly an interesting, readable book with many helpful suggestions for the solving of Americanization problems.

**"No Christian can be true to Christ and be unmindful of the opportunity for service which the presence of these new Americans presents to us."**

In the W.M.U. resolutions as passed in May at Atlanta was one calling for a list of approved mission study books to be published in the October issue of ROYAL SERVICE. Most sincerely is it regretted that this was overlooked, doubtless because of the extra rush of the campaign. The list is published in this issue on page 30.

**"The foreign women are exceedingly tenacious of old-world habits and customs."**

February is the month when most of the "Emergency Women" pay their \$5 for the year's "Emergency Fund". Each society was asked to have a "Recruiter of Emergency Women". In churches where members of the various W.M.U. organizations pay all of their money through the church envelopes, the "Recruiter of Emergency Women" can go to the church treasurer, ask if each "Emergency Woman" has paid in since May 1, 1919, at least \$5 for foreign missions. If they have then she can report this to the state W.M.U. treasurer so that

the record may be kept for the Emergency Fund which this year goes to the Pingtu Hospital. Where money is paid through the society the "Recruiter of Emergency Women" should call attention to the redeeming of this pledge, during February if possible and certainly before May, and should see that the money when forwarded is properly designated as heretofore. Of course it counts on the individual's pledge in the Baptist 75 Million Campaign.

**"Foreign women view with fear and distrust our great philanthropic agencies organized to help them, such as hospitals, infirmaries, etc."**

During the early part of February the envelopes for the March Week of Prayer for Home Missions should be distributed. The offering counts, of course, on the individual's campaign pledge. Under ordinary circumstances all that should be necessary to secure due credit is to write your name on your envelope and add: "Credit on My Campaign Pledge". The Week of Prayer is always a help however poorly conducted, for believing prayer is effectual, but when the program parts are assigned during February there is the added power of preparation.

**"Perhaps no phase of work among foreign speaking people requires more tact and loving sympathy than the work among the mothers."**

Be sure to keep this issue of ROYAL SERVICE for use with the March Week of Prayer programs. The quotations given on pages 27, 28, 29 may well be used in the roll-call at the W.M.S. meeting on Saturday, March 6. They are taken from the booklet, "The Church and the Foreigner", which is recommended for that day. Then in the issue for March will be found an article by Mrs. E. E. Bomar of N.C. It will be needed for the W.M.S. program on Monday of the March Week of Prayer.

**"It is necessary that Christian people carefully study the sanitary conditions in the sections where foreigners live."**

Especial attention is called to the "Blackboard Lesson" of the Personal Serv-

ice Department as given on page 25. These lessons will be given each month with the suggestion that they be incorporated in the regular monthly program. The place for their use will be indicated in the outline for each month's program on page 9.

**"We can never lose sight of the fact that until the lives of the foreigners are definitely related to Christ we have not met their deepest need."**

Miss H. F. North of Shiu Hing, China, writes: "I enjoy my work among the women and girls very much. All the women are Christians or if they are not when they enter the school they usually ask ere long to unite with the church. Most of them are either the wives or mothers of Christian men. The majority of the girls are also Christians and some of them are as active as the customs of China will permit. They have organized a Y.W.A. and also a G.A. In addition to these societies they have a Friday evening prayer-meeting. In our station at the July communion five persons were baptized. One of them was a man sixty-four years old and another, seventy-two."

**"All our missionary experience bears witness to the responsiveness of the foreign-speaking people to the Gospel when it is adequately interpreted."**

Mothers of young daughters will certainly do well to read a recent book by Miss Grace W. Landrum. It is entitled "Charlotte"; being the life story of the charming and constantly lamented young daughter of Dr. A. T. Robertson of the Southern Baptist Theological Seminary in Louisville, Ky., and niece of Miss Eliza S. Broadus. The style of the book is as chaste as the life of Charlotte and is as piquant as were her ever surprising charms. So true is the story to the life it unfolds that involuntarily one wishes it were her own life story, that she could have grown into the beautiful Christian everyone recognized Charlotte to be. The book, beautifully bound, may be purchased for \$1 from George H. Doran Company, 244 Madison Avenue, New York City.

## Y. W. A. PROGRAM

(Continued from page 15)

Margaret: That is not what I meant. You don't have to go to the priest, he can't forgive your sins, only Jesus can do that and He will if you go to Him in prayer and ask Him. Jesus don't ask for money, He loves you.

Girl: He love me? ME? Me pray to Jesus, He help me?

Margaret: Yes indeed, I'll tell you what you do, you come here next Sunday and go to Sunday school with me and hear more about Jesus.

Girl: Yes me come. Can bring more too?

Margaret: Yes, do. Bring as many as you can and we will have a class all by ourselves. Won't you like that?

Girl: Yes, (doubtfully) but me want to be like American girls, not like girls I bring. You come with me get girls come. Maybe won't come, don't know you.

Margaret: I will go with you at any time to see the girls.

Girl: Tomorrow, two clock?

Margaret: All right. I'll buy this yoke from you, and we'll go visiting tomorrow. Good-bye. I am so glad you came today.

Girl: Good-bye, me glad too, tank you. (Girl leaves, mother enters.)

Margaret: Mother, I do believe I can do foreign work right here at home, does it not seem so? There are so many foreigners in this town and I have heard that they had given up their church and were fast becoming infidels. This girl has shown that it is true. I'm going to try to get a Sunday school class of these girls and she will be a great help I know. She says she wants to be like American girls.

Mother: I am glad for you that you have found this work for foreign girls, they need you. Great good can come from it. But if they want to be like American girls would it be well to segregate them into a class by themselves? Can not some of your friends come into the class, nice friendly girls?

Margaret: Yes, you are right as you always are, we will get some of our girls to mix in, some of them are good mixers. I really believe I am to be a foreign missionary right here at home. Oh! Perhaps one of the foreign girls will become a Christian and go back to her country as a missionary. Mother, let's pray that this may be so.



## BOOK REVIEWS



### MONEY, THE ACID TEST

THOSE who are moved by a revived interest in tithing and giving will find in *Money, The Acid Test*, written by David McConaughy, a stimulating, interesting book full of practical help. The old subject of stewardship is treated with freshness, idealism and vigor.

Responsibility for the use of personal possessions is among the new lessons taught to many of us by the war. A new vision of the needs of mankind has been opened up to us by our allied effort for a world freedom. This vision illumined by the Spirit of Christ and so directed will teach us that Christian stewardship means privilege as well as responsibility.

Mr. McConaughy goes to the root of the matter. He makes "stewardship, not lavish giving or tithing, the basis of giving. The inspiration of it is indebtedness to and partnership with God. The zeal for acquiring is tempered with the thought that possession is not ownership and that the resources of God are promised only to those who undertake the program of God".

The chapters on proportions, on accounting and on influencing others set forth in definite and practical terms all the reader will need for instruction on these lines. One who has carefully read the *Acid Test* says: "We could wish no better thing than that all in our churches and Sunday schools and young peoples' societies, all in our missionary meetings and mission study classes should study this book, master its facts and ideals. Such a study and the adoption of these principles would elevate the whole spirit and life of all such organizations and would vastly increase the giving to the work of Christ at home and abroad." Pastors and missionary secretaries would feel new co-operation and response from their constituencies, and Christians would experience new satisfaction in the acquisition and use of money.

The book contains about two hundred pages. Price .50

THE following books are recommended for mission study classes and for devotional use. A number of these books have been reviewed during the past year in *ROYAL SERVICE*. Order from Educational Department of Foreign Mission Board, S.B.C., Richmond, Va.

### SENIOR BOOKS

#### GENERAL READING AND MISSION STUDY

- Manual of W.M.U. Methods, cloth .60
- A Crusade of Compassion, Allen and Mason, paper .42, cloth .57
- Christian Americanization, Charles A. Brooks, paper .40, cloth .75
- The Call of the South, Victor I. Masters, paper .40, cloth .60
- Stewardship and Missions, Charles A. Cook, paper .40
- Money the Acid Test, David McConaughy, .50
- Ancient Peoples at New Tasks, Price, paper .50, cloth .75
- New Life Currents in China, Gamewell, paper .50, cloth .75
- Nationalizing America, Edward H. Steiner, \$1.00 (postage extra)

### DEVOTIONAL

- All the World in All the Word, Dr. W. O. Carver, paper .25, cloth .40
- Students in the New Testament, Dr. A. T. Robertson, paper .40, cloth .60
- The Heart of the Old Testament, Dr. J. R. Sampey, paper .40, cloth .60
- Old Testament Studies, Dr. P. E. Burroughs, paper .40, cloth .60
- The Marks of a World Christian, D. J. Fleming, cloth only, .75

### BOOKS FOR INTERMEDIATES

- Mook, Evelyn W. Sites, paper .35, cloth .77
- Called to the Colors, Martha Van Master, paper .30, cloth .45
- Jack and Janet in the Philippines, Norma Waterbury Thomas, paper .30, cloth .55
- Fifty Missionary Stories, Belle M. Brain, cloth .60 (postage extra)

## PROGRAM FOR FEBRUARY

(Continued from page 14)

district of one of our large cities just where he left them—mentally, materially, educationally. He has lost two younger brothers in the war and another, who comes back with him, has lost both eyes. It would seem that the family, having freely given their best to the country, are entitled to the best the country can do for them. The tragedy is best outlined in the boy's own words.\*

Southern Baptist Women, the appeal is to you. For the sake of our Lord, to whom we pray "Thy kingdom come"; for the sake of our native land; for the sake of the "American" boys who have come home to "foreign" parents; for the sake of the foreign parents themselves—what will YOU do to Americanize and Christianize the stranger within your gates?

### G. A. PROGRAM

(Continued from page 17)

so little chance to see what is good in us, or will they soon believe that there is nothing in us they would like to imitate? Let us imitate the Lord Jesus and thus show them a pattern that will invite them to be good Americans. That is the only thing that

will really and truly Christianize and Americanize the foreigner. Don't give up the job and say that "it is no use." It is ever so worthwhile to "do unto them as we would they should do unto us".

### TRAINING SCHOOL

(Continued from page 24)

On the first night, out of the windows of the nearby houses popped the heads of Italians, Jews and Gentiles, now they are lending their voices to the chorus.

Personal work is done in the city hospital wards where stories are told to the children and letters written and the Bible read to the older people. Sunday school work is done in the Home for Incurables, in the Masonic Orphanage, at the clubs and the colored mission. Case and observation work is done in the Associated Charities and Juvenile Court. These, with Bible study class at Y.W.C.A. and visiting at the home for elderly ladies, are only a part of the work that brings the student body in touch with not less than four thousand lives each week.

Average monthly report:

Visits made.....	1631	Average time spent by each girl	
S. S. classes taught.....	232	on field.....	40 hours
Clubs or classes led.....	200		

Results accomplished are known only to Him who said "Inasmuch as ye have done it unto the least of these".—By *Training School Student*

### PERSONAL SERVICE

(Continued from page 25)

our complacency and misunderstanding had changed this group of a million a year for thirty years, to which we had so hospitably opened our doors, from what might have been an asset to a liability.

Many and varied have been the solutions offered to this problem. They can be summarized under what is commonly known as the Americanization movement. It might be interesting for the leader to draw out from the group definitions of Americanization. That given by Mr.

Brooks in his book *Christian Americanization* (upon which these notes are based) is: "Americanization is the achievement of national unity for world service upon the plane of our highest ideals". The method must be through friendly understanding and helpfulness. "Every church, every Christian must seek for personal and neighborhood contacts with the foreign-born." In closing show concrete opportunities for Christian Americanization in your own community.

\*At this point in program have the story on page 26 read by member of W.M.S.



## W.M.U. ORGANIZATION PINS

As manufacturers of jewelry can no longer procure purple enameling we are now obliged to have our W.M.U. pins made without coloring; and as the lettering will require more skilful workmanship the price for this additional care will balance cost of enameling; the price of pins will, therefore, remain unchanged for the present.

All gold (14 K) with safety catch . . . . .	\$9.50
All gold (10 K) with safety catch . . . . .	7.50
Gold filled . . . . .	2.25

The first named pin will not be kept in stock but will be furnished when ordered. Prices subject to change without notice.

---

## YOUNG WOMEN'S AUXILIARY PIN \$1.00

---

## GIRL'S AUXILIARY, ROYAL AMBASSADOR AND SUNBEAM PINS

Girl's Auxiliary . . . . .	30 cents
Royal Ambassador . . . . .	30 cents
Sunbeam (white enamel and gilt) . . . . .	30 cents
Sunbeam (gilt) . . . . .	20 cents

*Please add to all pin orders 5 cents for insured postage*

---

## Missionary Playlets and Demonstrations

Waiting For the Doctor (Medical) . . . . .	5 cents
Hanging a Sign (Medical) . . . . .	10 cents
Miss Lecty's View . . . . .	5 cents
The Happiest Plan (Home) . . . . .	10 cents
Not Exempt (Tithing) . . . . .	10 cents
O, Zión, Haste (Pantomime) . . . . .	10 cents
Two Masters . . . . .	5 cents
Uncle Sam's Foundlings (Americanization) . . . . .	5 cents
The Wayside Piper . . . . .	25 cents
Christ in America (Home) . . . . .	10 cents
The Song They Sang (Foreign) . . . . .	10 cents
The Open Door . . . . .	20 cents
Work While You Work (Mountain School) . . . . .	5 cents
The Striking of America's Hour . . . . .	15 cents
The Pill Box . . . . .	20 cents

---

*Allow few cents for postage.*

**Woman's Missionary Union Literature Department**

**15 West Franklin Street, Baltimore, Maryland**