

HOME ^{and} FOREIGN FIELDS

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No. 8



"A LITTLE CHILD SHALL LEAD THEM"

The hope of every race lies in its little children who deserve to be wisely trained and well equipped for the greatest usefulness possible to them.

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
EDITORIAL	2
A WONDERFUL YEAR'S WORK. <i>Rev. B. D. Gray, D.D.</i>	6
A summary of the Home Board's Achievements for the past year, and a frank statement as to the outlook.	
AN IMPORTANT AGREEMENT. <i>Rev. J. F. Love, D.D.</i>	7
How the Foreign Board proposes to co-operate with the Near East Relief in this Christly ministry.	
THE ANNUAL MEETING OF THE HOME MISSION BOARD. <i>Rev. B. D. Gray, D.D.</i>	8
A call to loyalty and support in the face of the greatest year of crisis which this agency has ever faced.	
OUR DEBT TO THE NEGRO. <i>Rev. O. L. Hailey, D.D.</i>	9
What we may do in the payment of this debt, and a concrete plan for doing it.	
"A NEW WOMAN." <i>Mrs. O. L. Hailey.</i>	11
"Our Sister in Black," her new status and achievements, and the help we may give in her new-found ambitions.	
FIFTY YEARS OF NEGRO PROGRESS IN AMERICA. <i>Rev. J. T. Brown, D.D.</i>	12
THE NEGRO OF ANTE-BELLUM AND RECONSTRUCTION DAYS. <i>Rev. A. J. Stokes, D.D.</i>	13
THE NEGRO OF TO-DAY. <i>Rev. L. K. Williams, D.D.</i>	14
WHAT THE NEGRO WANTS. <i>Rev. T. O. Fuller, Ph.D.</i>	16
WHAT HAS BEEN DONE FOR THE SOUTHERN NEGRO. <i>Rev. J. E. Knox, D.D.</i>	17
THE SOURCE AND CURE OF RACE PREJUDICE. <i>Rev. Sutton E. Griggs, D.D.</i>	18
BAPTIST OBLIGATION IN THE EDUCATION OF THE NEGRO. <i>Rev. J. B. Tidicell, D.D.</i>	19
THE NEGRO'S MATERIAL WELFARE. <i>Rev. James E. Dillard, D.D.</i>	21
THE HOPE OF THE NEGRO MINISTRY. <i>Rev. R. T. Pollard, D.D.</i>	22
OUR BROTHER IN BLACK. <i>Rev. J. B. Cranfill, D.D.</i>	23
SUNDAY SCHOOL WORK IN HUNGARY. <i>J. G. Szabedi.</i>	25
BAPTIST STRUGGLES IN ROUMANIA. <i>Rev. P. T. Andrisan.</i>	25
MISSIONARY MISCELLANY	26
FROM THE WOMAN'S MISSIONARY UNION	27
FROM THE LAYMEN'S MISSIONARY UNION	29
YOUNG PEOPLE'S DEPARTMENT	30

THE MISSIONARY PILOT

August 3—Topic, "The Christian Citizen." See especially the editorial, page 2, "The One Solution of the Race Problem." Show how the Christian citizen must rise above race prejudice and include all men in his democracy.

August 10—Topic, "John 14." See page 25, "Baptist Struggles in Roumania." Let the leader relate the story of these heroic struggles, and show how the promises of John 14 sustain in such a time of hardship and trouble.

August 17—Topic, "Christian Optimism." Read Miss Mallory's "Plans for Progress," page 27, and make the application of the lesson on optimism to the Baptist situation which we face during the next few months in the completion of the Campaign.

August 24—Topic, "Sins Against the Holy Spirit." Read the editorial, page 3, "The Holy Business of Handling Money." Show how the Holy Spirit guides in the matter of acquiring, using and giving money, and how we are to please Him with our material goods.

August 31—Topic, "Uganda's White Man of Work." Supplement the study of this pioneer missionary to Africa with some of the splendid articles on the Negro in our midst—especially our missionary duty and opportunity.

W. M. S. AND Y. W. A.

Abundance of material has been provided for the missionary topic, "The Negro in Our Midst." A symposium, on the basis

of these studies, may be prepared on "Our Debt to the Negro." See especially the article by Mrs. Hailey, and by Rev. J. B. Cranfill, 11, 12, and 23, 24.

SUNBEAMS, R.A., G.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

Mrs. Pittman has provided excellent material for the missionary meeting on pages 30-32. See especially the "Catechism on the Negroes," page 32, and also the touching stories by Mrs. O. L. Hailey, pages 11 and 12. Make the largest possible use of this opportunity to break down the misguided race prejudice which so often gains lodging in young people's hearts.

SUNDAY SCHOOL

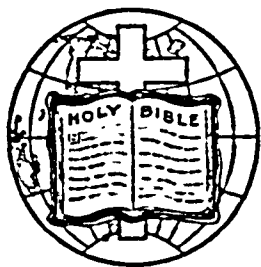
An attractive closing program on "The Negro in Our Midst," can be prepared by a group of older boys or girls, who may select from the material on this topic. See especially the "Catechism" on page 32.

PRAYER MEETING

Pray for the power of God upon plans being made for the final great round-up for the 75 Million; and for the success of the canvass for the new one-year period. Pray for the Negro, and for a consciousness of our responsibility for him.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY
G. S. DOBBINS, EDITOR

AUGUST, 1924

The Race Problem's One Solution

Let it be understood immediately, in this discussion, and in the articles which view the matter in this number of HOME AND FOREIGN FIELDS from many angles, that the Negro is not a "problem." He is a human being, made in the image of God, with an immortal soul, and a destiny to be achieved as a member of the society in which he lives. The problem is that of his relationship to the dominant white race among whom he has been placed, which involves the welfare of the white man scarcely less than it does the black, and which is a test of the vital Christianity of both.

This problem has many perplexing complications, the elements of which must be understood if a real solution is ever to be found. The chief difficulties are rooted in racial antagonisms and prejudices, and the more clearly these are conceived, analyzed, and agreed upon, the more nearly will the "Negro problem" be solved.

Fear will never bring the solution. John well says that "perfect love casteth out fear," thus putting fear as the opposite of love. The fear of the white man of some intangible and nameless evil which may befall him on account of the Negro's presence in his midst is almost wholly without foundation. If ever the Negro had meant to effect an "uprising" against the whites, his ample opportunity—and provocation—would have brought this about long ago. Each passing year sees the Negro less and less inclined to take up arms or resort to violence in the redress of his real or imagined wrongs. The theory that the Negro must be kept in a state of continual fear of the white man in order to "keep him in his place" is a thoroughly exploded fallacy; for it has been proved over and over that the most dangerous Negro is the one thus terrorized. We are not going to reach a happy adjustment of the problem of living together as races in the spirit of fear.

Antipathy will not bring the solution. The facts of color, differences in standards of living, racial superiority and inferiority, inevitably bring about natural antipathies. The temptation is to allow these antipathies to govern us, and to draw aside from our colored neighbors, letting them go their way while we go ours. But can we do this, in actual fact? Because of our neglect the very conditions which repel us become intensified; and because we must live in the same community and neighborhood, irritations arise and dangers menace that are the direct outcome of a policy of "let alone." We

may ignore the pollution which flows into the stream from which we receive our water supply; but this will in no wise save us from the disease which must result. We may keep hands off the ignorance, and destitution, and need, and unsanitary living conditions, and low moral standards of the Negroes in our midst; but we need not expect this to save us from the inevitable consequences which will result from such conditions. A *laissez faire* policy toward the Negro, based on natural antipathy, will never get at the root of the trouble.

Prejudice cannot effect a solution. Race prejudice is a strange admixture of ignorance, pride, egotism, and selfishness. He who prejudices another because of the color of his skin, and decides in advance that he is an inferior, and to be treated without consideration and respect, is ignorant of the course of history. In the course of the centuries the lowest races have risen, and the highest races have been brought low. Little did the Assyrians dream that the despised Hebrews would one day become the greatest race of earth; and assuredly the proud Romans never thought that the savage hordes of Teutons that overran their borders would one day dominate the world. Racial inferiority is a relative, not an absolute fact. If it argued that the Negro has produced few great leaders, the question might with reason be asked, "How many great men did the Anglo-Saxons produce prior to the fall of the Roman Empire?" That such men as Paul Dunbar the poet, William DuBois the teacher, Booker T. Washington the leader, have been produced within sixty years of emancipation from slavery, is proof of the potential power of the race to make worthy contribution to future generations of great men. Add to this the long list of honorable though less conspicuous Negroes in every community who have secured some measure of education in the face of enormous difficulties, have become property owners, and established themselves in business and professional circles, and contempt for the Negro as inherently unworthy and incapable becomes foolish and indefensible.

It is, of course, unhesitatingly admitted that the Negro is far behind the white race in intellectual, moral, and material achievement. Considering the white man's advantage this ought to continue to be the case as humanity advances. But it is a question if the whites are making as great relative progress as the blacks. At any rate, to maintain our superiority we must go forward, and not expect to hold our dominance because of inherent qualities which we assume that no other race possesses or should presume to desire. Mere bigotry and unreasoning prejudice can only hinder the proper adjustment of the two races for living together harmoniously, and in the long run will be disastrous to the white man. History furnishes conclusive evidence that the dominant race always suffered decay when it conceived of its superiority as inherent, and looked upon members of other races as inherently inferior. The handicap of prejudice serves to spur on the weaker people, while the smug sense of superiority is an opiate to the stronger race. Such an attitude of contempt on the part of many white people is bound to stir the resentment of self-respecting Negroes and bring about friction and trouble. It may be a long time before merit rather than color will determine our estimate of men, but only as we approximate this ideal may we expect to settle the difficult questions attendant upon two races living happily together.

Social equality is not the solution. The dread of social equality is the source of greatest bitterness toward the Negro on the part of multitudes of white people. The thought of intermarriage and consequent negroid progeny is utterly repugnant to any right-thinking white man. One has only to go to certain Latin-American countries where this has occurred to be convinced of the terrible disaster which is involved. The standards of both races are lowered, the purity of the racial stock

is destroyed, and irreparable harm done to both peoples. No catastrophe to the human race could be quite comparable to the loss of racial integrity on the part of the American white people. So terrible is the contemplation of this contingency that it drives the average white man into an unreasoning rage if he dwells upon it as even a remote possibility. Rather than risk such disaster he often closes his mind and heart against the Negro altogether, placing him almost beyond the pale of consideration as a fellow human, to say nothing of him as a neighbor, a fellow citizen, and a Christian brother.

But is not this bugbear of social equality hopelessly exaggerated in such a view? The fact is that, with rare exceptions, the Negro has never wanted social equality, and he desires it less and less as he comes into possession of racial consciousness and pride. The mulatto is less than a white man—and less than a Negro. What can the Negro conceivably gain by the sort of "social equality" which is usually meant by the phrase? Has not the Negro as much right to genuine pride in his Ethiopian inheritance and racial purity as the Caucasian has in his? The greatest shame and obloquy the black race in America has suffered is not the fact of their slavery, but that their women have been debauched by white men, resulting in a host of mulattoes who often combine the worst traits of both races. As the Negro becomes increasingly intelligent he revolts against this scarcely less than the white man revolts against the thought of Negro intermarriage. Thus the "social equality" phobia is seen to be utterly without rational ground. The Negro does not want it and the white man is bitterly opposed to the very thought of it. Only the jingoist and demagogue can succeed in making an issue of this imaginary menace. The misguided negrophile who would break down the sacred, God-given barriers of racial purity is at once the Negro's most dangerous enemy and the white man's best example of fanatical fool. We shall solve no problems of happy living together by stirring up this hornet's nest of "social equality."

Economic injustice will not solve the problem. Booker Washington once wisely remarked that you cannot hold another man in the ditch without getting down in the ditch with him. To "keep the Negro in his place" white employers have often not scrupled to pay unjust wages for his labor, overcharge him for necessities, discriminate against him in business, take advantage of him in the courts, and sometimes even defraud him of his earnings. While the Negro has cruelly suffered because of these injustices, the white men guilty of the wrongs have suffered far more. It is characteristic of the Negro that he does not harbor resentment. He is inclined to pass lightly over his own sins, and to forgive easily the sins of others. But the effect on the moral standards of a community where dishonesty is practiced, even though it be in the case of mere "niggers," is of far-reaching consequence. The "mean" Negro, like the "bad" child, is largely the product of his environment, and white injustice that manages to keep within the law is the natural breeder of black lawlessness that does not know where and how to draw the line. Lynching is the darkest spot on the fair escutcheon of the South; but lynching is the inevitable product of a process where the principle of injustice comes to be normal in the dealings of men. On the one hand the crimes which stir to mob violence are bred; and on the other disrespect for the law is inculcated until, under some unusual provocation, collective murder is committed by an infuriated mob. The perpetuation of such conditions makes impossible the right solution of the race problem.

What, then, is the solution?

The gospel of Jesus Christ offers the only basis for permanent adjustments that will result in peace, progress, harmony, prosperity. If the white Christians of the South could be aroused to a full sense of their opportunity and responsibility for Christianizing the Negroes in our midst, if they could

be led to something of the same missionary zeal and devotion for the salvation of these religiously responsive and needy people at our very doors as they feel for the heathen at a distance, if they would invest in the education and training of Negro teachers and leaders, in one generation we could establish such relations between the two races—particularly in the South—as would make utterly impossible the friction, irritation, prejudice, criminality, vice, crime, disease-pollution, which constitute the "problem" that grows more menacing with each passing year under present conditions of neglect and misunderstanding.

Our Home Mission Board provides a practical agency through which Southern Baptists can do their share towards collective co-operation in the application of this solution; and the Negro Theological Seminary, soon to be opened in Nashville, is perhaps the greatest single investment we have ever made as a denomination for carrying into effect our conviction of sacred obligation to our brethren in black to furnish them a leadership trained, equipped, competent, trusted. Secure in the confidence of this solution, let us pray that, white and black together, we may walk worthily of the calling wherewith we were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace.

* * *

The Holy Business of Handling Money

A recent writer quotes a business man as saying that the preacher had the advantage of him. It was the preacher's business every day, he argued, to read and study the Word of God, and so be brought in constant contact with God. It is true that in a special way God speaks through his Word, and there is an advantage to those who thus constantly listen to his Voice. But does not God himself say that the silver and gold are his? Is he not as truly in the making of money as he is in the making of sermons? A sermon is the transmuted time, skill, energy, brains, consecration, toil, of the preacher. Money is the transmuted time, skill, energy, brains, consecration, toil, of the business man or laborer or professional man. Both ought to represent one's best, because they represent life. There is a sense in which the business man has the advantage, because his tasks are more mechanical, involve less of intellectual stress and strain, and the results can be more quickly and accurately measured. Whoever has the advantage, there is, or ought to be, little essential difference in the sacredness of the enterprises to which they are devoting their lives. The preacher does not need to be reminded of the holiness of his calling; but the layman needs constantly to have laid upon his conscience the holy business of handling money.

There is sacred responsibility in the acquisition of money. No wonder some men feel that their business is "secular," and the preacher has the advantage of them, when they deliberately set about making money by unfair and dishonest, or at least questionable, methods. They cry that "business is business" is met by the answer that "right is right," and no exigencies of business can justify a man in unfair and selfish dealing that brings to him, or his business, unjust gain. The testimony of men universally is that unrighteous acquisition of money is like a thick cloud that arises between them and God, shutting off his face and alienating from the fellowship of Jesus. The Bible is like an X-ray. It reveals to him who will read it the abnormalities, the diseased spots, of the soul; and in nine cases out of ten these diseased places are the direct and indirect result

of unholy desire for money. Perhaps God has made the necessity for getting money so universal because it is such a complete and perfect test of character, and constitutes the finest possible discipline in the control of wrong motives and the purging of the soul of selfish purposes. The giving away of that which has been acquired by wrong means can never be pleasing to a just and holy God.

There is sacred responsibility in the use of money. Perhaps this point needs stressing more than any other. No Christian man—or merely moral man, for that matter—will seriously dispute that money ought to be acquired righteously. But relatively few have come to possess a vital conscience as to the spending of money, for luxuries and necessities. The New Testament standard requires that the money one spends in the ordinary routine of life be spent in harmony with the divine requirement.

"Right here," declares Charles A. Cook, in "The Larger Stewardship," "is where a tremendous leakage is going on. Millions of dollars are being used in wasteful and unnecessary ways that ought to be devoted to the service of God. The greatest failure in the stewardship of money is not in the matter of giving, it is in the matter of using. That is where God is robbed. When church members habitually spend all the way from a dime to a dollar, or more, a night for the movie show, and do this several nights a week, and then give a nickel or a dime to the Lord on Sunday, the Lord is certainly not being given a square deal. When men get right with God in their money-getting and money-using, and are faithful in their stewardship in this particular, right giving is bound to follow." Not only does right giving follow under such a conception and procedure, but right living, which is infinitely more important, will be an almost certain fruit. Much of the foolish and unnecessary spending practiced today goes a great deal farther than the sin of wasting money—it is the price of sinful indulgences and bad influences that definitely lower the standards and break down the ideals of Christian living. Lacking a realization of the sacred responsibility for the use of money, home life is being bankrupted, the character of young people weakened, worldliness and materialism encouraged, and the church, with all it stands for of idealism and self-sacrifice, weakened and impoverished.

There is sacred responsibility in the giving of money. Since the acquisition and use of money are so vitally important to Christian character, and since the progress of God's kingdom depends in many respects upon money for the propagation of the gospel, is it conceivable that God would have left us without definite and explicit teaching concerning this fundamental matter? Turning to the Scriptures we find that the Holy Spirit has exercised divine care and wisdom to make perfectly plain God's will concerning money—in its acquisition, its use, and its giving. Tithing, as has been often pointed out, is a divine requirement, but it is not all of the divine requirement. Cook well says, "He who tithes and never gets beyond tithing to larger giving has missed the true teaching of the Word of God on stewardship." R. L. Davidson makes the case thus: "A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven. This prerogative belongs to God, and in his Word he has clearly set them forth."

"The tithe is the Lord's" is a statement of fundamental principle, never abrogated anywhere in the Scriptures, as binding today as in the day of Moses and Abraham. To make it a hard-and-fast legal requirement is to violate its spirit, just as the Pharisees did regarding both the giving of tithes and the observance of the Sabbath. Moses interpreted the principle when he said, "Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath

given thee" (Deut. 16: 17); and Paul reiterated this interpretation when he said, "Upon the first day of the week let each one of you lay by him in store, as he may prosper" (1 Cor. 16: 2). In other words, giving is a *vital*, not a *mechanical* thing, involving intelligence, love, loyalty, voluntariness, to the end that character may be developed, the relation between God and the giver deepened, and spiritual influences released to make effective the power of the money given. Giving is thus constituted a part of worship, a means of fellowship with God, a participation in the redemptive enterprise. The making and the spending of money are thus glorified, and all of life becomes significant and sacred.

There is untold spiritual blessing in the right acquisition, use, and giving of money. This is the universal testimony of those who have entered into partnership with God in money matters. The material blessings which accrue—and they are very real—are wholly of secondary importance to the spiritual blessings. Dr. Edwin M. Poteat well says that "the rest and peace are not the rest and peace of a quiescent life, but the full contentment, the poise and calm of one wholly committed to the Grand Design of the kingdom of God on earth, and who for that reason can never rest while injustice is done, and who craves no peace till his Lord is enthroned over all the world and over all the life of the world." In trenchant statement and apt illustration ("The Withered Fig Tree"), Dr. Poteat proves his thesis that the cross of Christ alone breaks the spell of money, and it alone can win recruits for the service of the kingdom in all the world. True self-realization comes only at this point of unconditional surrender to Christ for service; and unconditional surrender can not be made when God's proportion of one's money is withheld.

Dr. Poteat tells of an experience of Dr. George W. Truett which makes clear the point. Dr. Truett was holding a great meeting in West Texas. At the close of the service in the big tent one of the big men of the plains came forward and said, "Won't you go walk with me, please?" They walked in silence toward the mouth of a great canyon that opened into the plain. Stopping on a bed of sand, the cattleman said: "This is a good place. And I want you to get down here and pray. And I tell you what I want you to do. I want you to give the Lord all my land—every acre, every foot of it. And when you get through giving him the land, I want you to give him all my cattle—every head and hoof. And then don't let him get away until I have a word with him." By this time both men were in tears. There were thousands of acres and herds of cattle involved. And when Dr. Truett poured out his own heart and the property of his friend before the Lord and said amen, the old man with sobbing utterance, said, "Now, Lord, you've got my land and you've got my cattle. Won't you please give me my boy?" Then for the first time the preacher knew of the son, who had broken his father's heart by a career of sin and crime. They returned in silence to the camp. That night when he took the platform in the tent Dr. Truett saw a young man seated beside the father at the rear of the throng. He had proceeded some ten minutes with reading the Scriptures and simple comments when there was a stir back there and father and son were on their way to the front. The son said, "Pap, I can't stand this. I've got to go up there and shake hands with that preacher." They had not reached the platform before the whole multitude was swept as with a rushing mighty wind. The aisles were crowded, and the area about the platform was quickly filled with men breaking into tumultuous confession of sin.

It must always be so. God himself has said it would be so. The windows of heaven cannot be closed when everything has been surrendered to God. The blessing will be so great that there will not be room enough to receive it. Yet

multitudes limp along in their defeated Christian lives wondering why they have lost the joy of their salvation. Meet God's challenge in this holy business of handling money, and open the clogged channels through which may flow grace abounding!

* * *

The situation in Japan is one of unusual difficulty for the American missionary. The passage of the Japanese Exclusion Act by Congress, in spite of the President's plea for postponement, at first aroused angry resentment, which threatened to reach alarming proportions. A boycott of American-made goods was proposed; and certain native preachers drew up a resolution declaring that American missionaries must become naturalized citizens of Japan or leave the country, asserting that no more missionaries were desired from a country which had so signally repudiated Christian principles. But gradually wiser counsel has prevailed and now the feeling of resentment seems to be giving way in large measure to a feeling of humility. A day of total abstinence has been appointed on which a "sober protest" is to be made to the effect that the Japanese standards of living will be raised so as to conform more nearly to American ideals, thus invalidating this argument against Japanese immigration. The net result seems to be favorable, rather than unfavorable, to missionary effort, in spite of the difficulties created and the tense situation developed. More and more we see emphasized the interrelation of missionary effort and American policies and standards. More and more we are made to realize the necessity for genuinely Christian conduct in our dealing with other nations. God grant to give us men in high office who are Christian statesmen!

* * *

God moves along prepared paths. History indicates that he has with infinite patience prepared the way of his coming to men, and every great movement through which he has come into human life with signal power has been the result of long and careful preparation. Southern Baptists come to an epoch-making crisis in the week of November 1 to December 7, when the 75 Million Campaign will be brought to a glorious close and the new one-year program inaugurated. Much depends on the preparation which must be made if the outcome is worthy of the God in whose name it is all being done. This preparation is threefold—a preparation of prayer, by which God's omnipotence is to be brought to bear upon the plans; a preparation of information, by which the people are to be made intelligent concerning the needs and the objectives; a preparation of practical organization, by which human agencies are to be placed at God's disposal for achieving the ends in view. Let us not carelessly neglect this threefold preparation in the hope that God will somehow do for us what we ought to do for ourselves.

* * *

The Methodist Centenary closed its five-year program on May 31, 1924. Immediately the new program of "World Service" was entered upon, the financial objective of the first year being placed at \$18,500,000 as a minimum, with an approved list of needs totaling a maximum of \$28,000,000. It is interesting to note that \$6,800,000 is apportioned to Foreign Missions; \$6,800,000 to Home Missions and Church Extension; \$1,500,000 for Christian Education; \$760,000 for Negro Work; \$600,000 for Sunday School Board. The sum of \$865,000 is set aside for promotion purposes. A magnificent 700-page volume has been issued, 500,000 copies having been distributed to the Methodist churches of America, setting forth in appealing pictorial form missionary needs and opportunities in all the fields of endeavor. The slogan of the new movement is: "After the people know the facts they will support the work." A splendid response from the churches is already reported.

The wonder of money is that we may change it into life. It comes out of life—somebody's labor, and labor is life. The money you inherit is the past minted into coin; the money you make is your own life, minted into coin. It is the coldest, dearest thing in the world until you change it back into life again. It is trivial if we use it in little ways—wicked if we use it in wicked ways—holy if we use it in holy ways. There is nothing which offers us more splendid opportunity to change money into service and inspiration than a church.—Gaius Glenn Atkins.

* * *

All Southern Baptists mourn the loss of Dr. A. E. Brown, whose death occurred on Friday, May 30. Dr. Brown had rounded out a full quarter-century in mountain school work, and eternity alone can reveal the fruitage of his noble ministry and service. He was himself a mountaineer, passionately devoted to the welfare of his people, full of holy jealousy for their good name, a knightly champion of their cause, a magnificent illustration of their finest qualities of manhood. His influence will live long among the multitudes of young men and women he has touched for God, and his memory will be a constant benediction to those who knew him.

* * *

A report made by the United Stewardship Council contains some valuable information concerning the gifts of American Christians. According to the report, the 45,000,000 church members of America give \$650,000,000 a year for all causes, missionary and benevolent, local and foreign. This means that the Christians of our nation average about fifteen dollars per year for all religious and philanthropic purposes. The report estimates that this is \$100,000,000 more than was given prior to the World War. While this is a tragically small per capita amount, it indicates conclusively that the Christian people are those who do the giving, for almost nothing is recorded as having been given by the remaining 55 per cent of the non-Christian population.

* * *

Statistics showing the broad division of the religious faiths of mankind are always interesting, though never accurate. The following recent estimate is an approximation of the groups into which the race today roughly falls: Christian Protestants, 172,000,000; Roman Catholics, 273,000,000; Greek Catholics, 120,000,000; total nominal Christians, 565,000,000. Confucianists come next with 301,000,000. Mohammedans claim 222,000,000; Hindus, 201,000,000; Buddhists, 138,000,000; Animists, 158,000,000; Shintoists, 25,000,000; Jews, 12,000,000; unclassified, 15,000,000. This gives a total non-Christian population of 1,072,000,000, and of course millions in the "Christian" total are without a saving knowledge of Jesus Christ. What a challenge to finish the task in this our day of marvelous, unparalleled opportunity!

* * *

William T. Ellis, world-traveler and itinerant newspaper preacher, after opportunity for widest observation, asks and answers a vitally important question as follows: "What shall the missionary say? Is he to express himself in large terms, as an ambassador of brotherhood from the religion of the West to the religions of the East; or is he to preach and practice and print only with a primary objective of converting people to the gospel of Christ? The issue is up; it will not down. *My own observation and conviction make me a hearty advocate of the policy of individual evangelization and conversion.*" If Christianity is merely a religion in the midst of other religions equally worthy, what need of missionaries? "If Christ is not Lord of all, he is not Lord at all." The missionary is an ambassador—but an ambassador of Christ, saying to all men, "Be ye reconciled to God"—for there is no other way under heaven given among men whereby we are to be saved.

A Wonderful Year's Work

Summary of Home Mission Achievements for the Past Year

Rev. B. D. Gray, D.D., Corresponding Secretary

It is difficult to overvalue certain aspects of our Home Mission work, attention to some of which was called both in the Report of the Board to the late meeting of the Southern Baptist Convention, and in the Report of the Committee on the Home Board's Report.

SIGNIFICANT CONSIDERATIONS

Throughout the year the blessings of God have been upon our work in a remarkable way. Necessary retrenchment in our forces has affected the work somewhat, but compensation in a large measure has been found in the unwonted favor of God upon the labors of our missionaries and evangelists. Meetings of great power have been held by these workers in various fields and thousands have been brought to Christ, while their enlistment in the service of the Master has been most gratifying. One striking characteristic, indeed, in our work has been the fruitage of former sowing and culture, watered with tears and now ripened into a great harvest. The Scripture has been fulfilled that they who go forth weeping are coming back rejoicing, bringing their sheaves with them.

Some notably hard fields where we have been laboring for years and years, laying the foundations, toiling through days of gloom and anxiety, are coming to self-support and in turn having a joyful part in our denominational work.

ENLARGEMENT

In every department of our work there is need for enlargement. The calls are many and heart-searching from weak churches needing help, from destitute fields needing missionaries, from city and countryside for the work of the evangelists.

A cry comes likewise in the way of gifts and loans to struggling churches who are trying to erect suitable church buildings. The success of our workers—evangelists and missionaries—has been so great as to create needs never before dreamed of in the way of training of new converts and enlargement of facilities. A great increase in our resources must come if we meet these opening fields and crying needs.

Dr. George W. Truett says in his report on the Board's report: "Profound gratitude is in our hearts for the record of large and varied serviceableness rendered by the Board during the past convention year. Despite the economic depression and disarrangement of recent years, which fact inevitably called for retrenchment by the Board, the record of the results achieved by its workers all over its vast territory is such as to fill our hearts with grateful joy.

"The Board's report reminds us of the weighty debt of \$875,908.18 that so heavily burdens its officers and necessarily handicaps all its work, and the earnest hope is here expressed that the year to come will mark the removal of this trying burden of debt from this Board. To such end, the efforts of all our vast constituency should be increasingly and unreservedly consecrated. We are challenged to do this by every wise and righteous motive that can constrain the friends of Christ to give their best service for the furtherance of his cause.

"A glance at the various departments and activities of the Board reminds us of the wide scope of its ministry. Its co-operative work with the various states and sections included in the work of this Convention, continues as a fundamental feature of the Board's work. Just at this point: there come

grateful stories of inspiring reinforcement given by the Board, from the beginning to the end of the year, in all parts of the Board's territory.

"It is our conviction that the *Department of Evangelism and Enlistment* may be of vast service, not only by winning many to the salvation and service of Christ, but also by stimulating the passion for evangelism among all the estates of our Baptist Zion. Certainly, the effort should be universal and unceasing to keep every church and every agency fostered by the churches, such as our schools and hospitals and denominational papers, inflamed and impassioned by the spirit of New Testament evangelism. The first and supreme business of every church, of every preacher, of every individual Christian is to make use of every power God has given us to win the people, everywhere, to the salvation and service of Christ."

Of the *Department of Church Extension*, he says: "Its importance to weak and struggling churches, and to the leading of such churches to self-support, and to worthy participation in all our denominational work, is too large and strategic for it to be minified or neglected by any of our people."

Of the *Department of Foreigners, Indians and Negroes*, this timely word is said: "When the figures confront us that there are some nine million Negroes living within the bounds of this Convention, and also nearly 200,000 Indians, and an ever-increasing foreign population, the importance of the work of this department can hardly be exaggerated. It is a work calling for the constant and worthiest attention of every one of us, from the standpoint both of patriotism and Christianity. Wisdom has fled from us and our God-given obligations are trifled with, if we do not constantly and whole-heartedly dedicate ourselves to the helping of all these groups mentioned, in the highest and best way. This we must do for our own sake as well as theirs. Paul's words should continually ring in all our ears: 'We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.'"

Need of praise for our *Mountain Mission Schools* is here: "The story of these Mountain Schools and the gracious streams of influence and power issuing from them constitute one of the most inspiring chapters ever recorded in connection with the mission work of our country.

"The happy reports that are brought us of the progress of the work being done for the deaf-mutes of our territory, and for the Soldiers, Sailors and Marines, and for the Jews in our midst, and of the steady gains made by our workers in Cuba and the Canal Zone, are all such as to cause us to 'thank God and take courage.'

"The Board does well to summon us all to face the future with high resolves and with unbounded hopes. The present conditions of the world offer a challenge and an opportunity for service, at home and abroad, probably never rivalled—if equalled. What shall we do with the unparalleled opportunities and responsibilities now confronting us? We would close this report with an utterance made recently by one of our honored fellow-workers in this Convention, Mr. Richard H. Edmonds: 'The resources of the South for material development are greater than those of any other equal area in the world. They guarantee a development as far in excess of that which we now see as the progress and wealth of the South to-day exceeds the desperate poverty of the South in

1865. Though I have watched the movements of individual development in this section for nearly fifty years, nothing in all that time is at all comparable in extent and variety of activity to that which is now under way, from Maryland to Texas and Oklahoma. We are making marvelous strides. Capital from all sections is rushing into the South. New England cotton manufacturers, disturbed by the labor and legislative conditions in that section, due largely to the foreign element, are rushing hot-foot into the South. They have invested about \$30,000,000 in the purchase of Southern mills in the last twelve months and are spending about the same amount in the building of new mills.' The honored writer goes on to ask: 'What shall the South do with the enormous wealth that has been coming to it? This wealth will test its stamina and its moral backbone to a far greater extent than poverty ever tested them. We shall be in greater danger from the menace of the power of unwisely used wealth than we were from the danger of the destruction of poverty at the close of the Civil War; and, for years, the religious life of this section is in some respects the most tremendous issue which faces the world.' "

"Your committee believes that if ever the drum-beat of duty sounded clearly to Southern Baptists, to leave far in the background all pettiness and bickerings and covetousness and selfishness, and hasten to the vast and constructive tasks that begin at our doors and reach to the uttermost ends of the earth—that time is now. God lead us on!"

The Report to the Convention concludes:

AS TO SPHERE AND SCOPE OF HOME MISSIONS

The Home Mission Board has always with the utmost fidelity tried to carry out the general policies or any special functions assigned it by the Convention. We have been and are of open mind towards suggestions as to improvements in methods of work, and have from time to time adjusted our methods to changing conditions. Recently, however, there has been recurring and almost continuous discussion as to the sphere and scope of Home Mission activities. This has disturbed our people, created restlessness, and is doing much harm to our work. Constant agitation on this line will have its disintegrating influence on our people and of course sorely affect their contributions.

In view of the consequence of this agitation and uncertainty your Board *recommends* and urges that the following clear-cut and well defined sphere and scope of Home Mission activities be adopted by the convention, and that our other denominational agencies be requested and urged to co-operate with us in carrying out this program:

1. *Co-operative Missions*—with their unifying influence among Southern Baptists, and the effective method by which the strong render assistance to the weak.

2. *Evangelism and Enlistment*—without which the kingdom of our Lord cannot progress or our denomination succeed.

3. *Mountain Mission Schools*—which have been fostered by this Board with unprecedented success and through which agency untold good has been accomplished.

4. *Work among the Foreigners, Indians and Negroes* to a greater extent even than heretofore, and in which we have been restricted by lack of means.

5. *Cuba and Panama*—where our work prospers with telling effect to the great encouragement of all who take the trouble to inquire into its success.

6. *Church Building Loan Fund*—through which we have been enabled to help about 2,000 churches acquire suitable places for work and worship.

7. Our work among the *Jews* in our territory—of which there are more than 500,000.

8. Our activities in the interest of the 40,000 deaf-mutes in the South.

9. Our work among the *soldiers, seamen and marines*—which is being so greatly blessed of God.

We conclude this report, as we began, with sincere gratitude to God for his guidance and blessings and to the brotherhood for their co-operation, and to our faithful missionaries, who have labored in season and out of season with all fidelity and thus made possible the successes and triumphs of the work, and made the year conspicuous and glorious for the victories achieved. We are preceding the Convention with our sincere and earnest prayers that God may lead in all the deliberations and set us forward with greater plans for his glory.

* * *

An Important Agreement

The Foreign Mission Board of the Southern Baptist Convention and the Near East Relief enter into the following agreement which is to control their appeal to the Baptist churches, Sunday schools, societies and individuals of the South and to govern the handling and the distribution of money which these give for relief purposes in all foreign countries.

1. The Near East Relief and the Foreign Mission Board agree to make a joint appeal, and a joint appeal only, to Southern Baptists for relief in the Near East and other lands in which there is now or may be famine or temporary destitution which lays upon Southern Baptists the duty of emergency relief.

2. That so far as it may suit Southern Baptists to do so, they are requested jointly by the Near East Relief and the Foreign Mission Board to make all their contributions and pledges to relief for the present year on the single day January 18, 1925, or a day approximate thereto in case this date is not convenient for or satisfactory to any Southern Baptist church, school, society or individual.

3. That where any church or group of churches may wish to participate in a simultaneous city, town, or community campaign for the raising of these relief funds at some other time, such participation in the simultaneous campaign may, if participating churches, individuals, etc., so ordain, take the place of January 18, 1925, or it may be supplemented by the use and appeal of the special program which is to be prepared for January 18, 1925.

4. All Baptist churches, Sunday schools, societies and individuals in the South are hereby requested by the Foreign Mission Board and the Near East Relief to send all their gifts for all foreign relief to the Foreign Mission Board whether these gifts are made in one annual offering on January 18, 1925, date set, or community campaign, or are given in monthly payments of pledges already made or hereafter made to orphan support, or to other objects of relief.

5. That all Southern Baptist contributors to relief be requested to designate their relief contributions "For Relief" simply and not to designate these to "Near East Relief," "European Relief," "Foreign Board Relief," or otherwise.

6. That, further, (1) The Foreign Mission Board will keep careful and orderly book account of all moneys received for relief from all sources; and (2) The Near East Relief and all its representatives will, to the utmost of their ability, endeavor to ascertain the source of any Southern Baptist money that may be forwarded to that organization or to any representative of it, and will forward same to the Foreign Mission Board promptly with the name and post office address of the individuals making the remittance in order that a full tabulation may be kept by the Foreign Mission Board of all Southern Baptist contributions for relief, and that the division of these funds agreed upon may be made between the Near East Relief and the Foreign Mission Board.

7. That all money for relief received from this joint appeal of the Foreign Mission Board and of the Near East Relief from Southern Baptists shall be divided half and half alike between these two organizations.

8. That the Foreign Mission Board and the Near East Relief agents each shall use such agencies and means of publication as are at their command respectively, to make these agreements widely known and perfectly understood throughout the Southern Baptist Convention.

9. That the program and literature to be prepared by a joint committee of the Foreign Mission Board, Sunday School Board and Near East Relief for use on January 18, 1925, shall be financed out of the undivided relief funds and that an advertisement in Southern Baptist state papers shall be carried for at least four issues of said papers, the date for the appearance of this advertisement to be decided upon later and the material for which to be prepared jointly by a committee of the

Foreign Mission Board, the Sunday School Board and the Near East Relief, the expense of this advertisement to be borne by the joint relief fund also.

10. That the Near East Relief and the Foreign Mission Board agree that all distinctive and separate foreign relief work should be considered as a temporary and emergency claim upon the churches, and that both these organizations will seek to reduce and discontinue this appeal for relief funds as soon as conditions allow, and a Christian conscience will sanction, it being the avowed purpose of the Near East Relief to reduce its expenditures by something like 25 per cent a year, and, if possible, to bring its relief program to a close within approximately five years, thus relieving the churches of this draft upon their resources and releasing their benevolences for other and more permanent forms of Christian service.

NEAR EAST RELIEF,
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.

The above agreement between the Foreign Mission Board of the Southern Baptist Convention and the Near East Relief will explain itself. But nevertheless there are two or three comments which ought to be made on it in order to win for it the fullest possible sympathy of Southern Baptists and secure their largest co-operation in making this agreement effective.

The Southern Baptist Convention in Atlanta, May, 1924, took the following action affecting the matter with which the agreement deals:

"1. That this Board have a meeting with the Near East Relief as soon as possible after the Convention and make any arrangements that may be acceptable to the Board. In the event of such arrangements being made satisfactorily, the Foreign Mission Board is hereby authorized to name a day to be known as Foreign Relief Day for the purpose of securing funds for Relief purposes and all money secured be forwarded to our Board.

"2. In the event the Board finds it impossible to come to a working agreement with the Near East Relief people, then we recommend that the Foreign Mission Board make announcement of this fact to the churches of the South and proceed to elicit the support of Southern Baptists for such relief work as the Board finds it is under necessity of conducting, it being understood that in the judgment of this Convention all Relief work should be considered as an emergency and discontinued altogether as soon as Christian duty allows."

The agreement with the Near East Relief was reached in accordance with the above instructions of the Convention. We believe that it will prove a sufficient protection to our Southern Baptist churches, Sunday schools, individuals and church societies and that it will prove highly satisfactory to our Southern Baptist people generally. For two or three years, there has been, as all our people know, some misunderstanding between the Foreign Mission Board and the Near East Relief Organization, and this has led to confusion and dissatisfaction among Southern Baptists. The Southern Baptist Convention did not feel, however, that any Southern Baptist would, for personal reasons and misunderstandings, wish to shirk duty to suffering humanity anywhere. Undoubtedly every Southern Baptist whose heart is right toward God and those who need Christian sympathy and help desires that Southern Baptists shall discharge the full measure of their duty to all such, and will rejoice in a straightforward, simple and amicable agreement between Southern Baptists and the Near East Relief which makes it possible for every one of us to do our duty by the unfortunate who are represented by the Foreign Mission Board and the Near East Relief. Most heartily do we commend this agreement to all our people and ask their co-operation in it.

We respectfully suggest that the men and women of our churches, as well as our pastors, read carefully every item in the above agreement, and then file this agreement for reference and guidance in order that co-operation in the agreement may be intelligent and faithful.

Perhaps I should make further comment on paragraph 10 of the agreement. The Near East Relief representatives have concurred in the view of the Foreign Mission Board that all foreign relief work is of the nature of an emergency and have agreed to reduce as fast as possible and discontinue as early

as practicable the relief work which the Near East Relief is now doing. Through visits of Drs. Rushbrooke and Gill to the Near East and report of Brother Watts for Palestine and Syria, the Foreign Mission Board has thoroughly informed itself concerning the nature of the work which the Near East Relief is doing and could not ask more than the Near East Relief has granted in this agreement. For instance, we have been compelled to recognize that, since much of the Near East Relief work is with children whose parents have been butchered by the Turks, it is impossible for the Near East Relief to discontinue its care of these children immediately. The agreement sufficiently protects the Near East Relief in the care of these children and Southern Baptists against an unnecessarily prolonged relief appeal.

This agreement goes into effect June 25, 1924.

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board.

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The Annual Meeting of the Home Mission Board—A Crucial Juncture

Rev. B. D. Gray, D.D., Corresponding Secretary

The Home Mission Board held its annual meeting in the First Baptist Church of Atlanta, June 10, 1924. The attendance was large and the meeting serious. For months the Corresponding Secretary had given most earnest attention to the financial situation and the condition of our work in the various fields by correspondence and conference with the superintendents of the departments separately and then jointly. Retrenchment at every point possible was made and submitted to the Board for consideration. The Board at the close of the meeting passed a vote of thanks to the Secretary and his co-laborers for the clear, concise and comprehensive presentation of our situation.

The estimates on the various departments of the work were gone over three times and trimmed to the bleeding point. With the full situation before them the members of the Board addressed themselves with prayerful seriousness to the problems presented.

ONEROUS DEBT

The great burdensome debt of more than \$800,000 has rested upon the Board like an incubus for four years, and is still upon us, reduced some \$50,000 during last year by virtue of drastic retrenchment of the work. For two years we have been laboring and praying that the entire indebtedness might be removed by the close of the five-year Campaign, but diminishing receipts and the imposition of extra burdens on the Board have prevented any material lessening of the debt. In the face of this burden of debt, the Board has made no appeal for extra contributions over and above the Campaign but has stood invariably for the unity of the Campaign and fidelity to the covenants as to the apportionments. We have stood sacredly by the covenants, have sworn to our own hurt but have changed not.

DRASTIC RETRENCHMENT FOR THREE YEARS PAST

At each annual meeting the Board has retrenched until further retrenchment in many directions would be tantamount to surrender. And notwithstanding this burdensome debt, that has borne with increasing pressure as our receipts have diminished, the Board felt that retrenchment must stop. This meant, however, that urgent appeals for more workers and better equipment for the last three years still had to go unrequited, notwithstanding the heartaches attendant upon our inability to meet these pitiful calls.

Waving the piled up appeals of the three preceding years, the Board was confronted by impelling cries for reinforcement and for enlargement. In many places buildings, chapels and schools are utterly insufficient for present operations, to say nothing of enlargement. It beggars description—these appeals for better equipment, enlarged facilities and an increase of workers and better support—and it comes from every quarter. Our very success, which has been marvelous indeed, has brought on our embarrassment which can be relieved only by more liberal support and that immediately.

WIDE OPEN DOORS

These crying calls for help are impelled by wide open doors of opportunity. These doors in many cases will be closed if not entered speedily. Multitudes of our fine young people, trained and equipped for Christian service, are begging to be sent into the white harvest fields. Never in the history of Home Mission work has the Lord's blessings been so abundantly upon us and never the need so great and never the opportunities so inviting. With all these things confronting the Board we have a ready explanation of their seriousness and prayerfulness as they laid out the work for the new year.

In addition to all the burdens connected with the Board's own specific work, the Board was confronted with the fact that the Southern Baptist Convention requires us to pay \$250,000 for the New Orleans Hospital, one hundred thousand of which

must be paid this year, with the advance loans to the Seminaries which have caused a good portion of our debt and no provision made for the repayment of the loans except in the apportionment for the 1925 program, and the ratio for Home Missions was reduced from 16 per cent during the 75 Million Campaign to 10 per cent for the 1925 Program. There was the added burden of the National Memorial Church, Washington, D. C., put on the Board after the Convention had already made it a separate item in our beneficence. With these extraneous burdens piled on our Home Mission obligations there was enough to discourage the most stout-hearted—but none of these things moved the brethren of the Board. Having trimmed the budget to the very lowest possible mark they laid out the work for the new year with prayerful seriousness and confidence in our great brotherhood as we enter upon the last lap of the five-year Campaign.

The challenge is one to stir our hearts,—the removal of our burdensome debt—and clearing the way for the future. The State Secretaries and others who were present were full of praise for the sanity, courage and faith with which the Board conducted its work.

It now remains for us to finish our present task with victory December, 1924. If we raise the full 75 million dollars and Home Missions gets her due proportion of the receipts we can pay off all our indebtedness and be ready for the tasks of the new year, 1925. May the Lord give us guidance and victory!

Our Debt to the Negro

What We May Do and How We May Do It

Rev. O. L. Hailey, D.D.

There were supposed to be some 4,000,000 Negroes in this country when they were emancipated. There are now perhaps 10,500,000 of them. Of these about 9,000,000 still live in the South, where most of them have had their home almost from the beginning of slavery. There has been a migrating number who have shifted from one section of the country to another and often back again. In recent years there have been increasing numbers of them making permanent homes in the North. The unstable population among them is not without its deep racial meaning to the thoughtful student of this important race. Its meaning should not be lost on the stronger white race.

THE CARE OF THE SLAVES

Many friends of the Negro have been under the impression that the Negro's condition while in slavery was worse than it really was. No blame must attach to those who got such impression, for it would be the extreme cases that would be recited; and it is not unlikely that a degree of prejudice, owing to political and geographical conditions, went far to prevent a proper understanding. We are prone to idealize and magnify things with which we are not in immediate contact. And emancipation, coming at a time of great internal disturbance among the people of this country, would have a tendency to enhance distorted views.

But by far the largest number of slaves were kindly treated by their masters. There were all too many abuses as one could readily understand, but there were a great many who cared well for their slaves.

And it is altogether a mistake to suppose that their religious training was neglected. In the home, and "at the Quarters,"

and in their churches, they had the most sympathetic services of the white people. There were many Negro churches and they had many rather capable Negro preachers. There were many white preachers who preached to them in their separate assemblies. And in a large number of churches a place was prepared for them to assemble in the white churches, along with the white congregations, for worship. Baptists had many pastors and missionaries who served among them. Some of our very ablest preachers ministered to the Negro congregations. So, it ought to be remembered that the Negro, before emancipation, had gospel privileges, and that of no mean sort.

Immediately after they were freed they set up their own churches, and in this were aided by their white brethren. Many were deeply averse to leaving the white churches, and such as wished to remain in fellowship with the white churches were allowed to do so. So we should remember that the Negro was never wholly without religious service, rendered by the white Christians of the South.

THEIR EARLY STRUGGLES

Naturally their early church houses were poor make-shifts for places of meeting. Many of them were merely "brush arbors," some were simple board enclosures. However, they were so happy in their freedom that many of them did not feel the poverty of their surroundings. They dressed simply, of necessity. Their education was limited. They were not immediately fitted into such accommodations as they came to wish for, and to secure later. It is more than likely that there was not one in a hundred of their churches that was not built largely by funds gladly given them by their white friends. So it came about that their religious needs were partly supplied,

and their economic and commercial life was matched by their religious opportunities. Great praise is due the Negro that he found so large satisfaction in the accommodations which he was able to secure. The development of race consciousness and self-dependence began to be developed immediately, and it was a happy fact that these did not spring at once into full strength, since neither of them could have been satisfied.

THE WHITE MAN'S HELP

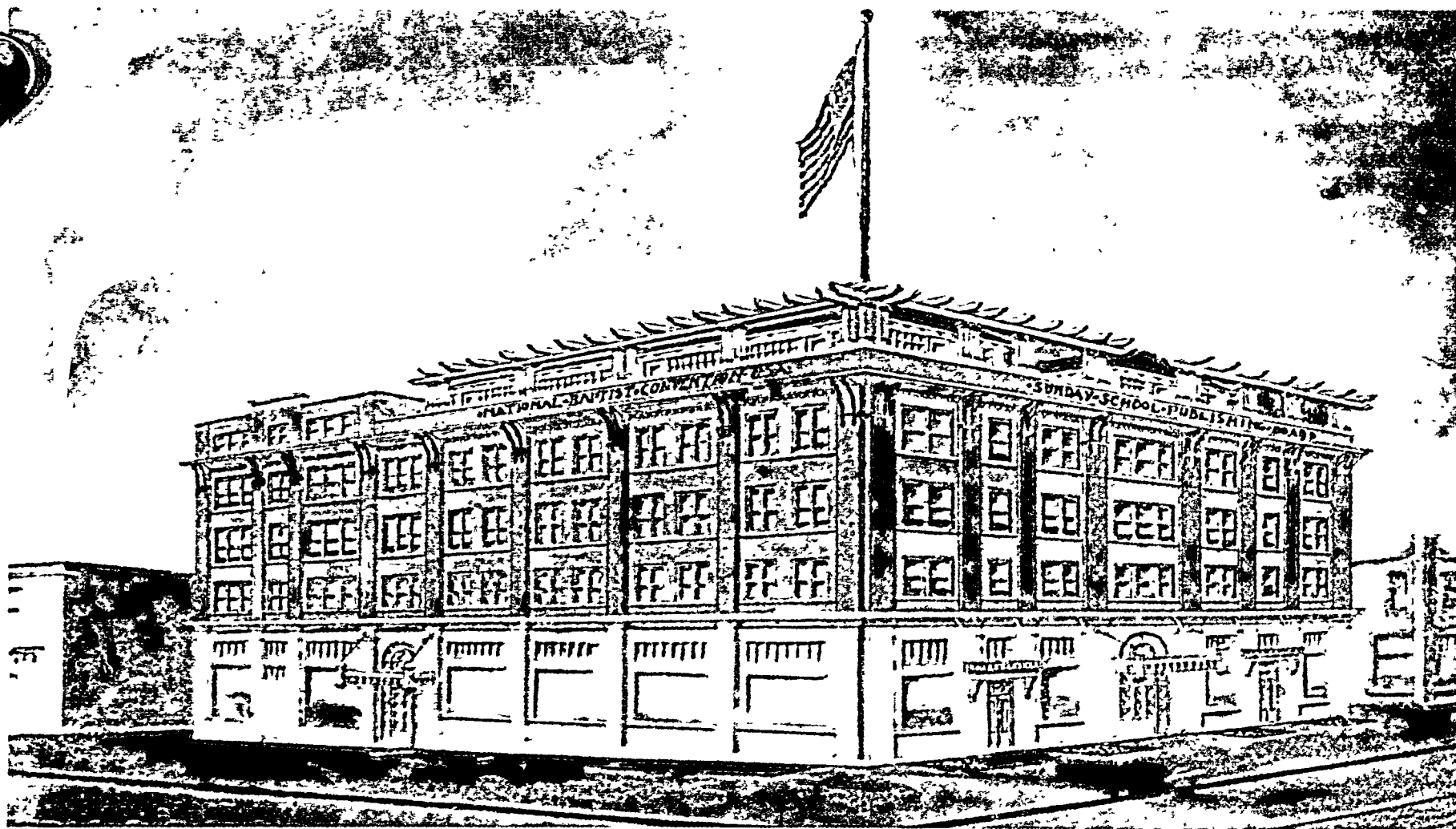
It ought not to be forgotten that the white people of the South were in no condition to do much financially for the Negro. His own situation was deplorable. The South, with remarkable equanimity, accepted the issues of the Civil War, in the midst of which the Negroes were given their freedom. But, none the less, the white South was largely laid waste. Their homes were dismantled, their farms uncultivated, and the labor on which they had depended, distracted and rendered inadequate, to say the least of it. Their schools in many instances were practically destroyed; their churches broken up, or greatly disturbed and weakened. Their ministry had been forced to serve upon very limited compensation or make a support by other means. The Southern white man was in poor position to help his black brother for whom he would have gladly made sacrifice, if he had been able.

Now add to these things the further fact that the efforts made by the good people of the North were not wisely directed, as we then knew, and they now know. But it was hardly to be expected that they could believe the Southern man to be without such antipathy and prejudice that he could not entertain proper feelings for the Negro. That was a grievous error, but we are not to blame them, for how could they understand? It will be a good day for us when we come to believe that the people of the North were trying honestly to help a distressed people. However, our perplexities were greatly magnified by what still appears to us to be very unwise political procedure.

It ought not to have required that one should advise the Northern politician that he could neither understand the situation nor enter into sympathy with the people who were most deeply concerned for the right processes of "reconstruction," nor avoid stirring up animosities in the hearts of the Southern white man, by such procedures as were all too frequently resorted to. All these things operated to render the white man bitter, and the Negro suspicious, and in many ways make "bad matters worse." Happily, a new generation has come on the stage and saner views are possible. Let us thank God for this.

THE HELP GIVEN

When we had gotten a little away from the "Days of Reconstruction" the Southern white man, having so quickly begun to recover from the disastrous effects of the Civil War, began to help the Negroes to build their churches, to establish and maintain their schools, and to evangelize their people, and to strengthen their churches. More kindly relations revived, and we have been making encouraging progress in the development of the welfare of the Negroes. All this has been achieved in the face of the fact that designing politicians have been playing upon the weakness of the Negro, and making our common task more difficult. In spite of all these adverse things, the Negroes have good schools in all the states in addition to the public schools. They have many strong churches, with trained and very efficient pastors, and they have made very remarkable advancement in agriculture, commercial life, professional excellence, and the establishment of splendid homes, and important commercial institutions. Many of them have given their children good educations, and built for themselves comfortable homes, even luxuriant ones. They have taken on a degree of culture and refinement that entitles them to high esteem. Their burden is still heavy, and they have not learned all they seek to know in race development and along business and industrial lines. Many of their schools are inade-



THE NATIONAL BAPTIST PUBLISHING HOUSE, NASHVILLE, TENN.

"The Negroes shame us in the sacrifices they are willing to make, and do gladly make for their schools and churches. They need imperatively a trained leadership in the ministry."

quately equipped. But the outlook is encouraging. They shame us in the sacrifices they are willing to make, and do gladly make, for their schools and churches. They now need, imperatively, a trained leadership in the ministry in increasing numbers.

THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

We of the South are making a special effort to help supply this crying demand for a trained ministry by establishing and helping to conduct a theological seminary for the training of their rising ministry. It is located at Nashville, Tenn. We are ready to open its doors in September. The Southern Baptist Convention, through its commission, which has been functioning for more than ten years, has authorized the writer, at their charges, to give his whole time and attention to the promotion of the seminary. We have built and paid for a good house in which to begin. We are helping to support the faculty, and expect to see that our Negro people shall have the best assistance we are able to give them.

* * *

"A New Woman"

Mrs. O. L. Hailey

We have heard and read so much about "the New Woman," that we, no doubt, think we know all about her and what she hopes to do. But I have come to introduce you to one I fear we do not know, although she was reared almost at your doorsteps and in your homes. We have worked beside her and talked to her daily in our homes, and today she stands beside us in the arena of life and votes with us for those who make and administer the laws of our country, and yet I feel sure we do not know her, and I fear we have not tried to know her. She is our sister in black.

Where did she come from, and how did she come? In the fifties she was the little girl who sat and played within call of "Old Miss," "just to pick up things and do things for her, that's all," as one explained when asked. When "Old Miss" rode or drove out she went along with her for company and to "open gates." Then she became the neat, painstaking, efficient house-maid and later dear "old mammy," loved and honored as well as feared by the children, both white and black, for "her word was the law and gospel."

But the awful days came when all was changed. We only knew the "hired girl" who tried our patience and needed watchful care lest she failed to do the things she was told to do; and take things she somehow seemed to feel she had some right to. We did not stop to ask where the well-trained, efficient ones had gone, but decided that about all had gone to the bad, and that all were alike and were going to stay so, in spite of their schooling. We would ask only the bright girls who happened to interest us, "Can you read? Oh, you must learn to read. That's right, go on." And after a while we heard of men and women who were teachers in their own schools. That was as it should be, we thought. And we gladly helped them to build churches, for the time had come when they should have churches of their own.

Now let me tell you how I saw this "new woman in black" grow while I lived in Texas. Some years ago I was standing beside her, a girl about eighteen or twenty, showing her things when she shocked me by saying, "I am on the B.Y.P.U. program next Sunday, Mrs. Hailey, and am to tell about Esther. Will you help me write something?"

"B.Y.P.U.! Have you a B.Y.P.U. in your church, and you a member of it? What do you do?" Of course, I helped her and became somewhat interested. I told it as news to my friends and we said, "Can it be?"

Once, by chance, I got a very fine, intelligent cook. She had always worked in the laundry, but wanted to rest by cooking a while. I soon learned she was a Baptist and had been president of her Woman's Society. She always had questions to ask me when I came into the kitchen, and we often talked them over and explained as we "stirred things on the stove," and she often expressed herself as grateful. But she began to sigh for her church privileges, and the laundry got her back, much to my disappointment.

Once in a certain town where we lived there was a very consecrated Negro woman whom everyone respected. In talking with her we offered to visit their society and help them. She said, "If you would only let us come to yours and see how you do it." We said, "Come and bring some of your friends." She with two others came to my kitchen door. I invited them in and gave them seats in my back parlor, for we were to have the missionary program at my home. We had our program as usual, and then asked them to speak out of their hearts. They expressed their appreciation in very fitting words and then introduced one of their number, a very insignificant looking woman, at first glance, as the Woman's Missionary Secretary of their State Convention. After expressing her pleasure at being with us and having the privilege of telling of her work, she told in a very modest and impressive way of her work over the state and their missionary work in Africa. She told how many missionaries they supported there, about money raised, and gave us some of their literature, which we eagerly accepted, for it was all news to us. When they had excused themselves and left us, we sat and stared at each other in silence. We were so amazed at what we had seen and heard that we could not speak for a while. Here was a *new woman*, living in our midst and we did not even know her—a woman who could manage such affairs and speak of her work before large conventions both North and South. "A thing no one of us could do," we exclaimed. As we examined the literature our wonder grew. It put us so to shame we felt like crying to God for forgiveness that we did so little. A more humble set of women you never saw, for we had seen a new vision, as well as a new woman.

Once a request came over our phone from a highly respected Negro woman in our town who had been a teacher for years in their city schools, asking if we would receive a committee from their different churches at our next society meeting. They would like to consult with us about a very important matter. We said, "Yes, certainly." They came—Mrs. Chestnut, as they all called her, and wives of two pastors. We soon found them to be intelligent women and worthy to be called "Mrs." They said: "We have had a mounted policeman in our district, but he died some months ago and conditions have become unbearable, for no one else has been appointed in his place and we have no protection. We have appealed to the mayor and other officials, to no avail. So we have decided to appeal to the Christian white women and mothers of the different churches to help us. Won't you appeal to the authorities for us?" They told us things we never dreamed could be in our midst. And they said, "We want to raise our girls and boys true and pure, as you do yours; but we cannot unless you help us." And we did. I went with a committee of ladies, representing each church in town, to the mayor and city attorney and made the plea and told them it must be done. They did it. And Mrs. Chestnut did not fail to call me up several months after and assure me that all was well with them. A great change had been wrought, and they thanked us most heartily. We went on that mission with hearts on fire, for we had seen a new vision and had met a new woman—the *mother in black*, and found her mother-heart just like our own.

While my husband was holding a Bible Institute in the largest Negro church in Dallas, I was asked one afternoon to

meet the women in their missionary meeting. I was chairman of the Committee on Negro Work in our society, so I told the Committee they must stand by me, which they did. There were about seventy-five women present. It was one of their regular meetings and we asked to "sit by" while they conducted their regular services, and at the close let us talk to them. All their prayer and singing was voluntary. And how they did sing and pray! It was true devotion. After our talks they broke forth into singing "He Included Me." I could not keep back the tears, and that song has had a new and broader meaning to me ever since. Yes, Jesus did include them, too, we must not forget. The lady whom I had asked to report this meeting to our society the next week, said: "Ladies, I wish I could tell you what a vision I have had and all I have felt. I do not believe I can ever be the same woman again, for I have had a revelation—to see that president preside, before us, with all the ease and grace with which I ever saw you preside, and such singing and praying and heart-felt devotion—it put me to shame and I feel unworthy ever to try to pray before you again. They did so appreciate our coming to them. Oh, sisters, Jesus did include them, too, and we must love them and help them." From that time on one of our ladies taught a Bible class composed of these same women one afternoon each week for many months, much to her delight, for she said they were real Bible students, the best she had ever taught.

After we had spoken at this meeting, the pastor's wife, who was a cultured woman, read us a carefully prepared paper telling their needs and problems. We do not know their needs and problems as they see and feel them, and we cannot understand and help them until we do. Should we women not oftener go before them and ask them to come before us and talk these things over and so help each other to better understand each other? We need our *sister in black* as much as she needs us; for we are living together and are together rearing the future men and women of our country.

* * *

Fifty Years of Negro Progress in America

Rev. J. T. Brown, D.D., President National Baptist Convention

"The progress of the American Negro within the first fifty years of freedom is the romance of human history."—Andrew Carnegie. These words, uttered by an unprejudiced

Christian statesman and a globe-trotter, are worthy of thought to say the least.

When we stop to think that the Negro in America was emancipated only a few years ago—sixty-one years—we are surprised at what we see. The abject condition of poverty, both of mind and property, which prevailed at the time of his emancipation was appalling. Without names, clothes, knowledge or land, they were turned loose as civil equals of those to whom, for centuries, they had been slaves.

In no one instance did the Negro more clearly reveal his ability to grasp the situation than the way in which he adjusted himself to this grave situation. With no guiding hand, groping in the dark, he so managed to regulate his footsteps, that he has come thus far along the road of life. Many were the individual efforts of friendship extended him by his neighbors, but the fortunes and fires of war had burned up the wealth of the white South as well as melted the shackles of the slaves.

There has no one thing so served to steady and balance the Negro as his ineradicable *passion for homes*. As a slave he had looked in the windows, seen the white lights, and heard the music in "the big house" with deep soul-longing. Now that he was free he turned his attention at once to the getting of homes. And the success which he has achieved at this point of his race-life is amazing. Some of the most beautiful, orderly and exemplary homes in our country are owned by Negroes.

No man knows another until he meets him in his *home*, and sees how he lives, treats his wife and children, spends his leisure, and feels the unconscious but uplifting influence of that home. The Negro of America is purifying his life by enshrining the best ideals of the earth in his home; the criminal and the police court Negro to the contrary notwithstanding.

Again, the progress of the Negro has been marvelous because of his insatiable passion to know. "The cry of his soul is to know." The mental darkness in which slavery caused the Negro to live created within his breast a desire, yea, a thirst, for knowledge. While he could not read books, he could read facts, even when a slave; and, reading them, the book in his master's hands was to him a symbol of the difference and the distance between him and his master. Is it to be wondered at, then, that as soon as he was set free he should buy a book?

The use of statistics here would be too dry to express the wonderful progress which the slave of sixty-one years ago has made and enjoys today. By the assistance of the states, everywhere, the public schools have turned floods of light



HOME IN WHICH J. C. NAPIER, EX-REGISTRAR OF THE TREASURY, WAS BORN

"There has no one thing so served to steady and balance the Negro as his ineradicable passion for homes. . . . And the success which he has achieved at this point of his race-life is amazing."

into the mind of the Negro, while the generosity of Christian friends, North and South, in more than one way has lifted the torch of beckoning knowledge before his eyes.

The appreciative response which the Negro has made to all of this help and generous opportunity is the army of qualified public school teachers which he has furnished to teach his children; the millions of money which he has paid out of his poverty to support his denominational and church schools; the bright and brilliant array of physicians who have made themselves fit to care for the health and lives of their own race; the increasing number of competent dentists; the talented college presidents superintending the higher education of their youths; the authors of books, profound books, textbooks; the advent of the Negro into the world of "big business"—banks, insurance, etc., and successfully; the contribution of the race to world-leadership of such men as Booker T. Washington, Frederick Douglass, E. C. Morris, J. C. Price, and a number of others too numerous to mention, is fact that makes "truth stranger than fiction." When it is but reflected that the Negro has risen from the slave pit to a "near" cabinet position within so short a time, it is a marvel in his racial life.

But notwithstanding the unprecedented progress of the American Negro in material and intellectual things, his most significant and typical progress has been in his efforts to be—to build himself into, or to build within himself, an individual and race-character after the similitude of Jesus Christ. The Negro, somehow and somewhere, learned that:

"'Tis only noble to be good;
Hearts are more than coronets
And simple faith than Norman blood."

And to accomplish this individual and race-character his chief energy and means have been expended in his efforts to make himself a Christian.

As a race he has more money invested in his churches and church school than he has invested in any other public or community enterprises. His entire life, as a race, turns around, proceeds from, and is obedient to his churches; the preacher is his only vital leader, the race superman; his highest social standing is measured by his position in, and his relation to, his church. He is the only race thus governed. He is the ancient Hebrew modernized. It may not be altogether of his choosing that this is so, but it is nevertheless true.

But the Negro has not only sought to appropriate and build his life on Christian lines, but has conceived of the worldwide aspects of the gospel and has invested largely in missionary activities in Africa, South America, and in the West Indies.

By this religious and Christian development of his character he has been a good citizen, fighting like a hero in every single American war, and working like a beaver in times of peace to promote the arts of peace and to stabilize the government. In spirit he is 100 per cent American and a typical, loyal citizen. Despite the proscriptions and cruel prejudice to which he has been uniformly subjected, no temptation has ever led him to throw a bomb, or produced of his race an assassin whose hands were uplifted against his government or governmental official.

The Negro is the spiritual race of our polyglot America. He lives and his spirit is kept buoyant and righteous because of his deeply spiritual nature. He lives in the spiritual realm and is therefore kept true and loyal to the spiritual ideals. He has contributed the only original, spiritual, soul-reaching music which the Western hemisphere has given to the world. The Negro in his "melodies" and "spirituals" has sung his way into the heart of the world through the universal language of music.

The Negro's face is turned toward the morning; he forgets the injuries of the past and presses forward to the crown of racial service and greatness; his glory is before him; he is

rightly equipped, because he believes in, prefers, and emphasizes the spiritual life; he is forging patiently ahead because he is forgiving and enthusiastic; he is meek, and a great prophet once said, "the meek shall inherit the earth."

The Negro believes in God and the rule of God; he believes this is God's world because he created and made it; he believes this, because God alone is worthy to rule it; and the Negro believes that before God's reign ends, justice shall be given to every man and nation, as well as grace will be proffered them.

Thomas Jefferson *trembled* when he remembered that God was just; but the Negro *rejoices* when he remembers that God is just.

With homes, churches, schools and business increasing, and with our hearts united in a Sunday School Publishing House, such as is rising to the skies on Fourth Avenue and Cedar Streets, Nashville, Tenn., for the publication of the Word, the Negro undaunted goes forth joyfully, trusting God, keeping time with the music of the spheres. In this upward and forward march we welcome any help that may come to us out of the hearts of the great Christian family anywhere on earth.

* * *

The Negro of Ante-Bellum and Reconstruction Days

Rev. A. J. Stokes, D.D., President Montgomery Institute

In writing about ante-bellum days the subject itself takes us back into the days of human slavery. But writing as a Christian, sixty years after slavery, I must avoid saying whether slavery was right or wrong, good or bad, because of the Christian spirit that should permeate the whole Christian army of the living God.

All the evils of the past should be as rapidly forgotten as possible, so that the Christian spirit, and the river of brotherly love should flow on over the earth in mighty avalanches, so that humanity may thereby get the benefits, and Jesus Christ the glory.

My first recollection of ante-bellum days was the passing of General Wheeler's cavalry on toward the sea. The war was then about over, only a few more skirmishes took place at Columbia, S. C., and near Savannah, Ga. These battles marked the closing of the then conflict and conflagration.

In 1867 I became a minister of the gospel, without knowing that the Bible was a book from God and therefore a divine revelation to man. These two fundamental and stupendous facts were not known by black ministers.

As a rule our religion at that period consisted in the kinds of dreams we had. If we dreamed we saw white people, white houses or anything white, it was an omen of good. If we saw black people or anything black, it was an omen of evil to our religious people.

Whether these ideas were given to us in America or whether they were brought with us when we came to this country in savagery, I am not prepared to say. I am certain we had them, and in some communities we have those ideas still.

In this same period we had practically no church buildings, no associations, no conventions. None of these, so far as I had heard, had ever been named among the black people.

In those days there was not one church building in a county. Only a few brush arbors, and they from ten to fifty miles apart. The gospel that was being preached under those brush arbors, in almost every case, was not even respectable nonsense. I know about it, for I did some of it myself.

If eternity had enabled our white Southern Christians to come in with their Christian gospel and intellectual foresight and grasp this psychological moment, and they had put in the money and Christian efforts that they are now putting into the work, the race relations would never have been so strained as they are today. For as Bishop Brown said recently: "Ignorance is the meanest devil of the whole earth."

Well do I remember attending the first association organized by black people in South Carolina. An old preacher by the name of Henry Reeves, who could not read a line, was the moderator. I was the secretary and could not write any more than a one-month-old squab. I was compelled to remember all motions made, and who made them, and collections taken and amounts, which never amounted to over a dollar and a half, and get a young white man who was my friend to print them with a pen (for at that time we knew nothing of typewriters); and then return to the association the next morning with this printed document and read it as best I could.

I am also reminded that I was the only boy or man in the association that could spell his name. Out of this midnight ignorance and stupidity, after attending school at Claflin University, Orangeburg, S. C., I became a public school teacher in the county of Orangeburg, after which I graduated from Benedict College May 4, 1884.

The above description is not a vivid but a true description of the real condition intellectually of the black people at that time.

Now after the elapse of fifty-nine years it has been my privilege and pleasure to visit Roger Williams University at Nashville, Tenn. As I walked through the theological buildings, now being constructed by Southern Baptists, white, for the proper training of their colored brothers, I realized the change for the better that must have come over our Southern white Christians. I was compelled to repeat with the poet:

"Jesus shall reign where e'er the sun,
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moon shall wax and wane no more."

I rejoice with you, my brethren, for the help you are giving us now. I see that you realize the tremendous debt you owe us, because of our faithfulness and loyalty to you during the period of the Civil War, and, in fact, our faithfulness and loyalty of our Southern white brethren and sisters during almost the entire period since we have been in America; and then, too, because in Jesus Christ we are all brothers.

The Negro of To-day

Rev. L. K. Williams, D.D., President National Baptist Convention

The Negro of to-day, an heir of all the traits characteristically human, and the product of his more immediate ancestors, is an interesting and helpful study to open-hearted truth-seekers. To begin with, would it not make more facile this study if we should apply to the Negro the force of that ancient maxim: "I am a man, and nothing human is foreign to me," and the following poetic lines:

"Fleecy locks and dark complexion
Cannot forfeit Nature's claim;
Skins may differ, but affection
Dwells in white and black the same."
—Cowper.

So often, in specific cases, the Negro's reaction to certain stimuli is dissimilar to that of others and such reactions are denominated specifically, "Negro traits;" but the truth is, others with environments, education and opportunities similar to those of the Negro might give reactions far different from the ones they now give. Might we not state here that the Negro is made of dust, just the commonest, not even "gold dust"? But his youth as a race, his antecedents, experience (or inexperience), cause him to express in a vigorous manner certain fundamental human characteristics of which he has no monopoly.

THE NEGRO AS A LABORER

He has the disposition to work and craves better industrial environments, equal pay and equal industrial opportunities. To help secure these, he is showing initiative and proving that he is a constant, dependable labor element. His quota now in the gainful industries of America is much larger than that of the English-speaking white man. He has the physical stamina, knows how to adjust himself, and could be made America's most responsive, profitable industrial element, if his fitness were duly recognized and justice in the industrial world were meted out to him.

AN ECONOMIC FACTOR

As never before Negroes are combining their wealth and building up in a marvelously effective manner their own marts, trades and commerce. As a result, they are becoming more provident and skilled in manipulating successfully many great



TYPES OF HOMES OF THE NEW NEGRO IN THE SOUTH

"It would be foolish for the Negro to desire to be somebody else. He should want only to preserve his own personality and be his best possible self. His self-respect is a growing impulse."

business enterprises. More and more they are financing independently their own businesses and making larger contribution to the support of their distinctive institutions and to the amelioration of the race's condition. In fact, the philanthropic spirit is more evident, and the conservation of the race's energy by the Negro is a characteristic that is being manifested wonderfully. One woman of the race gave recently \$25,000 to a Y. W. C. A. drive in St. Louis. Scores of colored physicians and men of other professions gave a thousand dollars each to Howard University recently, while a smaller number gave larger sums. They are building, equipping, and maintaining admirably well a large number of eleemosynary institutions.

A LOVER OF EDUCATION

The Negro has made and is yet making unusual and unmatched sacrifices to reduce his illiteracy. He has succeeded, but not without overcoming many unfair impediments. Sometimes he has been given smaller appropriations for his education than others receive, as if it were thought that he was so cunning or so intellectual that he could do with less what others do educationally on larger funds. He has accepted the compliments, determined to prove that an impartial Providence has given him an intellect that could break all fetters and was capable of limitless development. He has reduced his illiteracy to about 20 per cent. Truly, the poet records his pathetic strivings:

"He has come through the valley of great despair—
He has borne what no white man ever can bear.
He has come through sorrow and pain and woe,
And the cry of his heart is to know, to know."

HIS LOYALTY TO AMERICA

He is an American by birth, language, customs and habits. He assimilates its lofty ideals and is anxious to see them preserved. Recently five thousand radicals were arrested, but not a single Negro was included. German propagandists during the war tried to create in Negroes, by emphasizing their unjust handicaps, an un-American, seditious spirit. As a response, Negroes furnished from their drafts a relatively larger number of soldiers, and in some states a larger number absolutely. The Negro is a one-hearted, American patriot. He yet hopes for, believes he deserves and will have his loyalty matched by the government, in the justice and safety it will accord him.

He wouldn't if he could check the flow of the stream of justice to any man; he would not attempt to abridge any man's rights, for his, on this point, is a bitter, tragic memory.

HIS PRESENT RACE PSYCHOLOGY

The Negro is daily advancing, but the mental attitude of many towards him is based on traditions and sentiments that are antiquated. One of the things that the Negro deplors is that such attitudes are stubborn, often presumptuous, and permit no self-investigation.

It would be foolish for the Negro to desire to be *somebody else*. He should want only to preserve his own personality and be his *best possible self*. But a cruel race philosophy connotes with the Negro's color, vice and not virtue, and all that is detestable. This same tragic "race mind" makes the Negroes' color and their past the final and everlasting measure of their worth and opportunities. It circumscribes and limits their God-given rights, and misjudges and condemns the Negro when he tries to escape the unlawful handicaps associated with his color. The Negro is anxious to have all know that when he seeks to escape the cruel barriers his color invokes, he is not trying to get away from his race or his color, but he is striving to lay aside the weights that beset him. He wants a man's chance. His self-respect is a growing impulse;

he goes nowhere uninvited, nor where he is not desired. He wants to be appraised by his character and present achievements, and not by his color. He is striving to have associated with and written upon black faces a new concept. He is anxious to have all make of him a newer, fairer, and more sympathetic appraisal. He never begins the word "Negro" with a small "n". This race-consciousness is leading the Negro to improve his own environments, to purge himself of those things that would hinder his true growth. He is reducing marvelously his death-rate, as is attested by the verdict of an old-line insurance company which states that the last decade witnessed a 5 per cent increase in favor of Negro risks. He believes that self-improvement is his safest way to and his surest weapon of success. He has begun the publication of his literature in which he is making out discreetly his own case. He deplors the use of textbooks in schools which make hurtful and objectionable reference to him, for this is an enforced humiliation to Negro children and promotes in innocent white children an early bad mental attitude. He is striving to have the white press record more of his virtues and helpful achievements. To help attain his desires he has shown at all times a willingness to co-operate with his white friends, and while he possesses every element of his characteristic politeness, he is less equivocal and more pronouncedly truthful and frank in his dealings with them.

THE RELIGIOUS TENDENCY OF THE RACE

The Negro's belief in God is one of his abiding attributes. His willingness to forgive, his unfailing optimism and open-heartedness; his cheerful spirit under all circumstances; his rich, imaginative, highly emotional nature, are a fertile religious sub-soil. Dr. Frank Crane has said: "There are certain qualities of spirit, certain shades of passion and conscience which the Negro can portray better than any other. There is a pathos, a tenderness, an edge of sympathy, a beauty of loyalty and a genuineness of sympathy in which he excels. I think the Negro is by nature the race suited to Christianity." These are bold, strong words, but none too bold. In matters of religion the Negro is showing signs of rapid progress. He is building better, more convenient and serviceable church houses. He has invested in such about nine per cent of his total wealth. At least 55 per cent of the race belongs to some church, and 75 per cent of that number belongs to Baptist churches. Negroes are about one-tenth of America's population, but they are more than 40 per cent of the total number of Baptists in America. If white people furnished Baptists at the same rate that Negroes do, there would be more than thirty million Baptists in America. Negroes, in most things, still hold their preachers as their recognized leaders. This they do now, in spite of efforts to get them to accept a secular leadership. They are demanding and laboring for a ministry reinforced by a large additional supply of well-trained men. They do not waver one iota from their old-time belief in the Bible as a dependable rule in all religious or soul matters. They are anxiously striving to make their religion more practical without giving up the vitally-needed emotional element. Both the Negro and the white man of ante-bellum times are gone. We have not the sentiment that bound them together and helped to promote a common sympathy between them. We have instead a Pharaoh that "knows not Joseph" and a Joseph that knows not Pharaoh. Because of this and other things, it is not believed that the Negro of to-day in his relations to whites is as credulous as were his ancestors. Present-day Negroes are anxious to find an abiding basis for inter-racial relations and they believe that the practical application of the teachings of Jesus is that basis. Their wise ministers, their right-minded spiritual leaders, preach this and seek to portray the spirit of the Christ.

What the Negro Wants

Rev. T. O. Fuller, Ph.D.; President, Howe Institute,
Memphis, Tenn.

The difficulty of the task assumed, in the effort to properly discuss the subject, "What the Negro Wants," must be conceded. It is not easy to set forth accurately the wants of an individual or a small group of people, and certainly it must be much more difficult to set forth the wants of a race. What we understand to be the requirements of this discussion, however, is clearly to state what are considered the things most essential to the attainment of the higher aspirations and possibilities of the Negro. To understand the desires and aspirations of a people, one must keep in close touch with the masses so as to get impressions from the activities of the plain and practical ones who live simple, honest and industrious lives. In ascertaining these wants, it is well to study the various types of leadership, and especially that class of sane, sensible and unselfish leaders who seek to interpret the wishes and aspirations of their people in relation to the conditions in which they live and the possibilities of their future development.

Among the things the Negro wants, in my opinion, are:

A sympathetic field or atmosphere in which to develop a healthy, intelligent and dependable citizenship. As members of society, classed as citizens of the State and of the nation, the Negro feels that it is his duty to become the very best possible unit. To do this, he feels that he needs good health, good morals, thrift and training that will enable him to understand the government to which he owes allegiance, and a definite knowledge of the duties, privileges and obligations of citizenship; and that this knowledge should become practical by the constant exercise of the same. The Negro has no desire to develop a kind or type of citizenship that is either hostile or foreign to the country in which he lives. On the other hand, he covets the best of American citizenship with unquestioned loyalty to the flag, to the laws, and to the constitution.

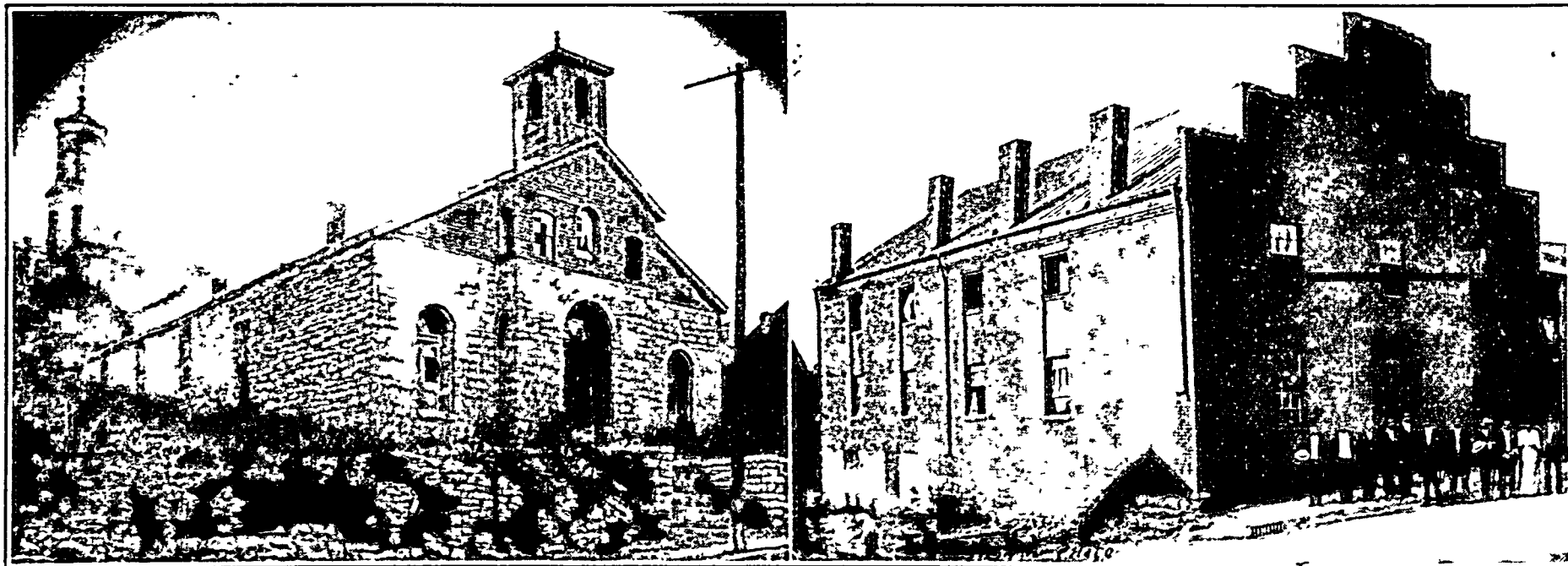
The Negro wants an opportunity to vary his industrial activities as an aid to his economic condition. In the midst of the most remarkable conditions his country has ever known, the Negro is made to share the financial reverses that come, from time to time, and he therefore wishes the friendly attitude of his neighbors in a situation that demands that he diversify his industrial life. The farm has employed the bulk of Negro labor for many years. The South has been the home of the largest per cent of the Negro population. In recent years the Negro

has sought employment in the shop, the mine, in public works, and in certain branches of skilled labor, as an economic necessity. During this period of readjustment the Negro needs the sympathetic consideration of those closest to him and who know his needs best. A poverty-stricken diseased and discouraged people are a menace and a charge upon a community, and the efforts of the people to stand upon their own feet should meet with encouragement.

The Negro wants increased facilities for the education of the masses of his people. Especially does this desire come from the rural sections. In some counties and in certain towns and cities we are pleased to note the progress made along this line, and the response of the Negro to these improved conditions has been remarkable. These attractive centers for education have served to draw heavily upon the rural sections and have resulted in an increase in the tax burden of the communities into which large numbers have moved, besides overcrowding the schools and reducing their efficiency. Should improved common school facilities be made available throughout the rural districts of the country it would serve to stabilize the life and labor of our people and also check the influx into the cities. Negroes should be given the kind of education and training that is popular in the communities in which they live. This will enable them to think and act in harmony with the best thought and ideals around them.

In every crisis Negroes are called upon to do their part, and, too often, valuable time and energy have been lost in spasmodic efforts to inform them as to their duty on short notice, which could have been avoided had there been better facilities for education. The Negro is making an effort to develop a race consciousness that will not only enable him to reach his highest possibilities as a man, but will also prepare and inspire him to make his best contribution to the civilization of his time. Having been made the beneficiary of the best in sacrifice and service both of lives and money spent for his uplift, the Negro feels himself a debtor, and he would enrich the world by making the very best contribution of which he may be capable.

The Negro wants a better prepared leadership. The church is his oldest and best organization; and the minister, therefore, is the natural and logical leader of the race. Our first preachers got their impressions by contact, as slaves, with the best minds of the South, and from those about him who were kind enough to give him instruction. In the families as servants, in their own humble homes under supervision, in reserved sections and galleries of white churches, and in occa-



TYPICAL NEGRO CHURCHES OF THE BETTER TYPE

"There are more than three million Negro Baptists in the United States, with more than 21,000 churches, four-fifths of which are in the South."

sional special services, religious teaching was given with the result that at the close of the Civil War there were 400,000 Negro Baptists. While these Negro Christians enjoyed the ministry of some of the ablest preachers of the South, yet there were developed a large number of gifted Negro preachers whose services were so consecrated and conscientious that the good results from their lives and labors may be seen and felt even to this day. This serves to illustrate what could be accomplished with a suitable program and with proper co-operation between the Christians of the two races in the South. The Negro minister must be a man of high moral and religious ideals. He must not only be well prepared in books but must have great faith in God and with the ability to properly interpret conditions and to see the invisible. He must be able to recognize the fact that the church is the greatest organization in the world, and that the Bible is the greatest agency for bringing the triumph of righteousness.

In his efforts to attain these objectives, the Negro wants the right kind of helpful contact with the best elements of other races. A bitter harvest has been reaped from the contacts of the lawless elements, but what we need is to find a point of contact and a basis of co-operation that will not be hurtful, but helpful. This is absolutely essential to the successful handling of certain vital community problems, such as disease, poverty, ignorance and crime. These evils demand co-operative action, and a line of common interest should run through all efforts to eradicate them. Religious agencies are the most effective in these efforts, and the church, therefore, is a great rallying center. Hence, when churches that are rich and powerful are making up their program and budget of activities, it is sincerely desired that both service and money should be set aside for the uplift and welfare of the Negro. *May the day soon come when the Sunday schools, B.Y.P.U. organizations, and Woman's Missionary Societies in the white churches, shall make a careful study of ways and means of helping a people who have lived among them for centuries and who would very highly appreciate their personal efforts as well as the efforts of their organizations while struggling to become a stronger, a purer and a better people.* It is difficult to overestimate the value of helpful, discreet, sympathetic contact with those who are trying to help. Contact affords an opportunity for personal survey and the formation of opinions of our own that may cause us to enlarge our program of service. Contact lays the basis for confidence without which we are not encouraged to render our best service. The Negro is deeply appreciative of what has been done for him in the past by his white brethren. Nearly every individual, every church and every school that is struggling upward has felt the helpful touch of our white brethren. And, too, the white man has no more loyal friend than the Negro, who sorrows at his misfortune and rejoices at his success. He welcomes every opportunity to manifest his friendly and cordial attitude. Situated as we are, there is every good reason why the most kindly relations should exist between the two races. This can be done without doing any violence whatever to the cherished ideals and traditions of either race. *In view of these facts, we feel that the time is ripe for a great forward movement and for the inauguration of a religious program for the moral and spiritual uplift of the Negro that shall cover the entire South; a program that shall be so intensive in its operations that the results shall be felt in the home life as well as in the church life of the race.* The foundation for this work was laid before freedom came by consecrated men and women, most of whom have long since gone to their reward. A few of these workers still remain with us and are anxious that the work so well begun shall not be allowed to fail for lack of proper support. The Negro is loyal to Christ and the Bible, but he needs to be strengthened as he moves among the perils of Modernism and other forms of disloyalty to the doctrines that have been the anchor of the Chris-

tian church for centuries. And it must not be forgotten that Catholicism is quietly but continually knocking at the door of the Negro with overtures that are attractive and enticing to some. Our leaders must be fortified by Christian education if they are to withstand this rich and powerful agency. *The American Baptist Theological Seminary, now under construction at Nashville, Tenn., and to which the Southern Baptist Convention is giving large contributions, will become a bulwark of strength when properly organized and equipped for the work for which it is established.*

But in addition to this, the preparatory schools and extension work, in the form of ministers' institutes, should not be neglected as they strengthen the hands that are already holding the gospel plow and meet the man who is on the way to the Seminary and give him help to teach and preach as he comes. The Southern Baptist Convention represents the culture, the political power and the financial resources in the South. The opportunities for service are both happy and attractive, while the responsibility is both rare and tremendous. The fields are white and the harvest is waiting. Shall our section and country remain orthodox and loyal to the faith of the fathers? Shall the powers of government be wielded by righteous hands? Shall racial comity and co-operation remain and increase as a guarantee of the development of the rich and rare possibilities of the South? Shall the will of God be done and his kingdom come on earth as in heaven? These things, so much desired, depend upon the manner and spirit in which Christians in all races shall measure up to the high standard of duty and service set by our Lord and Master.

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What Has Been Done for the Southern Negro

Rev. J. E. Knox, D.D., President Houston College
Houston, Texas

In 1619 a Dutch ship brought nineteen Negroes to Jamestown, Va., and sold them to the white settlers, who used them for slaves. This was a starting point of the so-called Negro problem in the South. From 1619 up to 1865 the Negro population had run from nineteen to millions. From 1619 to 1924 would constitute in time "what has been done for the Southern Negro." From 1865, when the Negro was emancipated, up to the present time, would constitute the period of his freedom. It would take a careful historian to tell "what has been done for the Southern Negro" from the time he first arrived in this country up to the present time. At the end of the Civil War there were between three and four million Negroes in the United States. A great mass of them were ignorant, unlettered, poor, and without experience as free men.

First, the white people of the South, who represented some of the best blood of Europe, had taught the Negro race the English language, Christian religion, and industrial habits. These factors constituted the Negroes' greatest assets when they started on their journey for freedom. The English language has been an important factor to help the Negro get along in the South.

Second, the white people of the South have taught the Negro handicraft and industries. The Negro has learned to earn his own living in the South. He has bought homes, farms, and built many schools and churches. The Negro has not been a ward or a beggar in his community. This could not have been done if the Negro race had not received the sympathetic help of the best class of white people. The Negro race has surpassed every other dark race in absorbing and assimilating Anglo-Saxon civilization.

Third, the Negro has advanced wonderfully in letters during the past fifty years. For thirty generations the Negroes served their owners without going to any school at all. The South has voted millions of dollars in taxes that the Negro might be fitted for freedom and citizenship. Intellectual progress in the Negro race has been wonderful. No other race has made such progress in a corresponding length of time.

Northern philanthropists of various denominations, such as the Methodists, Congregationalists, Presbyterians, and Baptists, have spent perhaps more than \$200,000,000 in helping to build and maintain academies, colleges, industrial schools and universities for the Negroes in the South. These schools have produced most of the thinkers and leaders of the Negro race. No race can get far unless it has leaders who can think. There are a great many schools that are owned and operated exclusively by colored people. They, too, are doing a wonderful work in helping to make the country better. Understand the Negro race has not had all it needs. The white people of the South cannot rise intellectually and leave the black race in dense ignorance. Both races are so related that the interest of one is the interest of the other. All of the growth of the Negro has been helpful to the South. Ignorance does not cure anything or solve any problems.

Fourth, the Negro race has made progress in religion. It is really a religious race. You can not go into any hamlet or village where Negroes live where you will not find one or more Negro churches. The Negro believes in the Bible and Christianity. The Christian white people of America have helped him in this line of thinking. The majority of the Negro Christians are Baptist. The simple teaching of the New Testament has made a wonderful appeal to the Negro race. The majority of the preachers of the Negro race have not been men of much learning, but they did possess the spirit of Jesus Christ to preach good will to all men. Much has been done in the past by the Negroes' friends to make them strong and useful. There is much more yet to be done. The task of human uplift is a long and difficult one.

The Negro Baptists of America number about 3,000,000. The race and the denomination will need in the future the great truths of the Baptist doctrine. We are living in an age where the religious leaders of thought must be strong and loyal and able to defend the truth. The Negro Baptists have had no seminary distinctly of their own where their preachers and missionary workers could be taught. The white Baptists of the South have the finest opportunity in the world to put over a great program to make this country safe for humanity. They have for many years been spending thousands of dollars in

doing missionary work among the Negro Baptists of the South, and the Negroes in general. A great many Bible institutes have been held where the best white preachers of the South have come in and have given lectures and talks to the colored preachers and laymen, which have been very stimulating and inspiring to them. Nearly every Negro Baptist church in the South has been in some way helped and encouraged by their local white friends. The white Baptists can help the Negro Baptists put over a constructive program that will be a blessing to all the people. The Negroes are grateful to their thousands of white friends who have helped them to come into a day like this.

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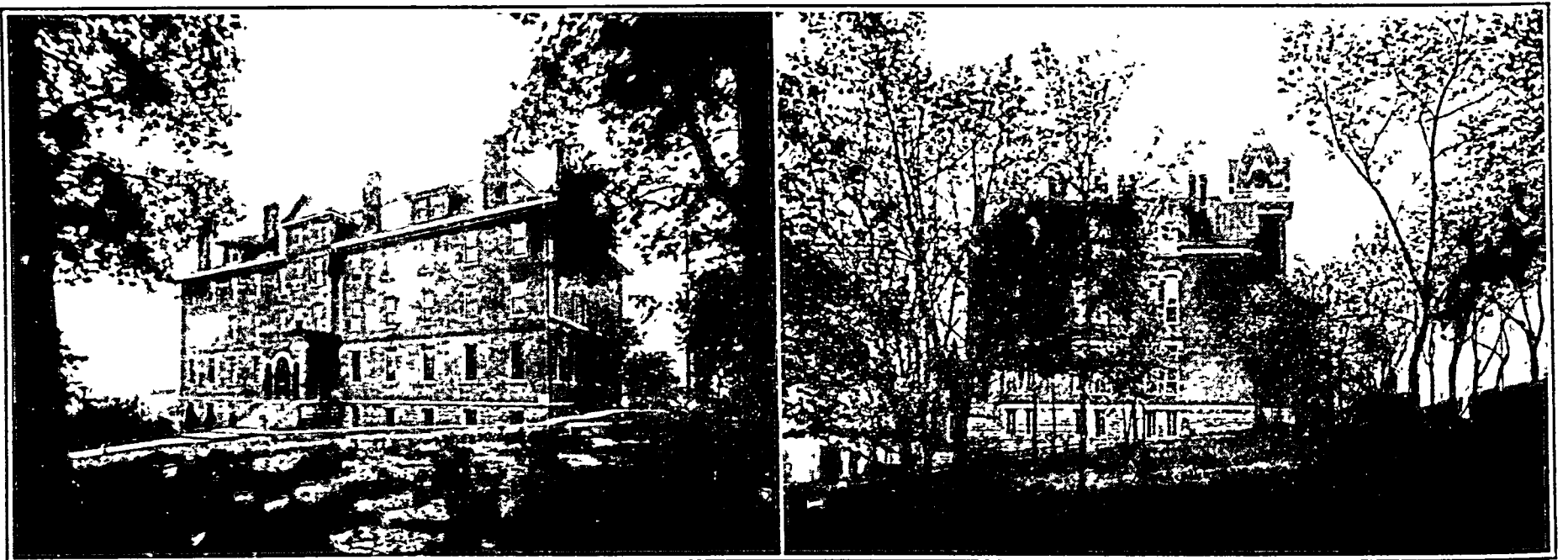
The Source and Cure of Race Prejudice

Rev. Sutton E. Griggs, D.D., Chairman Educational Board, National Baptist Convention

Six-sevenths of an iceberg is submerged, and likewise six-sevenths of a man's nature is hidden. Facial appearance and physical characteristics, tell some things, but not all. Emerson says that the only really frank person in the world is the boy who has just had his dinner.

Although six-sevenths of the iceberg is submerged, that does not remove that part of it from the realm of reality. The submerged part may be the part that demolishes a ship, as in the case of the Titanic; and the submerged six-sevenths of a man may constitute an unknown element of danger to another. In view of this danger men give themselves the benefit of the doubt. They pronounce judgment against a man before testing him. They prejudge, or show prejudice. Prejudices of the type mentioned are not *race* prejudices in the sense of being prejudices between races, but are found within all races.

If it is difficult to read the real man when he is a member of one's own race, it is all the more so with regard to one of a wholly different race. Rather than have the mind deal with the baffling problem of reading the unknown signs of another race, men are inclined to close their mental doors without investigation. This mental exclusion as between races has resulted in race prejudice. Professor Hopkins of Yale University says: "Disparity or dissimilarity in the individual causes it to be rejected by the group, through an instinctive objection to whatever is opposed to its solidarity."



ROGER WILLIAMS UNIVERSITY AND MEHARRY MEDICAL COLLEGE FOR NEGROES

"Northern philanthropists of various denominations have spent more than \$200,000,000 in helping to build and maintain academies, colleges, industrial schools and universities for the Negroes in the South."

If prejudice—prejudging—had not rendered some sort of useful service it would have been rejected long ago—in fact, would never have been developed. But it is one of the peculiarities of our world that things which we prize most are the outgrowth of things in the past which now meet with our utter condemnation. How we Christians despise the people of Edom because they would not let the Children of Israel pass through their territory to attack the Canaanites; yet we viewed with horror the actions of Germany when she sought to cross the territory of the Belgians in an effort to reach the French. We are all proud of the wonderful achievements of the British Empire which was founded by pirates, yet to-day all civilized nations execute pirates. Man, like nature, uses scaffolds upon which to stand while he builds and then throws them down. Race prejudice has served some valuable ends in the past. This we can say without expressing approval of it in our day just as we can praise the British Empire without condoning piracy.

The prejudice of race against race caused the racial segregation which has given the world certain fixed types with different but exceedingly valuable characteristics. The world needs all of the great qualities seen in all the great races, and segregation has permitted the different races to emphasize different traits. The Greeks specialized in the habit of inquiry that led to the development of the sciences, and in self-expression, thus laying the foundations of history, literature and the arts. The Romans specialized in state building and gave the world the first example of representative government. The conscience of the Scotchman, the persistence of the Englishman, the dignity of the Indian, the economy of the Frenchman, the patience of the Chinaman, the efficiency of the American, the thoroughness of the German, and the adaptability of the Japanese, are among the rich contributions which the various breeds of men have made.

It may be contended that since race prejudice in times past has wrought some good, it is entitled to eternal life as a part of man's inheritance. But this is not necessarily true. Beyond a doubt the appendix at one time rendered a service to the human body, but its day of usefulness is now over. It now does far more harm than good. Race prejudice overflows into evil channels. It fosters contempt, corrupts justice, taints business and belies the doctrine of human brotherhood. Behind its fortifications the forces of evil gather to assault all that is good in the world, unless it is found right in the ranks of the assaulting groups.

Can we not now substitute for race prejudice pride of race, mutual respect and admiration? Can we not recognize as a fixed part of the world the ambition of a group to maintain inviolate its own blood and the social accord that it has developed? Is this not a basis upon which we can now throw down the scaffold of race prejudice and conserve what is best in all men?

If race prejudice is a natural inheritance can it be altered? Can human nature be changed? Both religion and philosophy hold that human nature can be changed. Jesus told Nicodemus that he would have to be born again, that his nature would have to undergo a radical change before he could enter the kingdom of heaven.

It was Plato who first gave the counsel: "Take hold of your lives. Most of these things that distress you, you can do as you will with them."

Professor E. L. Thorndyke of our own day says: "The apostles and soldiers of the ideal in whom service for truth and justice has become the law of life need not despair of human nature, nor pray for a miracle to purge man of his baser elements. They are the sufficient miracle: their lives are the proof that human nature itself can change itself for the better—that the human species can teach itself to think for truth alone and to act for the good of all men."

But much that has been thought to be the result of inherent heredity has been found to be only a part of our social inheritance. A noted writer says: "If we had been born of the most select eugenic blood that could be imagined and had been dropped as infants into an African jungle tribe, we should have grown up molded and conformed by the social heritage of that tribe's traditions. We should have believed in its witchcraft, feared its devils and trusted its medicine men. No blood heredity could have been strong enough to withstand the all but irresistible pressure of the social inheritance. So strong is the social heritage that, when by some powerful force it is given a new direction, it can transform whole nations. Japan to-day is being made over with amazing rapidity, not by any change in biological heredity but by the acceptance of many influential elements in the social heritage of the West."

Abandoning race prejudice, let us move forward to the point where we substitute the judging of the individual upon his own merits for judging him by the class with which he seems to be identified, which latter method is the essence of race prejudice. The late Professor Nathaniel S. Shaler of Harvard University, a man of Kentucky birth and rearing, an eminent authority on the American race question, said: "These impulses of the throng, because they were shaped in the ancient, lowly life, are far from helpful—in fact, they hinder our way to right doing. For this new life we need the new light that comes to us through the discerning sight of Christ, and from our larger knowledge of what life means. These show us that we need to deal with our neighbors, not as our inheritances of custom dictate, in the categorical way, but as individuals—and this because we are individually responsible for the justice and mercy which is the neighbor's due."

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Baptist Obligation in the Education of the Negro

Rev. J. B. Tidwell, D.D., Baylor University

To lead our people to candidly face the problem created by the presence of the Negro in our midst and to get them to acknowledge their obligation to him has been a most difficult task.

FACING THE SITUATION

All of us know that by his labor both before and since his freedom he has created for us a considerable portion of our wealth, and that we are, thereby, indebted to him. We are aware that he is ignorant; that he is having a hard struggle in the industrial world; that he has not attained to that full manhood which is possible for him; that he has fallen under the burdens of awful ravages of disease; that he has become the victim of terrible and widespread vice and lustful immorality. We all realize that in the South, especially, the whites are vitally affected as to the safety of their homes, the purity of their morals, the higher value of their education and the deeper spirituality of their religion by the presence and condition of the Negroes that are among us. In spite of all this we have thus far been unable to induce but a small per cent of even our Christian citizens to face and assume the responsibility which the presence of this inferior race puts upon us.

It is first of all a duty growing out of the brotherhood of the race. Race and color are only accidental or incidental in the life of the whole humanity, and we cannot, thereby, escape the obligation to render all possible aid to our fellow human beings of any and all races. We are obligated to the Negro first of all because he is a man. In view of his position we must also face the inescapable duty which the strong always

owes to the weak. Every individual and every nation and race must finally be judged by its attitude toward those who are weaker, and by the treatment it accords to those who can not defend themselves. The race that deals unfairly with a weaker race will be judged of God as unworthy of its position and allowed to perish. It is important, therefore, for us to realize that we are simply the custodians of the rich blessings of culture and wealth and civilization that have been given to us, and that we are under special obligation to use all of it in a way that will help the black man at our doors. We owe him a full measure of that sympathy and encouragement and sacrificial assistance that the strong and experienced are always obligated to give to the weak and inexperienced.

We should also face the fact that our duty in this case involves our own self-preservation. In America, and especially in the South, it is a question of whether the white race, with all of its superior race development, and with its more advanced civilization and culture, can stand the test of contact with an inferior and less fortunate race. Contact with them will finally determine whether we are in truth the superior race we have claimed to be. Can we maintain a high and pure moral life and lift the Negro up toward the proper moral standards, or will we descend to the level of the Negro? Will the presence of the inferior, the morally impure and the intellectually weak lead us to lower our standards and finally bring us down to their level? Whether we like it or not the destiny of the Southern white man is inextricably united with that of the Southern Negro. We must face the facts and take steps to insure our physical, intellectual and spiritual safety. Each of these fields is to be discussed by some one.

NEGRO EDUCATION

The question of the education of the Negro calls for two or three general considerations.

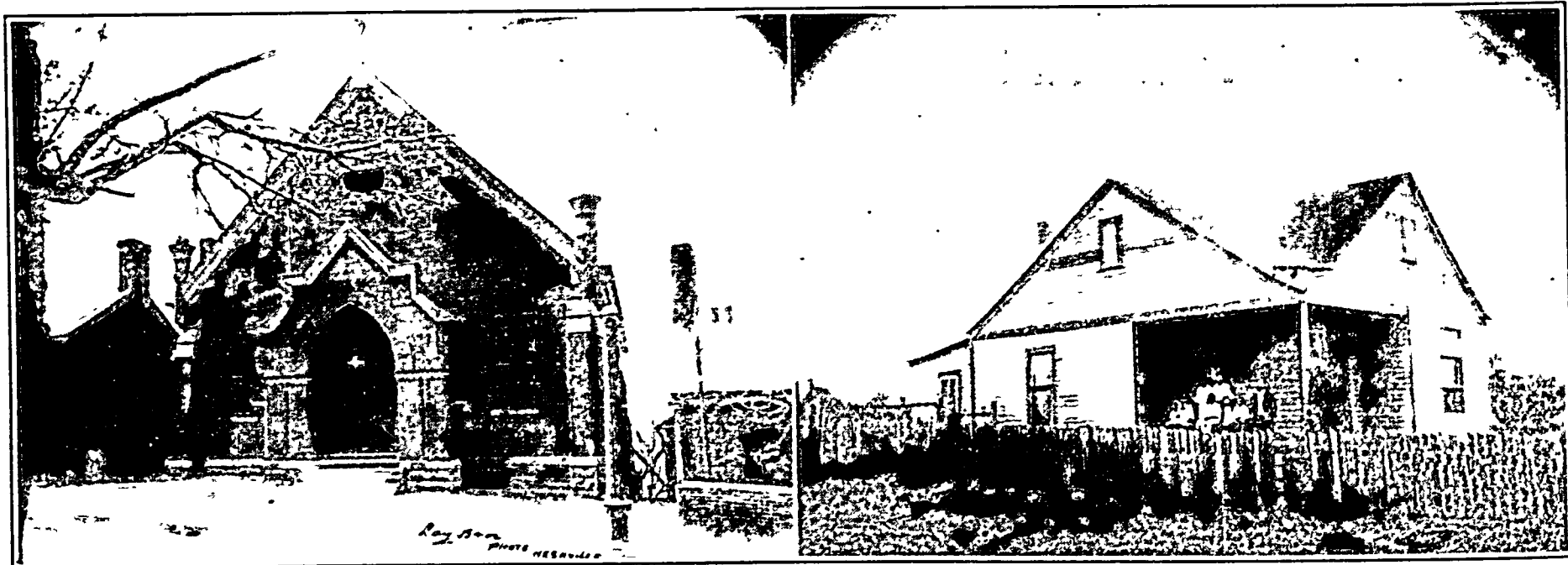
1. *The prejudice against Negro education.* Such prejudice is widespread. The whole matter must be frankly discussed. It is commonly asserted that the education of the Negro has thus far made him more criminal than he was in the time of his ignorance. But by what method do we judge? How do we know that, if he had not been taught, he would not have been far more wicked than he is? We must remember that he lives in changed world conditions and has a new environment. Also we must remember that he has only a smattering of education. It might be very different if he had been well trained. It is certainly very significant that, up to the last report I saw, no graduate out of the thousands coming from Tuskegee Institute had ever been in jail.

It is also argued that education makes the Negro less willing to work. This again is without foundation in fact. There are such a few who are really educated that we could hardly make a fair estimate. Then, too, we must have proper standards by which to judge their work. Some of the educated go into business, others enter professions such as teaching and medicine. This they doubtless ought to do. Their race needs their services along these lines. Certainly they are no longer willing to work for nothing or allow designing white men to get all the fruits of their labor. Their education has taught them a better way than that, and all honest men should rejoice in that fact. Indeed, one of the arguments for their education is that it will free them from dependence upon wicked white men who work them without proper remuneration.

2. *Special fields of education.* The education of the Negro should be along three general lines. First, it should be such as would aid them in caring for themselves. Their health and the care of their children are matters of supreme importance. And by proper training along these lines their death rate could be rapidly decreased. Here is a need for teaching concerning proper food, clothing, housing, sanitation, etc. Their better health would also save the lives of thousands of white people for whom they cook and wash and do other work. In line with this is also teaching concerning sins of sex. In their fall from virtue they have so weakened the race that many of their children are born doomed to an early death or to a life of awful affliction. In their ignorance they fall an easy prey to evil white men. If they were taught well concerning both the physical and moral evil involved, they could better care for themselves in this matter.

In the second place, their education should be calculated to give them a better earning capacity. They must learn to do well all kinds of useful trades. They must learn scientific farming and wise and honorable business methods. Some must learn dentistry, medicine, nursing and pharmacy so that they can care for the health of their people. They rarely get efficient white men in these professions to care for them and many die that should not. Such training will provide a service that they must ultimately have and will enable all of them to make a better living. We can never remedy their health and moral condition until they can have a better income with which to provide housing and other comforts that minister to such ends.

The third and most pressing need is for leaders. This is imperative in the solution of the problem. They must have from among their own people worthy leaders. They must have a sufficient number of competent and high-minded teach-



THE TWO MOST IMPORTANT FACTORS IN SOLVING THE "NEGRO PROBLEM"—THE NEGRO CHURCH AND THE NEGRO HOME

"One generation of trained preachers will change the whole tenor of their moral and religious life. Nor is there any other mission work that will pay so quickly and such large returns."

ers to instruct their children and to lead the youth in all honorable endeavor. There must be leaders for moral and political reforms. There must also be found faithful and well-trained religious workers. Preachers and other church workers are necessary, if we are to lift them out of their shame. Leaders of their own race must in the last analysis lead them out of their degradation. These must be trained. Nor can we overestimate the importance of this matter.

BAPTIST RESPONSIBILITY

Negro education calls to Baptists everywhere and makes an irresistible appeal.

1. *Some general considerations.* Some general considerations make Baptists particularly interested in the education of the Negro. First of all, we champion the cause of highest enlightenment for all. We are also aware that the whites can not go forward without certain handicaps growing out of our contact with the Negro. The gross forms of ignorance and superstitions will affect us unless we shall remove them by training. Some of us can never shake off certain elements of the Negro dialect that came to us through our childhood contact with the Negroes. Our English is thereby forever weakened. Ignorant servant Negroes in our homes have daily poured into the minds of Southern childhood superstitious and ignorant fears that are a handicap through all life. Baptists are for education full and free and for delivering all people from such terrible hindrances to culture. We must, therefore, stand for Negro education.

In the second place, Baptists are set for the removal of all possible moral contagion. The evil influence of the constant presence of a morally corrupt servant has often shown itself in the gradual deadening of the conscience and lowering of the ideals of a Southern home. In many cases the child has more of the companionship of the servant than of its mother. If the servants are immoral the children will of necessity suffer a loss of the sense of sin and will have the foundations of character undermined. White Baptists, therefore, in the interests of self-defense as well as for the safety of the Negroes themselves are committed to the best intellectual training for all Negroes.

A third reason that Negro education calls to Baptists is their desire for the highest and purest things in religion. Thousands of Southern Negroes still believe in hoodoos, spirits, witchcraft and ghosts. These superstitions find expression in their carrying a rabbit's foot or other means of warding off the evil. This belief is still a part of their religion and lies beneath Negro professions of Christianity. Their religion is marked by dark superstitions, unintelligent emotions, and by the lack of ethical ideals. The most religious of them are often very wicked. To them religion is a thing to die by, but not to live by. It is religion divorced from morals except where they have been better trained. But many have been well educated and to them religion has become a vital moral force. This is in accord with the Baptist view and encourages us to give attention to their education. We can be assured that with the Negroes as with any other race intelligence will lead the Christian to a higher type of religious expression.

2. *Baptist influence among Negroes.* Here is a tremendous obligation. Of all religious people Baptists have had most influence with Negroes. Our democratic principles make a tremendous appeal to them. Then, too, our democracy calls for a program of enlightenment for all that goes further than could be demanded by others. We can not escape the desire that all the people be fully taught in all things. Our church polity exactly suited their condition when they became free and in a little while they were largely Baptists. But white Baptists are also in the ascendancy in the South.

For the double reason, therefore, that vastly more Negroes are Baptists than belong to any other religious group and that

white Baptists are more numerous than any other Southern denomination, we are obligated to see that the Negroes are given the best possible educational advantages. They are our people, committed to our faith, and we as the stronger owe them a proper training and are better fitted to give it to them than are any other people.

3. *What Baptists should do.* If now we are ready to face the task and obligation, let us inquire about the means and methods. First of all, we should try to secure for the Negro proper public school advantages. In many cases he does not have this. We should exert our influence to the end that Negro children as well as whites shall not be deprived of educational advantages. Second, we may speak in their schools and churches and Sunday schools. White Baptists should aid their local churches, their institutes and conventions and in all their uplift work. We should help both in money and in men. They will gladly accept our assistance in providing institutes where their church workers may be trained for better service. Such institutes will largely add to their education and Baptists must not fail them here. The writer has often spoken to them, and, without charge to them or to the denomination, has prepared simple Bible studies for use in their schools. Once more, we should actually assist them in their Baptist schools. We can make it easy for them to approach our people for aid in building and equipping their institutions. Small gifts from us will encourage them and stimulate them to sacrifice for the work. First and most urgent is the need for trained preachers. Southern Baptists should hasten to completion the work of providing for them a theological seminary. One generation of trained preachers will change the whole tenor of their moral and religious life. Nor is there any other mission work that will pay so quickly and such large returns. Let Baptists use their best endeavor and their whole-hearted efforts in assuring the training of all the Negro race.

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The Negro's Material Welfare

Rev. James E. Dillard, D.D.

There is a difference between knowledge and realization. We Southern Baptists know about the Negro's physical condition and surroundings; but do we fully realize this condition and what it means, and our responsibility for it, and what we should do about it? We are responsible for unhealthy and unholy conditions until we do our best to remedy them. We are our brother's keeper whatever be the color of his skin; and we that are strong must bear the infirmities of the weak.

While there has been much improvement in the status of an educated minority of the race, the material condition of the vast majority is little better than in the days of slavery, and in some instances even worse.

The two outstanding facts as regards the Negro in the last dozen years have been the drift from the country to the cities, and the emigration from the South to the North. The reasons for the first movement have been the ravages of the boll-weevil, the better educational advantages offered his children, the hope of higher wages and easier work, and the migratory instinct common to all peoples.

The reasons for the movement to the North have been the higher wages expected as a result of the legislation cutting off immigration and restricting the supply of unskilled labor, and propaganda promising improved living conditions and educational advantages. The result is that while the Negroes a few decades ago lived almost exclusively in the country and in the South, one-third of them now live in the cities of the South and in the North. The Negro population is confined almost exclusively to the cities.

A visit to the Negro communities of almost any American city, especially any Southern city, will prepare you to accept what at first appears to be an extravagant if not absolutely false statement, namely: In all the Northern states and in many Southern states, and in all the cities North and South, the Negro deaths outnumber the Negro births. At birth the average Negro boy may look forward to nine years less of life than the white boy, and the Negro girl may look forward to twelve years less than the white girl. During the first year of life the death rate of the Negro is nearly double that of the white child. The Metropolitan Life Insurance Company states that tuberculosis kills eleven times as many Negro boys between the age of ten and fourteen as white boys, and eight times as many Negro girls as white girls. The general death rate of Negro groups in the United States is half as much again as the white and in some districts twice as large. In 1790 the Negroes constituted 20 per cent of the population in the United States, and in 1920 less than 10 per cent. And bear in mind there is and will be practically no Negro immigration.

What do the above facts mean, and why are they? They mean in the first place that if things continue as they are going, that the Negro problem will settle itself in a few more decades by the race becoming virtually extinct. But they mean something else, namely, an immense drain upon the industry of the country. The Negro Year Book (1921-22) estimates that 450,000 Negroes in the South are sick all the time. This is an average of eighteen days per year for each Negro inhabitant. This represents an annual cost of sickness of \$75,000,000. The annual loss in earnings on account of sickness is about \$45,000,000. The annual economic loss to the South from sickness and death among the Negroes is estimated at \$300,000,000.

What is the cause of this deplorable situation? Go and see for yourself. The little, dark, damp, dingy, dirty, rickety, crowded shacks the Negroes live in; together with the filthy, unsanitary surroundings and out-buildings (sometimes a dozen families using one and the same closet); the undrained, unpaved, unlighted streets; and often standing, stagnant water about the premises, breeding places for disease. Then note the unwholesome and insufficient food, the lack of medical attention, and the contagious diseases, and the rags and poverty. What can we expect?

Do you wonder that tuberculosis is four times as prevalent among Negroes as among the whites? And much the same is true of typhoid fever and venereal diseases.

But you say the Negro himself is responsible. So he is partly, but whose duty is it to teach him and show him? And who is it that builds and rents the Negro houses? What have we done about building restrictions and sanitary requirements and conveniences in Negro houses? What are we doing for the health improvement of the Negro?

It is estimated that 225,000 in the South die annually, and that 100,000 of these deaths could be prevented. It is also estimated that if we would spend \$100,000,000 in the South to improve the Negro health we would save \$150,000,000 of the annual economic loss through his sickness and death.

But there is something else to bear in mind: Germs of disease are no respecters of persons. Twenty-six per cent of the Negroes in Alabama are domestics in white homes. They cook, clean house, nurse the white children, etc. Others do the laundry work for white folk. Do you not see the danger? He that saves his life shall lose it. If we continue to dodge our responsibility we will pay the price. Ignorance and disease are expensive luxuries anywhere and everywhere.

The call of humanity, the matter of self-protection and self-interest, the spirit and example of Jesus Christ, emphasize our opportunity and our responsibility. The fact that the white Baptists outnumber any other denomination in the South, and

the further fact that three millions of the Southern Negroes are members of Baptist churches and have a right to look to us for help, further emphasizes our responsibility and demands that we give this matter our serious study and best practical efforts.

Some of the things we can do: Certainly we can give our support to all worth-while movements for the betterment of his living, housing and working conditions, and to all efforts to help the Negro help himself along right lines. We can co-operate with others in trying to improve these conditions. I am one of a small group of men in our city which is trying to do something definite to help the physical conditions of the Negroes. We are offering a thousand dollars in prizes—first, for the best group of Negro houses any company or contractor will build; second, for the best (from standpoint of health, convenience, economy, etc.) house built and owned by a Negro; third, for the greatest improvement shown in a Negro community; and fourth, for the best kept Negro home in the winning community.

Our churches can co-operate with Negro churches in helpful ways. For example, I preach and lecture occasionally on practical subjects in these churches. One of these churches with about 3,000 members elected me advisory pastor, and I have found it possible to render some real service. Our church has a committee to advise with Negro brethren about their problems. We have two women in our church, Misses Knapp and Boorman, who go to Negro schools and churches and talk to the women and girls on practical subjects as well as religion and ethics. They have regular classes meeting weekly; they give examinations, and the ones making passing grades are given certificates. I have had the pleasure of giving the address at the close of the school year for several years. There are usually about 500 graduates. No one can estimate the good these women do.

We can encourage the efforts of the Negroes themselves in their struggles after practical education. We have in our city the "Carrie Tuggle Institute," founded by and presided over by a good sensible Negro woman. She teaches her pupils not only books but such things as cooking, sewing, laundrying, housekeeping and a hundred other useful things. A number of our people go out on occasions and advise with these Negroes and otherwise help them in their work.

Certainly our denomination is doing the wise and beautiful thing in co-operating through our Home Board with the organized Negro work. We should do more of it.

Finally, recognizing the close relation between religion and ethics, between material and spiritual things, we can by our general attitude of friendly interest and sympathy help the Negro solve his problems and at the same time go far toward solving our own.

May the Lord help us to be wise.

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The Hope of the Negro Ministry

Rev. R. T. Pollard, D.D., President Selma University

When the Negro came into the atmosphere of freedom he started out on his career with two things that constituted an asset, and that stood him in stead during all these weary years, viz.: a desire to come along the same path in self-respect, religion, education and the accumulation of property as his former master; and a *dogged determination* to secure these. It was no accident that he was left to work out his destiny among the very people who once owned him; for though he had just recently emerged from slavery, "the tie that binds" had not been broken. He entered first upon his career as a churchman because the religious thought was deepest in him.

When he began to organize churches and associations of his own he had a very poor idea of how to go about it. He sought the advice of his former owners, who not only advised him but actually assisted him in effecting these organizations. The writer, who was born in Alabama, but whose father, a Baptist preacher, moved with him to Jasper County, Miss., well remembers that his father worked on the farm of a white Baptist brother in order that the latter might spend the same time preparing church letters to the association which the writer's father, with the assistance of another Negro preacher, should organize. Moreover, when they reached the church where the association was to be organized, there was a white man there to serve as clerk of the association, named when organized, "The Enterprise Baptist Association." This white man could not in name be clerk of the association because the constitution and by-laws stipulated that the officers should be chosen from among the messengers. What was done? The association elected as clerk one of their own messengers who did not know his A B C's, and he hired the white man to do the work. This white man, however, was more than a clerk; he was in a measure the pilot for the whole association, for the work was new to all these men who were beginning, like other Negro men all over the South, at that same time—a work the results of which we see to-day.

This partly answers the question why the religious work among Negro Baptists in the South is organized and patterned after the work of the white Baptists of the South. Not only did the white Baptists assist in organizing churches and associations among the Negroes, but until this good hour the white Baptist minister in almost every community is sought for advice in most difficult matters arising among the Negro churches, and they very willingly give their time and advice when called upon.

The white Baptists, therefore, among whom the great body of Negro Baptists live to-day (for the greatest number of Negroes in the South are Baptists), hold the key to the situation so far as making and keeping the Negro evangelical is concerned. Permit the writer to be candid to say that the Negro is beginning right now to hold his ear to the ground listening to catch the voice of whatever may be offered best to deliver the race from what it considers the weights that hold it down. From whatever source that voice comes, even if it calls for the consideration of a change in his religion, the Negro is now at the point to listen.

The Catholics and the Lutherans are putting forth might and main to attract the attention of the Negro. They are seeking to bring him over by means of the schoolroom. This is being made attractive for him. A Lutheran school is being established within two blocks of the college of which the writer is president. What is true here right at us, the writer knows to be true in several places in Alabama. The presumption is that this effort is going forth over the whole country where Negroes are in large numbers. The Catholics are doing their work quietly but effectively.

What is the hope in view of this situation? The hope is in the Negro ministry not only as the defender of the doctrines, but also as the leader of his people. But the number of educated ministers in the denomination (Baptist) as well as in the race is not in proportion to the numerical strength of the denomination or race. There are more than three million Negro Baptists in the United States with more than 21,000 churches, four-fifths of these at least being in the South. The white Baptists of the South are responsible for this large number of Negro Baptists being here, for most of the money spent by them for the religious development of the Negro has been spent for his evangelization. It was not until recently the white Baptists in the South thought well to give attention to the Negro's education. Now they are turning their attention to the education of the Negro ministry. *This is the best help.*

Educate the Negro ministry and you educate the thought of the race. The Negro preacher thinks for his people as perhaps the preachers of no other people are required to think. He is leader in the real sense. The people of the race depend upon him and trust him as they do no other class of men.

Should not these men who are entrusted with so much be educated? Once the writer was pastor of one of our best Negro Baptist churches in one of the larger cities in Alabama, when the municipal authorities imposed a certain tax upon all property holders on a certain street, including the churches. All the churches, white and colored, felt that they should not pay this tax. The church of which the writer was pastor decided to follow in the matter the course of the First Baptist Church, white, and appointed its pastor to ascertain from the white pastor what course the white church would take. When the writer called upon the white preacher, the preacher said to him, "Brother Pollard, I have not given the matter any thought. We have six lawyers who are members of our church. These were appointed a committee to handle this whole matter."

Educate the Negro ministry and you help at the most important point.

Finally, the white Baptists in the South will be doing their best work for the Negro when they assist in the education of the Negro ministry; because the educated Negro preacher is needed for such a time as this. There is a restlessness in the race. The Negro preacher needs to be strengthened as he continues to preach peace, patience, endurance and faith in humanity. In this respect the Negro Baptist preacher has been true to his calling. He has carried all along the spirit of the teaching of Jesus and has faithfully offered it to his people, and they have received it. The task is more difficult to-day than ever before. An educated and consecrated ministry will give added and needed strength.

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Our Brother in Black

Rev. J. B. Cranfill, D.D., Dallas, Texas

In thinking of our relations with our brethren in black, I am reminded of a remark that Dr. John A. Broadus once made in my hearing when he was discussing the question of foreign missions. He said: "I thank God that we have done so much, and I am ashamed that we have done so little."

Time would fail me to enter into a comprehensive discussion of the Negro question as a whole. All of us know that these faithful, affectionate and naturally religious friends of ours were brought to our shores without their consent and because of the fact that their residence in the North could not be in those slave-holding days a paying investment, they were brought into the Southern states. They were faithful as slaves. No Southern white man or woman should ever forget or desire to lose sight of the fact that during the period of the Civil War there was not a Southern Negro man who proved unfaithful to his trust as a friend and custodian of his white master's family while the master was away at the front fighting to keep him enslaved. Notwithstanding the fact that the more intelligent members of the Negro race knew the intimate issues of the Civil War, each and every Negro man stood true and, to the extent of his intelligence and ability, protected the wives and children of the absent Confederate soldiers. Human annals furnish no parallel to this remarkable epoch in Southern history.

There are other and vital reasons why we as Baptists should give of our thought and time and means to the evangelization of our brother in black. The highest impulse that can stir in a Christian heart is the impulse to follow the commands

of Jesus. The Great Commission must ever remain the magna charta of our Christian lives and activities. Indeed, we are to go into all the world and that means not only the world beyond our borders, but the world at our doors. In God's providence the Negroes have been brought to us, and by so much as they are our neighbors and part and parcel of our civilization their needs should bring to us an insistent and a continuous appeal.

We should aid the Negroes not only on their own account, but on our account. Not long ago our Negro cook contracted smallpox. She had been vaccinated some while before, but it seems that this vaccination had expired by limitation. She contracted a severe case of varioloid and was taken to the pest house. In due time she was returned all happy and well again, but in the meantime the fact that she had the smallpox was a menace to our entire family. There are Negro servants in almost every Southern home. The lives of these Negro servants are intimately linked with the lives of the most prosperous and most important members of our white race. If they are sick they will communicate that sickness to their white neighbors and to those for whom they serve. This is not only true in the matter of their physical health and well-being, but it is true in their morals. We cannot neglect the moral and the religious well-being of the Negro race without precipitating a distinct reaction on our race. Every consideration of self-preservation suggests that our white Christians shall do their very best for the evangelization of their Negro neighbors.

But that is not all. We expend millions of our contributions to foreign missions in sending missionaries across the seas. We have missions in Africa, and in other countries ministering to the various races of the Orient. All of that is well and there should never be any diminution of our interest in our foreign mission work. All of the blacks in Africa should have the gospel, but these African blacks are no more important than our Southern blacks. These Southern Negroes are here among us and our evangelization of the Negro race here at home is to us more important a thousand fold than the evangelization of the Negroes in Africa. I do not mean that there is a greater obligation upon us to give the gospel to the blacks at home than to the blacks in Africa, but what I do mean to say is that by so much as these Negroes are here among us there is an added and emphatic importance concerning their evangelization that cannot possibly apply to the Negroes in Africa.

I am constrained to say in this connection that our brother in black has had a hard time. He is yet having a hard time. What with race antagonisms and intolerance and the passions and prejudices that oversweep both races, the Negro oftentimes is subjected to grave and outrageous injustices. All of us know that a Negro who is accused of crime against a white man has little chance to escape the highest and most stringent penalty of the law. Not only is this so, but it often is the case that the Negro accused of crime and who is innocent suffers as though he is guilty because of the difficulty in finding justice for him in our courts of law. The riot of hate against the Negro race that eventuates in his speedy execution by mobs is one of the most shameful tragedies in current American history. It is my firm conviction that countless Negroes have been mobbed who were innocent. In other words, mobs do not ferret out the guilty. They execute the innocent, and a double crime is the result—the guilty go unpunished and the innocent are slain.

The claim is vociferously made by our white race that ours is the superior race and the Negro race an inferior race. We boast of our superiority and revel in it. I do not stop here to enter into this discussion, but assume that the claims of my brethren in white are true and that they are a race entirely superior to our brethren in black. Superiority im-

poses responsibilities and duties that are at once insistent and vital. If I have superior strength I owe it to the one who is inferior to me in strength to give of this strength to aid my weaker brother. By so much as the white race is superior in educational equipment, in money and in race achievements, by that much the obligation to our Negro brethren is multiplied and emphasized. Our badge of superiority will remain with us if we remember the acid test applied to us by the Master, who said: "He that would be greatest among you is the one who is the servant of all." If we are the greatest of the races our attitude will be determined and be limited by our service to those who are less in strength and power and opportunity than are we.

Our white Baptist preachers can render an infinite service to our Negro brethren by often preaching to them. We should not only welcome invitations to preach to the Negro race, but really we should seek opportunities to come before them and show them the loyal and loving Christian heart. It has been mine often to speak and preach in our Negro churches and convocations. I want them to know that there are among us Christians who love them, who want to help them, who wish to be of service to them in the highest way and who do not hesitate to declare themselves the friends to the Negro. We need to cultivate this spirit. There is growing up in the hearts of the Negroes a feeling that the Southern white man is his enemy. I need not enlarge upon this point here, but the solvent of our race amenities and race difficulties is the gospel of Jesus Christ and there is no other. Unless our forward-looking white Baptists will have a care for our forward-looking Negro Baptists, and unless these two elements can agree upon a great program of mutual service and mutual tolerance, we are later on to confront a race situation that will end in disaster for both races.

However, I prefer to dwell upon the nobility of the Negro's heart. He is a devout Christian. The Negro Baptist is one of the most loyal of all of our Baptists. He needs our sympathy, our love, our help and our encouragement. He is loyal, great-hearted, generous and true. He has his own race peculiarities, but taken by and large our Negro Baptists are a transcendent asset in our Southern Baptist life, and we should see to it by every sentiment of self-sacrifice and service that they have our help and that they know that our hearts are filled with love for them.

I close with an incident that touches my heart every time I think of it. The newspapers reported that when the Pan-Episcopal Council was held in the city of London Dean Stanley, dean of the ceremonies, put up to preach in Westminster Abbey a coal black Negro, Bishop of Haiti; and when that Negro got up to preach in the presence of royalty, nobility and the professors of the great colleges or universities of Oxford and Cambridge, surrounded by "storied urn and animated bust," he read the Scripture about the sons of Zebedee being presented by their mother for the positions on the right hand and on the left hand in the kingdom of Jesus; and he fashioned his text this way: "Lord, let my son, John, have the place on thy right hand in thy kingdom and let my son James have the place on thy left hand in thy kingdom." Then the Negro said, "Let us pray," and offered this prayer:

"O, God, who hath fashioned all our hearts alike and hath made of one blood all the nations of men that inhabit the earth, we pray thee that the sons of Shem who betrayed the Lord may have the place on thy right hand, and the sons of Japheth, who crucified the Saviour, may have the place on thy left hand; but let the sons of Simon and Cyrene, the African who bore Thy Cross, have the place at the outer gate where some of the sweetness of the song from within and something of the light of the glory of God in Heaven may fall upon them, but where, looking earthward, they may see Ethiopia stretching out her dusky hands to God and hear the footfalls of the sons of Cush coming home to Heaven."

Sunday School Work in Hungary

J. G. Szabadi, Budapest

We are glad to report that the number of Sunday schools is steadily increasing year by year in Hungary. Their number has, during the past year, gone up by 75 per cent. We have at present, in dismembered Hungary, together with the Reformed Church, 403 Sunday schools, 21,970 children and 1,139 teachers, male and female. The area upon which most of our Sunday schools used to be has, owing to the peace treaty, been handed over partly to Roumania, partly to Jugo-Slavia and to Czecho-Slovakia. In spite of this circumstance we have already now as many Sunday schools on half of our former territory as we had in the whole of Greater-Hungary. In the year 1913 we had 448 schools, 1,034 teachers and 12,953 pupils.

In spite of all the enmity evinced and the difficulties made by the Roman Church, in the way of withholding the children by threats as well as by corporal punishment from attending our Sunday schools, we have brave hosts of children at many places.

For the last few years Sunday schools have been receiving support from our American brethren, but we are trying hard to be self-supporting as soon as possible. We have therefore started a movement for picking medicinal herbs. Thus children, invalids and other poor people have come to have employment.

We gathered about 28 cwt. of medicinal herbs during the past year. The net proceeds go to benefit the Orphanage as well as the Sunday school.

There is, however, one very sore need our Sunday schools suffer, namely, that, owing to the rate of exchange, we cannot afford to subscribe for the "Picture Gallery" so necessary and helpful to Sunday-school lessons. We, therefore, beg to put the following request to the reader of these presents: Let us have your cast-off pictures at a reduced price! Come to our aid in our work for little ones!

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Baptist Struggles in Roumania

Rev. P. T. Andrisan, Bucovina, Roumania

It is a year past since I arrived in Roumania, my native country.

I would not and cannot forget what Southern Foreign Mission Board has done for me. I shall always be obliged to the Southern Baptists of America, and if time will come that I may be able to render some kind of service for the Foreign Mission Board, I will do it gladly.

So far as my observation could reach wherever I traveled, the work is going forward fairly well. We expect to have many baptisms during this summer. We would have had a greater harvest if the persecutions and many other hindrances had not blocked the path of our progress. Our Roumanian Baptists have passed during this year through hard times and many trials, but God Almighty who sees his children under the oppression, does not leave them alone. Dr. Rushbrooke was one of the men who was sent to help us, and now a new order of "Religious Liberty" has been published by the Minister of Religion that "The Baptists have full liberty to worship." This new order of liberty has strengthened us greatly. We give thanks to him who is the Author of liberty.

We were prepared to hold our first "B.Y.P.U. Convention," but the Minister of Religion forbade us to have such a convention. It remains for us to prepare our young people in their home churches and get ready when the time will come for their organization.



MR. AND MRS. P. T. ANDRISAN

In charge of the missionary work throughout Bucovina, Roumania.

Our Sunday school is making progress, although we have to face many problems and especially that of necessary buildings. But we are not discouraged; buildings and literature will come as the church and other organizations within it will be consolidated. I am nearly through with the translation of "The New Convention Normal Manual," which will be of great help for the instruction of the teachers and officers. Also the women are being organized in many churches, and though it is in the beginning of their organization, they are doing great things.

We are glad that the Board has sent us Brother and Mrs. Hurley. They are a fine couple and we expect from them much work. They are progressing fairly well in speaking our language and it will not be long before they will teach in the seminary.

Since I came to Roumania I have been for a time in a town by the name of Braila and in about four months, though I have been away most of the time, I have organized that church and persuaded the brethren to build a chapel. Now I have come to Bucovina, my native province, and now I am in the place where I was born. I am living together with my wife (for I married last November), my mother and one of my sisters. Here I have in charge the mission work throughout the whole Bucovina. We have in this province forty mission stations, three ordained ministers, and a membership of four hundred members. The work is progressing, but it has gone slowly so far on account of persecutions and for the lack of a man to direct it.

Besides this, I am in charge of the Sunday-school work through the whole of Roumania. Last November at our Congress I was elected superintendent, and it is my duty to see that in every church in Roumania there is a Sunday school. I was asked also to hold Bible courses in different places with our workers. It may be that we will begin with Brother Hurley, and I will interpret for him. Brother Adorian is asking me to move to Bucaresti next fall and teach in the seminary.

Mountain School News

Rev. J. W. O'Hara, D.D., Associate Superintendent

A number of new tracts are being issued concerning the Mountain School Department. These can be obtained either from the Mountain School Department Office, 408 Legal Bldg., Asheville, N. C., or from the Baptist Home Mission Board, 1004 Healey Bldg., Atlanta, Ga.

Faculties for the coming year are practically completed. Principals have been chosen for each of the schools, with the exception of one. The principal at this school resigned on account of the ill health of his wife. Another will be chosen to take his place perhaps by the time this is in print. Many applications are being received from boys and girls who expect to be pupils in these institutions this coming year. Already the space in most of the dormitories has been taken. The crowding process in dormitories will be in vogue as heretofore in the most of our schools.

The Mountain School Teachers' Conference was held this year at Clyde, North Carolina. The attendance was limited, due to the small amount of money appropriated for expenses. However, all except four of the schools west of the river were represented. The writer was in charge of the Conference and had perfect co-operation from all present. A comprehensive program, touching practically all mountain school problems, was carried out. Intense interest was manifested during the entire Conference. Spirituality ran high and the Conference members reached mountain-top experiences.

The Conference passed unanimously a resolution by Prof. L. B. White requesting the present Correlation Committee to allow the mountain schools to remain in their present relationship to the Home Mission Board. Suitable resolutions were also passed concerning Dr. A. E. Brown, the man who for so many years has been the leader of this group of teachers. The Conference made arrangements to have Dr. Brown's picture enlarged and placed in the office. One entire evening's service was given as a memorial service to Dr. Brown.

The Conference pledged to the writer their undivided sympathy, hearty support and perfect co-operation in carrying on the Department of Mountain Schools. A conference held with each of the principals during this period will result in much work being done during the summer toward the improvement of buildings and supplying adequate equipment to the schools.

The fellowship of the Conference was delightful. Provision had been made by Professor and Mrs. White to care for the members of the Conference in the girls' dormitory. The hospitality extended was unbounded. It was the unanimous verdict of the members of the Conference to hold their conference next year at Clyde.

Bible teaching and denominational studies came in for careful consideration during the conference. Much more effective work along this line will be done the coming year, due to the discussions during the Conference. The Bible text itself will be studied more closely and the teachings thereof followed more insistently.

The most of one afternoon was spent on the subject of standardization. Twenty-one of the mountain schools are at present accredited. The appropriations of this year, and the efforts of principals during the summer and fall, will bring a number of the remaining schools to this standard. Thoroughness, efficiency and spirituality were the key-notes sounded.

Missionary Miscellany

Secretary T. B. Ray

Births:

Margaret Virginia Hites, April 19, 1924, to Rev. and Mrs. L. T. Hites, Rio de Janeiro, Brazil.

Dorothy Alice Williams, May 4, 1924, to Rev. and Mrs. J. T. Williams, Canton, China.

John Sampey Duggar, May 13, 1924, to Rev. and Mrs. A. C. Duggar, Rio de Janeiro, Brazil.

Nathan Pierce Littlejohn, June 4, 1924, to Rev. and Mrs. J. T. Littlejohn, Jr., Tsining, China.

Arrivals on Furlough:

Rev. and Mrs. Eph Whisenhunt, Shanghai, China. Home address, 75 E. Washington St. Gainesville, Ga.

Miss Neale C. Young, Saki, Africa. Home address, R. F. D., Timmonsville, S. C.

Rev. and Mrs. E. M. Poteat, Jr., Kaifeng, China. Home address, Commerce, Ga.

Rev. and Mrs. A. R. Gallimore, Shiuchow, China. Home address, Sharon, Tenn.

Returning to Field:

Dr. W. B. Bagby sailed on S.S. Vestris, from New York on June 28, to Sao Paulo, Brazil.

Missionaries Safe.—We are happy to announce that Rex Ray of Wuchow, who was captured by bandits in May, has escaped and returned to Wuchow. We are also in receipt of information from the Department of State, Washington, D. C., to the effect that all of our missionaries in Kweilin, South China, are unharmed and safe.

God's Voice.—When the distressing news was sent out to more than eighty young people that the Foreign Mission Board could not appoint them now, one of them wrote the following as expressive of her feeling. She headed it, "God's Voice:"

How can I stay when God says GO.
How can I believe he meant it so
When the voice in my soul
Will not take NO!

I hear on every turn the throb and ache of a
lost world longing for peace.
I hear day and night, the martyred Christian of
nineteen centuries say GO.
I hear the millions without him say, "Come
over and help us!"
I hear the apostle Paul say, "I answered the
westward cry, you answer the east."
I hear the hopeless death-wail of the thousands
that die an hour without him.
I hear the plea of hungry children, the sob of
broken hearts.
I hear the still, small Voice that urges so!
I feel the tug of lonely hearts, the restlessness
of longing souls.
I feel the agony of a dying Saviour that the
world might have life.
I feel the kinship of those other lives that he died
to save.
I feel the ache of diseased bodies, of empty
minds and famished souls.
I feel the heartbeat of a lonely Gethsemane in
an hour of darkness.
I feel the inward Power of a mighty God—the
pull to a divine task.
I feel that I should wither here, with my heart
throbbing there.

I know the money and opportunity God has
given America, and the responsibility.
I know that there are means—and the way is
love and faith and prayer.
I know it will be man's indifference and not
God's purpose if I stay.
I know that some day I must answer to him if
I do not go.
I know that he wants me there—that life will not
be full here.
I know in my heart that I have to go—
I know in this soul that he has willed it so—

How can I stay when God says GO.
How can I believe he meant it so
When the voice in my soul
Will not take NO!

Timely Aid.—At its meeting in June the Board decided that on account of its burdensome debt of over three-quarters of a million dollars, it could not appoint at this time the large number of young people waiting to be sent out, but it would send only those for whom both salary and out-going expenses were provided over and above the regular 75 Million Campaign pledges. At this critical juncture that gracious and substantial supporter of our foreign mission cause, Miss Varina Brown of Anderson, S. C., came forward and gave to the Board \$15,000, which enables us to send out ten new missionaries.

The First Church, Tulsa, Okla., the First Church, Springfield, Mo., the First Church Mansfield, La., the First Church Owensboro, Ky., the First Church, McKinney, Texas, each made it possible for us to send out an additional missionary.

New Appointments.—With great joy over being able to send out at least a few missionaries this year, the Board met Thursday, July 10, and appointed the following new missionaries:

D. P. Appleby, Missouri, to South Brazil.
Dr. J. Mansfield Bailey, Tennessee, to South China.
Miss Della Black, Oklahoma, to Africa.
Miss Sara Lee Bobo, South Carolina, to Africa.
Rev. W. W. Enete, Louisiana, to South Brazil.
Mrs. W. W. Enete, Missouri, to South Brazil.
Miss Rosale Mills, Mississippi, to South Brazil.
Miss Mattie M. Norman, North Carolina, to Interior China.
I. N. Patterson, Alabama, to Africa.
J. S. Richardson, Arkansas, to Africa.
Miss Ethel Ray Stoermer, Kentucky, to South China.
P. E. White, North Carolina, to Interior China.
Miss Mabel Williams, Alabama, to South China.
Frank T. N. Woodward, to South China.

Brazilian Baptist Women in Action.—"I must tell you about our first general quarterly meeting of the women on the night of April 30. Our annual meeting drew a crowd of about 65, I should judge, and that was the largest attendance we had had at all. I felt sure we would have a good meeting since the weather was good, and the attitude of the presidents was such that I felt I had their co-operation; but I didn't expect the 175 we had there that night. About 25 of them were pastors and deacons and

laymen, but fully 150 women were present, and the outlying churches sent the biggest delegations. We had a very interesting meeting. Launched a campaign to have at least one representative of each society to take the study course on the Woman's Manual in June here at the Chautauqua, and presented through poster and talk the general work of the Union. Every one seemed to enjoy it and the enthusiasm of numbers will have its effect on another meeting next quarter. With the study of the Manual more interest and more systematic work will be possible."—Mrs. W. E. Allen, Rio de Janeiro, Brazil.

The Italian General Baptist Assembly.—"From May 20-23, there was held in Rome, Italy, the General Baptist Assembly of Italian Workers and Church Delegates. All of our 37 ordained pastors were present, 22 church delegates and Missionaries Landels, Wall and Whittinghill. Many reports were presented, and a great variety of subjects, such as, 'The Spirit and Forms of our Sunday Services,' 'Methods of Evangelization,' 'Young People's Sunday School Work,' etc., etc.

"One of these reports told of a very painful and shameful accident which happened to one of our workers, Sig. Daniels Battisti of Paganico Labina, who has been beaten and forced with all his family to leave his house and native place, by the clerical party disguised as 'Fascisti.' Signor Battisti has been at our Orphanage of Monte Mario for a month, but he has not yet been permitted by the government authorities to return to his own house."

"The Waldensian pastor, Sig. Simeoni, delivered a very acceptable speech of praise for our Baptist Publishing House. 'That Baptist press is really superb and worthy of every serious consideration by every class of Italian people. You reach the humble, unlearned folk with your well-compiled *Seminatore*; you reach and penetrate every Christian and many non-Christian families by your interesting and spiritual monthly review, *Il Testimonio*. You hold and keep the sound Protestant principles among our middle classes with your weekly newspaper, *Conscientia*, which perhaps is the only Protestant journal read in so large proportion in every part of Italy. And at last you have the glory to have the first and the last Italian religious review, which has conquered and kept its high place during so many years, that is your *Bylicis*.'"

Receipts of Foreign Mission Board to July 1

	1924	1923
Alabama	\$ 3,972.65	\$ 2,126.53
Arkansas	100.00	2,011.96
District Columbia	1,831.80	633.33
Florida	2,225.79	1,131.36
Georgia	6,911.10	3,168.00
Illinois	100.00	—
Kentucky	16,093.94	—
Louisiana	2,007.82	824.48
Maryland	4,010.00	2,180.00
Mississippi	6,204.03	1,176.73
Missouri	9,902.02	—
New Mexico	200.00	—
North Carolina	266.66	4,943.26
Oklahoma	1,599.50	1,151.33
South Carolina	1,064.50	1,500.00
Tennessee	10,543.00	4,005.00
Texas	17,614.85	40.00
Virginia	142.28	132.67
	\$84,789.94	\$25,024.65

From the Woman's Missionary Union

BIRMINGHAM, ALA.

Plans for Progress

Sunrise and sunset are matters of only a few minutes or of an hour at most, while forenoon and afternoon fill up the day. During the hours of the day innumerable tasks are done, the ideal being to finish the appointed part while the day still lasts. Writers of prose and poetry alike have vied with each other in trying to portray the beauty and glory of sunrise and sunset, but their readers and doubtless they themselves know that "the half has never yet been told." Even so are words inadequate to describe the sunrise prayer meeting and early morning glory of the Baptist 75 Million Campaign. The very thought is soul-refreshing. Likewise does the heart glow with a warm enthusiasm as the closing hour of the Campaign is by faith anticipated, believing that it "will richer, fuller be" even as the sunset reflects glory upon the beauty of the sunrise. But that good time has not yet come: much of the day, with its work, still remains. In behalf of the use of these precious "hours" this article is written. In fact, the five "hours" are in reality five months. Upon their wise use, upon their "buying up of the opportunity," depends almost half of the victory of redeeming the full amount of the pledges. Several of the states reported three months ago at the Atlanta Convention that they had reached their quota of the 75 Million and would bend every energy to redeem the entire pledges. On June 12 the Woman's Missionary Union announced that its quota of 15 million had been exceeded by \$25,200. From now until January 1 prayers will be offered and payments will be made for the redeeming of the remaining \$7,000,000 pledges. Will the Union do in about six months nearly half what it has accomplished in about ten times that time? Certainly it does not seem reasonable to predict that it will, but the Christian goes forward not by sight but by faith, not erect in self-confidence, but humbly on the knees of prayer. The Bible is aglow with stories of faith victorious over obstacles, and modern missions rebuke fear by dauntless courage against mighty odds. Therefore, the Woman's Missionary Union has certain plans for progressing toward the payment of all pledges made by its members.

One plan is to save. During the war it was patriotically done. Strengthened by the Christian motive the lessons then learned should surely now be applied with

added zeal. During the War there were "meatless, wheatless, sugarless days." Why should not the same successful savings device be used these Campaign months by Southern Baptist women? Surely no family will go hungry, if at least once a week there is a "meatless" day, provided the cheaper substitutes are altogether wholesome. Similarly the cheaper, "toothsome" corn-bread should one day each week take the place of costlier flour. Still another day sugar may be conserved; thus reducing *avoirdupois* as well as expense! Please do not cast these simple devices aside, for it was just such household economy which "over here" was such a mighty factor in the winning of the World War. For its winning, luxuries were also laid aside. One dress did double duty, old hats were re-trimmed, car rides were not taken, candy was not eaten but sent to the soldiers, cheaper cosmetics did not hurt the skin, few silk stockings were bought, so that more socks might be knit for the "brave boys." Do you, for instance, use the very cheapest but thoroughly good toilet soap? If not, aren't you willing to do so, giving the difference to the Campaign?

Another plan is to serve. The Christ, for whose cause the Campaign exists, taught the twofold lesson of service: (1) "Take up thy cross"; (2) "Bear ye one another's burdens." As much as in us lieth, surely each one will redeem his or her own pledge, even if to do so means a real cross. However, there are many who will not be able to redeem their pledges, however earnestly they may try. There are others who are indifferent toward their payments and doubtless will remain so, thus discountenancing a moral obligation. In this emergency there is a large opportunity to serve: (a) by redeeming the pledges of those who cannot pay; and (b) by doing the same Christ-like service for those who doubtless will not do so. One suggestion for thus "bearing one another's burdens" has been made by Dr. W. Y. Quisenberry. The plan is that 1,000 men and 1,000 women be found who will give over and above the payments on their own pledges one month's salary. It is not necessary that the salary be paid all in one month but that before January 1 the full amount of one month's salary shall have been given. Dr. Quisenberry also suggests that many can and will, if asked, give freely of their time for telling others the imperative need for the full redemption of the Campaign

fund. Some woman, some society, will doubtless pay the pledge and give far in advance, if you will gently tell them the reasons for so doing. Some woman, some society that made no pledge will gladly help in these closing months if you serve the Campaign by laying its need graphically before them. Will you thus serve your Savior?

Another plan is to supplicate. "Not by might, nor by power, but by my Spirit, saith the Lord." Last October the Joseph Hardy Neeshima University was visited at Kyoto, Japan. As one looked at its splendid plant and talked with its students training to be Christian leaders, one heard afresh the earnest pleading of its faithful founder: "Let us advance on our knees." Verily there is no other approach to the Throne of Triumph. It seems slow, but in reality it is a saver of time. It seems tiresome, but really it is a girder of strength. Don't you remember when the World War was far from won, how, during that last awful summer, there was a national call for prayer, that community after community met in the public square for prayer, that the family altar called daily to God to "turn back the battle from the gate." You doubtless know that the world war against sin is far, far from won and that the Baptist 75 Million Campaign is one of the forces in battle array against it. You doubtless know that many who have long been in the fight are all but worn out and will doubtless fall in the ranks if assistance is not sent quickly. One shudders to think how the foreign missionaries will feel when word reaches them that the Foreign Mission Board cannot, under the heavy debt, send out any new missionaries, although ninety-five brave young hearts are all aglow to go. One also trembles for fear that some if not many of those ninety-five will lose faith in Southern Baptists—we dare not say in Christian missions—and will seek work elsewhere. Pray, oh pray to God, to open our eyes that we may see that we can get power from Him to raise the full Campaign fund that all these ninety-five and many others may be sent forth, so that adequate equipment may be furnished to all the fields, so that every cause represented in the Campaign may be well supported in its struggle against Satan's hosts.

Therefore, will you *save, serve, supplicate?*

W. M. U. Items

Bright with the happiness of the present—and aglow with the hope of the future was the South-west Y. W. A. Camp, which was held in Ridgecrest, N. C., June 17-27. From at least sixteen of the eighteen states in the Southern Baptist Convention came the one hundred and fifty-eight delegates from Y. W. A.'s in colleges and local

churches. The chaperones, with but few exceptions, were the state Y. W. A. leaders, the entire camp being in the charge of Miss Juliette Mather, leader of young people—for the Southern W. M. U. So faithfully during the past year had she and the state leaders planned for this camp and so widely had they advertised it that it was no surprise that it was a genuine success. Mission study classes were taught by Mrs. J. W. Shepard, Brazil, Miss Blanche White, W. M. U. field worker, and Miss Emma Leachman, field worker for the Home Mission Board. Each morning, devotional services were led by the state Y. W. A. leaders and by Miss Louise Foreman, traveling secretary for the Inter-Board Commission. At sunset the girls gathered on the terrace in front of Pritchelle Hall to listen to stories and the explanation of the art of story telling as told by Mrs. Una Lawrence Roberts of Arkansas. By Y. W. A. members themselves the evening devotionals were led; they also furnishing the fun period each day. The W. M. U. president, Mrs. W. C. James, gave a series of addresses on character building and on S. B. C. work as she observed it during her recent trip to Europe, Miss Margaret James being pianist for the camp. Four talks on China and Japan were made by the W. M. U. corresponding secretary.

"O, Zion, Haste"

The article, "Plans for Progress," at the beginning of this department seeks to show the need, more urgent than ever, of contributing to the Baptist 75 Million Campaign. As a means of saving for such contributions the Union has prepared "Alabaster Boxes." Each state W. M. U. has been supplied with such boxes so that they may be freely given to W. M. S. and Y. W. A. members who will use them for their "over and above" gifts to the Campaign. The design for the box was made by Miss Emma Whitfield of Richmond, Va., who has often before helped the Union by her artistic drawings. It is sincerely hoped that through the use of these boxes thousands of really sacrificial gifts will be made.

"O, Zion, Haste"

The last week in September, the 21st through the 28th, has been chosen as the time for special prayer for the Baptist 75 Million Campaign and for the 1925 Program for Southern Baptists. Many if not all of the state Unions will combine these prayer services with their regular Week of Prayer for State Missions, the two Sunday services and the mid-week prayer meeting being looked to also as added helps in the encouraging of the entire congregation to pray unto God for guidance through the present Campaign and for wisdom in planning for the 1925 program. The Woman's Missionary Union has been asked by the Campaign Commission to foster this September week and will, therefore, help in the preparation of the programs. Please pray that the programs may be truly devotional and that the people may be prepared in heart to use them, in faith believing.

"O, Zion, Haste"

On June 10, at the University of Richmond, the alumni exercises celebrated the tenth anniversary of its woman's department, Westhampton College, the occasion being also the tenth year of the university's life on its present splendid site five miles from Richmond on the hills of the James River. President Boatwright was in charge, the historical address being made by Dr. Mitchell, professor of history, and the commemoration talk being given by the W. M. U. corresponding secretary. Quite a large number of alumnae were back for the occasion, their enthusiasm centering in the need for a Woman's Building. Virginia Baptists and other interested friends throughout the South will doubtless enable them to achieve their most worthy ambition.

"O, Zion, Haste"

From Richmond the W. M. U. corresponding secretary went to Washington and Baltimore, where three talks were made in behalf of Japan and China. Mrs. E. H. Jackson, Miss Lillian Williams and others were most cordial in the Washington welcome, the meeting being the semi-annual gathering of the Baptists of the District. Miss Clara M. Woolford presided over the Baltimore meeting which was held at the First Baptist Church, the opening prayer being offered by Mrs. Eugene Levering. After the talk there was a social hour, Mrs. Samuel R. Barnes being in charge and practically all of the large audience remaining for the cordial handshake and an interchange of memories when the Union had its headquarters in the Monumental City. The second Baltimore meeting was held at the country home of Mrs. Wilson Levering, most of the guests being members of the W. M. S. of the University Baptist Church, one being the Union's treasurer, Mrs. W. C. Lowndes. The society unanimously decided to use the "Alabaster Boxes."

"O, Zion, Haste"

It was the privilege of the W. M. U. corresponding secretary to attend the June quarterly meeting of the Woman's Missionary Union of the Portsmouth Baptist Association. It was its twenty-fourth annual meeting and was certainly well attended, every available space being filled in the hospitable Centerville Church. The presiding officer was Mrs. W. G. Martin, the reports of the several group leaders showing the growth of the work by the use of quite unique charts. At the afternoon session the address was made by Dr. W. B. Bagby of Brazil.

"O, Zion, Haste"

At the time of this writing, two summer assemblies have been attended by the W. M. U. corresponding secretary. They were the ones at Mentone, Alabama, and Georgetown, Ky. Mrs. Ida B. Stallworth and Miss Hannah Reynolds were in charge of the former, Mrs. James Cree Base and Miss Jennie Bright guiding the W. M. U. interests of the latter. Quite a few mission study classes were taught, while all the interests of the Baptist 75 Million Campaign and of the Union as a whole were discussed in several conferences. No small part of the enrollment was made possible by the young people, for whose instruction and pleasure much was done. For instance, at Mentone they had a sunrise breakfast on Eagle's Nest Rock, while at Georgetown they were given a trip to Frankfort with a boat ride on the Kentucky River.

"O, Zion, Haste"

July 2 was given by the W. M. U. corresponding secretary to the friends at Oxford, Mississippi, the chief purpose of the visit being to tell the church at its mid-week service of the Stout Memorial Hospital in Wuchow, China. The physician in charge is Dr. George W. Leavell, who was raised in Oxford. One of the women of the church wrote to all the neighboring Baptist churches inviting the members to the meeting. Their response was altogether gratifying, as was the attendance from the Oxford churches. The service was in charge of the Baptist pastor at Oxford, Dr. Frank Moody Purser, the closing prayer being offered by Prof. L. P. Leavell of the Sunday School Board.

"O Zion, Haste"

Program for August

TOPIC—*The Negro in Our Midst*

Hymn—"Come Holy Spirit, Heavenly Dove"

Prayer by President

Hymn—"There Is a Fountain"

Prayer that during the program each mind and heart may be open to the leading of the Holy

Spirit.

Bible Study—Witnessing at Home: Matthew 5: 13-20, 43-48; 9: 10-13; 1 John 3: 13-24.

Silent Prayer—

Hymn—"My Jesus, I Love Thee"

Reading of Leaflet—"Needs and Progress of the Negro" (Order leaflet for 3 cents from W. M. U. Literature Dept, 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—The Bringing of Negroes as Slaves to America.

Talk—Ante-Bellum Kindness to Negro Slaves
Prayer of Thanksgiving for the Wisdom of Our Forefathers

Hymn—"Jesus, Keep Me Near the Cross"

Talk—Dark Reconstruction Days

Talk—Present Day Attitude Toward Negroes
Repeating of Year's Watchword—Let the whole earth be filled with His glory.—Ps. 72; 19

Talk—Southern Baptist Work for Negroes (See articles on pages 9-23.)

Discussion—Our Society's Duty to the Negro Women and Children in Our Community

Business—Report of Summer Assembly; Plans for Helping to Finish 75 Million Campaign; Reports from Young People's Organizations; Reports of All Committees; Marking of Standard of Excellence Wall Chart (Order chart for 25 cents from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Hymn for the Year—"O, Zion, Haste" (See bottom of page).

Sentence Prayers for Lives of Christian Witnessing.

Suggested Leaflets—Supplement to Program

The Negro in Our Midst

	cents
The Cotton Girl (G. A.).....	3
Just Folks.....	3
Needs and Progress of the Negro....	3
One of Our Girls.....	2
Althea.....	2

Note—Order early any of the above leaflets for help with the month's program, from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

W. M. U. Hymn for the Year

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying
Bound in the darksome prison house of sin,
With none to tell them of the Saviour's dying
Or of the life He died for them to win.

Proclaim to every people, tongue and nation
That God, in whom they live and move, is love;
Tell how He stooped to save His lost creation
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.

He comes again; O Zion, ere thou meet Him,
Make known to every heart His saving grace.
Let none whom He hath ransomed fail to greet Him,

Through thy neglect, unfit to see His face.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

—Mary A. Thomson.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Two Vital Matters

In projecting and conducting the campaign to secure pledges to meet the demands of "The 1925 Program" there are two considerations that will tell largely on the results.

First, men of large resources should be led to make such pledges as shall set a high standard for the masses and inspire all with the hope of a glorious triumph. It is suggested that in each state a consecrated business man enlist some helpers among men of his type to interview prosperous men with the view of quickening their interest and enlarging their vision. Here is a fruitful field for the activity of laymen whom God has signally blessed. The Laymen's Missionary Movement, in connection with the leaders in each state, is seeking to make this suggestion effective. These laymen need to think, act, and give in a larger and more sacrificial spirit.

In the second place, the leaders should not be content until an organization has been perfected in every association and church that will carry the matter of personal responsibility and lay it upon the conscience of every Baptist in the South. The magnetism of personality will win when all else fails. Sermons, addresses, tracts, four-minute speeches have their place; their chief value is to inform and inspire a company of men and women to go out into the highways and hedges and win the unenlisted through the personal touch. It is a tragedy that almost two-thirds of our constituency should have no share in this world-wide program. It is a great injustice to the kingdom and perhaps a greater injustice to them. It is no wonder that about 38 per cent of those who unite with Baptist churches drop out and are lost to the activities of the denomination. "They shall not appear before the Lord empty; every man shall give as he is able."

Glasgow, Kentucky

This is a good town with a substantial citizenship and the Baptist Church holds the first place in membership and influence. Rev. J. A. Easley, the pastor, has not been on the field long but has already won for himself a large place in the esteem of the people. In his plans for enlargement he has a loyal band of strong men to reinforce him. At the time of this visit, the pastor and church were looking forward with deep concern for the success of a meeting which was to open soon.

The invitation to visit Glasgow came from the organization of laymen in the church, through

their president, Dr. G. F. Holloway. As I was entertained in his attractive home, I had ample opportunity to discuss with him some practical plans for the success of the Men's Organization. In addition to speaking at the morning, afternoon, and evening hours, I had the privilege of an interesting conference with the deacons and other interested members on the Scriptural Qualifications and Duties of the Deacon.

Dr. S. D. Gordon of "Quiet Hour" fame secured his wife in Glasgow and is now making it his home.

Myrtle Beach, S. C.

One of the two South Carolina Assemblies met at this attractive resort June 14-20. It is claimed that Myrtle Beach is the safest and most delightful place for bathing on the Atlantic Coast.

Secretary Watts, who had supervision of the Assembly, reports that there were about six hundred in attendance first and last. He expressed himself as greatly pleased with the class work; in addition to it, a number of representative men delivered sermons and addresses on topics of special interest. Dr. B. W. Spilman gave the Assembly a very delightful evening with Joe Chandler Harris, and the next evening Dr. Jno. E. White delivered a thrilling sermon on "The Dignity of Labor."

It was a real pleasure to attend two of the morning lectures of Dr. Jno. E. White on the different phases of the pastor's work; it would be difficult to overestimate the value of these discussions to the fine company of preachers in attendance. Dr. Western Bruner also gave a series of helpful lectures on "Evangelism;" I had the pleasure of hearing one of them.

Immediately following the continuous rains that had been so great a handicap to business, especially to farming, it was impracticable for the laymen to attend the Assembly in large numbers.

I had the opportunity to speak on "The Scriptural Qualifications and Duties of the Deacon," "Stewardship of Life," and "The Baptist Situation and Outlook."

It was especially interesting to meet Rev. Geo. C. Epps, Stewardship Secretary, and to learn of his enthusiasm in the vital work he represents. He has recently written a large number of epigrammatic statements that are fresh and striking; he is thinking of having this manuscript published.

The Assembly was a marked success.

Seaside Assembly

North Carolina has two Assemblies; one of these is held at Morehead City, on the seashore, while the other meets at Mars Hill in the midst of the mountains. The former was in session this summer from June 23 to July 1 inclusive; the Atlantic Hotel gives an attractive rate and provides room, meals, class rooms, and auditorium all under the same roof. The breezes are invigorating and the bathing very delightful.

Perry Morgan showed unusual executive ability in the direction of the proceedings. A fine grade of class work was conducted by specialists and about two hundred registered in these classes.

Dr. E. C. Dargan delivered lectures of rare value each day at noon on "The Epistles of Timothy and Titus"; each evening closed with a sermon, rich in thought and spiritual fervor, by Dr. A. Paul Bagby of Wake Forest.

This writer gave five blackboard talks on "Financing a Church." The morning watch and excellent music created a fine spiritual tone. In addition to solos, duets, quartets and congregational singing, the orchestra of the Clinton Baptist Church made a large contribution to the musical program.

It was gratifying to find the laymen so largely represented; they outnumbered the preachers and showed a gratifying interest in the work of the Assembly. This writer counted it a real pleasure to attend the class in Stewardship, which was conducted by Rev. Walter Gilmore, the Stewardship Secretary for North Carolina.

Clinton, N. C.

This is an old and substantial town of perhaps three thousand or more inhabitants and is located in one of the finest farming sections in all the land.

The Baptist Church has a large membership of substantial people, who are co-operating with their new and aggressive pastor, Rev. T. H. King, in a most loyal way. They were very responsive to a discussion of the Missionary Program and the Laymen's Relation to the Kingdom, on Sunday morning and evening, June 22. While the thermometer had dropped a little from its high estate the previous day, it still stood high up in ninety; seldom has this Secretary had a warmer reception.

On Sunday afternoon, in company with Pastor King, this writer went by auto to Warsaw, fifteen miles from Clinton, to attend an Associational gathering. Despite the oppressive weather, a large company of men and women, representing fifteen churches, came together to hear a discussion of Scriptural finance.

The leaders of this Association, the Eastern, are encouraging the churches to make an offering each Lord's day to the Baptist program and are having a very encouraging response. Each church treasurer remits promptly every week to Pastor O'Brian, and he sends a check covering the aggregate to the state treasurer at Raleigh weekly. This is ideal and should be adopted all over the South. The offering can be taken at Sunday school if the church does not have preaching every Sunday.

A Rare Example

While at Myrtle Beach attending the Assembly, I met three attractive and cultured young women who had offered themselves as foreign missionaries. They are all awaiting with deep solicitude the action of the Foreign Mission Board then in session in Richmond. One of these volunteers comes from a prosperous home; I was told that her father, a consecrated business man, had assured his daughter that he would provide the funds to pay her expenses and salary, if the Board did not feel justified in assuming this additional expense. The father further stated that he would send the money to the Foreign Mission Board that the transaction might be regular in every respect.

Such loyalty to Christ and generosity to the cause of missions is to be strongly commended.

A Striking Experience

F. A. Ward, chairman of the board of deacons, of Lakewood Baptist Church, Durham, N. C., in response to an urgent request, tells the following story: For ninety days during the year 1912, he was in a hospital; his physician indicated that there was little prospect that he would ever be able for active business again. He asked the Lord to raise him up, promising God that he would faithfully observe Jacob's vow: "Of all that thou shalt give me I will surely give the tenth unto Thee." He recovered his health, faithfully kept his vow, adding some free will offerings in addition to the tenth; he

was so prospered in his business and blessed spiritually that he decided in 1920 to advance from one-tenth to two-tenths. After observing this standard for two years he adopted the fifty-fifty basis and expresses himself as greatly pleased with this policy. Starting with about two thousand dollars in 1912, he has multiplied his capital about one hundredfold in the last dozen years and brought abiding joy into his life.

Brother Ward pays proper tribute to his wife, by saying that she is in thorough accord with this policy and is encouraging him to be faithful as God's steward.

Study Classes

The Executive Committee has prepared a very attractive certificate with a seal for those who complete one of the six books embraced in the study course in Stewardship and Missions. As each additional book is taken, another seal will be affixed. The course of study with suggestions regarding the conduct of classes is outlined in a four-page leaflet. The certificate and leaflet may be secured from the headquarters in each state; it is hoped that pastors and interested laymen may encourage men to organize classes and take this course. The books are small, practical, and full of interest.

The Stewardship Secretary in each state will direct this work and be responsible for providing the equipment necessary.

Sacrificial Giving

Brother W. Y. Quisenberry, whose consecration and generosity put many of us to shame, makes the suggestion that those who have paid their pledges in full, prayerfully consider the proposition of contributing a month's salary additional in this hour of crisis. Brother Quisenberry has already gone far beyond the tenth in his offerings, but is convinced that the time has come for Christ's disciples to exemplify the spirit of their Lord. "Let this mind be in you which was also in Christ." This spirit alone will enable Southern Baptists to win in this crisis. The Ex-Chairman and General Secretary of the Executive Committee of the Laymen's Missionary Movement very promptly responded to this suggestion and our Publicity Director was the first to write the Secretary that he wished to enroll as a member of this band. The plan does not demand that the full amount be paid at one time, but it may be brought into the storehouse in small amounts each Lord's day until January 1, 1925. Will not many laymen write our headquarters of their purpose to enlist in this company?

Program

MONTHLY BROTHERHOOD MEETING

Make much of the praise service for fifteen minutes at the opening. The following fifteen minutes should be devoted to a business session. Th reports of committees should always be stimulating.

As a topic for discussion, "The 1925 Program" is quite timely just now. The following sub-topics are suggested:

(1) Preparation for the Canvass November 30—December 7.

(2) Why stress the weekly plan both for church expenses and the Baptist Program?

(3) Why favor undesignated gifts?

(4) Importance of sending money to State Headquarters monthly.

General Remarks.

On pages 2 and 3 of the July number of HOME AND FOREIGN FIELDS will be found some valuable information; also in the denominational paper of June 12.

Promiscuous

It is a crime for the head of the family to do all the giving. It is a part of each person's worship and life.—*J. Campbell White.*

Many live as though they were owners instead of trustees. A revival of Stewardship is the need of the hour.—*Cook.*

A man has no more right to determine the terms and conditions of his Stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven.—*Davidson.*

It is the duty of some men to make a great deal of money. God has given them the money-making

talent; it is as wrong to bury that talent as it is to bury a talent for preaching.—*Josiah Strong.*

Shall we work for our own enrichment on a vast scale and work for God and our fellow men on a small one?—*Arthur J. Brown.*

When men see that they may work in behalf of the kingdom by the way they run their factories, make laws, edit newspapers, pay wages, mine coal, plow fields, a great change will come over the life and thought of the world. The mechanic may be as necessary to the coming of the kingdom of God as the preacher; and the merchant may yet play as important a place as the missionary.—*Samuel Z. Batten.*

Young People's Department

MRS. T. M. PITTMAN

On the Lord's Side

(First girl.)

Who is on the Lord's side?
Who will serve the King?
Who will be his helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for him will go?

(Response by six girls ranged on each side.)

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side;
Savior, we are thine.

(First girl.)

Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior-psalm;
But for Love that claimeth
Lives for whom he died:
He whom Jesus nameth
Must be on his side.

(Response.)

By Thy love constraining,
By Thy grace divine,
We are on the Lord's side;
Savior, we are thine.

(First girl.)

Jesus, thou hast bought us,
Not with gold or gem,
But with thine own life-blood,
For thy diadem.
With thy blessing filling
Each who comes to thee,
Thou hast made us willing,
Thou hast made us free.

(Response.)

By Thy grand redemption,
By Thy grace divine,
We are on the Lord's side;
Savior, we are thine.

(First girl.)

Fierce may be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow.
Round his standard ranging,
Victory is secure,
For his truth unchanging
Makes the triumph sure.

(Response.)

Joyfully enlisting
By Thy grace divine,
We are on the Lord's side;
Savior, we are thine.

(First girl.)

Chosen to be soldiers
In an alien land;
"Chosen, called, and faithful,"
For our Captain's band;
In the service royal
Let us not grow cold;
Let us be right loyal,
Noble, true, and bold.

(Response.)

Master, thou wilt keep us,
By thy grace divine,
Always on the Lord's side,
Savior, always thine.

—*Frances Ridley Havergal.*

The Two Sunbeams

There were once two little sunbeams who started out from their home in Sun Land. Both were very, very little, smaller than a cambric needle.

Said one: "It's of no use. I am too small ever to travel that immense distance and reach the earth. I'll wait till I get bigger."

So this little sunbeam stopped where it was and waited. It waited and waited, and it is waiting still, no bigger than at first; for to grow, a sunbeam must move on and on.

The other sunbeam, small though it was, kept bravely on, as sunbeams are wont to do. As it kept on, it grew. Longer and longer it stretched, flashing out, mile after mile, and thousands of miles, and millions of miles, until at last the brave sunbeam reached the earth.

It shone in on a poor sick woman, and it made her smile. Then it moved on and shone upon a group of children at play. They clapped their hands with delight, for it was a beautiful sunbeam. Next its glow fell upon the page of a Bible an old man was reading. It made the page so glorious that his face broke into smiles. On and on traveled the sunbeam, scattering light and gladness in its path.

That is the way with all little things. If they stand still, they will remain little forever; but if they start bravely forth, doing whatever God wants them to do, shining just a little way ahead, and then a little farther still, one cannot estimate how far they will shine nor how many lives they will bless.—*Exchange.*

Give

*See the rivers flowing
Downwards to the sea,
Pouring all their treasures
Bountiful and free;
Yet to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies.*

*Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes
From their beauty shed;
Yet their lavish spending
Leaves them not in dearth;
With fresh life replenished
By their Mother Earth.*

*Give thy heart's best treasures,—
From fair Nature learn;
Give thy love—and ask not,
Wait not, a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.
—Adelaide Procter.*

What God Gives a Boy

A body to keep clean and healthy, as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, kindness, charity, and business; but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, tree, and human voice; but not to give heed to what the serpent says or to what dishonors God.—*Selected.*

God's Work Must Be Done

A poor field Negro with a wooden leg hobbled up to the collection table to lay his offering upon it. He took from a pocket a handful of silver, and said: "That's for me, massa;" from another pocket, another handful, "That's for my wife, massa;" and from still another pocket, yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "O massa!" said he, "God's work must be done, and I will have a part in it."

Do we want a part in the great work of Home Missions? Then let us come to the aid of the Home Board, not only by talking, and singing, but by giving as did our poor brother in black, just as liberally as we can.

A Little Girl in Rubber Land and Her Friends

When you went to school this morning, you probably had some rubber with you. Maybe it rained, and so you wore a rubber coat to keep your clothes dry. In winter you wear rubber overshoes to keep the snow away from your feet; perhaps you have a rubber band to go around some of your books or papers; anyway, you surely have a little piece at the end of your lead pencil, so that in case you make a mistake in writing or in doing an example in arithmetic, you can easily rub it out and do it over again.

Your teacher will tell you what rubber is if you ask her. She will tell you that it is the

juice of a tree, and comes from countries far, far away across the ocean; but I want to tell you something about a piece of rubber which perhaps your teacher in day school does not know, although your teacher in Sunday school most likely will know all about it.

Way off in far-away Africa, where, as we studied in the last book, every boy is black, there was a village. Tall banana trees grew above the roofs of the houses, boys and girls played in the street, just as you do in America, and everybody looked happy. But one evening a party of soldiers, black men, of course, came to the village. They went into the biggest house they could find and took whatever they wanted, but although they did not pay for it, the people did not dare say anything to them because the soldiers had their guns with them, and everybody knew that the men were very wicked and cruel.

Next morning the officer called everybody to come to the house where he was, and then he told them that they had to go out into the forest and get rubber for him. The people did not want to go, for it was the time of year when they had to plant their fields; but the cruel soldiers did not care anything about that, but drove them off into the forest.

One man was very old, and so could not go fast; he could not gather as much rubber as the younger men, either, and so the bundle he brought was a good deal smaller than what the soldiers wanted. This made the officer very angry, and, catching up a big, heavy whip, he beat the poor old man as hard as ever he could; then the soldiers gathered up the rubber and marched off with it. It does not seem as though any one would be so cruel. But the love of money often makes them so.

The old man crawled back to the little house where he and his granddaughter lived; but she was sick, too, and so, as there was nobody to look after him, the old man became worse and worse till he died. His little granddaughter cried all night, but that did not do any good, and next morning the neighbors came in to look at them. Now, you must remember that this all happened in far-off Africa, where the people do not know anything about Jesus; they have never been taught to help anybody who is sick or in trouble, and so when they saw that the old man was dead, and that there was nobody to look after his sick grand-daughter, they became angry.

"What shall we do with this sick girl?" asked the neighbors of one another. "We cannot bother with looking after her till she gets well."

"Take her into the forest for the lions to eat," said a man.

Everybody thought this was the best thing to do, so two men dragged the poor little girl out of her house, and took her way off into the forest and left her there.

I know you feel sorry for that poor little girl. Perhaps you have been at the zoo; if you have, you surely remember seeing the great lions there, with their long manes and terrible white teeth; maybe you heard them roar when they were hungry or angry, and then you were glad that they were safely locked up in big cages, with thick, heavy iron bars between them and you. But just imagine what that poor little girl must have felt, left alone in the forest! It sounds almost like the story of the wicked stepmother in the fairy tale, doesn't it? only this is not a fairy tale; it is true, every word of it.

And so the poor little girl lay beneath the big tree, waiting for the lions to come and eat her; but after a while two boys came walking through the forest. They were Negro boys with black skins and curly hair, just like the little girl and her neighbors, and yet they were very, very different too—you will understand why before you have finished reading this story.

The boys stopped when they saw the little girl. "Who are you?" one of them asked. "What are you doing out here alone in the forest?"

"My grandfather was sick and weak," sobbed the little girl, "but the cruel soldiers drove him into the forest, and made him bring back rubber; then they beat him so that he died, and the neighbors did not want the bother of looking after me because I am sick too, and so they brought me out here and left me."

Now, if these two boys had lived in the little girl's village, they would just have laughed and walked on, leaving her alone once more; they lived somewhere else, however, and so they did not laugh; they did not go away and leave her, either.

"I wonder whether we could carry her to our village?" asked one.

The other nodded. "Sure we could," he said. "Where are you going to take me?" she asked.

"We are going to take you to the missionary," said one of the boys. "He will look after you; he always tries to help anybody in trouble. I was left in the forest just like you when I was a baby. You see, my mother died when I was born, and nobody cared anything about me. The missionary found me just in time, and carried me in his arms to his house; he has looked after me ever since."

So the two boys together lifted the little girl from the ground, for by this time she was so weak she could not walk. And although she was a heavy load, they carried her safely to their own village.

Standing at the door of one of the houses was a white man. The little girl was greatly scared when she saw him, for she had never seen a white man before.

"Where did you get her?" he asked.

"We found her in the forest," said one of the boys; "the lions would soon have eaten her if she had stayed there, so we brought her home to you."

The missionary nodded. "That was right," he said; then he turned to the little girl. "Don't be afraid," he said kindly, "we will look after you now."

Close by was another house. It was not very big, neither was it a nice comfortable one, such as you live in, but it was the best the missionary had, and into it they carried the little girl.

In one corner of the room was a big case, full of medicine bottles, for the missionary was a doctor, so that he knew just what to do to make her well, and in a very little while she was comfortably placed in bed, with kind friends all around her.

In a few days the little girl was better. As you may imagine, she was not afraid of the missionary now; no, indeed, she had learned to love him. But although he had made her well and strong again, he did something else besides. Of course she had never been to school; indeed, not one single man, woman, or child in her village had ever been to school, not for so much as one day; they did not even know what a school was, but now that the little girl was strong once more, she was sent to the mission school. The missionaries gave her clothes to wear, food to eat, books to read, and a home to live in, where there were many, many other children. Almost all of them were like her and the boy who had brought her to the missionary; they had been saved when their own people would not care for them.

Now you have read the story clear through to the end, suppose your teacher should ask, "What was the difference between the boys in the little girl's village and those two who found her in the forest?" What would you answer? —From "Mission Children—Their Teachers and Friends."

Catechism on the Negroes

FOR R. A.'s.

Leader.—How many Negroes are in the South?

Ans.—About 9,500,000.

L.—How did they come here?

A.—They were brought to America from Africa as slaves. Slave labor was not profitable in the North, and they were gradually nearly all sold to Southern planters.

L.—How does the South now feel toward the freeing of the slaves?

A.—It is thankful they are freed, both for the sake of the whites and of the blacks.

L.—Are responsible Southern whites of today seriously concerned to improve the Negroes and their living conditions?

A.—They are, and under the influence of trusted leaders the white citizenship is gradually coming to see that its own welfare is at stake in training the Negro for better living and to be a more expert laborer.

L.—What is the "Negro Problem," in the last analysis?

A.—It is a religious problem, for nothing except the Christian religion will make a stronger race group deal with brotherly kindness and justice with a weaker group, and nothing but the religion of Christ can ever lift a weak group into real strength.

L.—Show how Negro illiteracy is decreasing.

A.—In 1890 it was 57 per cent and in 1910 it had been reduced to 30.4 per cent.

L.—Name some evidences of a growing Southern interest in Negro education.

A.—The general approval in the South of the work of such schools as Tuskegee Institute, the universal acceptance among Christian bodies of the necessity of educating Negro ministers, and helpful legislation for Negro public schools.

L.—Have the white Christian bodies done enough toward educating the Negro ministers?

A.—Not by a great deal. Negro preachers have very great influence with the race. But we have not provided adequate moral and theological training for one in fifty of them. The majority of their churches are still served by men who arouse their emotions without instructing them.

L.—Have their educated preachers by their lives and service demonstrated the value of education?

A.—They have, usually, in a large and gratifying degree. Considering their limited number, they have accomplished great and good results.

L.—Are the Negroes easily evangelized?

A.—They are. As slaves they accepted the faith of their masters; as free they hold on to that faith.

L.—What is the religious membership among them?

A.—By the Religious Census of 1906 they have a religious membership of 3,685,000.

L.—How many Negro Baptists were there in the South in 1917?

A.—The indications are that they number about 2,700,000 in the South.

L.—Why are the Negroes so largely Baptists?

A.—Mainly because white Baptists throughout the South for many years before the Civil War manifested a warm interest in their spiritual welfare.

L.—How much are Southern Baptists doing for the Negroes through the Home Mission Board?

A.—At total cost of about \$16,000 or \$17,000, they are maintaining Negro evangelists, and co-operatively supporting missionaries and teachers.

L.—What does the large Negro Baptist membership indicate concerning our white Baptist duty?

A.—That we should enter the open door of their confidence and fellowship and do a great work to help them.

L.—Do Southern Baptists want to do more for the Negroes?

A.—They do. In recent years nearly every thoughtful Baptist who considers this question has declared himself in favor of a larger missionary aid for the Negroes.

L.—What concern should whites show for the Negroes?

A.—Responsible whites should seek occasion to show the interest which they feel in the welfare of the black people, and to inform them-

selves on the uplift forces and ideals of the race, and to encourage their worthy efforts.

L.—What may be said of the Negro and the white man's religion?

A.—He is the supreme test of that religion, what it is worth to other races than ours.

Arranged from leaflet by Baptist Mission Board

Our Puzzle Corner

PUZZLE No. 1.

A Missionary in North China.

First Name

- (1) A heathen god.
- (2) A brother of Rebekah.
- (3) A wicked king.
- (4) A mighty hunter.
- (5) A queen of the Ethiopians.
- (6) The mother of Ishmael.
- (7) Book of Bible that does not have the word God in it.

Last Name

- (1) Where did God speak to Jacob?
- (2) Whom did Jacob love?
- (3) A form of praise.
- (4) A prophetess in Israel.
- (5) A seller of purple.
- (6) Who walked with God?
- (7) What Solomon brought from Egypt.

Sent by Anne Margaret Wood, Dublin, Ga.

Answer to July Puzzle

Livingstone and Wild Animals in Africa

1. Trilagolas—Alligators; 2. Pushaptmooip—Hippopotamus; 3. Ehany—Hyena; 4. Shotcir—Ostrich; 5. Nilo—Lion; 6. Flaboefus—Buffaloes; 7. Srabez—Zebras; 8. Peentlash—Elephants; 9. Schroinroe—Rhinoceros; 10. Pestren—Serpent; 11. Epaleston—Antelopes; 12. Fegfaris—Giraffes.

Answers to Puzzle were received from:

- Fla.—Mrs. Annie C. Harrelson.
Ky.—Blanche Howlett; Virginia B. Fuqua.
La.—Dorothy Greenlaw; Spencer Frazier.
Miss.—Hettie Cinnamon.
Tenn.—Mildred Morley; Nell Lowe.
Send answers to Mrs. T. M. Pittman, Henderson, N. C.

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(Continued on Third Page of Cover)

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(Continued from Page Thirty-two.)

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Few New Missionaries Are Sent Out This Year

It is the custom of HOME AND FOREIGN FIELDS at this season of the year to carry photos and sketches of newly-appointed foreign missionaries who are on the eve of going out to their fields for the first time. But few such illustrations will be carried this year because few new missionaries are being sent out.

"Are there no young people volunteering for such service?" you ask.

Oh yes, 95 of them who felt God had called them to give their lives to proclaiming the gospel in heathen lands, and who had taken several years' training for that task, had applied for appointment, but the Foreign Mission Board, crippled by a debt at the banks of nearly \$900,000, and fearing the consequences of further extending its obligations and straining the denomination's credit, voted, after much earnest prayer and consideration, that it were better not to send out any more workers until the churches came to the Board's rescue with a more liberal support. An exception was made in the sending out of 15 workers whose salaries and expenses were assumed by private individuals and churches.

How can readers of HOME AND FOREIGN FIELDS aid in remedying the situation? Here are a few suggestions:

1. Help increase the circulation of HOME AND FOREIGN FIELDS, *Royal Service* and your state denominational paper. The Baptists who give are the Baptists who read about Baptist work. September is Baptist Paper Month. Let's get ready for it.

2. Pray for the largest success of the effort to complete the Campaign in 1924. Pray much in private and then see to it that the Week of Prayer, September 21-28, is observed in your church. If we can get our Baptist people to praying as they should, they are much more apt to see their duty under God and do it.

3. Keep on giving. If you have not paid up your pledge, then do so now, even if sacrificial effort is required. One never knows the purest joys of religion until he or she has tasted

sacrifice for God. If you have already paid out your pledge, then pay some more, remembering the words of Jesus who said, "It is more blessed to give than to receive."

4. Help inform the uninformed and enlist the unenlisted. Distribute literature on the Campaign, present the call of the causes from the pulpit, in S. S., B.Y.P.U., W.M.S., Men's Brotherhood, neighboring or neglected churches, or wherever opportunity affords.

5. Help bring our churches up to regular, systematic and proportionate giving each week to all kingdom causes as well as to local support.

With all Southern Baptist forces praying, working and giving for the glory of God and the advancement of his kingdom, victory is assured.

Conservation Commission, Baptist 75 Million Campaign