

UNION WATCHWORD

1920-1921

That in all things He might have the preëminence—
Colossians 1:18

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



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Royal Service

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CONTENTS

	PAGE
BIBLE STUDY.....	6
BOOK REVIEWS.....	34
CALENDAR OF PRAYER.....	7, 8
CURRENT EVENTS.....	29
EDITORIAL.....	4, 5
FROM OUR MISSIONARIES.....	27
PERSONAL SERVICE.....	31
PROGRAMS.....	9-15
SOCIETY METHODS.....	28
TRAINING SCHOOL.....	30
UNION NOTES.....	32, 33

NOTICE

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Monthly Missionary Topics 1921

JANUARY—Foreign Mission Outlook
FEBRUARY—Home Mission Outlook
MARCH—Christian Americanization
APRIL—Stewardship
MAY—Prayer
JUNE—Christian Education
JULY—W.M.U. Plans for 1921-22

AUGUST—Information
SEPTEMBER—State Missions
OCTOBER—Ministerial Relief, Orphanages and Hospitals
NOVEMBER—Enlistment
DECEMBER—China

SUGGESTED LEAFLETS—Supplement to Program

MARCH—Christian Americanization

	CENTS
A Little True American.....	2
From Marcy Center.....	2
In Chicago's Ghetto.....	2
Little Foreigners in America.....	3
Marcy Center Yesterday and Today.....	2
Saving the Foreign Children.....	5
The Dream Chest (play for children).....	10
The Happiest Plan—(playlet for young people).....	3
The Madonna of the Curb (poem).....	25
The Open Door (pageant).....	3
The World Mission of the Church.....	

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MAGAZINE AND BOOK REFERENCES—Program Helps

Making America Christian.....	Victor I. Masters
The Rise of the American People.....	Roland G. Usher
The Americanization of Edward Bok.....	Autobiography
Americans by Adoption.....	Jean Kenyon Mackenzie
Christian Americanization.....	Charles A. Brooks
The Great Adventure.....	Theodore Roosevelt
What Are Americans?, Atlantic Monthly, August 1920	
The Other Side of the Case, Atlantic Monthly, March 1920	
Best Methods for Christian Americanization, Missionary Review of the World, April 1920	
Mary Anderson, How an Immigrant Girl Rose to High Federal Office, Ladies Home Journal, August 1920	



EDITORIAL



W.M.U. MIDWINTER CONFERENCES

Mrs. Julian P. Thomas

THERE was held in Nashville, Tenn., January 25-28 the midwinter meeting of the Executive Committee of Woman's Missionary Union Auxiliary to S.B.C. and also the meeting of the Secretaries' and Field Workers' Council. While the women were meeting at the Hermitage Hotel the men were holding sessions of various boards and committees of the Convention elsewhere. There was interchange of most helpful information which resulted in a clearer understanding of the aims and purposes of both men and women. This will lend itself to greater success in the plans projected.

The sessions of the Executive Committee and of the Council were held sometimes separately and sometimes jointly. On Tuesday evening both bodies came together when Mrs. James, the president, outlined the subjects to come before the committee and Miss Mallory those to be taken up by the council but the real purpose of the evening was a preparation service led by Mrs. George B. Eager of Louisville. The thought to which her hearers was led was "As much as in me lies, I am ready" and solemnly did she lay it on the hearts of all present that we are called to be ready at all times. She asked Mrs. Janie Cree Bose, so well known to all our southern Baptist women and so well loved by them, to complete the thought in a short talk and Mrs. Bose gave courage for the great task to her hearers by directing attention to the source of strength claimed by the apostle Paul, "I can do all things through Christ which strengtheneth me". Sentence prayers for divine wisdom through the days of work closed an hour of inspiration for all.

Promptly next morning both bodies came together to talk over plans laid by the Executive Committee of the Conservation Commission. This committee plans a "south-wide, aggressive denominational policy based upon information, inspiration and systematic organization, looking to the conservation of all interests of the Campaign and, especially, the collection of pledges made in Victory Week".

The fourfold purpose of this campaign is as follows:

1. The collection of all pledges made
2. The enlistment of associations and churches which have previously had no part in the Campaign
3. The extension of the Campaign to include new members and hitherto unenlisted members in participating churches
4. The further enlistment of all our people in the Campaign through the dissemination of the doctrine of stewardship.

In carrying through these plans it is proposed to inaugurate a vigorous campaign of publicity. Dr. Scarborough's leaflet "Conscience and Campaign Funds", a leaflet on the results of the Campaign, tracts by Drs. Gambrell and Mullins on their European tour, tracts by the general secretaries as well as by the state secretaries for their own states, will be used. Wide use of news articles in the religious and secular press is also recommended.

The months of March and April are to be divided into three parts as follows: February 27 to March 5 is Intercessory Week, Wednesday, March 2nd being set apart as a Day of Prayer in all the churches; March 6 to April first will be Enlistment and Stewardship period; April will be Loyalty Month when every church and every member is asked to prove their loyalty in the payment of pledges.

The committee "recommends that all this be done in a spirit of supplication to Almighty God for power and with a deep compassion for winning the lost world for Jesus Christ and the enthronement of the truth in the hearts of all men".

In discussing the report of the committee it was decided that during the month of March we recommend to all women who have not yet taken "Stewardship and Missions" to take it up as their mission study and complete it. It was also decided to get out a special program of prayer* for the morning of March 2 which is our Ingathering Day and for which we already have a program for the afternoon. It is proposed to take up this program for two hours in the morning of that day. All the Women's Missionary Societies are asked to see that it is carried out in their churches, enlisting the pastors if possible to make it a part of the regular program of the church for that day.

Dr. Scarborough appeared before the meeting by request and gave a most inspiring talk stressing four points: 1. Method: in which he begged the help of the women in planning for and helping pastorless churches. This subject had already aroused much interest in a previous discussion. 2. Psychology: we must change the mental attitude of our people in thirty days, inspiring them with courage and optimism. 3. Conscience: we must put their Campaign pledges on the consciences of our people. 4. Faith: this Campaign must be planned and based on faith and not on fear. "Faith", he said, "is the invasion of the impossible" and called attention to the correct reading of "Call unto Me and I will answer" which should be rendered in our Bible "Call unto Me and I am answering". It should be said that in carrying out the plans for the "Loyalty Campaign", as it is named, Dr. Scarborough will have headquarters in Nashville and direct the campaigns of publicity and inspiration. It is planned that Drs. Mullins and Gambrell will be available for the inspirational meetings to be held in each state during the months of March and April and that one of them with Dr. Scarborough or someone to represent Campaign interests will speak at each meeting of which there will be from two to five in each state.

The women will use special speakers in their state annual meetings, some of which are to be held during this period and, also, especially in their district meetings. Dr. Scarborough has consented to arrange for speakers for some of the larger women's meetings and Miss Mallory will provide women speakers where possible. A matter closely connected with plans for the Loyalty Campaign was the recording of contributions of W.M.U. It was discussed with deep seriousness and with the feeling that it is vitally necessary that some plan be devised by which this may be adjusted so that the Campaign promise that all gifts of women and young people be credited to W.M.U. may be carefully kept. In the discussion it was brought out that in every state there was failure to credit many contributions to W.M.U. and that in one state this has amounted to about eighty thousand dollars since the beginning of the Campaign. It was good to discover that in Illinois the W.M.U. director in each church still functions and sees that the contributions of the women are properly recorded. A plan to relieve the difficulty in reporting has been suggested and it is hoped may be found practicable.

Plans for summer include an assembly at Ridgecrest and a Personal Service Institute at the W.M.U. Training School in Louisville. The assembly at Ridgecrest will be held the week of July 31 to August 6 and the program will be in part about the same as last year. The Training School will be available for the Personal Service Institute from June 27 to July 22. It is hoped that, since there is no cost for housing, the rate for board may be made as low as \$1.00 per day. Mrs. McLure will have general supervision and will give lectures in the afternoons, Mrs. H. M. Wharton and Miss Emma Leachman will also be on the faculty. It is hoped that Personal Service chairmen, as well as many others, will avail themselves of this opportunity for study. Names of prospective students should be sent to Mrs. George B. Eager by May first.

It was generally agreed that this was a most satisfactory meeting; the joint and separate sessions were arranged so that the maximum of value was received from them. Without doubt the plan of the midwinter meeting having proved a success will be continued.

* See page 9



BIBLE STUDY



TOPIC—Christ and the Foreigner

"There is no respect of persons with God."—Romans 2:11

I. *The Message*: Rom. 1:16. We must believe that such music came from heaven, the Creator and Redeemer would have all men to be saved and come to a knowledge of the truth, I Tim. 2:4. Christ Jesus came to save sinners, I Tim. 1:15. This fact is a promise; without it Christianity has no existence, it is the very pulse of the divine thought. Paul's message was a Gospel message of good tidings, with a clear understanding and belief in the utter depravity of the human race, "the whole world guilty before God", Rom. 3:19. The Gospel is the only message of salvation and Paul constantly preached Christ, that He alone can save the foreigner, "heathen" Paul called them. Missionaries have no power with natives in foreign lands unless they have the true Gospel message, no other name can save, Acts 4:12. Our land needs more than anything else a race of men and women who are individually living the highest type of spiritual life, Isa. 40:3, each exerting a Godward influence upon the community. Christians should lead in prayer and penitence, not being satisfied with anything less than spiritual and eternal results of service. Are the marks of the Lord Jesus discernible in us? Gal. 6:17; John 12:32

II. *I am debtor*: Rom. 1:14. The apostle feels himself under an all subduing obligation to carry the Gospel to all classes of mankind, the cultivated and the rude, I Cor. 9:16. To hold his tongue would be to reverse the decree of heaven, he must preach the "unsearchable riches of Christ", Eph. 3:8; 1:7; 1:18; 2:7; 3:16. These riches are not merely objects of contemplation but of appropriation, they fit themselves into every possible condition of human poverty and need. Paul is assured this wealth is realizable for the Gentile as also for the Jew. The works of the flesh, Gal. 5:19-21, may be overcome by the powers of redeeming grace. This is the message for all men everywhere, the unsearchable riches of Christ transform and enrich all who will receive. "God would have all men to be saved." The dark background of Rom. 1:18-32 is required to set forth the glory of the Gospel.

III. *Christ and the Foreigner: the Syrophenician*, Matt. 15:21-28; Mark 7:24-30. This woman was a Gentile, a Canaanitish woman by race, she had evidently obtained some knowledge of Jesus, of His royal claim and of His divine power. At first Jesus sternly repulsed her prayer but she followed Him and fell at His feet crying, "Lord, help me". Jesus still seemed unmoved, repelled her with a sharp test of her faith; she stood the test, replying with gentle humility and feminine adroitness. Jesus, pleased with her reply said "O woman, great is thy faith; be it unto thee even as thou wilt". *The Roman Centurion*, Matt. 8:5-13; Luke 7:1-10. The elders of the synagogue came to Jesus on behalf of the wealthy centurion in charge of the garrison at Capernaum and as Jesus came near the house the centurion sent the message of his own unworthiness. His beautiful humility and confidence gave Jesus a thrill of pleasure and He turned to the multitude and spoke the familiar words of praise of this man's faith.

IV. *The Roman Centurion in Charge of the Crucifixion*: Luke 23:46-49; Matt. 27:54. This was the testimony of a cultured heathen. The death of Jesus was the great tragedy of the world. This centurion reported the truth of the death of Jesus as Joseph of Arimathea and Nicodemus were boldly requesting Pilate to grant them possession of the body of Jesus. This centurion might well represent those of heathen lands who would find faith in Christ at His cross. The Roman guard stood sentinel before the closed tomb and were overcome with terror when the earthquake occurred to open the tomb on resurrection morn. They gazed upon the angelic light illuminating the interior, they then fled in disorder, Matt. 28:4, 11-14.—Mrs. James Pollard

Calendar of Prayer for Southern Baptists March, 1921

O Love Divine that stooped to share
Our sharpest pang, our bitterest tear!
On Thee we cast each earth-born care;
We smile at pain while Thou art near.
If sorrow crown each lingering year
Our hearts shall whisper Thou art near.—O. W. Holmes

Topic: Christian Americanization

1—TUESDAY

Be thou, O Lord, in great power
with the port missionaries as they
minister to the incoming immigrant
That they may know that this house . . .
is called by thy name: . . .

—2 Chronicles 6:33

2—WEDNESDAY

That we honor God by joyful and
prompt payment of Campaign
pledges

Vow and pay unto the Lord your God.
—Psalm 76:11

3—THURSDAY

Pray for Mrs. Maud Southall,
Misses Madge Ramsey, Mary Kelly
and Ruth Erkman, workers among
foreigners in Illinois.

It is not ye that speak.—Matthew 10:20

4—FRIDAY

For the President of the United
States and all in authority

Give me now wisdom . . . that I may
go out and come in before this people.

—2 Chronicles 1:10

5—SATURDAY

For Rev. and Mrs. R. P. Mahon,
missionaries to Mexico, temporarily
in charge of Baptist Sanitarium,
Alexander, La.

Make thy face to shine upon thy servant.
—Psalm 31:16

6—SUNDAY

Let us remember before God the
immigrant conditions of our coun-
try, asking that He direct its laws
for the stranger

One law shall be to the home-born and
unto the stranger.—Exodus 12:49

7—MONDAY

For Misses Ella Wixon and Louise
Heath, workers among foreigners,
Norfolk, Va.

I will gather others to Him.—Isaiah 56:8

8—TUESDAY

For Dr. and Mrs. R. W. Hooker and
Rev. and Mrs. J. W. Newbrough,
missionaries to Mexico, temporarily
working in the United States

Ye are complete in Him.
—Colossians 2:10

9—WEDNESDAY

That America may assimilate the
foreigner through the medium of
Christ's love
Love ye therefore the stranger: for ye
were strangers.—Deuteronomy 10:19

10—THURSDAY

For the children of foreigners, that
they may be won to Christ through
His teachings

That their children . . . may hear and
learn to fear the Lord.
—Deuteronomy 31:13

11—FRIDAY

That Dr. Charles D. Daniel and his
staff of Christian workers among
Mexicans in Texas be encouraged
through the salvation of many

He maketh intercession for the saints.
—Romans 8:27

12—SATURDAY

For Rev. and Mrs. J. S. Cheavens
and Rev. and Mrs. W. F. Hatchell,
on border but superintending mis-
sion work in Mexico

Let your loins be girded about and your
lamps burning.—Luke 12:35

13—SUNDAY

That renewed faith and service may
follow the message received this day
from the Master

God is faithful through whom ye were
called.—1 Corinthians 1:9

14—MONDAY

For Misses Fannie H. Taylor,
Martha A. Dabney, Kate McLure
and Yolande Dyer, educational and
social service work for Italians,
Tampa, Fla.

Upholding all things by the word of His
power.—Hebrews 1:3

15—TUESDAY

For the spiritual, educational and
industrial work in all Good Will
Centers

I will make darkness light before thee.
—Isaiah 42:16

16—WEDNESDAY

That the God of patience abide
with Misses Addie Barton and Laura
Cox in their enforced furlough from
their work in Mexico

Be ye also patient: establish your hearts.
—James 5:8

Calendar of Prayer for Southern Baptists March, 1921

On Thee we fling our burdening woe,
O Love Divine forever dear!
Content to suffer while we know,
Living and dying, Thou art near.
Through the long weary way we tread,
No path we shun, no darkness dread,
If Thou art near.—O. W. Holmes

Topic: Christian Americanization—Continued

17—THURSDAY

Pray for Rev. A. N. Porter, pastor, and for Miguel Chaparro and Pedro Saurez, missionaries to Spanish-speaking people in New Mexico. From the Lord ye shall receive the recompense.—Colossians 3:24

18—FRIDAY

For a great blessing upon the work of principal and teachers in French school, Church Point, La. A door was opened unto me in the Lord.—2 Corinthians 2:12

19—SATURDAY

For the twelve Home Board co-operative missionaries to foreigners in Louisiana. In faith ye stand fast.—2 Corinthians 1:24

20—SUNDAY

That Christians everywhere honor the law of the Sabbath. Remember that thou wast a servant in the land of Egypt and Jehovah thy God brought thee out by a mighty hand . . . therefore Jehovah thy God commanded thee to keep the Sabbath day.—Deuteronomy 5:15

21—MONDAY

Pray against the exploitation of foreigners coming into the south. He doth execute justice for the fatherless and widow and loveth the sojourner.—Deuteronomy 10:18

22—TUESDAY

That the Home Board may have enlarged resources with which to master the immigrant problem in the south. My spirit remaineth among you: fear ye not.—Haggai 2:5

23—WEDNESDAY

For God's loving care over Rev. W. B. Miller, Baptist College, Havana, and Mrs. Miller and Misses Reitha Hight, Mildred Matthews and Bessie Harriel, newly appointed missionaries to Cuba. Be of good cheer: rise, He calleth thee.—Mark 10:29

24—THURSDAY

Thanksgiving for the encouraging progress of work under Rev. and Mrs. G. H. Lacy, Saltillo, and Rev. and Mrs. D. H. Le Sueur, Torreon, Mexico. It is God that girdeth me with strength.—Psalm 18:32

25—FRIDAY

For Rev. and Mrs. Frank Marrs and Rev. and Mrs. J. E. Davis, on border but superintending work in Mexico. Behold, we count them happy which endure.—James 5:11

26—SATURDAY

That vision, strength and peace come to Mexico through work done in Texas by missionaries to Mexico. Men shall call you the ministers of our God.—Isaiah 61:6

27—SUNDAY

That the grace of God overcome racial prejudice in Christian hearts. See that ye despise not one of these little ones.—Matthew 18:10

28—MONDAY

Praise God for the good work being done for the Chinese in Norfolk, Va. Ye yourselves are taught of God to love one another.—1 Thessalonians 4:9

29—TUESDAY

Pray for the presence and direction of the Spirit in the W.M.U. Annual Meeting of North Carolina. The grace of the Lord Jesus Christ be with you.—1 Corinthians 16:23

30—WEDNESDAY

For the work of Rev. E. W. Reeder, Misses Irene and Olive Douard and Pearl Baugher among foreigners in Illinois. He that keepeth thee will not slumber.—Psalm 121:3

31—THURSDAY

For the Christian Americanization work of all evangelical denominations. Whosoever believeth on Him shall not be put to shame.—Romans 10:11



LOYALTY CAMPAIGN



PROGRAM

FOR

SPECIAL DAY OF PRAYER AND FASTING

WEDNESDAY, MARCH 2, 1921

ORGANIZATION

HYMN: Come, We Who Love the Lord

SCRIPTURE READINGS: Working Together: Ex. 17:8-13; 1 Kings 12:20; Neh. 4:6-20; 1 Cor. 12:12-27

FIVE MINUTE TALK: Organized for Service

SILENT PRAYERS followed by audible ones that through the harmonious co-operation of the various organizations in the church we may exemplify the spirit of Christ

PRAYER that the children of the church may be organized for service

HYMN: Work, for the Night Is Coming

INFORMATION

SCRIPTURE READINGS: Growing in Wisdom: Luke 2:52; Ps. 111:10; Prov. 15:32, 33; Eph. 3:17-21; Hab. 2:14

FIVE MINUTE TALK: Studying to Serve

SENTENCE PRAYERS that we may be willing to devote a part of each day to the study of God's Word and work

PRAYER for those studying and teaching in the various departments of the church's life

HYMN: Take Time to Be Holy

PRAYER that the boys and girls may study to serve

INTERCESSION

SCRIPTURE READINGS: Continuing in Prayer: Ps. 5:1-4; Mark 11:22-25; Luke 11:1-10; Rev. 5:8

FIVE MINUTE TALK: Prayer, the Power-house of Service

PRAYER that the desire of all may be: "Lord, teach us to pray"

SILENT PRAYERS that the young men and young women of the church may through prayer consecrate their lives to service

HYMN: Sweet Hour of Prayer

ENLISTMENT

SCRIPTURE READINGS: Winning for Service: Matt. 4:18-22; 9:9; 11:28-30; Mark 5:1-20; John 4:7-14, 28-30, 39, 40

FIVE MINUTE TALK: Provoking One Another to Good Works

PRAYER that the whole church may be enlisted for service

SENTENCE PRAYERS for personal enlistment, the hope being that each may silently say: "As much as in me is, I am ready"

HYMN: Take My Life and Let It Be

STEWARDSHIP

SCRIPTURE READINGS: Keeping Faith: Gen. 28:22; Mal. 4:8-10; Mark 10:17-27; Matt. 25:31-46; John 3:16

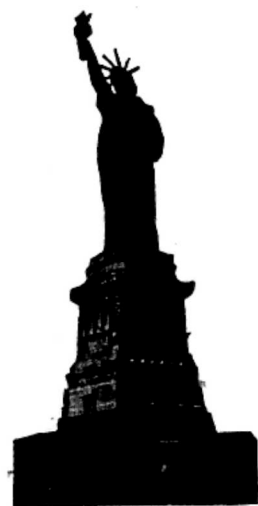
(Continued on page 35)



PROGRAM FOR MARCH



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.



"THE LADY WITH THE LAMP"

The Immigrants

They left the old world labouring in the night.
They sailed beyond the sunset. They stood dumb
On darkling prows against the westering light
And gazed and dreamed of happier worlds to come.

Darkling and dumb, with hungering eyes they gazed,
Men, women, children, at that wistful sky,
Half-aching for old homes, and half-amazed
At their new courage, as the foam swept by.

Till, towering from this mast-thronged waterway,
Liberty rose, the high torch in her hand;
And each would look at each, and smile and say,
Is this the land, is this the promised land?

While some looked up, in tears, as if in prayer,
And wondered if all dreams must waste in air.—*Alfred Noyes*

CHRISTIAN AMERICANIZATION

HYMN—Hark the Voice of Jesus Calling
PRAYER—That We May Heed His Call
BIBLE LESSON (See page 6)
PRAYER—For Sincerity of Heart in His Service
HYMN—Christian, Rise and Act Thy Creed
PERSONAL SERVICE LESSON (page 31)
AMERICANS (par. 1)
AMERICANIZATION (par. 2)
ASSIMILATION (par. 3)
POEM—The Immigrants
WHAT THE MISSIONARY WOMAN CAN DO—(par. 4)
AN UNCONSCIOUS ADMISSION—(par. 5)
HOW NOT TO DO IT—(par. 6)
THE FOREIGNER IN THE SOUTH—(par. 7)
GOOD WILL CENTERS—(par. 8)
THE LADY WITH THE LAMP (par. 9)
CLOSING DEVOTIONS

We Americans can only do our allotted task well if we face it steadily and bravely, seeing but not fearing the dangers. Above all we must stand shoulder to shoulder, not asking as to the ancestry of our comrades but only demanding that they be in truth Americans and that we

will work together, head, heart and hand, for the spiritual good, the honor and greatness of our common country.—Theodore Roosevelt

1. Who Are the Americans? With due apologies to the Indian this query does not refer to his race, although we acknowledge that it alone is purely American. What then are the Americans—what are the people whom we now call the real Americans? As a necessary preliminary to answering this question a recent writer for the Atlantic Monthly says: "We must dispossess our minds of the idea that there is an American people at all as we understand the people in Europe. At the first census the white population of America was principally English and was practically all of British origin. A small proportion was Irish. There were Dutch in and about New York, a few Germans in various scattered communities and still smaller and negligible numbers of natives of other countries. From 1790 to 1850 this native white population increased fivefold or to the number of 16,500,000. Assuming an increase of ten per cent., as was done by the Federal Census Office, and eliminating as accurately as possible the foreigner, we find the distinctly native and allied elements increased to nearly 55,000,000. Americans are therefore a mighty company of nearly 55,000,000 of men, women and children of British ancestry, including the descendants in the second or later generations of Irish, German and other immigrants who came to America sixty years ago, or earlier, and including also later Anglo-Saxon arrivals and their children, welded into one vast and surprisingly homogeneous element. This element is the pillar which supports the American Republic. It is the element which controls the United States. Even in places where it is in a minority, it generally leads. The activities of the nation are principally in the hands of persons of the native and allied stock. The farmers are largely native, as are lawyers, clergymen, physicians, teachers, bankers, manufacturers and managers. Yet this is no exclusive company since these vocations are open to all who qualify. The American native stock, with its assimilated early additions, is the greatest Anglo-Saxon element in the world."

While, as compared with the countries of the old world, we have no past to speak of, yet upon those who claim membership in the fifty-five million come the peculiar obligations of birth: "To preserve and work out the ideals of the early Americans; to be Americanized ourselves that we may Americanize the foreigner, not to make him a descendant of the Anglo-Saxon race but to make him into an American with the ideals of law, order and wise freedom, giving him every national privilege that is ours." Patient endurance is part of the great task of assimilation.

2. Americanization Americanization has become in many circles a word to conjure with, but we must remember that the deepest needs of the foreign-speaking people are not material but spiritual, even though we may often have to meet first these material needs before we can meet that deeper need. Though the last foreigner should have learned the English language and the last foreign woman should have become expert in American house-wifery, and all should have become loyal citizens and live up to the American standard of physical well-being; yet their deepest need would not be met. No man, foreign-speaking or American born, can live by bread alone. We are but offering a stone in place of the Bread of Life if, for the Gospel of God's saving love and grace, we offer them only an Americanization program.

Notwithstanding all our individual successes and even triumphs in Christian missions we have made hardly any impression on the thinking and conduct of the great masses of foreign-speaking peoples in America. This failure certainly does not arise from any inherent weakness in the Gospel but rather from some weakness in the program of the Christian church. We in America must have wisdom and patience to do the preliminary work which our missionaries on the foreign field have been obliged to do when they have not simply translated the Scriptures but by infinite pains have sought to interpret the Gospel in comprehensible terms. The situation is full of hope and promise, but we are summoned to a new and more daring endeavor to make Jesus Christ understood and

loved. We must make for Him the commanding place in our national life which alone will enable us to realize our dreams of brotherhood and peace.—*Missionary Review of the World*

3. Assimilation— Why We Can Do It

Because we are young. Youth can assimilate. Foreign visitors notice our lack of that mellowness which age imparts. We have no age, no antiquity. To us this is the secret of our abounding vitality and this has enabled us to meet the strain of such an immense immigration. We are hardly conscious of the significance of the fact. The University of Chicago celebrated its twenty-fifth anniversary two or three years ago. The year before Brown University celebrated its one hundred and fiftieth. But what is that to a Harvard man, with her more than two hundred and fifty years of history! But if an American goes to Oxford and stands for a bit in the quadrangle of the older colleges he begins to realize that even old Harvard is not much in the way of antiquity, for several were two hundred years old when Columbus stumbled onto this western continent. And if that does not produce the desired reaction let him go to Cracow where Copernicus was once a freshman. The charter of this institution is nearly a thousand years old. America is not finished yet. It is still in the making. It is open to new elements which come and wish to share our youth and our life. And we can do it because we have the only Gospel in the world and this must be interpreted to the millions who come from lands where the Bible has been a closed book to the masses. The civil liberties of the world depend upon making the Gospel of Christ known to the people.—*Charles A. Brooks D.D.*

As we are the youngest and will probably be the last new nation on this globe our privileges are immeasurable. Let us rise to the call of Christ in the humanity about us—only in this way can we Christianize America. If we prove to be good ministers of the love of Jesus Christ our youth will not be despised but become an "example in manner of life, in love, in faith, in purity".

4. What the Missionary Woman Can Do

The bill restricting immigration, should it pass both houses of Congress, will in no way retard Christian Americanization but rather make it more imperative. In the interval, should it come, the foreign-born can receive more concentrated instruction and may become of immense help when immigration is resumed. The missionary woman can do much to aid the immigrant woman in groping her way to Americanism. "These foreigners will never become Christian Americans until the women are won for Christ. The foreign-speaking woman can be most easily reached in her home. The home is the backbone of the nation. If we would save our land we must elevate the home life. The home offers the point of contact. Now what can we do as a society and as individuals?"

As a Society

I. Appoint an Americanization Committee to find out what is being done in your city and to formulate plans by which your society can co-operate as far as possible with existing agencies.

II. Through educational authorities conduct classes in language, cooking, sewing, etc. If necessary have the mothers bring their little ones to be cared for by those who will volunteer for this service.

III. Urge and bring about, through your own society if necessary, the appointment of those who will visit the homes, arouse interest toward the classes and sympathetically and patiently try to correct un-American home standards.

IV. Establish through community action civic reforms that will work for the betterment of living conditions, congestion, housing, sanitation.

V. Form a class in your society to study the laws concerning naturalization, voting, home economics and child welfare; to these might be added some study of the national history of the various countries from which come the foreigners in your community.

VI. Reach foreign-born women in industry through their employers, demanding for

them fair treatment and proper facilities for comfort and efficiency. Send your most tactful members on these errands.

VII. Reconstruct some part of your missionary program in order to interest the foreign-born woman and thus bring her in touch with the activities of the church.

VIII. In short, make your church and your woman's work a center of Americanization and thus show a union that has for its basis Christian sisterhood.

As an Individual

I. Be neighborly—encourage her to come to your home to see how you cook, care for your children and home.

II. Help her through your kindness, fairness and sincerity to understand American life and customs.

III. Through your appreciation of her, help others to appreciate the true worth of these women from across the sea and the fine things of the countries from which they come.

IV. Teach a class in English to a group of immigrant women, getting your introduction through your settlement work and your own church.

V. Help her in as many ways as possible to keep pace with her husband and American-born children.

VI. See that the sanitary conditions in the neighborhood in which she lives receive the same attention from the authorities as they do in your own neighborhood.

VII. Adopt a special family and 'be a big sister to it through sunshine and shadow and joy and torment and work and play and make it *your* contribution to American unity'.

VIII. In all that you do interpret America to the foreign-born woman and her family in terms of Christian love so that their Americanization may be a *Christian Americanization*.—*Adapted from Presbyterian Woman's Board of Home Missions*

"This patriotic Christian service is due your Christ from the women He has set in this land to be a blessing to all other lands."

5. An Unconscious Admission

A live baby is the admission demanded by one welfare organization for foreigners. While the mother attends the meeting and learns through a varied Americanization program how to care for her children the admission ticket is properly checked and comfortably tucked away in a safely guarded crib. With a real bathtub and a real live baby the astonished class was told why baby should be bathed every day, what it should drink and why the "pacifier" should be thrown away. The class became so interested that some of the "little mothers" would borrow babies in order to get in. (Little mothers are the sisters of the babies, for whom they care while the real mothers are at work.) For the real mothers a night class was formed. As the mothers could not come and leave the babies at home an improvised nursery was established where lined clothes baskets served as cradles. A motherly woman was installed as caretaker. The first lessons were pathetic in their revelation of the great desire of these women to be able to talk in English and to write their own names in the country of their adoption. Five nights every week during the session of the night-schools these mothers came regularly to learn to read and write and spell English. They learned other lessons as well. They soon gave their gracious greetings in English, they copied the manners of the teacher who dressed wisely and acted her best for them. They liked smiling and being smiled upon for they are responsive people. This class became a permanent feature. To it was added a series of "parties" which were most successful in bringing new women each time to entertain and know the needs of these Italian mothers who responded quickly to every effort. It gave variety to the brief programs. Refreshments were the same each time—coffee, sandwiches and small cakes.

There was no effort to preach to these delighted mothers at the "party" but there came a new and loving contact and every gathering witnessed the steady growth in graces of manner, in personal appearance, in progress in language and in spiritual uplift

for these women who had little else to enjoy. To do, to speak and to appear as an American woman became the aim of each Italian mother.

A clinic is now under way which brings to the mothers and fathers of underfed children instruction in properly feeding and caring for those who fall below par. The school physician has had excellent results already.—*Literary Digest*

6. How Not To Do It "Looking at Americanization from the Other Side of the Case" is the title of a recent article written by an Americanized foreigner from which we quote in part the following: "Although I was born in far-off Czechoslovakia I yield to no one in my loyalty to the 'Stars and Stripes'; and if I differ in my views as to Americanization I do it out of love for my adopted country. The foreigners do not want to be pampered, but neither do they want strangers to come among them with a better-than-thou air and try to 'uplift' them. The earnest foreigner, with a little self respect in him, hates to be made a public spectacle, to be exhibited as some rare bird or a freak of nature to boost the work of some professional Americanizer. There is a suspicion among the foreign-born that this hullabaloo now raised is artificial. I was present at one Americanization meeting where the professional seemed to say, 'See, what I made of these savages; that is my work!' I know a Federal judge who has made more Americans, technically and spiritually, by his sympathetic talks when granting papers than shoals of professional Americanizers.

"In the vast mass of literature on immigration one item from the Massachusetts Bureau of Immigration, given out as a motto, attracts the grateful attention of the foreigner: 'Our foreign-speaking neighbors desire our friendship; we desire theirs. We should make these strangers in a strange land feel at home; that we want them to share our house. You can help make America united by special courtesy and patience in your daily contact with all who do not speak our language readily. Help make America, its institutions, and Americans dear to them so they, too, will become steadfast Americans.' Does not this mean Americanize the Americans first and there will be no trouble with the foreigner?"

Honest criticism such as this helps us to tread a bit softly in our dealings with the foreign-born who is in reality a human being like ourselves with the same kind of feelings which can be hurt when too rudely handled, just as ours can be. Only as the Spirit of the Master, who went about doing good, guides us will we win and not wreck those we want to help.

7. The Foreigner in the South With the problem of Americanizing the foreigner staring the country in the face and becoming more pronounced with each passing day the Christian church is called upon as the most effective aid in solving this great question. Our Home Mission Board is taking special interest in the work among immigrants in the south, the outstanding feature of which has been the recent taking over of the Mexican work in Texas. (See Royal Service for February, paragraph 4, page 11.)

Altogether the Home Mission Board has employed during the year five-fifty men and twenty-seven women missionaries doing service for foreigners. Our immigrant work is successful and there is need for steady enlargement. To illustrate this: There are about 100,000 foreigners, mostly Italians, in Southern Illinois. Instead of the six workers we could wisely use three times that number. For the total of about 4,000,000 foreigners in the south our Board is doing only a moderate though most profitable service. During the year just passed the Board has purchased additional property for the enlargement of the school at El Paso, Texas, and is planning another school at San Antonio as well as arranging for improvements on schools in other parts of the state. Many of these foreigners must be reached by the local churches but the Board must continue to grapple, with enlarged resources and efforts, with the foreign colonies and labor more and more to make them real Americans by making them Christians.—*S.B.C. Report*

The only dependable citizen, foreign or American-born, is the one who puts Christ into his service.

8. Good Will Centers

Did you ever see roses blooming on a cinder embankment? Well, they do sometimes. Real pink roses in clusters. It makes more of an impression on you than seeing those in a rose garden among hundreds of other blooms. If you ever do see roses so blooming just say to yourself—how like a Good Will Center! In the poorest parts of about twenty-five of our cities and big towns in the south are blooming Good Will Centers, spreading joy and fragrance into the lives of those in their neighborhood. All of these garden spots have a program for Christian Americanization, which is: Preaching services, Bible classes, Sunday schools, mothers', girls', and boys' clubs, industrial classes, kindergartens, story hours and playground activities. These programs vary to suit the community, facilities and number of workers. The supply of children is unfailing. Some of the workers are missionaries and many of them are volunteer helpers, but all are thrilled with the joy in and response to their work. You hear them say, "You ought to see my girls!" or "I wish you could meet my mothers!" or "O, but the boys and the children, they are so interesting!"

In sixteen states these Good Will Centers are being operated with infinite patience and selfless love. Does it not take infinite patience to convince Mrs. Latovsky that Herman must be "washed all over" even though he had been sewn up for the winter? Love and patience must conquer the customs and prejudices that hinder sanitation and good Americanism. Only the selfless love of Christ can make Christian Americanism. Is there a Good Will Center in your town? Do you work in it? If there is no Good Will Center is there no way in which you can organize one? Put a new and living interest in your life and claim the "inasmuch" blessing.

9. "The Lady with the Lamp" When the big steamers entered the New York harbor, their decks overflowing with soldiers returning from France, wild and continued cheers expressed the joy of the boys when they sighted "The Lady with the Lamp", the affectionate doughboy name for our gift from France, the beautiful and imposing statue of "Liberty Enlightening the World" which stands in that harbor. The "Lady" stood to them for America, the land of the free; for home; for peace and well-being. Her uplifted torch seemed to hail them back to their native land. It thrilled them as no experience abroad had been able to do. They knew their America.

America has meant home, peace, freedom and well-being to the thousands of foreigners who have steamed into the harbors—but with what a difference! Our boys were coming to an assured welcome, an established home, they were coming to their own; while the foreigner comes seeking a land and a home still unknown and untried. Shall we disavow all that the "Lady with the Lamp" stands for—liberty, welcome, the light pointing skyward? Shall the wistful dream in the hearts and faces of those who seek sanctuary with us become a vain delusion? "No," says Dr. Brooks, "let us determine afresh to build here a nation that all broken souls of men, all stunted and dwarfed lives everywhere may seek with certainty and here find not only refuge but brotherhood. We must see to it that each American shall have the honor of this land so much at heart that he will not tolerate any stain upon it even though it be but a poor immigrant that is wronged. So shall we make good our proud and worthy boast that this is indeed a land of liberty."

"I followed Him to the ocean's rim
Where the ships of the world at anchor swim,
And He showed me the flood of the immigrant tide—
The human surge through our portals wide.
'Welcome these to your arms,' He said,
'These are the people for whom I bled.
Build them into your nation's life;
Use them as men with immortal life;
Give them the gifts I have given you;
This is your cross and your glory too!'"



Y. W. A. PROGRAMS



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FIRST MEETING

Topic—From the Ends of the Earth
Hymn—Fling Out the Banner
Business
Scripture Reading—Psalm 33:8-22
Prayer—For the Stranger Within Our Gates
Demonstration—"From the Ends of the Earth"

From the Ends of the Earth

Characters: "The Lady with the Lamp"; the Poet; Christianity; Immigrant Girls—Italian, Japanese, Serbian, Russian, Austrian, Swedish, Cuban, Danish, German etc.—each in the costume of her native country; the Invisible Chorus. The characters should be announced at the beginning of the program.

(Note: The demonstration program is put first this month because it is intended to introduce to Y.W.A.'s the immigrants who flock to our shores from many countries and to interest them in these "exiles". The native costumes may easily be planned from pictures found in geography text-books and in magazines, especially missionary magazines and the National Geographic Magazine. Both words and music of the national hymns may be secured by a little effort. "The National Anthems of the Allies", which has solo arrangements, may be purchased for twenty-five cents from G. Schirmer, New York. Most collections of songs for school use contain some of the national songs. The decorations should, of course, be our red, white and blue. "Christianity" is dressed in flowing robes of white and carries a Bible.)

1. The curtain rises upon a May-pole drill in which all the Immigrants take part, each Immigrant holding ribbons of her national colors. At the conclusion of the drill each Immigrant, still holding her ribbons displayed, sings or recites one or more

stanzas of her national hymn. A flag drill may be substituted for the May-pole drill, the national hymns being used in connection with it.

2. The Immigrants fall into little groups in listening attitudes as "The Star Spangled Banner" is heard, sung by an invisible chorus.

3. During the singing the Poet and Christianity enter severally, remaining at first in the background. The Immigrants now stand in one group, looking eagerly in the direction of the singing. Suddenly appears (by the drawing of a curtain) Liberty, "The Lady with the Lamp", her torch held high. The Immigrants look toward her with eager and agitated interest.

4. The Poet looks upon the Immigrants and recites slowly and feelingly "The Immigrants" (See W.M.S. program, page 10). While the poet speaks the Immigrants act in pantomime the words of the poem.

5. The invisible chorus sings "America the Beautiful" while all fall into listening groups.

6. Christianity recites with great tenderness: "I followed him to the ocean's brim" (See par. 9, W.M.S. program).

7. At the conclusion of the poem Christianity gives her hands to two of the Immigrants and moves with them off stage towards the Y.W.A.'s in the audience followed by the entire Immigrant group. The Poet leads the audience in singing "America".

SECOND MEETING

Topic—New Americans in S.B.C. Territory

Hymn—The Lord into His Garden Comes

Scripture Reading—Psalm 15: Matt. 5:13-16

Sentence Prayers—For the Foreigners in the South

Two Introductory Talks:

What is Christian Americanization?
How is the Home Board working to make America Christian?

Query—Who Is My Neighbor?

Hymn—I Heard the Voice of Jesus Say
Story-Telling Hour—"Is It a True Story?"

Hymn—Rescue the Perishing

Open Forum—How Can Our Y.W.A. Help to Make the South Christian?

Closing Prayer (sung) More Love to Thee, O Christ

Suggestions

Two Introductory Talks:

What is Christian Americanization? More than a year ago Miss Mallory wrote in the February issue of Home and Foreign Fields: "To a Christian 'Americanization' means 'Christianization'. Germany taught the world what havoc can be wrought by citizens who are surcharged with the spirit of their country but who have put country above God. To offset such a calamity in this land and, also, because to do so is in itself right, Christians in the United States have come during the last few years to talk a great deal about 'Christian Americanization'."

"In the last analysis" says Dr. Charles A. Brooks in his book entitled *Christian Americanization*, "what we call 'the immigration problem' is just the personal life problem of a great many very lovable men and women and boys and girls who are all about us and who need friends. And you and I are the ones who must meet that need". And he, too, finds that Americanization to the Christian means Christianization, for he says: "In the need of the nation for men and women who will interpret its spirit and ideals aright, there is the call of a great opportunity to render service to the land we love".

Christian Americanization is more than patriotism and it is more than social service, also. "The avenue of approach to these strangers may be through 'social service', but the end in view is that which we have in all our efforts for the unsaved—the winning to a personal surrender to Christ."

Bring out the points made in par. 2, W.M.S. program.

How is the Home Board working to make America Christian?

See paragraph 7, "The Foreigner in the South", W.M.S. program.

Query—Who Is My Neighbor?

Have several girls answer this query by giving brief and graphic accounts of the various groups of "New Americans" that the Home Mission Board is seeking to help, for example:

(1) The French of Louisiana; (2) The Mexicans in Texas; (3) The Cubans and Italians in Florida; (4) The Hungarians and others in Southwest Virginia; (5) The Negro Baptists of the South—"No thoughtful discussion of the Americanization problem will fail to take into account our negro population of ten million. They need help, but their appeal is for help to help themselves." (6) The Seminole Indians of Florida, a people of "great religious destitution".

Order leaflets from Home Mission Board, Atlanta, Georgia. The "Christian Americanization Number" of *Home and Foreign Fields*, February 1920, gives much valuable information for these "views", together with many interesting pictures.

Story-Telling Hour

Gather together from all possible sources the beautiful and touching stories illustrative of that form of Christian Americanization known as Settlement Work. Have members of the auxiliary relate these stories, either from experience or observation or from reading. In our own missionary periodicals find such stories, of the "House of Happiness" in Richmond, of other Good Will Centers and, in general, of settlement work. Relate paragraph 5, W.M.S. program. If possible get first-hand descriptions from our Training School girls at Louisville. See also Dr. Brooks' *Christian Americanization*, pages 146-147 and 153.

Open Forum—How Can Our Y.W.A. Help to Make the South Christian?

Let every auxiliary member contribute to this open discussion one practical suggestion (paragraphs 4 and 8, W.M.S. program.)



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COLLEGE Y. W. A. PROGRAMS



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FIRST MEETING

Topic—Christian Americanization
Hymn—O Zion, Haste
Reciting in Concert—John 3:16
Prayer—Thanksgiving for God's Gift to the World
Bible Reading—Acts 10:34-43
Hymn—Jesus Calls Us
Demonstration—New Americans
Poem—The Immigrants
Hymn—America the Beautiful
Closing Prayer

Suggestion

Material may be selected from the general program. A scene in the office of an immigration station may be arranged—Ellis Island, Galveston or Norfolk. Have map on wall, table with large open book of registry, two seated at table, representing government officials. They talk of the great ship that is just coming in with its thousands of immigrants. Enter four girls, missionaries from our Home Mission Board who ask permission to await a chance to welcome and speak with some of the immigrants.

First official asks what S.B.C. is doing for New Americans. First missionary gives par. 7 of general program; second missionary gives some plans that a missionary society can use, par. 4.

Second official tells of being born in Czecho-Slovakia, par. 6. Third missionary gives a few of the points on what an individual can do, using first person, par. 4; fourth missionary tells of number of our Good Will Centers, par. 8. Immigrants with shawls over heads, large bundles file in. Each opens bundle and shows signs which represent the ideas she is bringing into this country. Italian holds up "Superstition", "Idolatry"; Russian holds up "Revolution", "Ignorance"; Pole shows "Oppression"; Hungarian shows "Atheism", "Search for Wealth". First missionary takes arm of Italian and hands her a sign "Gospel Truth"; second missionary takes Russian, hands signs "Justice", "Schools"; third missionary hands Pole "Religious Freedom"; fourth missionary hands Hungarian "The Bible" and "Home". As they march off together, group of girls outside sing "The Light of the World is Jesus".

SECOND MEETING

Topic—Selected
Hymn—We've a Story To Tell To the Nations
Prayer
Bible Reading—Psalm 107:1-22
Hymn—O Worship the King
Topic Enlarged—Suggestion I or II
Business—Nominating Committee Appointed
Hymn—Hark the Voice of Jesus Calling
Closing Prayer

Suggestions

I. "Fagot" idea may be used, see page 28, this issue. If membership is very large appoint one from each class or group and one from every committee to respond. If stories on monthly topic are desired, see "A Servant of the City" (Jacob Riis); Chapter I in book "Comrades in Service"; also "Reddy's Country" 2c from Lit. Dept. 15 W. Franklin St., Baltimore, Md.

II. A map lesson "Americanization Problems" may be given by using the blackboard suggestion on the Personal Service page, Royal Service, Feb. 1920. The material on this page may be further supplemented by paragraphs from the book "Christian Americanization" by Charles A. Brooks.

If year closes in March appoint nominating committee to report in April at annual meeting.

TWILIGHT WATCH STUDIES

Guidance

"Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who leadeth thee by the way that thou shouldst go."

FIRST TWILIGHT: The Guide

His faithfulness to His people as He guided them by day and by night, Exodus 21:22; Numbers 9:15-23; He brought them through danger, Psalm 78:53. He knew the path, Deuteronomy 7:1, Psalm 142:3. "He faileth not", Zeph. 3:5.

SECOND TWILIGHT: Promises of Guidance

God's promises of guidance are very definite. He will guide us continually, Isaiah 58:11. He will teach us and then watch us as He guides us, Psalm 32:8. There is a special promise of guidance to the meek, Psalm 25:9. Jesus was promised to be our guide "into the way of peace", Luke 1:79. His promise of another guide, John 16:13.

THIRD TWILIGHT: Prayers for Guidance

David felt the need of a guide in his life and his prayer was "for thy name's sake lead me and guide me", Psalm 31:3 and again "lead me in the way everlasting". Others of God's servants took up their work knowing their own need and depending on His help, Nehemiah 1:11; Jeremiah 1:6, 7; Isaiah 6:1-9.

FOURTH TWILIGHT: Assurance of Guidance

He has promised to lead his servants. He has led them. Will he lead us? Psalm 73:24; 48:14.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath heard thy faintest sigh
Will quiet all thy fear.
He loveth always, faileth never;
So rest in Him to-day, forever.

Then trust Him for to-day,
As thine unfailing friend,
And let Him lead thee all the way
Who loveth to the end.
And let tomorrow rest
In His beloved hand;
His good is better than our best,
As we shall understand,
If trusting Him, who faileth never;
We rest in Him to-day, forever."
Frances R. Havergal



G. A. PROGRAMS



Material found in the general program on pages 10-15, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—The Land of Promise
Hymn—O Zion, Haste
Watchword—Daniel 12:3
Prayer
Bible Study—The Land God Gave to His People, Deut. 8:6-11
Song—America
Reading—An Immigrant's Plea
America's Stars of Hope
Prayer—for All Workers Among the Immigrants
Song—Hail to the Brightness of Zion's Glad Morning
Business
Song—Work for the Night Is Coming
Mizpah

America's Stars of Hope

Secure a large map of the United States and hang it within easy reach. Have ready a box of Dennison's gold stars of a large size. Have the girls place one star on the name of each city where we have Good Will Centers, schools or any other form of work for foreigners. In so far as possible make this a review lesson drawing out by questioning all that the girls have learned in other years about the work at the various centers. Our Home Mission Board has direct charge of work for foreigners in Norfolk in the Good Will Center; in Tampa in two centers, one for Italians and one for the Spanish-speaking people so that two stars may be placed there; in the school at El Paso for Mexicans; and at Church Point, Louisiana for the French-speaking people; and at several small mining camps in southern Illinois and in Oklahoma. In addition the Home Board in co-operation with other agencies, or other Baptist agencies alone, carry on work among foreigners in Baltimore, Louisville, Richmond, Birmingham, New Orleans, Atlanta, Savannah, Memphis and in many smaller places. These centers and others like them are America's

stars of hope. Only as these people who have come to us from across the sea become one with us in language, customs and religious ideals will they become truly Americanized. Because they do live largely in separate settlements of their own and do meet with ignorant opposition and crude discourtesy on the part of the unthinking people of our country, it is largely through these established agencies of the churches that they must come in contact with real American life and teaching. Some of the children do not even go to public school and are encouraged not to do so. They are taught English in their schools and pick up the language of the street but their church services, their home training and their ideals and customs are those of the lands from which they come. Often they are eager to come to our centers to learn all they can but many times they have been so neglected that they are shy and suspicious and must be won by persistent courtesy and gentleness. When once won they are the warmest, most appreciative of friends.

An Immigrant's Plea

Our cries our prayers ascend to God,
Men stifle them for gain,
O Promised Land, O blood-bought sod,
Let us not call in vain.
America! America!
A bright star lured to thee,
It beckoned us, adventurous—
The star of liberty.

Although thy churches rise on high
With spires of iron and steel,
They cannot bring the Saviour nigh
Unless our woes you feel.
America! America!
We ask this boon of thee,
To lives adrift, the priceless gift
Of Christian liberty.

For only Christ can set men free
And give them vision new;
Grant us our fairest dream to see,
O land where dreams come true.
America! America!
O dream of brotherhood
Marching abreast, no man oppressed,
All eyes upraised to God.
—From *The Striking of America's Hour*

SECOND MEETING

Topic—Christian Americanization
Salute to the Flag
Song—Star-Spangled Banner
Watchword—Daniel 12:3
Prayer
Song—God Bless Our Native Land
Bible Study—Christ and the Foreigner,
Matt. 15:21-28; John 4:5-15
Hymn—O Zion, Haste
Story—Americans All
Prayer—That All Christian Girls May Show Love to Foreigners
Song—America
Business
Mizpah

Americans All

I wonder if you would like to hear what a real group of real girls are doing in one of our large southern cities to help the foreign girls in their midst to feel at home and to learn real American ways? These girls belong to a church which is very close to one of our successful Good Will Centers and are among its most enthusiastic supporters. Last fall it was decided to start a Campfire for the girls who are twelve years old and older and the leader was especially anxious to enlist both the native-born American girls and those of Italian parentage who live in the nearby Italian quarter. She invited the American girls to meet with her one afternoon and told them her plan and asked them what they thought of it. Of course the girls thought it was the right thing to do and said so but they also said it would not work. They said that the Italian girls might not come and that if they should come there would be constant misunderstandings and hurt feelings over things. It was that way in school. The two groups just could not work together. The teacher urged that they try the plan

for a while at least but the girls went away unconvinced and for several weeks the matter was discussed but no conclusion was reached. At last the teacher invited the Italian girls to meet with them one day and when they came she told her girls that the time had come for a decision and that if they would try the plan they could organize the Campfire that afternoon and get things started. A start seemed all that was needed. The girls grew very friendly as they sat in a circle about the lighted candles on the floor while the leader explained to them some of the things that the Campfire stands for and her plans for their own group. The girls were delighted with the idea and were soon eagerly discussing plans. When the time came to elect officers one of the Italian girls was elected secretary and others had minor offices. In the games and "eats" that followed there was the best goodfellowship and those girls who were just sure that they could not get along with the Italian girls were most cordial and tactful in the effort to make them feel that they truly "belonged". All went home declaring that they had had the "time of their lives". That was the beginning of an effort at Christian Americanization that is sure to bring good results to all the girls concerned. When we are not just sending money to missions but are really doing things for Christ ourselves it seems so much more real and happier. When we get to know folks who seem to us very strange and queer we find that they know many things that we do not and that there is much they can do to help us, so these girls of the G.A. are finding that, though they started out to help the Italian girls learn American ways and show them that American Christians are really friendly to them and want them in their country and in their churches, these new Americans are helping them in quite as many ways and that they are having a great deal of fun together besides.

"Where the sun shines in the street
There are very many feet
Seeking God, all unaware
That their hastening is a prayer.
Perhaps those feet would deem it odd
If some one went
And told them, 'You are seeking God.'"



R. A. PROGRAMS



Miss Delma Maher, Virginia

Material found in the general program on pages 10-15, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—The Stranger within Our Gates
Hymn—Oh Beautiful for Spacious Skies
Scripture—Micah 4:1-5

Prayer—That America may maintain high ideals and rise to her God-given mission

Hymn—Open My Eyes That I May See Business. Roll Call (Name some nationality in the U.S.). Offering

Who are the Immigrants?—Blackboard Talk

Talks—Two Boys

What is Our Home Board Doing—See inside of cover of Home and Foreign Fields; name the workers among the foreigners; have sentence prayers for them.

Discussion—"Immigrants are not the scum of the earth, the dregs of Europe but prove by the very fact of their coming that they have initiative, courage, endurance determination."

Give out assignment for next meeting

Hymn—I am a Stranger Here

Blackboard Talk

WHO ARE THE IMMIGRANTS?

<i>The World Says</i>	<i>The Christian Says</i>
Scum of the earth	Italians from the land of Dante and Savonarola
Dregs of Europe	Greeks with a heritage of art.
Wops	Slavs from the home of John Huss
Sheenies	Jews from the race of our Saviour
Dagoes	All children of God and possible heirs of salvation.
Bohunks	

In this country every man is an American who has American ideals, the American

spirit, American conceptions of life, American habits. A man is foreign not because he was born in a foreign land, but because he clings to foreign customs and ideas.

I do not fear foreigners half so much as I fear Americans who impose on them and brutally abuse them. Such Americans are the most dangerous enemies to our institutions, utterly foreign to their true spirit. Such Americans are the real foreigners.

The immigrants who come to us are open to American influence and quickly respond to a new and a better environment. They naturally look up to us and, if with fair and friendly treatment we win their confidence, they are easily transformed into enthusiastic Americans. But if by terms such as "sheeny" and "dago" we convince them that they are held in contempt and if by oppression and fraud we render them suspicious of us, we can easily compact them into masses hostile to us and dangerous to our institutions and organized for the express purpose of resisting all Americanizing influences. Whether immigrants remain aliens or become Americans depends less on them than on ourselves.—*Aliens or Americans*

Two Boys, One Country

American Boy: I am an American! My father belongs to the Sons of the Revolution; my mother to the colonial Dames. One of my ancestors pitched the tea overboard in the Boston harbor. Another stood his ground with Warren. Another hungered with Washington at Valley Forge. My forefathers were Americans in the making. They spoke in our Council Halls; they died on our battlefields. They commanded her ships; they cleared up her forests. Staunch hearts of my ancestors beat fast as each new star was added to our flag. Keen eyes saw her greater glory, the sweep of her fields, the man hives in her billion-wired

cities. Every drop of blood in me holds a heritage of patriotism. *I am proud of my past. I am an American!*

Immigrant Boy: I am an American! My father was an atom of dust. My mother was a straw in the wind to his Serene Majesty. One of my ancestors died in the mines of Siberia. Another was killed defending his home during one of the massacres. The history of my ancestors is one trail of blood to the palace gate of the great White Czar. But then the dream came—the dream of America! In the light of the liberty torch the atom of dust became a man; the straw in the wind became a woman for the first time. "See", said my father, pointing to a flag that was fluttering near by, "that flag of stars and stripes is yours. It is the emblem of the promised land. It means, my son, the hope of humanity. Live for it; die for it if need be!" Under the open sky of my new country I swore to do so and every drop of blood in me will keep that vow. *I am proud of my future! I am an American!—Making Missions Real*

Assignment for next meeting: These have come to us from immigrant stock. What contribution have they made to American life? Franz Siegel, Senator Faulkner, Justice Brandeis, Jacob Riis, Julius Rosenwald, Mortimer Schiff, Paul Warburg, Rabbi Wise, Walter Rauschenbusch.

SECOND MEETING

Topic—The New American
Hymn—Help Somebody Today
Scripture—Luke 16:19-31

Prayer—That we may be roused from our indifference

Business. Roll Call. Offering. Announcements

Who are the Americans?—(See W.M.S. program par. 1)

What were their Ideals?

Define Assimilation.

Information about names given out last meeting

Facts upon which to base our faith in the future of America

Talk by Leader

Discussion—How Can R.A.'s Help

Hymn—Jesus Comes with Power to Gladden
Closing Prayer

What Were their Ideals?

The Puritans stood for God and righteousness. On the brow of the hill overlooking the bay where the Mayflower was moored has been reared a colossal statue of national significance. On the four corners of the pedestal repose four figures representing law, morality, freedom and education. Above these the gigantic figure of Faith stands thirty-six feet high resting upon a slate from Plymouth Rock. With one hand she grasps the open Bible and with the other in graceful gesture she points the nation to God. This monument fittingly represents the great things for which the Puritans stood.

Outline for Leader's Talk

Christian democracy is the hope of America. Education without religion is a failure. Boys, look into conditions surrounding the community. You are the future makers of the laws. Use your influence on the side of God and righteousness. Could slums exist if the Christians willed it otherwise?

Suggestions for Discussions

How R.A.'s can help: through Good Will Centers, Boys' Club; entertain, play games, meet foreign boys, hikes in summer, take into Christian homes, etc.

Facts upon which to base our hope of the future in America: Its past history; its present earnest and sincere activity; the interest and influence of the church; our faith in the response of the immigrant to American ideals; the value of the public school; our faith in men generally; our belief in democracy; our faith in God

Indians

An effort is being made by the Society of American Indians to secure federal legislation granting citizenship without reservation to members of their race. Approximately 300,000 Indians or two-thirds the entire Indian population are not now United States citizens.



SUNBEAM PROGRAMS



Material found in the general program on pages 10-15, as well as other items in this issue, will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

TOPIC—Our Country
MARCH WITH FLAG
A CHILD'S SALUTE
SONG—America
PRAYER
ROLL CALL—Answered with Bible verses
BIBLE STORY—God Giving a Country to His People
SONG—Count Your Blessings
GAME—Soldier Boy
SONG—Jesus Wants Me for a Sunbeam
A TRUE STORY ABOUT US
PRAYER OF THANKS FOR OUR CHRISTIAN LAND
BUSINESS
SONG—I Think When I Read That Sweet Story
CLOSING PRAYER

God Giving a Country to His People

Show a flag. Whose flag is this? What is the name of our country? Where did we get our country? What is the name of the great soldier who helped us to get our country? Who helped Washington and taught him how to fight and win? Who took care of his soldiers and helped them win the battles? Then who gave us our country? Yes, God did. Our forefathers knew that, and to show how much they loved God and thanked Him and that they would always try to keep His law in this new land He had given them, they put a sentence on our money. Do you know what it was. Yes, "In God We Trust". You can see it on a dollar any day. Today I am going to tell you about another people whom God loved and to whom He gave a country. These men were shepherds and they lived in tents and moved about from place to place to find fresh pastures for their flocks. So of course they did not have any homes and they did not have any country nor any flag. These people wanted homes to go to at night when their work was done. They wanted to plant fields of grain and watch them grow. They were tired of wandering

about. God loved this people very much and He wanted them to have homes and a country, too. So one day He took the leader of this people up on a mountain and showed him a beautiful land spread out below and told him that some day He would give that beautiful land to him and to his people to be their own country. You can just imagine how happy that made him! After that these shepherd people always spoke of the land that God had shown them as the "Promised Land" and told their children about it and made all kinds of plans about what they would do when they had a country of their own.

But God did not hurry up to give them this land which He had promised. He took a long, long time to get them ready to love their country and be ready to obey its laws and take care of it in just the right way. At last He had taught them all the things that they needed to know and God was ready to give them their country. So He picked out some brave fine men to lead the people and told them just what to do and how to win the battles so that they soon had the land for their own. As they went about their work they said, "It is a good

land that Jehovah, our God, giveth unto us". And they loved their land and tried to keep its laws and make it a great country, just as we do ours. Shall we say about our country the words that these people of Israel said about theirs, "It is good land which Jehovah, our God, giveth unto us"?

A True Story About Us

A little while ago when we had our Bible story we were talking about how we got our country. Who were the people who came over here and found the Indians a long time ago? Yes, and these Pilgrims were our great-great-great-great grandfathers were they not? I wonder if you ever thought about it that the Pilgrims had to have fathers and grandfathers and great-great grandfathers, long time before they came to this country? They surely did and those people were our forefathers, too. Our story today is about them. I am afraid you would be scared by these grandfathers of ours that lived so long ago if you should see them now. They would not look much like we do and they would dress in skins and rough clothes like the Indians used to wear and we would not be able to understand one word that they said! You did not know you ever had any grandfathers like that did you? But you did and so did I and so did all the folks in our country. They lived in a land across the sea that we call northern Europe, over there where the war was, you know. They were regular savages and heathen. They worshipped the thunder and the lightning and the wind and told all sorts of queer tales about how things came to be. Not one of them had ever heard about God and none of them

knew that Jesus had died to save us from our sins. But down in southern Europe in a beautiful city called Rome there were some people who did know about God and did love Jesus. They were Italian people, the grandfathers of these very same Italians that we see on our streets and call "dagoes" sometimes. These people lived in beautiful homes and read books and painted pictures and made sweet music and had beautiful churches. They thought about our grandfathers up there in northern Europe and they wanted them to know the good news about Jesus. So they did just what we do today, they sent missionaries to tell them. I must say that our forefathers were not very anxious to have them come. They killed several of them and cruelly mistreated them. But that did not stop them. Others went to take their places and by their gentleness and kindness taught the people about God and His love and about Jesus and how He wants us to do. At last these grandfathers of ours learned to love God and do His will and became Christians. So every time you see a little Italian boy or girl I want you to think that if it had not been for the Italians so long ago and their missionaries, there would never have been any Pilgrims to come to this beautiful country of ours to worship God aright and, instead of being a good Christian country with the best laws in the world, we would have been heathen who did not even know about God. Because they were so kind to us so long ago I want you to be kind to them now and try to help them learn to be good Americans and to worship God in the very best way. Would you like to do that?

SECOND MEETING

TOPIC—Strange Folks in Our Own Land
SONG—Jesus Wants Me for a Sunbeam
LORD'S PRAYER
SONG—Bring Them In
BIBLE STORY—Jesus and a Strange Woman, John 4:5-15
SONG—Help Somebody Today
STORY—The "Good Will"
PRAYER FOR FOREIGN CHILDREN IN AMERICA
SONG—He Loves Me Too
ROLL CALL—Answered with the name of some little foreign boy or girl that Jesus loves, whom you know
BUSINESS

"The Good Will"

In one of our large southern cities there is such a happy place where boys and girls come to sing and learn Bible verses and play and make gardens and sew and cook and do many other things. The big sign over the door says "Good Will Center" but the children call it "The Good Will". Some afternoon if you should meet a little dark-eyed Italian girl with a clean face and hands and her eyes beaming with pleasure and say to her, "Where are you going?" she would be very apt to answer, "I'm going to the Good Will". Then you might say, "What are you going to do when you get there?" She would reply, "Oh, this is my day to cook and we are going to cook something good and then we will set the table and ask a blessing and eat what we have cooked with knives and forks, just like the Americans do". Of course most Italian families have knives and forks and spoons just as we do but they do not always take the trouble to use them, especially the children. They are very glad to learn how to do as the American children do and watch them very closely. It does not often take an Italian girl more than two or three lessons to learn just how the silver should be placed and all about setting a table. At home they often have a big bowl of soup or macaroni and set it right in the middle of the table then let each one take out what he wants in his bowl or his fingers as the case may be and that is all the setting of the table they do! But then I suppose it is very nice when it comes time to wash dishes! Many boys and girls never heard of a "little prayer", as they call it, at the table before they came to Good Will Center. One mother told how her little girl would not eat without a blessing after the kindergarten teacher had impressed on the children that they must always give thanks for their food. One day when her mother was fixing a lunch she made her stop and asked a blessing and then said, "Tell her she need not bother about saying the blessing because I have said it". But it is not just girls who go to the "Good Will". If

you should ask a boy where he was going and what he was going to do he might say, "I am going to work in the shop. I am making a swing". "A doll swing for your sister?" you would ask. "No, I made one of those a long time ago", he would answer, "and now I am working on a sure enough swing to put on my porch and swing in". But before he went to work on the swing the boy would be in a club meeting of the "Cow Boys" or the "Pioneers" or the "Good Will Heroes" and would hear a Bible lesson and learn a Bible verse and sing some songs, perhaps, and play some games or initiate some new boys, which is always so much fun. When they take new boys into the club they think up all sorts of tricks to play on them and make them do many funny stunts. I am sure you would like that part of their meetings very much. Indeed I think you would like the "Good Will" just as much as the Italian children do. There would be something that you would enjoy for every one of you to do and while you were having a good time you would be learning many things that you ought to know. Now hold up your hand. How many fingers on it? That is how many Good Will Centers for foreign children we have all over the south. Can you remember that? Let us bow our heads and ask God that there may soon be many more of these nice places to teach these children how to be good Americans and to love Jesus and give their hearts to Him.

That They All May Be One

ROBERT FREEMAN

I used to think him heathen,
Just because—well don't you see,
He didn't speak "God's English",
And he didn't look like me;
He had a burnt complexion
Which is heathen, goodness knows.

Yes, you'd know him for a heathen
If you judged him by the hide;
But bless you, he's my brother,
For he's just like me inside.

—Association Men

ORGANIZATION OF THE WOMAN'S MISSIONARY UNION OF JAPAN

A FEW years ago the women missionaries of the Japan Mission, S.B.C., organized themselves into a Woman's Missionary Society. We felt the need of such an organization for our own inspiration and help and we hoped it would become the nucleus of the W.M.U. of Japan. Toward this end we have worked and prayed. This year the time seemed ripe for the organization of our Japanese sisters, so the W.M.S. invited the fifteen "Fujinkai" (Women's Societies) to send representatives to Fukuoka Nov. 9-11. "If as many as thirty women come how happy we shall be" said the president, Mrs. Dozier, so you can imagine our joy when fifty-four delegates came in response to our invitation. We had been talking to the women before the meeting trying to show them what an important step this was and how we needed God's guidance. Many earnest prayers had been offered for God's blessing on the meeting. One consecrated young woman who was ill and could not attend wrote: "Three times each day of the meeting I prayed for it and especially for the ones who were speaking in a foreign tongue".

The first session was held Tuesday evening and the last one Thursday afternoon. The officers of the W.M.S. acted until the permanent organization could be effected. Mrs. Mizumachi was asked to act as Japanese secretary. The Japanese women were all very much interested and entered freely into the discussion of the proposed constitution and by-laws and the standard of excellence. These were adopted, all the women expressing a desire to do their best to have their societies live up to the standard as nearly as possible. Aside from the success of the meeting in organizing the Union, the spiritual blessings were great. Rev. C. Aoki of Kobe gave a series of lectures and Bible lessons and these were most helpful. He is a man of deep consecration and of great faith in prayer and his coming to us was a blessing indeed. One Christian man, talking to a missionary after the meeting, said: "I greatly rejoice in the success of the woman's meeting. My wife has been like a different person ever since she came back from it. I believe a new day has dawned for Christian work in Japan, since the women are waking up". Another woman was so changed by the meeting that her mother, who is not a Christian, said to her, "If three days at that meeting made such a change in you for the better, if you had stayed a month you would have become almost like God Himself".

An account of the meeting would be incomplete without some mention of the splendid part the Y.W.A. of Fukuoka took. Trained by Mrs. Dozier their leader and Miss Fulghum, our sweet singer, they presented most beautifully a processional and a pageant on Wednesday evening. The processional was "The Light of the World", the pageant, "O Zion Haste, Thy Mission High Fulfilling". Dressed in white, they gave in pantomime the words of the song as Miss Fulghum sang them. Electric lights of different tints were used with good effect. The pageant was presented in a way that would have done credit to any Y.W.A. in the homeland. This is the very first Y.W.A. to be organized in Japan, and the members are doing a splendid work. The Japanese delegates were entertained at a Japanese inn and the missionaries in the homes of the missionaries living in Fukuoka.

We feel a deep sense of gratitude to the Giver of all good for the blessings on this effort for His glory. We are grateful, too, for the many prayers that were offered in the homeland for this meeting. How happy we were when we knew that November was the month in which Japan was especially remembered by the W.M.U. in the south. Will you not all rejoice with us in this beginning of our Japan Union and pray that this newly organized Union may realize its dependence on the Master and that it may year by year grow in His strength and be a mighty power for the bringing of His Kingdom to the Sunrise Land?—Foy Johnson Willingham, English Secretary



SOCIETY METHODS



NEW IDEAS FOR AUXILIARIES

A Fagot Meeting: From South Carolina we have some practical suggestions that we pass on hoping that others will be able to use them in their societies. Mrs. T. B. Clarkson of Gaffney used the fagot idea for an interesting Y.W.A. meeting. At a fagot party, you know, each guest, as she lays her little bundle of twigs on the open fire, must contribute her share in the evening's entertainment and while the wood burns she may tell a clever story, sing a song, give a special stunt, render a piano solo, etc. Using the thought, but perhaps not the fagots, the girls at the Y.W.A. meeting had a very versatile and enjoyable program. One girl told a missionary story, one girl sang, another gave a piano selection and one conducted a quiz on women of the Old Testament, beginning her questions with,—"What woman did such and such a thing?" or some such suggestive query. One girl furnished hand-painted place cards with the date of the meeting on them, another drew a poster on the blackboard and explained it and still another conducted a missionary quiz and asked for the name of a missionary on each one of our fields. Such a meeting held towards the close of a Y.W.A. year is a good way to review some of the work of the past months.

"Here's Your Party": Mrs. George E. Davis, Y.W.A. leader for South Carolina gives the following suggestion that has been used in one of her auxiliaries. To remind the members of a Y.W.A. that they are really wanted and needed at each meeting, the girls arranged some telephone lists to be in charge of different ones. The folder is an attractive gray cardboard doubled, having a number at the top as I, II, III, etc. The letters Y.W.A. and an appropriate verse are hand-printed in ink on the outside and on the inside is the Y.W.A. motto and a list of six or seven names. Others too may find it helpful to so divide the membership of their societies having six names with correct telephone number on each list and exchanging the lists each month. Va-

riety even in the voice over the 'phone adds a spice to life.

A Year Book—Special Edition: Mrs. Davis also shows a small and very pleasing year book with a buff cardboard cover and white pages tied in with pale green ribbon. The name of the auxiliary, the town and the year, with the thoughtful query, "What is Worth While?", are typewritten on the outside. The typed pages within give the day and hour of the regular meeting, the names of the officers and the standing committees. Over each standing committee is noted the general topic for which that whole committee is responsible in the monthly programs. Thus those on the committee may be gathering material for their program during the year.

Under the program heading, the month and the date of each meeting is noted, the special topic and the program chairman.

Such a special year book could easily be arranged by many societies. The list of topics for the year may be found in the Year Book of the Union. Some of the young women would no doubt volunteer to do the typewriting. With such a practical booklet in the hands of each member there should be less confusion as to who is on what committee and less forgetfulness as to dates of meetings.

My "Twin": Miss Jessie Burrall is known the country over for that wonderful Sunday school class in Washington. She started with six girls asking each to come the next Sunday with her twin—another girl. To those who brought "a twin" Miss Burrall gave a ribbon with a little china doll tied on. For a time as the different girls brought new scholars a tiny doll was added for each and proud indeed were the class members of their long ribbons. Today the class has an enrollment of over 1600 members.

The "twin" idea was tried for one meeting in a South Carolina auxiliary and a large gathering resulted.



CURRENT EVENTS



THE WORLD FIELD

The Vice President of Education in China in a recent interview admitted that of the 65,000,000 children of school age there are 60,000,000 without schoolhouses, school teachers or school books. This would indicate that there is no immediate need of giving up our mission schools and colleges because of the great advance in Chinese education.

In the United States the Mormon church of today has 450,000 with 50,000 members in other lands. It has four temples in Utah, one in Hawaii, one in Alberta and is building one in Mesa, Arizona, to commemorate one of the early resting places of its sacred ark. A shrine marks the birthplace of the Mormon prophet, Joseph Smith, in Vermont and even in Brooklyn, N.Y. a large Mormon church is found. In a single year the tithings of this sect amounted to \$12,600,000.

The new freedom given to Jewish women under the new governmental conditions in Palestine has had an unexpected reaction on the Arab women. The discovery that they as well as the Hebrew women were eligible to membership in the Assembly led to a rebellion against the age-long mental and moral slavery imposed on them by their husbands. This is but another grievance of the Arab men opposed to Zionism because the equal suffrage movement deprives them of their Czardom over their own homes.

It is getting to be a well recognized fact in India that where the Gospel has been presented and accepted "unrest" disappears and loyalty to the government increases. An official in an important province once said regarding an American missionary lady within his district, "Her presence is equal to that of a regiment of soldiers".

During this last summer there were more than 200 Daily Vacation Bible Schools in China. This movement has made a great appeal to the students and eighty per cent of the whole student force of China gave two months' service for this work.

The latest statistics show that there are today in Japan only about 125,000 Protestant church members in a population of 56,000,000. There are 123 non-Christian religious leaders to every Christian leader in the Empire. There is one Protestant missionary to each 55,000 people. There are at least 30,000,000 Japanese untouched by the Gospel. If Japan is to be the true leader of the Orient there is in these figures a big challenge to the Protestant church.

"The United States is known in Africa", said an explorer, "by its Chicago wind-mills and its sewing machines; by its Boston rum and its Standard Oil; by its Virginia tobacco and its mining machinery, but mainly by its schoolhouses and dispensaries. The American missionary is the widest and most favorably known of all our exports".

Two missionaries after forty years of service in China have realized that Chinese pastors get worn out in service just as do Americans and have established a Rest Home on West Lake, Hangchow, where the pastors and their wives can come for two weeks' change and rest free of charge. The house is completely furnished even to a cook.

Bahaism, the Persian cult which gains an ever increasing number of followers in this country, is about to erect a \$1,000,000 temple on a site already purchased in Chicago on the North Shore Drive. The nine entrances to the hall will be symbolic of the nine historic religions.



TRAINING SCHOOL



CASE WORK

"Are you wearied and tired of this world, my friend,
Are you weary, discouraged and sick?"

THEN come and go field visiting with us. We have found it a cure for all ills. It is one of the most interesting phases of our work here at the Training School. Each family constitutes a "case" which we visit to find out as much about as possible and primarily to win for Christ. Eight short months is not sufficient time to complete the records but our filing system enables the new workers to begin where others left off.

The Steppe case has occupied much of our attention this year. We heard of Jane through the Good Will Center librarian and were anxious to have her in our Camp Fire Club. We found her home, consisting of two small rooms back of a dirty, ill-kept store. As the woman left us to call Jane in from the street we looked about the room. Upon the table, which was covered with old newspapers, were remnants of fried meat and greasy bread and in the corners were a basin filled with black water, a sideboard covered with cheap, dusty china and "cut-glass" and a bed. Presently the woman came back with Jane, a bright, redhaired, freckled-faced child of eleven. When we told her of our club the woman seemed anxious to have her join "to keep her away from the rough children in the street". Upon inquiry the woman volunteered the information, "We aint any kin to her. We are just keeping her so she won't be turned out in the street. Her mother has been too sick to pay any mind to her since she was a few weeks old and we took her to raise being as we haven't no children". Finally we left, assured by both Jane and the woman that she would come to the meeting Wednesday. Next Wednesday we were disappointed by her absence but went again with new determination to get her into the club. "Well", explained the woman, "she went to see her mother at the hospital. She's not allowed to see her but she somehow manages to slip in on Wednesdays".

What could the teachers do? They decided to see the mother and after several unsuccessful attempts were admitted to the hospital one Sunday afternoon. We found the mother an amiable woman and she heartily agreed to the plans we had for Jane. Since that time Jane has been a regular member of the club, eager to please and quick to learn. She has not been able to win her Honor Beads for keeping health laws and reading her Bible but we found that the fault was not with the child. When we inquired at her home Mrs. Williams stood up with hands on hips and said emphatically, "I can't do a thing with the child and this honor foolishness, why she even refused to drink coffee this week. Coffee ain't going to hurt nobody and I ain't going to have her eating dry toast". "Yes", put in Mr. Williams, tossing his head in the stifling air, "and last night she cried because I wouldn't let her raise the window and freeze ourselves to death". Tact demanded that we should not show superior knowledge so we changed the subject.

At a recent Camp Fire meeting the teacher, looking into the Jewish, German, Italian and American faces, asked whether anyone had something she wished to thank God for. "Yes", said Jane, "He has made my mother well".

We planned to visit the mother and welcome her back home. When we came to her her face brightened but to our dismay she began to weep loudly and to cry out against her husband who beat her constantly and against the grown stepson whose cursings were unbearable. Finally we managed to soothe her by talking about Jane. She told us she was a Christian and a Baptist and that she would like to attend Good Will Center Sunday school. After reading some comforting passages and praying most earnestly in her behalf we left, burdened with a new problem. We are fervently praying that the Lord will guide our next step and that we may be permitted to win them for Christ before the year is out.—Margaret Rucker, Elizabeth Watkins



PERSONAL SERVICE



THE DAILY VACATION BIBLE SCHOOL



DAILY VACATION BIBLE SCHOOL
Fulton Ave. Baptist Church, Baltimore

WE are used to hearing and enjoying the marvelous records of victrolas as they bring to us the song of some wonderful singer. Oh! if only we could hear as distinctly the voice of our Saviour in that message—*Suffer the little children to come unto Me*—if only we could realize that we ourselves are the records that are

to carry His message into some child life, the records that are to stir up the interest for others in the children. Can it be that some little one has not heard of a loving Father because we reproduce the children's "Love Message" so poorly?

Over 20,000,000 children for two months or more in the summer are released from school duties. For some it means happy days, for thousands and thousands of others it means a time of danger. Poor little ones with busy, wage-earning mothers unable to give them proper care are turned into the street with its dangers, its lawlessness, its demoralization while not far away stands some church representing a group of people who want to see His Kingdom come.

Then why not help make it come? Why not use the church building for a Daily Vacation Bible School and tell the message of Christ's Love and our practice of it to the children of our city or town? Will the children not welcome some cool comfortable place to go, some daily program of manual work, Bible study, organized play, under able, efficient, sympathetic leaders? Will the school mar the beauty of our church building? Very little. But what if it does? What about the scars of sin we protect the children against?

How can we finance it? Let the women and children of the church, the auxiliaries, the R.A. and B.Y.P.U. know the need, the Finance or Budget Committee of the church, or the state committee on Christian Education and be ready to tell what the school will do.

1—It takes the children off the street and brings them into contact with Christ's teaching, helpful work, healthy exercise, true patriotism, inspiring music, missionary hero stories, clean pure talk, interested teachers and God's House, thus planting seeds of loyalty and love to the cause of Jesus Christ and our land.

2—It develops our young men and women who serve as teachers showing them the need of living up to the highest principles of Jesus Christ if they are to be looked up to by these little ones and giving them a vision of the great opportunity for service in their own community.

3—It gives the people of the church an opportunity of helping along practical lines in service, gifts, materials, interest and prayer, thus doing their part in proclaiming the message of Christ.

(Continued on page 35)



UNION NOTES



ROUND TABLE

ATENTION is especially called to the picture on the front cover page of this magazine. It graphically portrays some of the many Americanization problems. The enlarged 22x15 inch poster, from which this drawing was taken, may be had for five cents postage from W.M.U. Literature Dep't., 15 W. Franklin Street, Baltimore, Md. It will be well for each society, which has not one of these Americanization posters, to order one at once while there are still some left at the Baltimore office.

Another specific help for those interested in "making America safe for the foreigner" is "The Homemaker", price 10 cents a copy from W.M.U. Literature Dep't., 15 W. Franklin St., Baltimore, Md. This booklet sums up the very best ideas which the W.M.U. Personal Service Committee has to offer for work among the foreigners, the interest centering in the Homemakers' Club and kindred organizations which are possible wherever groups are found of un-Americanized women and children. "The Homemaker" explains how altogether possible and necessary such clubs are.

A recent proof that prayer avails is found in the article by Mrs. Willingham on page 27. At the Japanese meeting described in that article resolutions were adopted quite similar to the ones framed by the Woman's Missionary Union at its annual session last May in Washington. The watchword, hymn and aims are the same. The clause about "Literature" reads as follows: "That we have a literature department to publish and sell at minimum cost leaflets and programs giving Bible and mission study topics to be used by all societies. Also that a monthly news sheet be sent out giving items of interest from societies". The resolutions plan for the full graded W.M.U. system, laying great emphasis upon the training of the young people. Their personal service clause should inspire in W.M.U. members

throughout the south a new zeal for Americanization: "Because we are not our own but are bought with a price costly beyond human comprehension, it is our conviction that our gift of money for world service must be accompanied by the gift of self in larger proportions than ever before. The work which concerns the Kingdom of our Lord and Master demands first place and must not rank as a side issue with those who bear His name. We are 'laborers together with God' and this implies toil, burden bearing, strain and heartache but also companionship with Him, renewal of strength, joy in service, victory at last".

"The Man with Two Friends" is the title of one of the W.M.S. leaflets for the March Week of Prayer. It is hard to see how there could be a clearer statement as to the power of prayer than is given in this leaflet by the author, Dr. S. J. Porter of Oklahoma City. It will bear careful and repeated study. To this end the societies are urged to treasure it and if agreeable to them to use it again with the May monthly program, the topic of which will be "Prayer".

January 9-18, inclusive, were spent by the W.M.U. corresponding secretary in visiting societies in the northern part of Florida. The places whose hospitality was thus enjoyed were Jacksonville, Lake City, Live Oak, Tallahassee, Chipley, Marianna and Pensacola. At each place more than one society was represented, the number varying from two to about ten. The average attendance was about sixty, while at Jacksonville over one hundred and fifty were present. The state W.M.U. corresponding secretary, Mrs. H. C. Peelman, attended each meeting except those at Lake City and Live Oak, her place being taken at those meetings by the state Sunbeam leader, Miss Jennie Camp. Several of these meetings, notably those at Jacksonville, Lake City, Tallahassee and Chipley, were

the quarterly associational gatherings. Everywhere the interest was manifest in all phases of W.M.U. work. The hospitality could not have been more genuine even as the poinsettias and japonicas could not have been lovelier nor the sunshine fairer.

Enroute from Florida to the midwinter conferences in Nashville it was the privilege of the W.M.U. corresponding secretary to attend associational quarterly meetings in Selma, Alabama, and Knoxville, Tennessee, and to confer with the Baptist women of Chattanooga concerning the W.M.U. annual meeting in that city in May. In each place fine audiences were gathered and the interest was truly encouraging. Miss Willie Kelly of Shanghai spoke at the Selma meeting and Rev. and Mrs. Snuggs of Pakhoi at the one in Knoxville. The preconvention spirit is remarkably fine in Chattanooga. Headquarters will be at the Patten Hotel. The W.M.U. sessions will be held in the First Baptist Church.

Twenty-six of the eighty-four members of the W.M.U. Secretaries' and Field Workers' Council met in a midwinter conference in Nashville January 25-28 inclusive. Plans for the summer assemblies, mission study and young people's work were discussed at length, many helpful ideas being advanced for consideration at the May meeting in Chattanooga.

On page 3 will be found suggestions as to the best leaflets to purchase for use with this month's program. They have been carefully selected and will be decidedly helpful in rendering the W.M.S. and young people's programs. Then on page 36 other home mission leaflets are shown, the pyramid emphasizing the graded system. These leaflets and those on page 3 will also help with the programs for the Week of Prayer for Home Missions. Especial attention is also called to the Loyalty Campaign Program on page 9.

At the request of Dr. Albert R. Bond, Editorial Secretary of the Education Board,

we would bring to your attention the following: "The Education Board plans to enroll at once applicants in the Teacher Bureau. We desire to serve the denomination in introducing teachers and school officials. In this way we may be of large contact between Baptist teachers and Baptist schools. We invite teachers to send for application blanks giving such information as may be helpful in bringing the qualifications of each teacher to the attention of the school authorities. We will render every possible service absolutely free of charge either to the teachers or to the schools. We desire a list of all students from Baptist homes who will be graduated from High School at the close of this session. We request pastors and other friends of Christian education to send to the Education Board, 317 Jefferson Co. Bank Bldg., Birmingham Ala., the names of such students in their community."

A number of requests have come to headquarters recently for playlets and pageants that would be particularly attractive for members of the Y.W.A. and G.A. It may be that many workers other than those who have written will find it helpful to have the following list: Waiting for the Doctor (Medical) 5c; Hanging a Sign (Medical) 10c; O Zion Haste 10c; Two Masters (A Missionary Drama) 10c; Leaven on Noisy Creek (Mountain School) 10c; Impersonation of Cindy's Chance (Mountain School) 25c; How the Foreign Mission Society Won the Young Ladies 5c; A Little Maid Who Went into All the World 5c; Voices of the Women 10c; Christ in America (Home Missions) 15c; Striking of America's Hour (Home Missions) 20c; in a Chinese Book Store 5c; How Not to Do It 5c; Evolution of Miss Holledge (in shadow pictures) 5c; The Mission Band at Averageville (11 characters) 5c; Aunt Polly Joins the Missionary Society 5c; The Song They Sang 10c; Miss Lecty's Views 5c; The Clinic 10c; Work While You Work 5c; Thanksgiving Ann 10c; An Afternoon in a Chinese Hospital 5c.

"The power of the printed page as an evangelist has not yet been realized. The printed page alone is the ubiquitous missionary."



BOOK REVIEWS



MAKING AMERICA CHRISTIAN

DR. V. I. MASTERS has never done better work for the mission study class or for the general reader than that of giving to them his latest book, *Making America Christian*. The book contains nine chapters covering the following branches of helpful study in America's great task: 1. Christian Foundations; 2. Conditions Which Confront American Christianity; 3. Our Resources for the Task; 4. Trying to Be Saved Without Christ; 5. The Virus of Rationalism; 6. Laborers for the Harvest; 7. Personal Evangelism; 8. Education and Religion; 9. Baptists and Religious Education. These captions are cited that our readers may know the scope of this timely and excellent book. Each chapter shows thoughtful arrangement and paragraphing for study, intelligent and far-reaching search for reliable information and the selection of wonderfully interesting incidents. The final words are a prayer that southern Baptists may have God-given wisdom and "sacrificial devotion to deal with this immense problem, for on it hangs the future of America and of Christianity!"

Making America Christian carries the student all the way from the birth of Christian America in the Jamestown and Plymouth days, through varying periods and conditions of our national religious life and industrial and racial problems, right up to the present day situation; never omitting the strong teaching of the power and supremacy of Christ and our individual responsibility for holding fast "the faith which was once delivered unto the saints". Just to scan the pertinent questions at the close of each chapter will create the desire to read their contents. On the last page of the book will be found bibliography for each chapter, separately listed.

We have mentioned but a few of the valuable features of Dr. Master's new text book. Perhaps not the least of its advantages is the fact that it is our own Southern Baptist Convention publication and consequently well suited to the requirements of

the ever growing number of mission study classes throughout our Baptist organizations. We predict a large use of *Making America Christian* in our women's and young women's societies.

Price prepaid, cloth, \$1.00, paper, 50 cents. From Publicity Department, Home Mission Board, Atlanta, Ga.

TRAINING FOR LEADERSHIP

In answer to a call from many leaders of missionary societies and bands for concrete information concerning the work of the Southern Baptist Convention Miss Maud Powell has prepared the book, *Training for Leadership*. Never was a call more happily answered than in the ten lessons contained in this manual. The lessons are: Beginnings of Missions; The Foreign Board; The Home Board; The Woman's Missionary Union; The Sunday School Board; The Layman's Movement; The Education Board; Ministerial Relief and Annuities; State Missions; Methods. Each lesson is followed by an outline program on the topic treated while short narratives brighten the pages. The author's preface tells us that when new organizations have completed the programs in this book they will be ready for the monthly lessons found in our missionary magazines. With this book in hand the leader will not enter her duties unequipped.

Training for Leadership is published by the Baptist Woman's Missionary Union of Georgia and can be procured from Educational Department, Foreign Mission Board, Richmond, Va. Price 40 cents

THE HOME WITH THE OPEN DOOR

The above is the very delightful title of a book written by Mary Schaufler Platt, author of *The Child in the Midst*. This book emphasizes the important place of the Christian home in missionary service. While the book was written primarily for the missionary homemaker it will be possible for the non-missionary reader, without knock-

(Continued on page 35)

LOYALTY CAMPAIGN

(Continued from page 9)

FIVE MINUTE TALK: Service through Stewardship
PRAYER that we may know and practice the joy of tithing
PRAYER that all members may realize their obligation to the Lord to pay their campaign pledges as they fall due
PRAYER that the men of the church may lead the church in stewardship
HYMN: I Gave My Life for Thee

Remarks

The above program is recommended for use in all the churches in connection with the Loyalty Campaign, the hope being that March 2 will indeed be a day of prayer and fasting. That day is also set apart as the pivotal day of the March Week of Prayer for Home Missions, when the offering envelopes are to be ingathered. The suggestion is made that the program outlined above be given at the morning session and the Week of Prayer program during the afternoon. To the afternoon program please add the following prayers:

That the whole church may be spiritually quickened by the Loyalty Campaign
 That the church may redeem its campaign pledges for this year
 That the women of the church may faithfully redeem their campaign pledges
 That the young people may do likewise.

The further suggestion is made that at the regular night prayer-meeting service the pastor emphasize prayer as the real power which will enable the individual, the church and the denomination to do its full part in this Loyalty Campaign.

PERSONAL SERVICE

(Continued from page 31)

- 4—It brings an opportunity to the Sunday school to reach out and gather these boys and girls into the Sunday school.
- 5—It gives opportunity for the minister to get in touch with the parents and adults in families where Christ is little known.
- 6—It makes our churches live centers of activity at the time of the year when they usually look dreary and forsaken.
- 7—It uses the coolness, shadiness, attractiveness of God's House to shelter little ones from burning sun, wearying heat and dangerous streets.
- 8—It gives a community a good, helpful asset.
- 9—It gives to a city the message that the churches of Jesus Christ are alive to the needs of the children and are trying to bring into these lives the things that are highest and best.
- 10—It brings to Jesus Christ Himself the glory of seeing His command fulfilled—"Suffer the little children to come unto me, for of such is the Kingdom of Heaven".—*Mrs. Oscar G. Levy, Maryland*

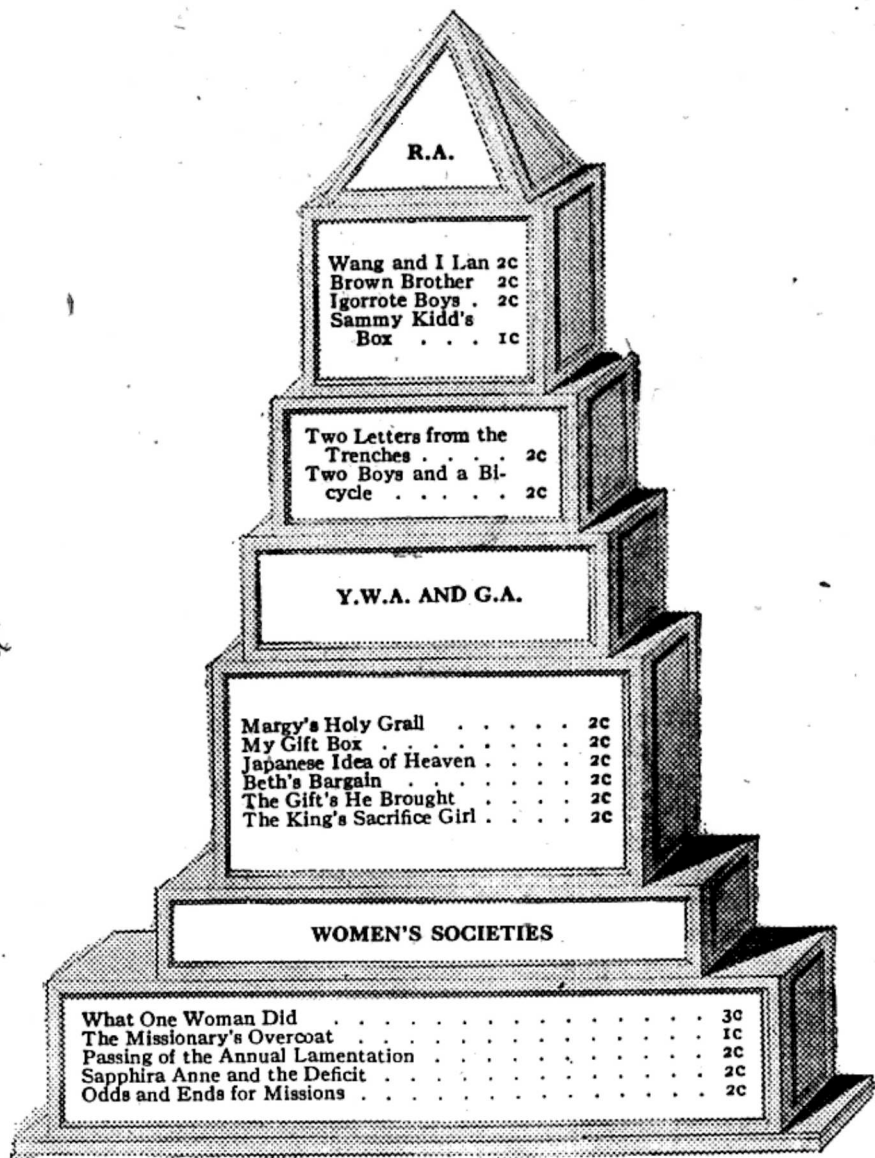
BOOK REVIEWS

(Continued from page 34)

ing, to enter the open door of countless heathen homes where the light, if light there be, must shine from Christian homes. Chapters One and Two show the need for homecraft and give many suggestions. The labor of the missionary wife and mother, says Chapter Three, can never be tabulated but it is infinitely important, even at the

cost of augmented labor, that she keep her door open for those other wives and mothers who may remake their homes on the missionary pattern. Mrs. Platt as a daughter, sister, wife, friend and teacher of missionaries is well fitted to present the home side of missionary life and one reviewer of her book suggests it as a gift to every outgoing missionary wife. Price 75 cents from Foreign Mission Board, Richmond, Va.

PYRAMID OF ORGANIZATION LEAFLETS



ORDER FROM

W.M.U. LITERATURE DEPARTMENT
15 WEST FRANKLIN STREET
BALTIMORE, MARYLAND