

HOME^{and} FOREIGN FIELDS



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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

MARCH, 1929



"I WANT TO BE SOMEBODY AND AMOUNT TO SOMETHING. WILL YOU GIVE ME A CHANCE?"

"So long as all honor lies in being associated with the white man, the Negro will want social intermingling. So long as there are none of his own race that can meet him on a high plane and can satisfy the longings of his soul, just so long will he be driven to seek fellowship with white men. But build him up, make him sufficient in himself, give him within his own race that life which will satisfy, and the social question will be solved. The cultivated Negro is less and less inclined to lose himself and his race in the sea of another race. As he develops, he is building a new race pride. He no longer objects to being called a Negro—it is becoming the badge of his race and the mark of his self-sufficiency. We have nothing, therefore, to fear from giving him a chance."—WEATHERFORD, *Racial Relations and the Christian Ideal*.

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- March 3—Topic, "The Source of Spiritual Power." In the Quarterly prayer and the Holy Spirit are stressed as two chief sources of spiritual power. To these should be added a third—information. Let the leader close the meeting by making use of the Editorial on page 17, "A Constructive Program of Missionary Education."
- March 10—Topic, "The Life Abundant, Christ's Gift to All." When Christ has his way, abundant fruitage will follow. This is well illustrated in the story by Flora Dodson, on page 22, "Fifty-one Baptisms in One Day—A Glorious Chinese Harvest."
- March 17—Topic, "Giving God the First Fruits." What is money for, but to be used for Christ and others? Close the meeting by telling the story of the wise and generous gift of Mrs. Bottoms for our Havana Baptist School (page 20).
- March 24—Topic, "Winning the Lost, One by One." People are not won to Christ in crowds—they are won one at a time. Let some one illustrate this truth by reading the story on page 23, "Jesus Opened the Door."
- March 31—Topic, "Ann Hasseltine Judson." The story of the Judsons is one of deep consecration to Christ and the cause of foreign missions. In the midst of our many "special drives," why not heed the plea by Missionary Phelps for a month of prayer and consecration for all Southern Baptists? (See page 19.)

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

For the monthly missionary meeting the leader will find abundant material dealing with our Negro neighbors, which

may be utilized to supplement the regular material, and to create a deeper sense of friendliness and sympathy for the Negro boys and girls of the community. A splendid opportunity is offered to clear up unchristian prejudices which children often unconsciously imbibe.

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

The program furnished by Miss Mallory on page 25 can be readily supplemented by the abundant material in this number dealing with the missionary challenge of the new Negro. Why not send for extra copies, and with the magazine in the hands of those present, go through the most striking paragraphs, which will be marked in advance, and have them read by as many women as possible?

SUNDAY SCHOOL

March is the month in which "Missionary Day in the Sunday School" is observed. Read especially the editorial on page 16, and the statement on the fourth cover page. Plan to make March a great missionary month.

PRAYER MEETING

At least one prayer meeting in March should be devoted to prayer and discussion concerning the Negro. Another meeting might well be devoted to special prayer for the Home Mission Board and all its interests. The editorial on page 17 will furnish the basis for a most profitable period of prayer and discussion regarding a constructive program of missionary education, the main items of which might well be adopted by the church as its policy.

The New Negro—A Missionary Challenge

Interracial and Fraternal Contacts

By Rev. O. L. Hailey, General Secretary, The American Baptist Theological Seminary, Nashville, Tenn.

No people can ever fully understand and appreciate one another until they have associated with each other more or less freely, and when such association is under conditions where the real characteristics more or less freely manifest themselves. This will necessarily be in a larger measure true where the two peoples of different racial instincts and characteristics are involved. In what is to be said in this article, the two races to be considered are the white people and the Negro people. We live alongside, and share many interests and experiences, and have so many interests in common, that the fullest understanding and appreciation become very desirable on the part of both groups. It is often said that the Southern white man understands the Negro better than other people. This is perhaps true, because we have associated together and held more common interests than is felt and realized by any other two groups.

However much or little we may realize it, there are cogent reasons why we should seek to take advantage of every facility for most fully evaluating each other, and since it is agreed that the stronger should contribute the larger part to a common good, it is taken for granted that the white people carry the larger responsibility for bringing about the most desirable condition of knowing each other. The Negro ought not to hesitate, but should rather seek those points of contact and association which will bring the best results, even if they are to be the larger beneficiaries from the common undertaking. Let them feel perfectly free where good can come from co-operation, to take the initiative, and seek the better understanding.

INTERRACIAL CONFERENCES

In addition to the ordinary contacts brought about through ordinary business relations, there have been held for some years what is properly called "Interracial Conferences." While these doubtless have produced desirable results, our people have not participated very heartily, nor fully, in them. Sufficient reasons could be shown why these meetings have not received the fullest encouragement from Southern people. But that is by no means the purpose of



O. L. HAILEY

General Secretary, The American Baptist Theological Seminary, Nashville, Tenn.

this contribution. The question had in mind is rather this, "Can we not through these conferences reach more desirable results? Their purposes are worthy. Can we contribute a service that will, through them, bring more desirable returns?"

NORTH CAROLINA CONVENTION RESPONDS

At the recent meeting of their Convention in North Carolina, our white Baptist brethren, upon the request of some colored brethren, appointed a commission to co-operate with the Interracial Commission of the state. That is a move in the right direction. Let the state convention name the commissioners and not some self-appointed, or civic or political organization. Our purpose will be primarily religious. All desirable results can be achieved in the name of religion. North Carolina has many things to her credit, and this is another.

At the meeting of the South Carolina convention some three years ago, the fraternal speaker from the Negro Baptist group begged his white brethren to help his people to develop and maintain such organizations as would make their work more effective. The request was heeded. Our Negro brethren have the numbers, the religion and the purpose to promote the cause of Christ. But they are defective in organization, as it appears to us. They have the money, and know the call of the needy. Let one bear them testimony who has

rather extended experience among them. They gladly give their money to an immediate appeal that reaches their heart. But they are weak on "long-distance correspondence." If they can profit by our more extended experience, let us not withhold from them our co-operation.

THE RELIGIOUS HERALD APPROVES

In the issue of January 3, 1929, the *Religious Herald* of Virginia gives its most cordial approval of the North Carolina action, and asks that Virginia follow suit, and not even wait till the Convention meets.

THE THEOLOGICAL SEMINARY

The American Baptist Theological Seminary, located at Nashville, is the most definite and concrete example of co-operation we have yet undertaken. Here we have a school for the prophets, jointly established by the two races. Its claims have been very modest, when its importance is considered. In this school is to be offered the best finished training that is offered them anywhere in a distinctly Negro school. And surely there is great need of it. It is estimated by those in the best position to know, that there are needed one thousand well-trained Negro preachers, yearly, to meet the need of the Negro churches. And the same authority says that the schools, all told, are supplying not more than two hundred well-trained preachers by the year. A moment's reflection will discover the awful tragedy of such a condition.

WHY IS THE SEMINARY NOT FULL?

The question naturally comes back, "Why is the Seminary not full?" It is not yet half full. And the principal reason is the lack of a little money. Those who would become students cannot come in large numbers, for the lack of money to pay the necessary expenses. And yet the expenses have been reduced to the barest necessities. The National Baptist Convention, with all its tasks on hand, cannot supply the money vigorously to promote the seminary. The pitiful little sum of one-fourth of one per cent out of the uniform budget of the Southern Baptist Convention barely enables us to meet our engagements with the Negroes as at present. Here is a place for interracial co-operation, along lines approved by both the white and the colored conventions. Somewhere the Lord has the money that should give larger results in this undertaking.



NEGRO REPRESENTATIVES ATTENDING BAPTIST WORLD

OTHER OPPORTUNITIES

The Educational Conference, which was recently held in Chattanooga, Tenn., would have afforded a fine opportunity for the sort of co-operative conference for which we plead. The National Baptist Convention has an Education Board. I do not understand that they were asked to be represented in this Educational Conference. It would have been a fine thing to do, for these people set a high value upon recognition by their white friends.

THE SOUTHERN BAPTIST CONVENTION

Now, a word about the Southern Baptist Convention. A limited number of our Negro Baptist brethren attend our meetings, and are welcome. But they do not have a great opportunity to deliver their messages. A more limited number of white Baptists attend their conventions. It would be a most helpful thing if there were larger representations of each at the other's convention. Dr. Mullins would have attended the meeting in Louisville, last September, but was physically disabled, even at that time. But he sent his written message which was gladly received. Encouraged by the editor of the *Western Recorder* and your secretary for the Theological Seminary, the National Baptist Convention appointed several fraternal messengers to attend the meeting of the Southern Baptist Convention in Memphis next May. Among these is the president of the Convention.

RECEPTION AND RECIPROCATATION

Let the Committee on Order of Business for the Convention plan to give these messengers a good hour in which

to appear, and to speak. Then let the Southern Baptist Convention name its fraternal messengers to attend their next convention. Their messages will stir your hearts, and great good can be brought about in this way. They have some great speakers, and they know how to accept courtesies. Let us make a demonstration of interracial cooperation at the Convention.

Working With Our Negro Brethren of the Home Mission Board

By Rev. J. W. Beagle, Superintendent

It has been said, and wisely, that to know a people you must work with and have dealings with them. I can truthfully say that my experience in working with my Negro brethren has been pleasant and profitable. If space would permit I could give many striking experiences of interest that reveal the true motive and purpose of these worthy brethren as they struggle to solve their own problems in this Southland.

Many convictions have crystallized and become fixed in my thinking as we work together.

• *Our Negro brethren want to be right and to do right.* This fact has been clearly demonstrated in the many changes we have been forced to make in the last few years, which has worked a hardship on so many of our Negro workers. In all of these changes there has never been a complaint, but on the

contrary letters of gratitude and appreciation for what we are able to do for them. They have always shown they were willing to "tote fair" and take the short end and meet us more than half way.

Our Negro brethren love the truth. This fact is evident everywhere you go in the Southland. Many of their buildings are monuments of great sacrificial love for the truth.

I was deeply impressed by the following statement of one of the leading brethren who was swaying his great audience on the text, "Buy the truth and sell it not." He reached the climax in the following: "If we are to believe all that we read, we are forced to believe that many of our white brethren have left the plain beaten path of New Testament teaching, my brethren. Regardless of how badly we need their cooperation and financial aid we cannot follow them for we must remain true to our Lord and his truth." I could quote from many letters that show a deep concern and fear that we are not as loyal to the "faith once for all delivered unto the saints" as we should be.

Our Negro brethren have a great passion to win and develop their own people. I have had the pleasure of working with three corresponding secretaries of the Home Mission Board of the National Baptist Convention. Dr. W. F. Lovelace, of Wynne, Arkansas, was the first. This man possessed many marked characteristics of greatness. He was a faithful follower of Jesus Christ and led and inspired all of his workers in evangelism and enlistment. An auto accident compelled him to abandon the



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work. Dr. W. H. Moses, of Nashville, Tennessee, came next. Dr. Moses put forth heroic effort to develop his people along all lines. His pen was busy. He published the *Prayer Meeting Builder*, in which he inserted the pictures of many white Baptist leaders, telling who they were and what they had done to encourage and help Negro Baptists. He also gave the pictures of a number of the leading Negro Baptist preachers and what they were doing. The most helpful material in all these quarterly publications was the sermonic suggestion on Vital Topics of the Bible, Prayer, Spiritual Objectives, Enlistment, Stewardship, The Home, The Church, Temptation and Education.

Other vital material contained in these quarterly publications that gripped me was "The Resurrection of the Prayer Meeting" and "Ninety Daily Lessons on Prayer." I doubt if there has ever been published a more helpful publication for Negro Baptists than these from the pen of Dr. Moses. But Dr. Moses overtaxed his strength and had to step aside. We now have as Corresponding Secretary Dr. A. D. Williams, of Atlanta, Georgia, who is putting forth a great effort to rally and enlist his people in a worthy way. Space will not permit reference to the other National Baptist Convention workers. During the last eight months they have baptized 1,579. It will be interesting to know how busy these workers are. One of them reported for December that he visited twenty-four churches and took collections from each of the churches amounting to \$75. It is perhaps well to add that these brethren

do not forget this important item, as part of their salary and expenses are provided in this way.

Our Negro brethren have a high and holy ambition. Dr. A. F. Owens, dean of Selma University, passed to his heavenly reward December 27. He was known as "The Grand Old Man." He had few equals and none rivalled him in confidence and love of his white brethren. For forty-five successive years he solicited the funds and provided the Thanksgiving and Christmas dinners for the inmates of the twelve charitable institutions, white and colored, of Mobile, Alabama, his home town.

Dr. Owens listened to the writer address the student body at Selma University. At the close this grand old man arose and said: "My brethren, the hope of the Negro is wrapped up in this passage of Scripture. 'We know we have passed from death unto life because we love the brethren.'" With tears glistening on his face he turned to me and said: "I love my brethren." Turning to the student body, he said: "Your usefulness in the kingdom of God and in the field of service depends upon your love to God and your love for the brethren, for you cannot love God and not love your brethren."

Our Negro brethren deserve greater consideration from their white brethren. Approximately one-fourth of our population is Negro. They are a part of us. They are worthy of our prayers, co-operation and support. All that we do for them will aid in the making and keeping the South Christian and the Negroes Baptists.

Southern Baptists need to enlarge their working force among the Negroes. We need right now one or two of the best equipped men, who are spiritual and scholarly, that can be found to give all their time to enlisting, training and developing our Negro Baptists in each state. Also we need the right kind of trained, consecrated Negro women workers that will give their time to the training and developing of the women in the Negro churches. May God make these things possible!

Why Negroes Die

By Nannie H. Burroughs, President National Baptist Woman's Training School, Washington, D. C.

In 1925 the infant mortality rate was 110.8 per 1000 for Negroes and only 68.3 for whites. According to the statistician of the Metropolitan Life Insurance Company, the 1927 death rate of Negroes was 1508.1 males against 846.8 whites; female white 770.5 against 1416.4 colored. Alarming, yes—but we can and must do something about it.

In the first place we ought to carry on a campaign of education everywhere and every day in the year until Negroes learn how to stop DYING from preventable diseases. The Negro has to be taught how to LIVE.

Secondly—to conduct the right kind of campaign the race needs Health Teachers as badly as it needs doctors and trained nurses. It also needs Home Improvement Demonstration Teachers.

The two groups of trained health and home workers would do the hand-to-hand, heart-to-heart, house-to-house instruction and demonstration work on a national scale.

Thousands of Negro mothers are actually guilty, but ignorantly so, of infanticide. They do not know how to feed and care for their infants. That is one reason why the infant mortality rate among Negroes is so high. Then, too, thousands of mothers leave their infants all day long to hunt as does the animal of the forest, for food and shelter and protection for their offspring. This is another cause of the high rate.

Millions of Negro babies are unmothered, undernourished, unkept of body, and are left all day to fight for their little lives amid piles of rags in dirty, cold rooms. Something can be done to save this terrible loss of life.

We must get out of this big dying business. Furthermore, too many Negroes are sick. The loss from illness is enormous. The records from Negro lodges show that thousands of professional "jinners" have very accommodating constitutions. They can get sick whenever they feel like drawing something from the treasury. It is estimated that 500,000 Negroes are sick every year and it costs two hundred million dollars to look after them when they are sick. This is due to the fact that the productive capacity of thousands is temporarily destroyed. We lose thousands of Negroes every year who could be kept alive and at work, and we spend over fifteen million dollars yearly for funerals. Think of it!

It would really pay the lodges and fraternal organizations to support an institution that would specialize in training health teachers whose business would be to teach Negroes how to keep well. The race must learn that the way to keep well is not to swallow something, but to learn something and then live it. The Negro needs teaching—simple, direct teaching of how to care for his body and for his home; how to keep clean, inside and outside. We lose our health and lose our jobs because we haven't sense and industry enough to keep well. Science is working feverishly to prevent the spread of tuberculosis, diphtheria, malaria, hookworm, and all other contagious diseases, but the masses of Negroes are not only living in dense ignorance of the laws of health, but are absolutely oblivious of the death-dealing evils which they themselves create and nourish through laziness. In the midst of this situation a handful of Negro physicians peddle pills and scribble on pads. Negroes need less pills and more wholesome food, regular hours, natural exercise, natural baths, internal and external fresh air, and sun parlors instead of "front rooms" all "pianoed" up for company.

It is high time that we were teaching our people how to live. They will never do it unless they are taught. Should we not go into the business of training Demonstration Teachers for the improvement of the Negro's health and home life?

We do entirely too much highbrow talking about "the unprecedented progress of the race," while three-fourths of the race is living at a poor dying rate and dying at an unprecedented and preventable rate.

Stop talking so much about how many homes we own and get down to what must be done to keep us from spending so much time in bed and in the cemetery.

—*Christian Review.*



MRS. J. A. BOOKER

A teacher for more than forty years, a devoted wife and a partner of her husband in all his work as a pioneer in Negro education, and eminently successful as the mother of eight worthy children.

Joseph Albert Booker— Mediator

By Una Roberts Lawrence

A little old log cabin on a plantation in Ashley County, South Arkansas, was the scene of a most unusual sight one clear night in June, 1869. Straggling along the road came boys and girls by twos and threes—the first student body for the first private school for Negro children in all that part of the country. A dim light shone inside the cabin, throwing uncertain shadows across the crude seats fashioned out of boxes and planks. At the front was "teacher's desk" and behind it sat the teacher—a diminutive boy of ten with bright, sparkling, black eyes, his books piled impressively on the desk before him. There was a Blueback Spelling Book in which

his slave grandmother had taught him as far as she could: b—a, bay, c—a, cay, d—a, day. There was McGuffey's First Reader, and Ray's Mental Arithmetic—books to impress, which the young teacher had but partly mastered. He had been the first Negro boy in the community to learn to count to one hundred. A curious sight it had been, in those days, to see a crowd gather around little Joe Booker to hear him perform his prodigious feat. So well known had he become that in the fall of 1868 a neighbor had begged that he teach her little girl these same awe-inspiring accomplishments. This he had done, and the result was that his enterprising grandmother had solicited a whole school for him in the next spring, charging 50 cents per month for each pupil. At first they had met around at the homes of the pupils in turn. But the student body outgrew this primitive method and now the school was "settled" in an abandoned log cabin near the center of the Harris plantation.

The ten-year-old teacher was a success. The project attracted attention from the white people, and the young teacher was able to keep ahead of his classes by taking advantage of every possible opportunity to learn more from the desultory teachers this interest afforded. From every friendly white person he filched a little more knowledge. His former master's children thought it great fun to "teach" school, with them in the role of teachers and the little black boy as pupil. His eager mind grasped at every straw of opportunity to learn, and a miscellaneous store of knowledge was acquired, according to the particular interest of these volunteer and sometimes unconscious teachers. The casual interest of the foreman of the plantation resulted in his "setting a copy" for the boy to learn to write.

Back of all this eager interest in learning stands the dominant figure of the grandmother, determined that this grandchild should "be somebody," teaching him all she had learned through a favored position in the house of her master before the war, and enforcing her own ambition for him with beguiling persuasion and a hickory stick. What vision beyond her times she must have possessed, this black grandmother, who foresaw that in the days of freedom her race would rise only as it won the equipment of the white race!

Back of this lad was also the story of his father, whipped to death by a brutal master for the crime of having taught the "dangerous art" of reading and writing to his fellow slaves. A Kentucky slave, it is quite likely that kind and gentle masters in that state had given him opportunities beyond the average and some urge within him to pass on these advantages led to his death on

a South Arkansas plantation. All this was back of that crude little school in the log cabin, taught by a ten-year-old boy by whose side sat a stern black grandmother, unable herself to read but determined that her grandson should not only acquire learning, but should pass it on to his race. Discipline was administered with a high hand, for she thrashed both pupils and teacher when the occasion demanded. But they learned—and that was the goal of her high desires.

What a story the years have told in the life of that black boy! So well did he learn this lesson that he grew up with one dominant idea—to "be somebody." This developed in his adolescent years into a burning desire not only to be somebody himself, but to help his people also into self-respect and self-reliance; and this ambition flowered in his young manhood into a consecration of his life to the task of founding a school wherein all these ideals might be realized.

It is a long way from the casual hour which a kindly overseer spent in "setting a copy" for a little black boy that he might learn to write, to a high day in 1886 when that same black boy stood on the platform of Roger Williams University in Nashville, Tennessee, and received a diploma attesting to the fact that he had finished the courses prescribed for the A. B. degree. In between were years of struggle and dismaying handicaps, and a thousand discouragements.

When the boy was eleven the first public school for Negro children was established not far from the plantation on which Joseph lived with his grandmother. An ex-Confederate soldier was chosen for the teacher, a fact that filled the freed slaves with distrust of the whole enterprise. Only the courage of

this valiant grandmother was equal to the occasion. Seeing a chance for her bright boy, she over-rode the fears of her neighbors and vowed that Joseph should not miss a day, even if he had not a crust of bread or a scrap of meat. This was no empty resolve. For many a day did the boy go to school with not even a dry crust to assuage his hunger. Gentle and kind and very conscientious did the white teacher prove to be. Patiently he worked with his black pupils, giving them their first definite lift into the opportunities of their new estate. But the great impetus to stirring ambition came from a Negro teacher two years later who vividly represented the heights to which a black man might attain. Three pupils of this school made outstanding progress. Of these a boy went away three years later to school in far distant parts. The girl managed to secure work in a good school town not far away and entered high school. This left Joseph, the youngest of the three, and finally, after three years of share cropping and continued teaching for brief terms he accumulated fifty dollars with which he set out to conquer the world of learning.

His fortune did not go very far. An unlucky investment in a quick lunch counter enterprise soon left him penniless, but did not discourage him. Washing dishes, making fires, chopping wood, running errands, working in a store and sleeping on the floor of the dining room of a kindly disposed friend, the boy worked his way through Branch Normal College at Pine Bluff, Arkansas, the first school for higher education of Negroes established in that state. It was supposed to be a branch of the University, but was in reality only a good high school. In the meantime there had come to Joseph Booker the call to be a minister of God. He fixed his heart on theological education and with little save

a stout heart and undaunted confidence in himself and God's promises, he set out for Roger Williams University in Nashville, Tennessee, in the fall of 1881.

The struggle was not so hard during the college years. The Arkansas Baptist Negro Convention, under the gifted leadership of E. C. Morris, had raised a scholarship for one student a year, in Roger Williams University. He was the fortunate young preacher to win this opportunity. Wise was the investment of that money given by the Negro Baptists of the state. For back to them did Joseph Booker give measure pressed down and running over for forty years of consecrated service in their behalf.

The interest of Morris, as president of the Convention, enlisted first because this young man was the beneficiary of the Convention scholarship, increased when word came that his niece had fallen in love with the young man and the tie of fellowship was cemented when a year after graduation the two young people were married. Thus were linked the lives of two great leaders in the development of Negro Baptist life, E. C. Morris, president of the National Baptist Convention from its organization to his death in 1919, and Joseph Booker, his young protege, who was to become the first president of the school founded by Morris as a training school for Negro leadership.

A year spent in field work as a state missionary made Booker familiar with the problems of the little churches of his people. Then up to Little Rock he went, with all the enthusiasm of youth, to be president of a school that did not as yet exist. There was not even the assurance that he would have a salary, so the young wife was left behind to teach in the public schools of Helena, under



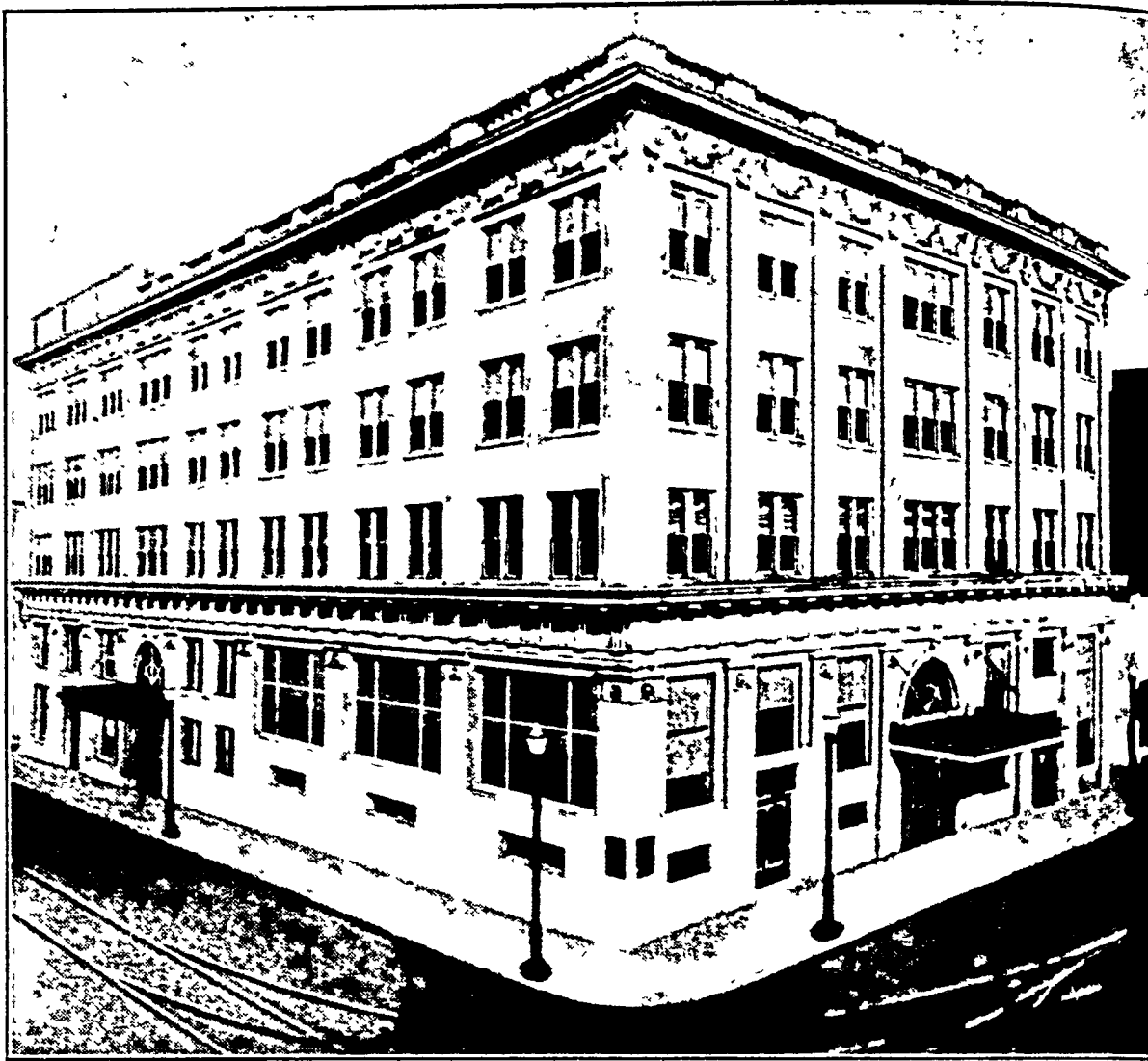
GRIGGS HALL, AMERICAN BAPTIST THEOLOGICAL SEMINARY, NASHVILLE, TENNESSEE

the protection of her uncle, while the young man tried out the new adventure.

It was not long until she joined him, as a teacher in the new little school, and side by side for thirty-nine years they worked to make dreams come true for Negro youth. The story of the growth of Arkansas Baptist College is the romance of a man's life devoted to an ideal. From the nickels and dimes contributed out of the poverty of his race, he gradually built a great institution. It was not easy. He recognized the fact that anyone who leads an educational institution for Negroes must expect burdens many and heavy. He had all of the struggles for buildings and equipment that every school must have, and added to these a continual battle with the prejudice and ignorance of his own people. A people just out of slavery can have little unity of spirit. Factions and strife easily arise. Leadership, so desperately needed, is often crucified. Joseph Booker had to meet all this. Out of this struggle through the years there came a school that turned out men and women equipped for life, able to make a real contribution in their communities in whatever walk of life they entered.

He had learned well the lesson of a sound foundation for an education. He passed this on in an insistence upon thorough work in the classrooms of the College. Remembering his boyhood longing to learn a useful trade, and the bitter lack of tools with which to learn, he struggled to establish an Industrial Department that would turn out substantial citizens contributing their share to the industrial and commercial life of the nation. This dream is but partly realized today in a Manual Training Department and shops for boys, and Domestic Science and Art for girls. He succeeded in establishing a Theological Department that gave sound foundation for a trained ministry. The academic courses measured up to the standards of the day, increasing in efficiency and breadth as his people came to realize the value of having a school that was the equal of the white colleges. Buildings, erected chiefly by student labor, arose on a campus well located in the city of Little Rock. The school came to be an asset in that part of town, regarded so by white as well as Negro residents.

In all this achievement his chief means for progress lay in appeals to his own people. He came to be the outstanding personality in the Convention. As the school began to contribute to the leadership of his race in all walks of life, its influence was strengthened. He was an inspiring speaker and many times the school was saved by his appeals to his people for support that won sacrificial offerings from their meager means. It was a center around which the life of



NATIONAL BAPTIST PUBLISHING HOUSE, MORRIS MEMORIAL BUILDING, NASHVILLE, TENNESSEE

Dr. Frost's gift marks the beginning of what has proved to be the race's most ambitious venture, the Morris Memorial Building, home of the Sunday School Publishing Board.

the Negro Baptist denomination developed. From it came their strongest, most capable ministers. A printing press in the school, a student self-help project, became the chief printing agency of the denomination in the state, with Booker as editor of the state paper and most of the other literature. For many years it served all the organizations as a source of literature, until the establishment of a Publishing House, now housed in the Morris Memorial Building in Nashville, Tennessee, provided more adequate facilities for the printing of Sunday school and other literature.

He was a powerful influence in the development of the denominational life of his Baptist people. He was wise, well-balanced and thorough, ever throwing the weight of his powers of argument, oratory and example on the side of the conservative, slow, but steady policies of growth, rather than being swept away by the volatile enthusiasms so often characteristic of his race. In this he often had to oppose the more popular leaders of his people, impatient with him for not being willing to go with the crowd. But he had clear vision of what his race needed, and even at the cost of popularity with his people he kept steadily at the task as he saw it.

He firmly believed in friendly co-operation between the races. He knew his people needed the white race. He

believed the black race had a contribution to make to the life of this dominantly white nation. While building his life work on the basis of a co-operative movement of his own people, yet his work was known and admired by Baptist missionary and educational leaders of the white race. For many years the American Baptist Home Mission Society made contributions to the maintenance of the school. The General Education Board recognized its outstanding work by one generous gift. In later years the Arkansas Baptist State Convention gave an annual appropriation to help provide adequate Bible teaching for the young ministers in the school, and the Arkansas Woman's Missionary Union a like contribution for the salary of the Domestic Science teacher. It was his dream to develop from these two Departments a Missionary Training School for the young women of his race.

He was a welcome speaker always at Baptist meetings, not only because of his irresistible wit, and apt stories, but because of the soundness of his views, the sanity of his attitude and the wholesome reaction of both black and white to his appeals. He was a great Christian, and a great Baptist. He was the only Baptist from his State on the program of the Baptist World Alliance meeting in Stockholm. He longed to attend the meeting, longed to voice to that

gathering the needs of his people. But the school was just then in one of its many crises, and the money he would have spent for the trip went to meet the insistent needs of this institution that was more than life to him.

With the students of his school, he was an outstanding feature on the programs of all the State Conventions held in Little Rock. They sang the spirituals in a simple, touching manner that was refreshing after listening to the concert hall versions of these songs of heart-break and faith. There was no jazzing, no striving after effect, no obvious playing upon the emotions—and for that very fact they were trebly appealing. This was but a reflection of the character of the man, simple in sincerity, superb in faith. His own race recognized him as an able, acceptable advocate of their cause and quietly but most effectively he served as a mediator in many a time of crisis. Thus he came to be a great interpreter of good citizenship to both black and white.

From 1915 to 1921 he was the secretary of the Home Mission Board of the National Baptist Convention, placing him in a close relationship with the Home Mission Board of the Southern Baptist Convention, which then—and now—does its Negro work in co-operation with the Negro Baptist agencies. In consultation with Dr. Gray the missionaries were appointed, their work directed and the results reported to both Conventions. This fraternal relationship between the two leaders worked in favorable reaction upon both Baptist bodies, but it was an especial blessing to the Negro Convention, for here was tangible evidence of the real interest of white Baptists in the work and progress of Negro Baptists. With his deep longing for a better understanding between the races, Joseph Booker made the most of this situation, bringing upon himself often the criticism of the reactionaries of his people. As he grew older this task of mediation became heavier. Constantly in his own Convention he stood for increasingly closer relations with white Baptists. Steadily he went on building for the future on this basis in his school.

Out from that school went hundreds of young men and women into places of leadership. One became the head of the first State School for Delinquent and Dependent Negro Boys in Arkansas. Another, more conspicuous still, is Dr. Lacy K. Williams, pastor today of Bethel Baptist Church, Chicago, the largest Baptist church in the world. He was chosen to succeed E. C. Morris as president of the National Baptist Convention. Hundreds of other young men and women are living just as useful lives, though not so well known to the world.

One of the greatest problems in the development of the school came when the Catholics bought an entire block next to the campus of the college and there established a school that made large inroads upon the patronage of the college. With large sums with which to back the enterprise, the Catholic forces made a strong appeal for the support of the Negro people, and Booker saw his own constituency deluded by fair promises and blinded by a display of good will, backed by substantial investment of money. The last few years of his life were spent in a heart-breaking effort to enlarge his own school, equip it to meet the requirements for recognition by accrediting agencies and thus meet the challenge of the Catholic invasion of his field. He saw the menace of the growing power of Catholicism among his people, and in single-hearted devotion to the evangelical faith as believed by Baptists, he girded himself for a hand-to-hand struggle with it. In his last years he carried more burdens than heart and brain could bear long.

For eight years I lived within a few blocks of Arkansas Baptist College, between it and the downtown section of the city. It was my lot often to go to town on a car that had been crowded with students at the school four blocks beyond. So noticeable was the courtesy of these boys and girls that all the residents of that part of the city recognized that going to Arkansas Baptist College "made a difference." What a contrast it was when we got on the car at the "Negro Corner" down town. The rude scrambling for seats, the pushing, the belligerent attitude of the average town Negro, bent upon "his rights," right or wrong, made us breathe a prayer of gratitude for the college and what Joseph Booker and his wife were doing

for the thinking of Negro youth. Patiently they taught that a man was a man and a woman a woman, whether white or black, according to his character and walk in life. Patiently they held up the rewards that came for honest labor, thrift, sincerity and truthfulness,—the old fashioned virtues that are the foundation of the best in our civilization.

Successful as a teacher, preacher and denominational leader, he was also successful as a husband and father. In the modest home across from the school campus he reared a family of four girls and four boys. Turning his income constantly back into the school, there was little left for his own use, yet he managed to give these children their chance at an education for which he had had to struggle so desperately. One daughter, a gifted musician, became a teacher in the school. The others all are active in educational work. Two sons entered law, graduating from Northwestern University. They returned to their native city and are today genuine forces for their church, the school their father built, and all the movements for the betterment of their race. Two younger sons are still in school.

One day the newspapers in Little Rock carried headlines of the sudden death of a citizen in a distant city. Joseph Booker was dead, and his city mourned. The morning newspaper carried a long account of his life and works. The evening newspaper devoted editorial space to the significance of his life. A black man had died, and the whole community, black and white, were the poorer for his going. The little black boy, avidly reaching out after learning, had "become somebody!" Surely so to live as to make a city, a state, and a large group in a nation feel distinctly the loss when death comes, is to achieve



ONE OF THE THREE BUILDINGS OF ARKANSAS BAPTIST COLLEGE

"The story of the growth of Arkansas Baptist College is the romance of a man's life devoted to an ideal. From the nickels and dimes contributed out of the poverty of his race, Booker gradually built a great institution."

success. While busy about the business his Lord had laid upon him at the meeting of the National Baptist Convention at Fort Worth, this servant of God had passed, almost before his friends knew he was ill, on September 6, 1926. The last act of his life in a religious way was to give \$3.00 to a special offering for the Publishing House.

Up to Mt. Zion Church came the hosts of Negro Baptists to pay tribute to their dead leader in a great memorial service. Of all the addresses none was more significant than the brief comment made by the one white man who spoke, a friend who had been reared on the same plantation in South Arkansas where Joseph Booker had had his little night school.

"I come here not to pay tribute to a dead leader, but to my good friend, Joseph Booker. I think of him as that, first, and mourn his going because he was my friend and I was his. But I think of him next as a mediator between the races, interposing his own life, sacrificially, devotedly, that the white man and the black man might come to understand each other better. If the world had more Joseph Bookers, there would be more love of man for man. He has contributed his share to the betterment of the world. He has done his work well. But above all else, he knew how to be a friend. And it is to my friend I pay this last tribute, I loved him."

No more fitting eulogy could have portrayed the life of Joseph Albert Booker, son of the old days of slavery, guide of Negro youth into the new day of intellectual and economic freedom, in whose life the old and the new were magnificently blended by the fusing fire of the love of Jesus Christ, and an overmastering devotion to his race.

* * *

Not All the Words of All Mankind

Not all the words of all mankind,
However nobly said,
Could have brought Lazarus to life
When he was three days dead.

Not all the words of all mankind,
However grand and grave,
Could have restored the blind man's sight,
Or stilled the stormy wave.

Not all the words of all mankind,
However great and wise,
Can lift a sinner from the dust
And place him in the skies.

Then let thy Word, O Son of God,
Suffice this heart of mine;
And let me count no word as true
If it conflicts with thine!

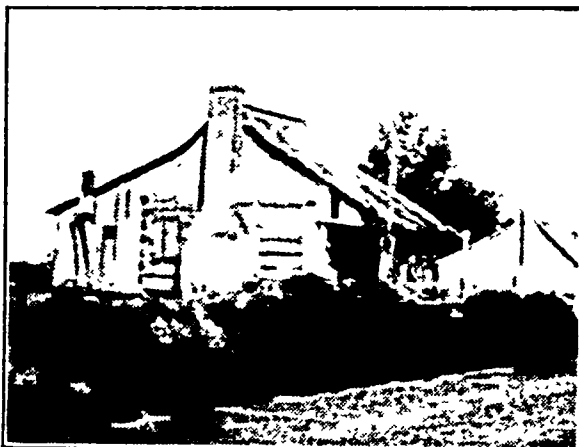
—By Robert Krumly, in S. S. Times.

The Urbanization of Negroes and its Effect on Their Religious Life

By Rev. L. K. Williams, Pastor Olivet Baptist Church (Colored), Chicago, and President of the National Baptist Convention, U. S. A.

Today, as in recent years, the American population is drifting from the rural districts to the cities. This movement has been so marked and rapid that now a majority of our total population is urban. Statistics show that black people in this matter have been no exception. In 1870 there were about 750,000 Negroes living in cities, in 1900, 2,000,000; and now it is estimated that quite 5,000,000 or one-half of the entire race live in cities.

The same things that have caused white persons to move to the cities have likewise influenced the Negroes. But Negroes have some special reasons for their cityward drift. Among these are: A desire for new, better environments and living conditions; a desire for jus-



TYPICAL NEGRO HOME ON SOUTH ARKANSAS PLANTATION

tice and better police protection; a desire for the best educational advantages, wider industrial opportunities and better wages and improved religious opportunities.

These new migrants do not find in the cities what they anticipated, but instead they find new, difficult, depressing problems they are not prepared to solve. They soon discover strenuous economic and complex social conditions. During the slow and tedious process of assimilation they sometimes lose the hope and inspiration that led them to town. Just so the newcomers find marked differences in matters of church and religion. In their former rural homes these people maintained a simple, not too costly form of church life. They were constant and faithful church supporters because there were less diversions and fewer organizations bidding for their time and patronage. In most cases

they were well known in the communities from which they came. Their contacts were close and they enjoyed the honors and bore the burdens of church leadership.

From 1916 to 1920 Chicago increased its Negro population 145.5 per cent, but for the same time there was only a 40 per cent total increase in Negro church membership. During this period some new churches of Chicago had great gains, viz.: Salem Baptist Church, 51 per cent; Olivet Baptist Church, 80 per cent; St. Mark's Methodist Episcopal Church, 100 per cent; Bethel African Methodist Episcopal Church, 800 per cent, and Walter's African Methodist, Episcopal Zion 338 per cent, but these are outstanding exceptions.

Buffalo, N. Y., had an estimated Negro population in 1922 of 10,000, 62.5 per cent not members of any church; 32.5 per cent Protestant, 3.5 per cent Catholic, the balance in miscellaneous churches. Toledo, Ohio, had an estimated Negro population in 1923 of 10,000, 66 per cent not members of any church; Philadelphia, Pa., estimated Negro population in 1920, 135,000, Protestant membership estimated at 29,920; Brooklyn, N. Y., estimated non-church members, 60 per cent; Borough of Manhattan, N. Y., estimated Negro population in 1928, 175,000, estimated seating capacity of Negro churches, 22,000. The above figures represent the status of Negro churches in cities. When it is remembered that 55 per cent of the total Negro population is counted as members of churches the figures above reveal an amazing deflection.

WHY THIS MEMBERSHIP LOSS?

These new migrants are accustomed to a rural religion. They find in the cities not a perfect church, but one improved very much. They cannot easily adapt themselves to their new religious environment.

They find in cities new and strenuous economic conditions. To meet these both the time and the means of the migrants are required. They have nothing they can give the church, while the church would expect much of them.

In cities these newcomers are lost in the crowds. They do not know nor are they known as they were in their former homes. A Negro people coming from the country to cities find more diversions and more things bidding for their time and patronage. Some semi-religious and other self-seeking organizations through their vaunted charities are causing many to be turned away from the churches. These capitalize the church's inability and its palpable inexcusable neglect in matters of practical charitable work.

Present Achievements and Ambitions of the Negro

By Rev. S. L. McDowell, White Rock Baptist Church, Durham, N. C.

The Negro is not in the United States for the same reason that most of the population of the country are. Just the other day two groups of people landed on the North American shores. One group disembarked from the "Mayflower" at Plymouth Rock on a quest of religious freedom. The other, twenty in number, stepped ashore from a vessel whose name has since rotted with her timbers. The latter came against their will. To satisfy avarice the Negro was compelled to come here and was kept long in bondage. His freedom was the result of a dreadful conflict, but since emancipation many agencies



NEW HOPE BAPTIST CHURCH (NEGRO)
WACO, TEXAS

for his uplift have been set into operation. His progress has been marvelous. He was dumped into the "big rival" with no education, no real estate except the dust in his clothes, but he had hope in his bosom and Jesus in his soul. He faced a unique situation, for history gives no account of a liberated people settling down alongside of their former owners to work out their destiny.

His progress is certainly a matter of encouragement to the friends of the race. He began without a name, but today he has not only a name but owns thousands of farms covering millions of acres. Many hundreds of business enterprises are found in almost every profession. He is not a burden but a lifter to this country. His illiteracy is being reduced at an amazing rate. Although a little over sixty years ago the Negro people came out of slavery entirely illiterate, at least two-thirds of the race is not illiterate today. There are three million Negro children in public schools.

Out of the pits of degradation have come hundreds of thousands of sweet, cultured Christian homes where our Lord is the head and welcome Guest. The most pessimistic must admit the Negro has made good. The loyalty of Negroes has endeared them to true Americans in all ages. Peaceful and law-abiding on the whole, they have shown they can suffer without becoming embittered, and can forgive and even forget. As a race they are happy, gentle, affectionate and humorous; most of them are honest and industrious. To be sure they have faults; so have others. It is not surprising to learn that efforts are made constantly to embitter the Negro against the South. If certain of the "radical group" were to press their propaganda they would find a hearing in many quarters, because they could present what could be regarded as legitimate evidence of injustice that should be met by like opposition.

The rank and file of the race cries out to God to be delivered of these unfair conditions which obtain in Christian America. Some are saying with fiery violence, "The only way for the colored man to save himself is to defend himself." This is being swept aside by the pulpit's teaching that a race will not be blessed and made a blessing by carrying carnal weapons in its hands. The church has done a wonderful work in inspiring Negro achievements. When you see people leaping and jumping, running and shouting, in the midst of some great religious service, the thing which moves them is not to be either concealed or criticized. That exultation which makes them go wild will yet make the Christian church throb with power and vibrate with progress. The colored man is untrained to a marked degree. Sympathy and love are the greatest of the emotions. The Negro is the only race on earth that has enough love to love its enemies. He believes the Bible teachings as illustrated in "God . . . hath made of one blood all nations of men to dwell on all the face of the earth": and "Thou shalt love thy neighbor as thyself." With this background the Negro is bound to have ambition.

The race suffers an unequal distribution of funds in the matter of education. The heart longs for the day that schools in rural sections will be strengthened, as the term is often as brief as six months and that period is divided into three parts to meet the needs of labor on farms and plantations. The teachers are underpaid and hence very often unprepared. In the cities double sessions are prevalent and frequently as many as fifty or sixty children are present in each group. The Southern white Baptists should awaken to the fact that the Roman Catholics are establishing schools, day

In their daily occupations Negroes in cities often have closer contacts with diverse racial and non-religious groups and in some cases are consequently estranged from organized religion and the old line churches. In Chicago we have many followers of Mohammed. The Mohammedans have three mosques or units and have just closed their annual meeting, having more than 3,000 delegates present from fifteen states. In several cities Negroes have Atheistic and Free Thinkers' clubs. By the hundreds many have deserted distinctively Negro churches for mixed ones. Christian Science and Catholic churches have had great gains. In making surveys of church life among Negroes these gains have often been overlooked.

There is another phase of this vital question; it has to do with the church's duty and its neglect. While the Negro population in Chicago increased 145.5 per cent, as stated above, the church seating capacity increased only about 25 per cent. The city churches lack the proper plants, staff, program, finance and mind. They forget the religious psychology of the migrants. They fail to form the close contact and carry the warm welcome for the newcomers such as they had formerly experienced. They are often more interested in preaching, worship, ceremonies, the things of the sanctuary than they are in the urgent, vital needs of a struggling humanity. They offer a God-ward and heaven-ward gospel, and too little of the man-ward and the earthward. City churches must offer the people and carry through a religious program that will be passionately human, but no less divine. It must be a program dealing with the life and everyday problems of the people.

City churches must in the future make better preparations for these new recruits, must know the religious psychology of these newcomers. They must have the proper social and religious mind or spirit, the mind and the spirit of Christ, and must possess more of the giving rather than the getting nature and spirit.

They need a more comprehensive program, better qualified workers, plants adequately equipped for recreation, Christian education, and the social needs of the community and for worship. As it is now, most of our church houses are suitable only for paying, praying and preaching.

* * *

"Be not too busy, O thou earnest heart,
To hear what friends are saying at thy side,
To know if cares or joys with them abide,
And for their help or cheer to do thy part,
To hear the 'music of humanity,'
To feel thyself one of God's family!"

nurseries, etc., and are proselyting tens of thousands of our young people. The time is ripe for a square deal to the Negro renter and for equal justice in the courts. Some day the Negro hopes to see, lifted from his shoulders, that which remains of the old slave status. He deplores the fact that he is treated constantly as an inferior because he is black. He expects in exchange an attitude that guarantees him a sense of manhood, carrying with it a new freedom. The religion of the blessed Man of Nazareth puts within his soul a consciousness that he is made in God's image and occupies a position above the mire. Justice and equality will bring happiness and contentment to him, for if treated half way right he could not be dragged with block and tackle from Southern soil to which he is indigenous.

The Negro would like to see the Golden Rule applied to all, "Whatsoever ye would that men should do unto you, even so do ye also unto them." He is endeavoring to attain the Christian definition of the word neighbor. If the white man had as much of the religion of Christ as he ought, he would treat the Negro right for Christ's sake. If the Negro had as much of the religion of Christ as he ought, then God would see to it that the Negro is treated right for Christ's sake. The future depends upon the interpretation of what Christ's example does mean.

Leaders have an influence that must be taken into account. Care must be exerted in determining who the leaders are. Too often the white man is misled by the cringing, hat-in-hand creature, who by his hypocrisy and fawning ingratiates himself. The upstanding Negro is regarded as insolent, but he is the more genuine. To encourage him to speak frankly will bring a happier relationship. The white bootlegger and black bootlegger are chums, the white robber and the black robber are confederates, the low of both races get along splendidly. The Negro of culture finds no encouragement from the whites of culture. Wouldn't it be fine for the white and colored, both ambassadors of Christ, to meet monthly or less often? There is a contribution each group can make to the other. At present these groups know nothing of each other.

Hope points to a brighter day. The Negro realizes that the Anglo-Saxon has developed from primitive beginnings. His ambition is also to achieve a full manhood. He does not believe he came up from a monkey but that he came down from an angel. He expects to see princes again come out of Egypt.

How Far the Women Have Come

By Mrs. S. W. Layten, President, Woman's Convention, Auxiliary to the National Baptist Convention

If we could deduct the background of slavery and its inevitable consequences, its reaction in some present day handicaps, the narrative of the Negro woman's advancement would be the same story of other women—Christianity is an enlargement of privilege, and among other blessings which it confers is its elevation of women to her proper place and influence in the family, in society and in the church.

A Parable

In the days of Louis XI he had a cruel, wicked bishop that was persecuting some of the saints of God, and the King wanted to know how he could make their punishment more cruel and bitter. "Well," said the bishop, "make them a cage and make it so short and so narrow that they cannot lie down, and so low they cannot stand straight."

The King ordered the cage made, and the first one put into that cage was the bishop himself. He had offended the King before the cage was finished, and for fourteen long years the King kept him in that cage. He had to reap what he sowed.

Thousands of people in one way and another mistreat the Negro, but every such mistreatment is a thorn sown in his own pathway to prick his bleeding feet at some future day. A righteous God looks on, and he will not let you go until you have paid the utmost farthing.

—Robert Edwin Smith, *Christianity and the Race Problem.*

The Negro woman dare not become a Lot's wife, but has fixed her gaze upon the heights to which she may attain. Obstacles, suffering, racial strife have ever been an exacting preparatory school for strong races and noble souls. Such heritages coming to the Negro woman have illustrated her nobility of patience, have developed in her a determination to possess not only spiritual virtues, but also to prepare herself to face the most exacting tests demanded by a new world in exchange for excellence, service and the joys of human fellowship. The Negro woman realizes that probably the chief task which lies before her is that common to all women, to succeed where men have failed. Another duty is to co-operate with her white sisters in banishing from the earth the three greatest evils that oppress life—selfishness, hate, war. If we Christian women of all races are able to abolish these evils and substi-

tute justice, love and peace—men who have held dominion until now will join hands with us, and the affairs of the world will be mutually directed by Christian men and women of all races to the glory of God.

Some one high up in authority has said, "With the steady broadening activities of women on other fields and efforts they are better prepared to render service in the church." Here is met the paradox—the Negro woman's training for "the steady broadening activities" in good citizenship, community and club efforts have enlarged because of her training, her service, and the freedom her brethren have accorded her in the church. Our women have been recognized in some departments of the church and associations as most competent officers (church clerks, librarians, superintendents of Sabbath schools, choristers, chairmen of committees, sometimes trustees and presidents of various auxiliaries.) They have been hailed as aggressive committee workers, faithful and generous contributing members, useful on programs, sound for counsel. The educational growth of the Negro woman places behind her efforts that same interrogation—"How will she use the great powers she possesses? What can she do to increase the usefulness of the church of today? This is a most important question, since women comprise more than one-half our church membership, and about three-fourths of our Sunday schools. For church work some of our women have leisure time, the majority make leisure, giving unstintedly and lovingly hours accorded for rest and recreation. Women generally have more opportunity, ability and inclination for church work than men. Furthermore this is in accordance with an elemental law of human nature.

The National Baptist Convention was organized in 1880. George Liele was its inspiration, Foreign Missions its incentive. For years the women urged their brethren to give them an opportunity which had not been accorded. Realizing their strength and ability, the women pressed on until in 1900, the Woman's Convention, Auxiliary to the National Baptist Convention, was organized, and now there is no department of the National Baptist Convention where their usefulness is not acknowledged and encouraged, and where their influence may not become a deciding factor. The Woman's Convention has proven a remarkable school for developing the talents of our women. Many lives have been spent, thousands of dollars contributed, sacrifices made (nay privileges gained) for the causes our work has expressed in (1) education—the support of the Training School, supplementing educational needs in the

States, help to struggling students; (2) Home Missions—this also includes contributions to the Publishing House, etc.; (3) Foreign Missions — help in supporting our stations and hospital in Africa.

Immediately following the Woman's Convention organization, our women enlarged their efforts in behalf of Foreign Missions and Education, and in its seventh year laid the foundation of a unique and much needed Training and Industrial School for girls and women in Washington, D. C. In the last three years, the Woman's Convention proposed and has helped to build a hospital in Monrovia, Liberia, West Africa. This is the first hospital founded by Negroes in a foreign land. A woman physician, Dr. Pauline Dinkins, is medical director. Dr. Dinkins is a graduate of the Woman's Medical College of Philadelphia. Before starting her work in Africa, the Foreign Mission Board provided for her to take a post-graduate course in the study of tropical diseases at the London School of Tropical Medicines, London, England. The hospital staff at present is small but efficient, consisting of Dr. Dinkins, Nurse Ruth Ocomy, and a (man) dentist, Dr. A. F. I. DeWalt.

Probably this may be of interest to Tennesseans—the Recording Secretary of the Woman's Convention, Mrs. V. W. Broughton, is a Tennessean, and is credited with being the first woman of any race to graduate from a college in the South after the war. She is also the first woman to graduate from Fisk University, Nashville, Tenn., in the first class which was graduated from that college, and also a graduate of Training School of Woman's Home Mission Society, Chicago, Ill.

The Woman's Convention largely carries out its program through State Directors and the following Committees: Executive, Finance, Enrollment, Education, Home Missions, Foreign Missions, Citizenship, Law Enforcement, Obituary, Vital Statistics, Child Welfare, Rummage Sale (for Foreign Missions), Supplies and Needlework, Publishing House, and Young Women's Department. Our great hope is that the younger women may realize how sacred and firm a foundation their pioneer sisters have laid in denominational work, and that they will erect a perpetual superstructure of greater Christian achievements. Three of the original officers elected in 1900, the president, corresponding secretary and recording secretary, are yet serving, and we hope acceptably and worthy of the great confidence our sisters have imposed in us. The women unnamed who have been described in this article moved amid varied circumstances. Some had to struggle for support and education, and some for even a chance to grow up and become some-

body. Their encouragement to go on and upward was their implicit faith in God's promise; their pleasure was the joy in his service. Few were reared "in nests lined with eiderdown," or attained crowns of recognition, but they have written their names in human hearts by their unselfish devotion, and persistent self-culture. Some have soared to top-most heights of moral and spiritual excellence as mothers, wives, home makers, church members, servants in homes, leaders of groups, teachers, professionals, missionaries, etc. They have accomplished these things by sitting as lowly pupils at the feet of the Great Teacher.

"I have always been made sad," said Booker Washington, "when I have heard members of any race claiming rights and privileges, or certain badges of distinction, on the ground simply that they were members of this or that race, regardless of their own individual worth or attainments. I have been made to feel sad for such persons because I am conscious of the fact that more connection with what is known as a superior race will not permanently carry an individual forward unless he has individual worth, and mere connection with what is regarded as an inferior race will not finally hold an individual back if he possess intrinsic, individual merit. Every persecuted individual and race should get much consolation out of the great human law, which is universal and eternal, that merit, no matter under what skin found, is, in the long run, recognized and rewarded. This I have said here, not to call attention to myself as an individual, but to the race to which I am proud to belong."

—Booker T. Washington, *Up from Slavery*.

This little story permits me to have called by name only three among the two million women constituents of our Woman's Convention Auxiliary. (Other Negro denominations could relate a similar story as to "How Far The Women Have Come.") Thy neighbors they are. Do you know them as they serve in and out of your homes, as they live in and contribute to the building up of your communities, as they pass you in the streets? . . . A great pastor who lived long ago wrote, "Dearly Beloved, salute those women who labored with me in the gospel," whose names are in the Book of Life.

* * *

"What if I do with ardor what a thousand could, maybe,
And leave undone forever what was meant
for only me?"

* * *

Christ meant to teach us that however large the field may be, and however few the laborers, prayer is the best, the surest, the only means for supplying the need.—*Andrew Murray*.

The Negro Preacher— Fifty Years Ago and Now

By Rev. Lewis G. Jordan, Secretary Emeritus of Foreign Mission Board, and Historian, National Baptist Convention

The history of Negro Baptist preachers seems to throw them into three distinct groups: First, the body of men who antedated in point of time the preacher of fifty years ago—many of them slaves who worked among their newly-freed brethren from 1866 and onward. Second, those who lived and did their highly constructive work through the eighties and nineties; third, the ministers of the present day.

The older men included such characters as Randall Pollard of Mississippi, who, when the white members of Wall Street Baptist Church, Natchez, left, pressed by the Federal army, took charge and continued in the pastorate many years. In like manner James Holmes, a "prayer-meeting leader" in slavery times became pastor of the First Baptist Church, Richmond, Va. Marion Dunbar of Mississippi assumed the pastorate of the Mt. Helm Church at Jackson, which still retains the name of the man, who, long before the Civil War, gave bricks for the edifice.

Negroes who rendered equally valuable service, could have been found in every Southern state, preaching and sharing such light as they had with their brethren. It was they who discovered and encouraged the abilities of the men of the second group, urging them to go to school and thereby fit themselves to meet the demands of the new day through the training which the older men lacked. Fifty years ago what is called the "Building Period" among Negro Baptists was at its zenith. The brush arbors and clapboard houses of worship were being replaced by the score with more substantial structure of weather-boarding and brick, many of which still stand. The Home Mission schools were sending out earnest and zealous young men who were destined to become leaders and who organized forty-nine years ago what is now our present National Baptist Convention.

Outstanding among these were W. W. Colley of Virginia, first missionary to be sent to Africa by Negro Baptists; W. H. McAlpine, first president of the National Baptist Convention, Edward M. Brawley, of South Carolina, scholar and writer, Michael Vann, general missionary of Tennessee, and William J. Simmons, district secretary of the American Baptist Home Mission Society, all of whom had been inspired by the older men who were anxious that

the work they had begun might be carried on more effectively.

The priceless contribution made by the Northern Baptists, who, armed with the spelling-book and the Bible, came to fight against ignorance when the Civil War closed, is well known and has long been extolled in song and story. The Negro and his children's children will always hold it in grateful memory. But it should never be forgotten that the pastors of white Baptist churches in the Southland gave help to the preachers which was of incalculable value to both groups, although little has been said and less is known of their service. Through all the years, no problem so difficult, no situation so delicate, arose in churches, schools, associations and conventions but that these brethren would gladly turn aside from their own work to help in the solution. The writer knew personally some of these noble-hearted Southern brethren who gave freely from their wisdom and experience to their black brethren as they essayed to walk in untried paths. Among them were Drs. Rufus C. Burleson of Texas, J. B. Gambrell of Mississippi, J. R. Graves of Tennessee, and T. T. Eaton of Kentucky. These men and their contemporaries in all the Southern States aided the Negro preachers in their Bible conference, religious institutes and study classes. Countless in number were the Negro preachers who received from the white preachers in the cities and towns of the South their first instruction in theology, English Bible, and in the rudiments of study of the original Greek and Hebrew Scriptures. It was the Negro preacher of the second group that, like Andrew, "findeth his brother," and brought forward such famous Negro Baptists as Booker T. Washington, Matthew Henson who went with Peary to the North Pole, and George W. Carver, the chemist, who discovered more than 100 uses for the ordinary peanut. The preacher of the present day is not only the beneficiary of the institutions established by the American Baptist Home Mission Society, but his life has been touched by the officers of the Home Mission Board of the Southern Baptist Convention as well. Possibly no single person has done more toward the progress of Negro Baptists than the late Dr. J. M. Frost, of the Baptist Sunday School Board of the Southern Baptist Convention, who arranged to loan his Negro brethren the electro plates from which their first Sunday school literature was printed, in spite of the protests of some of our Northern white friends. Dr. Frost's gift marks the beginning of what has proved to be the race's most ambitious venture, the Morris Memorial Building, home of our Sunday School Publishing Board, located at Nashville, Tenn. Not only this, but in various states of

the South white Baptists have contributed to the support of Negro missionaries within their territory, while adhering strictly all the while to the injunction: "Let not thy left hand know what thy right hand doeth."

For the past quarter of a century the Southern Baptist Convention in its organized capacity has paid the salary of a general missionary in nearly all of the states in the South. But what is, in my opinion, of vastly more importance, is their gift of the school, in Nashville, Tenn., for the training of Negro ministers and Christian workers. It was in 1913 that a Negro preacher made a plea

Negro Progress

Statistics compiled by Monroe N. Work, director of Department of Records and Research, Tuskegee Institute, show the gratifying results to all who are interested in the progress of the race. In the year 1920 the following showing was made:

ECONOMIC PROGRESS

Homes owned	600,000
Farms operated	1,000,000
Businesses conducted ..	50,000
Wealth accumulated ...	\$1,100,000,000

EDUCATIONAL PROGRESS

Per cent of race literate	80
Colleges and normal schools	500
Students in public schools	1,800,000
Teachers in all schools	24,000
Property for higher education	\$22,000,000
Annual expenditures for education	\$18,000,000

RELIGIOUS PROGRESS

Number of churches...	43,000
Number of communicants	4,800,000
Number of Sunday schools	46,000
Number of Sunday school pupils	2,250,000
Value of church property	\$86,900,000

—Robert Edwin Smith, *Christianity and the Race Problem.*

before the Southern Baptist Convention, asking that body to establish an institution for teaching theology to Negroes. The response was prompt and hearty. Dr. O. L. Hailey was selected, and giving up his pastorate, with unselfish enthusiasm threw himself into the task of making such a school possible. The American Baptist Theological Seminary, which resulted from his labors of more than a decade, is perhaps one of the best-equipped schools for Christian education to be found anywhere.

The Negro preacher of the present is rapidly fitting himself for the arduous duties which fall upon his shoulders. While here and there a few of our most

highly-trained ministers lay themselves open to the charge of being "modern" in their teachings, in the main those who occupy the pulpits of Negro Baptist churches are firm and unflinching in their stand for Fundamentalism with all the best that the term implies.

I think I am accurate in saying that most of the ultra-modern preachers studied their theology in Northern schools, and in that fact lies a powerful argument in favor of the American Baptist Theological Seminary. The teachers in this institution will make strong Baptists who cling tenaciously to the faith once delivered to the saints. The Seminary, therefore, occupies a strategic position and should have the unwavering support of both white and black Baptists to the end that Negro churches may be saved from a leadership tainted with disbelief in the authenticity of the Bible and scornful of the doctrines made sacred by the blood of Baptists who died to uphold these principles.

We should not forget the great service which Drs. I. T. Ticherson and F. H. Kerfoot, and the Home Mission Board, rendered our people in helping our mission work.

It is regarded as a rather hazardous thing to name living men in historical documents. But we have some men whose life and labors have won for them a place of great influence and power among us as a people. I should like to name Dr. L. K. Williams, the pastor of Olivet Baptist Church, Chicago, said to be the largest Baptist Church in the world. He is a great preacher, and has a trained mind and cultured manners which give him recognition in any circle.

Two eminent pastors are Dr. A. Clayton Powell, pastor Abyssinian Baptist Church in New York, and his equally honored neighbor, Dr. W. W. Brown of the Metropolitan church. These are in places that require real men to fill.

Dr. C. H. Parish, president Simmons University, and Dr. R. T. Pollard, president Selma University, are both school men of proven ability. We have men occupying very important places in all the great cities of the United States, who are doing splendid work. It would be a pleasure to name them if there were room.

The generation now pressing onto the stage of denominational life requires finished preparation in order to meet the demands of the years immediately before us. Give us a good word and a helping hand, for the hill is pretty steep and the load is heavy. Our backs are broad and our courage has not gone, but we do keep looking around to see if our stronger white brother is going to see us through.

Negro Women as I Have Seen Them Grow

By Mrs. F. S. Davis, President Woman's Missionary Union, Dallas, Texas.

"How did you find your place?" asked a friend of Peabody. "I didn't find it," was the reply, "the place found me." Apparent trifles often change the whole course of events. So it was an incident, somebody's failure, that led me to a discovery that has proven a blessing in my personal life.

On one occasion, just a few hours before I was leaving for the annual meeting of the Woman's Missionary Union, I came down in the morning to find no breakfast, and no cook. Only hollow stillness greeted me, and a cold stove that seemed to apologize for its unwanted lack of co-operation. And right here, let me say, that a cold stove with no gas attachments is about the most discouraging thing in a woman's little world. Ella, my erstwhile and only factotum, had taken French leave, just to show me, I presume, how necessary she was.

Well, there I was all packed up, speech all set (for I was to be on the program), mother not well, meals to be served, chickens to be looked after, dogs to feed, and no one in sight to do it. In the twinkling of an eye I ran over every available person in my repertory. I thought of one whom I had never seen, just barely heard of. I began a frantic hunt, and finally at nine o'clock Sunday night, dark and raining, I located her at the New Hope Baptist Church. I took heart, for I thought, being at church, under such circumstances, was a good omen. And so it was, for after I had talked it over with her and her godly old husband, Uncle Mack, her answer to me was, "Yes, I'll come. If you are doing the Lord's work, I'll try to do my part and help you, for I don't have much chance myself." Not many of us could do any more. She would hold the ropes while I went down to serve.

Her manner of expressing her disgust for the recreant Ella was characteristic. "No, indeed, you can't trust no nigger, who is a member of a church and ain't been baptized. We Baptist women has got to stand together." This last remark had my unanimous vote.

She kept her word and was there to greet me next morning, her coal black face wreathed in smiles, showing a row of glistening teeth. The stove was hot, the bacon sizzling, the biscuits browning, everybody happy. Oh! It was glorious.

That was nearly twenty years ago. She is still with me, by her faith and

faithfulness bulwarking my efforts to glorify him, whom we serve and whose we are. So she is carrying on in her own small way, growing a Christian life, happy to follow in his footsteps, and helping others to walk therein.

Uncle Mack was always my devoted helper. It was never too hot or too cold for him to serve me if I needed him. He has gone to his heavenly reward. In the rush and roar of life he has been swallowed up in the sea of forgetfulness and oblivion. But I shall always remember him as a faithful friend, one who never failed me. I wonder if Jesus did not have in mind such humble disciples when he talked about denying yourself and taking up your cross daily and following him!

"Barbarian—Brother"

"Not till that word Barbarian was struck out of the dictionary of mankind and replaced by brother," says Max Muller, "can we look for the first beginnings of our science. This change was effected by Christianity . . . Humanity is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth . . . When people had been taught to look upon all men as brethren, then, and then only, did the variety of human speech present itself as a problem that called for solution in the eyes of thoughtful observers; and I therefore date the real beginning of the science of language from the day of Pentecost."

—Muller, *Lectures on the Science of Language.*

Another, the president of a great organization of Negro women, is demonstrating in her life and achievements that growth in Christian character and world vision that makes her an outstanding figure not only with her own race but with white Baptists as well. She is cultured and educated, but sometimes when she is presenting the cause of her people before our convention, she discards those nicely rounded grammatical sentences, like a useless glove, and almost unconsciously, it would seem, slips into the musical vernacular of her race. To see and hear her at such times is to be enthralled, not only by the poetry of her plea, but the soundness of her logic as she pours out her heart in behalf of her people.

The Baptist women of Texas are raising funds to build a girls' dormitory on the campus of Baylor University,—a gift from the womanhood of Texas to the girlhood of today and the long tomorrow. During one of our annual meetings, when pledges were being taken for this object, a goodly check was sent to the front from the colored friend mentioned above, with the words,

"I see the needs and want to help." A year later she duplicated the gift. Her own people were calling for help, yet she shared her remnant of oil and meal that others might be benefited.

The Y.W.A. leader of one of our Negro Baptist Conventions in Texas is a fine example of the splendid type of Negro women who are doing definite and most worthwhile work for the promotion of kingdom interests. She is a graduate of the Misses Peck and Dysart Training School for Negro Girls, which flourished in Dallas many years ago. It was sponsored by Northern Baptists. It is no longer in existence, but its influence will never die, for this woman and others who were trained there are daily working among the women and children of the Negro race in our state.

This young woman is giving her life to the leading and training of the girls of her race. Although very attractive in her personal appearance, she has never married. In this respect she said, "I am a real curiosity, in fact, a monstrosity, to my people, especially the preachers." When questioned as to why the single blessedness, she replied, "I guess it's because of my Christian work. I've found too many of God's little children needing my help and care." Could any motive be higher?

The ones about whom I have tried to tell, "Do not grasp the stars, but do life's plain common work as it comes, certain that daily duty is the sweetest thing in life," when in it all and through it all God is enthroned.

"Truly the sons and daughters of Ethiopia are stretching out their dusky hands to God, and if we listen we may hear their footfalls coming home to heaven."

* * *

Spread the Light

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide for ever to the Light.
Spread the light!

Oh, then shall dawn the golden days,
To which true hearts are pressing;
When earth's discordant strains shall blend—
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one grand brotherhood of men,
And one high consecration.

—By John Oxenham.

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"Race Prejudice"

The word "prejudice" has a disagreeable odor. Did you ever know a man who admitted he was prejudiced? Have you ever admitted to yourself that, concerning some important issue, you are prejudiced? Others are of course prejudiced, but that, you thank God, is one thing you are free from!

Yet it would not be difficult to prove that most of us are sadly prejudiced. Concerning many vital issues we have already made up our minds without the facts and even in the face of the facts. The reasons are not far to seek. Childhood impressions are the most lasting, and in childhood there came certain impressions that were vivid and deep. The self-instincts are powerful and dominating, and we readily believe what we want to believe, whereas it is difficult to convince ourselves of a truth that runs counter to self-interest, self-exaltation, self-satisfaction. Popular public opinion re-enforces private judgment, and the attitude of the majority of a given group to which you belong is, you take it for granted, always right. Thinking, investigating, going against the social current, constitute rather hard and unpleasant work, especially if there is nothing personally to be gained by it. Thus it is easy to see how opinions become established with little or no foundation in fact.

Let us apply this reasoning to a rather difficult and delicate subject amongst us Southerners—our attitude toward the Negro.

Why do we take so little interest in the welfare of the ten million Negroes in our midst? Why do we not do more to win them to Christ and build them up in Christian character? Why are we more concerned about the lost Negroes of Africa than we are about the lost Negroes in our own community? Why is it that the white Baptist churches of a typical Southern town seldom if ever turn their hands to help the colored Baptists of the same community? Why has it been so difficult to secure a worthy response to the appeal of these Negro Christians to aid them in establishing and maintaining schools of higher education for the training of Negro leaders?

Are you willing to follow the writer, who is a native Mississippian, in a bit of heart-searching in an effort to get at our Christian duty to the Negro by discovering the causes of our neglect and honestly seeking to remove them?

In answer to the question, "Why do we neglect our plain duty to the Negroes round about us?" we might rise, one after another, and make confession after this fashion:

"Somehow many of us have got the impression, from early childhood, that the ordinary 'nigger' is scarcely worth trying to save." In cold type, that statement looks mean and unchristian, does it not, and you shrink from admitting its truth. Yet deep down in our hearts many of us are bound to confess that such an impression was made and still abides. We have only to bring such an attitude, conscious or unconscious, into the presence of Christ to be utterly rebuked. To him every soul in the universe is of equal value, and of infinite worth. Christ died for the black man just as much as for the white man, or the yellow man, or the brown man, or the red man. The whole spirit of the Christian religion rises up to shame us for permitting so heathen an attitude to find lodgment in our hearts, and imperatively demands that we rid ourselves of it if we are to be true followers of Christ, the world's Saviour.

"Granted that the Negro is a human being with an immortal soul, and so is of infinite worth to God," some one may say, "It yet remains that he is of an inferior race, made to be a hewer of wood and drawer of water, and must be kept in his place for his own good." It follows therefore that he is better off without an education; that he needs and deserves no more than a hovel in a back alley in which to live; that to encourage him to be ambitious for a career beyond that of a laborer would be to do him actual harm. Now, honestly, what ground have we for such an attitude other than prejudice? Granting that the Negroes represent, for the most part, an inferior group, what is the cause of the inferiority? Do we not have "poor white trash" who live under much the same conditions as Negroes? If you and your family had for generations been without educational advantages, if you had lived in back alleys and poorly-furnished huts, if you had been looked down on as "inferior," do you not suppose it would have had some effect on your intelligence and character? To be sure the black race is radically different in many respects from the white race, and no greater misfortune could come to either than their intermingling in marriage; but to say that all Negroes are inferior to all whites, to say that the Negroes as a race are incapable of achievement, to say that they cannot take an education and are better off in ignorance, is to display a bad case of prejudice, and to show a lack of the spirit of Christ.

"But," some one else confesses, "my feeling is that the Negroes are a childish people, with many good qualities in a way, some of which may be superior to ours; yet there isn't much you can do for them beyond what we are doing." That is, we have taken them out of savagery and given them our civilization; we have provided them with good government and police protection; we have furnished them with elementary schools, taught them trades, sent missionaries among them, aided in building their church houses. Now that they have their own churches and preachers, why should we intrude on them with our efforts to help? This sounds plausible until we get our consent to face the facts—that in giving them our civilization we have given them the worst rather than the best; that our governmental and police protection usually looks to our own welfare rather than theirs; that the trades we have taught them have for the most part been in order that we may get our menial labor done at the cheapest possible cost; that our efforts to help them in their religious lives and enterprises have been of a very incidental nature into which we have put very little heart and conscience. The plain fact confronts us that we have excused and justified ourselves concerning the one fundamental, inescapable responsibility that we owe to these deeply religious, responsive, appreciative, teachable people—that of personal interest in winning them to Christ

and building them up in strong Christian character. Even if their own religious leaders were thoroughly equipped and competent—which is not often the case—our relation to these plastic and impressionable people, who look up to us for guidance and direction, places upon us solemn responsibility to use our opportunity for winning them to Christ and helping them to live the Christian life. It is indeed a serious matter if prejudice keeps us from facing, accepting and discharging this holy responsibility.

"Granting in theory that what you say is true," some one with brows contracted rises to remark, "any such close contacts with Negroes as is involved in trying to influence their religious lives through personal work encourages social equality, and no decent white man can think of social equality without a shudder." One has but to go to countries where blacks and whites have freely intermarried, and where social lines have been removed, to realize that miscegenation is a tragic racial mistake, bringing with it degeneracy to both races. The Negroes have as much to lose in intermarriage as the whites, and should be as bitterly opposed to it on biological and racial grounds. To be a pure-bred Negro is something for the black man to be as proud of as to be a pure-bred Caucasian is for the white man. The solution of the problem of living together is NOT that of amalgamation by intermarriage, and every illegitimate mulatto child is the evidence of some white man's shame. The only real solution of the whole difficult problem is that of establishing and maintaining high Christian standards among our young men, and winning our Negroes to a vital faith in Christ which will give to them self-respect, pride and joy in their racial characteristics, standards of personal purity that will enable them to resist temptations to the gross immoralities which threaten to engulf them. God forbid that our prejudices should thus stand between us and the only real solution there is to the Negro problem—their genuine evangelization!

Are we willing to confess it? Our prejudices are standing between us and God's will for the Christianizing of this great multitude of Negroes in our Southland—the most approachable, the most impressionable, the most plastic, the most appreciative, the most naturally religious group of people to be found in any mission field, right here at our doors! We have done something, to be sure, but it has, in all common honesty, been pitifully small. We have salved our consciences by denominational committees and small appropriations, but we have tragically neglected to go, with warm-hearted Christian interest and sympathy, to these needy people, thousands of whom are utterly without Christ, in personal effort to lead them to the Saviour and strengthen them in their Christian profession.

In this number we have gathered information and appeal that ought to go straight to the heart of every converted person who reads and ponders. Let us not call ourselves "Missionary Baptists" and then refuse to be messengers of the Good News to these men and women, boys and girls, of another race who need us all the more because they have not had our advantages, and who are our special responsibility because of their nearness to us.

* * *

It is strange how prejudice, or hate, or even a closed mind, will make us oblivious to all that is beautiful and noble in those from whom we differ.—*John Gardner.*

* * *

I presume I am here to lend color to this occasion. (Laughter.) I represent twelve million Negroes in the United States, of whom the vast majority are Baptists, full-fledged and uncompromising, with one love, one faith and one baptism. We believe that the gospel honestly preached and honestly practised will solve all the problems of the world.—*C. H. Parrish, National Baptist Convention, in Roll Call of Nations, World Alliance, Toronto, 1928.*

A Constructive Program of Missionary Education

A certain family in the neighborhood was in destitute circumstances, both materially and spiritually. The pastor quietly described the situation to his people, and in five minutes enough money was given to relieve the need, and a stream of influences set in motion for the spiritual welfare of that home. What is the explanation? Those in need were near at hand, their need was made known, the hearts of God's people were touched, they responded as a matter of course.

In this incident, which could be multiplied a thousand times over, we have the secrets of success in the support of Christian enterprises. First, someone must have a vital interest in the cause, to whom it is near, real, personal, genuine; next, the facts must be made known, not in cold statistics nor in terms of budgets and percentages, but in terms of warm-hearted human interest and human need; then there must be a group of Christian people who have the spirit of Christ, in whom has been developed a sensitive conscience, whose hearts are open to the Spirit's bidding, whose joy it will be to respond to the cause of need and of opportunity.

Some years ago Dr. I. J. Van Ness, the far-seeing secretary of the Baptist Sunday School Board, was led to realize that the growing of a great missionary denomination depends upon unceasing education and information. At that time nearly nothing was being done to inform and instruct our people, as a whole, concerning our denominational undertakings and the missionary principles upon which they rested. As a beginning he proposed that there be a special day once each year in the interest of Home and Foreign Missions and again in the interest of State Missions, this special day to be a feature in the calendar of our more than 20,000 Baptist Sunday schools. For many years, co-operating with the Home and Foreign Mission Boards and the various State Mission Boards, special material has been sent to our Sunday schools for their use in observing these two special days. More than perhaps any other single thing these special days have aided in leavening our churches with missionary interest, and to thousands of our people have been almost the only direct missionary influence in their lives.

It is not difficult to see the tremendous possibilities which are wrapped up in a program of adequate missionary education through the Sunday school. The Sunday school is the primary teaching agency of the church, and is therefore our chief means for reaching the minds and hearts of our people for purposes of missionary instruction. Yet in some strange way we have for the most part persistently overlooked the Sunday school as our greatest single means for carrying to success our denominational and missionary enterprises. Even some of our most thoughtful and honored leaders have assumed the attitude that the Sunday school is a minor affair in the average church, that its appeal is primarily to children and that its resources are to be reckoned in terms of pennies and nickles. As a matter of fact, the Sunday school in the typical church is its most inclusive organization, its most alert and aggressive auxiliary, its most powerful agency for carrying out any program projected by the church. Almost always in its ranks, as teachers, officers, faithful attendants, are the men and women who count for most in the church, without whom the church would be helpless. Not only so, but it has in its hands the shaping of the religious thinking of the boys and girls, who in an amazingly short time become leaders in church and community. It is no disparagement to any other of the church organizations to declare that the modern, well-

organized Sunday school is the most powerful and effective means at our disposal for the success of our denominational and missionary undertakings.

It is instantly obvious, therefore, that a single "special day program" once a year in the interest of all our great Home and Foreign Mission work, and similarly of all our vast state mission interests, is wholly inadequate. In the first place it is practically impossible to prepare a program of value that can be rendered in fifteen minutes at the closing exercises of the Sunday school on one Sunday in the year as representing the message of Southern Baptists concerning these tremendous issues. Again, to make our sole approach to the Sunday school an appeal for money without information and education is tragically bad pedagogy. Worse still, to give to impressionable boys and girls the idea that these great missionary causes are mere incidents is to miss a priceless opportunity and practically close the door of missionary opportunity in our own faces as a people.

We plead therefore for an enlarged program of missionary education through all the agencies of the church, but especially through the Sunday school. Some of the most important items in this enlarged program will be as follows:

1. *The setting apart of a definite period of time each year for the consideration of Home and Foreign Missions, and of State Missions.* As matters now stand, it is suggested that the month of March be devoted to this special emphasis on Home and Foreign Missions, and the month of September for special emphasis on Stewardship and State Missions. This does not of course mean that everything else will be displaced during these periods, but that we will accustom our people to turning their thoughts in a special way to these great causes during these two months.

2. *The most effective possible use of our Sunday school periodical literature and the denominational press* in the interest of these causes during the time specified. By planning sufficiently in advance, it will be possible to assemble material in all these publications that will attract and compel the interest and attention of practically our entire Southern Baptist constituency, during these two months set apart for Home and Foreign Missions and State Missions.

3. *The preparation and widespread distribution of program material* which may be used in the opening and closing worship of the Sunday school in its general assembly, or of departments and classes, during each of these months. This program material will of course be simple and easily rendered, but will contain ideas and information fundamental to the cause of missions. The use of this material by the superintendent will in nearly every case be a welcomed change from the usual "opening and closing exercises," and in the course of time will come to be accepted as the normal procedure during March and September. The brief emphasis thus given during the first three Sundays of the month will prepare the way for a really great "special day program" on the last Sunday, which ought to be a high day in the life of the school.

4. *The sowing down of our churches with readable and interesting tracts on Home and Foreign Missions, and Stewardship and State Missions.* People will read a bright, interesting tract who could scarcely be reached otherwise with a missionary message. We oversubscribed the Seventy-five Million Campaign objective largely because we literally sowed down our churches with attractive publicity; we underpaid our pledges partly because we ceased this effort. At no great expense we could concentrate during these two months on tract distribution in the assurance that the tracts sent out would be distributed and read.

5. *A revival of warm-hearted, pungent, inspiring missionary preaching.* To be sure, missionary preaching should not be confined to a given period of the year; but preaching

is at its best when it has a background of information and interest on the part of the people. By all the means which have been enumerated an atmosphere would be created which would give to the preacher joy and power as he unfolded God's missionary message.

6. *A renewal of earnest, intelligent, definite prayer for missions.* At bottom, the missionary enterprise depends on prayer. All the suggestions which have preceded will be lifeless and powerless unless there is the vitalizing power of prayer. The simple fact is that not many people in our churches are praying for missions. Certainly we would not confine missionary prayer to a given number of Sundays, but each of these months might become the occasion of calling our people to prayer, the impetus of which would be felt during the months that followed.

7. *The practical expression of our missionary devotion in a generous, worthy Sunday school offering.* Such an offering should not be looked upon as a "special," but as a part of the church's regular plan. It would provide opportunity for a great number of children and others who are not church members to have some share in our missionary work. It would give opportunity for those who have not done their duty as church members to be approached. It would give to those who are regular subscribers to the church budget the precious privilege of a missionary thank-offering which would come, not as the result of a high-pressure appeal, but out of their deep desire to do something extra for missions, the highest and holiest of causes.

This year through the co-operation of Dr. Van Ness and heads of departments in the Sunday School Board, Secretaries Cree and Ray of the Home and Foreign Mission Boards, and State Mission Secretaries, some of the features of the program suggested above are being inaugurated. Occasion is being provided to make March a notable month in the interest of Home and Foreign Missions. An envelope of material is being mailed to all Baptist Sunday school superintendents whose names could be secured, and a copy of this material will be sent free upon request to the Joint Committee on Missionary Day, 161 8th Avenue, North, Nashville, Tennessee. It is earnestly urged that pastors and church leaders make the best possible use of all this material, adapting it to the particular needs of their fields. Let us pray that this may be the inauguration in thousands of churches of a more worthy and constructive program of missionary education that will eventually give to our churches a membership with vital missionary mind and motive, able and willing to carry out the missionary program of Jesus.

The Influence of Dr. Mullins in Brazil

By Rev. S. L. Watson, Director Baptist Publishing House

Many have been the contributions of Dr. Edgar Young Mullins to the advancement of the gospel in Brazil. His writings have been profusely used—in entire volumes, such as *Axioms of Religion* and *Baptist Beliefs*, in newspaper articles, and in quotations without number. His theology has helped to mould the thinking of Brazilian Baptists on credal and hermeneutical questions. His presidency of the Baptist World Alliance has contributed toward the enlistment of the Brazilian Baptist Convention in that ecumenical organization. He gave his support to the Latin-American Baptist Convention to meet for the first time, June 22-29, 1930, with the First Baptist Church, Rio de Janeiro. His faith and practice as a follower of the Christ have been seen and have inspired to faithfulness many a pilgrim in this land of the Southern Cross. Of the sorrow and loss of Southern Baptists are Brazilian Baptists also partakers.

A Month of Prayer and Consecration for All Southern Baptists

By Rev. G. Lee Phelps, Home Board Missionary to Indians,
Wetumka, Oklahoma

I think it will be admitted generally that the greatest need of all Christendom these days is a deeper spiritual life, more consecration, more devotion, more worship.

Recently I have been thinking about how much time and energy we are giving to conventions, general gatherings and campaigns—campaigns for missions, campaigns for schools, campaigns for church buildings, campaigns in the Sunday schools, campaigns in the B.Y.P.U. For nearly forty years I have been in close touch with every Southern Baptist movement, and we have gone out of one campaign to go into another, and I am for every one of them and would not offer any apology for any of these great forward-looking movements; but I do not remember that Southern Baptists or any other body of Christians have ever engaged in a great nation-wide campaign of prayer and consecration.

I believe that a real campaign of this kind would do more to solve all our problems than any other thing we could do.

In our usual campaigns for money we succeed in enlisting less than half our churches. For various reasons, or for no reason, many refuse to co-operate in these campaigns, but certainly in a campaign of prayer and re-consecration no church or individual can offer an objection—all alike feel the need of such a revival, Missionary Baptists, Landmark Baptists, Hardshell Baptists, in fact, the whole Christian world could engage together in such a campaign.

Permit me to suggest that when the Convention meets next May in Memphis such a campaign be launched. A certain month be designated as the Month of Prayer and Consecration; that organizations be perfected similar to the ones we have in other campaigns so as to reach every church and individual member possible and enlist them in the holy desire for a deeper spiritual life.

I would further suggest that simultaneous meetings be held wherever possible. Think of the results if three and a half million Baptists should go to their knees at the same hour every day for thirty or thirty-one days!

I believe this would solve our financial problems in the hearts of his people rather than by high-pressure collections which so often react unsatisfactorily. Such a campaign would make all our denominational and personal differences melt like flakes of snow before a rising sun. Thirty hours spent on our knees together in self-examination and communion with our Lord would end all this unholy discussion about evolution and other kindred questions of doubt and unbelief.

Oh brethren, let's not get so tangled up in our denominational machinery that we forget or neglect our deeper spiritual needs.

A Word of Grateful Appreciation

By Ethel Jackson, Seminary Hill, Texas

We wish to express the deep appreciation of our hearts for each and every thoughtful message, word, and deed of loving Christian sympathy that has come to us in our time of great bereavement. We covet the privilege of personal response to each and every one, but that will not be possible just now. We have been strengthened by the support

of your prayers and come to taste of that peace that passeth all understanding.

Ernest is teaching in the public school of Shelbyville, Mo. Virginia and Judson are completing their studies at the University of Tennessee at Knoxville, and Stephen is a freshman at Carson and Newman College, Jefferson City, Tennessee. All three of these are permitted to "carry on" in their studies by the help of the Margaret Fund. Ernest and I graduated by its help—God bless the Margaret Fund mothers! It is my privilege to be completing my studies here at Southwestern Seminary through the help of the scholarship of Gaston Avenue W.M.S. of Dallas.

We thank the First Church in Knoxville, the faculty and student body of Southwestern Seminary, all of you friends who have so beautifully blessed in your ministry of comfort, and pray we may be able to pass it on. It would be hard at any time to give up our loved ones but we have every possible consolation in Christ Jesus. Oh, that the message may soon ring out to every bereaved heart in the world: "The Comforter has come!"

"Where is the man to take thy place,
And preach the blessed word,
To tell the story 'Saved by Grace'
To those who've never heard?"

"On every side the workers fall,
The Master still has need—
The death of one is another's call,
Who will be first to heed?"

Revised Church Administration Study Courses

In the February number of HOME AND FOREIGN FIELDS an inaccurate list of books in the Church Administration course was given, which is replaced by the list which follows. Also statement was made regarding a "Stewardship Diploma," which is offered in connection with work done in certain of the states, but is not offered by the Administration Department at Nashville.

The following books constitute the Sunday School Board's new course in *Church Administration*. The beautiful Church Administration Diploma is given on completion of *Growing a Church*, which book is basal and fundamental. Other books in the course will add seals. The books may be studied individually or in classes, and in any order. Sealed questions for examinations will be furnished on request.

An attractive Certificate is given for any book taken before *Growing a Church* has been studied.

1. GROWING A CHURCH
P. E. Burroughs Cloth 75c; paper 50c
2. WISDOM IN SOUL WINNING
W. W. Hamilton Cloth 60c
3. THE FUNCTIONING CHURCH
P. E. Burroughs Cloth 60c
4. MISSIONS IN PRINCIPLE AND PRACTICE
W. H. Knight Cloth 60c
5. OUR LORD AND OURS, Stewardship in Missions
P. E. Burroughs Cloth 60c
6. OUR CHURCH AND OURS, A Study in Church Finance
Methods
P. E. Burroughs... Cloth 60c
7. Book to Be Announced.
8. Book to Be Announced.

The above course is offered January, 1929. Students should write for information as they pursue the course, to the Department of Church Administration, P. E. Burroughs, secretary; Clay I. Hudson, associate; Baptist Sunday School Board, Nashville, Tennessee.

A Great Gift and a Dream Realized

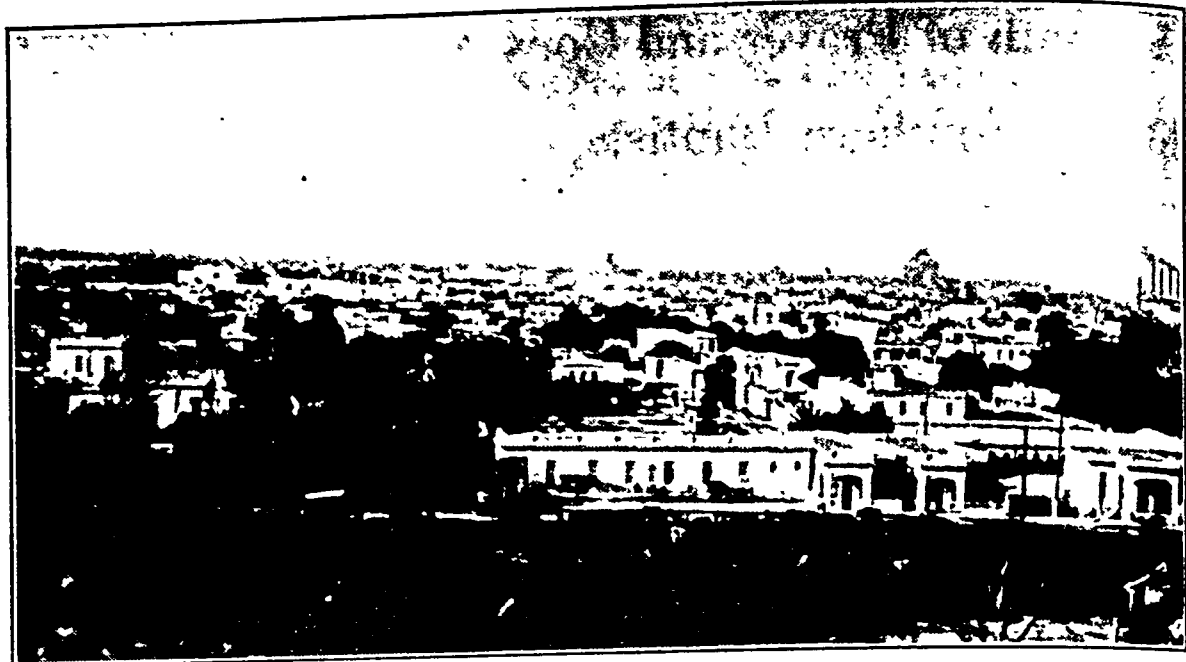
By Una Roberts Lawrence

For several years there has been much discussion of the advisability of selling the lots purchased for a school site in Havana, the capital of Cuba. While this discussion has gone on, a quiet little woman has been making plans very different concerning the future use of the lots. The matter comes to an issue now, in the announcement that in spite of the recent disaster to the Home Mission Board, Mrs. Geo. W. Bottoms is ready to go ahead with her plans for the building of the school in Havana long planned, long dreamed of, long hoped for by the mission forces of Cuba and friends of Home Missions everywhere.

Mrs. Bottoms has long been interested in the work in Cuba, as she is interested in every mission field. When Miss Mildred Matthews went as missionary to that field in 1921, her interest deepened, for Miss Matthews was one of the three graduates of W. M. U. Training School, provided for by a scholarship she gave several years ago. She continued to keep in close touch with the work there through Miss Matthews, who was for some six years the kindergarten teacher in the school. Through her, and through other contacts, she became familiar with the school situation in Havana.

Three years ago Mrs. Bottoms visited Cuba on a vacation trip. While there, she went over the whole field, her mind open to impressions as to the wisest course to be pursued in the furthering of the cause on that field. She found that we owned the only vacant property possible to use as a school site available within the city. She saw how other schools had been located outside the city, much to their disadvantage as day schools and without increasing their efficiency as boarding schools. She learned of the inadequacy of the public school system of Cuba. There is only one high school for every state, and the elementary schools go only to the fourth grade. She discovered that the attitude of the Government toward the establishment of private and denominational schools is one of cordiality and hearty encouragement—that today they are welcomed, and especially is vocational education encouraged.

Besides this she saw the great need for the school as a builder of Baptist influences and a disseminator of Baptist beliefs. She knew of the tremendous power of the Baptist College in Rio. There was the same opportunity before this school in Havana to influence all classes of people. She saw the fine Baptist boys and girls in the provinces who



HAVANA, LOOKING TOWARD THE SEA FROM OUR SCHOOL SITE

With our evangelistic center at the Temple, just a block now from the new State Capitol Building, where all the street car lines of the city pass, and this well-equipped school out on the hilltop, the highest point in the city of Havana, Baptists will occupy the two pre-eminently strategic places in the great city.

were having to enter the crowded State High Schools, and come up to the Havana University, getting their higher education outside Baptist influence. Most appealing of all was the fact that under great handicaps, in cramped dark quarters, limited in attendance by the small space available, yet our Cuban-American College had attained the highest rank of any school in Havana and had received many times special commendation from the State Educational Department.

All this intensified her desire to do something definite about the situation. Quietly she made plans, carrying them to the Home Mission Board for approval and co-operation. She is not a woman of vast wealth. But she has devoted herself to the cause of missions, her mind and heart to see and feel, and her resources to carry out as far as she can the will of the Lord concerning the op-

portunities set before her. After many conferences had brought her plans to the point where she had money in hand to begin the work, plans were drawn by Mr. F. H. Hunt, architect, of Chattanooga, Tennessee, who gave his services, and last April she went to Havana to complete these plans with the missionaries on the field.

In 1917, Mr. and Mrs. Bottoms gave to the Home Mission Board \$100,000.00 in stock in a lumber company, with the one condition that Mrs. Bottoms be granted the privilege of designating the dividends of the stock to any phase of Home Missions she wished. The gift to the Foreign Mission Board of an equal amount was made on this same condition. This stock has been very productive. Only small sums had been designated at different times until she began these plans for the Havana school. She then directed that the dividends from this stock should be used for the building and maintenance of the Havana school. To this income she proposed to add enough cash to make possible the erection of two buildings this year, dormitories for boys and girls, in which the administrative work of the school might be carried on until the school outgrew them. These plans have been drawn, and in an announcement last spring, Dr. Gray told of her generous gift and the dreams of years coming true in Havana. If all had gone well, ground would have been broken for the first unit of two buildings on the first of October, 1928.

But in September disaster came in the revelation of the shortage. Grieved, but not discouraged, Mrs. Bottoms waited until the first shock of this is over. Honor Day, to which she contributed liberally, placed the new organization of the Board on its feet. Now she comes with her plans again, undismayed, with her heart still aflame



"THREE MISSIONARIES"

Mrs. Bottoms, whose wise gift makes possible a great Cuban school, and Misses Mildred Matthews and Eva Inlow, efficient Cuban missionaries.



HIGH SCHOOL STUDENTS, CUBAN-AMERICAN COLLEGE, HAVANA

Under great handicaps, in cramped, dark quarters, limited in attendance by the small space available, our Cuban-American College has attained the highest rank of any school in Havana.

with this vision of what our Baptist school can mean in Cuba.

Definite plans have been completed for beginning the erection of the first unit immediately after the Convention in May. Unless the Convention by definite action forbids her proceeding with her plans, the school in Havana is an assured fact. To the accrued dividends on the stock since her designation, Mrs. Bottoms is adding \$50,000 now, which will provide for the first two buildings. From certain investments which she has dedicated to this purpose, she will accumulate further sums that will be ready for the building of a magnificent administration building as the central unit of the school as soon as it is needed. Other buildings in her plans include shops for industrial department, several homes for Cuban teachers and preachers, a home for the superintendent, and a church. Living quarters for the director of the school and teachers are being provided in the buildings first erected. The total investment Mrs. Bottoms hopes to make, from all sources, will be \$500,000—not a gift outright, but to be given for this one project until it is finished, or provided by her estate if she does not live to see it an accomplished fact from the income of the investments she has dedicated. It is the most generous, sane, level-headed and complete investment any Southern Baptist has ever made on a mission field. It should stir other men and women of wealth to give their money in the same wise way, giving their thought and energy to the investment of money in missions just as they do to wise, sane investments of it in business. Mrs. Bottoms makes this her business, and her example should set a new pace for giving to the Lord.

"First they gave themselves—" is to be taken literally. This will make dreams into realities on many a mission

field at home and abroad. On that hilltop in Havana will arise buildings that will build Christian character for the leadership of the nation in the years to come. The only condition Mrs. Bottoms makes is that these buildings shall be erected on the lots now owned by the Home Mission Board in Havana. She has a good reason for this condition. She knows from personal investigation that no other site is available except to buy



DR. AND MRS. M. N. MCCALL

For twenty years Dr. McCall has been superintendent of the work in Havana, where he is loved and honored by all.

buildings at tremendous expense and tear them away to make room for our buildings. She knows the strategic value of locating the school in the heart of the residential section. She knows what it will mean in the building of a great day school to be accessible to main arteries of traffic, both for bus and street cars. She has caught the vision of the challenge of that great city, a million people with its environs, the greatest port of call in the New World, the midway point around the world through the Panama Canal. She sees the great need of a people without the Bible, without knowledge of Christ, without the firm foundation of a Christian leadership in its political and business life.

There are three million people in Cuba. There are less than three thousand Baptists. This year ten languages are spoken in our little college. Cuban boys and girls are being sent to Europe and the United States for college education. The Cuban Government is giving all possible encouragement to the establishment of schools of higher grade that these children of the upper class might be educated in Cuba. Fifty years from now the Cuban system of education will be much more adequate, and then only those schools that are well established in the affections and gratitude of the people will survive. If we serve now in the time of greatest need we will establish a Baptist school for all the years to come.

Standing on that hilltop in Havana, if one looks straight north toward the sea, there rises to challenge the vision a tall slender spire, the highest architectural point in the city. It is the spire of the Jesuit Cathedral, built at the cost of three million dollars to celebrate the return of that order to Cuba from an exile of 150 years. Out on a commanding site beyond the city sits Belen University, a Jesuit school where last year a thousand boys were in school. Something stirs the heart when you stand on a Baptist hill and face, at equal height, the challenge of that Jesuit spire, knowing that it represents a Catholic order that for three hundred years has held in spiritual ignorance and bondage the people of this land and of all the nations of the other America. Isn't it high time that we made real our challenge by establishing on that hilltop an institution that will begin to remake that land into a nation that will know and fear the Lord and believe on him who died that all men might have eternal life?

That is the vision behind this gift. That is the dream coming true.

Fifty-One Baptisms in One Day—A Glorious Chinese Harvest

By Flora Dodson, Tung Shan, Canton, China

I am just home from church where I saw fifty-one people baptized in about one-half an hour's time. That group of fifty-one people as they faced the church this morning was a wonderful sight. There were men, women, boys, and girls—of many different stations in life. Quite the largest part, in fact, most of them, were students in some one of the Christian schools here, though there were a few women from outside. Seven of them were from Pooi To High School, and nineteen were children from the Pooi To Yi Hok (a school for poor children, fostered by the Y.W.C.A. of Pooi To, and used as a practice school for the normal work in Pooi To). Do mission schools pay in the evangelization of the lost? Look at that twenty-six from Pooi To in this one group and see! And most of the others of the group came from Christian schools, too. And this is just one of the several times during the year that this happens.

I want to tell you something about the examination of people before they are admitted into the church out here. Yesterday afternoon nine of us—the pastor, the assistant pastor, the treasurer of the church, the Bible woman of the church, and some other workers in the church—spent from one o'clock till five o'clock examining candidates. We divided up into three groups of three each, and took the candidates individually off into rooms alone, and questioned them thoroughly. I fear that many, many of the



BALL TEAM FROM THE POOI TO YI HOK

"This year the appropriations for Pooi To have been cut still more. Shall we have to turn these children away entirely? Are their souls worth anything? Are their lives worth anything? How much? Will God hold us guiltless, if we deny to them the knowledge of the true God?"

church members in America would not be able to pass such an examination. They must tell of their conversion—why they want to be saved—what the plan of salvation is—who Jesus Christ is—what proofs we have that Jesus is the Son of God—why they wish to be baptized—what is the meaning of baptism—what is their responsibility toward the church after they enter it—are they willing to endure persecution for Christ's sake—do they pray—do they read the Bible—have they told the gospel to any one else and tried to lead any one to Christ—and many other questions.

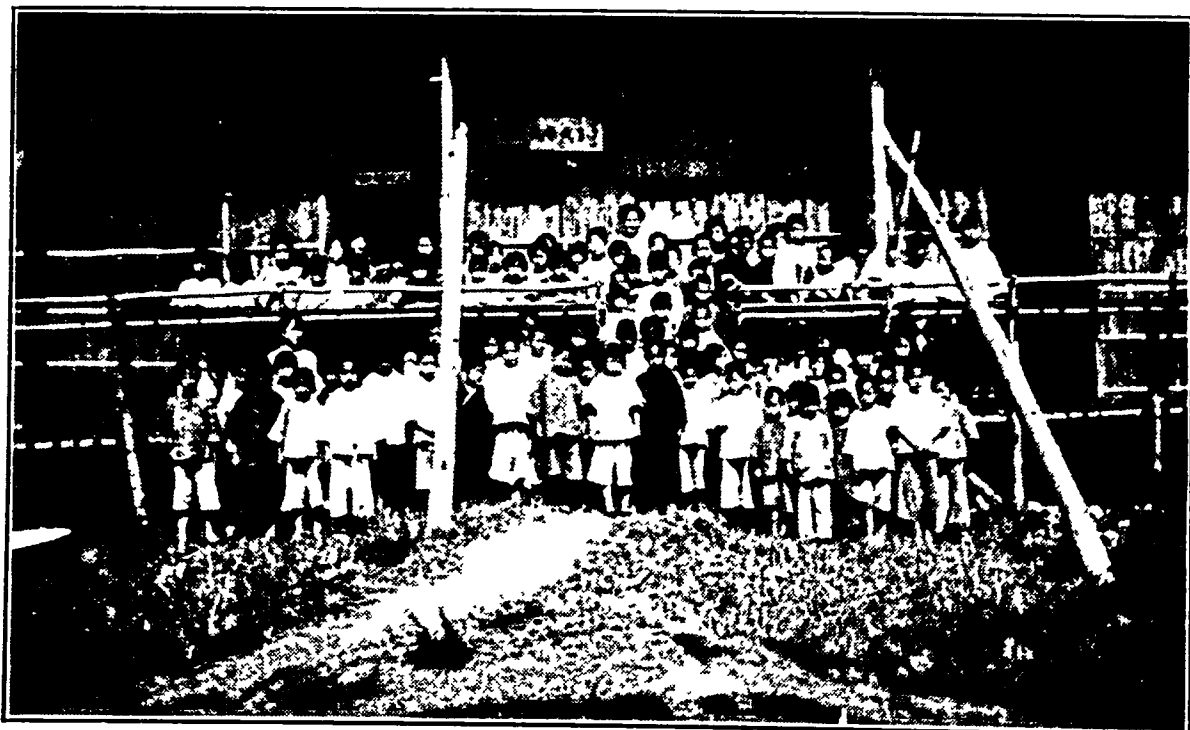
They were not all accepted. Some were told to wait and study the Bible more, to listen to the preaching of the gospel more so they might understand better; and some were told to wait until we might see proofs of real repentance in their lives.

Another group of children from the Pooi To Yi Hok want to be baptized—some who could not come today, some whose parents were not willing, some whom we feared did not understand, and so asked them to wait and learn more thoroughly. There are more of the high school girls whom we hope may come on into the church soon.

Oh, I forgot to tell about some of the candidates who came yesterday afternoon for examination. One dear woman who does not know a character and so cannot read the Bible for herself, was not able to answer very clearly part of the questions asked. Later when one of the group went out to bring in another candidate, this woman came to her and begged that she might know whether or not she passed the examination. The woman said that was the *third* time that she had come and been examined, and said "In my heart I know that I love Jesus and believe in him, but my mouth just cannot tell it out." Well, she had not seemed very clear and we had not been very sure that she knew just what she was doing, but of course that decided the matter, and she was baptized.

One of the "Yi Hok" children—ten years old—had been told by her mother to wait, that she was too little. The child told her mother that she was big enough to know that she was a sinner and that she wanted Jesus to save her, and that she did trust in him. Her mother asked her what she would say when the preacher and those helping him examined her, how could she answer the questions? She said, "Mother, you do not need to bother about that, my heart will tell me what to say." In the examination she was one of the clearest in her answers.

Is there joy in such work as this? You who have had part in leading some



"THE POOR HAVE THE GOSPEL PREACHED TO THEM"

The "Yi hok" of Pooi To Academy—children from the poorest of poor homes, many of whom are won to Christ.



NINETEEN YI HOK CHILDREN RECENTLY BAPTIZED

"Quite a number of others want to be baptized, but are being held off until they may understand more fully. They are being taught, and prayed for, and prayed with. Is it all worth while?"

one to Christ, yes, all who love the Lord, know. Another child from an entirely heathen home, father, mother, and the uncle with whom she is now living, and all her relatives are heathen—when asked whether she would be willing to endure persecution for Christ said she would, even though it should mean her being driven from home. She said that she would not fear, for God would care for her. We said, "Suppose your father and mother tell you that you must worship the idols, would you not obey your parents? She said, "No." Then we asked her, "Is it not right that you should obey your parents, and honor them?" She said, "Yes, it is right, and I would obey them and honor them in other ways, but I should obey the *Lord* first."

The school in which these children are learning about Jesus and how to serve him is housed in a matshed, and there is no money to keep it going even there it seems. It is for poor children who cannot pay. This year there are 110 pupils in it, but we do not know how it can be financed much longer.

Nineteen children from that school were baptized today. A number of others from there were baptized last year. And quite a number of others want to be, but are being held off until they may understand more fully. They are being taught, and prayed for, and prayed with. They have been brought into the Sunbeam Band, and the G. A. Society of the church, and are in Sunday school and church each Sunday, and so are being trained for service to him. Is it all worth while?

Jesus Opened the Door!

By Blanche Rose Walker, Kaifeng, China

Before starting to the homeland last time, Lady Li, who had been an earnest inquirer, said to me: "Here I stand outside the door, hungering to come in, but my husband will not consent to my baptism; will you pray Jesus to open the door?" I promised that I would, and on reaching the homeland, at our very first meetings, I told you of this lovely little woman and then and there you lifted her up in prayer.

She had had trying times with her husband, because he lived in another province and had taken a second wife. Lady Li had come from an excellent family, and was herself a noble character, so she quietly lived on alone, bringing along her fine little son; but one day she was plunged into great trouble.

Her husband's second wife suddenly appeared at her front gate demanding that Lady Li take her in and take care of her, since Mr. Li had consumed all of her money. She would allow one day's time, then if she was not taken in, she would stand at the front gate and wail and curse and force Lady Li to take her in.

Being a well-bred woman, she could not bear the thought of having the second woman wail and curse at her gate, but what should she do? Then she sent word telling me she was in trouble and asking me to come quickly.

Fearing lest the second woman involve us in lawsuit and thereby bring

shame on the Lord, I drew back from going. But would I be true to Jesus not to go in time of trouble? What should I do?

"Whosoever followeth after me shall not walk in darkness, but shall have the light of life." "Show me then from thy Word, Dear Lord," and on opening the Bible the first words I saw were: "GO YE!" All fear banished and I went immediately. She told out her heart and asked pointedly, "What would you do?" I answered, "Let us kneel down and ask the Heavenly Father to tell our hearts what to do."

"I think I will send my servant and tell her I am not at home."

"That will be a lie and we need not ask God to help unless you promise not to tell a lie; he will not hear you with a lie in your heart." She promised and we prayed and she arose with a beaming face. He gave her light as she knelt before him. "Tomorrow when she arrives, I will send word that I will not take her in, then I will trust the Heavenly Father to manage her!" *And he did!* This second wife never came near again!

Lady Li got acquainted with Jesus that day! The following day her friends invited her to have a day of card playing and forget her trouble, but she said she would not treat the Heavenly Father that way, when he had helped her so much the day before, and that ended her card playing.

Best of all, after three years, your prayers for her are answered and I saw her baptized today!

Jesus opened the door for her!

* * *

Valuation

By Philip Burroughs Strong

Not the wealth we may inherit,
Be the fortune great or small,
Give us with the thoughtful merit,—
What we do with it, is all.

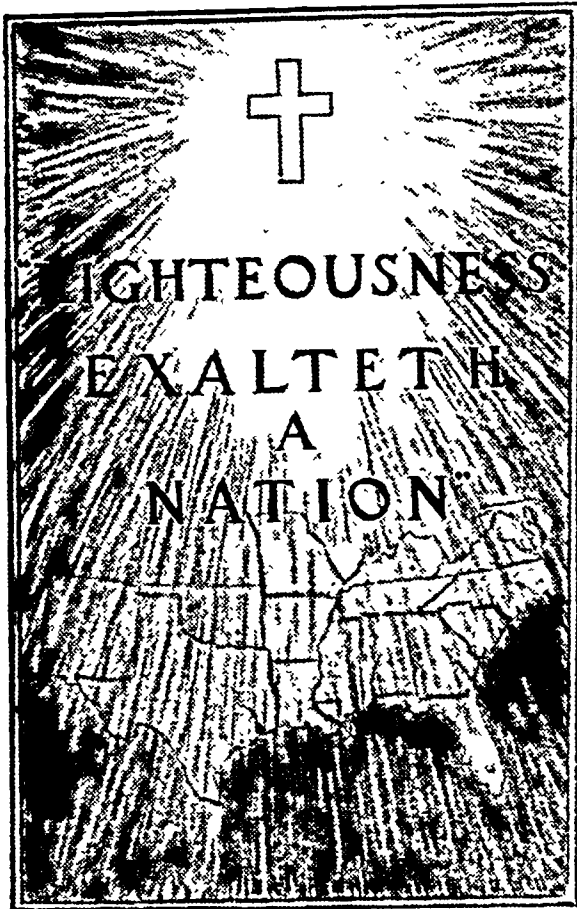
And not labor's coin we gather
Proves that we are thrifty quite;
How we spend it doth the rather
Show our sense of worth aright.

Thus, as well, the stores of learning
We acquire to naught amount
Save as wisdom works through turning
What we know to good account.

And, no less, the Spirit's treasures
Little mean if hoarded fast;
Using, not mere having, measures
True soul-values at the last.

From the Woman's Missionary Union

KATHLEEN MALLORY



The drawing shown above was designed by Miss Emma M. Whitfield of Richmond, Virginia, to be used in the observance of the Week of Prayer for Home Missions, March 4-8 inclusive. Withal thanking the artist, it is interesting to study the drawing: a map of the United States showing the outline of the territory covered by the Southern Baptist Convention; a cross typifying the light which comes through Christ; and in between these two—the nation and the cross—a verse of Scripture (*Prov. 14: 34*) showing the way through which the nation may be lifted up into the light of the cross—it is the way of righteousness. One of the meanings of the word exalt “is to draw oneself up to his full height,” in the contemplation of which the lines of Paul to the Ephesians (*4: 13*) are recalled: “unto the measure of the stature of the fulness of Christ.”

As a means toward that most worthy goal—“a nation whose God is the Lord”—the March Week of Prayer is observed by W.M.U. women and young people. The chief emphasis is twofold: (1) much prayer before and during the week; (2) an offering which will represent both self-denial and thanksgiving. It is believed that if the drawing shown with this article is given much prominence it will call forth earnest prayers and generous giving. Display it on posters and blackboard, getting the membership to commit to memory—both

in heart and mind—its challenging Scripture.

Help will be found also in the leaflets which have been selected for use with the week's programs. These leaflets are listed on page 25, the price of none being more than four cents. If ordered early these stories can be easily learned or their actual words committed to memory. Any W.M.U. organization, whether of women or young people, which has not received its respective program for the week will do well to rush a request for the same to its state W.M.U. headquarters. Like the quality of mercy, the observance of the program is more than apt to be twofold in its blessing: (1) upon those who take part either in prayer or thanksgiving; (2) upon the nation waiting to be exalted through righteousness.

On the grounds of the State Capitol in Nashville is a statue of Senator Carmack bearing his pledge to the South. It reads:

“The South is a land that has known sorrows; it is land that has broken the ashen crust and moistened it with tears; a land scarred and riven by the plowshare of war and billowed with the graves of her dead; but a land of legend, a land of song, a land of hallowed and heroic memories.

“To that land every drop of my blood, every fiber of my being, every pulsation of my heart is consecrated forever.”

Oh, that such may be the pledge, the prayer of W.M.U. members as they observe the Week of Prayer for Home Missions, withal remembering the adage “as goes America, so goes the world.”

My Friend Belle and I

My parents were both born in Poland but did not know each other there. They heard so much about the wonderful country here, they decided to come and see it for themselves and they both settled in Colorado. They had not been there very long until they met each other and soon married.

While in the “Old Country” they both went to the Catholic Church but, after coming to America, neither of them attended any church. About ten years ago they came to Christopher, Ill., to live.

I am the oldest of three children: A boy, next younger than me and a little sister. I am fifteen years old and this is my second year in high school.

When I was seven or eight years old, my brother and I attended a sewing school for the foreign children, conducted by Miss Kelly, a Home Board missionary. She asked us to go to Sunday school, which we did and enjoyed it very much. We had never been to church or Sunday school before. Then Miss Kelly gave me a Bible, and I became very much interested in it and in studying the Sunday school lessons.

Two years ago, a Baptist family—Americans—moved here who had a daughter near my age and we became great friends. She was a Christian and a member of a Baptist church. Through her influence I began staying for church and also started going to B.Y.P.U. We were in the same classes in school so we have gone to school, Sunday school, church and B.Y.P.U. together ever since.

Last April (1928) our pastor, Rev. John Farrell, began a revival meeting in our church which I attended. I was converted, united with the church and was baptized.—*Emily Grisco, Illinois.*

Senora Silva Gives Her Children

“At 115 Industria St., third floor, back.” So read the address and there I found the Silva family, consisting of father, mother and three children. This room was, indeed, their “living room,” for they cooked, ate, slept, played and worked in that one room.

Six years ago Senora Silva was converted. Until that time her three children did not know what it meant to go out anywhere. Their father objected, so they stayed at home year in and year out.

Living in the same tenement with the Silvas was a Christian woman who read her Bible daily. Frequently, when her husband was out, Mrs. Silva would go to this friend's room and listen to her read. She was intensely interested and tried to borrow the book, but the friend could not spare it. A few days later, however, she brought Mrs. Silva a New Testament. This she devoured eagerly and, going back to the Christian friend, asked:

“Is this book fiction, or is it true?”

The Christian answered, “It is true. It is the Word of God.”

“Can it be,” said Mrs. Silva, “that this book, so full of joy and peace and comfort and salvation, has been here all the time and I did not know about it? Tell me what I must do. I accept Christ as my Saviour, and I want to follow him.”

The Christian told her she must confess him and be baptized.

“But would not that mean that I must go out?” asked Mrs. Silva.

“Yes,” said the Christian, “you would probably have to go out twice: Once to present yourself for church membership and then again to be baptized.”

Mrs. Silva knew that her husband would never consent to this, but she determined to obey her Lord. When she told her husband, he flew into a rage and forbade it. She said, “Felo, I have never disobeyed you, but I am going to be baptized.” Then he threatened to leave her, and storm followed storm in the Silva family. But she was baptized, and he did not leave her.

Her heart overflowed with love and gratitude to her new-found Saviour, and she wanted to give something to him who had done so much for her, but she had no money and no way of earning any, as she was not allowed to go out. She told her Christian friend about her great desire and its seeming hopelessness. The friend said, “You have your children.”

“My children?” cried Mrs. Silva. “Does my Lord want them? Would he accept my precious babies?”

The friend answered, “He accepted the widow's mite, because it was all that she had.”

Then Mrs. Silva solemnly and joyfully gave her three children to the Master, to be used for his glory, and she is trying to teach and train them for his service. They understand that they have been dedicated and seem to have no other thought than that they are the Lord's.

Oh, you with roomy, comfortable homes—you, whose little children play in yards with trees and flowers and abundance of clean,

fresh air—you who ride in automobiles and wear pretty clothes—you whose husbands provide for you and are tender and loving and true to you—you who do not remember the time when you did not know the gospel story—think of Isabel Silva and the brave fight she is making day by day in that back room on the third floor, and may her devotion inspire you to break your alabaster boxes and pour their most precious contents at the Master's nail-pierced feet!

"I gave, I gave my life for thee,
What has thou given for me?"

—Mrs. H. R. Moseley, Havana, Cuba.

Home Mission Needs Among the Mexicans

By Miss Myra D. Reeves, Eagle Pass, Texas

Personally I can see many reasons for continuing the work of the Home Mission Board.

The Mexican people are entirely destitute religiously. Of course most of them are nominally Catholic, but do not attend the church more than once a year, if then. Only at birth and death do they need the priest. But of course these are no worse off than the regular attendants at the Catholic church. Even the best Catholics know nothing of the saving grace of Jesus, nor have heard of the gospel plan of salvation. Their only hope of finding out is through the work that the Baptists and other evangelical denominations are doing.

If the Mexicans in Texas do not need preachers, neither do the Mexicans in Mexico nor the Chinese in China.

What influence are they wielding on our Southern life? I can only tell of the effect on our border life. Religion is at a low ebb in our border towns. It is not "popular" to be religious. Sabbath desecration, copied from our neighboring race, is common even among church members. Many people copy the Mexican customs and superstitions. For example, every Christmas in front of the Mexican homes a lantern of some kind is hung. This is to light the Christ Child to that home. May Americans are copying the custom. Mexican holidays are celebrated as enthusiastically or more so than American holidays. The stores close on the fifth of May, the sixteenth of September, as well as on the Fourth of July.

Because of the mixed social life and mixed marriages our American ideals are more easily contaminated and torn down.

The Baptists in this section are doing very little to reach the foreigners, but are planning to do more. There are only two paid workers in this association of seven counties, with a major part of the population Mexican. In Eagle Pass we have a day school, all one teacher can handle. If we had the teacher and the equipment we could easily have a large kindergarten. Last year we refused to admit at least thirty five-year-old children. The majority of my pupils are from Catholic homes. The missionary teacher also works with the little Mexican Baptist Church. We have never had a pastor on the field. We had one who came once a month, maybe, but he resigned. The pastor of the church in Piedras Negras, just across the Rio Grande, comes over and preaches to us twice a week. He is doing foreign mission work in the United States. Last year we baptized five. We have a good little Sunday school. We are not reaching our possibilities because the days are not long enough to do it. We need badly a good pastor to help take advantage of the opportunities that the school makes. The association needs many more workers, but if that is not possible, then by all means a good Spanish-speaking evangelist should be put in the field to work in all the communities.

There will be several terrible results if we neglect our duty to these people. Among them I include the following:

1. If we do not Christianize them, they will paganize us.

2. Many souls will go into eternity without a knowledge of the Saviour, and their blood will be on our heads.

3. God will surely hold us responsible.

Program for March

TOPIC—THE NEW NEGRO—A MISSIONARY CHALLENGE

Evangelistic Hymn—"The Kingdom Is Coming"

Prayer of praise for the privilege of witnessing by evangelistic lives

Evangelistic Scripture Verses—John 1: 1-4; Acts 4: 12; Isa. 9: 6; John 1: 14, 17; 8: 32; 14: 6; Matt. 7: 13, 14; Gal. 5: 25; 2 Cor. 3: 2; Phil. 1: 21; John 15: 8; 20: 21; Luke 9: 23, 24; Acts 1: 8; Isa. 52: 7

Evangelistic Hymn—"Take the Name of Jesus With You"

Prayer that Southern Baptists may faithfully witness through personal evangelism

Scripture Reading—John 1: 40-45

Recitation—"The South for Christ" (See poem on this page.)

Use of Leaflet—America's Tenth Man (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Talk—Progress Being Made by Southern Negroes (See articles on pages 11-15)

Evangelistic Hymn—"He Is Able to Deliver Thee"

Use of Leaflet—How Can We Help the Negro? (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Talk—The Responsibility of Southern Baptists to Help the Negro (See articles on pages 3-5)

Season of Prayer that W.M.U. members may seek out ways of helping the Negroes in their communities

Discussion—What can, what will we do thus to help? (If several come prepared to lead out in this discussion it is apt to be more practical.)

Evangelistic Hymn—"There Is Power In the Blood"

Business Session—Reports concerning: Societies Being Fostered; Payments on 1929 S. B. C. Co-operative Program; Securing of Additional Pledges to the Program; Mission Study; Personal Service; W.M.U. Young People's Organizations; Observance of Week of Prayer for Home Missions—Minutes—Offering

Evangelistic Hymn—"I Am Praying for You"

Season of Prayer for: (1) May Meeting in Memphis; (2) S. B. C. Boards, That They Be Loyal Supported; (3) Month's Study of Christian Responsibility Toward the Negro

Year's Watchword (as benediction)—"Enlarge, spare not, lengthen, strengthen."

Suggested Leaflets—Supplement to Program

MARCH—THE NEW NEGRO—A MISSIONARY CHALLENGE

	Cents
America's Tenth Man	3
How Can We Help the Negro?	3
Experiences With "a New Woman"	3
That Green Carpet	3
The Negro In the New Working World ..	2
Thinking Black In America	3

(NOTE—Any of the above listed leaflets will prove helpful if used with the month's program topic. Order, please, at the given price, from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

"The South for Christ"

By Emma Tharp Hale, Fla.

The South for Christ our aim shall be,
The South for Christian loyalty,
For love and sweet accord,
And we shall not attain our aim
Until we reverence his name
And honor him as Lord.

The South for Christ! Let each one try
To make this true as days go by;
Let's bravely make a start
And let our lights more brightly shine:
You in your place, and I in mine,
Each doing well her part.

The South for Christ! Then further still
We widen out our field and fill
Our nation with his light;
Then onward, with our lights aglow,
Till all the lands of earth shall know
His glory and his might.

Southern Baptists have sustained a great loss in their Negro work in the death of Dr. A. F. Owens, Dean of Selma University, on December 28, 1928. For more than twenty-five years this devout, consecrated, able teacher has been connected with the Home Mission Board. He was the inspiration of hundreds of young men of his own race, as he taught them the theological subjects in that splendid school. No finer investment have we ever made than through this great teacher. Loyal, devoted, and with wisdom and understanding far above the average, Dr. Owens' place will be hard to fill. The cause of co-operation between the races has lost a great friend, the Negro race has lost a great leader and the Home Mission Board one of its most faithful missionaries. May God comfort his loved ones and lead the school to a worthy successor in his important post.

In Marksville there lives a Negro Baptist preacher who is one of the most highly respected citizens of the community. He is beloved by black and white alike. Marksville is a center of Negro Catholic work, there being a Negro convent and day school located in the town. But this man, with the testimony of a long life marked by devotion to his Lord, personal integrity and unblamable conduct, is holding his people loyal to the faith.

Priced Leaflets for Week of Prayer for Home Missions

Woman's Missionary Society—	Cents
"They Would Not Let Me In" (Foreigners)	4
Racial Revelations (Negroes)	4
Hepin' Pap (Mountain Schools)	3
"And the Winds Were Contrary" (Cuba) ..	3
The Measure of the Gift (for Ingathering Day)	3
Young Woman's Auxiliary—	
To the Right of the Wigwam Fire	3
Girls' Auxiliary—	
Marthy's Home-Coming	3
Royal Ambassador Chapter—	
Your Way and Theirs	3
Sunbeam Band—	
A Little True American	3

Order early, please, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Should Be Kept Alive

The conditions on December 23 were unfavorable for a large Christmas Thank Offering. Little has been published concerning the result of this special. When all the returns are in from the First Baptist Church of Knoxville, the aggregate will probably reach sixty-five thousand dollars. The church does not expect this offering to reduce the regular weekly receipts to the extent of a penny.

Among the conditions that were unfavorable to a large response were the Honor Day only a little while before, the prevalence of "flu," the "round up" for 1928, and the making of adequate provision for the 1929 budget. For these and other reasons, it would seem wise to keep the opportunity to swell this relief fund open until April 30, the close of the Convention year. Let there be no pressure, make it purely a voluntary matter, an opportunity to test the blessedness of self-denial, and let the hope be expressed that every Baptist may find a way to be represented in the effort to relieve the present embarrassing situation.

In December, one real estate man was heard to express the hope that the opportunity might be open to him after spring opens. He claimed that real estate was not moving in the heart of the winter, but he hoped to see business revive when the birds begin to sing and the flowers to bloom with the coming of the spring.

If this cause is kept before the churches in a tactful way, extra gifts of self-denial will be constantly flowing into the treasury. The combined receipts from this offering, the Co-operative Program, the Honor Day, the Ruby Anniversary, and Mrs. Bottoms' munificent gift should enable the Convention to make a showing at Memphis that will impart new spirit to all our people.

At Home

The General Secretary had the privilege of spending Sunday, December 23, at the home church. Because of the prevalence of "flu," the attendance was far below normal.

The Christmas Thank Offering, including pledges to be paid during January, ran a little beyond fifty-seven thousand dollars. Including promises not reported that day, it is quite probable that the total offering will reach sixty-five thousand dollars.

Dr. Brown, the pastor, wishes this offering to be extra and purely voluntary, and yet he will keep it upon the minds of the member-

ship, and express the hope that he would be delighted to know that every member has been represented in this relief measure.

Sevierville, Tennessee

The morning hour on December 30 was spent with the Baptist Church, of Sevierville. By request of the pastor, Dr. J. H. Sharp, the visitor stressed the importance of the Christmas Thank Offering in a brief talk.

On December 23, the church made an offering to this cause, but the pastor means, in a quiet way, to keep this cause alive until April 30, that members who were absent on December 23, and others who were not in a financial position to make an offering then, may have the opportunity to participate.

Dr. Sharp preached a very appropriate sermon for the last day of the year, it being both retrospective and prospective.

Sevierville is a thrifty town, the county seat of Sevier County, is one of the gateways to the Smoky Mountain National Park, and is destined to have unusual growth.

The Baptists have a new building that would do credit to a city of 25,000 people. Pastor Sharp is strongly denominational in spirit and is exercising a strong and wholesome influence in stimulating the activities of the fifty churches in the county.

A Unique Situation

Recently the Tuscaloosa Association, of Alabama, through its Executive Committee, employed L. H. Tapscott as Associational Field Worker. He is a graduate of the State School at Auburn, did special work in the Southwestern Baptist Theological Seminary at Fort Worth, and is a layman of unusual consecration.

The General Secretary accepted an invitation to attend a meeting of representative men from the churches of the Association on Sunday afternoon, January 6, to consider the question of organizing an Associational Brotherhood.

Judge Brown, chairman of the Executive Committee, took the chair and following a fervent devotional service, Mr. L. H. Tapscott stated the object of the meeting.

Judge Anderton, of Birmingham, president of the Baptist Brotherhood of Alabama, and the writer made brief talks on the importance of organization for the sake of promoting information, spirituality, and activity among the laymen.

The association claims about fifty churches, seven of which are in Tuscaloosa, and the pastors are in thorough accord with this effort. The First Church of Tuscaloosa, under the able direction of its pastor, Dr. J. P. Boone, is the leading supporter of this proposition.

The men present voted unanimously in favor of launching this organization and appointed committees on Constitution and Nomination of Officers.

The organization starts under most favorable auspices and its activities will be followed with interest.

West Palm Beach, Florida

Beginning with Monday, January 14, the General Secretary was engaged in a School of Missions and Stewardship with the Baptist churches of this city. Dr. C. H. Bolton, pastor of the First Baptist Church, was really the promoter of this school, but he cordially invited the South Olive and Norwood churches to participate. Pastors Dilworth and Atchison, with some of their members, gave hearty co-operation.

The work among the men was directed by Secretary Upchurch and the writer, he conducting a class in the study of *Our Lord and Ours*, and the General Secretary in *The Office of Deacon*. There were two study periods, beginning at 7 P.M., and at 8:30, all assembled in the auditorium for an address of an inspirational nature. This address was given on Wednesday evening, by Miss Leachman, of the Home Board, but the General Secretary was entrusted with this responsibility the other four evenings.

Most of the deacons of the First Baptist Church, with other laymen, attended the two study classes and ten men, all deacons, qualified for the Brotherhood Certificate.

West Palm Beach suffered immeasurably from the terrific storm of September, 1928, but the insurance money on the property destroyed and the heroic spirit of the citizens have enabled the city to make rapid strides toward recovery.

When Dr. C. H. Bolton reached the field June 10, 1927, he found a depressed membership with a debt of \$165,000. His inspiring leadership and business ability soon revived the spirits of the people; they received a heavy blow, however, when their building was demolished by the raging storm on September 16, 1928, with no insurance.

Through shrewd and yet honorable financing the church has been able to discharge the huge debt and has a new and attractive auditorium. While there is a small debt on this building, the church has enough good assets to enable it to discharge this obligation and have seven thousand dollars left. This record has been made against great odds; of the nine banks in the town a little while ago, only one remains open today.

There is marked activity now both in business and religious circles and there is promise that West Palm Beach will regain her former glory.

Lake County Baptist Association

Lake County is located about the center of the state and is one of the finest citrus growing sections of Florida. One man has a grove of twelve thousand acres. The crop this year is bountiful and prices low.

This association reports eighteen churches and only one of them is rural. Leesburg, Eustis, Umatilla, Tavares, Clermont, and Mount Dora are the leading towns.

In response to an invitation of the Pastors' Conference, the General Secretary is tonight closing a five-days' service at Eustis.

Beginning with Sunday, January 20, he was with the Umatilla Church for three days; including two conferences on Scriptural Finance and Duties of Deacons, ten sessions were held. The attendance was very good considering the fact that there was "flu" in almost every home. The deacons were especially loyal and other laymen, besides elect women, co-operated in a fine way. The Umatilla Church furnishes both the moderator and the clerk of the association, two zealous and capable laymen.

It was a matter of deep regret that the serious illness of Mrs. Johnson prevented the

pastor, Rev. L. B. Johnson, from attending all the services, except the morning worship on Sunday.

There was an average of about six churches represented in these meetings. Rev. Granville Lee, a valued friend of other days in Tennessee, and a fine preacher, was always present and on time.

At Leesburg, a progressive town of five thousand, there are two Baptist churches; the First has a new and attractive building that cost \$125,000. Rev. C. S. Thomas is enjoying a most successful pastorate, having added seventy-two last year by baptism. He and the pastor of the Main Street Church, Rev. C. C. Long, are co-operating in a most beautiful spirit.

The church at Eustis is young and is facing the problem of erecting an adequate building. Eustis is a very attractive town and demands an up-to-date church house. Rev. T. C. Mahan, the pastor, is an able preacher, and Dr. John Stewart, ex-secretary of State Missions in Rhode Island, is a loyal member.

It was a privilege to visit the Assembly grounds near Umatilla and to find an unusually good auditorium together with an attractive cafeteria building. Although disappointed with the outcome of this cherished enterprise, the Baptists of Umatilla are loyal to the Denominational Program.

Report from Virginia

M. M. Long, an attorney of St. Paul, Va., and president of the Brotherhood of the Wise County Association, reports as follows:

"I feel that we have been doing good work. Every one praises the meeting we held for five days when you were with us.

"We are arranging for our annual meeting in February and expect to hold quarterly meetings during the year.

"I consider that the Brotherhood has been a great benefit to the pastors and the churches of the Association."

Brotherhood of the South Florida Association

Mr. J. V. Chapman, a banker, of Avon Park, Fla., and president of the Associational Brotherhood, reports as follows:

"Our meetings are held quarterly with the different churches or local Brotherhoods in hotel dining rooms. We always have a seventy-five-cent luncheon and our attendance ranges from seventy-five to one hundred-fifty. There are fifty-three churches in our association and we have twenty local Brotherhoods that are more or less active. Our objective is a brotherhood in every church.

"This spring we expect to launch a campaign through committees as follows: (1) Evangelism—at least one series of evangelistic services in every church. (2) Finance—Annual Every-Member Canvass. (3) Supply—A pastor for every church; a Sunday school in every church. (4) Education—*Baptist Witness* and HOME AND FOREIGN FIELDS in every home.

"We plan to divide our associations into four districts and have an executive committee for each. The quarterly meetings in February and August are to be associational; in May and November there will be simultaneous meetings in the four districts.

"By more compact organization and four meetings we hope to reach almost four times as many laymen.

"Our next meeting will be held February 21, with the Bartow Brotherhood, in the Oaks Hotel, of that city."

Suggested Program for the Monthly Meeting of the Baptist Brotherhood

Fifteen minutes devoted to Song, Scripture, and Prayer.

Reports of other business.

TOPIC—MISSIONS AMONG FRENCH AND ITALIANS OF LOUISIANA

(1) The Church at Barataria, La. (5 minutes).

(2) House Boat of Mr. and Mrs. W. O. R. Cross (5 minutes).

Song—

(3) Speak of four classes of French on the coast of the Gulf of Mexico (5 minutes).

(4) Acadia Academy—location, president, growth, nature of work, etc (5 minutes).

Song—

(5) Mission work in New Orleans among the French and Italians (5 minutes).

(6) Voluntary remarks (1 minute each).

Close with song and prayer.

SOURCES OF INFORMATION:

The first three articles in the February issue of HOME AND FOREIGN FIELDS furnish ample information for an intelligent discussion of the above topics. The Baptist Home Mission Board, Atlanta, Ga., can furnish valuable tracts along this line on application.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. Roswell Owen, who have been appointed for work in Palestine, announce the arrival of a little girl, Laurella Joy, on November 2, 1928.

Arrivals on Furlough:

Mrs. M. W. Rankin, Shiuchow, China. Home address, Sasakwa, Okla.

Rev. and Mrs. R. M. Logan, Buenos Aires, Argentina. Home address, 2124 Capers Ave., Nashville, Tenn.

Miss Euva Majors, Kweilin, China. Home address, Route No. 6, McKinney, Texas.

Sailings:

January 16, Dr. and Mrs. Everett Gill, for Europe.

A Serious Automobile Accident:

On December 29, Mrs. J. V. Dawes with her daughter, Martha Lois, was returning to her home in Los Angeles, together with some relatives, when the car which they occupied was struck by a swiftly-moving automobile which hit them full force as they were crossing a highway. Mrs. Dawes suffered a broken pelvis bone, from which injury she is recovering, but Martha Lois was so badly injured that she passed away two hours after the accident. Martha Lois was the only daughter of Mr. and Mrs. Dawes. She was in her twenty-first year, and was a bright, attractive, happy-hearted girl. We have been profoundly grieved over this sorrow, and have been praying that the Lord would visit Mr and Mrs. Dawes with a double portion of his grace.

Thrilling.—"If I mention my various duties, perhaps you will have an idea of the opportunities which I find so thrilling, and also can imagine some of the problems. In

As a result of the cut in appropriations last fall, an interesting experiment is being made in one of our most important Cuban fields, the city of Cardenas. A very brilliant young man, Martinez, has been the missionary at Guanabacoa, a suburb of Havana, while pursuing his course of study in the College of Medicine in University of Havana. He graduated at the end of the term last fall. Seeing the desperate condition of the work as the result of the disastrous cut last fall, this splendid young man offered to try out the combination work of pastor-medical missionary, trusting to the medical practice to supplement his income and relieve other fields where the pastors are entirely dependent upon their salaries. Martinez has a little family, but he and his wife are brave and devoted, and have consecrated their lives entirely. He is giving free consultations each week in a room at the church, which is admirably built for this purpose, and hopes to make his medical service a means of widening the influence of the church. So far no funds have been available to equip this clinic properly, but undaunted, he is going ahead and doing all that he can. Cardenas is a city of some 50,000 population, remote from the hospital facilities of Havana, and such a work will prove a blessing to its people.

the school I have the direction of the dining room and kitchen work, and the direction of the kindergarten, the teaching of two English classes daily, and three pupils in hymns playing twice a week, also miscellaneous duties incidental to boarding school work. In the church I have a Sunday school class, the Children's Church and the Intermediate B.Y.P.U. The work which I most love, and which isn't scheduled but which I work in as much as I can is Evangelistic Visiting. I didn't mention the direction of the women's work of the state, which in itself would be work enough for one person."—*Edith O. West, Victoria, Brazil.*

Such a Joy.—"It is such a joy to be back in our station after having been away so long. We have received such a cordial welcome from Christians and heathen! Showing such genuine feeling we know it is not empty words but has been from the heart and I sincerely trust we shall be able to remain here among our people whom we have known and loved so many years.

"Everything around us here is so peaceful and quiet. There are some soldiers in the west suburb of the city, but we seldom see any except the guards at the city gate. Our work goes on in the usual routine, and with a surprisingly good attendance at the school when we consider the disturbed conditions in many places and that the bandits make travel difficult in many sections."—*Jessie P. Glass, Hwanghsien, China.*

Baptisms.—The Whites are here now for some days for Dona Kate's health. They came to the convention in Jeque and from there Red went with me to Conquista for the dedication of the new temple there. It is a beauty! In the series of meetings after, there were some forty decisions. I baptized nine-

teen of them on Sunday before we left on Monday morning. White did the preaching and was wonderfully used of the Lord. He had a study in Ephesians in the mornings and I a Bible talk (palestra Biblica) before he preached at night."—*J. A. Tumblin, Jaguara, Brazil.*

Bahia Baptist State Convention.—"The Bahia State Convention was the best, or one of the best state conventions I have ever attended in Brazil. The attendance was fine and the interest was great from the beginning to the end. White was elected president and there was a very fine spirit all of the time. One of the reasons for that was that the convention was putting first things first all of the time. They gave a large place to missions and then at night I preached an evangelistic sermon. The house would not begin to hold the crowds, and the last night there were 365 crowded into a house that would hold two hundred, and there were about seven hundred on the outside trying to get in. I have never seen a greater hunger for the Bread of Life. Some sixty people showed their desire to follow Jesus. I was very greatly impressed with the work that is being done in Bahia but more impressed with the great and wonderful opportunities that are going to be gone forever in a little while."—*L. M. Bratcher, Rio de Janeiro, Brazil.*

Everything Going Well.—"Everything goes fine here. We are closing out one of the finest year's work in the history of the college. The Seminary has already closed out a splendid year's work and prospects for next year are very bright. W. C. Taylor held a meeting for us in the college church, preaching at the chapel hour in the college for one week. It was, without doubt, the best meeting the church and college has ever enjoyed. The interest among the students was especially notable. Sunday night two weeks ago I baptized twenty-one, Sunday night a week ago, nine, and last Sunday night, five. There are others to come yet. The work in all the churches is going forward in a fine way."—*R. S. Jones, Pernambuco, Brazil.*

A Happy Occasion.—"One of the happiest occasions since we have been here was the other night at Miss Grove's little home, where she had three of our former students with us to dinner. Most of the time we spent in recalling our past experiences together, talking about where all the boys are now and what they are doing. I think school work is really the most gratifying mission work of all. We see them come in young and untrained. We see them in later years, trained, useful citizens, many witnessing for Jesus in their daily walks of life. Seventy per cent of our alumni are school teachers.

"We find many problems in our work as the result of the war and change of government. But the opportunity for service was never greater. As one of my friends said, 'We must be living epistles of him as never before.'"—*Kate C. Johnson, Soochow, China.*

Steady Progress.—"Our work in Wai Chow is making steady progress, along with the material improvement there. The old impregnable city wall is now being torn down and the streets widened. The old wall was built about a thousand years ago. Buses are running on regular schedule between the city and a midway point on the railroad between Canton and Hong Kong, giving the old city a vital contact with these two important centers and the outside world. A daily newspaper has also begun its publication, etc. Incidentally our church building, a worked-over affair, holds a commanding place on the princi-

pal newly-widened street running from the river wharf to the famous West Lake. It is planned to develop the latter into a summer resort, which involves the little compound site we bought, but our pastor there hopes that the government will give a new place somewhere else. It is really fortunate that nothing was ever built on it for many reasons which could not have been foreseen."—*A. R. Gallimore, Canton, China.*

Spiritual Passion the Solvent.—"No amount of money or material equipment can possibly take the place of spiritual passion. The debt on the Board and many another vexing problem would be taken care of if we could have a genuine revival of the spirit of prayer among us all.

"I have had a glorious good time preaching this fall. I have had the privilege of holding six meetings. These meetings have given me an opportunity to come in personal touch with most of our Chinese pastors and evangelists, and I have been greatly encouraged by what I have seen and heard. Needless to say I have enjoyed preaching, and my messages have met with a sympathetic and responsive hearing.

"It seems that our best meeting was that in the local church for the two schools and our neighbors. It was more like a home-side revival than almost anything I have seen in China. Twenty-one men and boys and an even larger number of girls and women gave evidence of conversion. The good results were not due to my preaching but to the fine personal work and prayer meetings led by the Chinese and foreign teachers. We had a gloriously good time and the Lord worked graciously."—*W. Eugene Sallee, Kaifeng, China.*

Seeing the Results.—"Probably the happiest thing that I have had since our return to Soochow is to see and meet, and renew old friendships with former students who are now out in the world doing valuable service in the upbuilding of their communities and many holding high and responsible positions, both with the government and in other capacities. It is a crowning joy to see these boys and girls come to us in the rough, mentally, physically, and spiritually, watch them grow and develop and go out and take their places in society. What a wonderful thing it is to meet them afterwards and see how a large per cent of them are living active Christian lives that are counting mightily in the spread of the kingdom of God in this land at this time. And this sometimes amid almost unbelievable difficulties and trials. It is a glorious work. May Southern Baptists arise and strengthen our hands to meet the opportunities that lie before us now."—*W. B. Johnson, Soochow, China.*

Idols Being Abandoned.—"The greatest change and advance that I notice is the fact that the old idols are being abandoned and the temples torn down. New, wide roads are being built and the automobile is now seen on the streets of Wuchow. There seems no provision for the old custom of heathen idol worship in the temples. *This is the hour of opportunity.* If we miss this chance of giving the gospel to China it will be a tragedy."—*George W. Leavell, Wuchow, China.*

Cause of Lack of Funds.—"I think the cause of the lack of funds to carry on this work is because people do not hear anything about missions any more. About the only place it is ever mentioned is in the women's work. The men (and the women) that are not enlisted in this work rarely ever hear a soul-stirring sermon on the subject."—*Mrs. H. E. Cunningham, Waco, Texas.*

Revival in Shanghai College.—"I know you will rejoice with us to learn that we have had a very successful evangelistic campaign. Dr. T. C. Bau was the speaker. He preached at 8:30 in the college, 10:30 in the middle school, and conducted prayer meeting at 6:30 every day during the campaign. The Christian teachers and students organized Personal Work bands. This is just the climax of our whole year's religious work. As a result, twelve students definitely decided to join the church. Scores of them have been interviewed and many are now inquirers. As a matter of fact, this whole campaign has been very helpful for the Christians—students and teachers—to re-dedicate their lives to Christ.

"There is no sign of the anti-Christian sentiment on the part of any of our most radical students and it seems that the tide is entirely changed. This is the first time since 1925 that we have had any converts. We have been emphasizing personal work and are going to continue that method as it has proved to be quite successful. We are more convinced than ever that the Christian teachers and students must live real Christian lives themselves in order to influence those around them."—*Herman C. E. Liu, Shanghai, China.*

Trophies of Grace.—"The Sunday after our arrival in Sanliung was time to observe the Lord's Supper, and there were fourteen baptisms; three men and eleven women. They were a very interesting group. One young woman had been beaten by her husband a number of times because she became a Christian. Another was told by her husband that as soon as she joined the church he would not support her any longer. I do not know how her case has turned out. One dear old woman of seventy-six years walked ten miles to be baptized. She has no one to support her, and makes a living by going to the hills and gathering dried grass which she sells for fuel. She says that since she has learned to know the heavenly Father, her heart is very happy, and that when she prays before going out after grass, she can gather it and carry it very quickly and easily. In spite of her poverty she has saved up enough to buy herself a coffin, which she has placed in a conspicuous position in the one-room little hut, and of which she is very proud.

"The wife of one of the men who was baptized at this time was baptized last year. At that time her husband was very angry when she came to church, and when he learned that she had been baptized he slapped her in the face in the presence of a number of people. But before a year was past she had won him to Christ, and now he wants to prepare to preach. Won't you pray that the way may be opened for him to go to a Bible school? He is the only Christian man in the Koon Tung district, which has a population of more than 50,000. I am praying that God may definitely call him and greatly use him among his own people."—*Margie Shumate, Shihling, China.*

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From Moody's Bible

Repentance—a change of mind;
New mind about GOD.
Conversion—a change of life;
New life for GOD.
Regeneration—a change of nature;
New heart for GOD.
Justification—a change of state;
New standing for GOD.
Adoption—a change of families;
New relationship toward GOD.
Sanctification—a change of service;
Separation unto GOD.
Glorification—a change of place;
New condition with GOD.

—Moody Bulletin.

Greetings from Bessarabia!

By Rev. W. E. Craighead, Chisinau, Rumania

Some of you are no doubt wondering what has become of the Craigheads. For awhile we ourselves wondered what would become of us, because we could find no suitable place to locate. We had planned to stop in Bucharest until a suitable place could be found, but it was not convenient to tarry there very long.

So we made our way to Ismail, the largest city in the southern part of Bessarabia. The Baptist Church there had invited us, therefore, we planned to spend the winter there. Our baggage had been detained at the Rumanian border, so we were obliged to remain in Bucharest and send on for it. The inspection was made at Bucharest properly, and we supposed that we would have no more trouble. We left Bucharest one Saturday afternoon about the middle of September. The train was so crowded that we could find no seats, but as it is quite customary over here to make seats out of suitcases, we arranged ourselves quite comfortably. The latter part of the trip had to be made the next day on the Danube river, which was very pleasant, for the day was bright and sunny. As we came in sight of Ismail, with its many white-capped cathedrals, setting the crescent shaped banks of the Danube, we thought of the words of Paul, "I perceive that in all things you are very religious." When we reached the wharf the archbishop of all that district, accompanied by high military authorities, was standing there as if to welcome us. We hid ourselves as much as possible in the crowd, until we came to the little flock of believers, which was waiting to receive us. They had provided a place for us until we could find living quarters.

On the next day I went down to the wharf to get our baggage and was informed that it would all have to be inspected again. When the authorities saw books they became very suspicious of propaganda, detained my case of books, and turned it over to the Bureau for the Control of Foreigners. The director of the Bureau could not read English. He ordered me to leave immediately with a convey for the Central Bureau for the Control of Foreigners, in Kishineff, a day's journey distance. I was granted permission to stop and inform my wife. We decided to go together to Kishineff, since the outcome of the affair was uncertain. Our friends helped us to gather things together, and we dressed ourselves and the children as warmly as possible for the twenty-mile drive by auto to the railroad station. We shall not soon forget that ride.

Holding our children in our arms, surrounded on all sides by suitcases, with our bodyguard in the front seat of the open Ford, we jolted over the dusty highway. No fences, and very few trees or shrubs separated the road from the barren fields on either side. Nothing but bare ground and clouds of dust met our eyes, which we finally tried to keep closed most of the time. The parched earth had deep cracks and gullies, caused by months of drought, the little peasant cottages stood as if in a desert, and we wondered how the inmates sustained an existence. Apparently our departure from that district was like Lot's escape from Sodom, and about as sudden. After travelling about ten hours more by train, we arrived in Kishineff in the evening. I went with the convoy directly to the Bureau, where the director was still on duty. Although he could not read English he became interested in some of my Bible pictures and children's books, several of which I presented him. After a brief examination he released me and the books.

Believing that the Lord had chosen this unusual means of bringing us to Kishineff, we decided to remain here for the winter. While

the brethren were seeking living quarters for us we decided to go to Balti to visit our old friends and to see the work which we had started five years ago. Arriving there on Saturday afternoon, we found many of the members of the church waiting to receive us. Soon after our arrival wagon loads of peasants from the surrounding districts began to drive in. They came from distant places to Balti to receive baptism in our chapel. All that night we could hear them coming in, until there was hardly space for them to sleep on the floor. Early the next morning the pastor began to examine their documents of exclusion from the Catholic church, for according to recent laws every candidate for a different religion must first go to his priest and announce his conversion and his desire to withdraw from the Catholic church. If the priest refuses to grant him permission, the candidate can register his withdrawal at the town hall. Many of the candidates told of their experiences in trying to get the required documents. There were some who had already been baptized with stripes, but were still unable to get the required permission. These had come from a long distance, requesting baptism even without permission. On that morning the pastor baptized about forty-five, several weeks earlier he baptized eighty, and just recently another baptismal service was held.

Shortly after returning to Kishineff the annual Bessarabian convention went into session. This was the second legally recognized convention. When the convention opened there were about one hundred and fifty delegates and many visitors. The convention opened on October 26, and lasted five days.

The first session was opened with the orchestra playing "Nearer my God to Thee." Every seat was occupied, while special places were provided for representatives of the government. Only Russian Christians can properly understand the emotion that was aroused as the audience sang, "Brothers and sisters, rejoice, for we that were once strangers to each other have been made friends by God." Following several speeches the church choir, consisting of about fifty voices, sang triumphantly a song describing the great spiritual harvest waiting for workers. Keen interest was taken in the reports of the travelling evangelists, employed by the convention. The first report was rendered by the circuit evangelist in the district of Hotin, near the Polish-Rumanian border. He reported 350 baptisms for this year. The second brother from the district around Balti reported 262 baptisms thus far; the third reported 76; the fourth, 70; and the fifth, 80. All stated that there are many still waiting. One brother reported seven new church buildings in his district, another five.

On the last day of the convention a ten-year jubilee service of the preaching of the gospel in Bessarabia was held. The evangelists told in turn how God has blessed their labors. Ten years ago there were only a couple of hundred believers in Bessarabia; now they number nearly six thousand. When closing the convention the president compared the spread of the gospel in Bessarabia to the rise and flow of a river, saying that just as there is no power on earth strong enough to stop the flow of the smallest river, so is there no power strong enough to stop the spread of the gospel.

Flashes From Home Fields

UNA ROBERTS LAWRENCE

A letter from a Choctaw boy to our Student Missionary to the Indians, Robert Hamilton, in December, gave new testimony to the great value of this work by Baptists among the government schools and hospitals.

"I first met you when a little boy, at Armstrong Academy, before it burned. Then I spent a year, a patient in the Tubercular Sanatorium at Taliuhina, where you preached to us once a month. I was always glad when you came. I like to study about the missionaries and their work, and keep posted about the Lord's work. I am glad to be able to return to Chilocco."

The letter closes with a request for copies of HOME AND FOREIGN FIELDS for use in the work at Chilocco under our missionary, Miss Mary Gladys Sharp. This year the six B.Y. P.U.'s at the school have enrolled nearly 700 Baptist boys and girls.

Every meeting on the Indian field is evangelistic. At the Fifth Sunday meeting in December, held at the Pawnee Mission the white missionaries were absent on account of sickness. But the Indian brethren went ahead with the program and the result was five conversions and several restorations. Such a spirit and such splendid lay-leadership co-operating with our fine Indian ministry is responsible for the fact that last year there was one baptism to every six members of our Indian churches, while the percentage for all Southern Baptist churches was about one for every seventeen members.

Friends of the Italian work in Tampa have been distressed over the cuts made necessary last fall in the school work of that station. They will rejoice now that a way has been found to continue both the day schools until May. The Lord is blessing the work there this year with unusual success.

The Christmas program at the Italian Mission in Kansas City was a most interesting event in the work of that mission. There were 230 present, a crowd that taxed the capacity of the little chapel. There are some unusual features in the work of this mission. Out of 28 members of the Italian Church, 25 of them are *active* members. During the year this little group of believers has purchased equipment for the work of the church and kindergarten, new Italian songbooks, made improvements in the building, and paid for a new piano. There have been three baptisms this year and a family of eight believers are now awaiting baptism. Progress in Italian mission work is very slow, but results are permanent in value.

A letter from Mrs. J. N. Lee, of our Home Mission Board Mission to the Cherokees, of North Carolina, tells a most interesting incident which illustrates some of the unusual phases of a home missionary's life. At the regular conference in one of our Indian churches in October, 1928, some one arose and asked Mr. Lee this question, "Arch Samp-

son's grandfather and grandmother want to come back to the church. But they have been living together for about forty years and have never been married. What shall we do about it? They thought, to be in good standing in the church, they should be married."

Mr. Lee said, "Certainly, they should get a license and be married according to the law."

Many years ago this venerable old couple had become Christians and had been baptized. According to the Indian custom they were married, but not according to the white man's law, now the law of the land. The church discovered this and withdrew fellowship. Not understanding, they had lived outside the fellowship of the church all these years. Now, Jim Sampson, 75 years of age, and his wife, Sallie Donal, 65, wished to come back to full fellowship in their church.

The church responsibility, however, did not end with the decision that afternoon that if the two old people got married they would be received into fellowship. The poverty of the couple prevented their paying the \$5.00 fee for the license. The conference decided to take an offering to provide money for the license. It was quickly done and some one was appointed to go to the county seat and get the license.

So on October 20, there was a wedding in a little Indian church set amid a rhododendron thicket on the Cherokee Reservation. Immediately afterward the two old people were received into full fellowship in the church. They were very happy, for now their Christian testimony was unshadowed by any offense to the law of the land.

In Ybor City, a suburb of Tampa where about five thousand Cubans live, our mission has experienced unusual growth in the past few months. Three new classes have been organized to care for the increase in the Sunday school at Clark Memorial Church, a week-day Bible class has been organized for young men and women, and a little new mission is thriving. Two volunteer teachers for the Sunday school have been secured from one of the American churches, and a very capable young public school teacher has entered enthusiastically into the work, giving the additional force needed for this growth. Rev. Ismael Negrin, a young Cuban man, graduate of the Seminary in Havana, is the pastor, and working with him are Mrs. Emily Black and Miss Maude McCalip, teachers in the Day School and evangelistic missionaries.

The work on the Indian field in Southern Alabama is showing marked progress. There are four Baptist churches, two of which have built and paid for inexpensive little plank houses of worship under the direction of the present missionary, Bro. L. A. Weathers. The total membership is now 103, with three Sunday schools and two B.Y.P.U.'s. Until Baptists began work among this people, there were no schools of any kind for them, in spite of the fact that they number about 2,500. Now there is one excellent two-room public school building, caring for 76 pupils, while in three of our little church buildings there are three one-teacher schools being maintained. It will take teachers with a missionary vision even in the public school to do very much for this people, the most backward people of our Southland.

One of the most amazing features of the French Territory is the unswerving Baptist loyalty of the Negro population of the seventeen Louisiana parishes that are overwhelmingly Catholic. For generations these little Negro churches have maintained their faith in the midst of a civilization the very basis

of which is built on Catholic ideas. All along the highways, through town after town, and past the thickly populated country-side in South Louisiana, little Negro churches bear testimony to the evangelical faith. The first French convert in the region around Marks-ville, between Alexandria and the river, was a young man who heard the testimony of a Negro Baptist preacher at a baptismal service in the Bayou.

Our Mexican missionaries have baptized 383 new converts since June, 1928. The evangelistic fervor of these faithful workers is a constant inspiration to the whole work of the Home Mission Board.

Thirteen-year-old Mauricio Garcia, student in Cuban American College, Havana, won the prize of \$200.00 offered last fall by the National City Bank of New York for the best essay on "Saving." The award received widespread publicity in Havana newspapers and was the occasion of much editorial comment. It is worth noting that Mauricio, who is from one of our poorest Baptist families, tithed his prize before putting one penny of it to any other use for himself or his family.

There are fifteen graduates from Smoky Mountain Academy in Carson-Newman College this year, every one working their way through. All stand exceptionally high in scholarship, one having won the highest mark in Freshman English.

It is interesting to know that Texas, a state that has no mountain schools, supplies three principals for the Department of Mountain Schools this year, joining Alabama and Tennessee in making the largest contribution to leadership in this department of home missions. Arkansas, Kentucky, North Carolina and South Carolina come second with two principals each, while Maryland, Georgia, Missouri and Virginia contribute one each. There are 21 schools operating this year under the supervision of Dr. O'Hara, some of them receiving exceedingly small appropriations, but all co-operating in the plans and policies of the Home Mission Board. Other schools are still associated with the Department in advisory relationship but no longer receive any appropriations. In spite of the cut of nearly fifty per cent in the appropriation, real progress is being made in clearing away all debts on mountain schools, the local communities rising to the emergency in a most devoted sacrificial spirit.

The Handbook of the Sign-Language of the Deaf

By Rev. J. W. Michaels, Missionary to Deaf, Mountainburg, Ark.

A call for help, and a help for yourself

To help the Home Mission Board in its great calamity, of which you all know, I am calling your attention to a most unique, but valuable book, *The Handbook of the Sign-Language of the Deaf*, written by me and published by the Home Mission Board a few years ago, especially for the use of ministers of the gospel, Sunday school workers and theological students to help them reach the deaf people (of whom there are, according to the United States census of 1900, more than 36,000 in the Southern field) with the gospel when coming in contact with them. The deaf people are the most unfortunate people in the way of receiving religious consolation. Comparing the deaf and the blind, Dr. Mann, a noted teacher and religious adviser of the deaf, says, "The blind hear and so have a share with other people in the ministration of the

church; in the education of the lecture platform; in the soul-stirring strains of music and hymns, and in the conversation of the social circle. Any one of the hundred thousand or more ministers in the country can reach them with the gospel by voice, and weekly services are within their reach everywhere. *The deaf see, but sight* has not all the value that *hearing* has in mental and spiritual development. The deaf have no share in these things. The voice does not reach them. Not one can read the services and sermons from rapidly moving lips. The sign-language is the best means of reaching them with the gospel. God provided it to meet the loss of hearing. It is the language Christ used in addressing the deaf man and then looking up to heaven said, 'Ephphata.' Then why will not our ministers, Sunday school workers and theological seminary students take an interest in this language, which according to Columbia University is as much a foreign language as any other language.

A great surprise is that although the Sign-Language book was prepared for Baptist churches and other Protestant churches, more of the books have been taken by the Catholic clergy than any others. I understand that the Catholics, when they find it difficult to make some classes of foreigners understand them verbally, they resort to signs with gradual results. And besides, it is a known fact that in the large cities the Catholics are very industrious in getting the deaf people in their church. Most of the large cities have regular Catholic preachers, all being hearing priests who have learned the sign-language.

The Handbook is thoroughly illustrated. The entire Lord's Prayer, word by word, is given in half-tone cuts at the end of the book, and this alone is worth the price of the book.

We have up to this time failed to get either the ministers, the Sunday school workers or the theological students interested in the matter.

The book gives a brief history of the deaf, their mention in the Scriptures, their education, the universality and the naturalness of the Sign-Language and why religious people should have it in their libraries.

We still have several thousand of the books on hand at the Home Mission Board's headquarters at Atlanta, Georgia. We have two grades of binding, one for 75 cents, postage 8 cents, and the other \$1.00, 8 cents postage. By the dozen \$6.00 and \$9.00.

Address, Baptist Home Mission Board, 804 Mortgage Guarantee Building, Atlanta, Georgia.

Mandy Judson Clementine Threat Wade

By S. W.

Mandy Judson Clementine Threat Wade—that is her name as she taught it to us in the nursery. We called her then, as now, "Aunt Clem," and called her pretty often. She affirms that she has always lived and associated with "white folks" and that she has been a part of our family ever since as a slave pickaninny she sat in a high chair and swayed a fly fan over the dining room table. She and my father "was chillun together" and he is now in his seventy-sixth year. Until two years ago she lived on the old plantation, having served our family in every capacity, from that of mammy and cook to the chief entertainer of our guests. Indeed, one attraction to which many of our friends looked forward in visiting us was the unique conversation of Aunt Clem.

Home has never been quite the same to me since she moved too far away to be present at our reunions. The Christmas vacation there is not so full of laughter and cheer as it used to be, and I truly feel that our home circle is incomplete. She was very loath to leave the old place, but the "chillun" who were "doing well" in Wes' Virginia kep' beggin' her to come to them, and Uncle Jack, her husband, was too feeble to make a crop any more. So she consented to go, facing the situation hopefully, as her habit is, with the determination to make the best of it.

In spite of her lengthy name, the bearer is very short of stature, though she really isn't so small around, and the short and familiar Clem seems a more fitting appellation. She always looks like a bag with a string tied in the middle, partly because even in midsummer she always wears the heaviest kind of woolen clothes. These, she insists, once saved her life when she was attacked by a mad dog, and furthermore, she would die of pneumonia or the "lacabugasis" if she discarded any of them. Now her children attire her outwardly in silk and all sorts of finery (she always had a weakness for silk), but underneath are her heavy woolen garments, as of old, and underneath, too, is the same true heart of gold.

I can't quite forget a bitter pang of jealousy that lingers with me from the days of childhood. She always claimed my older sister as *her* child, though she was too generous not to take me somewhat into her heart after my black mammy died. Then she would explain, "Dey's both my chillun. I jes' lets Miss Sue keep 'em here 'cause she kin better feed an' clothe an' ejucate 'em then I kin."

She had had sufficient experience with children to understand their ailments, for she had brought up thirteen of her own, had reared four grandchildren, and has since assumed responsibility for several of the fourth generation. In her attempts to name them all after her "white folks" she almost exhausted all the names in the family connection. A veritable Mrs. Wiggs! I don't know whether she kept adding water to the soup, but there was always room in her cabin and in her heart for one more child, and strange to say, the food and clothes always went around.

Perhaps it was her universal love for children that always made us feel it a great privilege to go to Aunt Clem's house. She always gave us something to eat and if any of her flowers were in bloom—she loved flowers—we went home laden with bouquets. It seems to me that her spirit must always hover about that cabin and in the purple lilacs and the old-fashioned roses that still bloom about the doorway.

Once when some relatives were visiting in my home she invited us all to her house to supper. The table was set under a big oak tree in the front yard and was laden with all the good things she could possibly get together. There were great dishes of brown friend chicken, hot biscuits that came from the oven every few minutes, at least three kinds of preserves, two kinds of cake, and as the climax of the menu ice cream made wholly from pure cream which she must have been saving for a week!

She is generous to a fault, if such a thing be possible. Once when she was reproved for sending canned fruit to a city friend she said, "Umph! I'd 'vide my las' crus' o' br'ad wid Mars Callie!" And she would.

Well do I remember the jars of boiled custard she sent me when I had mumps. To my father she often sent hot ash cakes, while for mother she made sweet potato pudding, and for sister there was delicious cherry pie. She still remembers us with gifts at Christmas time, and when my sister was married she sent her two wedding presents, collect. A few weeks ago she sent to my father by express

six tremendous apples in a heavy wooden box. What if the charges did make them cost a small fortune? Their value couldn't be estimated in money.

As for money, she never has any. She always leaves on the kitchen table or the dairy shelf whatever money happens to come into her possession, and that which she does not lose, she promptly gives away.

She is not in the slightest degree anxious about those material things for which most of us are constantly striving. She believes in a literal interpretation of "Why take ye thought for tomorrow? Sufficient unto the day is the evil thereof."

Her philosophy of life is noteworthy. Once when she had been away from home for several weeks, Uncle Jack met her at the station and, with tears streaming down his cheeks, related how the barn had burned and with it had gone her buggy—her cherished buggy that she had been paying for in little installments for months past. When he had finished the tragic story she replied, "Hush dat cryin', Jack! De Lawd give and de Lawd take away. You'se still got a roof over yer head an' you'se got Clem. Now I don't wan' no mo' o' dat cryin' around me."

Some one once asked her if she was happy, to which she answered, "Happy? I reckon I is! When I kin jes' set in my do' an' see

my garden growin' an' call up all my chic'ens round me, ain' nobody no happier 'en Clem."

She is now bending every effort to educate the grandchild, Bertha, who is in her care. Bertha is attending high school and taking music lessons, hoping to become a music teacher. Aunt Clem "hires her out" in the afternoons, for she says, "She'll never make nothin' of herself if she walks de streets."

This is the day of the new Negro; we need not expect to find Mandy Judson Clementine Threat Wade in the new order. We of the South are too prone "to cling to an idle page and a musty page." We can best pay tribute to these noble representatives of the past by carefully working out our proper relations with their descendants. Mandy Judson Clementine Threat Wade has made her worthy contribution. Her name stands synonymous with strongest friendship, truest loyalty and most unselfish service that transcend the bounds of race and color. These qualities have been transmitted to her descendants, but they must be developed and directed. To us she throws the torch. Will we break faith with her posterity? It is ours to adjust ourselves to modern conditions; ours to see that justice is afforded the new Negro, that he be given an opportunity to develop these nobler qualities which are an undeniable possession of the race.

LOST

A Story of Africa

BY ANNE WOODLEY

CHAPTER X

Walter Parkinson was lying on his camp cot in the guest house at the other side of the village. Over in the corner on a mat was Orlufo sleeping soundly. But Walter could not sleep. His mind was "too full of a number of things." He went over the scene in the hut and every word spoken by Kalengu. He had understood it all, but who was "Kippy" and why had the woman said he would take the white girl away? She was an albino, of course, although her hair was not white, as Orlufo had told him. In the confusion of the hour he had not thought to look at her eyes. And she wore all the ornaments and other paraphernalia of the other heathen girls. Why, of course, she was of that tribe.

And going over and over the matter, his wearied brain finally refused to act and he slept, but all through his slumber he seemed to be trying to catch something—a ball, an animal, or was it a word? Always he was running after some elusive object; he would get just near enough to catch a glimpse of it, then darkness, and he was pursuing it again. Then, a voice said as plainly as if a human being stood by his side, "Awake, Mangareka!"

The cold chills chased themselves up and down his spine as he sprang out of bed with that almost audible command. "Mangareka! Of course."

Feeling his way over to Orlufo's corner, he shook him awake. "Why, Bwana, what's the matter?"

"Nothing with me, but something very important. Tell me, Orlufo, what you call Bwana Howard?"

"Why, Bwana Howard."

"No," impatiently, "how do you say 'McGregor'?"

"Mackrekka," replied the boy, patiently. He had an idea that his master was losing his mind, although the ideas and ways of

these white people were unfathomable anyway to the native mind.

"But Orlufo, his native name. I mean, how would the others, the *shenzies* say it?"

("Shenzies"—the raw, blanket natives are called "*shenzies*.")

"Mangareka," said the boy, and Walter shivered until his teeth chattered as he became sure of the discovery which he had made. "And, he continued, as the wailing howls of a far distant hyena came to his ears, "how do you say the Memsahib's name?"

"Your wife? Her name is Lucio, Bwana."

"Get up, Orlufo, get up quickly. I am going to write a note to Bwana Howard and I want you to start right off to his camp. I want him to get here as quickly as possible."

"But why? It is night and there are animals, lions, hyenas, elephants—"

"Yes, I know; but you shall go with a lantern. Listen, Orlufo, tell me all you know about Lucio, how she came here and when—all about it. You must have been quite a big boy and probably know all about her."

"Yes, Bwana, I do, and I will tell you." And he recounted the whole story, adding a little apology, which gave a sting to his listener's heart, when he came to the end: "You know, Bwana, we were very savage in those days and are yet, because no white man had ever come to teach us about Jesus and his love."

Old Kalengu had been buried with many honors, even though her son was not there to participate in the ceremonies. Walter explained that he had been obliged to send him with a letter, but that he would probably be back that evening and would then do honor to his mother. As she was old and alone, no mourning feast was made for her, for which Walter was thankful, as he wished very much to hold another service that evening.

All his possessions were thoroughly investigated that day by the people, his clothing, pocket knife, watch, hair, teeth and shoes, and the wonderful talking box almost torn to pieces by the curiosity of the people. But when in the ruddy glare of the camp fire in the middle of the kraal that evening, he began to "beat the box" again and sing hymns in the native language, the villagers soon gathered around and squatted silently on the ground, eager to hear and see all that was to be seen and heard.

The meeting progressed with hymns, prayer and preaching, the speaker displaying a large picture chart of Christ and the children. Lucio hovered at the outer edge of the crowd and at last, when Walter decided that the villagers were tired and Howard would probably be coming soon, he decided to dismiss them and go and meet his friend. The villagers arose and sang as best they could without previous knowledge of the song, "Jesus loves the little children," in the native tongue.

At a signal and word from Walter, they bowed their heads and closed their eyes, so that he should pray, but before he had spoken a word, a shrill, high-pitched childish voice rang out on the evening air and to Walter's amazed senses came in English and in perfect tune: "Jesus loves the little children." Then, it stopped and Lucio, to whom in some amazing way had been brought back that little fragment of her childhood's song, dropped in a heap on the ground enveloped in her leopard skin, crying aloud, "Oh, Kippy, Kippy, Kippy."

Howard came through the open gate in time to catch the words of the song and with face like chalk, he rushed to Walter.

"Who was that? What was it you wanted me for?"

And Walter, putting his arm about his friend's shoulders, said, "Steady, my friend, but that was the white child and, Howard, I do believe that God has delivered back to you your sister Lucile."

"Lucile! Why, no, how could that be? She was eaten by the crocodile."

"Yes, that's what the people thought, but this white child has been living in this village for nearly eight years now, and was brought here by a black boy who came through the Death Forest. But come, talk to her and look at her. Perhaps you will recognize her."

"How could I?" groaned Howard. "We never had a photograph of her and I never saw her."

Slowly, almost without volition on his own, he walked toward Lucio. He touched her on her bare white shoulder and she sat up and looked at him.

"Lucile," he said in English. "Lucile McGregor, do you have any remembrance of that name?"

She shook her head and said shyly, "I don't understand your tongue. I am of this tribe."

"No," said Howard, looking into her blue eyes. "You are a white girl, but you may not be my sister. I believe you are, though."

Kneeling beside her on the dusty ground, he bowed his head and prayed: "Oh, gracious God and Father, look down upon us now. If this girl is my sister Lucile, Father, help her to remember something of her childhood,—just some little thing, Lord, that I may be sure and not bring greater sorrow to my dear mother's heart than she has already suffered."

He looked up to see Lucio kneeling on the ground beside him, her hands clasped in front of her, her eyes closed, and with the people silently crowding around them. Almost as if hypnotized, she repeated the words, "I lay—down—sleep," but that was all; the strain was too great; she threw herself at full length on the ground and wept with all her heart.

Thanking God for the immediate answer to his prayer and raising her in his arms, Howard said in the language of the tribe: "Never mind, little girl, it is all right. You are Lucile McGregor and I am your brother from America. Father and mother are over there. They have mourned you as dead for many years since that wicked Kippy carried you off."

"Kippy! Who is Kippy?" She looked at him wide-eyed as she asked the question.

"Do you not know, child? You just now called his name."

"Yes, but I always thought he was my particular god. I could never seem to remember anything about him but his name and Kalengu said it was all a dream."

"Yes, it was a dream—a bad and wicked dream and Kippy—was not a god. But you shall hear more about it later. You must get ready to go home with me tomorrow morning."

"Oh, am I really to go with you?" joyfully. Then her face fell. "But I can't, you know, for I am sold to the king. He will be coming for me in a few days now."

"Orlufo will see about the king and his dowry, as he is his mother's heir. Take off his gifts and come to me early tomorrow morning and we will start your new life."

"Yes, Bwana, yes, I am so happy," said Lucile. And she began tearing off the king's ornaments at once.

Before starting out the next morning, Lucile asked permission to go to Kalengu's hut for a few minutes. The traveling was slow, hot and wearisome and it was sometime in the afternoon that Howard noticed a dirty string around Lucile's neck.

"What is that, child, that you have about your neck? A charm?"

"Yes, sir," hesitatingly she replied.

"Let me look at it, and tell me about it."

She grasped it with both hands and said slowly, the tears in her voice, "It is only a little charm, sir, that I think Kippy must have left with me, as I seem always to have had it. I couldn't bear to leave it in the old Kalengu's hut with the devil-god and the idols, as it is my own particular charm. No one else ever had anything like it," and she laid in her brother's hand a baby's gold finger ring on which the letter "L" plainly showed to his astonished eyes.

His own eyes filled with thankful tears and he touched his lips to the pure white cheek of his lost sister, as he said,

"You may keep that charm as long as you live, Lucile. Kippy did not give it to you but your own father, and our God, our own true loving heavenly Father, caused you to preserve it, for it is absolute proof that you are the child of our father and mother."

(The End.)

* * *

Prayer and Power

"No answer comes to those who pray,
Then idly stand,

And wait for stones to roll away
At God's command.

He will not break the binding cords
Upon us laid,

If we depend on pleading words,
And will not aid.

When hands are idle, words are vain
To move the stone;

An aiding angel would disdain
To work alone;

But he who prayeth and is strong
In faith and deed,

And toileth earnestly, ere long
He will succeed."

The Precious Work of Jesus in China

By Rev. R. T. Bryan, Shanghai, China

Your readers want to know what is being done. I enclose a copy of a letter that will show much better than anything I can say that Jesus is doing the same precious work in China that he has done and is still doing at home. Let this sweet Christian girl tell in her own way what Jesus and his gospel means to her. There are thousands like her and millions to follow.

We baptized nine recently and have just closed a good meeting in my church of which I am pastor. Mr. Flacks (converted Jew) did the preaching and Brother Ware did the interpreting. We are praying and hoping that we may be able to baptize many more. Conditions have greatly improved, our two schools have opened well and there seems to be a good spirit among our more than four hundred boys and girls. It is a joy to be their pastor. Pray for me.

The letter follows:

"Shanghai College"

"Shanghai, China, Sept. 30, 1928."

"Dear Miss Sallee:

"It is very kind for you to write to us, and to show your sympathy with us of the death of our little beloved sister. We all thank you heartily. But first of all, I beg your pardon for not giving you any returning words for so long a time. I know it is very impolite to do that, but I can't help it. We were away from home when you wrote us, and when we came back we were very busy in getting ready for school again.

"Now everything is settled. I think I ought to write to you. It was very strange that when my little sister went to see her teacher, Miss Hwong, a week before she was sick, she said to her teacher when she left, 'Miss Hwong, smile at me, please. I am afraid that if you don't, you will have no other chance to do so henceforth.' She just said that in a very natural way, and she also smiled. At that time Miss Hwong did not understand what she really means. Three weeks after that she died, and Miss Hwong remembered her last words.

"When she felt sick the first day, she asked me whether it was appendicitis or not, whether it could be cured or not, and whether she would die or not. After she had died, I just wondered wherefore she knew all the truth of her sickness, and her death.

"During the days when she was on bed, she did not complain anything, and she did not object against anything. She obeyed exactly all that the doctor commands. She had been a very nice girl. We thank God that he had been always with her.

"When she was passing away, she sang 'Nearer my God to Thee.' After that she waved her hand to us and said, 'Good-bye my father, mother, brothers and sisters, I am with God now, and I am following Jesus.' There was a little smile on her face. We are in great sorrow for her death, but we thank God for receiving her to his home of eternity, where there is life and happiness. God has shown us a miracle through her. We must love him and honor him all through our life.

"Sincerely yours,

"Dorris Lee."

* * *

The best things in the life of the nation can be kept only as it gives them away.—
John McDowell.

* * *

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31x4	3.50	1.65	35x5	4.25	2.65
32x4	3.50	1.70	29x4.40	2.65	1.40
33x4	3.50	1.75	30x5.25	3.95	2.40
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"ONWARD, CHRISTIAN SOLDIERS"

A Program for Missionary Day

SUNDAY, MARCH 31, 1929

Upon the Sunday school rests a grave responsibility for teaching the essential truths about missions, and keeping alive the missionary spirit among its people. Among Southern Baptists the month of March has by general consent been set apart for considering Home and Foreign Missions. The plan is that each Sunday in March a brief program will be rendered, taking the place of the usual opening or closing exercises, or department worship period, setting forth some vital phase of Home and Foreign Missions, getting the matter before the school, planning for a worthy offering, and preparing for the special day on Sunday, March 31.

Let the superintendent and pastor call together teachers and officers of the Sunday school not later than Sunday, February 24, and lay before them the plan of devoting the entire month of March to special emphasis on Home and Foreign Missions. A strong, representative "Missionary Committee" should be selected to work out details, into whose hands will be placed the special "Missionary Month" material, which is being sent to the superintendent, extra copies of which may be had FREE upon request. **BE SURE TO SECURE ADDITIONAL MATERIAL IN AM-
PLE TIME.**

Whether the Suggestions for Opening and Closing Programs during other Sundays in March be used or not, be sure to put on the Special Program for March 31, and plan to take the Special Offering.

JOINT COMMITTEE ON MISSIONARY DAY

161 Eighth Avenue, North

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Nashville, Tennessee