

UNION WATCHWORD

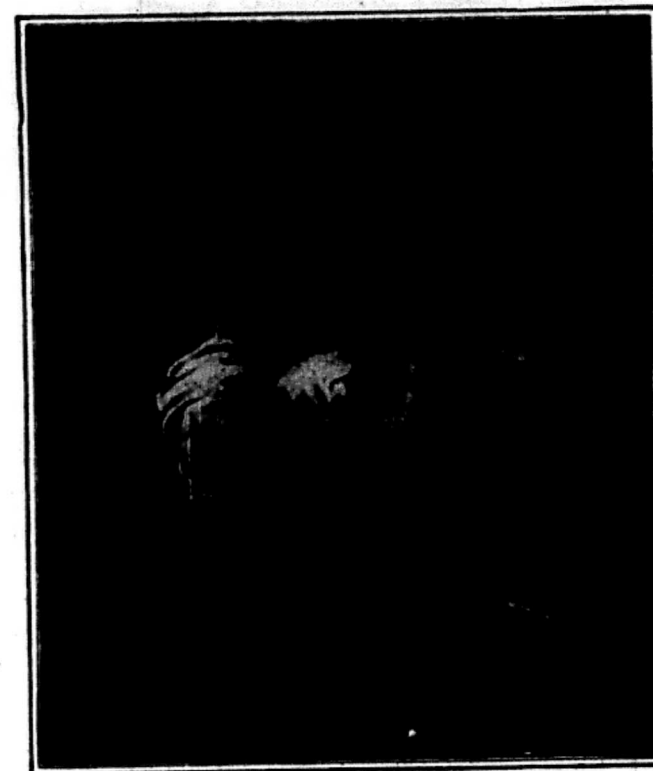
Laborers together with God—I Corinthians 3:9

Watchword for 1922-23

God is able.—II Corinthians 9:8

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



THE MADONNA OF THE CURB

Are we crowning her with the halo of Christian happiness?

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

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Royal Service

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NOTICE

If there is a red mark in this corner, then your subscription expires with this number. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics 1922

JANUARY—Expanding the Foreign Mission Horizon	JUNE—S. B. C. Christian Education
FEBRUARY—Our New Foreign Mission Fields	JULY—Making a Home in the New Land
MARCH—Origin and Growth of Home Mission Board	AUGUST—Industrial Foreign Missions
APRIL—Baptist 75 Million Campaign	SEPTEMBER—Growth of State and Associational Missions
MAY—W. M. U. Training School and Margaret Fund	OCTOBER—W. M. U. Plans for 1922-23
	NOVEMBER—The Ministry of Healing
	DECEMBER—Fulfilling the Royal Law

SUGGESTED LEAFLETS—Supplement to Program

JULY—Making a Home in the New Land

	Cents
Italy over Here (W. M. S.).....	2
Neighbors (W. M. S.).....	2
Why Not—in Your Church (W. M. S.).....	2
The Vision (Y. W. A.).....	2
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MAGAZINE AND BOOK REFERENCES—Program Helps

Americanization	Bok
The Church and the Immigrant	Harkness
A Stake in the Land	Speck (Vol. 4)
New Homes for Old	Breckinridge
The Schooling of the Immigrant	Thompson
The Bible Message for the Stranger within Our Gates.....	Harrison
Neighboring Americans	Barnes
Working with the Working Woman, Harpers June 1921	
A Mohammedan Mosque, Missionary Review of World, October 1921	
A New Persian Temple, Missionary Review of World, October 1921	
Is the Melting Pot Spilling the Beans? Literary Digest, April 22, 1922	

EDITORIAL

WOMEN AND THE SOUTHERN BAPTIST CONVENTION

It was in 1918 at the meeting of the Convention in Hot Springs, Ark., that Article III of the Constitution was so amended that women could be admitted as messengers to the Southern Baptist Convention on equal footing with men and with the same rights and privileges. This article was formerly so worded that only brethren made up the membership of the Convention in annual session. It will be remembered that there was much doubt in the minds of many of the women as to whether this representation in the Convention would conduce to the efficiency of the work of the women as they labored for the causes supported by the denomination. Since there was doubt in our minds we were not willing to take a decided stand against it but on the other hand after the amendment was passed many women qualified as messengers to the Convention. The Woman's Missionary Union at once began to try to adjust its program so that the women would have every opportunity possible to attend the meetings of the Convention. More or less success has attended these efforts. This year the women, except a few serving on committees on Wednesday and on Saturday mornings, had Thursday and Friday nights, Saturday and Sunday afternoon and Monday morning free to attend the meetings of the Convention, without missing any of the sessions of W.M.U. The Executive Committee took up the advisability of the Union trying to meet a few days in advance or a few days later so that all the women could attend all the sessions of the Convention but, because of the great distances, the expense, the special rates and the fact that many women preferred coming and going with their husbands, it was thought best to continue the present plan of meeting.

Many of the women had felt for a number of years that the work of the Woman's Missionary Union would be greatly strengthened and helped if there could be a fair proportion of women as members of each of the Boards of the Convention. It was also felt by the women, since so great a part of the work of the Boards is for women and children, that the woman's viewpoint and the judgment of a due proportion of women on the Boards would tend to a better understanding on the part of the Boards and therefore greater efficiency in the work for women and children. Then, in view of the large contributions of women to the causes of the denomination, it was thought fair that women have some proportionate part in the administration of these funds. When women were admitted as messengers to the Convention they waited quietly and hopefully for some recognition, such as being asked to serve on Boards and on the Executive Committee and on other committees of the Convention.

Such recognition however was not forthcoming up to 1921, save once or twice when women were put on the Convention's Committee on Woman's Work. A representative of W.M.U. was put on the Inter-Board Committee for Student Activities, one woman was elected to membership on the newly created Education Board and in 1920 the president and corresponding secretary of Woman's Missionary Union were appointed on the 75 Million Campaign Conservation Commission.

Accordingly in 1921 the Woman's Missionary Union petitioned the Southern Baptist Convention to amend its constitution so that there might be nine women added to its Executive Committee and twelve women to each of the five Boards, setting forth our reasons for making this request. We asked that the Boards be added to because it was not the desire of any of our women to displace any man on any of these bodies. Our request was turned over to a committee appointed to consider it and report at that meeting of the Convention. The Committee brought in a report recommending that the Boards and Executive Committee be not enlarged but that a

certain proportion of the membership of each always be women. This recommendation was unanimously adopted by the Convention. The matter was opened for reconsideration the next day, however, and recommitted to the same committee with instructions to bring in a report in 1922. There was some discussion of the matter in the denominational press but the women quietly waited for the report of the committee this year.

Following are the proceedings of the Southern Baptist Convention in May 1922 in so far as women were concerned and in the order in which they took place. On Wednesday morning, immediately after the appointment of the Committee on Committees which was composed of Drs. J. L. Gross, Mo. chairman, Forest Smith, Texas, E. T. Poulson, Fla., G. G. Johnson, D. C., B. A. Bowers, Tenn., and the four vice-presidents of the Convention, Dr. A. J. Barton of Louisiana moved that—*The Committee on Committees be instructed to select committees with a view to PERSONAL FITNESS including women as well as men. Carried*

On Thursday morning Dr. W. J. McGlothlin of South Carolina presented the report of the Committee on the Memorial from the Woman's Missionary Union relating to representation of women on the Executive Committee and General Boards of the Convention. Dr. McGlothlin's report recommended that at least three of the eighteen local members of the Boards be women and that six women elected from the south at large be added to each of the Boards, thus placing nine women on each. Women would then constitute a little more than one-fourth of each board. The committee further recommended that there be six women on the Executive Committee. According to their recommendations about one-fifth of the membership of the Executive Committee would have been women.

Dr. A. J. Barton of Louisiana offered a substitute, which after discussion was adopted instead of the committee's report presented by Dr. McGlothlin. The substitute is as follows: "In response to the memorial from the W.M.U. the committee hereby advises that women are members of the Convention, *with all the rights and privileges of members*, and that the Convention does hereby instruct the Committee on Committees and on Nominations to name any brethren and sisters, *according to their personal qualifications, regardless of sex* and that the word 'brethren' where it occurs in the Constitution is hereby interpreted as referring to the members of the Convention, including brethren and sisters".

At the Thursday night session the Committee on Committees announced a number of committees, some of which dealt with work exclusively for men while others had to do with phases of work in which women are as largely interested as men, on some of which there was no woman. These committees were as follows: Committee on Seminary Trustees; Committee on 75 Million Campaign *with one woman on it*, Mrs. C. C. Slaughter of Texas; Committee on Columbia, Mo., Conference Recommendations; Committee on Resolutions; Committee on Student Activities, with three women, Miss Georgia Barnette of Louisiana, Miss Laura Powers of Tennessee and Mrs. F. W. Withoft of Georgia; Committee on Annuity Rates to Report in 1923; Committee on Standing Memorials to Report in 1923; Committee on Religious Services in Jacksonville and the Committee on Nominations of Boards and Standing Committees on which there were no women.

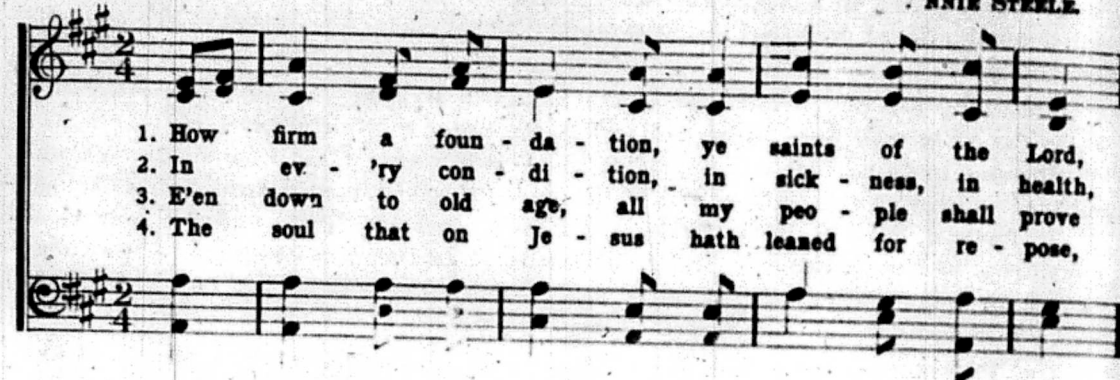
On Friday the Committee on Committees announced the membership of Committee on Arrangements for Next Meeting with two women, Mrs. W. J. Neel of Georgia and Mrs. Chas. H. Williams of Maryland; and Committee on Woman's Work, Chairman W. W. Hamilton, La.; J. L. White, Fla., Mrs. Frank Burney, Ga.; Ryland Knight, Tenn.; Mrs. J. M. Dawson, Texas. Committee on Order of Business for 1923: O. L. Hailey, Tenn.; H. T. Stephenson, D. C.; Mrs. E. K. Overstreet, Ga.; N. T. Tull, Miss.; J. B. Tidwell, Texas.

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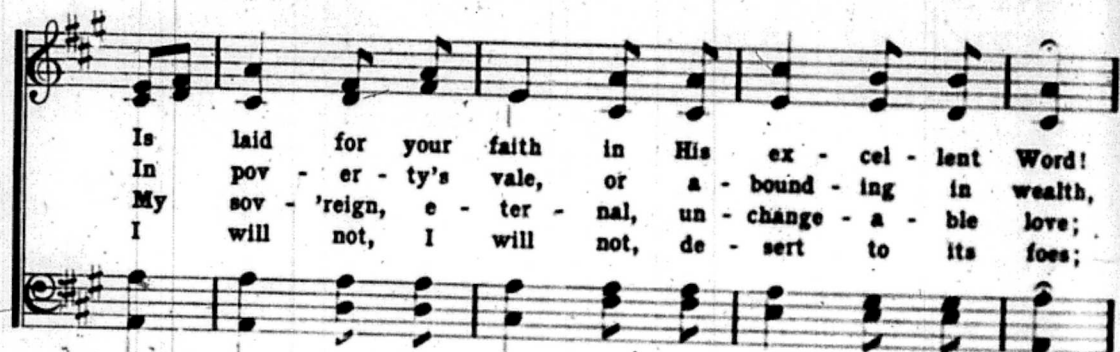
How Firm a Foundation.

GEO. KEITH.

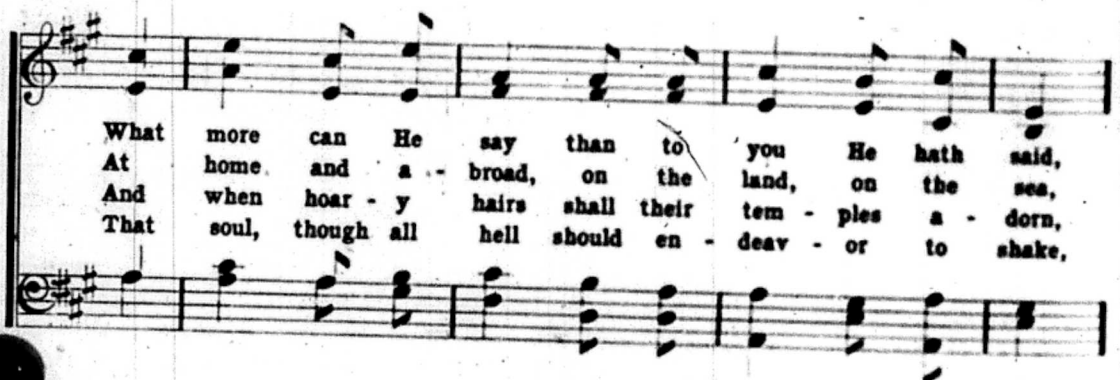
ANNIE STEELE.



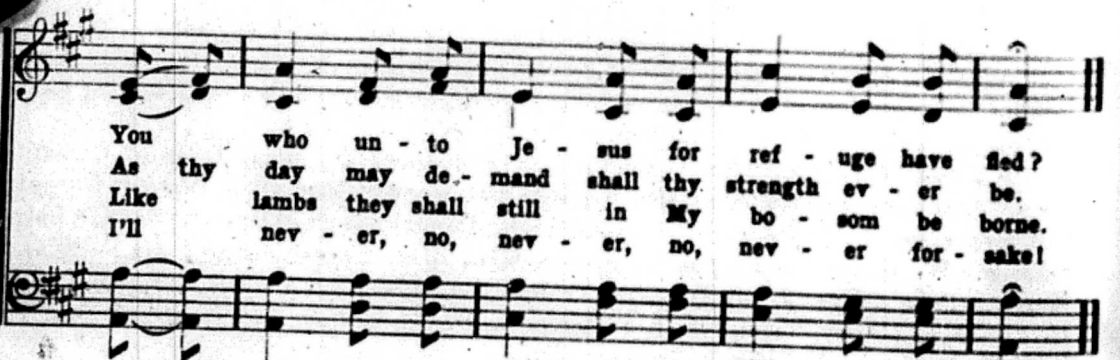
1. How firm a foundation, ye saints of the Lord,
2. In ev-'ry condition, in sickness, in health,
3. E'en down to old age, all my people shall prove
4. The soul that on Je-sus hath leaned for re- pose,



Is laid for your faith in His ex- cel- lent Word!
In pov- er- ty's vale, or a- bound- ing in wealth,
My sov- 'reign, e- ter- nal, un- change- a- ble love;
I will not, I will not, de- sert to its foes;



What more can He say than to you He hath said,
At home and a- broad, on the land, on the sea,
And when hoar- y hairs shall their tem- ples a- dorn,
That soul, though all hell should en- deav- or to shake,



You who un- to Je- sus for ref- uge have fled?
As thy day may de- mand shall thy strength ev- er be.
Like lambs they shall still in My bo- som be borne.
I'll nev- er, no, nev- er, no, nev- er for- sake!

SUMMER ASSEMBLIES

ARKANSAS ASSEMBLY

Arkadelphia—July 5-12

THE program for the assembly, planned by Secretary Hamilton, includes all departments of our organized work and for that reason should have a large attendance from all sections of the state. Miss Mildred Matthews of Cuba will have the W. M. U. mission study hour. Following this, Mrs. Lawrence, young people's leader, will conduct lessons in story telling. At the same time the corresponding secretary will lead a conference in W. M. U. methods. The children's story hour in the afternoon will be in charge of Miss Amy Compere, a recent graduate of the W.M.U. Training School and a volunteer for the foreign field.—*Mrs. J. G. Jackson*

VIRGINIA ASSEMBLIES

Virginia Beach—July 6-16

Bristol—July 23-30

IN the Virginia Beach Encampment this year a special appeal is made to the young people. A permanent building for the G. A. Camp is in course of erection and will be ready for occupancy. The R.A. building will not be ready till next year, but good quarters have been secured for the boys. There will be mission study and conferences for every grade of W.M.U. work at both Virginia Beach and Bristol. We rejoice to have Miss Mather with us at Virginia Beach.—*Lizzie Savage*

TENNESSEE ASSEMBLY

Murfreesboro—July 11-21

IN this assembly, which is state wide, our W.M.U. will have an hour each day. During the first six days there will be the study classes with enthusiastic leaders, no other classes running at this hour. On the last four days Miss Mallory will use the hour for conferences and inspirational addresses. Splendid accommodations, good fellowship, information, inspiration! Come! W.M.U. work will be featured in the Mid-Summer Bible Conferences at Union University in Jackson and at Carson-Newman in Jefferson City.—*Margaret Buchanan*

TEXAS ASSEMBLIES

WE are to have seven summer assemblies this year. The first to meet will be the B.Y.P.U. at Palacios, July 4-14, this being state-wide. We are delighted that Miss Mallory is to teach during the W.M.U. hour. Rapidly comes Lampasas, July 14-28, and then Paisano, July 22-30. Three of our very important assemblies are to meet at the same time: Woodlake for northeast Texas, Panhandle for the northwest and Alto Firo for the southwest, all meeting August 1-11. Christoval is to meet this year August 8-18.—*Mrs. A. F. Beddoe*

MARYLAND ASSEMBLY

Braddock Heights—July 16-23

DEVOTIONAL services will begin and close this sixth annual session of our summer assembly, the study period commencing on Monday the 17th and ending on Friday. Saturday will be given over to recreation. Miss Fleming, our field worker will teach a class in the Manual of W.M.U. methods and, together with Mrs. J. W. Gardner of Hagerstown, will conduct the children's story hour. For greater interest and enthusiasm in our work, the attendance should be state-wide.—*Mrs. Samuel R. Barnes*

NORTH CAROLINA ASSEMBLIES

THE Seaside Assembly will be held in Wilmington, N. C., July 19-28. The Woman's Missionary Union is fortunate in having Mrs. A. T. Robertson, of Louisville, Ky., to give during the W.M.U. hour a series of lectures on her book "The Ministry of Women". The Mars Hill Assembly will be held August 2-11 at Mars Hill, five hundred miles across the state in the midst of our beautiful mountain country. At this assembly, Miss Mary Warren, our state W.M.U. corresponding secretary, will teach each day a mission study class. To the many pleasures incident to a vacation at the seashore or in the mountains there will be at these assemblies an opportunity for our people to get definite information along all lines of our denominational work and to hear some of our best speakers.—*Mrs. W. N. Jones*

(Concluded on Page 31)



BIBLE STUDY



TOPIC—Deliverance Announced

He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.—Isaiah 61:1

I. *The Announcement*: Lk. 4:18-21. Jesus gives His credentials; anointed as Messiah, Prophet, Priest and King, Lk. 7:22; Acts 10:38; good tidings, Matt. 3:1, 2; proclaim liberty, Lk. 4:18; Ps. 146:5-9; opening of the prison of those in the bonds of sin, deliverance of captives under the power of Satan, Isa. 42:1-7; Rom. 6:14-23; acceptable year, II Cor. 6:2; day of vengeance, the time of grace is a "year", the time of vengeance is a "day", Isa. 63:4; beauty for ashes, Job 2:12; oil of joy, Ps. 23:5; 21:6; garment of praise, John 16:20, 24.

II. *The Revelation*: I Tim. 2:5; I John 2:1, 2. The grace of God to fallen men is revealed to them through a mediator, Jesus Christ, the Son of God. The gospel of His grace flows from His free love, Acts 20:24. This revelation is the gospel of the kingdom, Dan. 2:44, revealing grace and glory; the gospel of Christ, who is the author and subject, Rom. 1:16; the gospel of peace and salvation and promotes our present comfort and leads to eternal glory, Eph. 1:13; the glorious gospel, II Cor. 4:4-6; the everlasting gospel, Rev. 14:6, designed from eternity, permanent in time and the effects are eternal. The good news of salvation is to be preached to the ends of the earth.

III. *The Invitation*: Isaiah 55. The gifts of God's love, gifts of grace are absolutely free. A man is saved because God freely saves him, Rom. 6:23. In the first place he must feel the need of a Saviour, Matt. 9:12, 13; Lk. 19:10. It is surprising to mankind to hear that salvation is "without money and without price". God's Spirit must enlighten the heart and understanding to believe that simple faith in Jesus' precious blood is salvation. Salvation must be free on account of the character of God's love, John 3:16; He asks only the heart's love in return. There is only one Saviour who has all man needs and man needs all He has to give. The life of Christ within us springs up a little day by day. Do not outrun inward progress, be calm, be modest, be hopeful and grow in grace and knowledge of our Lord Jesus Christ. He comes with no denunciations but with invitations. "Now is the accepted time." There is only one time—*now*; only one way—*believe*; only one purpose—*holiness*; only one test—*service*, II Cor. 13:11; Col. 4:12.

IV. *Freedom Proclaimed*: John 8:36. Liberty from bondage to sin and Satan is possible. The power of the Son of God can take away the stain of sin; He has made atonement for the sin of the world and it is possible to be freed from its dominion, John 1:29. Many are in bondage to the fear of death but that can be removed, Heb. 2:14, 15; John 3:18, 36. Being made free by the everlasting love of God let us serve Him with all our heart's gratitude, saying "I am thy servant and the son of thy handmaid; thou hast loosed my bonds". Let the loosing of our bonds be an argument for service. "Where the Spirit of the Lord is there is liberty." Being made free we are impelled to seek to set others free from sin and death. "Now to Him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy . . . be glory, majesty, dominion and power."—*Mrs. James Pollard*

Calendar of Prayer for Southern Baptists July, 1922

*Not in silence only
Nor in solitude,
Let my thoughts rise to Thee in praise,
My God so great and good.
But mid the din and noise
Of city conflict rude;
In the crowded streets where daily pours
The hurrying multitude.*

—*Horatius Bonar*

Topic: Making a Home in the New Land

1—SATURDAY

Pray that the ungenerous Christian may realize the price of withholding

There is that withholdeth more than is meet, but it tendeth to poverty.
—Proverbs 11:24

2—SUNDAY

Remembering our responsibility for making aliens subjects of the Kingdom of God

Let them hear and say, It is the truth.
—Isaiah 43:9

3—MONDAY

For Rev. and Mrs. Peyton Stephens, Rev. and Mrs. J. W. Moore and Mrs. Jewel L. Daniel, preaching and school work, Chefoo, China

Hold up my goings in Thy paths.
—Psalm 17:5

4—TUESDAY

That Christ reign in our beloved land

Mine eyes shall be upon the faithful of the land.—Psalm 101:6

5—WEDNESDAY

For Rev. and Mrs. J. T. Williams and Dr. and Mrs. J. R. Saunders, educational and evangelistic work, Canton, China

Fear thou not for I am with thee.
—Isaiah 41:10

6—THURSDAY

That we quickly lay hold on the opportunity for foreign mission work at close range

Now God Himself and our Father and our Lord Jesus Christ direct our way.
—1 Thessalonians 3:11

7—FRIDAY

Thanksgiving for all who have been permitted to be loyal to Campaign pledges

Do all in the name of the Lord Jesus.
—Colossians 3:17

8—SATURDAY

For Misses Hazel Andrews and Mary C. Demarest, that their

work in Yang-Chow, China, be built up in Him

All things are of God . . . who hath given us to the ministry.
—2 Corinthians 5:18

9—SUNDAY

That the churches of Christ more and more guard that which was committed unto them

By faith ye stand.—2 Corinthians 1:24

10—MONDAY

For Rev. and Mrs. R. B. Stanton and Rev. and Mrs. E. A. Ingram, educational and evangelistic work, Sao Paulo, Brazil

He calleth them all by name.
—Isaiah 40:26

11—TUESDAY

For the improvement of immigration and quarantine methods at our entry ports

Whatever ye would that men should do unto you, even so do ye also unto them . . . this is the law.—Matthew 7:12

12—WEDNESDAY

For Rev. and Mrs. L. M. Bratcher and Miss Nora Hawkins, Baptist College, Campos, Brazil

In Him we live and move and have our being.—Acts 17:28

13—THURSDAY

That the cruelty of race pride no longer hinder the Gospel among aliens

Have we not all one Father?
—Malachi 2:10

14—FRIDAY

For Rev. and Mrs. C. F. Stapp in their new work at Aracaju, Brazil

The Lord Jehovah is everlasting strength.—Isaiah 26:4

15—SATURDAY

That a great compassion fill our hearts for our alien sister, remembering that she is not a stranger to God

He hath made of one blood all nations.
—Acts 17:26

Calendar of Prayer for Southern Baptists

July, 1922

Not on the Sabbath only,
In the dear house of prayer,
Where earthly din cannot intrude,
And only God is there.
But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with Thee.

—Horatius Bonar

Topic: Making a Home in the New Land

16—SUNDAY

When I remember these things (desires after God) I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise.

—Psalm 42:4

17—MONDAY

For an unbroken program in our 75 Million Campaign

What thanks can we render to God . . . for all the joy wherewith we joy.

—1 Thessalonians 5:9

18—TUESDAY

For Rev. and Mrs. Frank Connelly, that the comforting Spirit of God be with them in their new field, Tsiningchow, China

My meditation of Him shall be sweet.

—Psalm 104:34

19—WEDNESDAY

That our stewardship of time, talent and money be used to win the world to Christ

That they may lay hold on eternal life.

—1 Timothy 6:19

20—THURSDAY

For Rev. and Mrs. J. H. Benson, Eagle Pass, Texas, in their supervision of work in Mexico

The Lord will go before you.

—Isaiah 52:12

21—FRIDAY

That southern Baptists make high resolve to follow plans set forth at S. B. C. annual meeting

Where there is no vision the people perish.—Proverbs 29:18

22—SATURDAY

That the consolations of God be with Rev. and Mrs. D. W. Herring as they minister in Chengchow, China

Thy God reigneth.—Isaiah 52:7

23—SUNDAY

For laws to protect our youth, native and foreign-born, from Sabbath breaking through moving picture shows

My Sabbath ye shall keep.

—Exodus 31:13

24—MONDAY

That God greatly enlarge work of Brazilian Publishing Board, Rio de Janeiro, Brazil

Follow after the things . . . wherewith one may edify another.—Romans 14:19

25—TUESDAY

That the sacredness of our covenants with God be preserved in all our transactions

Render therefore . . . tribute to whom tribute is due.—Romans 13:7

26—WEDNESDAY

Thanksgiving for enlarged opportunity for service of Rev. and Mrs. C. J. Lowe and Misses Hattie Stallings and Mattie V. Summer, Kweilin, China

He left not Himself without witness.

—Acts 14:17

27—THURSDAY

That every spiritual benefit received at summer conferences be used in Christ's service

Ready to distribute, willing to communicate.—1 Timothy 6:18

28—FRIDAY

For promising of work of Rev. and Mrs. E. A. Jackson and Rev. and Mrs. G. E. Goodman at Campo Grande, Brazil

They caused great joy unto all the brethren.—Acts 15:3

29—SATURDAY

For the President of the United States and all in authority in our country

Execute the judgment of truth and peace in your gates.—Zechariah 8:16

30—SUNDAY

That W. M. U. seek out the unchurched through personal effort

The Lord, even Jesus . . . hath sent me.—Acts 9:17

31—MONDAY

For God's loving favor upon the work of Rev. and Mrs. Martin S. Blair, Cordoba, Argentina

We are ambassadors for Christ.

—2 Corinthians 5:20

PROGRAM FOR JULY

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.

MAKING A HOME IN THE NEW LAND

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and sold!

Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free.

—Henry van Dyke

Hymn—Where Cross the Crowded Ways of Life

Prayer—For the Freedom of Sonship

Bible Study (See page 8.)

Hymn—Our Lord, and Master of Us All

Personal Service Lesson

Prayer—For the Uplift of National Life

The Long, Long Trail of the Immigrant (See par. 1)

Assimilation (See par. 2)

One Hundred Per-cent. American (See par. 3)

The Voice of the Assimilated (See par. 4)

The Voice of the Unassimilated (See par. 5)

Hymn—O Lord, Our God, Thy Mighty Hand

What Wilt Thou Have Me to Do? (See par. 6)

Reading—"The House of the Interpreter" (See Home Department, page 28)

The Star-Spangled Banner (See par. 7)

Hymn—Last Stanza of Star-Spangled Banner (See par. 7)

Closing Prayer

So far as we know the first immigrants came to America from England about three hundred and fifteen years ago, to Jamestown in 1607 and to Plymouth in 1620. The first American families—the aborigines—felt pretty much the same toward these immigrants as do some of the so-called first families of the present day toward the immigrants of later years—apprehensive and inhospitable. After the arrival of these first immigrants the white population of the United States increased year by year, first through additional arrivals from England, later from Ireland and by the Dutch who settled chiefly in New

York; by the coming of French Canadians into the states and still later by the influx of immigrants from southern and eastern Europe. The descendants of these races further increased the white population until it now numbers over 100,000,000. Almost 17,000,000 of these are foreign-born.*

In the early days of immigration when labor was much needed in our factories, mills, kitchens and on our roads the immigrant laws were more or less lax. But when foreigners came crowding in vast numbers to our shores these laws became necessarily more protective and, as the close of the world war threatened the invasion of multitudes of immigrants fleeing from direful conditions in their own countries, in recent months more restrictive. These laws are admirable for the protection of our country against immediate over-crowding and the probable necessity of caring for many of those mentally and physically weak, as well as against all objectionable classes and conditions. They in no way lower the American ideal of liberty and justice.

The act to limit immigration into the United States which came into existence April 1, 1921, is in effect as follows: "Immigration to the United States from any country shall be limited to 3 per cent. of the persons in the United States born in that country and resident of the United States according to census of 1910. When the maximum number of aliens of any nationality who may be admitted in any fiscal year shall have been admitted all others of such nationality, unless otherwise provided for, who apply for admission during the same fiscal year shall be excluded. Preference shall be given, as far as possible, to the wives and minor children of aliens already in the United States and who have applied for citizenship. This provision shall not apply to government officials, alien visitors, tourists or aliens who have resided for one year in Canada, Newfoundland, Cuba, Mexico, Central and South America." The reasons for this latest restrictive measure are: "Conditions in Europe from which many coming to this country will become charges; large unemployment in the United States, making it impracticable for the United States to accept heavy immigration; lack of housing facilities; the presence in the United States of 10,000,000 unnaturalized citizens; the danger of spreading contagious and loathsome diseases through the arrival of more immigrants than can be cared for; inadvisability of admitting more aliens than can be assimilated." A recent epidemic of serious nature at Ellis Island was prevented from becoming a countrywide infection by the prompt operation of immigration health laws.

Can you close your eyes and see this long line of foreign women coming by the thousands to seek a home in the new land? Can you hear the tread of millions of feet coming down the long, long trail of these three hundred years? Thousands of them found homes only in a crowded room in the city slums, other thousands died in the quest. Have you helped even one of these women to build a home or pointed her to the Father's house that she might at last find rest and home in a better land?

2. Assimilation

The United States government is not the only nation interested in immigration. Miss Francis A. Kellor vice chairman of Interracial Council and expert on immigration conditions warns us: "That the United States will become the victim of the immigration laws of European nations unless it enters into international conference with these nations. These governments have gone systematically into the immigration business and serious investigation should be made of their methods necessary for wise legislation on the subject." The above stated laws have largely been the outcome of such investigation. Let us hope that a new spirit of international affairs, one more

* See Royal Service, March 1921

nearly related to the golden rule and one that will foster the finest ideals of all nations, may be established that the immigrant shall not be exploited for gain by our own or any other country. Miss Kellor further expresses the opinion that the war has freed the most oppressed of these nations; that our country need no longer be the safe refuge of the oppressed of the world and that assimilation of those aliens already with us should become the nation's chief duty. That a change for the better has taken place in the character of the immigrant coming to this country since the war and that there is an outgoing as well as an incoming tide are significant facts. It is claimed that prohibition is responsible for the exodus of undesirable aliens. If this is true what a pity we made such delay in this legislation! Of the incoming tide it is reported that England is sending us more people than any other nation, Scotland, Ireland and France come next. A large number of these incoming peoples are English speaking. The census of 1920 gives eleven per cent. of foreign-born white population of the United States unable to speak English, compare this with the twenty-two per cent. given in 1910 and find another aid to assimilation. These facts should make the work of assimilating the foreign element into our nationality a less difficult task, provided we go at it with a will.

The work of the Educational Bureau of the United States has been wide and energetic but after all the real principles of Americanism must be worked out through personal Christian contact, in the church, in the shop and in the homes of the community where are working and living foreign-born men, women and children. "The engineer who builds a new plant; who lays out a new industrial enterprise or handles workmen and workwomen in labor camps, mills and factories; who estimates cost and value of improvements in living and working conditions is fast becoming the civic and social worker of the future; is beginning to be more and more the Americanization leader." The civic development of the foreigner is highly desirable but it will take the combined force of Christian laws, enacted by the highest authority in the land, plus Christian education, plus Christian friendliness, plus the engineer, plus the new American to bring the result of complete assimilation of the alien and make of him a 100 per cent. American.

3. What Is a 100 Per-cent American? "America is known all over the world—not as applying to Canada or South America (peoples of our sister continent are generally designated as South Americans) nor anywhere else except the United States. We of the states are alone known as Americans. This is what it is to be an American. What then constitutes a 100 per cent. American? He is one who loves his country, serves it faithfully, is obedient to its laws, loyal to its ideals and whose integrity is unquestioned.

What is the test of the 100 per cent. American? The United States was founded on faith in the Lord Jesus Christ. We receive from God's bounty more than any other nation therefore much will be required of us. How great will be our punishment if we are untrue to the principles of Christ. "We know in whom we have believed" and are thus enjoined: "Hold fast that good thing which was committed unto you to keep by the Holy Ghost". What God has given us we must seek to keep. Therefore the test of a 100 per cent American is the Christian test. We must know the Old and New Testament and put their teachings into practice. We must choose Christ or chaos. Shall it be God and us? Which shall come first?

Who shall apply the test? Shall the school? These are in great danger—not always teaching a code of ethics which agree with the teachings of the Bible. Shall the church? This test is not a religious one. Shall the home? Not all homes honor God. All these institutions help to make good citizens, but the test must be a national one, applied by the Supreme Court of the United States—the last appeal. Our highest administration must be a righteous one. We, as a nation, must

go back to the Bible. We do not need a new Bible but the foreigner does—old to us but new to him. How can we make the test a national one? Can we stand the Christian test? We are Americans, are we 100 per cent. Americans? Do we want the foreigner to become a 100 per cent. American? Let us become such Americans ourselves and let what we are speak loud in his ears.—*John Watson, D. D.*

Only through Me can come the great awakening!

Wrong cannot right the wrongs that Wrong has done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must be won.

Only through Me shall victory be sounded;

Only through Me can Right wield righteous sword;

Only through Me shall peace be surely founded;

Only through Me! . . . Then bid Me to the Board!

—*John Ozenham*

4. The Voice of the Assimilated

When we express our convictions in the family-circle they are generally emphatic, to the point and a little regardless of the family toes. The following excerpt from an address given by a foreign-born American citizen before the National American Civic League for Immigrants, has all the family qualities but shows the worth-whileness of Americanization effort: "What is the duty of the new American citizen? First, to learn the English language and to prefer it to all other languages on the face of the earth. It may not be the best language in the world but it is our currency of thought. Let no American citizen hug his foreign tongue or go into a closet with it and shut out the light of the great English language which carries all our ideals as Americans! This tongue consecrates the immigrant who would be a citizen, without it he can never be a citizen of the United States.

Next, foreign-born American citizens must read the history of this country. What is the significance of the American Revolution War to foreign-born American citizens? What do the names of Washington, Hamilton, Webster and Lincoln mean to them? These men were Englishmen or the sons of Englishmen; they loved the British Isles better than any portion of the earth's surface, except their own colonies, their own United States; these they loved with an inexpressible love. Yet when it came to a principle they stood out against their native land and said, 'We must be free, the colonies and the United States!' Against the lovely land of their origin they stood out when it was a question of their own independence and their own manhood. This principle applies to every foreign-born American citizen today—Saxon, Celt, Scandinavian, Teuton, Slav, Latin, Syrian, bond and free. America must be first; cherish your love for the old country, your tenderness for her, but duty must override origin, tradition and sentiment. Here alone is our supreme and inviolate obligation.

I often think that this great country is ultimately to be the deepest-hearted and brightest-minded nation in the world. Hither come the sore-hearted, the burdened; their intelligence is quickened their loyalty confirmed until, like a great splendid orchestra, they pour forth their genius to make the great swelling, soul-stirring symphony of this mighty nation."

5. The Voice of the Unassimilated

There are several thousand Mohammedans in the United States, chiefly immigrants from Syria, Turkey, India and Egypt, with some few from Albania, Persia and Russia. They are found chiefly in the great industrial centers, namely, Chicago, Milwaukee, Pittsburgh, New York, Philadelphia, Baltimore and Detroit. They are employed in factories or engaged in the dry goods trade, the fruit trade and

peddling. Even in this land of their pilgrimage they observe their religious customs as far as possible although they have no public mosques, with one exception. At Detroit the first mosque was built last year through the generosity of Mohammed Karoub, a prosperous real estate agent, at the cost of fifty thousand dollars. The building is located near the Ford Motor Works where some of the Mohammedans are employed. It is an impressive, dignified, one story structure of stone and concrete in the conventional form of a chapel but with the distinguishing mark of the two minaret-like steeples. These, however, are purely ornamental and cannot be used as in the Orient for the call to prayer. The usual prayer-niche or "kibla" toward Mecca faces the door of entrance. Islam has come to our doors. It has thrown down its challenge. We can only meet it by faith and love, by bold witness and friendly service and by the distribution of our message through the printed page. In our prayer for the evangelization of our own land we must not forget the Moslem stranger within our gates and the more than 300,000 Mohammedans in the Philippine Islands.—*Samuel M. Zwemer, D. D.*

For many months passersby along a boulevard of Evanston, Illinois, have noticed a sign announcing "Mashrahel—Azkar, the Dawning Place of Praise". Within the past twelve months building operations have begun and a recent photograph presents the design of a gorgeous building of a new and singular style of ecclesiastical architecture, a temple of American Bahaiists. Of all the fantastical dreams that men have ever dreamed the religion of these Persian Bahaiists is the most ambitious. It aims at nothing less than the unification of all religions on the earth as well as to merge all political units, not by revolution but by evolution. That is not all. It plans final government control. In the United States there are about four thousand Bahaiists. Outside of Persia there are not more than fifteen thousand, one-third of these are Persians in Russia.—*Missionary Review of the World*

To merge the five hundred millions of Christians in the world, two or three hundred thousand million Buddhists, two hundred million Mahometans and about six hundred million others is an impossible oriental dream, but it is the voice of menace, the voice of the unassimilated. In our hearts Jesus Christ the Son of God is enthroned and nothing can compete with His power and glory. But have we held Him up to these unassimilated Americans with steady, loyal conviction and sought to convince them of the truth by loving service? Have we told all within our reach that "there is none other Name under heaven given among men whereby we must be saved"?

6. What Wilt Thou Have Me to Do? *

Perhaps you will say "All this is very good information, but the Americanization problem is not very serious in the south and if it were what could just one person do, God does not expect much from just one person." You are mistaken, there is a large and growing Americanization problem in the south and there is work you alone can do.

The Problem. According to the 1920 census more than fifty per cent. of the white foreign population of Texas and New Mexico is unable to speak the English language. The next highest per cent. unable to speak English is in Florida; South Carolina has the lowest percentage. Between these states with varying percentage come all the other southern states. In Texas alone there are 500,000 Mexicans and 100,000 Bohemians as well as numbers of other nationalities. There are multitudes of foreigners in Louisiana and in practically all cities and towns in the south the foreign population is a growing problem. With but four missionaries among the four million foreigners in the southern states can we not see that there must be a place for every southern Baptist woman in Americanization work?

What Can One Person Do? First of all begin to be your own Americanizer by doing some "Don'ts".

Don't snub foreign people—make friends of them.

Don't laugh at their questions about America—answer them.

Don't profit by their ignorance of American law—help remove it.

Don't distrust the foreign-born—make them trust you.

Don't mimic their "broken" English—help them correct it—How is your own English?

Don't underrate his intelligence—he had brains enough to come here.

Don't call him nicknames—how would you like it yourself?

Don't Americanize by fear and threats—Americanize by the square deal.

Don't make him hate America—make him love it.—*Playing Squares with Tomorrow*

And then there are the children of the foreigner. They are reborn into America. The first generation may seem foreign and hold to foreign ways, but the American-born boys and girls are Americans—as much as we are, with all their foreign names. These fathers and mothers are here for their children—to lift them from poverty. The parents are all confused and more or less dumb and loggy about everything else in life but this one thing; they all hope greatly for their children. For them they joyfully endure the hardships of poverty, the injustice shown them, the long and terrible hours of labor that their children may rise out of the worse condition they left in Europe.—*From "In the Heart of a Fool"*

These children are rapidly imbibing the American spirit of independence. Said one American-born son of a foreign father when asked why he resented the chastisement administered by that father, "I ain't goin' to let no foreigner lick me." This spirit must be captured and trained into right channels in the Bible schools, Good Will Centers and by the visitor in the homes of these new Americans.

Have you ever tried friendliness as an Americanizer? Two women entered a street car and seated themselves by a foreign woman whose face shone with cleanliness. The high lights on cheeks and forehead proclaimed a recent severe soap scrub. Around her head was tied a black scarf and a good warm coat enveloped her substantial person. One of the American women remarked to the other that she envied the unchanging fashion of her neighbor's headgear, saying, "She does not have to worry over two hats each year." The foreigner seemed to know that she was under discussion. The speaker not wishing to give the stranger an unkind impression turned to her and said, "This is a lovely day, isn't it?" A grateful smile and a "yes, yes, beautiful" rewarded the courtesy. Then a quiet conversation followed. The foreign woman was going to a suburb of the city to visit a compatriot who had but recently arrived from Roumania, the latter being very lonely and "very 'fraid". They had been friends in the old country and the thirteen years of experience in America of one of them was being used to comfort the other. When good byes were exchanged between the American woman and her foreign sister they were quite like old friends and the day of each held a bright incident. Try friendliness.

7. The Star-Spangled Banner There has been much criticism of the "Star-Spangled Banner" as a national anthem although our brothers across the water say that the opening words "Oh say" are very characteristic. Under the circumstances we can well forgive and keep on loving them. But through a writer in the New York *Herald* comes a timely suggestion.

*See Home Department, page 28.

She points out that "the last stanza of the hymn, rather than the first, expresses American feeling and is the one that ought to be sung on all occasions on which the hymn is used. Few who are able to repeat any words of the national hymn get beyond the first stanza, which merely pictures a scene and does not touch our emotion until the refrain is reached. The last stanza is filled with the purest of joy and thanksgiving to Him who 'hath made and preserved us a nation.'" Let us sing this last stanza, praying that our land be kept in peace through a conquering Christ

"Oh, thus be it ever when free men shall stand
Between their loved home and war's desolation;
Blest with victory and peace, may the heaven rescued land
Praise the power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: 'In God is our trust!'
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave."

EDITORIAL

(Concluded from Page 5)

On Saturday afternoon at four o'clock the Report on Woman's Work was presented by Rev. M. E. Weaver, of Texas, and was ably discussed by Dr. C. E. Maddy of North Carolina. Being so late in the afternoon of Saturday there was scarcely a corporal's guard present to hear the report or discussion, both of which were in our opinion worthy a better hearing.

The Committee to Nominate Boards named the following women on each of the several Boards: Foreign Mission Board, Richmond, Va., Mrs. Justine Moore and Miss Alta Foster of Richmond; Home Mission Board, Atlanta, Ga.; Mrs. W. P. Anderson and Mrs. Geo. Westmoreland of Atlanta; Sunday School Board, Nashville, Tenn., Mrs. C. D. Creasman and Mrs. Henderson Baker of Nashville; Relief and Annuity Board, Dallas, Texas, Mrs. J. M. Dawson, state member from Texas, Mrs. R. E. Burt, Mrs. R. W. Higginbotham and Mrs. Chas. W. Moore of Dallas; Education Board, Birmingham, Ala., Mrs. T. G. Bush and Mrs. C. J. Sharpe of Birmingham and Miss Sarah Luther of Montgomery.

Thus we see that one-eighteenth of the membership of the Foreign and Home Mission Boards and the Sunday School Board is composed of women, one-ninth of the membership of the Relief and Annuity Board consists of women and that women form one-twelfth of the membership of the Education Board, while there are no women on the Executive Committee of the Convention.

The foregoing is a statement as far as we know of the development and state of affairs as concerns women and the Southern Baptist Convention. Other committees were appointed later but we have not the names of those constituting these Standing Committees but feel reasonably sure that women were appointed to serve on some of them.

**ROYAL SERVICE AIM FOR YEAR
60,000 SUBSCRIPTIONS AND
RENEWALS**



Y. W. A. PROGRAMS



Material found in the general program on pages 11-17 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—"Taking the Far out of Foreigner"

Hymn—In the Cross of Christ I glory

Scripture—The Reign of Christ: Isaiah 11:1-9

Prayer—That the Ideals of Christ May Prevail in America

Solo—I Heard the Voice of Jesus Say
Personal Service Hour with Our "New Americans"

Personal Service Hour

WHICHEVER of the following suggestions you may adopt, I need not remind you to enter very prayerfully into the Personal Service Hour. Can anything strike to our hearts so deeply, stir our hearts to more tenderness, than personal service for the Master? Let us begin this hour with one tender word of His ringing through our souls: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me".

Suggestion I. (For auxiliaries within reach of Settlement Houses, Good Will Centers, Vacation Bible Schools or other centers for work among our foreign population)

After the devotional exercises outlined above, have the auxiliary go in a body to the nearest Settlement House, Vacation Bible School, Good Will Center or kindergarten for foreign children and spend there the personal service hour. Arrange beforehand, of course, for the visit advising with the superintendent as to the best time for studying the methods of this beautiful form of personal service. Perhaps the superintendent will be able to modify her usual program in such a way as to let you into the secrets of several phases of the work, such as the Mothers' Club, the Boys' Club, the Blue Birds, the story hour. Be sure to get acquainted with some of these mothers and boys and girls individually. Always with the sanction of the superin-

tendent, do something as an auxiliary for the pleasure of these foreign friends, either in gifts or entertainment.

But why not get ready for this hour by getting acquainted ahead of time with the superintendent, the methods and the foreign friends, so that when the time for this July first meeting comes you can go to the Settlement House and offer the services of your members for helping to conduct the Mothers' Club, story hour and the rest? Anyway, use the hour at the Settlement House in such a manner as to "start something" in your auxiliary in the matter of being "your own Americanizers"!

Suggestion II. (For auxiliaries in communities which have a foreign element but no settlement houses)

Bring to the meeting a list of foreign families living in your community and their addresses. This list may be secured from the public school too or from the employers of the foreign element in factories, mills etc. After the devotional exercises go out in twos or threes and spend the hour in the homes of those who have followed "the long, long trail of the immigrant". Before you go be sure to read paragraph 6, general program. If desired, take with you some W. M. S. women who have already made friends of the foreign mothers. Get acquainted with the little children, ask the bright school boys and girls about their lessons and you will find that they will help you to know the mother in spite of her broken English. Show your heart-felt interest in them and in her. Welcome them to your Sunday school and church. At the next meeting of the auxiliary let every girl get every other girl interested in her particular foreign families.

A variation of this suggestion for Y. W.'s who have already made friends of the "new Americans" in their midst is to invite the foreign mothers or their children or both to a delightfully planned social hour.

Suggestion III. (For auxiliaries not within reach of the foreign element) Give the hour to getting better acquainted with the various Settlement Houses, Vacation Bible Schools, Good Will Centers etc. through which southern Baptists are seeking to help solve "the large and growing Americanization problem in the south". In addition to first-hand accounts from those who may have visited such centers, many interesting concrete details may be found in denominational periodicals and presented graphically. Use pictures collected from every possible source. Search carefully for such descriptions and pictures through the Personal Service and Training School Departments and in the copies of Royal Service that you have on file through "Home Mission Paragraphs" in your file of Home and Foreign Fields. Very valuable aid in getting material for this program will be found in the "Hand Book of Personal Service", sent free upon application to your state W. M. U. headquarters.

SECOND MEETING

Topic—The Missionary Opportunity at Our Door

Invocation (Sung)—Come, Thou Fount of Every Blessing

Scripture—The Mind of Christ Jesus: Luke 15:1-7

Sentence Prayers—That the Mind of Christ May Be Ours

Talk—The Long, Long Trail of the Immigrant (Par. 1, General Program)

Reading—What Is the Duty of the New American Citizen? (Par. 4, General Program)

Discussion—Nine Don'ts (Par. 6, General Program)

Hymn—A Little Bit of Love

Two Talks—The Americanization Problem in the South (Par. 6, General Program)

The Test of a 100% American (Par. 3, General Program)

Prayer—That We May Be Led to Seize the Great Missionary Opportunity of the Hour and Give Christ to the Foreigner in Our Midst

Duet—Art Thou Weary, Art Thou Languid?

Two Talks—Shall America Be Made Heathen? (Par. 5 and Other Sources)

Shall America Be Made Christian? (Paragraphs 3: Who shall apply the test? and 6, last two sections, and recent articles and books on Christian Americanization)

Closing Prayer

A recent article in the *World Call* is entitled "Taking the Far Out of Foreign". The writer says: "Only Christianity can furnish the basis and the motive for complete international brotherhood. At home we must thoroughly Christianize every element of our population and every phase of our life; social, political and industrial. Our religion can no more be shut off in a separate compartment of our life than sunshine can be hidden in a cellar".

"Nothing could be more un-Christian than sentimental interest in distant peoples which fades away or turns to ice upon contact with similar people at home. We may test our love for the Chinese in China by our attitude toward the Chinese in America."—*Christian Americanization*

"Josiah Strong used to say that an essential qualification of a missionary in the congested sections of our great cities was to be able to smile entrancingly in all languages."

HOME MISSION BOARD

HOW viewest thou the case so clear
Of destitution far and near,
Making its way with evil hand,
Engulfing all our goodly land?

MUST we be still and idle here
In face of danger so severe;
Shall good for which our fathers fought
So soon by evils come to nought?
Invading foes destroy our peace,
On every hand our freedom cease?
No, let the Spirit of our sires

BE in us as consuming fires,
Onward to march with hearts as brave
As ever beat above the grave,
Refusing nothing that will bring
Domain and honor to our King.

—Dr. B. C. Henning



G. A. PROGRAMS



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FIRST MEETING

Topic—Making a Home in the New Land

Hymn—O Zion Haste

Prayer

Watchword—Daniel 12:3

Hymn—Publish Glad Tidings

Bible Study—Zechariah 9:9-17

Prayer of Thanksgiving

Hymn—We've a Story to Tell to the Nations

The Long, Long Trail of the Immigrant (Adapt from paragraph 1, general program)

Two Offerings—A Poster Presentation
Special Music—America the Beautiful
What One Person Can Do (General Program, Par. 6)

Try Friendliness (See last section of paragraph 6, general program.)

Reading—Be Strong

Prayer—For New Americans

Story—Why Michelina Does Not Love Flowers*

Hymn—America

Business

Mizpah

Two Offerings

Make two posters, one to represent what the immigrant offers America and the other to represent what America may offer the immigrant. On the first draw a large heart in which are set double doors thrown open. The immigrant, from whatever land he hails, comes to us with an open heart. He has heard the best of us, believes the best of us, comes to us with high ideals and radiant dreams of a country that is free; a place of opportunity; a land where he, and even more his children, may have an equal chance with the best for every advancement. He comes ready to work, ready to save, eager to make a home of the best sort.

*Order for 3c from W. M. U., 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.

Ignorant though he be, he comes with an open mind, eager to be taught. He offers to America an open door into his heart through which she may enter with her good citizenship, high ideals of right living and a saving knowledge of Jesus.

In the center of the second poster place a large American flag. Group about this a church, a school, a home, a factory and a playground. As the immigrant comes with outstretched hand to America it is hers to give him the highest type of citizenship known to the world, to teach him the history of the flag and the high ideals for which it stands. To him she may offer a type of Christianity which is as new to him as the type of citizenship she teaches. Democracy of religion, personal responsibility, the open Bible, a religion of deeds of kindness growing out of a personal love for a personal Saviour; this should be her contribution to his spiritual well-being. America may offer to the newcomer schools, free, well-taught, well-equipped, in which his children may receive the education which shall prepare them for the more complex life of this new land. Here too, even the adult may find in the night school the learning for which new ambition has been stirred. A finer type of home and family life, new ideas of cleanliness and sanitation, a higher standard of living are other contributions America owes to the immigrant. America should also offer him a fit place to work and an opportunity to play. So that all his life may be hedged about with the best that goes into the make-up of true Americans, the foreigner should have more than a square deal when he comes to us. He should have the helping hand of Christian Americans.

Be Strong

We are not here to play, to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle, face it; 'tis God's gift.

Say not the days are evil. Who's to blame?

And fold the hands and acquiesce,—O shame!

Stand up, speak out, and bravely, in God's name.

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long;

Faint not,—fight on! Tomorrow comes the song.—*Maltbie D. Babcock*

SECOND MEETING

Topic—Snapshots of New Americans.

Hymn—Bring Them In—Prayer

Hymn—I Love to Tell the Story

Bible Study—God's Ideal for a Nation—Zechariah 8:16, 17

The Golden Rule—Recited in concert; let each girl think of one concrete application to our treatment of foreigners

Prayer—That We May Show Christ to the Foreigner within Our Gates

Hymn—Fling Out the Banner

Snapshots

Song—Help Somebody Today

Some Practical Suggestions

Business

Hymn—O Zion Haste—Mizpah

Snapshots

1. I was much interested in a little story that came to me recently. An Italian family bought a house in a certain neighborhood. The neighbors were "up in arms". The man who lived next door was going to move. "Do you think I'm going to allow my children to grow up with dirty dagoes?" He did not go right away for, like a good many of our respected citizens, his bark was worse than his bite. A few weeks later the friend who had heard the language of the man next door went by and the disturbed one was helping the Italian trim his fruit trees. And who will say the Italian alone was helped? "Why his children are more polite than mine!" was the final verdict.

2. I had finished giving an English lesson to a Russian Jewess who is twenty-eight years old, has been married eight years and has seven children, the oldest seven years and the youngest a baby of seven months. This woman said, "There is nothing in life I want so much as to be able to read and write". She

speaks English quite well. As I was leaving she said, "Do you want some customers?" I was not selling anything and was a little slow in getting her meaning. Then all of a sudden I knew she meant pupils and she told me of two of her friends.

3. I did not realize how ignorant of American customs and manners of living these girls were until I brought our sewing class upstairs into our apartment one evening. After sliding on the polished floor and examining all the furniture one of the girls said, "Where do you sleep?" I showed her our bedrooms and wardrobes. When we went to join the class I heard her say to one of the other girls, "These missionaries sure are rich for they have a tiny little room just to hang their clothes in and nothing else". Then she said, "But you did not show me where you slept". When I told her that we slept in the white beds she had just seen she exclaimed, "Oh, and keep them so clean!"

4. Since Tony, a little kindergartner, could not tell me his father's nationality I asked one of the older boys, a boy of about ten, if he knew Tony. He answered, "Yes, he is my brother". In answer to a question as to the nationality of his father he said, "He's a wop; he's a garlic eater". I exclaimed, "Why you must not call your father a wop!" The boy replied, "You Americans do".

Ocean to Ocean, 1919-1920

Some Practical Suggestions

Make a list of all the foreign families in your community. Assign each family to one of your girls. Let each one get her mother or some older person to go with her to visit her family at least once a month. Try having in your church building once a week a story hour for foreign children. Take turns telling stories and playing games. Have at least one Bible story and teach one Bible verse at each meeting. Take particular pains to be nice to any foreign children in your school. Invite each family to visit in some real American home at least once each year.

To be a successful volunteer worker you must be: 1. Optimistic 2. A lover of your fellowmen (a love for just folks) 3. Ready and able to meet the other person half way or more 4. Tactful 5. Absolutely sincere 6. Filled with deep seriousness of purpose 7. Sensible



R. A. PROGRAMS



Material found in the general program on pages 11-17 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—"Three Cheers for the Red, White and Blue"

Song—The Star-Spangled Banner
Flag Salute

Prayer for I's Safety in Our Land and Others

Roll Call Answered with Incidents in History about Flag

Business

Scripture Lesson—Real Freedom

Song—Flag of the Free

The Colors of Our Flag—Talks by 3 R. A's.

The Flag Speaks—Poem Read by R. A.

What the Flag Means to Me—Brief Expression from Several

The People Who Do Not Know Its Meaning—Talks by R. A's.

1. Who They Are

2. Where They Are

3. What We Are Doing to Teach Them

4. What R. A's. Can Do

Story—The Spirit of the Flag (From "Mr. Friend o' Man")

Song—Three Cheers for the Red, White and Blue

Prayer That All in America May Be True Americans

Scripture Lesson

Baptists who have held fast to the Scripture's teachings with regard to freedom have done much for democracy. History will give many instances. The Scripture reading and remarks fall readily into three divisions: Isaiah's prophecy, Isa. 42:5-7, 61:1, 2; Jesus' promise, John 8:32-36; Paul's experience as proof, Gal. 5:1, Rom. 6, 22.

The Colors of Our Flag—Suggestions

1. Red says "Be brave". Point out acts of bravery in the lives of former Americans, in war, in discoveries, in acts of heroism. How may R. A's. be brave? Stand for the right, keep physically strong and sturdy, never flinch at taunts

for being brave against temptation, brave not to take a dare if it is wrong.

2. White says "Be pure". Good red blood results from pure living. Physical cleanliness, mental purity comes by putting out of mind evil thoughts and impure suggestions, moral and spiritual purity through believing on Jesus Christ. David speaks of reward of "clean hands and pure heart", Ps. 24:4. Sir Galahad in Tennyson's Idylls cries in triumph "my strength is as the strength of ten because my heart is pure".

3. Blue says "Be true". We often speak of "true blue" and of "blue bloods", the real aristocratic people of America are those who are true blue, true to their country, to their neighbors, to the best that they know, to God. R. A's. want to "ring true", not a false note, then they must know God who is Truth.

The Flag Speaks

I am whatever you make me, nothing more,

But always I am all that you hope to be, And have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the constitution and the courts, statute and statute-maker, soldier and dreadnaught, drayman and street sweeper, cook, counselor and clerk.

I am no more than you believe me to be. My stars and my stripes are your dreams and your labors,

For you are the makers of the flag and it is well that you glory in the making.

Franklin H. Lane

For material for the talks about the people who do not know what the flag means, those foreigners who have come to our land and think of it only as a bit of colored bunting, see the general

program. Paragraphs 1 and 4 tell nationalities of many who have come and are coming. Paragraphs 5 and 6 tell where they are living in our country and suggests some of the work which is being done to help them know. Geographies will tell more about where the immigrants settle, about how they live and will give statistics as to number. Par. 6 in its "Don'ts" splendidly suggests how R. A's. can help Americanize these newcomers. In each talk bring it down to the foreigners in your own town, there may be many more than you think. What are the newspapers saying about all this too?

Mr. Friend o' Man is a book suited to using for reading stamps. Order from Educational Department, Foreign Mission Board, Richmond, Va., price 40c.

SECOND MEETING

Topic—Fire Crackers

July is such a dandy month for outdoor meetings connected with picnics, camping expeditions, swimming and fishing parties that it will be nice to have a "fire cracker" meeting. When the rest time comes in the afternoon the program embassy will bring out the box. The Y. W. A's. or G. A's. can make the fire crackers at their monthly meeting. Some should be cannon and some small sized ones. The red "casing" is shaped by rolling around a pencil and pasting. The startling bits of information which are to "go off", should be written legibly, type-written if possible, rolled tightly and slipped inside the red cracker; the fuse must be pasted on so it can pull out the noise when time to be touched off by reading. Some suggestions for the reading matter are given below, other material may be gleaned from the general program. Let some respond with suggestions for cheers for our country, for our president or the name of a patriotic song to be sung, some can whistle the accompaniment.

The chief counselor should lead the devotional exercise, the theme of America as the nation which is "lighted to lighten" based on Isaiah 60:1-5 is suggested. The R. A's. could answer to roll call and have their Scripture reading by giving verses about light from memory. Many things suggest that America should be the country to lead others to worship God. The Goddess of Liberty stands with

lighted torch at our harbor; the soldiers called her "the Lady with the Lamp". When Columbus was crossing the Atlantic for the first time, at ten o'clock on the night of Thursday, Oct. 11, 1492, standing upon the poop deck of his flagship the Santa Maria, he saw a light moving as though borne by a man upon the shore two leagues away. He called his officers around him and pointed out the light. It disappeared and soon reappeared. They knew then that the Great Discovery had been made. So a light in America should shine that nations should make here the discovery of "the true Light that lighteth every man which cometh into the world".

Fire Cracker Fillers

"Nations are the citizens of humanity as individuals are the citizens of a nation."

The United States is the only country with a known birthday. On the afternoon that the chosen men were considering signing the Declaration of Independence, the bell-man went into the belfry tower to be ready to sound the Liberty Bell to "proclaim liberty throughout all the land unto the inhabitants thereof". He asked a boy to run to the foot of the tower and cry "Ring" when the document was signed. He waited and waited, at length he thought he must be forgotten when finally the news came from the room that the paper was signed and the boy in the middle of the street cried "Ring, ring". R. A's. have much to do in keeping that ringing clear and true for liberty to all.

It costs \$5 in fees, 5 years and ninety days in time to become a citizen. The foreigner must appear in court four times, twice filing papers of intention, twice getting final documents. He must bring the same two witnesses each time. This often works a great hardship as the foreigner or his friends may move.

An Italian woman lived in a mining town in Illinois for 19 years before an American ever entered her home. Sounds cordial!

Four hundred cubic feet of air are needed for every person. Do the foreigners who live eight or twelve in one room have that much?

An Immigration Investigating Committee found two-thirds of the foreign born families studied in a certain state

(Concluded on Page 31)



SUNBEAM PROGRAMS



Material found in the general program on pages 11-17 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 8 will also prove attractive additions.

FIRST MEETING

Topic—Our New Neighbors

Opening Song

Father We Thank Thee

Song—Open the Door for the Children

Prayer Service

Song—Jesus Bids Us Shine

Bible Story—A Man Who Was Kind to a Stranger (Use story of the Good Samaritan.)

Song—Jesus Wants Me for a Sunbeam

Bible Verses on Love and Kindness

Dramatize the Story of the Good Samaritan

Story—True Stories of Real Folks

Some Things We Can Do

Roll Call

Offering Service

Business

Sunbeam Song

Closing Prayer

True Stories of Real Folks

How many of you have been on a trip somewhere? Sure enough! Tell me where you went. Have any of you ever gotten on a big boat and sailed for days and days and days across the sea to a land very different from this where folks are different and talk so you do not know one word they say? I did not think any of you had done that, but you would like to wouldn't you? Once I went on a great big steamer, as big as a five story house, and it was the nicest place. I am sure you would have lots of fun on a boat like that. It is fun to go to new places and see all sorts of strange new things, isn't it? But suppose when you came to the new place people made fun of you and called you names and stared at you and would not play with you. Would you like that? I am sure not. Once a little friend of mine went to Europe with her father and mother. While she was there she went to Italy where so many of our Italian friends who go to school with us used to live. She said she liked Italy more than any other country because

there were so many flowers and because the people always smiled at her. One day she said they were riding out in the country; there were roses everywhere. The children had them in their hair and on their dresses and carried them in bouquets. As they passed almost every group would throw flowers into their carriage and smile at them in the friendliest way and hold out their hands. She thought that was the nicest way to treat strangers that she had ever heard of and I think so, too, don't you? I am sure it would make the boys and girls who come to this country from over there feel very much at home if we should treat them like that. I know a lady who often gives flowers to some little Italians she passes on her way to Sunday school and they are so happy to get them. You see they have brought their love for flowers with them, even if they do not always have room to grow them for themselves. One day this same lady was carrying lesson papers to some of her pupils who had been absent; when the Italian children saw them they asked her if they had pictures on them. Then they asked her to give them some. But she said no, she had to take them to her absent children. They said they wished they were her children so she would give papers to them! The lady said she wished so, too, and got them to go with her to Sunday school. Another time this lady got a little Jewish boy to go to Sunday school with her. Some of the boys did not think about how Jesus would like for them to treat strangers and they told him he had no business coming to their Sunday school because he was a Jew and Jews did not believe in Jesus. But Julie turned to the lady and said, "Mrs. S., don't I want to go to Sunday school and learn something even if I am a Jew?" One day the lady's daughter went into a store and up to a pretty young lady at the desk and told her her name and started to ask for something when the girl said, "O, I know who you are! Your

mother used to let me pick violets in her yard when I was just a tiny little bit of a girl. My sister and I have had many flowers from your yard". The lady asked her name and it was a strange kind of foreign name but the girl had grown into a good American who looked and dressed and spoke as we do. But she had never forgotten the kindness shown her when she was only a little foreign girl. Of course you must know how lonesome these folks from far away get when they are here far from their friends. Why, if you should go to see them when you left they would be so glad that you had come they would say, "Thank you for coming to see me. Thank you". They would give you the nicest things they had if they like you, too. I know a young lady who taught a Bible school for Italian children one summer. They lived out in the country close to a big city and raised vegetables to sell on the streets. Every morning they brought the teacher the nicest fresh tomatoes and green heads of lettuce and beans and butterbeans. One day a girl came timidly up and asked her if she liked eggplant. When she said she did the child smiled as though she were very happy and ran out and looked under the side of the house and found a nice big eggplant where she had hidden it and brought it in to her teacher. She had been afraid she might not like it and had hidden it so that if she said no, the teacher would not know she had brought it! The storekeeper said that before the Bible school started he could hardly tell what the children wanted when they came in to buy because they seemed afraid to speak. But after awhile they got to know that they really had friends in America and would go in and stand up straight and tell what they wanted so that he could hear. I wonder if any of you know any of these interesting new neighbors of ours who have come to this country to live? Can you tell me any true stories about them?

Some Things We Can Do

We can think how we would like to have the folks on the other side of the sea to treat us if we went there and do the same for them. We can smile at them when we see them even when they do not know how to talk to us. We can ask them to play our games with us at school. We can invite them to our Sun-

day school and help them find a seat when they come. We can give them flowers or pictures when we have them for they love them very much. We can get other boys and girls to quit calling them names. We can ask our mothers or big sisters to take us to see them in their homes and let them come to see us. We can tell them about George Washington and the Pilgrims and how we got our flag and all those stories, so they will know and love our country and our flag. We can tell them about Jesus and His love and about telling the truth and keeping clean and being kind and all the things we know that Jesus wants His friends to do.

SECOND MEETING

Topic—True Americans

Welcome Song

Opening Prayer

Song—America

Salute to the Flag

Bible Story—God's Kind of a Country: Zechariah 8:16, 17

Prayer for Our Country

Song—Bring Them In

True Americans

Song—Three Cheers for the Red, White and Blue

Prayer for our New Americans

The Star-Spangled Banner

Song—A Little Bit of Love

Business

Closing Song and Prayer

God's Kind of a Country

If you were king of a country what sort of a country would you like yours to be? What would you like for your people to have? What would you like for them to do? How would you like for them to feel toward you? How would you want them to treat you? Of course in our own wonderful country we have no king, that is we have no man for our king. Who is our real King, though? Yes, God is the King of our country. What sort of country do you suppose He wants His country to be? What are some of the things you know about that God wants His people to do? Would you know just what He says about it Himself? Let me read it to you right here out of His own Book. (Read Bible Lesson.) Let us learn that first verse about speaking the truth. That is one thing God wants His people to do most of all, so He puts that down first:

"Speak ye every man the truth with his neighbor": That means our old neighbors and our new neighbors that we talked about last time. It really means everybody, doesn't it? If we are to make this God's country we will have to tell the truth: Then He tells us to be fair and to be kind to everybody. We don't like boys that cheat, that don't play fair. And God does not like grown up folks or little folks who do not play fair. He does not want us to treat unkindly somebody else because they are black or are foreigners or are poorer than we. He wants us to be just as nice to them as we are to anybody. You can't make this God's country unless you are fair to folks and are kind. And then God tells us to do only that which is good to our neighbors. He does not even want us to think things which are not nice toward them. He wants us to be as good to them as we want them to be to us. These are the things God wants those who love His country to do. Let us remember to do them that America may be truly God's own country.

True Americans

Decorate the platform in flags and bunting or red, white and blue paper. Practice grouping the children to make an effective tableau at the end. Arrange a small chair on a low table covered in white for America's throne. She should be a tall girl wearing a white robe draped in the flag or colors and the typical high headdress. In her hands let her carry as she comes in the United States and Christian flags crossed before her. Have sockets arranged for these so that she may set them up on each side of the throne. The representatives of the various nations may wear their national costumes or white with sashes on which the name of the country is printed as preferred.

America: (*Enters and seats herself on throne after placing the flags in the standards and speaks*) See this rich land spread out before me. Its fields are large enough to feed the world. Its forests are broad enough to house millions and to spare. Its hills are filled with coal and iron and many a precious store. Truly it is a land of grape and vine and figtree. A land in which God's heart delighteth. To whom will this land be given? Who will be the true American to inherit this vast store?

Indian: (*Entering, kneels and bows before America, rises and says*) I, O America, am the true American. Was I not here first? Have not my fathers wandered through the forests, gathered maize on the plain, dug the red ore from the mountain for war paint? Is it not a happy, care-free life I live? Am I not brave with savage courage? All Americans must be brave. I am the true American!

Spaniard: (*Salutes America*) I, O America, am the true American. Is this land not mine by right of discovery? Did I not come when none but these wild savages roamed the forest and claim this land for God and Spain? Did I not see these vast riches laid up in store and plan to use them? He is no true American who sits idly by when opportunity lies out before him. I came, I saw, I settled down to enjoy the fruits of this good land. I am the true American!

Englishman: (*Salutes America*) I, O America, am the true American. Is not this land mine by right of conquest? Did I not seek her shores and from rugged nature's self hew me out a home and plant myself firmly against all comers, doing well the day's work as it came and enjoying to the full the night's sleep? True Americans must build homes, real homes, and work with diligence. I am the true American!

Frenchman: (*Salutes America*) I, O America, am the true American. My fathers searched out the mighty river when none had as yet seen it and traced its source where now is wealth untold. Near its mouth they established the great city now the southland's pride. For America's freedom Frenchmen fought with all a patriot's pride and love of freedom. Every true American heart must beat high with pride of country and that love of freedom which is inborn. I am your true American!

Enter other nations in a group. One speaks when all have saluted: We are your true Americans. We are the workers for your land. Without us who would till your soil and work your mines and build your railroads? True Americans must be workers, strong and tireless. Such are we. We are your true Americans!

America: Your claims no doubt are just. Each has some good reason for
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TRAINING SCHOOL



ARE YOU READY TO ENTER W. M. U. TRAINING SCHOOL?

GOD, in His redemptive plan, has given man the unspeakable privilege of carrying out His "purpose of the ages", the spreading of the good news of salvation throughout a lost world. Angels cannot do it. God needs men and women for that service. As never before fine young women are responding to the call of God and many names are on the waiting list asking admittance into our Woman's Missionary Union Training School. But there are many requisites necessary for entrance. Let us consider some of them from two viewpoints, the Godward and the manward. God spoke to Moses from the burning bush and to Isaiah in the temple, so He speaks no less clearly today through His Son, Jesus Christ. He calls man for a particular service to Himself. The called one must have an experimental knowledge of God. In our Training School student there must have been a deep conviction of sin, repentance, faith in Christ, regeneration by the Holy Spirit, justification by faith and a deep conviction that God has set her aside for service to Himself. Then there must be a knowledge of the need. The appeal of those that are without God and without hope in the world is irresistible to one whom the love of Christ constrains. There must be in the heart that love for lost humanity which is akin to that which the Father had when He sent His Son into the world. Only the heart that can grasp the fact that the millions on earth without Christ are lost can say "Take me, Lord, and use me". The Holy Spirit must guide the redeemed life into fields of usefulness. We are too prone to attempt to make our own paths. If we would let the Holy Spirit lead us there would be no mistakes made. Christ's promises are just as true today as when He spoke to His disciples.*

On the manward side we would name good health as the first qualification for a Training School student. Our bodies are temples of God and we are to keep them strong and fit so that we may render acceptable service unto Him. Georgia has always been proud of her illustrious son, Alexander H. Stephens. Through his whole life he suffered excruciating pain daily but even so he was one of the greatest of statesmen. What heights would he have reached had he possessed a strong body? The strenuous course at our Training School makes a strong physical body imperative while there and the many demands for service after leaving continue to make this absolutely necessary. The person without good mental foundation and capacity is at a very great disadvantage everywhere and cannot hope to be largely used in Christian service. At the W.M.U. Training School there is no way of making up defects in foundation work, for such education comes within the sphere of college work. If men and women are to be leaders of those who are in darkness they must shine as great lights in that darkness. Hence one must possess the quality of leadership. This trait cannot be developed in two years. Those who recommend and foster students should exercise great care to encourage those who have this characteristic for it cannot be largely developed if it is not innate. Among the characteristics which a Christian worker should have none are of greater importance than common sense and wide experience. One who is not practical and is without poise can never attain success in the work. There are those in every walk of life who will bring to her their burdens, joys and sorrows. It is then that she is tried as if by fire and it is then that she will stand or fall.

These are a few of the many traits which a Training School student should possess for these young women with consecrated hearts, lives and purpose are as "cornerstones hewn after the fashion of a palace".—Bonnie Hunter



HOME DEPARTMENT



THE HOUSE OF THE INTERPRETER

IN a certain church it was decided by the mission society that every member should undertake to find some piece of work that would really count for Christ; progress to be reported once a month when society would cooperate if necessary. To one diffident little woman it seemed hard to find anything suited to her ability. One afternoon while waiting for the grocer to tie up her package the delivery man came in. "Well, Jim," asked the grocer, "what kind of a morning did you have on your round?" "Why, all right but you pretty near lost me for the rest of the day. You know it is the morning I go to the Russian settlement and when I reached the shack of Mrs. Ledowsky I found her in bed, very sick. You never saw such a place in your life, it was filthy and the children were indescribable—awful." "Where was her husband?" queried the proprietor. "He was holding down his job of weeding on the beet fields. You see those Russians take a contract to weed a certain number of acres. His wife and children were to have helped him, as they could not he must do it all by himself. To fill his contract he must work early and late. I felt like taking off my coat and pitching in to clean up and feed the kids. All the other women are working in the fields."

It seemed to our little woman that this was something she could do. So she asked Jim for the name and address of the Russian woman. Getting into an old dress and taking some things with her she went at once. The sick woman could not speak English but the language of kind deeds was what she most needed. Soon our friend made her comfortable, fed the children and cleaned up the shack. She went to the nearest market, bought a piece of meat and put it on to simmer so that the husband might have some warm food when he came in late that night. For six days she went down until the Russian woman was able to be about. Some days later when going out for a drive it occurred to her that her Russian friend would be all the better for a ride in the sunshine. So she went for

her and took her around the attractive drives of the city. On returning she passed her own home and thought it would be a good thing for her companion to see an American Christian home. Stopping the horse she went in by the back door. The kitchen came first. After looking around the woman pointed to the clean porcelain sink. They went from one thing to another the hostess demonstrating the use of each article. At last they had been all around and as they came through the upper hall to come down stairs the guest suddenly poured out a torrent of Russian words and touching the shoulder of her hostess she pointed to a little picture of the thorn-crowned head of the Christ, by Guido Reni, which hung at the head of the stairs. Then by a sign she asked her hostess if she knew Him. She nodded and smiled. The Russian woman had seen such a picture in her far-away land. Then pointing down she knelt under the picture. At once her hostess was beside her and the two of them prayed to God. There were three present, Christ, the American woman and her foreign sister. Then the woman was taken home. God had spoken to both in a wonderful way.

The next day was the maid's afternoon out and our missionary friend, the day being stormy, was alone and went to take a nap. Before long there came loud, insistent knocking on the back door. Peering out of the window she saw to her great dismay a long string of—yes, they were Russian women, a dozen of them with her friend at the head of the line. Her first impulse was to tiptoe away, but she could not do that. Opening the door she beheld her Russian friend vigorously giving an object lesson in wiping feet on the mat. Then she made known that the other women wanted very much to see the house. The hostess standing aside allowed her friend personally to conduct the party through the house which she did with conscious pride. By and by the whole house had been seen and the women were coming down the upper hall to the stairway. When under

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UNION NOTES



ROUND TABLE

A total of 60,000 renewals and new subscriptions is the ROYAL SERVICE aim by next May. "Subscribe, my lady, subscribe!"

MISSISSIPPI and mission have the first five letters in common which is true of no other state in the W. M. U. Perhaps that accounts for the fact that Mississippi led all the other states in recorded mission study during the past year. To her students were awarded 10,540 small seals, 1050 post-graduate ones, 443 first official seals, 155 second official ones, 182 blue official seals and 49 Honor Certificates. The record made by Texas is also truly enviable: 10,270 small seals, 862 post-graduate ones, 426 first official seals, 25 Honor Certificates and 5 Second Honor Certificates. Virginia has the lucky third place with: 5,377 small seals, 572 post-graduate ones and 185 first official seals. Georgia is second only to Mississippi with her 126 large blue seals and 29 Honor Certificates. South Carolina received among other awards 102 first official seals and 3 Second Honor Certificates. Other states deserving especial mention for each awarding more than 2,000 small seals were Georgia, Alabama, South Carolina, Louisiana, Florida and North Carolina, while Arkansas, South Carolina and Louisiana each received more than 100 post-graduate seals. Verily "they that be wise shall shine!"

Each state Union has been given its quota of the 60,000 aim. The states in turn will ask each associational Union to take a definite part of the state's quota. "Subscribe, my lady, subscribe!"

TEXAS last year was not the "Lone Star State" in mission study classes but she was the "Leading Star", for her record showed 1300 such classes. Next came South Carolina with 957, then Mississippi with just one less and Virginia with 867. In Oklahoma, Alabama, Georgia, Tennessee and Arkansas more than 500 classes were taught in each state. The grand total for all the classes was 8982 which is more than four times the

record for 1920-21. In all the states there were awarded 50,000 small seals, 1635 first official ones, 5253 post-graduate seals, 397 second official ones, 659 large blue seals, 215 Honor Certificates and 8 Second Honor Certificates. With the many interesting new books and with the added incentives of extra certificates and seals what will the record not be for the new year?

Alabama's aim in the ROYAL SERVICE contest is 3836, "Subscribe, my lady, subscribe!"

FROM Westminster, S. C., comes the following stimulating news: A year ago we had only eight women interested in mission study. This year sixty of our women (we have only 300 church members) stood the examinations and won certificates and seals. We hold four first honor certificates, four second honor certificates and five other women have completed the entire mission study course. Our mission classes have been held for eighty-four Sunbeams, for R. A's., Y. W. A's. and women. Our chairman, Mrs. C. C. Whitmire, has talked mission study the entire year!

The District of Columbia is asked to secure 41 ROYAL SERVICE subscriptions by May. "Subscribe, my lady, subscribe!"

THE young people's session at Jacksonville, under the guidance of Miss Juliette Mather, was beautiful and inspiring in every detail, with its fairy-like, rainbow-hued little children, its attractive G. A's., its stalwart R. A's., its charming Y. W. A's. and its triumphant W.M.U. Training School students and alumnae. At this session the four banners and four pennants were awarded for the largest proportionate net increase in the number of organizations of the given grade of young people's work, the number of co-operating Baptist churches in the state being taken into consideration. The Sunbeam banner was won by South Carolina with New Mexico and Virginia as close con-

testants; the Sunbeam pennant by North Carolina with Oklahoma and Tennessee running close; the R. A. banner by Louisiana with New Mexico and Virginia having good records; the R. A. pennant by Oklahoma, Mississippi and Kentucky being next in line; the G. A. banner by New Mexico, Louisiana and Virginia being not far behind; the G. A. pennant by Oklahoma, Texas, Mississippi and Missouri showing good percentages; the Y. W. A. banner by New Mexico, Arkansas and Louisiana having done excellently; and the Y. W. A. pennant by Oklahoma, Alabama and Tennessee following in her train.

Florida's part of the ROYAL SERVICE quota is 2,046. "Subscribe, my lady, subscribe!"

THE Personal Service Department, through its director, Mrs. H. M. Wharton, rendered one of the finest reports which was heard at Jacksonville. It told how over one-fourth of the Union's 20,878 societies are doing personal service, over one-half of which have a regular committee in charge; how 152,116 baskets of food, 183,475 garments, 531,360 pieces of literature and 136,155 Bibles were distributed; how 1,341,396 Christian visits were paid, 32,739 religious services held and 6,183 conversions consummated.

If Arkansas does her full part this year for ROYAL SERVICE her subscription will become 1489. "Subscribe, my lady, subscribe!"

THE standard of excellence records for the past year showed gains in each class all the way from Class D, which requires the scoring of only four points, to Class A-1, which is truly the "Honor Class". The total for the year is 6,902 which is just "Heinz 57" less than one-third of the Union's entire enrollment of organizations. It is interesting to note that the uniform standard of excellence was first outlined when the W.M.U. met in Jacksonville eleven years ago and that the Union waited until this present meeting in Jacksonville to record nearly one-third of its societies as standard of excellence organizations. As a reward for past work and to stimulate further progress in this direction, the Union awarded at Jacksonville two loving cups, the basis of award being the largest number of

A-1 organizations of all grades in proportion to the total number of organizations of all grades in the state, the nine states having the smaller number of organizations competing against each other and the nine having the larger number competing. In the first group New Mexico won, with Oklahoma and Maryland having fine records. In the second group the cup went to South Carolina, with Georgia and Oklahoma not far from winning.

If Georgia gets on the ROYAL SERVICE pennant this year its subscription list must show 2,847. "Subscribe, my lady, subscribe!"

NO one will gainsay the fact that 20,878 W.M.U. organizations among the women and young people is a wonderful total. Of these nearly one-half are for the young people, their new societies totalling 2,487 of the 3,473, which was on the whole a better record than that made by the women. The Union's ultimate aim is the full graded W.M.U. system in every church, only 584 churches having the full system now. Against the coming of the "perfect day" a banner and pennant were awarded in Jacksonville for the largest proportionate net increase in the total number of W.M.U. organizations of all grades, the number of cooperating Baptist churches in the state being taken into account. For the banner the nine states having the smaller number of cooperating churches competed and, for the pennant, the nine having the larger number of such churches. The banner was won by New Mexico, with Louisiana and Arkansas not far behind, while the pennant went to Virginia, with South Carolina and Alabama pressing close.

Illinois is asked to secure this year 1,353 subscribers to ROYAL SERVICE. "Subscribe, my lady, subscribe!"

ONE of the outstanding demonstrations of the Jacksonville meeting was in behalf of the Baptist 75 Million Campaign, an acrostic being "talked" by eight women in spelling the word "Campaign". The state W.M.U. headquarters have been supplied with copies of these talks, so that any society, association or district may give the demonstration. Secure copies and reproduce it, for it is as simple as it is stimulating.

Kentucky, which was "plucky" and therefore "lucky" in last year's ROYAL SERVICE CAMPAIGN, is asked to send in this year 5,027 names. "Subscribe, my lady, subscribe!"

ROYAL SERVICE is not only the official organ, but it is also the child of the Woman's Missionary Union. It was, therefore, decidedly appropriate that at Jacksonville eighteen lovely little girls should set forth the magazine's many departments and that eighteen fine young fellows should explain to the states what their parts are in the 60,000 Subscription and Renewal Campaign. On page 36 will be seen the song the girls sang as they encircled the "world" in which ROYAL SERVICE is vitally concerned and there also is given one of the "yells" which was stirringly pealed forth by the boys. The state W.M.U. headquarters have been supplied with all necessary information for reproducing this demonstration so that, thereby, local societies, associations and districts may be encouraged and helped to give it as a means of securing their desired quota of subscriptions and renewals.

SUMMER ASSEMBLIES

(Concluded from Page 7)

MISSISSIPPI ASSEMBLIES

Hattiesburg—July 23-29

Blue Mountain—August 13-18

AT each of these encampments we are hoping to have a Union worker. Miss Juliette Mather has already promised to be with us at Hattiesburg where special attention will be given to young people's work. No definite W.M.U. plans have been formulated as yet for Blue Mountain but both encampments will as heretofore have very special programs for our women and young people and we trust will be largely attended.—Margaret M. Lackey

HOME DEPARTMENT

(Concluded from Page 28)

the picture of the thorn-crowned Christ some words were spoken and in silence thirteen figures knelt and prayed to the Father of all. Christ Himself was with them. He was acknowledged as the Spirit that made the Christian home what it was.

The beautiful sequel of this true story can be found today in a neat little chapel

on the outskirts of the beet fields. You might not be able to read the sign on the chapel but someone would tell you that it says, "A Russian Christian Chapel for Women and Children Built by the Women of — Church Missionary Society." Over thirty women have united with the church. On certain afternoons and evenings Russian women and children flock into the chapel to be taught the way of life through Jesus Christ our Lord.—Dr. F. A. Agar in "Help Those Women"

R. A. PROGRAMS

(Concluded from Page 23)

had a total income of under \$500. Would that be enough?

In a mining community in Illinois, Italian boys of twelve years of age were at work; in New Mexico boys ten and twelve herd sheep. When do they go to school?

"No matter whether you were born in America or in Europe if these five sentences describe you, you are really an American:

1. He must love liberty.
2. He must know how to use his hands and his brains.
3. He must master the English language.
4. He must honor the U. S. above all countries.
5. He must serve his country every day."

SUNBEAM PROGRAMS

(Concluded from Page 26)

being called the true American for all these things you have said of my country are true. Americans must be brave and true and pure of evil. They must indeed make homes and use rightly the great wealth with which God has endowed them. They must be free and lovers of liberty. Truly, I cannot say which one of you is the true American.

A Little Child: (Enters, runs up and looks happily at the flag; then saluting says) Beautiful flags, I salute you! Low bows this young head before you. Bravely I'll ever defend you, flags of my country and God."

All: This is the true American, the little child of all. He has all that we can claim. He loves his flag and serves God with devotion.



BOOK REVIEWS



BIBLE EVANGELISM

WILLIAM Wistar Hamilton, Th.D., D.D., late superintendent of Home Mission Board's Department of Evangelism, in compiling and publishing his lectures on evangelism has given to southern Baptists, and not to them alone, a book of exceptional spiritual value as well as one of enjoyable literary worth. The title of the book well represents its contents and, after spending a few hours over its pages, the reader will conclude that he has found a mission study book on evangelism that invites to further acquaintance with this most important Bible injunction, "Go ye".

The twelve chapters of Bible Evangelism with their pleasantly alliterated captions of Meaning, Messenger, Message, Motives, Methods, Mistakes, Membership, Mission, Money, Music, Measure and Master in Evangelism are carefully and logically divisioned and interspersed with convincing Bible references and appropriate poetic quotations. In addition to the suggestions for review at the close of each chapter there are helpful and interesting word pictures which may be used as illustrations of the lesson contained in the chapter. Indeed the whole book is arranged as though one would enter an open door, be led into an inviting vestibule and then conducted from room to room, each one developing in a larger way the example and ideal of the Master of the house.

In his introduction of the book Dr. G. H. Crutcher who fills the Chair of Evangelism in Baptist Bible Institute, New Orleans, La., bespeaks for it a "wide reading and a careful and appreciative study in denominational schools and seminaries" and we would add to these bodies the mission study classes of W. M. S. and Y. W. A. organizations. "But," says the author, "Our study will avail little if we admire and do not follow; if we hear and do not heed the example and ideal of the Master."—May the purpose of this book be fulfilled in making an evangelist of every student of its contents, so that "Every One Win (at Least) One".

Price, cloth \$1.00, paper 50 cents, from Home Mission Board, Atlanta, Ga.

SOUTHERN BAPTISTS AND THEIR FAR EASTERN MISSIONS

AS a comprehensive study of a particular work, Southern Baptists and Their Far Eastern Missions, by Dr. J. F. Love, corresponding secretary, Foreign Mission Board, S.B.C., furnishes to its readers and students an up-to-date and eminently readable book and one we would proudly compare with books of like purpose from any source. From the generous-spirited preface by the author to the touching incident of a generous gift related at the close of the book the story of our work in the Far East is clearly and skilfully told. One recently going to China remarked that the one thing lacking in the equipment was a good book on the work of southern Baptists on the foreign fields. The needed volume was happily placed in the hands of the traveler before sailing. Just as happily will be placed the thousands of copies that will be used in our W.M.U. and auxiliary organizations in their mission study classes. For the junior classes the book can be converted into the form of a tour and further "juvenilized" for Sunbeams.

Chapter one outlines the policy of the Foreign Mission Board, rejoices in its business integrity and relates its disappointments and achievements in the past and also in the enlarged program of more recent years. This recital well prepares the student for the lessons which follow. The purpose of these lessons is made evident in the closing words of this chapter: "To get our leaders and then our people everywhere to understand the real magnitude of our fields and the manifoldness of our foreign mission activities".

The view of the crisis in our foreign mission work brought about by authorized expansion and the postwar financial depression, presented in chapter two, thrills the reader to resolve anew that the cost of success must be met by

(Concluded on Page 33)

APPORTIONMENTS FOR YEAR

May 1, 1922, to May 1, 1923

States	Bible Fund of S. S. Board	Margaret Fund	Current Exp. of Training School	Other Campaign Objects	Totals
Alabama	\$ 100	\$ 425	\$ 1,220	\$ 311,940	\$ 313,685
Arkansas	50	216	600	177,301	178,167
District of Columbia	30	212	245		487
Florida	40	100	300	51,850	52,290
Georgia	160	720	1,875	630,675	633,430
Illinois		230	400	90,035	90,665
Kentucky	150	650	3,000	380,742	384,542
Louisiana	35	142	320	258,241	258,738
Maryland	25	150	250	62,853	63,278
Mississippi	100	400	1,100	248,726	250,326
Missouri		330	840	343,970	345,140
New Mexico		25	50	43,285	43,360
North Carolina	250	600	1,775	691,025	693,650
Oklahoma		250	800	308,160	309,210
South Carolina	220	500	1,675	734,945	737,340
Tennessee	160	440	1,000	285,686	287,286
Texas	150	910	500	1,379,892	1,381,452
Virginia	150	900	2,600	693,238	696,888
Total	\$1,620	\$7,200	\$18,550	\$6,692,564	\$6,719,934

*Accepted Apportionment \$18,550.00; Desired Apportionment \$18,750.00

The column "Other Campaign Objects" includes apportionment for home and foreign missions, scholarships and other campaign objects.

BOOK REVIEWS

(Concluded from Page 32)

personal sacrifice if he would honor God and help to save the denomination from defeat. Acquaintance with the ever-interesting Far Eastern situation ripens into warm friendship as we study chapter three. After the battering process of war we are shown hopeful forecasts of the future of missions in China and Japan. "Christ and the New Testament will give the key to their rebuilding."

Chapter four is historical and the beginning of a delightful tour of our mission stations in China which extends through chapters five, six and seven, bringing us face to face with our beloved missionaries in their own homes and work. Each of these four chapters covers an interesting period of time, bringing its history up to the present day.

The closing chapter (eight) takes the reader from China to Japan, reviews our mission work in the latter country, its difficulties and its romanticisms and speaks appealingly of those two inseparable conditions, great need and great opportunity. But no closing chapter of an effective mission study book ever closes the subject; it but opens the door to larger interest, more earnest prayer and greater sacrifice because of the "words of the book". Only careful study of Dr. Love's book can reveal to us the full value of the information contained in these eight chapters in which is told the story of southern Baptist work in the Far East. The study of this book, inspired by what God hath wrought and directed by His Spirit, should lead us into more devout Christian life and service.

Price, cloth, 60c, paper, 40c, from Educational Department Foreign Mission Board, Richmond, Va.

A YEAR'S FINANCIAL RECORD

May 1, 1921, to May 1, 1922

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER

As Reported by State Treasurers

STATES	Foreign	Home	Bible Fund of S. S. Board	Margaret Fund	TRAINING SCHOOL		Scholarship Fund	Other Campaign Objects	Cash Total	**Cash and Box Total
					Current Expenses	Endowment & Enlargement				
Alabama	\$34,871.32	\$23,632.67	\$100.00	\$425.00	\$1,220.00	\$1,242.64	\$1,000.00	\$78,768.25	\$141,259.88	\$144,259.88
Arkansas	12,663.04	10,912.23	50.00	216.00	600.00	22.00	400.00	63,677.72	88,540.99	88,540.99
District of Columbia	1,990.17	1,326.78	80.00	212.00	285.00	194.20	200.00	6,409.24	10,697.39	10,697.39
Florida	11,183.75	10,344.96	40.00	100.00	300.00	301.72	800.00	32,848.30	55,918.73	61,918.73
Georgia	79,201.15	45,257.80		600.00	1,875.00	2,039.85	1,550.00	152,337.47	282,861.27	282,861.27
Illinois	9,526.99	5,862.77		230.00	400.00	107.43	800.00	21,252.54	38,179.73	38,894.73
Kentucky	81,816.86	46,800.94	150.00	1,300.00	3,000.00	4,287.77	1,222.55	158,206.41	296,784.53	310,468.14
Louisiana	14,636.15	11,467.85	35.00	142.00	320.00	640.50	200.00	71,002.78	98,244.28	98,244.28
Maryland	5,711.10	3,807.40	25.00	150.00	250.00	600.00	200.00	12,100.90	22,844.40	22,844.40
Mississippi	21,022.85	13,454.60	100.00	400.00	1,100.00	1,389.87	1,900.00	50,341.97	89,709.29	105,326.52
Missouri	11,099.83	7,161.16		628.70	1,002.51		1,200.00	36,318.84	57,411.04	59,390.18
New Mexico	1,966.98	1,910.40		25.00	50.00	14.38		17,114.33	21,081.09	22,270.27
North Carolina	61,536.89	46,495.81	346.55	875.97	1,775.00	2,692.95	3,000.00	181,141.07	297,864.24	299,870.42
Oklahoma	22,164.66	16,249.88		250.00	800.00	47.60	750.00	62,140.65	102,402.79	111,191.29
South Carolina	76,056.30	27,183.62	220.00	500.00	1,675.00	2,066.46	1,800.00	179,686.09	289,187.47	293,838.36
Tennessee	41,441.32	24,175.11	160.00	440.00	1,000.00	1,406.00	600.00	107,056.81	176,279.24	176,710.94
Texas	92,213.70	95,244.45	167.00	910.00	500.00			*564,551.67	*753,586.82	768,475.78
Virginia	88,959.82	61,463.12	150.00	900.00	2,600.00	3,110.06	3,650.00	179,929.66	340,762.66	342,269.35
Total Gifts	\$668,062.88	\$452,751.55	\$1,623.55	\$8,304.67	\$18,752.51	\$20,163.43	\$19,072.55	\$1,974,884.70	\$3,163,615.84	\$3,238,072.92
Gifts for 1921	\$832,649.96	\$501,895.05	\$1,643.71	\$6,606.10	\$17,519.49	\$34,161.18	\$18,800.20	\$1,956,120.92	\$3,369,396.61	\$3,408,011.50

* In this total is included \$313,481.19 for other Campaign Objects not reported in 1920.

** In this total is included \$74,457.08 for boxes.

OTHER CAMPAIGN OBJECTS Included in First Table

States	Ministerial	Christian Education	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Alabama	\$ 5,902.07	\$34,624.19	\$17,916.97	\$12,177.90	\$3,243.64	\$ 4,903.48	\$ 78,768.25
Arkansas	1,675.91	25,469.09	11,993.72	4,848.28	8,464.13	11,226.59	63,677.72
District of Columbia			3,024.00			3,385.24	6,409.24
Florida	1,118.37	10,201.21	15,936.85	5,591.87			32,848.30
Georgia	9,428.70	38,774.30	79,200.00			24,934.47	152,337.47
Illinois	1,236.68	9,893.42	6,595.61	3,297.81	229.02		21,252.54
Kentucky	11,010.87	70,829.34	38,540.70	14,725.21	12,512.96	10,587.33	158,206.41
Louisiana	704.08	41,093.44	14,439.83	7,899.22	6,489.79	376.42	71,002.78
Maryland	1,680.00	3,606.00	3,950.00	2,030.00		834.90	12,100.90
Mississippi	1,177.28	20,937.75	15,977.25	2,943.20		4,849.65	50,341.97
Missouri	333.13	5,587.44	29,150.44	593.91	4,456.84	433.31	36,318.84
New Mexico	117.74	811.32	2,203.92	791.14	220.61		3,110.06
North Carolina	12,248.18	81,841.88	44,132.28	35,627.42	1,099.76	12,090.45	171,141.33
Oklahoma	3,172.91	20,225.21	16,949.32	12,700.52	5,098.51	2,192.80	62,140.65
South Carolina	5,492.52	107,989.57	28,329.91	23,126.46	5,002.23	4,090.46	179,686.09
Tennessee	6,907.90	55,252.58	17,268.02	10,360.23	8,674.39	6,073.24	107,056.81
Texas	11,000.00	28,000.00	111,049.10	34,194.72			x564,551.67
Virginia	19,911.70	79,646.62	53,316.92	18,687.00		380,307.85	179,929.66
Totals	\$93,118.04	\$634,783.36	\$509,974.84	\$189,594.89	\$81,127.38	\$466,286.19	\$1,974,884.70

x In this total is included \$313,481.19 not reported in 1920.

SUBSCRIBE, MY LADY, SUBSCRIBE

Tune: "Goodbye, My Lover, Goodbye"

ROYAL SERVICE is without a peer,
Subscribe, my lady, subscribe,
It tells of all our Union holds dear,
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Give in your name when they ask you to,
Subscribe, my lady, subscribe.
We need about ten thousand more
To put that sixty thousand o'er.
Come, do your part, we need you sore,
Subscribe, my lady, subscribe.

—Willie Jean Stewart, Birmingham

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