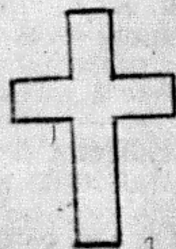


Royal Service

SUCCESSOR TO OUR MISSION FIELDS



"RIGHTEOUSNESS
EXALTED
A
NATION"

Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club Rates

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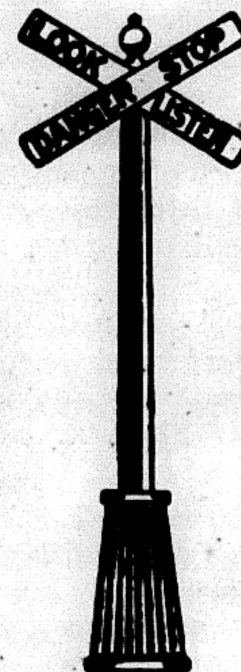
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If there is a red mark in this corner, then the "signal" means that your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of page 2.

1929 Monthly Missionary Topics

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Feb.—Where Races Meet
March—The New Negro—A Missionary Challenge
April—Faithful to the Trust (*Stewardship of the Gospel*)
May—Christianity's Contribution to World Progress
June—Youth and the Changing Age
July—Persistent Prayer (*Stewardship of Prayer*)
Aug.—The Frontier
Sept.—Woman's Responsibility in the New World
Oct.—Money and Missions (*Stewardship of Possessions*)
Nov.—Our Unchanged Task in a Changing World
Dec.—Building World Fellowship

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EDITORIAL



PREPARING for MARCH WEEK of PRAYER

Subject: "The Heart of Home Missions"



LAST summer at Toronto many thoughts were set in motion when Dr. Chas. W. Gilkey of Chicago said: "Spiritual traffic must be kept moving". Let this be applied to preparations in February for the March Week of Prayer. To be sure the present month would seem to have tasks sufficient in themselves and yet if they block the way there will be much confusion early in March. Fortunately the February monthly topic anticipates the March week and will induce many to want to prepare early and efficiently. Four suggestions are offered:

Poster—On the front cover page will be found the suggested illustration, which carries the week's watchword. On card or black board have an enlarged drawing so that in every possible way the attention of the members may from now on be focused upon its impressive lesson. Get the watchword committed to heart.

Programs—Study carefully all that is sent from the state W.M.U. leader. Adjust and assign the parts well in advance of March 4, asking all participants to study even more faithfully than usual. Encourage them by furnishing all available data. Lay special emphasis upon the use, preferably from memory, of the priced leaflets. Order them correspondingly early, please. The list is published on page 36.

Envelopes—An open Bible surmounting a map of the United States is pictured on the envelopes to be used for the offering of the March week. Since home missions exists in order to open up in hearts and minds the saving truths of the Bible, the envelope will serve a two-fold purpose: (1) to remind the recipient to begin to save in order to fill the envelope; (2) to call attention to America's need of Bible guided lives. Let each envelope bear the name of the one receiving it, the effort being to get every woman and W.M.U. young person in the church to accept one. Why not get the distributors to covenant daily to pray that those to whom they distributed envelopes may give out of hearts yearning to have the southland truly Christian?

Study Classes—To your state Baptist book store or to the Baptist Sunday School Board in Nashville, Tenn., please write for information concerning the best and latest home mission books. There is such a variety of them that the preference of societies can be quite easily met. Select accordingly and make an unusually determined effort to have a home mission study class before the March Week of Prayer. Give a copy of the book to the pastor, asking him to preach on home missions on or before Sunday, March 3. A copy of this magazine might be suggestive to him. It is gratifying, also, how many articles in current literature have a home mission import. Call attention to them, mail clippings to the less interested, exert every energy to keep the spiritual traffic moving, particularly in preparation for the March Week of Prayer.

Inclusive Dates for Week of Prayer: March 4-8

In Memoriam

OF the homes which were hospitable to Jesus during His earthly life none is more gratefully mentioned than that of Mary and Martha. Reverently is it said that a modern counterpart of devotion to Christ's every interest was found in the home of Miss Alice and Miss Annie Armstrong in Baltimore, Md. And now, just as into the Bethany home, there has come great sorrow into the Armstrong home for on December 15 Miss Alice was called to the Heavenly Home. Surely the sympathy of W.M.U. members will go forth to Miss Annie, the prayer for her being that she may be comforted by the words of Jesus to Martha: "Whosoever liveth and believeth on Me shall never die".

That Miss Alice so lived and believed is the witness borne by the host of friends in Baltimore and throughout the south. When Woman's Missionary Union was organized in 1888 she was elected a local member of its Executive Committee. This office she held for seventeen consecutive years. Though she did not attend many of its annual sessions, her work through the Baltimore headquarters was highly esteemed and is duly recognized in the 1893 W.M.U. annual meeting minutes. In the Union's history Miss Heck speaks of "her accomplished pen which was unstintingly put at the service of the new hope and later did not lag in furthering the Union". Her last letter to the Birmingham office contained the following: "We think of the happy times when it was our privilege to be at the annual meetings. We hope the Ruby Celebration will be rich in blessing for today and the days to follow".

Her high hope will unquestionably be realized largely through the enlistment of women of like missionary zeal and devotion. Verily of her it shall ever be said: "Her works praise her".

AGAIN MEMPHIS HO



OUR years have passed since the Southern Baptist Convention last met in Memphis. These years have made some changes, many of which we believe are for the better. Progress along industrial and commercial lines has brought an increase in population. The Hotel Peabody, not quite ready for the Convention in 1925, is of course completed now and is one of the most attractive hostelries in all the south. Southwestern University, the College of the Mississippi Valley, is a recent acquisition of which Memphis is justly proud. Its busy campus and halls indicate its popularity and efficiency.

While some things are different since your last visit, the heart of Memphis holds the same warmth as in former years and the welcome she extends is even more cordial. Memphis Baptists are counting it a privilege to plan for the comfort and convenience of her guests. Our homes and our hotels will be ready to receive you. The Hotel Peabody has in a way been selected as headquarters, but

there are a number of other splendid hotels located conveniently in the heart of the city. The Claridge, the Gayoso and the Chisca are among the larger of these. Smaller, but most desirable and convenient, are the Ambassador, the Adler, the Elks' Club and the Tennessee, the last named located directly across from the Peabody. It is thought best by the general committee that individuals write the hotels of their choice, making their own reservations.

No. of Rooms—625.....	PEABODY HOTEL	Rate per Person—\$3.50 to \$12 a Day
No. of Rooms—400.....	CLARIDGE HOTEL	Rate per Person—\$3 (Up) a Day
No. of Rooms—300.....	GAYOSA HOTEL	Rate per Person—\$2 to \$6 a Day
No. of Rooms—337.....	CHISCA HOTEL	Rate per Person—\$2 to \$6 a Day
No. of Rooms—140.....	AMBASSADOR HOTEL	Rate per Person—\$1.50 to \$2 a Day
No. of Rooms—204.....	ADLER HOTEL	Rate per Person—\$1.50 a Day
No. of Rooms—200.....	TENNESSEE HOTEL	Rate per Person—\$2 to \$3 a Day
No. of Rooms—150.....	ELKS' CLUB	Rate per Person—\$2.50 to \$3 a Day

Each of these hotels have of course lower rates. The Peabody, Claridge and Tennessee have as many baths as rooms.

It now seems almost certain that the W.M.U. Executive Committee, the Margaret Fund and the Training School Committees will meet Tuesday, May 7th, all three committees meeting in the Peabody Hotel. It has not yet been decided in what building to hold the general W.M.U. sessions but they are not apt to start before Tuesday night. In the March issue of this magazine definite dates and other data will be announced.

It is the earnest hope and purpose of the Memphis people to do all within their power to help make this Convention session the best southern Baptists have ever known, a meeting long remembered because of its fellowship, its spiritual uplift and its forward look.—Mrs. R. L. Sanders, General W.M.U. Chairman

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The flag of friendliness unfurled
A shaft of light from Heaven above
And through it all a message of love.

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STEWARDSHIP SUGGESTIONS



MY LARGER STEWARDSHIP



BRING it back to Thee, dear Lord,
This life Thou gavest me—
All that I have, all that I am
Or by Thy help may be.
Oh, take it now and use, dear Lord,
Wher'er it be Thy will—
My life to glorify Thy name,
Thy purpose to fulfill.

In humble place or task, dear Lord,
Help me to do my best,
To listen always for Thy voice
And leave with Thee the rest;
Or if to greater things, dear Lord,
Thy voice shouldst call today,
To quickly answer "Here am I".
If Thou but show the way.

This needy world calls loud, dear Lord,
A world for which Christ died;
It knows not of the Father's love,
Of a Savior crucified.
To us the work is left, dear Lord,
Of bringing it to Thee.
The time is short, the fields are white:
Help me to faithful be.

Help me to know no fear, dear Lord,
For Thou wilt go with me
The world around or close at home:
May I abide in Thee.
Take all my time and talent, Lord,
And every earthly store.
Forgive and bless and help me now
To serve Thee evermore.

—Mrs. J. S. King, Okla.

BOOK REFERENCES—Program Helps

Aliens or Americans.....	Howard B. Grose
Immigrant Forces.....	William P. Shriver
What Next in Home Missions.....	William P. Shriver
The Clash of Color.....	Basil Mathews
The New Challenge of Home Missions.....	E. P. Alldredge
America, Give Me a Chance.....	Edward W. Bok
From Immigrant to Inventor.....	Michael Pupin
The Call of the World.....	W. E. Doughty
Report of Home Mission Board, S. B. C. 1928	
Report of Commissioner-General of Immigration 1927	



BIBLE STUDY



Mrs. W. H. Gray, Ala.

TOPIC—A Call to Fellowship

Scripture: *John II; I Thess. 4:9*

Hymn: "Jesus Calls Us"



HE Master is come and calleth for thee." The thought of God's call to the heart of an individual runs through the whole Bible. In the Old Testament we hear God calling to Abraham telling him to leave his native land and go to a new country. The promise to be with him and bless him depends upon Abraham's prompt obedience. We listen in again as God calls to the little boy Samuel. We think of his life and the power that he became in Israel because he obeyed God's call. We bend our ears low as we are permitted to view and hear what takes place in the temple when Isaiah saw the Lord. We note Isaiah's answer to God's call, "Here am I, send me". Surely God has always made known His will to those who would give ear to His call.

When the time came for the story of Jesus' life on the earth to be written, man still needed the assurance that God rules and directs His children. The call of God as revealed in the New Testament comes to man through Jesus, the Son. The most familiar of these calls is that which came to Mary. John eleven tells in a simple way of the sickness and death of Lazarus. Jesus received a message that Lazarus was sick but He did not start at once. When He arrived at Bethany Lazarus was dead. Martha was told that Jesus was coming so she went to meet Him. They talked of the resurrection, Jesus revealing to her the deepest truths concerning the life beyond. Martha then went to Mary who sat in the house saying to her, "The Master is come and calleth for thee". Mary arose answering the Master's call as promptly as it was possible. She was rewarded by the sympathy of a compassionate Savior and, later, by the miracle of the restoration of her beloved brother Lazarus.

These words of Martha, "The Master is come and calleth for thee", have rung clear through the centuries but only those who obey at once get the blessing. There has probably never been a time in the history of the world when the call came any more definitely from all sides than today. Truly the Master is come and is calling for the unqualified love and labor of each one who professes to know His name. On that great day of Pentecost when Peter preached with such power in Jerusalem he said: "For the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call". It seems that Peter looked ahead to many generations, seeing the need for lovers of God and laborers with God. The Holy Spirit spoke through Him on that day that others might be cheered throughout time. You and I may claim a place among those whom the Lord calls if we are ready to arise as Mary of old and go out quickly to do His bidding.

And for what has He called us? This might be answered in many ways; but we can sum up all of these in two words: He calls us to *love* and to *labor*. He calls us to love Him supremely. He knew us before the foundation of the world. Surely we love Him because He first loved us. The expression of love takes a life-time. If we bestowed love on our fellow-man every day of our lives we

(Concluded on Page 10)



FAMILY ALTAR



Mrs. W. H. Gray, Ala.

TOPIC: A Call to Fellowship

TAST eve I paused beside a blacksmith's door
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had", said I,
"To wear and batter all those hammers so?"
"Just one", he said; then, with a twinkling eye,

"The anvil wears the hammers out, you know!"

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone.

—Dr. John Clifford

Old Testament Fellowship

Friday, 1st
Psalms 55:14; 119:57-60, 63-68, 74
Saturday, 2nd
Genesis 5:22, 24; 13:8-18
Sunday, 3rd
I Kings 9:1-9; 10:1-9
Monday, 4th
II Kings 4:1-13
Tuesday, 5th
Exodus 33:11-18; II Chronicles 35:1-7, 16, 17
Wednesday, 6th
Psalm 34:1-22
Thursday, 7th
Leviticus 26:12; Daniel 1:9-20

New Testament Fellowship

Friday, 8th
John 1:15-34
Saturday, 9th
John 1:35-51
Sunday, 10th
John 2:1-11
Monday, 11th
John 2:12-25
Tuesday, 12th
John 4:1-15
Wednesday, 13th
John 4:31-38, 43-54
Thursday, 14th
John 6:1-15

Fellowship with One Another

Friday, 15th
I Peter 1:13-25; Ephesians 5:2, 19, 30
Saturday, 16th
I Peter 2:1-10
Sunday, 17th
I Peter 3:8-15; 4:7-10
Monday, 18th
I John 2:1-12, 28, 29
Tuesday, 19th
I John 3:11-24
Wednesday, 20th
Romans 15:1-4; 16:1-8
Thursday, 21st
I Corinthians 13:1-13

Fellowship with Christ

Friday, 22nd
Matthew 12:46-50; 18:19, 20; 21:1-9
Saturday, 23rd
Mark 14:12-26
Sunday, 24th
I Corinthians 1:9; 10:16; I Peter 3:8, 9
Monday, 25th
Zechariah 2:10, 11; John 12:1-8
Tuesday, 26th
Isaiah 57:15; I Thessalonians 4:9; 5:11; Colossians 3:16; Philemon 3-6
Wednesday, 27th
John 14:23; 17:21, 23; I John 1:3-7
Thursday, 28th
John 15:1-17; Revelation 3:20; 21:3, 4

"PRAY YE"

"THAT WAY IS PRAYER"



THE title for this call to pray has been quoted from an appeal for prayer by Mrs. James McGavock of Chile. In the article she makes it unusually clear that prayer is the privilege of the individual Christian and that its power should be claimed in daily intercession. Had you thought of it just the way she expresses it? (See pages 33-34.)

It brings it "close home" thus to be told that it may be our prayer which God is desiring to hear on a certain day or on behalf of a certain field. Jesus said: "Ye have not because ye ask not". May it not also be true that on a certain day a certain field may not receive the needed blessing because a certain Christian failed to pray on that day? Will you, will I fail Him and the whitened harvest fields today?

To help prevent such negligence Woman's Missionary Union again pleads with its members to "pray without ceasing". Attention is called to the Family Altar and Calendar of Prayer pages, the organizations being again urged to do their best to aid in the establishment and maintenance of family altars. If the brides or other young matrons are given ROYAL SERVICE with a note concerning the daily use in their homes of the Calendar of Prayer, the note and the magazine may lead to a family altar. Much prayer is also desired in preparation for the March Week of Prayer, March 4-8 inclusive (see pages 1, 4.)

Multiplied power is doubtless secured when "two or three" pray unitedly. Therefore, W.M.U. circles and societies are urged to plan so that either at the beginning or close of their meetings there will be additional time for missionary intercession. As guided by the Holy Spirit, please pray for:

- Hearts reverent with praise and thanksgiving
- Realization of personal privilege and responsibility of daily intercession
- Faith in God's power to hear and answer prayer
- Daily use of Calendar of Prayer
- Establishment and maintenance of family altars
- Larger sense of stewardship (See page 7)
- Faithful practising and teaching of tithing by W.M.U. members
- Memberwise preparation for Week of Prayer for Home Missions, March 4-8
- Annual meeting committees for S.B.C. and W.M.U. in Memphis in May
- Graded W.M.U. work
- Fostering of weak societies
- Native Christians the world around
- Law enforcement and world-wide prohibition

BIBLE STUDY (Continued from Page 8)

could not make known enough of love to express our gratitude to God. It behooves us then to use every opportunity to show forth the love which responds to the great heart-throb of God and let Him manifest Himself through us. It costs to love fallen humanity; but it cost the Heavenly Father the price paid on Calvary. Shall we withhold the cost of a living sacrifice, holy and acceptable?

Calendar of Prayer

February, 1929

Mrs. Maud R. McLure, Ky.

THROUGH your prayer" a soul in conflict
Triumph in the strife obtained;
Fiery darts and fierce temptations
Were by God's great might restrained.

THROUGH your prayer" sin's chains were broken,
Blinded eyes received their sight,
Souls afar in darkness groping,
Found the path of Heavenly light.

—RUTH THOM

Topic: Where Races Meet

1—FRIDAY

Pray for Misses †Hattie Stallings and †Mattie Vie Summer, educational work, Kweilin, China.
My God shall supply all your need.
—Phil. 4:19

2—SATURDAY

For Rev. and †Mrs. A. R. Gallimore, evangelistic work, Shiuchow, China
Draw nigh to God and He will draw nigh to you.—Jas. 4:8

3—SUNDAY

Pray that we may give the Gospel in its purity to the foreigners in our country; also for observance of this day as "Baptist World Alliance Sunday".
As much as in me is, I am ready to preach the Gospel to you also.
—Rom. 1:15

4—MONDAY

Pray for Rev. and †Mrs. I. N. Patterson (on furlough), evangelistic work, Abeokuta, Nigeria.
The Lord's hand is not shortened, that it cannot save.—Isa. 59:1

5—TUESDAY

For Rev. A. B. Langston (on furlough), educational work, and Mrs. Langston, evangelistic work, Rio de Janeiro, Brazil
All the ends of the earth shall see the salvation of our God.—Isa. 52:10

6—WEDNESDAY

For Rev. and Mrs. A. B. Christie (on furlough), and Mrs. D. P. Appleby (on furlough), evangelistic work, Petropolis, Brazil
The Lord is very pitiful and of tender mercy.—Jas. 5:11

7—THURSDAY

For Misses †Agnes Graham, †Cornelia Brower and †Marjorie Spence, Girls' School, Temuco, Chile
He shall cover thee with His feathers, and under His wings shalt thou trust.
—Psa. 91:4

8—FRIDAY

For Rev. and *Mrs. Dan T. Hurley, educational work, Bucharest, Roumania
The Lord is not slack concerning His promise.—II Pet. 3:9

9—SATURDAY

For Dr. and Mrs. J. McF. Gaston, medical work, Laichowfu, China
He sent them forth to preach the Kingdom of God and to heal the sick.
—Luke 9:2

10—SUNDAY

For God's Spirit on all Christian workers among foreigners in our cities; also for observance of this day as "Race Relations Sunday"
Ye shall receive power when the Holy Spirit is come upon you.—Acts 1:8

11—MONDAY

For Dr. T. B. Ray, secretary, Foreign Mission Board, and Mrs. Ray, Richmond, Va.
He will fulfill the desires of them that fear Him.—Psa. 145:19

12—TUESDAY

For Rev. and Mrs. L. M. Reno and Miss Edith West, educational work, Victoria, Brazil
Behold the eye of the Lord is on them that fear Him.—Psa. 33:18

13—WEDNESDAY

For Misses †Katie Murray (on furlough), evangelistic work, and †Olive Lawton (on furlough), educational work, Chengchow, China
Be thou faithful unto death and I will give thee a crown of life.—Rev. 2:10

14—THURSDAY

For Misses †Annie M. Sandlin and †Nellie Lee Putney, educational work, Shiuchow, China
Be strong in the grace that is in Christ Jesus.—II Tim. 2:1

†Attended W.M.U. Training School
*Attended Southwestern Training School

Calendar of Prayer

February, 1929

"**T**HROUGH your prayer" the foe was
vanquished,

Doors were opened, ways were made;
"Through your prayer" the force and fury
Of the raging storm were stayed.

"**T**HROUGH your prayer" the weak
were strengthened

For the burden of the day,
And the weary feet encouraged
In the path where duty lay.

—RUTH THOM

Topic: Where Races Meet

15—FRIDAY

For Rev. and †Mrs. C. A. Leonard, educational and evangelistic work, Harbin, Manchuria; also for observance of this Friday as "World Day of Prayer"
Blessed be God who hath not turned away my prayer.—Psa. 66:20

16—SATURDAY

For Rev. and †Mrs. Frank Conelly, evangelistic work, Misses †Mary Crawford and †Lila Watson (on furlough), educational work, Tsingchow, China
Light is sown for the righteous, and gladness for the upright in heart.—Psa. 97:11

17—SUNDAY

Pray that God's people may be kept from the world.
They are not of the world, as I am not of the world.—John 17:16

18—MONDAY

Pray for Misses Reba Stewart and *Euva Majors, educational work, Kweilin, China.
He only is my rock and my salvation.—Psa. 62:2

19—TUESDAY

For Dr. and Mrs. W. B. Bagby, Rev. and Mrs. T. C. Bagby (on furlough), educational and evangelistic work, Sao Paulo, Brazil
If we suffer we shall also reign with Him.—II Tim. 2:12

20—WEDNESDAY

For Dr. and Mrs. Walne and †Miss Florence Walne, evangelistic, publication and literary work, Shimomoseki, Japan
He that toucheth you toucheth the apple of His eye.—Zech. 2:8

21—THURSDAY

For Rev. and †Mrs. M. T. Rankin, Misses †Flora Dodson and †Lydia Greene, educational work, Canton, China
God is not unrighteous to forget your work and labor of love.—Heb. 6:10

22—FRIDAY

For faculty, students and Local Board of Managers of W.M.U. Training School, Louisville, Ky.
We would see Jesus.—John 12:21

23—SATURDAY

For Rev. and Mrs. Frank Marrs, educational work among Mexicans, San Antonio, Texas
My help cometh from the Lord.—Psa. 121:2

24—SUNDAY

Pray for foreigners who have become Christians in the United States.
Our hope for you is steadfast.—II Cor. 1:7

25—MONDAY

For †Miss Carrie U. Littlejohn and her co-workers at Good Will Center, Louisville, Ky.
Beloved, thou doest a faithful work in whatsoever thou doest towards them that are brethren and strangers.—III John 5

26—TUESDAY

For Rev. and †Mrs. R. A. Jacobs and †Miss Ethel Ramsbottom, educational work, LaiYang, China
Thou, O Lord, art a shield for me: my glory.—Psa. 3:3

27—WEDNESDAY

For Dr. and Mrs. W. W. Hamilton and faculty of Baptist Bible Institute, New Orleans, La.
Every Scripture inspired of God is also profitable for teaching.—II Tim. 3:16

28—THURSDAY

For Rev. and *Mrs. V. L. David, educational work, Barcelona, Spain
God is faithful, by whom ye were called into the fellowship of His Son.—I Cor. 1:9

†Attended W.M.U. Training School

*Attended Southwestern Training School

**Attended Baptist Bible Institute



PROGRAM PLANS



Mrs. T. M. Pittman, N. C.

WITH the PROGRAM COMMITTEE



HE stranger that is within thy gates" . . . "for ye were strangers": these two expressions occur often in the Old Testament and may well be used in constructing the program on immigration. An interesting talk might be made on "The Jewish Emigration from Egypt and the Protestant Emigration from Europe". The question of religious liberty lay as the impelling motive in each case; wilderness hardships were endured; the establishment of self-government through suffering and warfare was effected. A study of the subject will develop many similarities and many differences. Some member of the society who is making a study of early American history through membership in one of the patriotic organizations of women would be already partly prepared to discuss this subject.

Another talk might follow on "Jewish Laws for the Stranger Compared with Our Laws". It will readily be noted that the strangers were to conform to Jewish laws, customs and religious rites. They were not to be allowed to corrupt the Jewish religious freedom so dearly bought by attaching their heathen customs to the worship of Jehovah. They had to conform to the Jewish Sabbath and were not allowed to interrupt the Jewish ceremonials as divinely given. When they did succeed in establishing their own worship, they invariably brought disaster to the Jews.

"For ye were strangers . . . and know the heart of a stranger": a talk may be made on this last clause, "The heart of a stranger". Many members of each society have come to the town and church as strangers. They know the chill of removal from a dearly loved home town and home church. Experience is meant to develop sympathy. If so slight a change brings waves of homesickness, what must the change of country, language and customs mean? If the woman who makes this talk can secure a foreigner living in the town to follow with a talk it would be most effective. Perhaps a foreigner cannot be secured with a talk it would be most effective. In that case the one who has the subject should visit one or two foreign women in their homes or men in their stores and ask something of their reasons for coming to this country, of their home land and of their impressions of America. This information should be secured through a friendly talk and reported to the society. It might hold the attention of the women if this interview could be reproduced as a dialogue. Two women having visited the foreign home or homes may act out their experience, one being dressed like a newly arrived immigrant. Possibly children from foreign homes may be brought to the meeting dressed in native costume and one or two may sing.

"Hearing and Helping" would be a suitable subject for a closing talk. Use material given in this number of ROYAL SERVICE to show what southern Baptists are doing to help the new citizens. Also tell of the men who have heard the call of new opportunities in America, have come at the call and have been of help to the whole nation in return.

This meeting might well lead up to the study of a home mission book, the mission study class to precede the Week of Prayer for Home Missions. One

(Concluded on Page 34)



Program Outline and References for
Advanced Missionary Societies

Prepared by Mrs. W. D. Pye, Arkansas

WHERE RACES MEET
(Immigrants in the United States)

Hymn—America the Beautiful

Devotional Topic—"The Least of These": Matt. 25:34-40. Most students of the immigrant problem aver that the American people are failing even in the simplest courtesies to the immigrant, yet Jesus said that service rendered to "the least of these" was rendered unto Him.

Prayer that we may introduce these strangers to Jesus, the Heavenly Guest

Hymn—There's a Stranger at the Door

"Putting Out to Sea"—In making a study of our foreign population we should consider their courage when coming to America and the longing for better things which is their motive for attempting the difficult journey. See "The Immigrant and the Community", Grace Abbott, chapter 1; "The Immigrant Tide", Edward A. Steiner, chapter 13; "With the Poor Immigrant to America", Stephen Graham, chapter 1; "On the Trail of the Immigrant", Edward A. Steiner, chapters 1-3.

"Behold! They Stand at Our Door and Knock"—Even with our restricted immigration laws the foreigners are still coming to the United States. What sort of welcome do they find? For some of their problems on landing see "The Immigrant and the Community", Abbott, chapters 2-4; "They Who Knock at Our Gates", Mary Antin, chapter 2; "With the Poor Immigrant to America", Graham, chapter 2; "On the Trail of the Immigrant", Steiner, chapters 5, 6.

Hymn—O Beautiful, My Country (or My Country, 'Tis of Thee)

"A Roll Call of the Nations"—A characteristic of the foreigner is to crowd into our cities where representatives of almost all countries of the earth may be found. Yet many of them have found their way to the open spaces of the south and west. For reference see "On New Shores", Konrad Bercovici; "On the Trail of the Immigrant", Steiner, chapters 7-19; "Selective Immigration", James Davis, chapter 12. The Doran Company puts out the following helpful books: "The Czecho-Slavaks in America", Miller; "The Magyars in America", Souders; "The Poles in America", Fox; "Russians and Ruthenians in America", Davis; "The Greeks in America", Xenides; "The Italians in America", Rose. Also see "Asia at the Door", Kawakami.

"Drifting to the Sunny South"—It has been said that the state of Texas alone has room for the population of the world. Doubtless other southern states prove as alluring to the immigrant. See "The New Challenge of Home Missions", E. P. Alldredge, chapter 11; minutes of the Southern Baptist Convention for 1928, pages 260-262.

Prayer for southern Baptist missionaries who carry "good tidings" to the foreigners

"The Stranger within the Gates"—In the wrong environments he may be a menace; walking with Jesus he will be a blessing. See "On the Trail of the Immigrant", Steiner, chapters 20-22; "The New Immigrant", Roberts,

(Concluded on Page 29)



PROGRAM FOR FEBRUARY



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See also book references on page 7.

Prepared by Mrs. W. C. James, Va.

WHERE RACES MEET

Hymn—"Come Holy Spirit, Heavenly Dove"

Prayer that God's Spirit may truly be with us in this meeting and with all those who seek to serve Him—(Using Calendar of Prayer, Pages 11-12)

Why and Whence They Have Come

Hymn—"From Greenland's Icy Mountains"

The Foreigner's Contribution to American Life

"Praise God from Whom All Blessings Flow"

The Average Immigrant (See Current Missionary Events, page 35.)

In His Native Land

In the American City

Devotional Service—Why Evangelize?

SECTION I

WHY and WHENCE THEY HAVE COME



SINCE the days of Columbus and Americus Vesputius the very name *America* has been a magic word that has meant two things—fortune and freedom—and has served as a mighty magnet to draw people of every race and nation from their homes in the Old World to seek fortune or freedom and perhaps both in all parts of the New. There are those who believe that God in His providence reserved from creation our part of North America for evangelical Christianity, religious freedom and democracy. Certain it is that by some kind providence those who were drawn to the Atlantic coast to carve out a home in this unknown and distant land were evangelical Christians of the sturdiest and thriftiest stock of the Old World. And among them were not only men and women of high Christian ideals seeking silver and gold but many who had come

seeking religious freedom for themselves and others, without dictation from church or state. Some of these were our Baptist forefathers. From such a beginning colonization, through many trials, steadily advanced until there resulted the founding of a free and independent nation with popular government and fixed religious principles, including religious liberty and the right of the individual conscience.

By 1820 the government of the United States with these great principles of democracy deeply embedded in the life of the people was on a firm foundation and had thrown wide her doors in invitation to all peoples of the world to come to this new land and enjoy the privileges of fortune and freedom. Since then people have come by the millions "from every clime, country and condition and they have been of every sort: good, bad and indifferent, literate and illiterate, virtuous and vicious, ambitious and aimless, strong and weak, skilled and unskilled, Christian, infidel, Jew and pagan". And thus the United States of America became the meeting ground of the races where people faced

the problem of members of different races and nationalities with different characteristics, ideals and ambitions learning the art of living together as one nation, sustaining the high standards set by the founders of that nation.

The Indian was already here—we do not know whence he came—and though there was the responsibility of the Christian to the pagan his standards of living presented no race problem and did not seem to menace American institutions. The negro came, not by his own volition it is true, but from his entrance the problem of race was present. Not until after the 4,000,000 slaves were emancipated, however, did the people of America realize the full significance of the problem involved in these two races living side by side in the same country and at the same time keeping the standards of the white man high.

Fortunately for our country the millions who poured through the open door when the country was young were, for the most part, people of the same type as the original colonists with kindred habits, institutions and traditions. They came from Great Britain, Germany, Norway, Sweden and other north Europe countries. They distributed themselves throughout the country and, with their descendants, form the backbone of American citizenship today.

The Chinese began coming to the United States about the middle of the last century (1850) and came in great numbers for a period of years, the majority of them settling on the west coast. The Japanese immigration began about 1871 and continued till the race problem became so acute in the Pacific states both with the Chinese and Japanese that, by acts of Congress, whether just or unjust, immigration from these two countries was entirely checked by 1924. In proportion to population there are now a comparatively small number in the United States but they are for the most part in congested centers and have not as a rule yielded to the influences of Americanization.

As the years passed fewer and fewer people from the north Europe countries came to America while a great tide of immigrants began pouring in from southeastern and eastern Europe. Italians, Hungarians, Slavs, Jews, Greeks, Syrians began coming into our midst in ever-increasing numbers. In fact so great was the change in the racial character of the immigrants that those coming after 1890 have been spoken of as the "new immigration". According to the authorities this new immigration was considered decidedly undesirable or less desirable than those who had come over in the earlier years. There was real ground for this opinion, for many of the criminal and pauper class had been allowed to enter. This was due to our lax immigration laws and to the fact that most of the others came out of conditions of oppression, illiteracy and poverty, having no knowledge of the American ideas of government or the ideals and standards of American life. Since the character of the average immigrant, however favorable, requires raising in order to measure up to these standards and since such a task seemed almost hopeless in view of the ever-increasing numbers, the United States found it necessary to pass laws limiting the number that should be admitted each year and also raised the standard of requirements for entrance so that those admitted would be, on the average, of higher type than in recent years. By this means conditions have been greatly improved, yet many foreigners of the most undesirable class are still coming into the country. Many of these are brought to our shores by what is known as the "immigrant bootlegger" and smuggled into the country for a price. This nefarious trade is second only to the bootlegging in violation of the prohibition laws.

As all know there have been Mexicans in the United States for many years but since Mexico has been in an almost constant state of revolution and since the development of irrigation in the southwest has greatly increased the

wealth of that section the Mexicans have been coming in ever-increasing numbers. As the new laws do not apply to immigrants from Mexico, the good, bad and indifferent have been literally pouring across the Rio Grande to find peace, security, a home, work, good pay and plenty within our borders. "How in this melee of nationalities and clashing races" asks an interested and sympathetic student of the immigrant forces, "are we to learn to live together with any unity of purpose?" The answer rests with the Christian people in America who, under God's guidance, must learn to understand those of other races and nationalities and share with them their best gift, the Lord Jesus.

SECTION II

The FOREIGNER'S CONTRIBUTION to AMERICAN LIFE

SINCE the races and nations of Europe, from which more than ninety per cent of the population of our country has come, have produced men and women of genius, who have added to the civilization and culture of the world, it was to be expected that large numbers of those who came from Europe would rise to prominence and influence in this new environment. Neither should it be a surprise when we learn that those foreign-born citizens who have counted for much in America came from both the high class European and the peasant class. Many of those who rose to influence and power in the Old World were from among the highest classes while others fought their way up from poverty, ignorance and obscurity.

Though the colonists are not looked upon as immigrants as we now understand the term, yet the very founders of our nation came from Europe, bringing with them their strength and ability as a heritage from the nations from which those, we now call foreigners, came. In our struggle for independence from England, the mother country, the names of LaFayette, Baron von Steuben, Baron de Kalb and Kosciusko stand out as reminders of the fact that,

in the Revolutionary War, we were helped to victory by the Frenchman, the German and the Slav.

Among those, who were born in foreign lands but have come to the United States to cast in their lot with us, have been those who have contributed as much to the strength and stability, to the culture and advancement of America and her institutions as those who claim this as their native land. Theodore Roosevelt once said to a group of new American citizens, "Americanism is not a matter of birthplace but of the spirit that is in the man". Many thousands of our foreign citizens have manifested this spirit; but there are outstanding ones, among whom we may mention: Carl Schurz the statesman, John Ericsson the inventor, Henry M. Stanley the explorer, Steinway maker of pianos, Jacob Riis active in philanthropy and social service, Andrew Carnegie the millionaire philanthropist, Steinmetz the Jewish wizard in science, Damrosch and other musicians from other nations, Edward A. Steiner author and authority on immigration, Mary Antin the authoress, our own Miss Buhlmaier whose life was given in service to the immigrant, others too numerous to mention. The majority of those mentioned were outstanding and devoted Christians giving their lives in service to humanity for Christ's sake, while many of the strongest preachers we have had of all denominations have been foreign born citizens.

In the last edition of "Who's Who in America", that comprehensive list of the leading living Americans, more than two thousand listed were born in foreign lands. Among these are two outstanding examples of men who came from totally different environments in Europe to the United States where in the beginning the only things they had in common were their foreign birth, their high aspirations and perhaps equal opportunities. The one came from a country in north Europe, the Netherlands, and was the son of a cultured family in whose home Prince Bismarck was an

honored guest. The other came from southeastern Europe from a peasant village and was the son of Serbian peasants. The mother could neither read nor write but, from the son's loving description, she was evidently a woman of sterling character with high ideals and had complete sympathy with the high aspirations and achievements of her boy. The parents of the first boy had reverses of fortune and came to America when he was but a child "to get a new start in life". But their hopes were not realized and when the father died he left his wife dependent upon their two sons whose combined income at that time was but \$12.50 a week. In the story of his life this boy tells how on the morning after the funeral when he was on his way to work keenly conscious of his responsibility he looked at the houses he passed, at the people who passed him and up at the cloudless sky and a great cry came up in his soul to which he gave expression: "America give me a chance! You have got to give me a chance—you have got to give me a place!" This boy was Edward W. Bok, for many years the editor of the *Ladies' Home Journal* and author of "The Americanization of Edward Bok", "America Give Me a Chance" and other books. In these he tells how America gave him a chance through the public schools of Brooklyn, the Sunday school he attended, the "lifts" he had from the driver of a one horse truck who saved him car fare, the waiter who saved him from buying lunches by letting him eat of "the crumbs that fell from the rich men's tables" in the private dining room where ate the officers of the Western Union Telegraph Company where he was an office boy. He further tells of the sympathy, kindness and encouragement he received from such men as Phillips Brooks, Henry Ward Beecher and others when in the course of business his life touched theirs. The Serbian peasant boy as truly begged America for a chance when he sold his sheep skin coat and his warm clothing that he

might have money to pay for passage in the steerage of a steamer coming to America. His interest in America was aroused when in school he learned of the American, Benjamin Franklin, who had discovered the identity of lightning and electricity. And later when he met kindly Americans who helped him when he needed it in a country of Europe not his own when he determined to come to America. This boy was Michael Pupin, now a professor in Columbia University, a great scientist and author of "From Immigrant to Inventor". It was he who developed methods in long distance telephoning that are in use in both the United States and Europe. Pupin is not only known as a great scholar and scientist but is also known as a great Christian, loyal American and lover of his fellow man. Like Bok he tells in his autobiography of the help Christian men in both the lower and higher walks of life had been to him. He tells particularly of a humble fireman and boiler room engineer who recognized his ability and urged him on to higher things and of the people of a great New York church of whom he speaks as "honey-souled people".

SECTION III

The AVERAGE IMMIGRANT

In His Native Land—Because of the conditions under which so many foreigners have had to live since coming to America they have found it difficult to adjust themselves to the standards of American life and there is therefore much unreasonable prejudice against them. One Christian woman, usually sympathetic and understanding, was heard to remark when America's Christian duty to the immigrant was under discussion "I hate these disgusting foreigners, they are spoiling our country". But another fine Christian woman, who works among the foreigners in one of our great cities as she thinks Christ would have done, exclaimed "O if you only knew my people, if you only knew my people in 'the bottoms'!" Whether we like it or not, whether they are spoil-

ing our country or not, they are here, are still coming, and a study of them may bring some surprises which will destroy our prejudices and help us to do some real constructive work in Christian Americanization.

Investigation has shown that by far the greatest number of those who have been coming from Europe since 1890 are of the peasant class and have come from the country districts. Prof. Balch calls attention to the fact that in the minds of most people in America a peasant belongs to the lowest social class, is a being devoid of all claims of respect and takes a great step up when he becomes a factory hand. On the other hand, the fact is the peasant is a land-holder and at home is far from being at the bottom of the social ladder. He is to be more nearly compared with the small farmer in our country than to any other class. There is a difference however. Since the days of feudalism, they have had their inheritance of land and it has been divided and subdivided with each generation until the narrow ribbon-like strips are not adequate for the support of a family, and therefore many are coming that they may make a better living here, leaving the others at home that they may have a larger share in the living from the land. A Rumanian peasant is considered a rich man if he has twenty acres.

When we think of the Slovak miner coming up from the coal bank, the men coming from the glass and steel works, both men and women coming from the garment factories, the sweat shops, the sordid surroundings of the stock yards and the congested tenement districts, and of little children playing in the streets and gathering their toys and food from the dump piles, let us try to remember what they left behind in the hope of improving their condition in America. Picture if you can the romantic beauty of a land, on almost every crag of which there stands a ruined castle eloquent in its story of past glory. Also picture the scene in the village situated in the valley with

a bright sparkling stream running through the center where the women do their washing and visiting while the children joyously wade and frolic in the water, and in the evening run with shouts of glee to meet the men and some of the women as they come in from the fields or vineyards. Listen to the village church bell as it rings for prayers at vesper time. See the gay flower gardens and the gay costumes of the peasant girls on a holiday, and you will see the picture as a traveler, through the countries from which these people come, sees it, and your heart will go out in sympathy to them. If you think they are not proud of their heritage and do not miss the beauty of their home lands, says a friend of the foreigner, "Then listen to them as they sing their folk-songs in some great engulfing city center and see their eyes fill with tears".

SHINE upon me, golden sunlight,
As I leave my country dear;
Sacred feelings warm within me,
Dry my eyes of every tear.
Flow'ry meadows, mountain forests,
I shall never see you more

is a folk song that rarely fails to bring tears to the eyes of a Czech audience when sung in America.

They come to us not knowing much of the true character of our institutions and traditions it is true, but they know that America is the land of freedom and plenty and most of them come ready to give of their little best in return for what they hope to receive. They naturally look up to us and, with fair and friendly treatment, they can be easily transformed into enthusiastic Americans. "But", as Dr. Josiah Strong once said, "if we treat them with contempt, calling them 'dagos' or 'sheenys' or by oppression and fraud make them suspicious of us, we can easily compact them into masses hostile to us and organized to resist all Americanizing influences".

In the American City—Dr. Shriver calls attention to the fact that while more than one half of those coming from

Europe came from the farms, yet a very small proportion of them find their way to farms in this country but are grouped in great colonies in our cities or form communities according to race or nationality in the mining and industrial centers near these cities. If the work of those in the industrial centers continues during only certain months in the year, they go to the city and thus increase the congestion and add to the racial problems there. It is a fact that more than three-fourths of the European immigrants of recent years may be found within a radius of fifty miles of the great cities in the eastern and central portions of the United States. The question may well be asked: why do these peasant immigrants, skilled only in farming and devoted to country life, congregate in the cities or seek employment in the mines and mills, when our country is so in need of agricultural laborers? The answer is threefold: Many who come have small farms at home, but with mortgages on them, and they come hoping to earn enough from the large wages paid miners and factory hands to return home and pay off the mortgage on the home place. Then the money many are able to accumulate to bring their families across is barely enough to pay their passage to America. Therefore they cannot think of buying a farm upon their arrival, and because of low pay the position of a farm hand is not attractive in comparison with that of other industries. Another cause may be found in the fact that in Europe country life is in reality village life where all the families of a farming district live close together and from their homes the men and women go out to the fields to work, returning at night. Each village is a tiny world in itself, with its own traditions and ways, its own dress and even its own dialect. Therefore the isolation of American farm life is forbidding to the peasant man or woman. "Folks is more company than stumps" said an old woman of the tenement districts who was offered an easy life on a farm.

Hence when the peasant arrives timid and ignorant of the language, he naturally seeks the people of his own nationality or race and consequently we find them living in great colonies in their own quarters where they have little contact with American life and small opportunity to learn English. In fact it is often the case that only through the children who attend the public schools do they ever have any contact with our American institutions. Many of our large cities and industrial camps are in America but they cannot be said to be real American cities or communities. New York is overwhelmingly Jewish and Italian, and three out of every four are not more than one generation removed from a foreign land. Chicago, with her great colonies of Poles and Czechs, is one of the chief Slavic centers of the world, while other large cities have their great colonies of foreign population.

A prominent statesman, an intelligent and impartial student of race problems in America, considers that the most conspicuous failure in democracy in America thus far is in the bad government of our great cities. "And it is in these centers" says he "that the great mass of foreigners get their first and only lessons of American life". Being unskilled and coming in contact for the first time with organized life in America, many do not know how to make the most of their opportunities. Necessity has driven them into the cellars, blind alleys and over-crowded buildings in the tenement districts and slums of the cities, where conditions exist that seem almost impossible in a civilized and Christian land. Here they come in contact with an element whose lives are given over to vice and crime and it is no wonder that many, both men and women, are led into all kinds of evil and become a real menace to our free institutions. It is horrible to think of the conditions under which great hosts of honest and self-respecting families live. Many live crowded in single rooms where they sleep, cook, eat and do con-

tract work in which all members of the family can have their part. Their homes are hotbeds of disease; tuberculosis is yearly killing its thousands. Yet many would rather die than become the objects of charity. Says one: "If women you knew and children you loved actually secured canned goods from the refuse dumps and decayed vegetables thrown away in the market-place, which they ate in preference to accepting charity; if you had seen the undersized boy of ten with circles under his pretty dark eyes and the hungry look on his sweet, pale face smile confidently up at his teacher as he asked 'if she, too, gathered food from the city dump', and you had noted his look of surprise and regret when she said she did not, because he loved her and thought her very unfortunate indeed"; if you could see the garment finishers pull bastings—the work of the babies—sew on buttons, put in linings, sew in sleeves, blind stitch the bottoms of pants; if you could see whole families from children three or four to feeble old men and women making cigars and artificial flowers for the American trade; if you could see whole families working in their miserable and crowded homes and earning scarcely enough to keep the wolf from the door; if you could see and know the dear old grandmothers, no longer able to go to work, trying to keep house with nothing; if you could see the young girls with no place to meet their friends but the city streets, the cheap "movies" and dance halls; if you could see the young foreign men with their handsome faces and gifts of mind that would enable them to rise if they only had the chance; if you could see all these things you would not condemn the foreigners as a class, but the great cry of the foreign boy, "America, give me a chance", would find response in your heart and a compelling desire would possess you to join those who in every part of our land have done and are still doing a noble part in trying to give America's best to the people who have come across the blue waters and looked with shining

eyes upon "Liberty" with her promise of the fulfillment of all their hearts' desire.

SECTION IV WHY EVANGELIZE?

(Let the leader of this service distribute the groups of Scripture passages to members of the society and have them read as they occur in the subdivisions of the topic and between the comments made by the leader.)

Hymn—"Brightly Beams Our Father's Mercy"

For the door of opportunity is open.
Revelation 3:8; I Corinthians 16:9; II Kings 6:17

THROUGH immigration the United States is in a sense the most foreign country and the greatest mission field in the world. In our country God has opened wide the door of evangelistic opportunity and no one on earth can shut it. No such opportunity ever came to a nation before unless it be the Roman Empire at the time of Christ. The greatness of the opportunity is the measure of our responsibility. The immigrants who are now coming to the United States are spreading themselves out more evenly over the whole country than in former years, while those in the cities and industrial communities in large numbers are going back to the land by acquiring farms and settling upon them. Thus they are taking up the work for which they are best fitted and living the life that will tend to make them respond to the best influences. It is estimated that in addition to the negro and Indian we now have in the south more than five million people of different races and nationalities. It is predicted that by 1930, because of this new movement to the land and the development of industries, we will have many million more. Wherever we go in the south now we are thrown with the members of other races and nationalities. We must recognize the opportunity now at our door whether we live in the city or in the country. Hymn—"Open My Eyes that I May See"

Prayer that our society may discover and enter the open door nearest us
For the Individual's Sake—"He is our brother and opportunity of service, and we should give him our best."
John 3:16; John 10:10; Acts 4:12; Acts 8:5, 8

Few of the immigrants are evangelical in religion. They know nothing of our Gospel and little or nothing of the Bible. The religious principles they have been taught are totally opposed to the spirit of our free Christianity. Many have lost faith in their church and will soon lose faith in religion unless we teach them the Gospel. As the old woman said and many are like her, "I have my God in my heart, I shall deal with Him. I do not want any priest to step between". That is the class the Gospel may reach and it has been proved that they are generally easy to approach. There are many free-thinkers among the foreigners who are organizing Sunday schools and teaching their children and others their catechism. This class also is open to the Gospel.
Hymn—"Rescue the Perishing"

Prayer that we may seek the foreigner who is without Christ and teach him the "Way of Salvation"

For America's Sake—Proverbs 14:34-35; Proverbs 29:18; Psalms 20:5, 7

America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. And if America is to continue to be a great and free country it is vital that the simple and free Gospel be preached to all; even the most lowly and ignorant. For as Woodrow Wilson said, "A nation is as great and only as great as her rank and file".

As the foreigners continue to come, unless they are moulded according to the principles of Christianity, they will greatly increase the number of those who know not true freedom and greatness already too large and, as in a democracy the vote of the majority rules, we may some day find our country foreignized instead of these newcomers being Americanized.

Hymn—"My Country 'Tis of Thee"
Prayer that we may acknowledge our responsibility to keep America true to the principles of Christ by doing our part in giving the Gospel to all within our gates

For the World's and Christ's Sake—Gen. 12:1-2; Philippians 2:9-11; Matthew 28:18-19; John 14:15

Dr. Love in "Today's Supreme Challenge to America" makes it very clear that the providences of God show that He has greatly blessed America that we may in turn be a blessing to the world. Unless therefore we evangelize those in easy reach of the Gospel, those who have come as representatives of "all peoples that on earth do dwell", we are not true to the trust. Every foreigner converted in America becomes directly or indirectly a missionary, spreading knowledge of the truth among his kindred and tribe. "Save America and you save the world" is undoubtedly a true saying for if we save America for Christ we will have here all races of men living in perfect harmony engaged not in a warfare of man against man but of men united in a warfare against sin, the deadly foe of every man and in one spirit that throbs through them all.

What Southern Baptists Are Doing

WE have work among the Mexicans, Italians, Cubans, French, Swedes, Hungarians, Jews, Chinese, Indians and negroes, which is done by means of missionaries and Good Will Centers where these people live and in places where they come and go. The work is most encouraging but wholly inadequate to meet the present and growing needs.

The Responsibility Close at Home—

Let us ask ourselves some questions as we leave this great subject—Why evangelize our country where races meet? Are there any of different race or nationality living in our community? How are they living? What are they working at and under what conditions? What about their living conditions? What about the children? What opportunity do the adult foreigners have to learn English? Are they Christians?

Do they attend church? Do we wish them well but at a convenient distance fearing they will spoil our community? How are we interpreting Christ to them in our lives and in our contacts with them? One great church situated where there are foreigners, feeling that contact with the best American citizens is what the lonely foreigner most needs, adopted the slogan, "For Every Church Member a Foreign-Born Friend". Let us study our community, think it over and see what we can do under God in shaping our nation's destiny and winning the world to Him.

Prayer — "O America, America,

stretching between two great seas, in whose heart flows the rich blood of many nations, let thy Master make thee a saviour of nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountain and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ and the last lonely soul shall see the uplifted cross and the whole round world be bound back to the heart of God!"

*Repeat the watchword for the year—
"Enlarge — spare not — lengthen — strengthen".*

QUESTIONS for STUDY and DISCUSSION

Section I

- 1—Why is the United States a meeting ground of the races?
- 2—What contributed to the strength and prosperity of our country in its infancy? Name the outstanding races in the United States?
- 3—What is the "new immigration"? When did it begin and from what countries did the people come?
- 4—Why was it necessary to pass laws restricting immigration? What is "boot-legging" in immigration?

Section II

- 5—Name some foreign born citizens who have added to the culture, greatness and religious life of America.
- 6—Have some one tell something of Miss Buhlmaier and her work.

Section III

- 7—What is a European peasant?
- 8—Tell something of the conditions of peasant life in Europe.
- 9—Why do not the peasants of Europe take up farming in this country in larger numbers?
- 10—Where do most of the immigrants learn their first and only lessons in American life? Why is this unfortunate?
- 11—Tell something of the conditions under which foreigners in our great cities live.

OUR YOUNG PEOPLE

(Concluded from Page 30)

let the program committee be sure that both are ready.

The meetings usually begin with moments of relaxation, recreational songs (See Songology, price 50c from Baptist Book Store) merrily mingling until time for supper to be announced. Songs and cheers and gay toasts continue through the supper hour. The program is usually presented while still at the table.

A council meeting beginning with supper at 6:30 will likely be entirely over by 8:15 or 8:30 at the most. Each meeting would have a roll call, with informal response from Y.W.A. organizations present, so that activity and attendance are encouraged and recognized with enthusiasm.

If your Y.W.A.'s have not shared in this happy fashion of Associational or City Y.W.A. Council, why not try a spring meeting and see its benefits?



Y. W. A. PROGRAMS



Material found in the general program on pages 15-23 as well as other items in this issue will be quite helpful to supplement the following program. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Mrs. R. K. Redwine, Ala.

FIRST MEETING

Topic—Moving Pictures

Hymn—From Greenland's Icy Mountains

Scripture—"Of One Blood"—Acts 17:24-27

Prayer for Christian attitude of mind

"Newcomerstown"

Beginning of the Picture

The Immigrant's Promised Land

Prayers that America may give a Christian welcome to immigrants

America minus the Immigrant

Prayer that we may not greedily accept the foreigner's benefits and refuse to give him a chance

"Mike"

Prayers for "Mike" and all others who struggle with him

Mike's Hope

Hymn—Open Mine Eyes

Prayer "that they may be one" with Christ

(Books for reference are mentioned on page 7. Also see Nov. 1928 "Current History" for condensed information on present immigration laws.)

Announcement Poster

Cut pictures of persons of many nationalities and paste on cardboard.
Print:

Come and see a thrilling picture taken from the real life of America. No obligation except "to look".

Time..... Place.....

"Newcomerstown"



AN atlas of the United States shows that there is a town in Ohio named "Comerstown" and one in Maine called "Newcomerstown". History of these settlements reveals that both names are significant of the fact that long years ago these towns were settled by new comers to America. It would be surprising to see from a census just how many of our American

cities and towns might appropriately be called by such odd-sounding but meaningful names. The last few years have seen populations change until there is now in many places a surprising predominance of the foreign element. For instance, a New England village once altogether Irish has become predominantly Italian, a western town originally of Mayflower descendants only has become largely Russian, a far western city at first made up of the "Fortyniners" has changed to a Greek and Armenian colony. Many streets and towns which echoed once with Dutch, French and English accents are now filled with Yiddish or other strange pronunciation.

In New York City the population today is 80% foreign born. The Russians there would make a city the size of St. Louis. The Italians would make a second San Francisco. Other nation-

alities are as overwhelming. Many other cities of our country have tremendous percentages foreign born. In our southland there are half a million foreigners scattered through our cities, towns and villages. Whether or not we have stopped to observe it, we have had and have today before our very eyes one of the most thrilling moving pictures ever made—not on the screen but in the real life of our America.

The Beginning of the Picture

THE industries of our country demand cheap labor that our proud natives will not furnish. Our mills, factories, mines, canneries etc. have rough, monotonous work that must be done for a small remuneration that is not a living wage for the native American. Many years ago American industry sent out a call (and this call goes out continually) to all the world—a call richly colored with possibilities of higher wages, easier hours, better schools and bigger opportunities awaiting in prosperous America. Many people in other countries were longing for just such opportunities and were ready to answer. "From Italy's noisy cities and lovely vineyards, from Russia's grain fields, from Sicily's lemon groves, from Europe's peaceful towns by seashore or mountain" there came response. The tiny farms were sold, the goats, chickens and tools were all converted into cash, the meager clothing and few priceless family treasures were crowded into hamper baskets or tied into shapeless bundles. A last look at home and the brave souls set out on a weary journey to a strange land of promise.

The Immigrant's Promised Land

THE scene changes. The Statue of Liberty and the Promised Land stand in view. A great American vessel pulls into the harbor and Ellis Island becomes the setting for the picture. Ellis Island, New York, is probably better known in every other country than in our own America. This island was sold by the state of New York to the United States government in 1808 and has since that time been used as "Un-

cle Sam's Gateway into America". It covers six acres and consists of three islands. One island is covered with buildings making up the station and examination quarters. The other buildings covering two islands are hospitals.

A stream of strange-looking beings flows in, bringing even stranger-looking baggage and many sweet-faced children. Some faces are lighted with the thought of being in America, the land of dreams. Others wear an expression of anxiety, women are looking for husbands or other relatives; old people are searching for sons or daughters who perhaps came months or years before and finally have a place ready to call home. All are tired and worn, for the journey is never easy and they have not had good treatment on the boat. But immigrants are all alike in possessing the spirit of the pioneer and adventurer. They go into the station to begin a procedure of medical examination, literacy test, moral test, money exchange, investigation of destination and buying of tickets. As they pass through this twenty-four hour ordeal they are breathless. Only about 20% pass all examinations readily. Many must first undergo experiences in the operating room of the big hospital or must remain for weeks of treatment for disease. Husbands with tiny children go alone to establish the home somewhere in one room with the promise that the mother will follow when she is well. Wives with their brood of children leave the husband and go to find shelter and some way to earn even a meager amount to buy food. But there they go—all who have passed examinations—scattering to all parts of America to become a part of her very life and soul.

America minus the Immigrant

THINK of America still as the stage but America minus the foreigner. One writer pictures this for us in these words: "Suddenly and sadly no cages descend mines, no smoke rises from foundry stacks, no dynamos rotate in power-houses, no shuttles fly in looms, no glow radiates from blast furnaces,

no clothes come from our factories. On the morning after the foreigners should all leave, America would arise to a stupid and idle world. Countless busy and bustling towns would become inanimate. America would be bereft of the labor that has made her the envied among nations, the richest land on earth."

The Literary Digest in a recent issue says: "The United States could not have grown as she has had not the manpower of Europe crossed the Atlantic". The foreigner contributes 85% of all the labor in American slaughtering and meat-packing houses. He does 70% of all the coal mining. He does 78% of all work in woolen mills. He does 90% of work in cotton mills. He makes 95% of all the clothing. He manufactures over half the shoes. He builds 80% of all our furniture. He makes half the tobacco and cigars consumed. He refines 95% of all the sugar. He does a vast amount of labor along other lines without which America would be helpless. Without the foreigner America never would have had such citizens as Andrew Carnegie, Alexander Graham Bell, Samuel Gompers the friend to the laboring class, Gordon Bennett the man who gave America her first real newspaper, Nikola Tesla the electrical wizard, Dr. Michael Anagnos the Boston eyes to the blind and many others. (See W.M.S. program for other names.) The foreigner has done much for America, yes: yet he is America's greatest problem and liability.

"Mike"

MIKE was among those who came to our country from Italy. Mike is now the foreman of a gang of track laborers on a railroad. He is married and has six children. He is invaluable to the superintendent of the railroad. He has a variegated assortment of swear words all in perfectly good American. He gets things done. Christian workers have studied Mike and have tried to understand what life means to him and to others like him; what the daily compelling motives are that keep him go-

ing. Mr. Shivers says the answer comes in "Ten Words": the words out of the daily grind of Mike's life.

First is a *Job*. That is the word that has hounded Mike ever since landing. He well remembers that long winter without a job when the babies were thin and puny for want of milk and credit was exhausted. He can't forget that he must keep a job and keep on it daily.

Home is the second word. Mike left the over-populated town in Italy that he might work and save and have some place to call home. Mike is big and rough but made with a human longing for a nest for his brood. Mike doesn't hope for the beautiful home in the select section although his ambition reaches there. But home, a place to love and be loved by wife and children, is one of Mike's words for he knows no love of friends.

Health is a necessary word for Mike. There must be food and before that work, no matter if it be eight or twelve hours or in a ditch of mud or in a factory of poisonous gases. But Mike knows what these mean for he has paid the price with a strained back and a deep cough. He knows what it means for the children not to have proper food. He knows what it means when Mary must go to the hospital and leave the children alone. Mike must fight this battle of necessity. But what a losing fight against the odds!

Friends is an important word in Mike's vocabulary as it is in ours. Robert Louis Stevenson knew no better than does Mike that to have a few friends is the great fulfillment of life. Mike needed friends when he first landed in America, when he lost his first job, when his family was in want, when Mary was in the hospital and he must work, cook and tend the small children. The loneliness of Mike during his first days in America is an unwritten tragedy, to our shame.

Play is one of the ten words. Surely Mike doesn't need play! Is there one of God's creatures who can live without it? Mike and his Italian friends roll wooden

balls and sing folk songs. Mike is sociable and loves a good game.

Citizenship is one of Mike's words. He doesn't fully understand, for he has two countries. He is an Italian but also an American, naturalized and can vote. But to him citizenship is the thing that makes him hang out the American flag alongside the Italian on the 4th of July.

Can *Knowledge* be a concern to Mike? Yes, for he has that God-given restlessness of mind. How many things Mike is called upon to know in America: how to build the right sort of home, how to have health, how to use his citizenship. If someone would only help Mike to help himself to know. Yes, the schools are open to Mike's children but we have yet to solve the problem of teaching Mike what he must know.

Beauty is surely out of place. But no! On the tiny porch is the box of petunias, zinnias and lady's slippers. There is the grape vine beside the house and the little garden. How much of the beauty of America is reserved for the "elect" and how little for a gang of Italian working men who can return home singing the "Soldier's Chorus". Yes, dig into Mike's soul and there is appreciation of beauty.

Courage—It must be courage that makes Mike hold on "never doubting clouds will break". For he holds on whether there's a job or not and when the house is placarded for diphtheria and when there is a new baby and nobody to help or when there is a broken ankle and long weeks follow in the hospital. Oh! the infinite courage with which immigrant workers face the daily grind of life.

The last word is *God*. Mike doesn't go to church for he doesn't think well of the priest. The night Mike's father died he sat by the body with the candles burning and he wondered. Mike sits and thinks, trying to put all the experiences of life in the home and on the job together. Mike's heart is restless as he reaches out for some power that can put all these ten words together

in his life and give to them meaning and purpose.

Mike isn't alone. This scene could be laid in thousands of American cities and towns, substituting thousands of other foreigners for Mike. If we would study these people we would find these "Ten Words" vital in their experiences too. We would find in them all an inner urge for God who can give a meaning to the daily grind of life. It was Christ who said "I came that they (*Mike and all like him*) might have life and have it more abundantly".—Retold from "*Mike Palermo*" by W. P. Shivers

"Mike's Hope"

IF Christian people can somehow get a "right attitude" the foreigner will become an asset instead of a liability: if we can recognize them as brothers and sisters. Why are we prejudiced anyway? Why have we a right to boast of our superiority as a race or nation? Paul declared to the men of Athens that God created the whole world and gave to all life and breath to all and "made of one blood all nations of men". That foreign girl who dares not come into your home or walk with you on the street or to presume that you have any interest in her is your sister. She is with you "of one blood". That girl who needs God and who would seek Him in your church if you didn't "look strange at her" is your sister. That young woman who exclaimed "Friends, ah! no friends in America" is your sister. Who is a foreigner anyway? Some one said "scratch any American deep enough and you'll find the foreigner". You'll find the foreign girl much like yourself. As Shylock said: "Hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer. If you prick us do we not bleed? If you poison us do we not die? If you wrong us shall we not revenge?" Have you used human kindness toward any foreigner or have you always "passed by on the other side"? We need to see the foreigner in the working out of God's plan. Paul also

said to the men of Athens, "God hath determined the times before appointed that they (*all nations*) should seek the Lord". God has various ways of bringing all men to know Him. He always uses men however. The immigrant is one way God has of giving us a chance to obey His command to "go teach all nations". The foreigner is our chance to save ourselves and to teach all nations. The non-Christian looks at the host of foreigners and calls them a nuisance, a problem, a menace. The Christian with the right attitude sees them as a problem, yes, but an opportunity to love and serve.

"That They May All Be One"

EVERY Christian everywhere is called upon to join in a World Day of Prayer February 15, 1929. This call came from the Jerusalem Conference, to join in praying, Jno. 17:21-23. How significant, during the month our minds and hearts are turned toward all nations of people, that this call should come to pray "that they may all be one". Look up and read the reference which is to be the united prayer for that day. We

might well pray in the words of Mornay Williams in "Missionary Review":

"O God, who hast made man in Thine own likeness, suffer us not to separate ourselves from others and thereby from Thee, because of difference in race, color or condition. As Thy Son, our Saviour, was born of a Hebrew mother but ministered first to His brethren of Israel, who rejoiced in the faith of the Samaritan woman as well as a Roman soldier, who suffered His cross to be carried by a man of Africa; teach us also while loving and serving our own not to forget the whole human family; and forbid that from pride of birth and hardness of heart we should despise any for whom Christ died or injure any in whom Christ lives".

"If any lift of mine may ease

The burdens of another—

God give me love and care and strength

To help my toiling brother."

(Make this program a real beginning of some practical help toward winning the foreigner. Discuss those whom you could help and make a start toward winning them for Christ. See also page 30.)

SUGGESTED OUTLINE for SECOND MEETING

(Using Material in W.M.S. Program as Indicated)

Topic—Who Is My Neighbor?

Hymn—Jesus Calls Us

Scripture—Jesus' Answer to the Question: Luke 10:25-37

Prayer that we may know "Who Is Our Neighbor?"

From Whence Cometh My Neighbor? (Section I, Pages 16-17, Beginning with Paragraph 3)

And Why? (Section I, Pages 15-16, First Two Paragraphs)

What Did He Bring? (Section II, "The Foreigner's Contribution", Pages 17-18)
Stories of Two of My Neighbors (Section II, Edward Bok and Michael Pupin, Pages 17-18)

Knowing My Neighbor (Section III, Pages 18-21)

a. In His Native Land

b. In the American City

Do I Love My Neighbor? (Devotional Service, Following Suggestions in W.M.S. Program, Pages 21-23)

(The questions on page 23 could be used as a contest at close during a social period or they could be written out on separate slips and handed to the members as they arrive. During the discussion of the program each one will doubtless find the answer to her question.)



COLLEGE Y. W. A.



Miss Juliette Mather

FEBRUARY—The MONTH with the PERSONAL TOUCH



FEBRUARY is really the month for emphasizing personal enlistment plans. What with Valentine's Day and all it traditionally suggests of personal friendly messages; and with the two great personalities of Washington and Lincoln as they overshadow the month, there is great incentive to attention to the personal touch in College Y.W.A. Committees have been busy all during the school year but doubtless there are still young women not actively enlisted in Y.W.A. interests; no doubt there are still unsaved young women on your college campus. Let February be the month in which these girls are really won.

The Personal Service Committee will give the names of the unsaved. Volunteers may be asked for to go and talk prayerfully with those untouched girls; or the committee may be well enough in contact to know who could probably be helpful: supply that girl then and pray for her as she goes to discuss this eternal question. A series of Valentine messages may be addressed to the unsaved girls—messages that speak earnestly of God's love in Christ Jesus rather than gaily of sentiment. By careful individual plans win the unsaved during February.

And enlist the uninterested! Yes, you have had attractive posters on the bulletin board and clever verbal announcements and brief "Come on, let's go to Y.W.A." but those uninterested ones do not heed. Have you had some quiet personal talks about the value of Y.W.A. to you and so to the other girl. During February select an unenlisted girl and win her; let the membership committee give the names of these waiting ones to those who are vitally interested, one name to a person. A Valentine visit then, with a real explanation of how the missionary purpose of Y.W.A. blesses in being an incentive to prayer, a help in overcoming greed by showing what real gifts can do around the world, a challenge to real Christ-like living in appreciation for our knowledge of Jesus by contrast with those blighted lives in lands that are heathen or pagan. A real heart-to-heart talk in this month of hearts will surely bring a blessing and bestow it to both girls.

This is the time the finance committee might see that the girls who have not contributed regularly become really stewards. "Where your treasure is, there will your heart be also", said Jesus.

In every way let February be a time of careful thought on the part of members of the Officers' Council—a time when quietly, winsomely individuals are asked to win other individuals to the cause of missions and the cause of Christ. The "personal touch" will succeed: it was Jesus' method.

PROGRAM OUTLINE (Concluded from Page 14)

chapters 4-23; "Selective Immigration", Davis, chapters 14-20; "The Immigrant and the Community", Abbott, chapters 5-12.

"The Least Shall Be the Greatest"—A study of immigrants whose achievements have been great in commerce, fine arts or religious leadership: "Selective Immigration", Davis, chapters 22, 23; ROYAL SERVICE, section 2 of program material in this issue.

Prayer that God may reign in America—where races meet
Hymn—The Kingdom Is Coming



OUR YOUNG PEOPLE



Miss Juliette Mather

DEDICATED to Y.W.A.

IT is a bit unusual to use this page for Y.W.A. news but hoping that counselors of G.A. and R.A. and Sunbeam Band are all starting the new year by aiming at the Standard of Excellence and are being helped by "Telling You How" (50c from your state Baptist book store) and the correspondence courses (\$1.20 from Correspondence Course, 1111 Comer Bldg., Birmingham, Ala.) may we borrow the space for the interests of Young Woman's Auxiliary?

Many of our Y.W.A.'s. in associations that are linked closely by good roads and in cities where there are several churches are finding real blessing in quarterly Y.W.A. council meetings. Perchance if a bit of discussion is made here the benefits will be multiplied to other auxiliaries also. There is a real advantage in having these co-operative or federation meetings which bring together young women of several Y.W.A.'s. Such a Y.W.A. council would be beneficial wherever there were three or more Y.W.A.'s. close enough to affiliate.

The programs are usually after a supper hour together, the girls coming from work direct to the hostess church. Sometimes it is necessary to charge a nominal sum (35c) for the supper, sometimes the hostess W.M.S. or Y.W.A. or the associational W.M.U. can serve the meal gratuitously as a matter of fostering. It is necessary for each council to consider "ways and means" from the practicable standpoint. Certainly a policy of "R.S.V.P." should be pursued so that through each Y.W.A. secretary the hostess may know how many plates to prepare. A decorating committee will use seasonable ideas or schemes in keeping with the nature of the program.

And what will that be? Perhaps a missionary can come, or a state or general worker can be present if arrangements are properly made sufficiently in advance; a speaker of note can be secured from a near-by school or a traveler will delight to tell of mission fields visited. The program committee will watch with eyes alertly open for such available persons. But do not depend on an "outside speaker" for each and every meeting. Plan the program as a composite from all Y.W.A.'s. represented along the discussion of Ideals, of attainment, of Standard of Excellence; perhaps a seasonable program of special music and readings, a bit of pageant, will be interesting. For just four programs a year the program committee will have time for thought. Suggestions are occasionally found in the state papers or in leaflets distributed from headquarters.

The program committee will be appointed by the president of the Y.W.A. Council, most probably from the Executive Committee of the council which is composed of the president of each Y.W.A. represented and the secretaries also if desired. A number of officers will be unnecessary; a president, vice president, secretary-treasurer will suffice at first certainly. As the council grows in influence perhaps the Y.W.A.'s. will wish a federated mission study class for which a missionary or outstanding leader will be able to serve as teacher; then a mission study course chairman will be needed to carry on publicity and make arrangements. In some cases personal service tasks that call for unified approach on the part of all Y.W.A.'s. can be carried on and a Council Personal Service Chairman should be appointed. Pianist and song leader can vary but

(Concluded on Page 23)



TRAINING SCHOOL



EVOLUTION in the TRAINING SCHOOL



AFTER a long silence it is again my privilege to speak of our beloved Training School. One who has been connected with the Board from its beginning realizes keenly the changes and progress the years have wrought. Evolution is not a popular subject in Baptist circles, but—that depends.

In a recent inspection, it was glorious to note the evolution from the small dingy rented house, with room for only four girls, with second-hand double beds in dark crowded rooms, with one bath room for the entire house, to our own "House Beautiful" with a happy busy throng of eighty-three resident and forty day students enrolled and more coming soon, with its bright sunny rooms, a sanitary bed for each student, running hot and cold water in every room and enough bath rooms on each floor to make possible the attaining of that virtue which is second only to Godliness. Surely bodily comfort and cheerful environment make for efficiency in any service, and gone forever, we hope, is the old idea that consecration and privation are synonymous terms and the only qualifications necessary for Christian service.

Glorious too, remembering the laborious early days, is the evolution from a staff almost entirely voluntary to one of trained workers administering funds and affairs efficiently and economically. The faces we miss and the places left vacant can never be filled. Mrs. Bose has not "taken Mrs. McLure's place" but has made a precious one of her own. Mrs. Eager we will ever love and sadly miss but Mrs. Woody, our first chairman, is adding new laurels and love to her past record by her efficient devoted service.

Realizing the necessity of keeping

abreast of the thought and methods of the times several of our faculty in their vacation time sought freshness and inspiration far afield. Dr. McKee Adams has returned from a year of study in the Holy Land, much stimulated and refreshed, giving his lectures with a new vividness in words and in one of his three lectures a week showing the beautiful pictures he brought back of the very scenes of the life and labors of the Master.

Miss Littlejohn spent the summer in Boston, studying subjects helpful to her work and teaching of social service at Goodwill Center. Mrs. Bose had a varied summer with some weeks of study at Columbia University, some days in Canada attending the Baptist World Alliance and a few spent in play, so she says, with her beloved son Frederick. She comes back with renewed vigor to be a mother and an inspiration to her daughters in House Beautiful. Two new names appear in our faculty and staff. Miss Ragsdale, teacher of W.M.U. methods, is well fitted for her work because of her experience as a teacher and W.M.U. worker and is proving a pleasing and valuable addition. Miss Dillman, resident nurse, a graduate of Missouri Baptist Sanitarium, is responding splendidly to the task of caring for the sick and teaching the girls to build and protect their health and is herself a living example of a strong spirit in a healthy body. We were fortunate indeed to find one so acceptable to take up the task laid down by Miss Coombs after eighteen years of faithful service. Worn and broken in health herself, she was reluctant to give up the work she had grown so to love, but was convinced at last that a willing spirit will carry weak flesh only so far. Last year she gave

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BOOK REVIEWS



Mrs. Julian P. Thomas, Va.

YOUTH and the NEW AMERICA

ONE of the most thought-provoking of recent mission study books is "Youth and the New America" by G. Bromley Oxnam of the Methodist Episcopal Church. Dr. Oxnam is especially equipped for writing such a book since he has been pastor of the Church of All Nations in Los Angeles, executive secretary of the Missionary and Church Extension Society of the Methodist Episcopal Church, professor in the Boston University School of Theology and has traveled widely not only in this country but also in Japan, China, India and Europe, studying industrial and social conditions.

He discusses the three problems of war, industrialism and race and urges on the youth of to-day an intensive study of each, encouraging the belief that the social principles of our Lord will teach us the way to solve these problems. He thinks that when we come to realize and believe the teaching of Christ that the social bond is love and not force, and when we really live up to this belief, practising it in our daily lives, many of the difficulties which now confront us will vanish.

The special value of the book is in its suggestions for study. He urges that students go to the sources for information and make a first-hand study of conditions. Conclusions are not drawn, but information is given from which thoughtful students will reach their own decisions.

The book should prove immensely helpful to young college men and women and to all young people who want to understand and better conditions in this country—those who are willing to do real work in discovering these conditions. We recommend it to all young people looking for a difficult and stimulating course of mission study, remind-

ing them that discrimination is necessary in accepting the author's suggestions on some points.

Order from the Baptist Foreign Mission Board, Richmond, Va. Price, cloth \$1.00, paper 60 cents

TRAINING SCHOOL

(Concluded from Page 31)

up to seek rest for herself. Thanksgiving Day she was an honored dinner guest of the school, much strengthened and refreshed. Mrs. Bose expressed deep appreciation of Miss Coombs' long and faithful service and in doing so voiced the sentiment of the entire Board of Managers as well as of the faculty and students. Time and space prohibit mentioning each member of our faculty and staff but I am glad to say they are in good health and carrying on with their usual vigor of purpose.

More and more we are impressed with the high standard set for our school which seems to have reached "high tide" this year in the spirit and personality of the student body. As we look into their faces and listen to some of their experiences each month we feel assured that to them "life is not a goblet to be drained, it is a measure to be filled".

It is hard to close without paying tribute to our great leader, Dr. Mullins, recently called Home, who so perfectly fulfilled the prayer I give to the W.M.U. for the New Year that we may "follow with reverent steps the GREAT EXAMPLE of Him whose holy work was doing good. So shall the wide earth seem our FATHER'S TEMPLE, each loving life a Psalm of Gratitude".—Mrs. T. H. Whyne, Vice Chairman of Local Board

(Concluded from Page 35)

Mary Scalzi, not yet fourteen years old and daughter of Italian immigrants, won first prize for a temperance essay just recently. She competed against 185 others at Providence, Rhode Island.



FROM OUR MISSIONARIES



WHAT the PRAYER CALENDAR HAS MEANT to ME



PRAYER is the most powerful way to help in the Lord's work. With nothing between our souls and our Saviour, He has promised us that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive". Almost always, our failures are due to lack of direct, sincere communication with Him.

Our coming to Chile was after much prayer and many tests, all pointing the way here. In a little while, our baby of five months became very ill. Although we had a very fine physician and although it seemed that he had done all he could, we despaired of our little one's life. Then the devil came in and reminded me of things said to me by friends who had feared that we would lose our baby here; doubt entered and for days we battled with the tempter. One morning, as was our custom, we opened ROYAL SERVICE to use the Prayer Calendar in our morning devotions and found that *the prayer that day was for us*. This touched us very much; the verse which followed our name was: "All things work together for good to them that love the Lord". Then I thought if our names were being taken that day by southern Baptist women to the Throne of Grace for care and protection that God would surely hear the prayer of some; this thought brought peace. I felt that no mistake would be made for I knew that our God was just. Until then, not from bitterness or rebelliousness but because I simply could not get the consent of my heart to say it sincerely, I had not been able to tell my Father that if it were His will to take my little one. Perhaps my praying had been selfish, too, because I wanted to keep her; but the knowledge of so many

prayers for us that day made it possible to say: "Lord, Thy will be done, *even in this*". I was able to sleep that night and so did the baby and the next morning the doctor said she was better. Some may say: "Well, the crisis had come"; perhaps so, but the crisis had also come in my heart: I was made humble and willing. Your prayers had done that I know, and I believe that they also saved the life of the little one. My dear sisters, be true each morning to your Prayer Calendar.

Another time that our names appeared on the Prayer Calendar was more than a year later. In Chile there is a special feast day for each saint and, for fear that one might be neglected or forgotten, then "all-saints' day" is observed. We had gone that day to the cemeteries and we had seen the priests repeat little Latin prayers before the tombs of people and take pay for this from those who were in need of food and clothing, receiving money at the expense of the ignorance of the people and assuring them that their loved ones were a little further from purgatory. This thing and others had stirred us very deeply that day. Mr. McGavock and the seminary boys had scattered over the city that afternoon a tract with Scriptures showing the falsity of such teaching and also that the only Saviour is Jesus. That night he preached on: "There is one Mediator between God and man, the man Christ Jesus". The house was filled and there was confusion of people going and coming; at the close of the service, a crowd of about 20 men asked to see the pastor at the door. He went expecting to see a drunken crowd but, instead, was face to face with a well dressed crowd of men representing a large Catholic society; they told him they were angry because of the tract and had come to settle with him. The leader told him his cane was loaded and what they

meant to do. However, he asked if the pastor was the author of the tract and he was told no but that he would not divulge the name of the author and that they must settle with him as he was responsible for its being sent out over the city. Then they threatened again and the pastor tried to reason with them that they seemed to be gentlemen, that he was one, that if he had done anything wrong he would appear in court and that they should settle it in a gentlemanly way. Just at this point in the conversation, the assistant pastor who had seen the situation had run two blocks for the police—we have police protection if on our own property—and had arrived with the policemen who dispersed the crowd, though they threatened for the future. We were cautioned about being alone in the streets, but we did not miss a service and we heard no more of it. The next morning, our names appeared again on the prayer list and the verse was: "His grace is sufficient for thee". An accident? No, it was the good providence of our Heavenly Father. My sisters, do not neglect your Prayer Calendar today; the object of your prayer today may be in danger and maybe it is your prayer that God wants to hear today.

The third time our names appeared on the prayer list was just the month before we sailed. An accident again? No, it was God showing His promises and care anew to us. Do you think it is an easy task to leave comfort and homeland and family ties? The second time is more difficult than the first for one knows to what he is going, he knows too that perhaps changes will come in seven long years and also that more is

expected of him. No, it is very difficult. Well, on our going, the verse following our name is found in Romans 8: 35-39: "Who shall separate us from the love of Christ? shall tribulation or anguish or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life nor principalities nor things present nor things to come nor powers nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord". Do you remember then that we had a splendid voyage, not one rough day, the sea peaceful the entire way? He promised to keep us from the depths and He fulfilled the promise. Now we are here working and we covet your prayers that we may always know His plan. There are untold joys in this work but there are difficulties unnumbered, which no human can surmount alone. We must have the guidance of our Master; this we may have through prayer; it may be your prayer. Please be more faithful to your Prayer Calendar this year for it gives results and brings blessings.

An old Chilean lady, who was converted after her hair was white, said: "I cannot read or write or speak but, thank the Lord, I can pray!" How wonderful is the great plan of salvation, which is so arranged that the least of us may help in the most wonderful way—that way is prayer. Let us say with our Chilean sister: "Thank the Lord, I can pray".—Mrs. James McGavock, Chile

PROGRAM PLANS (Concluded from Page 13)

valuable outcome of the meeting would be organized personal service for foreigners of the community, whether they be few or many.

Another method of treating this subject of immigration would be by use of a large map of the world, pointing out the sections of Europe from which the immigrants come, showing the difference in climate, government and religion. Immigration from China, Japan, Mexico and Cuba would come in for its share of the map study. Material for all of this is supplied in the W.M.S. program.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James

All Baptists of the world are united in the evangelization of Europe, for it is realized that unless Europe is won Africa and Asia cannot be.—Gilbert Laws in Toronto



MORE than 40,000 aliens entered the United States in one month last year under the present immigration laws. The net increase in immigrant population that month was 20,000. Many thousand returned to their native lands. Did they take Christ with them or not?

Writing in the *Baptist Times* from Moscow, P. U. Ivanov-Klyshnikov, secretary of the Federative Baptist Union of Russia, states that Baptists, scattered from Leningrad to the Japan Sea and from the Arctic Circle to the frontier of Persia, are united in one fellowship having a known and registered membership of 200,000.

Rev. Joseph Novotny, whose father was the founder of the Baptist church in Prague in Czecho-Slovakia, who himself was a leader in the Baptist work in his native country, has accepted a call to work in the International Seminary in East Orange, New Jersey, and in the Czecho-Slovak churches in and about New York City.

Juliu Maniu, a peasant, is the new premier of Rumania, one of the countries in which southern Baptists have work. He says he intends to give Rumania "an administration patterned on the enlightened lines of the United States". Should he succeed in doing so Baptist work should flourish in Rumania.

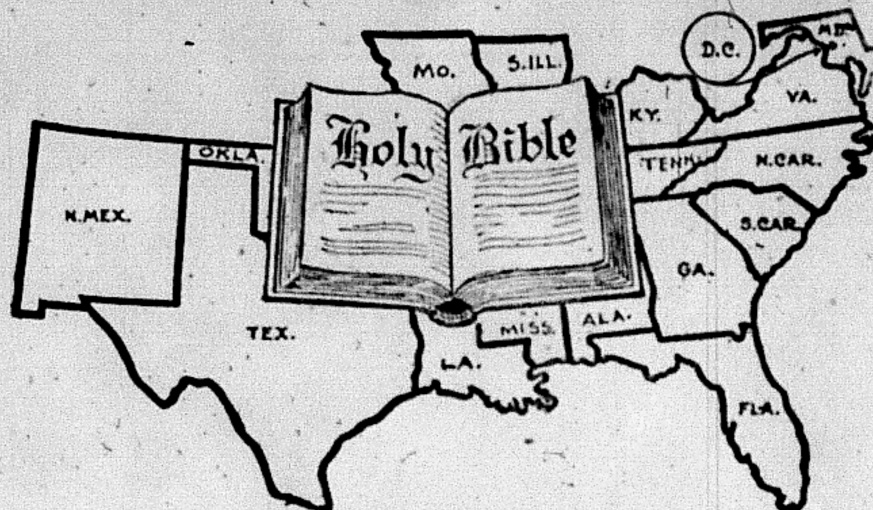
In honor of the event, the great jubi-

lee of the Belgian Congo, and because of the high esteem in which the Belgian government holds the work of Christian missionaries among the people of the Congo, the postage stamps issued this year by the government bear the picture of Henry M. Stanley, an Englishman, who once lived and worked in the United States.

"What has my church meant to me? I will tell you. I was born in Italy, the land of art, literature and music, but with millions of superstitious people. I came to America at the age of thirteen. I was ignorant of religion. I thank God many times for directing me to the First Italian Church of Philadelphia. The love and kindness that the people have used toward me and the teachings of the Gospel of Jesus have converted me to the Saviour. The Gospel has not only benefited me but also my whole family." The writer of the above learned English at the Italian Christian Center in Philadelphia.—*Watchman-Examiner*

In November last a great church in New York purchased additional real estate to that which it already owned in a deal involving more than \$20,000,000. Arthur Brisbane commenting on this transaction said, "If the founder of Christianity lived in New York with its East-Side slums and worried mothers, and if he had \$20,000,000, would he buy more real estate, or what would he do?" It is not necessary that we have 20 million dollars or even 20 hundred dollars for that question to be a pertinent one.

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