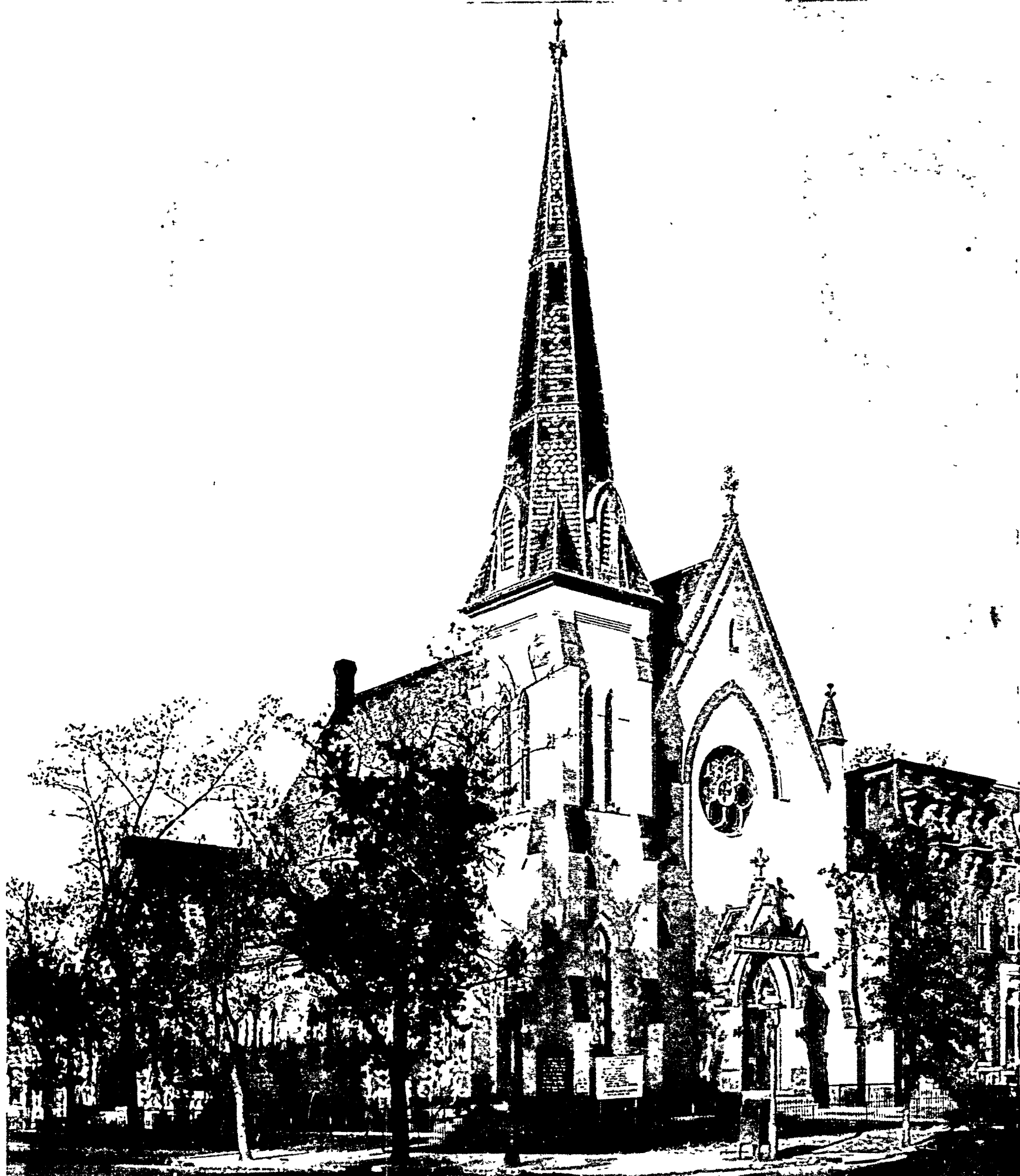


HOME^{AND} FOREIGN FIELDS

JUNE

1930



MT. CARMEL BAPTIST CHURCH (COLORED)
WASHINGTON, D. C.

A center of local denominational activity, and shrine
of prominent race churchmen visiting the Capital.

A Friend in need

How would you have met this emergency?

THE little ones in bed. Playtime for their parents. A wise mother does not permit children's minor ills and ailments to interfere with those well-earned hours of leisure.

There are times, of course, when every baby is too fretful or feverish to be sung to sleep. There are some pains even a mother cannot pat away. But there is no time when any baby can't have the quick comfort of Castoria! A few drops and your wee one is soon at ease—is back to sleep almost before you can slip away.

A recent investigation found Castoria in nearly half of all homes where there was an infant. But some mothers make the mistake of stopping the use of this pure vegetable product when Baby has been brought safely through the age of colic, diarrhea, and other upsets. *Don't forsake Castoria until your youngsters are in their teens.* Guard their systems from sluggishness; relieve any condition of constipation, gently but effectively. If they never know stronger medicines, they may never know their need!

The taste of Castoria is pleasant; children love to take it. The recipe on the



"A Mother Has Hour-Long Moments"

wrapper is proof that it can't harm them. In homes where a coated tongue or an impure breath is the signal for giving Castoria, healthy and happy children are the rule!

You'll find Fletcher's Castoria on sale everywhere. But drugstores close at night, so be forehanded! Have you read Fletcher's Baby Book? And the new edition of *The Danger Age for Children*? Mailed free if you write Castoria, 80 Varick St., N. Y.

Cry for Fletcher's CASTORIA

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JUNE, 1930

CONTENTS

	PAGE
A GREAT NEGRO CHURCH AT THE NATION'S HEART. <i>Della E. Harris, Washington, D. C.</i>	2
THE PLEA OF THE SELF-RESPECTING NEGRO—"NOT CHARITY, BUT A CHANCE." <i>Rev. A. Clayton Powell, New York City</i>	4
AN OUTSTANDING SOUTHERN NEGRO CHURCH. <i>Rev. S. A. Owen, Memphis, Tennessee</i>	6
SOUTHERN CHRISTIANS AND THEIR NEGRO NEIGHBORS. <i>Rev. Will W. Alexander, Atlanta, Georgia</i>	7
A YOUNG NEGRO ORATOR—ELMER CLEMENT HOUSE. <i>Rev. C. O. Maxwell, St. Louis, Missouri</i>	10
EDITORIAL	13
A SQUARE LOOK AT THE NEGRO QUESTION	15
NEW MOVEMENTS TAKING PLACE AMONG THE NEGROES. <i>Rev. E. P. Alldredge, Nashville, Tennessee</i>	15
THE ALTERNATIVE FUTURE OF THE NEGRO. <i>Rev. O. L. Hailey, Nashville, Tennessee</i>	17
AN OPPORTUNITY IN BLACK. <i>Rev. C. M. Thompson, Jr., Barboursville, Kentucky</i>	19
HOW CAN THE WHITE BAPTIST MINISTER HELP HIS COLORED BRETHREN? <i>Rev. Joseph T. Hill, Richmond, Virginia</i>	20
OUR OBLIGATION TO HELP THE NEGRO. <i>Rev. L. E. Barton, Montgomery, Alabama</i>	21
HOW CAN WHITE BAPTIST CHURCHES HELP THE NEGRO BAPTIST CHURCHES IN THEIR COMMUNITY? <i>Rev. John E. Briggs, Washington, D. C.</i>	22
RACE RELATIONS—A TEST OF VITAL CHRISTIANITY. <i>Rev. Vernon Johns, Lynchburg, Virginia</i>	23
THE MAID IN THE HOME. <i>Ruth Cozart Eller</i>	25
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	26
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>J. T. Henderson</i>	27
MISSIONARY MISCELLANY. <i>T. B. Ray</i>	28
HOME BOARD DIRECTORY	32

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- June 1—Topic, "Growing Through Christian Fellowship." Of the several thought-provoking articles on the possibilities of deepened fellowship between white and colored people, perhaps the most appropriate for use in this program is the article on page 21, "Our Obligation to Help the Negro." Let this be read at the conclusion of the program.
- June 8—"Using the Bible as the Sword of the Spirit." The editorial on page 14, "The Lesson of 'Religionless Russia,'" presents strikingly the absolute necessity of making religion vital if it is to affect and control human life. Excerpts from this editorial might well be read by the leader in conclusion of the program.
- June 15—"Faith Plus Works." On page 25 will be found a delightful story, "The Maid in the Home," which may well be used to supplement the material given in the Quarterly, illustrating the opportunity to make faith operative in every-day relationships.
- June 22—"Young People and the Liquor Question." On page 9, in the midst of the discussion, "Southern Christians and Their Negro Neighbors," some strong words are uttered concerning the white man's exploitation of the Negro in the sale of "boot-leg" liquor. This aspect of the evil might well be emphasized in the round-table discussion provided for by the program.
- June 29—"So-called Christian Nations Need Christ." An excellent addition to the material for the discussion of this subject will be found on page 23, "Race Relations—A Test of Vital Christianity."

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

The material in this number will provide an excellent opportunity for discussion and instruction concerning the attitude of the white child toward Negro children. Extracts from the several splendid articles may be used in the making of a poster on "How to Help Our Negro Neighbors," some pictures of Negro houses, schools, churches, etc., furnishing illustrations.

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

The leader will find no difficulty in selecting from the wealth of material contained in this number parts for an intensely interesting discussion of the missionary topic, "How to Help the Negro." See especially the acrostic outline on page 26.

SUNDAY SCHOOL

Each Sunday in June a helpful feature of the worship program, in the main school or in the departments, will be the reading of informing extracts from the many excellent articles dealing with our opportunity and obligation to help the Negro.

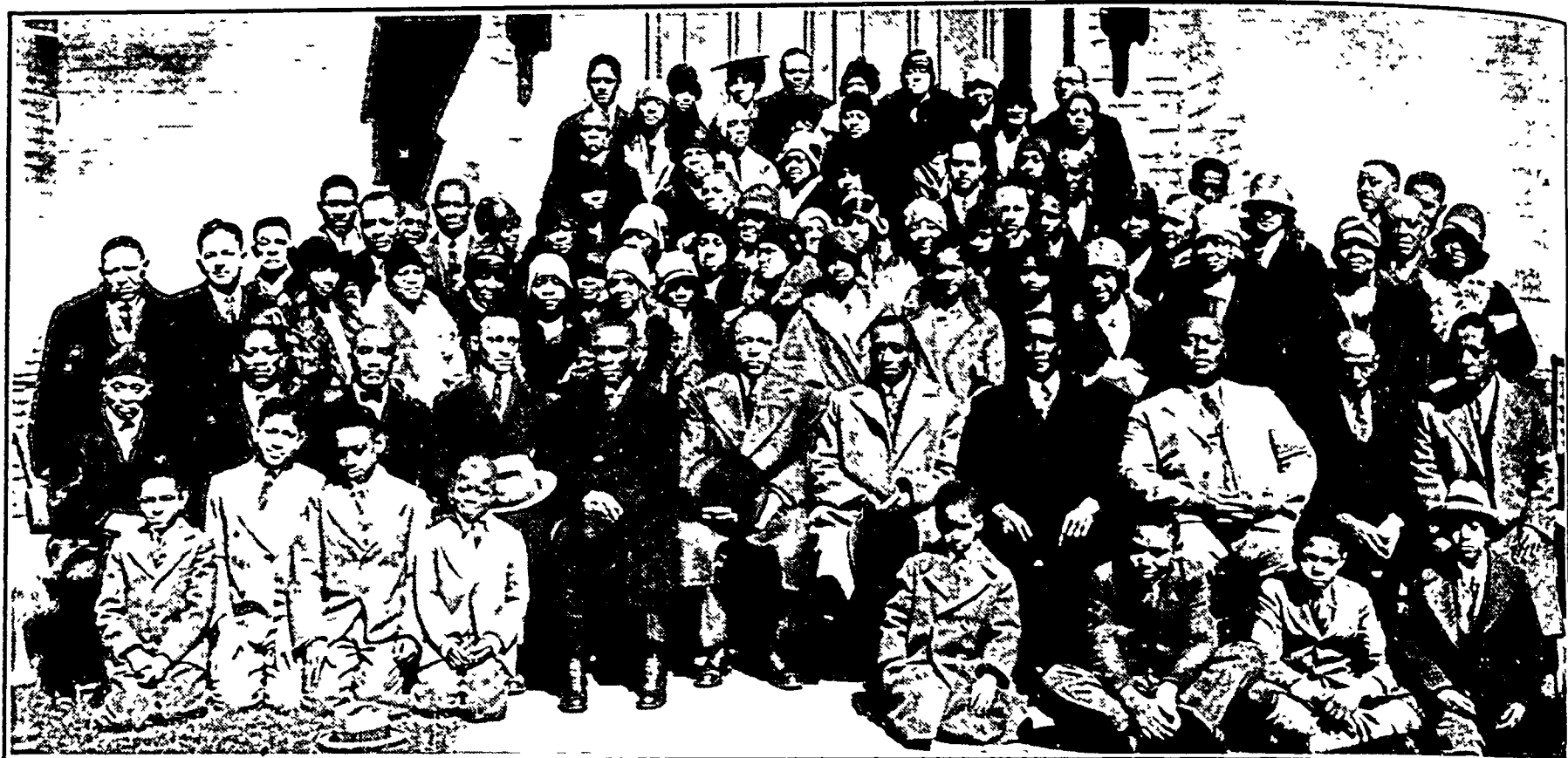
PRAYER MEETING

No more helpful series of prayer meetings could be provided than that which might be arranged by the use of the informing and thought-provoking articles in this number dealing with the Negro problem. Striking paragraphs should be read from these articles, and then made the subject of discussion and prayer.

HOME AND FOREIGN FIELDS published monthly by the Sunday School Board of the Southern Baptist Convention, 161 8th Ave., N., Nashville, Tennessee. Subscription rate \$1.00 a year, 25 cents a quarter.

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MOUNT CARMEL BAPTIST CHURCH (COLORED), WASHINGTON, D. C.

W. H. Jernagin, pastor, with officers of church and auxiliaries, including those of the Junior Church.

A Great Negro Church at the Nation's Heart

By Della E. Harris, Washington, D. C.

In October, 1876, a small number of persons banded themselves together for the purpose of organizing a Baptist church. These persons, about 275 in number, were formerly members of the Second Baptist Church.

They first sought shelter in the old Columbia Law Building on Fifth Street, where they stayed about a month, then they used the old Lyceum Hall on E Street between Eleventh and Twelfth Streets, and here they not only found shelter but a leader also, in the person of Rev. J. W. Rhone. After a few years' sojourn there a mission was started at Third and F Streets, Northwest, and many of the congregation went there. In due process of time the mission exhausted itself and many of those who went out with it returned to the original body which had in the meanwhile changed quarters and were worshipping at the old Market Hall at the intersection of First Street, H Street and New Jersey Avenue. Having grown tired of worshipping from place to place, they decided to secure a place where a church house could be built, and the spot on K Street between Fourth and Fifth Streets, Northwest, was selected. By this time Rev. H. Plummer had come to the new organization as leader, and the little house in which it afterward worshipped was built.

Then they decided that they would have a distinctive name, and a Brother Hewlett, a young minister of the congregation, compared their trials to that of the great trial on Mount Carmel and suggested the name "Mount Carmel" as a fitting one for them, since theirs had been similar, and the name was adopted.

Soon after this Hon. Chester A. Arthur, President of the United States, appointed Brother Plummer as Chaplain in the Army. Rev. Bishop Johnson was then called as pastor, but the Second Baptist Church called him about the same time and he accepted the call of the Second Baptist Church, while Carmel remained without a leader. Finally Rev. S. Geriah Lampkins was called, and he accepted. After some little time it was decided that they enlarge their borders and were induced to move to Fourth and L Streets, N. W. Their trials were not yet over for after a while they found themselves without a pastor again and also in financial difficulties. Then Brother Gray took the oversight for a short while. Upon the suggestion of Sister Anne Moore and a few other sisters and brethren it was decided that the call be extended to Rev. W. P. Gibbons, then pastor in Pittsburgh, Pa. On the fourth Sunday in March, 1892, he came to them as pastor and started with Carmel on a journey

which lasted over a period of nearly twenty years. Then very early on the morning of February 16, 1912, he passed on to his great reward and Carmel was at a loss where to look for a leader; but with trusting hearts upheld by prayer we waited on God for our chance to come and on the fourth Sunday in October, 1912, Dr. W. H. Jernagin came to us and we started out on a campaign of unprecedented success and achievement in the District of Columbia.

The club system then existing in the church was confirmed and Dr. Jernagin accepted the presidency of the Free Grace Club.

The Sunday school was reorganized and separated into departments.

On the fourth Sunday in November, 1912, the B.Y.P.U. was organized.

Early in January, 1913, the Usher Board was reorganized and the Auxiliary Board of Ladies created, to assist them.

On January 22, 1913, the Missionary Society was organized to do Home and Foreign Mission work.

The organizing of the Deaconess Board and the Lookout Committees in the same year, 1913, proved to be a very helpful asset in the new era of church work.

In 1914 the Men's Club was organized and has gone ahead doing commendable work.

We soon began to realize that our quarters were too small and after months of fluctuating hope and fear the time came when the pastor and officers announced that they had finally succeeded in securing the present church property, and with great rejoicing on February 15, 1914, we came here that we might render larger service in the Master's cause.

After this the Junior Deacon Board and the Junior Trustee Board were organized, that men might be trained to serve in these two very important capacities. And later an Auxiliary of Ladies was organized to assist the Junior Trustees.

The Parsonage Committee was organized for the purpose of looking after the needs of the parsonage.

In 1918 stimulus in a social way manifested itself in our church and community and Dr. Jernagin suggested that the church employ a social worker to look after that part of the work, and with that suggestion a creditable work was started among our young people that their minds might be employed with Christian activity during the week-days as well as the Sabbath Day. The boys were organized into a Boys' Improvement Club and the girls into the Red Circle Club.

Later the very small girls were organized into the Dorcas Club.

Following close on the heels of this work was the organization of the community Mothers' Club.

During the years 1919-22 a larger field for foreign mission service was opened to us and we sent to the foreign mission field under the Foreign Mission Board of the National Baptist Convention, Miss Della E. Harris and paid her salary, beginning in a bigger way a work of mercy and redemption in Africa, the land of our forefathers.

In 1920 the seemingly impossible was accomplished; under the direction of the pastor, the Mock National Baptist Convention, that titanic struggle when each one put his shoulder to the wheel, put over the top the biggest thing in the history of the church, the lifting of the load of indebtedness and burning the mortgage, leaving Carmel free to do the work of the Master on a bigger and better scale than ever before.

In 1922 the Junior B.Y.P.U. was organized.

On Sunday evening, December 5, 1923, the youthful Christians of the church were organized into the Junior church.

In 1925 the Pastor's Council was organized, consisting of the presidents and secretaries of different organizations of the church.

Trust

*"God builds the blind bird's nest,"
And in his tender care
She rests and sings, content, carefree,
Though skies be dark or fair;
She knows not how or where her nest
To make,—yet has the very best!*

*I cannot see the way,
But in my Father's Word
He says that he will be my Guide,
So, like the wee blind bird,
Oh, may I ever trust, and rest,
And know his will is just—his best!*
—EDITH LILLIAN YOUNG, in
S. S. Times.

In looking out for betterment of community life and for those who may suffer, a First Aid Club was organized January, 1926.

Seeing the great need for helpful employment for the young minds during vacation period the church decided to open a Daily Vacation Bible School, during the month of July, but in turn the school was changed to an All Bible School, using no handcraft other than that closely connected with the Bible. This school was organized in 1923.

In February, 1927, the work of remodeling the church was begun, and on May 10, 1927, the dedication of the lower temple was celebrated. On the second Sunday in June the entire building was rededicated to God for his service.

Coming into a "strange land" where his denomination had but little or no recognition and where pride in the great Baptist enterprises was nil, Dr. Jernagin at once faced the task and set out not only to rebuild the organization of the Mount Carmel Baptist Church but to lay the groundwork of a new local consciousness. Thus, while rejuvenating his new charge and making of it a model for the country, the man in "a strange town" was injecting a new brand of life

into the Baptist anatomy and tuning it up with things on a larger scale.

A convention auxiliary to the National Baptist Convention of America was essential, of course, for effective work; a race organization for the civic protection of his group, with headquarters here, quickly took form under his generalship.

The value of church property, money raised for improvements, missions, expenses, education and a thousand other things by organizations under the jurisdiction of his local convention, verily exceed a million dollars.

He has increased the names on his church roster from less than five hundred to nearly three thousand.

He has moved his congregation out of inadequate quarters, purchased the edifice in which the late President Woodrow Wilson was accustomed to worship, and has improved it by \$50,000 to do real welfare work.

A real community center has been established on the new premises, where are available the services of a full corps of physicians and surgeons, specialists, dentists and others who treat ailments of the body that do not seem to respond to mere preaching.

Through him Washington has: Permanent membership in the Pan-African Conference; representation on the Executive Committee of the Federal Council of Churches for his denomination; titular headquarters of the National B.Y.P.U. and Sunday School Congress; representative of the largest group of Protestants in the world; a community and welfare asset of no little proportion; a vice-presidency of the National Baptist Convention and membership on all boards; a Grand Master of the Mosaic Templars of America, one of the richest race fraternities of the country; and a Baptist Seminary in which men and women may fit themselves for a larger measure of usefulness in Christian endeavor—all in fifteen years!



PRESIDENTS OF STATE B.Y.P.U. CONVENTION, NATIONAL BAPTIST CONVENTION

The Plea of the Self-Respecting Negro—"Not Charity, But a Chance"

By Rev. A. Clayton Powell, Pastor of Abyssinia Baptist Church, New York City.

Two little ugly, ill-clad black boys were standing on the platform of a Southern railroad station when an express train rolled in. The throbbing, massive engine made a tremendous appeal to their imagination.

One boy said, "I wish I was a white man so I could run that thing like he runs it."

The other little fellow said, "If the white man will only give me a chance I'll run it, as black as I am."

The latter boy tells us how the white man can help every sensible, ambitious Negro to help himself. The self-respecting Negro is not asking for *charity*, but he is asking for a *chance to help himself*.

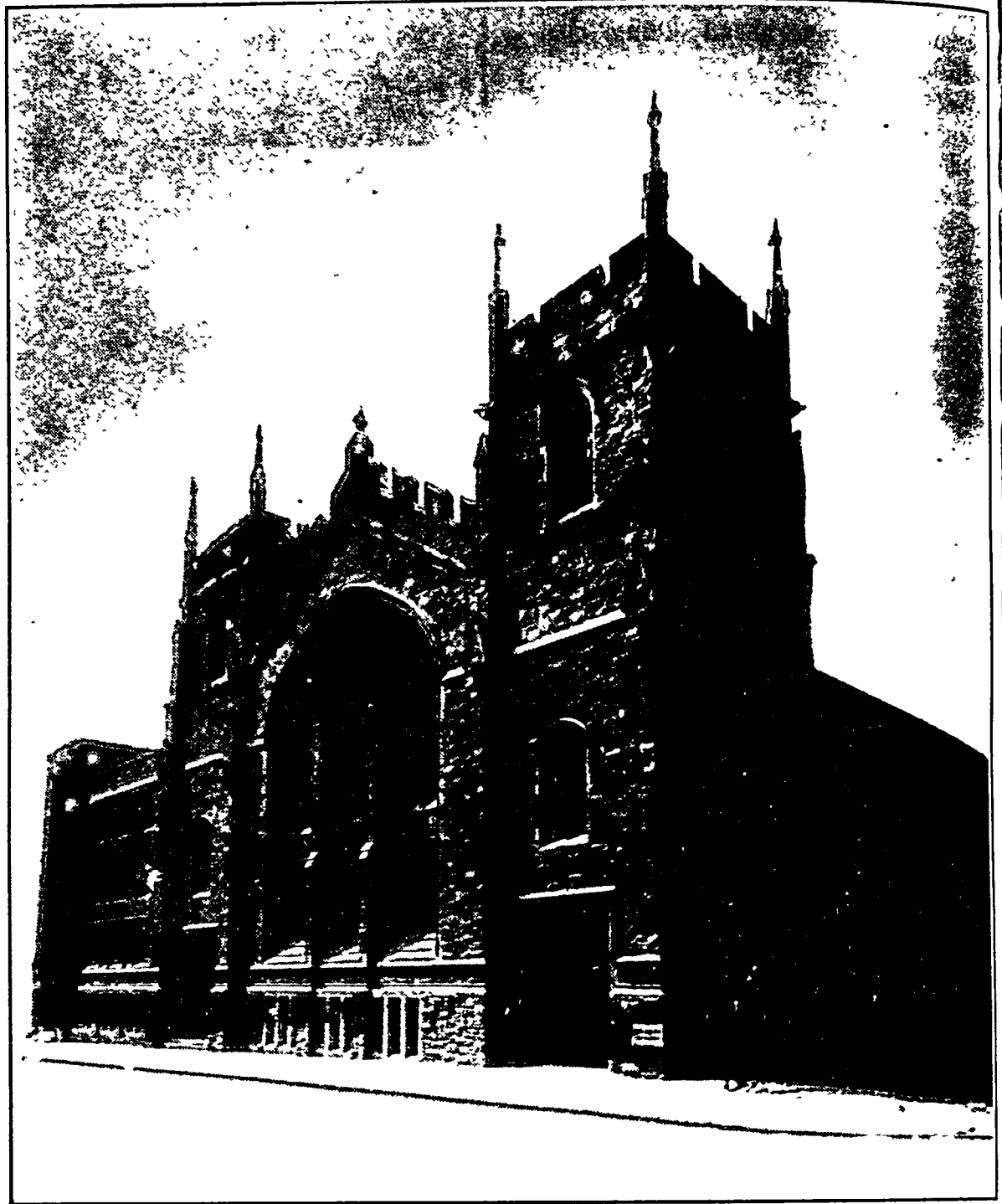
The white people, North and South, have been very generous in their contributions to Negro schools, churches and social agencies. The colored people would be woefully ignorant today had it not been for the millions contributed by these good friends for the mental development of the race.

There are only two worth-while educational institutions in America receiving their chief financial support from Negroes. One of these is living just beyond the poverty line, and the other is living at a poor, dying rate.

Hampton, Tuskegee, and Spellman, Moorehouse, Fisk, Virginia Union, and all the healthy colleges and schools of the Southland represent the generosity of the white man. According to the best statistics obtainable the Negroes have paid only 10 per cent of the cost of their education during the last sixty-five years. The other 90 per cent, of course, has come from white people.

While we give our white friends a unanimous vote of thanks, this kind of charity cannot and should not go on forever. It is bad for the white man and worse for the Negro. The Negroes of this generation are not asking for more financial help, but they are pleading for opportunities to help themselves. Like our little black brother, they are saying, "Give us a chance and we will run this engine two or three generations hence."

If we are going to make upstanding, self-supporting men out of these sixty-five-year-old children, who have been a



ABYSSINIA BAPTIST CHURCH AND COMMUNITY HOUSE, NEW YORK

The pulpit is of white marble, and was made in Italy. The church seats 3,000 people and has three auditoriums all of which are usually full at the regular services.

drag on our social order more than half a century, we must give them the same opportunities for development along all lines which other Americans enjoy.

Perhaps there is not a man living who knows the desires, ambitions and aspirations of the Negro better than myself. For sixty-five years I have lived with them in log cabins, shanties, ox-carts, mule wagons, on bicycle, and in automobiles.

For twenty-two years I have been with them in the largest and most congested Negro center on earth. I administer to at least 4,000 Negroes every week. The 8,500 members of my church represent the highest intelligence and the lowest ignorance—the richest and the poorest of my race.

I am, therefore, speaking with authority which comes from long years of the most intimate contact, South and North, when I say that Negroes want equality, and nothing else will satisfy them, and that nothing else will help them to help themselves out of their present low estate.

By equality, I do not mean that bugaboo of "social equality" which is constantly played up by politicians and too often by the press and pulpit. This pernicious doctrine has, perhaps, done more than any other one thing to keep the Negro from rising and to hamper him in every phase of progress.

When a Negro applies for admission to a university where the white students predominate it is said that he is seeking "social equality." When he attempts to move into a decent neighborhood, he is checked by the argument of "social equality." When he applies for a position beyond that of elevator boy, porter, butler, for which he is qualified by experience and education, he is stopped by the "social equality" wall. When he tries to secure a Pullman ticket or a stateroom on a ship that he may rest comfortably he is refused it on the ground of "social equality." When he seeks a political appointment in the state and federal governments the papers and politicians raise a howl about "social equality." When the general

term "social equality" fails to halt his progress his enemies will be sure to check him by the terrible spectre of "social intermingling and intermarrying of the races."

The desire on the part of colored men to cross the line in their quest for female companionship has been greatly exaggerated, to the detriment of the Negro's progress. During the last thirty-eight years I have united more couples in marriage, perhaps, than any other Negro minister in the North. In all those years I have had only ten interracial marriages—four in Connecticut and six in New York. In five cases colored men were united to white women, and in the other five cases white men were joined to colored women, and these did not represent the best in either race. Because there is no law in these states against intermarriage of the races, these ten straws should indicate the way the wind is blowing. I have learned from many years of experience that colored men are satisfied with their own women.

When 9,999 Negroes out of 10,000 plead for equality, the thought of association with white women does not cross their minds. What they really desire and what they are contending for is *equality of opportunity* in the struggle of life. They want *equality of living conditions*. They want a decent place in which to live and rear their children.

Negro communities are woefully neglected by city governments. Ashes, rubbish, garbage, dead cats and dogs are allowed to remain on the streets for days and often for weeks. No man can retain his self-respect in such an environment. And even the white section of such a city cannot be healthy when the laws of sanitation are thus flagrantly neglected in the colored section.

Negroes are a gregarious people. Other things being equal they had rather live in communities by themselves than to be scattered over white settlements. Let white landlords keep in good repair

houses in which Negroes live, and let the white city officials keep the streets clean in Negro communities, and there will be no more riots and bloodshed as in Chicago, St. Louis and Detroit, caused by colored people moving into white neighborhoods.

Negroes want the same educational opportunities that other groups have in America. Where long practice has made it a habit of segregating Negroes in schools it has been found that these schools are inferior in every respect to the schools provided for white pupils. If we are going to help the Negro to make the best of himself these segregated schools must have equally prepared instructors, the same curriculum and appropriations for their maintenance. It is not the separate school that the Negro objects to, but the separate *inferior school*.

If we ever expect the Negroes to reach the place where they will shoulder their own burdens and carry them like men, we must give them an equal opportunity with other American groups to improve their economic status. Negroes should not forever be forced to remain Pullman porters and firemen if they are qualified by experience and education to become conductors and engineers. No man wants to run an elevator for twenty years if he has fitted himself by training to fill a better position. The graduates from Tuskegee, Hampton and other trade schools should not be compelled to do unskilled work simply because they are black.

Color prejudice not only sees that the Negro is confined to unskilled labor, regardless of his qualifications, but it makes sure that he does not receive the same compensation that other men receive for the same work.

An employment agency on Sixth Avenue, New York, displayed the other day the following, on its bulletin board:

"An elevator boy wanted—Colored; hours 8 A.M. to 8 P.M., daily, \$65 per month."

"Elevator boy wanted—White; hours 8 A.M. to 7 P.M., daily, \$90 per month."

Even in New York it costs an elevator man 365 hours of extra labor and \$300 a year to be colored. No one but a black man can feel the degrading influence of this discrimination based absolutely upon color, which carries with it the implication of inferiority with a vengeance.

This is not the end of the story. The elevator white man in New York pays 25 per cent less house rent than the elevator colored man.

Why should a Negro in Christian America be paid one price for his labor and another man a better price for the same work with fewer hours? This custom prevails all over "our land of the free and home of the brave," and in itself is grossly unfair, and certainly does not help in any way to help the Negro to help himself.

How can the Negro with such an unjust wage system ever become financially strong enough to walk alone? If this disparity of wages between white and colored continues, the colored man will never be able to educate his children, build his churches and support his schools.

Mr. John D. Rockefeller, Jr., is showing America how to give the Negro a chance. Three years ago he built the Paul Lawrence Dunbar Apartments in Harlem, N. Y., at a cost of about \$3,500,000. These buildings cover a city block and contain 512 apartments. These apartments were sold to reputable colored families with a small cash payment of \$50 a room, and a monthly payment averaging \$14.50 per room. Of that amount \$7.69 is applied to the principal and interest and \$6.81 to upkeep. These apartments house about two thousand Negroes and the order and sanitation are 100 per cent. The forty employees are Negroes directed by a colored graduate from Harvard.



SUNDAY SCHOOL AND B.Y.P.U. CONGRESS, NATIONAL BAPTIST CONVENTION, CHARLESTON, SOUTH CAROLINA, JUNE, 1929

The Dunbar Bank, financed by Mr. Rockefeller, is located in these buildings. The twenty-four employes of this bank are colored, except the four white executives. The salaries of the colored men range from \$720 to \$3,000 per year. Neither the apartments nor the bank is a philanthropy, but a business proposition, pure and simple.

It is probable that every intelligent salaried Negro received his education, in part, from the charity of the Rockefeller family, but now Mr. John D. Rockefeller, Jr., is giving these Negroes a chance to become self-supporting and self-respecting. The children of these Negroes will not have to be educated by white philanthropy. Mr. Rockefeller undoubtedly believes that it is manifestly unfair to stigmatize Negroes with inferiority and then deny them an opportunity to prove that they have qualities equal to other groups.

The world is not old enough yet for me to say that there are not any superior races.

A little more than two thousand years ago Caesar said that the Nordic people were so inferior that they were not fit for slaves. If Caesar were living today he would be elected president of the International Ananias Club.

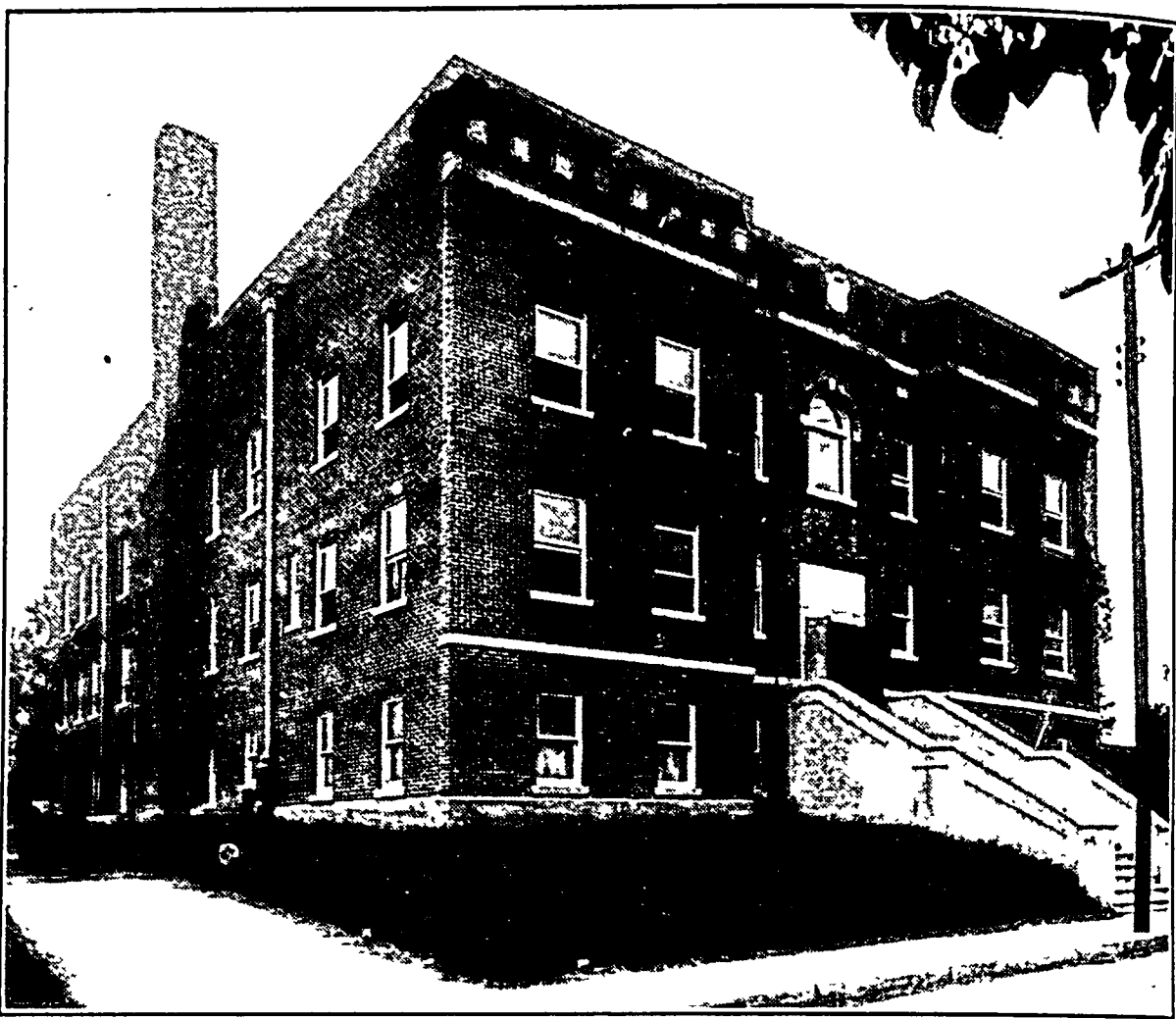
At this stage of racial development it behooves us to be a little careful about calling this race superior, and that race inferior, for fear that a few centuries from now some of us might be elected vice-president of the same club.

May I suggest that in the midst of this trying situation, when our patience is taxed to the utmost with practical things, that we turn this question of race inferiority and race superiority over to the biologists and sociologists for about five hundred years?

There are a lot of backward races on the earth today and the Negro race is one of them. In mental development and industrial progress the Negro people are centuries behind the white people, but it will require hundreds of years to prove that the Negro is naturally inferior to anybody. Give the Negro the same chance for a few centuries that the white man has had for nearly two thousand years, and then sit in judgment on him.

The Negro in America has had only sixty-five years to show what he can do, and the fair-minded white people, North and South, are unanimous in saying that he has wrought miracles of progress, and this progress has been made in an environment which at times was exceedingly unfriendly.

The Negro is not asking for any special favors, but he is pleading for fair play, footway and elbow room while he "runs the race with patience" and "works out his own salvation with fear and trembling."



METROPOLITAN BAPTIST CHURCH (COLORED), WALKER AVENUE, MEMPHIS, TENN.

An Outstanding Southern Negro Church

By Rev. S. A. Owen, Pastor

Metropolitan Baptist Church, Memphis, Tennessee, will soon be thirty-four years old. On July 5, 1896, a small group of baptized believers in Christ met and organized for the purpose of promoting the work of the kingdom at home and abroad. A few days later they named their organization Metropolitan Baptist Church. There was, of course, the usual effort of finding a place for worship—one they could call home. The efforts of the committee appointed for this work were, as was afterwards seen, providentially rewarded. A small frame building on Vance Street, a few feet south of DeSoto Street, was found and arranged for. The little building formerly had been occupied by a small Christian congregation. Rent for one month was paid, after which time the building and grounds were purchased for \$2,500.

The progress of the church from the time the Vance Street location was taken over has been steady and substantial. The rapid increase in membership made it necessary to enlarge the building twice during the nearly thirty-three years of occupancy. The remarkable material, moral, intellectual and spiritual growth of the congregation has been due to the fine type of ministers who

have served the church. Outstanding men of the denomination have put into the work their best thought and effort. For the first six years Rev. P. J. Jackson, pulpiteer and splendid leader, led fearlessly and sagaciously. Appreciative improvements were made in every way.

Rev. T. J. Searcy, D.D., succeeded Pastor Jackson in 1902. His was a lovable personality who soon gained the confidence and respect of the whole membership. In 1906 the building was remodeled and enlarged at a cost of \$5,000. Dr. Searcy saw that the growth of the membership was so steady that within the course of a few years it would be necessary to push out the side walls and enlarge the seating capacity. Therefore he wisely recommended the purchase of the house and lot next to the church building for the sum of \$3,500. He was not permitted to see these plans carried through to fruition, for God, in his wise providence, saw fit to translate him October 17, 1917. He now waits in the Upper Garden.

Rev. A. M. Townsend, A.M., M.D., D.D., president of Roger Williams University, Nashville, was appointed leader by the Holy Spirit. Dr. Townsend had filled honorably and successfully several positions of prominence. He had been a successful practitioner of medicine and occupied the chair of Pathology in Meharry Medical College. While serving as secretary of the Tennessee Baptist Missionary and Educational Convention he was called to the presi-

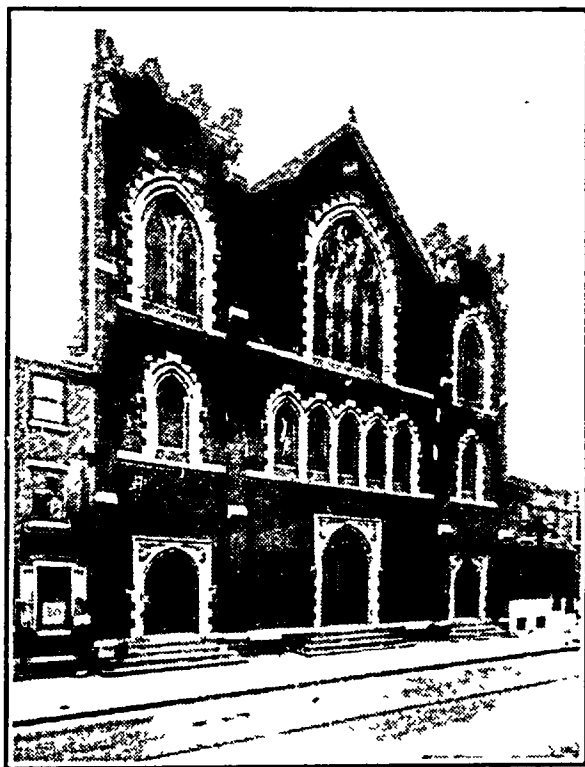
dency of the University and served as supply pastor of Spruce Street Baptist Church. Metropolitan took on new life when Dr. Townsend accepted the pastorate in 1918. Plans for a new building were inaugurated, and the building fund was increased to about \$20,000. During the war days the pastor and church found many ways to render service to advance the interest of the nation and the denomination. Money was plentiful, and the state convention put on a quarter-million dollar campaign. Dr. Townsend was made campaign director. Metropolitan supported her pastor loyally, and easily led all the churches in contributions to this campaign. However, in 1920 Dr. Townsend accepted the position of corresponding secretary of the Sunday School Publishing Board of the National Baptist Convention when the convention met in Indianapolis, Ind. He therefore resigned the pastorate of the church in 1921, to the intense regret of a great host of faithful members.

After considerable delay Dr. T. J. Brown, A.M., S.T.D., the ripe scholar and matchless pulpiteer, then the pastor of Spruce Street Baptist Church, Nashville, was called to shepherd the flock. This he did for a period of ten months, when he retired and returned to Nashville to become the editorial secretary at the Sunday School Publishing House.

The congregation entered into prayer again, and, after very careful consideration the Holy Spirit directed them to a young man who had been laboring ardently and successfully to restore Roger Williams University to the confidence of the business men of Nashville, for the institution had had a couple of years of rough sailing. Rev. S. A. Owen, A.M., D.D., was pastoring in the State of Florida when called to the presidency of the institution. His experience as college president and pastor, together with his educational attainments, soon marked with success and progress his work in Nashville. When it was learned that he was returning to the pastorate, Metropolitan extended him a call to serve their church, which he accepted in the spring of 1923. He found the people scattered and unsettled. The Lord led on and soon a march of progress was begun which has been unbroken since.

It might be interesting to relate that so well has the membership been directed during the past seven years that a loss of \$27,000 building fund, on deposit in a local bank when it failed in December, 1928, did not disrupt the organization, nor prevent the construction of one of the best modern Sunday school and B. Y. P. U. buildings to be found among our churches. The main auditorium will be erected later. The new building, completed a year ago, has

a valuation of \$60,000. This new structure has been built on one of the most beautiful sites in Memphis, on the corner of Walker Avenue and McDowell Street. This beautiful lot, measuring 200 x 302 feet, was purchased a few months after the pastor had entered upon his work here, at a cost of \$15,500. On the lot when purchased were two dwelling houses. One, a two-story house, is now used for the pastor's home. Metropolitan has a membership of 1200. There are 15 deacons and 15 associate deacons. The membership is divided into 15 districts with a deacon and an associate deacon in charge of each district. These have under them captains and assistant captains, who assist in the work of organizing and visiting the members regularly.



HOLY TRINITY BAPTIST CHURCH

Philadelphia, Pa., was organized in 1891 with 43 members. It now has a membership of over two thousand, and is energetic in its activities for denominational demands.

The financial receipts for 1929 were \$21,000. All departments of the church are well organized. Regular contributions are made to the denominational work in district, state and national organizations. The missionary activities, locally and abroad, are gaining interest, for the people are taught that home obligations must not stand in the way of duty owed to the general kingdom work.

* * *

Infinite power of God upholds us,
Infinite love of Christ enfolds us.
Infinite joy within us wells,
Infinite peace within us dwells.
Infinite wisdom guides our way,
Infinite light makes bright our day.
Infinite strength in God we find,
Infinite rest of body and mind.
Infinite life is ours to live,
Infinite thanks to God we give!

—Selected.

Southern Christians and Their Negro Neighbors

By Rev. Will W. Alexander, Director of Commission on Interracial Co-operation, Atlanta, Ga.

There are many angles from which Southern white people view their Negro fellow citizens. The new industrial South thinks of them in terms of their contribution to economic development. Politicians, ever aware of the presence of Negroes, have spent much time and eloquence in an endeavor to determine their political status. Our public health leaders think of them in terms of sickness and high death rates. Social workers are interested in the dependent, neglected, and delinquent Negroes for whom institutions must be provided and relief found.

An increasing number of white Christians, however, are seeing in the presence of nine million Negroes in the South the supreme test of our religion. The number holding this viewpoint is increasing. For one reason, Southern church people have been interested in foreign missions, and race relations in America has a direct bearing on missionary work. The vast majority of the peoples to whom our Southern missionaries have gone are colored. The shrinking of the world has brought to these non-Christians the world over a familiarity with American life. A worldwide colored press, not too friendly to things white, plays up to these millions of colored people in all parts of the world any injustices due to color prejudice in America.

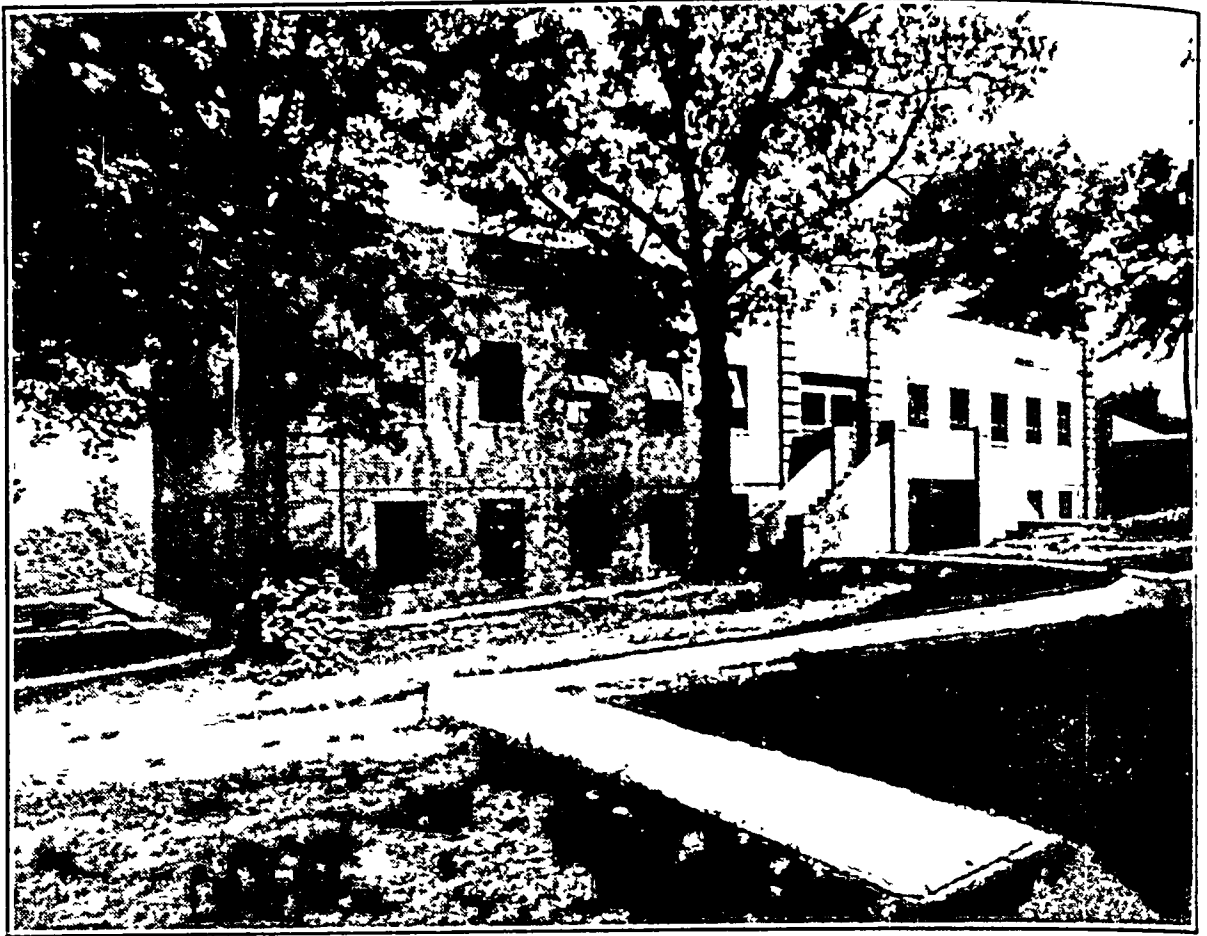
Moreover, the followers of Christ's great competitor, Mohammed, boast that throughout the vast Moslem world there is no color prejudice. A traveler in Mohammedan lands finds the claim to be true. It is not strange, therefore, that recently an influential Negro churchman said in a public address, "I am not sure but that Mohammedanism offers the Negroes of the world more than Christianity. Mohammedanism has made for racial friendliness, while the most violent race prejudices are found in Christian lands." Of course many answers could be made to this statement, but they would not satisfy this man or millions of others, who see white Christian nations snatching the lands of colored people in various parts of the world, and in other places interested mainly in "keeping them in their place." They remember that a famous slave ship was named "The Jesus," and that one of the great slave traders left many words of Christian piety written on board a vessel, the filthy hold of which was crowded with black men and women

from Africa to be sold for a profit in white Christian lands.

Southern white Christians are, therefore, in a position of great responsibility and influence in relation to the worldwide spread of the gospel. In their attitudes to their colored neighbors they have the power to help or hinder the movement which Christ died to establish. To demonstrate that the spirit of the founder of our religion can dominate race relations in the South is the greatest service Southern Christians can render the spread of the gospel in non-Christian lands. In nine million Negro neighbors Jesus Christ is putting us to a great test, and is offering us a great opportunity to testify to the non-believing world that he is all that we claim for him. If contemporary Christianity can establish justice and good will between white and colored people in America, it can win the world. If it cannot solve the race problem in America, it may as well keep out of Africa and Asia.

Unfortunately, in the past many of our church people have not been aware of the fact that their Negro neighbors are a test of their fidelity to Jesus. They have not seen these Negro neighbors in terms of Jesus Christ. One suspects that our pulpits and our Bible schools have had too little to say about the subject. The writer grew to manhood in a Southern community with a Christian church at its center. Yet, so far as he can remember, there was never an intimation that the gospel of Christ furnished the basis for one's attitude to Negro neighbors. Our ministers were experts in telling amusing stories about Negroes, but the indifference and even hostility of many Christian people toward any effort to improve Negro life were never challenged by them.

The growing concern about the race situation on the part of Southern white Christian leaders is one of the most hopeful aspects of a tense race situation throughout the world. Never before were so many white Christians in the South outspoken in their desire to find what it means to practice Christian neighborliness toward Negroes. This is noticeable particularly among the women and the young people. The Woman's Department of the Interracial Commission is co-operating with organizations of church women with more than a million members who are studying and working to the end that more and more race relations in the South may be determined by the spirit of Christ. Whenever our young people have been given a chance to express themselves they have manifested an open-mindedness and concern which promises much good for the future. More than one hundred colleges in the South are offering courses in race relations as part



MAKING SAFE THE FUTURE OF AMBITIOUS NEGRO YOUTHS

The new Trades Hall in course of erection, National Training School for Women and Girls, Nannie H. Burroughs, president, Lincoln Heights, Washington, D. C. Only two of the three stories have been completed.

of their regular work. These classes are being attended by thousands of our best students eager to prepare themselves for this delicate task of Southern citizenship.

Too frequently when the denomination has built a school or supported a missionary for work among Negroes, it is assumed that the situation has been met. These things are very easily done. The more difficult and more important work is to enable white and colored neighbors to live together in good will and genuine helpfulness. In this white people present as much of a problem as colored. It is often easier to get Negroes educated than to get these white people to be just, patient, and friendly to their Negro neighbors. For educating and evangelizing Negroes the denominations have a program; toward the adjustment of white and Negro neighbors the local churches are only beginning to have a slight interest, and an effective race relations program for the local church is yet to be developed.

Race relations based upon Christian principles is something to which the rank and file of church people must be committed. The weakness of the present strategy of the Southern churches is that work having to do with Negroes is left largely to the general denominational agencies. The work of these is important but they can never do the thing most needed. It is in hundreds of local communities where justice must be established. What is needed can be done only by local pastors through personal effort and through intelligent

church members sent into the community to work for schools, legal protection, better houses, and a more adequate economic opportunity for their Negro neighbors. In the last ten years a few of our best preachers and laymen are doing this very thing through local interracial committees. In these committees white and colored men and women of good will are seeking year by year to bring into the situation more justice, more understanding, and more of the spirit of Christ.

The significance of the Interracial Movement is that Southern people have taken the initiative in it. At the moment, it is their best answer to the demands of the difficult situation which confronts them. It is an effort to establish justice in the every day common life under the assumption that, if we apply justice to the present situation, wisdom will be given with which to meet the future.

One very important result of these committees has been that in a new sense hundreds of white and colored neighbors have come to know each other. The life of our fathers had in it many fine friendships between white and colored people. This was easy for them. Their lives were interwoven in an intimacy that endured from the beginning of life to its close. They were literally "members one of another." The years since 1865 have destroyed this. Today, the more intelligent and self-reliant Negroes become, the less contact they have with intelligent white people. Too often the most influential white people know



NEGRO EDUCATION THAT FITS FOR USEFUL SERVICE

A little corner of the Domestic Science Kitchen, National Training School for Women and Girls, Washington, D. C.

only the most backward Negroes. IF WHITE AND NEGRO PREACHERS KNEW EACH OTHER AND WORKED WITH EACH OTHER AS DO WHITE AND NEGRO BOOTLEGGERS THERE WOULD BE NO RACE PROBLEM IN THE SOUTH. At the present time the contacts between the two races are too largely at the bootlegger level. In the interracial committees the better elements are assuming a responsibility that has all too long been left to the worst.

There are many white people who have friendly attitudes to any individual Negroes with whom they come in contact. This is commendable, but often such persons are indifferent to the miserable housing, poor sanitary conditions, and inadequate schools provided for Negroes by the community. Individual friendliness must be supplemented by community justice in the division of taxes, the administration of the law, and in economic fairness. Here is the real test of white friendship for Negro neighbors and of our loyalty to Jesus.

The interracial committees have grown out of the obvious fact that what neither white nor colored leaders can do alone can be achieved by a joint effort. White people, however genuine their good will, cannot *do for* their Negro neighbors the things they most need. Negroes, like others, must do most things for themselves. This means that a group of people only sixty-five years from slavery and a few hundred years from a very primitive life must compete for their place in the most complex and

rapidly changing civilization ever seen upon this earth. It means that a minority of one in ten of our population are of another color and handicapped by limitations of training and experience, as well as by the social traditions growing out of slavery. They must compete, however, at every turn with a white majority who have wealth, political power, cultural background, technical training, and the attitude and habit of domination. In London, during the war, the busses had to be manned by girls, so that the men could go to the front. When the air raids came the streets were darkened but the traffic had to move. As the busses would pass each other in the dark, one girl would cry across to the other, "Are you there?" "Yes," would come the reply. "Then stick it," the first would answer back. More than anything else colored people in their struggle need from their white neighbors frequent and unmistakable evidences of friendly interest and confidence. The best service white people can render Negroes is to believe in them. Men can do their best only in an atmosphere of confidence.

Neighborly helpfulness between white and colored people would be much easier if we could be rid once for all of the terms, "social equality" and "intermarriage." These twin "fears" are often offered as the justification for indifference and injustice to Negroes. Yet, Negroes have never asked for either. Their demand for a full chance in life is not to be denied by attributing to them some aspiration to which they have not given

expression, but on the other hand have repeatedly denied. Much intermingling of the racial stocks has already taken place in the South. It has not come about through "social equality" or "intermarriage." It is in large part the result of slavery and the degradation of one race by another. No evil ever results from the practice of justice, and the white man who withholds justice to Negroes for fear it will do harm is denying the deepest ethical principles of religion. Only good will come to both Negroes and whites from the efforts to do justice and love mercy. Good will and justice are always safe for everybody concerned. The only safe cause for the future is justice and good will in the present.

Many white people have said, "Southern white people are the Negro's best friend." If we are, it is of the utmost importance that Negroes themselves find it out. There are thousands of Negroes who have never had one reason to suspect that any white people are their friends. They know white people mainly in the police, the men who run the street cars, the men who collect the rent and their kind. There is nothing in these contacts which would indicate friendships. To create an atmosphere of friendship that expresses itself in deeds of justice is a task for which Christian men and women are supposed to be peculiarly fitted.

In race relations, as in other things, it is deeds, not words, that count. Sermons on brotherly love must be tested by what happens in the everyday life. I know a rural county with a large Negro population where the most orthodox and earnest gospel is preached by white Methodist and Baptist preachers. Yet, when the school tax is divided by a white school board of church members, \$57 per year is set aside for each white and \$1.52 for each Negro child. The difficulty in such a community is that this gospel is not translated into deeds. The application of the gospel to life calls for the expenditure of energy, the wearing out of shoe leather, for tireless patience and undiscouragable belief that right is so important that it cannot finally be defeated. In nothing is this truer than when a white Christian in a Southern community tries to be a good neighbor to his colored fellows. Speeches, however sincere and eloquent, can accomplish little in a situation of this sort. Only constant courage and patient work can count for anything here. To this difficult and essentially Christian task, increasing numbers of Southern Christians are giving themselves. They are, however, still in the minority. To increase their number is a most important work of the church.

A Young Negro Orator— Elmer Clement House

By Rev. C. O. Maxwell, pastor First Baptist Church (Colored), St. Louis, Mo.

Elmer Clement House was born March 22, 1911, in Logan County, Oklahoma. When he was two years old his parents moved to St. Louis, Missouri. At the age of five he entered the St. Louis public schools, but on account of poor health was unable to attend regularly. At the age of eight he professed religion, was baptized, and joined the church. From this time on he was able to attend school more regularly.

When Elmer was twelve years of age he was employed by Dr. and Mrs. E. L. Harper as druggist's assistant, which position he still holds. Dr. and Mrs. Harper have not been to him just as employers, but have been more like a mother and a father to him. Thus he has been blessed not only with the guidance of a devoted mother and a devoted father, but has had the sympathetic advice and inspiration of these lofty-minded citizens.

In 1925 he entered his first oratorical contest which was sponsored by the B.Y.P.U. of the First Baptist Church, of St. Louis. In this contest he won first place. He also has won in several other oratorical contests in the city.

In 1929 while a student of Vashon High School, Elmer entered the oratorical contest sponsored by the Elks Lodges for Negro high school students. He first won in the elimination contests, then in the state contest, being selected as the state representative of Missouri, winning a \$250 scholarship. As the representative of Missouri, he competed against the representatives of Utah, Oklahoma, Iowa, Kansas and Nebraska, winning in this contest a \$1,000 scholarship and the right to compete in the National Contest at Atlantic City, New Jersey. In the national contest he won a cash prize of \$100. His coach in the Elks' oratorical contest was Rev. Herman Dreer, teacher of English in the Stowe Teachers' College, and assistant pastor of First Baptist Church. The First Baptist Church has provided funds for the pastor, Rev. O. C. Maxwell, and three of Elmer's boy friends to tour to Atlantic City and return by way of Niagara Falls.

As a member of the student body of Sumner High School, from which Elmer is to graduate in June, 1930, he was selected from among forty students to represent the school in a series of radio campaign speeches for the maintenance of the 85 cent school tax. He plans to enter Howard University in September, 1930, to study medicine.



ELMER CLEMENT HOUSE

A talented Negro youth who has won honors as an orator, and plans to study medicine at Howard University.

Jewish and Christian Good-Will Meetings

By Rev. Jacob Gartenhaus, Home Board Missionary to Jews

Let the reader not confuse the above with the good-will meetings that have received wide publicity of Jewish rabbis, Protestant ministers, Catholic priests, and some Baptists, meeting to discuss ways and means in an effort to effect a better understanding between Jews and Christians. The rabbi shows his broad-mindedness by enjoying his ham, while the others display their liberality by partaking of the "Kosher" dinner sanctioned by the rabbi. In an effort to iron out religious intolerance, compliments flow profusely and each is exhorted to follow his own religion without molesting the other. It is evident that the chief purpose behind these good-will meetings is to condemn all efforts which seek to Christianize the Jews, for at the close of such gatherings the rabbi brings forth resolutions denouncing the missionary activities among his people, and thus the cat is let out of the bag.

It is to be greatly deplored that ministers of the gospel join hands with the enemies of Christ to hinder his program among his brethren according to the flesh. Upon what authority do they exclude the Jew?

We would be the last to interfere with any man's right to worship, or not to worship, God according to the dictates of his conscience; but we hold that every

fair-minded person should be willing to investigate the other man's view, and the acceptance or the rejection of the same left to the individual. Let our readers not be misled by any propaganda of the rabbis who first seek to leave the impression that no self-respecting Jew will ever be impressed by the missionary's appeal. Then why their great concern? Is it not the influence of Christianity among the masses of the Jewish people?

The true Christian does not consult his judgment in such a vital matter. To him the Master's command, "Go ye into all the world and preach the gospel to every creature," including the Jew, is sufficient. Neither arguments nor resolutions will cause him to sidetrack from it. The followers of Christ firmly believe in good-will and better understanding among all nations and races, but tolerance and true brotherly love do not exist apart from him who came to break down the middle wall or partition—prejudice, misunderstanding—and in him alone may we hope to accomplish this worthy undertaking. It is this conviction that sends us forth.

In the light of this and by the help of God we were permitted to arrange for a special series of meetings of this nature in the city of St. Louis among the 80,000 Jews. It was not without trepidation and a good deal of honest doubt on the part of the Baptists of St. Louis that they were undertaken. The meetings were held under the auspices of the Home Mission Board in co-operation with the State Board and the thirty-five Baptist churches of the St. Louis Mission Board. Two services were held daily, one from 7:00 to 8:00 p.m., for Christian workers, training them in the best methods for winning the Jewish people; the other, at 8:00 p.m., for the general public, when a message from one or the other Jewish Christians was followed by an open forum of an informal discussion in which many took part through written and oral questions.

As the speakers unfolded the Word of God and its relationship to Israel, the clear teachings of the prophets and their fulfilment in Israel's Messiah, there was deeply imprinted upon the minds of Christians their debt to the Jewish people, and an unprecedented longing to bring to Israel a knowledge of the truth; and upon the hearts of Jews were laid the undeniable arguments that Jesus of Nazareth was none other than the long-looked for Messiah. Into the lives of both Jews and Christians has come a new regard for each other. Who can adequately sum up the results of such meetings? Eternity alone can reckon the good accomplished.

Such subjects were discussed as: Zionism, or the Jew's Right to Palestine; A Positive Basis for a Better

Understanding Between Jews and Christians; Israel's Twofold Awakening; The Jewish Question and Its Solution; Christianity's Debt to Judaism; Seventy Million Reasons Why the Bible Is True; A First Century Message to a Twentieth Century Church; The Queerest Book of the Bible; Modern Miracles of Grace.

An outstanding feature was the presence of a famous Russian Jewish violinist, who was decorated by Czar Nicholas shortly before the fall of the Romanoffs, and formerly with the royal opera in Petrograd. He was remarkably converted about two years ago and thereby lost his interest in the theater and professional performances although he had played in many of the great cities of the world. Now this famous artist uses his musical talent for the glory of Christ. His rendition of many favorite hymns, Jewish airs, and classical selections earned the praise and approval of all. On Friday evening a concert of sacred music brought to a climax the rare musical presentations of this talented Baptist.

The interest and attendance from the first rapidly increased. Every available seat in that huge auditorium was occupied; people stood in the aisles, the balcony and the vestibule, while hundreds were turned away. Because of the intense interest many requested the meeting continued and we carried it on through Sunday afternoon when the spacious auditorium was again filled. A resolution was then and there passed for another meeting to be held. The ministers in regular conference also unanimously voted for another and requested the services of a city missionary.

"Therefore, be it resolved, that we regard this meeting as being a glorious success and we commend all such meetings to our Baptist brotherhood.

"That we have the utmost confidence in the zeal, consecration, and wise leadership of our beloved brother, Jacob Gartenhaus, to direct all similar meetings among our Baptist people."

Do you, my beloved, know of a greater need for a witness than among the lost sheep of the house of Israel in St. Louis, where the population is almost twice as many as in the city of Jerusalem? The veil, that so long has blinded them, is falling away—a new day is dawning. To the true Christian they call for help like the Macedonians of old. The door is wide open—shall we enter?

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

"Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release."

Principles of Racial Understanding

By Rev. T. B. Maston, Professor of Sociology, School Religious Education, Southwestern Seminary

A racial problem practically always arises when two races come together in large numbers. This is especially true when the political and economic power is in the hands of one race. In India we have a rather serious conflict between England, the ruling power, and the natives, largely of the brown race. In China and Japan we have had rather acute problems at times as the yellow man has feared the encroachments of the white. On our own Pacific coast the Japanese problem reached a rather dangerous stage a few years ago. The economic domination of the white man was threatened. In the Southwest there is an increasing Mexican problem. In the South we have the most serious race problem in the United States and one of our major social problems, the Negro problem. But it will help us some to realize that the problem is common to many other sections and is more noticeable in the South because of the large proportion of the population that belongs to the Negro race.

This problem is peculiarly a Baptist problem. There are by far more white Baptists in the South than any other denomination. Baptists dominate the religious life of the Negro race. This gives Baptists a splendid opportunity to lead in the solution of this most serious problem.

As white people, let us remember: First, that the domination of the white man's civilization is not necessarily an indication of his innate superiority. Second, that a place of power is a place of responsibility. The white race, in power, will be held accountable for its stewardship. We should lead the way in racial understanding.

What can we do to arrive at a better understanding?

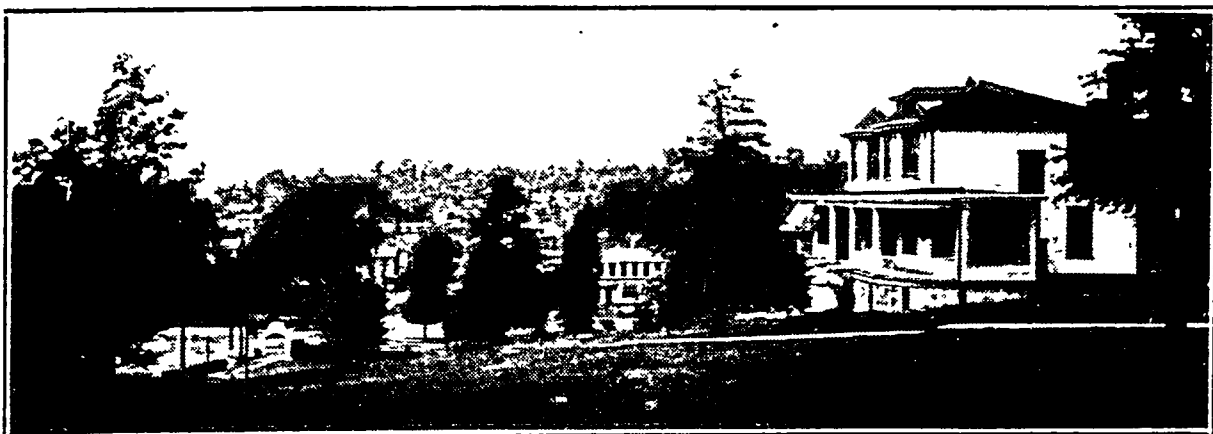
Racial analysis. Self-analysis is a valuable exercise although often quite discouraging. It would be well for both whites and blacks to practice some racial analysis. Certain temptations are greater to one race, other temptations are greater to the other. There are weaknesses distinctive to each. It would be well for the white man to remember that he is not perfect. He has some very noticeable faults.

Then each race should seek to discover its line of greatest contribution. Because one race's contribution to civilization is not the same as another's is not necessarily an indication of inferiority. Just as God has a plan for every individual life so he has a plan for every nation and race.

Frankness without antagonism. Friendly frankness is what we need. Tell each other about our faults and yet do it in the best of spirit. Problems should be presented and differences aired without any antagonism arising. If we have a desire to be helpful and an appreciative sympathy for the other race we can talk frankly without arousing an ugly spirit. And we will never solve our race problem until we can come together and talk over our problems in a straight-from-the-shoulder manner.

Racial pride without racial prejudice. The white man is proud of his race but it is not necessary for him to hate every other race to show his pride for his own race. It is not necessary for me to hate every other woman to show my love and admiration for my wife. The same is true as to my children, my country and my race. Really, if I hate every other woman I do not believe I will respect my own wife as I should. The same principle will hold true as to my country and race.

While the white man has plenty of pride as to his race, the Negro needs to cultivate greater racial pride. The white man should help him, such will help considerably in the solution of the race problem. The Negro should be led



EVANGELIZATION AND EDUCATION WILL SOLVE THE NEGRO PROBLEM

View of the campus of the National Training School for Women and Girls,
Lincoln Heights, Washington, D. C.

to study the accomplishments of his race. No race has made greater progress in a similar length of time than has the Negro since the Civil War.

A pride of race on the part of the Negro is justifiable when we remember that in the short period since his emancipation his race has produced a world statesman like Booker T. Washington, singers and musicians like Harry T. Burleigh and Roland Hayes, a painter like Henry O. Tanner; authors and poets like Paul Lawrence Dunbar, James Weldon Johnson, and Countee Cullen; an editor like W. E. B. DuBois; educators like Mordecai Johnson, and R. R. Moton; a scientist like George Washington Carver, and a young missionary and world citizen like Max Yergan.

Pride without prejudice should be our slogan and we should help the Negro accept the same slogan. Other prejudices we seek to train out of our children but racial prejudice is trained into most of them.

Social justice without social equality. We know that the Negro does not get justice. Newspapers do not treat him right. His schools are far inferior. Modern conveniences are provided much slower for him than for his white neighbor. Before the courts his treatment is much harsher than the white man. The Negro has a right to demand social justice and the white man should help him get it.

Most of the best Negroes do not want social equality. They realize as we realize that it is not best. If the Negro gets a pride of race that he should have he will not care for social equality.

Without the white man's help the Negro is helpless. The Negro cannot solve his problems. The white man is in power. The responsibility is ours. The Southern white man is the Negro's hope. An aroused, awakened, informed Christian conscience on the part of the Southern white man will do more than anything else to solve the Negro problem. This means that the white man must be informed as to and sympathetically interested in the Negro's cause.

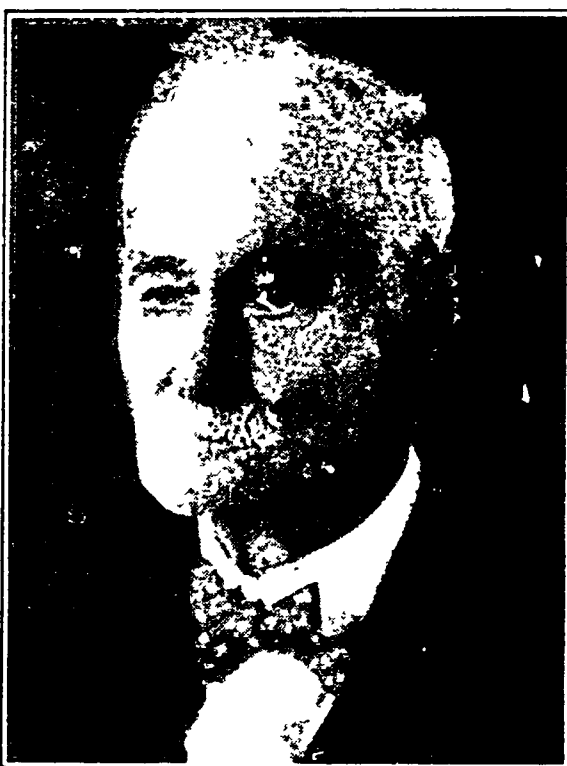
Service without paternalism. We should go to the Negro as a brother in Christ—not as to some one inherently inferior, but some one who has been underprivileged. We have been blessed by a better environment than he. This places on us a responsibility to help him. The response on his part will not be the best if we go in a spirit of paternalism.

A concluding word. Let us, whites and Negroes, preach Christ, teach Christ, and live Christ. The spirit of Christ in the hearts of men will give equal opportunity for all, white or black, to develop to the limit of their possibilities.

The Gospel Reaching the Deaf

By Rev. J. W. Michaels, Senior Missionary to the Deaf, Fort Worth, Texas

The First Baptist Church for the Deaf is situated at the corner of Lincoln and Park Avenue Boulevard, Fort Worth, Texas. When the lot on which the building and the parsonage are built was secured by your missionary to the deaf, it was way out in a longhorn grazing field. At present it is on a beautiful boulevard, facing what will become one of the most beautiful twenty-acre parks in the city of Fort Worth. In the center of the park are now the junior and senior high schools of the North Side, which cost the city around \$1,000,000. The funds for material and building the church were secured through public petitions fixed by your missionary and passed around by deaf friends.



J. W. MICHAELS
Home Board Missionary to the Deaf for last twenty-five years, who has had forty-eight years of service among deaf-mutes.

The work on the buildings (church and parsonage) was all done by deaf workmen, at the usual carpenter's price of the time in 1907. The deed to the property is made over to the Home Mission Board of the Southern Baptist Convention, to have and to hold forever for religious purposes for the deaf-mutes of Fort Worth and Texas in general. Your missionary understanding the mental attitude of the deaf-mutes deemed it best for the safety and continuity of the church to have the two following provisions embodied in the deed: First, That the pastor of the church should always be of the Baptist denomination, and Second, That in case the deaf should neglect to use the property for religious purposes for a duration of twelve months, then the Home Mis-

sion Board should use the property for whatever purpose it deemed proper. These two specifications have already protected us on two occasions.

MEMBERS OF THE CHURCH

In every community of the deaf people there are some of different denominations, and this place is no exception. We invite and encourage all denominations to worship with us, with the understanding that the church is under Baptist management. Other denominations are allowed to invite their ministers to use the platform for religious purposes, provided one-third of the collections from their meetings be given for the up-keep of the church expenses.

We have had on our roster as many as seventy-eight members. However, because of commotions brought on by floating deaf people, and removals from the city, we now have only forty-two regular members. There are some two hundred deaf people living in and around the city and at times our church is filled to its full capacity.

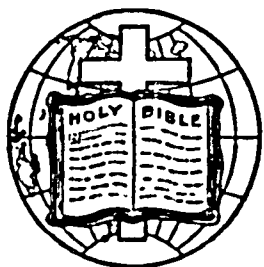
NEEDS OF THE CHURCH

Since your missionary and his assistant, Rev. A. O. Wilson, find it impossible to give their entire time to the little church, it is necessary that a local or state minister, or colporter, should be put in charge of the work here. The deaf-mutes being usually of the hard working classes are financially unable to support a minister, and it seems that the only way they may have this need supplied is to be provided with a missionary allowance.

The Home Mission Board has fully done and is still doing all it can for these people since 1906 by sending them an evangelist, and in 1926 adding an assistant. These two have to cover the entire field of seventeen states, and they find it difficult to get around often enough to keep up the class work among the ninety classes. This being the case we feel that each State Board should provide one colporter for all its deaf-mutes, paying him a reasonable salary and allowing him to do some secular work if the amount is not sufficient for family support. We now have ninety Sundry schools in the field in large towns, to say nothing of many country places where there are deaf people we cannot reach. A colporter could serve these and guard against other denominations breaking up our work.

We are hoping that it may be arranged so that the Home Board missionary may be permitted to take up the matter of securing one colporter for each state for the coming fiscal year, and this without additional expense to the Home Mission Board, to whom all deaf-mutes throughout the Southern field are greatly indebted for the interest taken in them.

HOME AND FOREIGN FIELDS

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I. J. VAN NESS, Executive Secretary

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The "Negro Problem" A Missionary
Challenge

With a sense of deep gratification we present in this number of HOME AND FOREIGN FIELDS a symposium dealing with relationships between the colored people and the white people of the South. The articles presented have been sought from representative thinkers of both races, and wide liberty has been given for untrammelled expression of honest opinion. It is significant that we have reached the point where such a thoughtful, sober presentation can be made without offense to either group. Twenty-five years ago this would not have been possible.

Our chief concern is with the missionary aspect of the subject, for the Christian solution of the "Negro Problem" by Southern Baptists constitutes a missionary challenge of utmost consequence. The vast majority of those whom we are seeking to reach with our missionary message belong to the colored races—either negroid or Mongoloid. If we can find no satisfactory and successful way of Christianizing these people of another race in our own midst, we thereby declare our incapacity for being used of God in the largest measure in Christianizing the multitudes of colored peoples of other lands.

The "Negro Problem" is a challenge to overcome race prejudice. The antipathy of one race toward another is deep-seated and universal. It seems to be a part of our inheritance of original sin. At its heart are selfishness and fear—the instinctive desire to get and keep the best for ourselves and our children, and the fear that those who belong to another group than our own may secure the advantage. Only the grace of God in human hearts can extinguish this flame of antagonism toward those of another race. Have we enough of that grace? If not, we stand ashamed in the presence of Christ, whose love knew no racial bounds, and who died for all men of every tongue and color alike.

The "Negro Problem" is a challenge to the sincerity of our Christian profession. We declare our allegiance to Christ, and our committal to his worldwide program. We say that he is sufficient for the salvation of all men everywhere. We declare that he is both Saviour and Lord, and that having trusted him for salvation we yield ourselves to him for service. When he commands us to go into all the

world and make disciples of every creature we acknowledge his right to command and our duty to obey. If, then, we call him Lord, why do we do not the things he has commanded us? Do we not cast serious aspersion on our sincerity when we sing, "I'll go where you want me to go, I'll do what you want me to do," and deliberately close our eyes to the underprivileged, neglected, unreached black people at our very doors?

The "Negro Problem" is a challenge to our belief in the Bible. God tells us in Genesis that the human race originated from one family. From it came all the "races" by direct descent. Some were more privileged and have progressed more rapidly than others. In this sense there are "superior" and "inferior" races. But if all came from the original stock, then all belong to the same human family, and education, civilization, Christianization, can ultimately bring any race up to the level of any other race. For us to act as if the Negro were below the human level, as if he had no soul of immortal value, as if we had no racial kinship with him whatever, is to declare our practical unbelief in the Word of God, no matter how we may shout our orthodoxy from the housetops.

The "Negro Problem" is a challenge to our sense of social justice. It is noteworthy in the several articles in this number from Negro leaders that their plea is not for charity but equality of opportunity. The bugbear of "social equality" is gradually disappearing. As the Negroes progress and become self-respecting and self-supporting they shrink with as much repugnance as do white people from race amalgamation. The well-bred, informed, skilled, right-thinking Negro is proud of his race, and is determined to maintain racial purity for his children. This he can do only as he is given a fair deal in the industrial and educational world. The Negro resents the vicious industrial system that compels him to live in back alleys, to work for cheap wages, and to send his children to inferior schools. He cannot believe that this is the Christian spirit—and he is right. Not color but worth must ultimately determine equality of opportunity, and we stultify our Christian conscience and cast reflection on our sense of Christian justice when we seek to hold the Negro down and "keep him in his place" just because he is black and we are white. It is even more important for us, as the dominant race, to do right than it is for the Negro to receive fair treatment, for thus alone can we convince the non-Christian world of the superiority of the religion which we would propagate.

The "Negro Problem" is a challenge to our spirit of Baptist co-operation. Quite naturally Northern Baptists extended their aid to the negroes of the South following the war between the states. Southern Baptists were prostrate, and the people of the North felt a peculiar responsibility for the "freedmen" whose emancipation had been achieved at such tragic cost. Time has made many changes, and today Southern Baptists are not the poverty-stricken and scattered people they were sixty-five years ago. Yet the simple fact is that we have not done much for our Negro brethren. In 1918, a joint committee of Northern and Southern Baptists was proposed for the consideration of Negro education in the South, and especially theological education. On motion of Dr. E. Y. Mullins seven brethren of the Southern Baptist Convention were named to meet with a similar group from the Northern Baptist Convention for fraternal conference. Two meetings were held, but for some reason the matter has never been pressed. Since Northern Baptists and Southern Baptists have so great interests in common in this matter, would it not seem wise for a new committee to be appointed?

The American Baptist Theological Seminary, located at Nashville, Tennessee, is Southern Baptists' most ambitious and far-reaching effort to help our Negro brethren, but it

limps along with inadequate equipment and support and is scarcely touching the surface of the need for a trained Negro ministry. Here is an enterprise in which far-seeing Baptists both North and South may join, the success of which would mean more for Negro Baptist progress in the South than perhaps any single thing that could be achieved. Surely the spirit of co-operation should find its best expression in this effort on the part of white Baptists, North and South, to do something permanently worthy and fruitful in meeting the one greatest need of our colored brethren—the preparation of a trained religious leadership.

Read with open mind and sympathetic attitude these remarkable messages dealing with this many-sided "problem" in the pages of this magazine. Then in earnest spirit turn to him who is Lord of all life, saying, "What wilt thou have me to do?"

The Lesson of "Religionless Russia"

Why should the Russian Soviet Government set itself with such grim determination to exterminate organized religion? Having achieved separation of Church from State, having confiscated the vast treasures of the Eastern Orthodox Church, having shorn the hierarchy of its power, what do the communist leaders hope to gain by their unyielding antagonism to all religion of every kind? And how do they hope to develop and maintain permanently a "religionless Russia?"

The answers to these questions, made possible by first-hand observations and investigations of thoughtful students, reveal some profoundly significant lessons for all those who are charged with responsibilities for religious leadership.

It is clear that the undying bitterness of the revolutionists toward religion rests on much good ground. For centuries organized religion had been the chief bulwark of the Russian oligarchy. Since the days of Peter the Great (1672-1725) the Greek Catholic Church had been under the dominion of the Czar, and had been used of the autocratic Russian state as a powerful means for securing its despotic ends. It had deliberately kept the masses of the people ignorant, had taught unquestioning obedience to the most selfish and corrupt rulers, and had aided powerfully in keeping the multitudes in poverty and subjection. "The Church" had substituted form and ceremony for vital religion, and by preying on the ignorance and superstition of the people had accumulated for itself vast possessions and treasures.

To the Communists, therefore, "the Church" was and is an utterly hateful symbol of autocracy, injustice, tyranny, capitalism. Its overthrow was, in their thinking, just as necessary as the overthrow of the royal government. Their hatred for "the Church" was just as cordial and uncompromising as their hatred for the old autocratic state. Indeed, they clearly saw in the Orthodox Church a more formidable foe than the old government, because of the deep attachments of the people. They shrewdly agreed that they must not rally the people to the standard of the church by reason of persecution, but rather must resort to educational measures.

With remarkable astuteness a program of education was inaugurated to rid Russia of all organized religion. Force, relentless and ruthless, has been used wherever necessary; but propaganda has been found much more effective than force. The Society of the Godless, under approval and support of the government, has so poisoned the minds of the people, especially children and youth, against religion that the very word is said to occasion veritable paroxysms of rage and hate. The communist leaders have sought to associate religion with all the sufferings of the people, past and present, and it is quite useless to try to get them to

distinguish between the religion of the Orthodox Church and any other expression of religion. To their warped minds all religions are alike, and alike to be hated.

The Russian people, by nature, are peculiarly religious, and are even now pathetically grasping for something to satisfy their religious hunger. In spite of stern forbidding and cruel persecution, thousands are turning to the New Testament, and are carried swiftly to an essentially Baptist faith. Even now estimates range from one to two million Baptists in Russia. Sooner or later the government will be compelled by pressure from without and within to recognize the difference between a politico-ecclesiastical organization and a spiritual body seeking spiritual ends; and when this occurs Russia may become the greatest Baptist nation on the globe.

No country has ever become permanently religionless. We may with complete assurance predict that Russia will be no exception. It will take time and cost infinite sacrifice to give to Russia a simple, spiritual, New Testament religion, but in God's time and by our devotion and loyalty it can and will be done.

Growing out of it all are some lessons for the so-called Christian world which we may well ponder. They are well summarized by Philip S. Bernstein in a recent number of *Harper's*, when, after relating his experiences and indicating his first-hand observation after extensive travels throughout Russia, he trenchantly concludes:

"The situation in Russia suggests a challenge and a warning to the world's religions. They must bestir themselves in the interests of a better human life. Where men are oppressed or denied justice religion must not excuse or explain or apologize or palliate. It must welcome all truth and not shut out the light. Wherever religion has, as in Russia, sanctioned injustice, blessed war and oppression, encouraged ignorance and superstition, it has lost its sway over the souls of men. There is a statement over the meeting-place in the Red Square of the Second Moscow Soviet which reads, 'Revolution is a whirlwind, sweeping aside all that stands in its way.' The march of the race toward progress, whether it take the form of violent revolution, or come in the peaceful, evolutionary way, will pass religion by where religion is on the side of darkness. Where religion is a herald of light and hope, it contributes to that progress and is perhaps the most powerful influence in lifting men to the better life."

These are plain and sober words, and call us to our central task—first, to interpret Christ aright in our own lives; and then to give this interpretation to all men. God grant that we of the New World shall not make the terrible blunder that Europe so tragically made, the awful consequences of which the world must suffer through untold future years!

* * *

We can get to know more of our Father's will only by doing what we already know.—*J. R. Miller.*

* * *

My brethren, suffer me to ask you one question: Do the men and women with whom you come in contact catch in your words and actions echoes of heavenly music? Are you singing the Lord's song?—*J. D. Jones.*

* * *

The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving.—*J. H. Jowett.*

A Square Look at the Negro Question

New Movements Taking Place Among the Negroes

By Rev. E. P. Alldredge, Secretary Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee

There are six sufficient and compelling reasons why Southern Baptists must always have a more vital interest in, and a deeper concern for, the welfare of the Negroes of America than any other white denomination in the nation.

VITAL INTERESTS OF SOUTHERN BAPTISTS IN THE NEGROES

(1) Because, of the 11,500,000 Negroes (approximately) now in America, perhaps 90 per cent of them still live here in the South, in the bounds of the Southern Baptist Convention; (2) because, of the 5,500,000 (approximate number) of Negro church members in America, almost 61.5 per cent of them are Baptists and, therefore, are fellow workers with us in the kingdom of God; (3) because, historically speaking, our white Baptist fathers in the faith did more to bring the whole Negro race in America to Christ than any other denomination, and these colored Baptists of today are our peculiar heritage, bequeathed to us by the Baptist pioneers of the South; (4) because, of the 6,000,000 Negroes in America (approximately) who are not Christians, perhaps 5,500,000 of them live here in the South and constitute our first great, inescapable Home Mission task; (5) because, if won to Christ, perhaps four out of every seven of these 5,500,000 unreached and unevangelized Negroes in the South would join their brothers in black and become Baptists; (6) because, thus far in their history, no racial group on earth has shown itself more responsive to the gospel appeal as presented by Baptists than have the Negroes of the South. If, therefore, Southern Baptists have any obligation in behalf of any racial group on earth, we certainly may not escape the obligation which we owe, under God, to the colored people of the South.

We can best discharge this great obligation, however, if we understand something of the great changes, something of the new movements, which are taking place among the Negroes of our country. I propose, therefore, to call attention to six of the great new movements among the Negroes of America—all of which have taken place since 1916 and 1917.

1. NEW INCREASE IN THE NEGRO POPULATION

It will be worth while to note in the beginning the changes which have come to the Negro population in the South and the nation within the last decade. Here is the situation in brief:

Negro population in America in 1910.....	9,827,763
Negro population in America in 1920.....	10,463,131
Net gain in the decade (9.9%).....	635,368

If we bring these figures down to the decade of 1916 to 1926, using the estimates of the Bureau of the Census, we have the following approximate figures:

Negro population in America in 1916.....	10,208,689
Negro population in America in 1926.....	10,868,577
Ten years net gain (6.4%).....	659,888

Since 1910, and particularly since 1918, there have been several great migrations of the Negroes from the South. The question arises, therefore, as to whether the South has made any net gain in Negro population since 1910 and if so, how

much? Unhappily, the figures for the 1930 census are not yet in hand and we must rely upon the figures for 1920—though we have good reason to believe that the 1930 census will show even larger migrations to the North and East than are shown in the 1920 census. Here, then, are the comparative figures as to the number of Negroes in the South in 1910 and 1920:

Negroes in the South (S.B.C. territory) in 1910.....	8,842,424
Negroes in the South (S.B.C. territory) in 1920.....	9,033,100
Net gain in the South (S.B.C. territory) in decade (2.1%)	190,676

This indicates quite clearly that the Negro population in the nation as a whole during the decade of 1910 to 1920 showed over four times the gain of the Negro population in the South. That is to say, while the North and the East showed a net gain of 444,692 in Negro population, the South with nine-tenths of all the Negroes of the nation, showed a net gain of only 190,676 in the ten years.

2. NEW GAINS IN NEGRO CHURCH WORK

Another question of vital interest is: How far has Negro church work kept pace with the growth of the Negro population during the last decade? Here are the interesting and illuminating figures given us by the Bureau of the Census, covering this point:

Negro church members in 1916.....	4,602,805
Negro church members in 1926.....	5,203,487
Net gain for ten years (13.05%).....	600,682
Average yearly net gain for the decade	60,068

Now, here is something quite remarkable. We know of nothing like it in any other nation or among any other racial group—that while the Negro population (1916-1926) had a net gain of 659,888, the Negro churches won to God and added to the churches 600,682 persons!

But this is not all! The total contributions of the Negro churches in America increased from \$18,529,827 in 1916, to \$43,024,259 in 1926—a net gain of almost 150 per cent!

Nor is this all! Southern Baptists have been severely criticized for putting so much money into new church houses, etc., in recent years; but the census figures show that the Negro churches of America have put an average of \$11,897,-265.80 a year for the past ten years into new and remodeled church houses, their total church property now standing at the magnificent figure of \$205,782,628!

3. NEW RACIAL ASPIRATIONS AND DEMANDS

But the Negroes of the South and the nation have not only experienced great population changes and remarkable growth in all forms of church work, since 1917 in particular, they have come forward with new racial aspirations and demands.

These new aspirations and demands, moreover, are being voiced not by small radical groups of agitators, as heretofore, but by the pulpit and the press of every Negro denomination in America, by the Negro teachers and doctors and lawyers as well as the Negro journalists, authors, politicians and propagandists of the nation. In fact, up to April, 1917, it may be said that the Negro leaders of America were divided into two groups, with the "conservatives," following Booker T. Washington's ideas, outnumbering the radicals 1,000 to one; whereas since 1919 there are perhaps fewer than one hundred outstanding conservative Negro leaders in America. So that today, for all practical purposes, the eleven and a half millions of Negroes in America are all radical. (Figures estimated.)

We can find a concrete illustration of this change in the new radical demands set forth by a prominent church leader

in 1918—demands which have since been agreed upon and voiced by all groups of Negro leaders in the nation. In fact, these demands are now regarded by most of the Negro leaders as being distinctly conservative:

THE NEGRO'S FOURTEEN DEMANDS

"1. The privilege of voting at all elections and holding office, the same as enjoyed by the whites.

"2. Better educational facilities in the South—the same as given to white youths.

"3. Abolition of 'Jim-Crowism'—the same accommodations and privileges granted to Negroes as to whites, on all common carriers.

"4. Discontinuance of unjust discriminations and color segregation in the various departments of the government service.

"5. Military training for colored youths, the same as for whites, without discrimination or segregation.

"6. Removal of all restrictions on the promotion of Negro soldiers and sailors not likewise imposed on the whites.

"7. Abolition of the peonage system in the South by whatever name and in whatever form it exists.

"8. Establishment of the same wage scale for blacks as for whites.

"9. Better housing provisions for colored employes in all industrial establishments—equal to that for the whites.

"10. Sanitary conditions of the Negro sections of the towns and cities to be equal to that of white sections.

"11. The unfortunate and criminal blacks to receive the same treatment before the law as the whites—both in the matter of arrest and trial and in the matter of punishment.

"12. The abolition of lynching and mob violence.

"13. The recognition of the Negroes' rights and fitness to sit on juries.

"14. Equal opportunity to labor in the line of his talents as the whites, and an equal enjoyment of the fruits of his labor."

4. NEW RACIAL LEADERSHIP

A still more disturbing and disquieting shift among the Negroes of America is to be found in their almost complete change of leadership. From 1880 to 1916, for example, the leadership of the Negroes of America, apart from a small, noisy and pestilential group of radical whites in the North, was almost wholly confined to the colored Baptist and Methodist preachers and the colored school teachers of the nation. Behold the complete and radical change of leadership today! The present Negro leadership may be summarized as follows:

The Negro public press—comprising a daily or two, perhaps twenty magazines and over 300 weekly journals. Many of the ablest and best educated race leaders in America will be found giving direction and life to the Negro public press today.

The Negro educators and men of letters. In 1895, only Paul Laurence Dunbar, the poet, and Booker T. Washington, the educator, had come to national distinction and worldwide attention; whereas today the negro poets, dramatists, musicians, fiction writers, historians, sociologists, artists, actors and educators of national repute in America have grown into scores if not hundreds. Countee Cullen, for example (himself a noted and highly gifted young poet), in his *Caroling Dusk*, lists thirty-six outstanding Negro poets in America today; while Alain Locke, another noted poet, fills a magnificent volume of 450 pages with the story of "The New Negro" in fiction, poetry, drama, music, art, folklore, etc. And the great Negro teachers, educators and educational executives, like President Mordecai W. Johnson, of Howard University; President R. R. Moton, of Tuskegee, and others, have not only grown in numbers and increased in honors and influence among the Negroes and whites of America, but like the Negro men of letters, have become more and more disassociated from the churches and their former collaborators, the colored preachers of the nations.

The leaders of new race institutions and organizations. In recent years a number of race institutions and organizations have come into existence, the influence, leadership and power of which have tended more and more to overshadow the Negro churches and the Negro ministers. When a great racial difficulty or problem arises in America today, for

example, the eleven and a half millions of Negroes no longer look to their churches for guidance and help; on the contrary, they turn to the National Association for the Advancement of the Colored People; and they no longer hearken to the voice of their preachers, but they listen to the commands of W. E. B. DuBois and James Weldon Johnson—DuBois being the Moses and Johnson being the Joshua of the "Children of Ham" in America.

5. NEW CHURCH AFFILIATIONS SOUGHT

All unknown to most of our people in the South (who imagine they know all about the Negroes), a group of Negroes have launched a movement to do away with the separate churches for the Negroes—and this movement is making decided headway. To illustrate my meaning, let us recall the historical fact that it was the insistence of the Baptist leaders of the early days upon separate churches for the Negro slaves who had become Christians which started the first great mass movement of the Negro Christians toward the Baptists. The more the Episcopalians, Methodists and others opposed separate churches for the Negroes, the more the converted slaves left their "master's faith" and went pell mell to the Baptists.

Behold the change today, when large groups of Negro Christians, in many sections of the nation, are passing by even the very best Negro churches and hot-footing it to the outstanding and socially high-standing white churches! For this same reason also large numbers are breaking away from non-Catholic churches and going over to the Roman Catholic churches, which not only allow the Negroes to worship along with the whites in many downtown churches here in the South as in the North, but which command them thus to worship with the whites or the whites to worship with the Negroes. The whole country has been made familiar with a Brooklyn pastor (Episcopalian) who created a national stir and almost disrupted his church by requesting Negro Episcopalians to cease passing by their own splendid race churches in order to impose themselves upon his white church. And the *New York Times*, of February 18, 1930, gives a half-column story of how the Negro pastors in New York City withdrew all connection with the Federated Ministers' Conference of that city on account of a report on the religious situation in New York and vicinity which contained these words:

"Commenting on Negro migrations from Harlem to outlying districts, such as Elmhurst and Corona in Queens, the Hobart report said: 'There have been instances where churches have almost been put out of business by these sudden movements. . . . If the Negro will stay in one place, then the church will know its future problems.'"

The Negro ministers in New York City not only considered this statement to be an affront, but refused all overtures to return to the Federated Ministers' Conference until the white ministers surrendered and came together and passed the following confession and retraction:

"We never have stood and do not now stand for the segregation of the colored people of this city. The same right of free movement belongs to them as to all others of our fellow citizens.

"We are opposed to race prejudice and desire to do everything in our power to remove it.

"We desire to work in the closest co-operation with our brethren in the colored churches in promoting closer fellowship between the colored churches and the other churches of the city, realizing how essential this co-operation is to the extension of the kingdom of God in this city.

"We repudiate any statement that may have been made or implied contrary to the above declaration."

6. NEW DEMANDS FOR TRAINED NEGRO MINISTERS

Thus it will be seen that we have come to a new day and a new crisis, racially and religiously; one of the gravest that has come to the Negroes of America since reconstruction days. A whole race of eleven to twelve millions of people

have turned radical overnight—that is, radical as compared with the views held by Booker T. Washington and the Negro race leaders of his day. And, as radicals everywhere and in all ages have been accustomed to do, the eleven and a half millions of Negroes in America have changed leadership, almost wholly—deliberately pushing the conservative educators, along with the churches and preachers, into the background, and exalting the radical editors of the Negro public press, the group of Negro literati who designate themselves as the New Negroes, and the great radical Negro educators, race leaders and authors, all of whom are more and more becoming disassociated from the Negro churches and uninfluenced by the Negro ministers.

What can be done about it? How can such a situation be met and dealt with? I maintain that, apart from the building up of a large group of consecrated and highly trained Negro ministers, there is no adequate solution to this new and difficult and delicate race problem and kingdom problem that has developed here in the South and the nation within the last ten years.

The only possible and adequate agency for meeting, mastering and molding the issues of the present and the future inter-racial problems of America is a 500 per cent increase in the number of deeply spiritual and highly trained young Negro ministers. These men and these men only, for example, can create and hold intact a Christian race attitude in the hearts and minds of the eleven and a half million Negroes of this nation; and these men, and these only, can perforce bring the impact of the principles and program of the Christian religion to bear upon the settlement of all the race antagonisms and race problems which have or may rise in this nation. These men and these alone, moreover, can keep in touch and co-operate with the Christian-minded white leaders and preachers of the nation who can and must build and maintain a Christian race-attitude in the hearts and minds of the white race toward their weaker brothers in black.

And still more serious is a well-known fact, vouched for by Professor Monroe Work, of Tuskegee, and other authorities, that upon the average one thousand highly trained young Negro preachers are needed every year to fill vacancies occurring in the main Negro churches in America; whereas all the Negro and all the white schools and theological seminaries in America combined are turning out perhaps not more than 100 each year!

We do not like to prophesy evil for our nation and for the cause of Christ; but unless the main Christian denominations in America, and the Baptists in particular, go about the task immediately of finding and training and sending out something like 500 to 750 additional young Negro ministers of the highest type, every year, then we must be ready to face three positive perils within the next thirty to fifty years:

(1) The new leadership of the Negro race in America will soon pass completely out from all Christian influences and principles.

(2) With paganistic, political leaders as their only guides in racial and national affairs, there will also take place a great national mass movement of the Negroes away from the churches—wholesale drifts into agnosticism and atheism on the part of the educated groups and wholesale lapses into ancestral paganism on the part of the uneducated masses.

(3) When great, acute racial problems and violent antagonism arise in the future, what agency will then be able to grapple with the situation, restore racial peace and build again a covenant of good understanding and brotherhood between the races? There will be none!

In conclusion, let me say what every Christian student of race relations in America knows only too well, that unless the main great denominations of white Christians, and the

Baptists in particular, aid the Negro denominations in this matter, aid them far more largely and constructively than has been considered necessary heretofore, this great emergency cannot begin to be met. The Negroes of America are even now weighing anchor and making ready to launch out upon the deep of an untried sea under new and radical leaders. To wait for another decade even is to see them out and largely beyond the reach of Christian influences! We must act now, or else miss our last and greatest opportunity to Christianize the Negro race!

The Alternative Future of the Negro

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

This appeal is submitted to thoughtful Christians. It is asking more than can be given to request that it be read without prejudice, for racial prejudices are real in spite of anything that people can do. We will all agree that this ought not to be so, as all must agree that *sin*, which is the cause of race prejudice, ought not to be. But it is.

It is due to be said, and always to be kept in mind, that this race prejudice is not with regard to white people and Negroes only. It exists between races in varying degrees of intensity. It is to be found in the Negro as really as among white people. It is not all on one side. But with respect to the Negro there is more than racial differences, especially in the South. There are historical facts which constitute the background and which we have not as yet overcome. We have occasion for profound gratitude that there is so much between these two races that fosters good will.

ATTENTION INEVITABLE

Of necessity both whites and Negroes must give very serious attention to the matters in which we are both profoundly interested. More distinct consideration must be given in the early future than seems to have been given heretofore. Only the Christian spirit can reach proper conclusions, and the natural man will have to be held rigidly in check. Some can deal with the question more dispassionately than others.

The antecedent history will enter deeply into the consideration of the subject. I should like to insist that the Southern white man, contrary to the popular notion, was not primarily nor most influentially the cause nor the chief factor which brought about either the original slavery or the present status. Any one familiar with the history of Negro slavery will readily admit this. Again, the South did not emancipate the Negro nor put him into the civil body-politic, with so little preparation for citizenship. The South did not encourage the Negro in his wrong attitude toward his former master.

The fact is, if the Southern white man had been left free and had followed his own course, no doubt the Negroes would have been peacefully set free in a short while, and most of the painful blunders with regard to this whole subject would never have embarrassed us as they have.

There were no white people in the world who loved the Negro slave as the high type of Southern white people. There has always been and always will be a deep interest and warm affection for the Negro. Perhaps there has never been a race of slaves who had so many fine qualities that won and held the love of their masters. In spite of sin, of race, and the devil, these people still love each other. This writer believes that it would have been vastly better for the Negro if the Southern white man had been left to deal with him without the determining factors which really entered into emancipation and subsequent history. Even now

the Southern white man loves the Negro and desires to do the best possible for him. The intricacies and ramifications involved in the future of the Negro are so many that thoughtful Christians would escape the responsibility if it were possible. But escape from this course is humanly impossible. The question confronting us is, What can be done for the future of the Negro people? What must be done by both peoples? It is a common problem, and each race must deal with it. Most certainly we shall do the best if we work together and as patiently and sympathetically as possible and with the support of the Lord Jesus Christ.

FOUR ALTERNATIVES

As a matter of intellectual consideration there are four possible alternatives for the Negro. So far as this writer sees it, there are only four. We name them categorically: (1) colonization, (2) extermination, (3) miscegenation, (4) evangelization.

It is absurd to talk of *colonizing* the Negroes unless they themselves wish to have it so. They are American citizens as much as anybody, and have their rights and cannot be forcibly colonized.

The second, *extermination*, is impossible, most certainly for Christians. In an interracial conflict there could be but one end. This is an impossible course.

As to the third, *miscegenation*, neither the Southern white man desires intermarriage nor the Negro, to any appreciable degree. Negroes love their race integrity and ought to be allowed to preserve it.

The laws of nineteen states in the United States allow the intermarriage of the races, but the number of such marriages is negligible. The following states have laws that make intermarriage of the races illegal: Delaware, Maryland, Virginia, West Virginia, South Carolina, Georgia, Florida, Alabama, Louisiana, Kentucky, Tennessee, Arkansas, Oklahoma, and Texas, together with the Northern states of Colorado, Indiana, Idaho, Nebraska, North and South Dakota. Perhaps the Christian philosopher can see that the great plan of God which after all is the basis of all sociological principles is underlying this. God has always thought and spoken in terms of races and nations. In Abraham "all the nations of the earth were to be blessed." Moses said that "God separated the children of Adam, and divided to them their inheritance." Jesus planned the salvation of the world in terms of nations, even carrying the idea to the very judgment seat. Paul said God had established the nations and fixed their places and periods in history on the earth. His great purpose was and is "that the world should be led to seek the Lord." Each race and nation must certainly make its special contribution to this great achievement of leading the world "to seek after the Lord."

EVANGELIZATION

We come then to the fourth and last alternative, which is the only one that we can favorably consider, namely, *evangelization*. In bringing the Negroes to the United States it must have been somehow a part of God's plan for giving them the gospel. The gospel of Jesus Christ is their only hope, as it is our only hope. If we are to conform to God's law with respect to his people this must be achieved. Suppose there is race prejudice. That does not lessen our obligation to this people. Christ can subdue even that, and can remove race prejudice or help to subordinate it. And the least hospitality we give to that product of sin (race prejudice) the happier for both races. John, in his first letter, says that "Jesus Christ was manifested that he might destroy the works of the devil." This is the motto and slogan of the American Baptist Theological Seminary.

We are grappling with the devil. This is the way we are to evangelize these people. Let us supply God's chosen preachers and missionaries with the preparation which they need, and seek, that they may evangelize their race, both in the United States and in the rest of the world. Perhaps the best thing we can do is to enable the American Baptist Theological Seminary to render its greatest possible service to this people.

THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

The reader will be interested in knowing that we have at Nashville, Tennessee, an institution for the education of Negro Baptist preachers, The American Baptist Theological Seminary. We are in our sixth year and have a larger enrollment than ever before. More people, of both races, are showing their interest in a decided way, than ever before.

There are two outstanding financial needs. One is the support of the teachers who conduct the school. The other is to help worthy students who desire to attend the school but cannot do so unless they have some financial support. We are trying to feel our way to such a service and we appeal to our friends everywhere for help.

Two hundred dollars will enable a student to meet his actual expenses for a school year. O. L. Hailey, the general secretary, is in charge of the Students' Aid Fund, and will receive and pay out such funds as may be supplied for that purpose.

THE STITELER MEMORIAL

Mrs. Kate Stiteler McKie, a member of the First Baptist Church of Corsicana, Texas, has given to the Students' Aid Fund of the American Baptist Theological Seminary \$5,000 to establish a permanent memorial of her honored father, Rev. Jacob Beverly Stiteler. Brother Stiteler was a Baptist preacher who was deeply interested in the education of the Negroes. He was one of the early teachers in Baylor University, at Independence, Texas.

This fund has been invested upon the approval of Sister McKie, and the proceeds are to be used in helping worthy students in the seminary while they pursue their studies.

The gift is greatly appreciated and it is hoped that others may be inspired to make permanent gifts to the endowment of the institution.

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VITAL BOOKS DEALING WITH THE NEGROES OF AMERICA

The American Race Problem, by E. B. Reuter. Thos. Y. Crowell Co. (1927). \$2.75. If one wants to go to the bottom of all phases of the race problem in America, this is the best single book one can find.

What the Negro Thinks, by R. R. Moton. Doubleday Doran (1929). \$2.50. What the Negroes really think about the white man in the United States would not do to print. Dr. Moton restrains himself, however, and states the case very splendidly in these pages.

The Negro Year Book, Tuskegee Institute (1930). \$2.00. This book is issued every two years and is invaluable to all students and all pastors and leaders.

Souls of Black Folk, by W. E. B. DuBois. McClurg (1903). \$2.00. If the white leaders of the South want to know what the Negro in America really does think and what he demands, and why the 11,500,000 Negroes of America have all turned radical, let him read this book and *Darkwater*, by the same author.

Caroling Dusk, by Countee Cullen. Harper & Bros. (1927) \$2.50. The second volume of splendid poems from this youngest and perhaps greatest of Negro poets.

(Books of all publishers may be ordered from your State Baptist Book Store.)

An Opportunity In Black

By Rev. C. M. Thompson, Jr., Pastor First Baptist Church, Barboursville, Ky.

Two men stood watching a fire. The flames were rapidly destroying the combined resources of both men. One was a man young in years. Upon the other were marks of age. But the man whose business life was still in the future turned in disgust and read the history of his effort in terms of calamity. The older man seemed to see beyond the darting streaks of light and smoke. He refused to see defeat in this unexpected occurrence. A dream came to him and he saw upon that very spot a larger and more modern plant, accomplishing his ambition in a better way. The young man moved away into failure. Disaster cleared the way for the larger ideas of the second one.

So it is with peoples. "According to your faith be it unto you," the Master says today as well as in the days of his flesh. Too long white men have spoken the language of "problems" and have missed the larger meaning of the black man in their midst. Was God lacking in wisdom when he permitted millions of people of a decidedly different color to be brought to our shores and kept here through the years? Are people who erect their homes and build their churches and fulfil their work and seek the larger life, a problem in our midst? Rather they are an "opportunity, an opportunity in black."

There is no problem for Christian-minded people. Even apparent difficulties are but disguised opportunities. But are these people, found in every community, a difficulty? Their ancestors, brought to our warmer climate, by their labor contributed their part to the wealth of the Old South. The New South has come and with the passing of the years the grandchildren and the great-grandchildren of this folk have been born among us. They furnish now a rare opportunity for the Christian white people of our nation. Let us study this opportunity.

What people have touched such depths of spiritual power in their songs as have these people? They have met the sin of gossip with song: "You can talk about me just as much as you please, but I'll talk about you down on my knees." When the load got heavy and the burdens seemed too much, they crooned: "Swing low, Sweet Chariot, coming for to carry me home." They feared becoming Pharisees and in song they found their safety: "It's not my father nor my mother but it's me, O Lord, standing in the need of prayer. It's not my sister nor my brother but it's me, O Lord, standing in the need of prayer. It's me; it's me; it's me, O Lord, standing in the need of prayer." They put to music the ambition for peace decades before the World War made the white man hate bloodshed. "I'm going to learn to war no more," mothers and fathers and children have sung round every cabin door in Dixie.

There is no tonic for hearts that are spiritually hungry like the singing of a group of down-South Negroes. They sing from their souls. You go from such an experience fed for many days to come. There is strength found in no other place. But these spiritual powers will not be kept unless these spiritual resources are conserved in the lives of the young. Jazz and the stage and the dance hall are taking this same talent and making anything but a blessing to the race and the world out of it.

Education need not remove these spiritual powers which the plantation darkey possessed. Education in many instances has merely heightened this remarkable insight into spiritual values. Listen to this Christian rebuke, given in such a way that you love its author. It came from the heart of a colored man who died in his twenty-fourth year.

"Brother, come,
And let us go unto our God,
And when we stand before him,
I shall say:
'Lord, I do not hate.
I am hated.
I scourge no one.
I am scourged.
I covet no lands.
My lands are coveted.
I mock no peoples.
My peoples are mocked.'
And, brother, what shall you say?"

—Joseph Seaman Cotter, Jr.

Or read with another of their poets the thought which came to him on reading, "Lead Kindly Light."

"Lead, gently, Lord, and slow,
For, oh, my steps are weak.
And ever as I go,
Some soothing sentence speak.

"That I may turn my face
Through doubt's obscurity
Toward thine abiding place,
E'en though I cannot see.

"For lo, the way is dark;
Through mist and cloud I grope,
Save for that fitful spark,
The little flame of hope.

"Lead gently, Lord, and slow,
For fear that I may fall;
I know not where I go
Unless I hear thy call.

"My fainting soul doth yearn
For thy green hills afar;
So let thy mercy burn—
My great, guiding star."

—Paul Lawrence Dunbar.

There is genius in a race which has poets such as these. Truly such a people are a spiritual opportunity. Educated mentally and spiritually they will bless and sweeten the world. Not a problem they, but an opportunity.

But all this latent ability is of little value until it is brought under the sway of Christ. How can these thousands of boys and girls coming on hear unless they have preachers? How can preachers go to them unless they are sent? How can these thousands swarming into the cities and industrial areas be brought into contact with the gospel unless churches are provided? How can the educated multitudes which are being enlightened in our schools for colored children be reached unless they have ministers who speak to them the language and thoughts of education? The answer to these questions must in a very large measure be made by the white man.

Our colored people are an opportunity of still another type. God calls Christian people to the task of carrying the gospel to the ends of the earth. The continent of Africa was part of that world to which our Christ calls us. Who is better fitted to go into that great land than those people who, generations ago, came from its shores? Deep beneath the surface the heart of the American black man is at one with those who live in their hutted villages on the Congo. Our American colored folk are the logical missionaries for that vast continent. They speak the language and understand the traditions and can interpret Christ to them because they, black men, have found Christ as a black man finds and knows him.

It is essential that this point be observed. In one of the Northwestern states a general denominational worker was spending the night in a Swedish home. A little grandmother spoke very broken English. She had lived the greater part of her life in the native land and still looked back to the homeland with longing. In the course of the evening they talked of Jesus. "Jesus Christ is Swedish, God is Swedish,"

she confided. But her more Americanized daughter corrected her. "Jesus was a Jew and God belongs to all people," was the statement in response. But the little old lady got her New Testament and showed the words of Jesus in her Swedish tongue. "And God talks to me in Swedish, too," was her way of closing the discussion.

The black man knows the language of God as spoken to him. God does speak to the black man in ways which are foreign to his white brother. God calls upon him and touches his life at different levels of experience. Let us redeem the colored folk of our Southland and let them go out to quicken with the gospel their own folk, still bound in primitiveness and sin.

Thank God for this opportunity in black. Thank God for these people who, in the providence of God, have been placed beside us in our towns, cities and rural sections. They have trusted us through the years. They loved our parents and our grandparents. They served them with faithfulness and love. Shall we not with equal faithfulness and love, in the best way we know, give to the descendants of the mummies and the uncles who loved their Ol' Missus and Master the priceless gift which we possess—the gospel of the Son of God?

We have not fully seen this blessing which God has given us. It is ours, but we must accept it. It is God's opportunity awaiting us, but we must enter the door. It is not a problem, but part of God's glorious, divine plan.

How Can the White Baptist Minister Help His Colored Brethren?

By Rev. Joseph T. Hill, Second Baptist Church (Colored), Richmond, Va.

The Negro church, although it has grown to be a great and influential institution, has been made possible through the religious teachings of the white people. I therefore think that the stronger and larger body should still exercise Christian paternal interest in the problems of the colored pastor and his church. The need is greater now than formerly.

Hence the subject, "How Can the White Baptist Pastor Help His Colored Brethren?" is very timely, for when that which the subject suggests is being carried out, it will not only bring help to the Negro, but will be for the white pastor and church a most fertile field for the work of Home Missions. But before one person can help another, the one offering help should know in what way help is needed. I therefore suggest a more thorough and deeper knowledge of the colored man's needs.

Much well meant effort has been wasted, simply because too much has been taken for granted. The Negro today is not what he was even a decade ago. The World War and travel gave us new situations—situations that must be studied carefully to be understood. There are several good books that will serve as a key to this new situation—books which tell what the Negro thinks and how he feels. One can be of great help to another if he knows appreciably well his state of mind. A learned physician, visiting an old-school colored patient, went through the usual bedside diagnosis, and without saying anything to his patient began to write the prescription; on seeing this, the patient cried out, "Hol' on, Doctor, doan write nothin' yit, ain't you go' let me tell you how I feels?" We can help, and that very much, when we know the needs; the patient can best tell how he feels.

These books and periodicals referred to will make our white brethren conversant with some of the many problems which affect the Negro. Most city libraries carry the following books and magazines, viz.

What the Negro Thinks, by R. R. Moton; *Out of the House of Bondage*, by Kelly Miller; *Souls of Black Folk*, by Du Bois. These are all written by colored authors and well do they put before the world the very heart and center of Negro desires. J. H. Oldham, although not colored, due to his long contact on account of his work, has given a fine work on the subject, the title of which is *Christianity and the Race Problem*; also the little book, *The Clash of Color*, by Basil Matthews, will give help on the Negro problems. There are a few periodicals that might well be added also: *Opportunity*, *The Southern Workman*, and *The Crisis*.

I have been careful to give these suggestions because I am well aware of our resentment toward any persons who look upon us in terms of our past. There is a story of a man ploughing with a mule that was known to be a great kicker. This man was asked one day if he did not fear being kicked by the mule. He replied, "No, he can't kick me, he jes' kicks whah I been at." Much energy is lost by directing aim where the Negro used to be, but is not at the present time.

Note further that not only should the white minister know the problems of his colored brother in order to give him help, but the colored brother should be brought to see that the white brother who wants to help him has problems of his own. If the colored brethren knew how many problems confronted the white pastor, he would not think his lot quite so bad. For instance, there are certain traditional race attitudes that no minister can wisely ignore, and before he can say or do too much, he should tap public opinion to find out the sentiment of those of his own race, and thereby know how hard to strike without causing a rupture. For the colored ministry to know how limited and circumscribed his white brother is, and how utterly helpless he is at times, would be source of great help, for he would then cease to expect the impossible. I said this once in an open meeting and was vigorously attacked by some of my own brethren, as condoning prejudice, and upholding traditions that Christ ignored, and wanted broken down. I cited that passage which told of Christ sending out his disciples, giving them full warning not to enter into any city of the Samaritans. "Now, whatever else it meant," I said to them, "it certainly showed that Christ knew that the Jews were not on good social terms with the Samaritans and he did not drive them into a condition that was offensive to them." Later he said, "Go ye into all the world." I simply mean this: The colored brethren of good judgment would not want a brother in white to ruin himself with his own people, and thereby spoil his opportunity for doing further good, either for the members of his own church, or for his colored friends. Nature slips no cogs, everything grows by law, it takes time to fully arrive. So I repeat, in acquainting oneself with the Negro problems, have the Negro acquaint himself with yours. I feel that by so doing helpful contacts will be made, and one step up will lead to still a higher.

A further source of help is the passing on to the colored pastor helpful suggestions regarding church procedure, business plans and methods; and too, the colored minister is not situated in a way that will acquaint him with things civic, hence the white minister can help his colored brother by keeping him informed about what is actually going on, especially things that might have bearing on him, or the members of his race.

The above are some direct ways that a white pastor may help his colored brother, but there are indirect ways equally as potent, a few of which are mentioned below.

The pastors of the larger churches have in their congregations business men, wealthy ladies, who hire servants, editors of daily papers and magazines, members of school boards, superintendents, teachers, judges, jurors and attorneys. Often the teacher of the Bible class on Sunday is a deacon, an usher, a trustee, and these are lords of industry on Monday, wielding great power and influence in the world of industry, giving others the opportunity to earn a living.

It is a source of deep distress for the colored minister to see that the opportunity to work is closing against his followers. There are so many inventions, daily throwing the middle-class white man out of work that he naturally is forced to find work in a different field, and sometimes the position formerly held by some Negro is turned over to him. These employers can often find something for this former colored servant to do, if the seriousness of the situation is brought to their attention. The pastor can help us in that way—a way which would be most telling in this time of economic strain and stress.

Wealthy ladies who hire a number of servants are in your churches. The Southern lady is accustomed to colored help and both seem to get on well together, yet here of late there is a tendency to get rid of numbers of these helpers. In the city of Richmond, Virginia, more than five thousand ladies stormed the city auditorium, taking lessons in expert cooking. To the thoughtful Negro minister this is fraught with dire results to the colored domestic. Why? If the lady does not intend to do her own cooking, she at least through this instruction is giving herself an ideal which the Negro cook cannot attain without similar training, while the instruction was not open to persons of color, nor is the wage large enough to pay for such instruction.

The pastor can help here by going over to his neighbor's church and giving a talk on efficiency, then through the Y.W.C.A. or some like organization arranging classes for them. Richmond has this movement on. The members of the school board, superintendents, teachers, etc., are within reach of the white pastor, and there are times when in administering justice along educational lines a little partiality is shown and this is often a great disadvantage to the Negro. If any movement is started by the colored people to help in such a situation, the white pastor can be of great help in keeping the colored pastor in touch with the facts, and he can quietly use his influence in the councils of the board. We feel further that the white pastor can wield an influence tending toward justice and fair play in the courts, since he is in such direct touch with those who hold in their hands the scales of justice.

Every one knows the influence of the press. Much of the misunderstanding between the races could be corrected if only the press would deal squarely. All colored people know how to get on the front page of our dailies. The colored brethren suffer great embarrassment through press misrepresentations. If a finger could be put on the right button, and these inflammatory articles were hushed, it would be better for all parties concerned.

Some one has said, "It is hard for an individual, or race, to rise higher than the place society gives it." This is true. The man that is down will remain so, unless the man that is up gives him a place in the sun. Give the Negro that is worthy and who does noble things a place on the front page, as well as the Negro who commits a crime.

We believe that in all the matters stated above the white minister can be of untold help to his colored brethren, and the very fact that the question has been raised is the sign of the dawn of a new day.

* * *

"Make the path of duty plain before us, and keep us in it even unto the end."

Our Obligation to Help the Negro

By Rev. L. E. Barton, Montgomery, Ala.

"Why our obligation to help the Negro?" What a strange question! Why not ask, "Why our obligation to obey Christ?" or "Why our obligation to be Christians?" or "Why our obligation to be human?" Yet it is necessary to ask the question implied in the caption of this article. This necessity shows how derelict we are in our duty and how chaotic in our religious thinking and how lacking in missionary passion.

Let us proceed with the discussion from some of the lower to the higher reasons. The Negro is human. Nothing that belongs to man is foreign to him. He masters the arts and sciences. A Negro has many times taken the honors at Harvard University. His personality is just as varied and vigorous, just as complex and compelling, just as plastic and potential as that of the white man. The Negro is the world's sweetest singer. The throat of the thrush, the melody of the mocking bird, and the lilt of the lark cannot rival the bewitching music of these sons of Ham. Suffering has produced its rarest flower and ripest fruit in the Negro's voice. The plaintive wails and sobs and cries of an oppressed race come to us in their songs, but it is the voice of faith and victory and love, untainted by prejudice and hate toward their conquerors. The Negro is human. He loves, and sorrows, and sins as do all his brothers in the flesh.

It is our privilege and duty to help the Negro because of spiritual and eternal values. His soul is just as deathless as that of the Caucasian. He is just as capable of spiritual attainment. Indeed, may he not be more so, since our great Master glories in raising the humblest and most despised to the greatest heights of perfection and honor? A little baby seven days' old was stricken with bronchial pneumonia and the experienced, skillful doctor left it at night believing it would be cold in death next morning. But returning in the morning he was amazed to find it much improved and on the road to radiant health. But the old Christain Negro mammy who sat by it all night uttering soft crooning lullabies and many tearful whispered prayers said, "I knowed she was gwine to be better this mornin' kase I axed Jesus all night long to make her well." The same God that hears priests and prophets pray hearkened unto the humble cry of his lowly servant that night.

To exclude the Negro from our religious plans and propaganda is to challenge the authority and deny the efficacy of Christ as Redeemer and Lord. The prophet said Ethiopia would stretch out her hands unto the Lord. Paul tells us that God has made of one blood all the nations of men to dwell upon the face of the earth and hath appointed their bounds and their habitation. God has not left the Negro out of his plans, so we cannot work with God and carry on his plans if we leave out any whom he has included. The depth and height, and magnitude and plentitude of Christ's suffering provide for and demand the proclamation of the gospel to all men, the Negro as much as others. To leave him out is to cut an arc out of the circle; it is to eliminate an important harmony from the music of heaven, and to despise a rare flower in the garden of God's redeeming grace. Who would be insolent and impious enough to disrupt the plan of Christ for a lost world? The trouble about this thing of anti-missionism is that it narrows and vitiates the atoning death of the Lord; it denies the reality of sin and is no better than "Christian Science," so called; it flaunts defiance and insult in the face of divine commandment and cuts the Bible to pieces as did the wicked Jehoiakim.

Gratitude insistently requires us to publish and propagate redeeming love to all men, the Negro equally and joyfully included. Gratitude to the Negro for what he has done for the white race requires it. The wickedness of man brought the Negro to our land, but the providence of God overruled it for good. Our fathers owned and worked the fathers of this people, and they were faithful in peace, and faithful in time of war, and protected our mothers when our forebears fought to perpetuate their bonds. This docile race of slaves felled our forests and fallowed our fields, and caused our land to bear fruitful harvests. But they have done more. They have stayed with the simplicity of the gospel as it is in Christ Jesus. No turgid pride has led them into pompous ceremonialism. No feverish scholasticism has turned their simple minds and hearts away from the true religion of the cross. They have blessed the whites of many communities by examples of outstanding Christian character and faithfulness. From my childhood days I knew of, and later knew in person, Uncle Tom Clemens, an ex-slave, and honored member of a white Baptist church in an adjoining county. An honored member of our white church told me how Uncle Tom Clemens came to him when he was a lost boy and said, "Lewis, does you want me to pray for you?" With breaking heart and tearful eyes he said, "Yes, Uncle Tom," and Tom prayed and Lewis Gage stepped into the kingdom of God that day to the joy of the angels and men.

When mourners came forward in the protracted meeting and did not readily find rest and peace in the Lord the pastor and brethren of the white church in their extremity would call on Uncle Tom to pray. Then heaven came down their souls to greet and glory crowned the mercy seat as sinners confessed their Lord in salvation. When wild boys were sick unto death and facing a fiery judgment of endless woe they and their parents would send for "Uncle Tom" to come to pray. The honored old Christian would humbly glide in, lay his hat down on the floor in the corner of the room and get on his knees at the bedside, and talk to the Lord in such a way as to make angels glad. Then the wayward lads would take their mothers' hands and say, "It's all right now, mother. If Jesus wants me to go I am ready." Do you wonder that when Uncle Tom Clemens died the deacons of the white church, of which he remained a member through life, carried his body to the grave and made great lamentation over him as the early church did over Stephen, a man full of faith and of the Holy Ghost? Do we owe no debt of gratitude to the race and to God for such men as Tom Clemens?

But gratitude to Christ is our chief obligation. "I beseech you therefore, brethren, by the mercies of God." One who knows the pit of sin out of which he was digged by the grace of God will not limit that grace in its sphere or power for others. One whose sorrows have been mollified by the love of God in Christ Jesus will want to lift the burdens of all human hearts for Christ's sake. One whose spirit has been illuminated and set free by the truth will be a joyful emancipator of human souls throughout the whole earth among all races and nations. Unless you have forgotten the mortar from which you were brayed; unless you count the blood of the covenant an unholy thing; unless the blood and sweat of Gethsemane and the agony and awe of Calvary are light and frivolous matters to your heart, you will not call any of God's immortal beings common and unclean or deny them the eternal joys and mercies provided for all men in Christ our Lord.

* * *

Let your religion begin at home! You may be deficient in talent yourself, yet you may be the means of drawing to Christ one who shall become eminent in grace and service.
—C. H. Spurgeon.

How Can White Baptist Churches Help the Negro Baptist Churches of Their Community?

By Rev. John E. Briggs, Pastor Fifth Baptist Church, Washington, D. C.

For generations the white people have been interested in the spiritual welfare of the Negroes, and the labor spent among them has been very gratifying. There never has been a time so ripe for the white race to do constructive work among them as at present. It seems to be our obligation to continue to encourage, help and instruct the colored preachers so that they may develop and become honored and worthy men in their community.

In order to do effective work of this kind it is necessary that ministers of the white race should become acquainted with the colored pastors and leading members and cultivate their friendship. The Negro race, while different in many respects from the white race, is putting great emphasis upon education today, and is endeavoring to produce an educated ministry. More and more of them believe that, in spite of years spent without educational or other advantages, if the better class are given equal advantages, they can produce leaders worthy of recognition.

We should preach for colored people from time to time. With all their advantages of the present day, they have a tendency to use an unnecessary amount of form and ceremony in their services. Everything is carried out in the most elaborate manner. Each speaker tries to outdo the other in his manner of expression. It seems to be an inborn trait with them, which, with the knowledge they are acquiring, like the pendulum of a clock, is swinging them far to an extreme of flowery speech and outward form. In spite of this aim to make an impression on the audience, the pastors are fundamentally sound. They have the real spirit, and it would benefit them greatly to have us preach for them occasionally, conducting more simple services, which combine control, dignity and simplicity. Their extravagance, which some might term childishness, is not that, for those who have worked with them learn and appreciate the effort back of it all which is to convince the world that they are capable of doing things.

It would be to their advantage if there could be an exchange of visits at associational meetings and other denominational gatherings. It might be well for them to be officially appointed, but if that seems unwise or inexpedient, let it be done voluntarily on the part of either or both. There was a time when the colored race came into more general contact with the best class of white people; there was a closer association with what we considered the better way of doing things. If they do not come in contact with the people of our churches they have as little chance of knowing our race at its best as we have of knowing and appreciating the efforts their best people are putting forth. It would not be fair to judge a race that has made as much progress as the Negro race has by associational contacts with day laborers, or with the ignorant and the worst element in general.

Negroes are naturally Baptists. It is not our problem to make them Baptists, but to keep them Baptists. As Dr. J. B. Gambrell used to say, "Give a Negro a five-cent New Testament and a conscience in good working order, and nine times out of ten he will be a Baptist." A leader of the Negro race said that "if you find a Negro who is not a Baptist it is usually because some white man has been tampering with him." One of the honored and successful pastors

of a great Negro Baptist church recently stood before the Columbia Association of Baptist Churches and pleaded for more fellowship and co-operation between the white and colored Baptists of Washington, D. C. He said, "The Catholics want us and are willing to spend any amount of money to get us; the Episcopalians and Presbyterians and others are bidding for us. They will compass land and sea to proselyte our people. Why is it that you white Baptists do not encourage us and co-operate with us more? Both our preachers and members need and want it and will welcome it. Brethren, encourage us more to be true to the faith once for all delivered to the saints. It is greatly to be regretted that we do not understand each other and help each other more."

My observation is that the Negroes are weak in the two following points:

The Sunday School. Churches with large church memberships have very small Sunday schools. They have teachers who may be public school teachers, but they have no training in Sunday school work. They are developing few leaders, particularly for religious education. While there are some in the more progressive churches that realize the need of such training, up to the present time it is not being stressed. Teachers' meetings are general, but not the Workers' Council, nor the Teacher-Training Class. Oftentimes the pastor is the only one fitted to teach such a class. More often than not, from a standpoint of building, their equipment is poor. When they put up new buildings they employ an architect who designs a building, not necessarily a church plant. They do not generally conduct a religious census with its attendant advantages, nor do they keep a good record system, and even when they have departmental work they do not use graded literature. However, our own *Conventional Normal Manual* has proved a delight to a certain class of women who went through it and are the proud possessors of their diplomas. If some of our own churches that are capable would meet groups composed of members of different colored churches, and teach the book, sending back trained teachers to the different Sunday schools, it would help greatly to show them what the present day Sunday school should be. Recently an effort has been made on the part of the Negro Y.M.C.A. to teach a Sunday School Manual, but the women teachers need it as well. They are losing boys and girls in the teen-age just as we are. They need to know what is best for their children just as much as we need to know what is best for ours.

Missions. We should inspire them to greater missionary effort. If they would measure up to their ability they could take over all the work we are doing in Africa, and do more besides. They are weak on tithing, and while they will and do give, their contributions depend largely upon the money they obtain in various ways. In order to create a greater missionary spirit in the years to come, their leaders should by studying Home and Foreign Missions, as our leaders are doing, but they lack the teachers. In one instance a white woman is starting to teach a class of seven or eight Negro women. A chapter will be taught each week from our present "Home Study Book." The class consists of women from different churches and they are so eager to begin that they can scarcely wait for the first lesson. At the same time they are taking a mission study course in *From Jerusalem to Jerusalem*, and in this way these two books will be introduced into a half dozen different churches in the locality. The way to get their boys and girls interested in mission work is to start them now, beginning with the Sunbeam age and carefully training them along this line. They have done little so far. What they need is a plan of missionary education for their young people. Personal service, White Cross and Stewardship, are new fields which they are willing to enter, but lack the necessary lead-

ers. They need consecrated men and women from our churches to teach them; those who are not handicapped by fear of criticism—for there is more or less of it on both sides, and probably will be until God's children everywhere realize that he "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him."

Race Relations—A Test of Vital Christianity

By Rev. Vernon Johns, President Virginia Theological Seminary and College, Lynchburg, Va.

"We are agreed that at no point is our vital Christianity being tested today more than at the point of our attitude toward the Negro in our midst." How true! A cartoon in a Negro journal some months ago showed a celebrated white evangelist, of the rather pronounced and militant type, waging a terrific onslaught against sin. The preacher had knocked booze under the ropes; gambling had taken to its heels; Sunday movies and baseball were on the run, and a score of other sins lay prostrate and mangled in the wake of the divine tirade. But in the midst of these battered and broken evils there stood a huge, gawky giant marked "Race Prejudice," holding in his hands, "discrimination—corruption—unequal wages—ropes—torches," and the like, as he grinned complacently and said concerning the holy warrior: "He never even looked at me!"

The publishers of *Home and Foreign Fields*, by devoting a number to race relations, are proving themselves free from such religious blind-spots. And this delightful vision is followed by an inquiry as to what white Christian men and women can do to help the more disadvantaged race within their midst. The answer to this question takes the form of two further inquiries. First, What does the Negro need? and second, How can white Christians help to meet that need?

The late Dean Bosworth, speaking of the difficulties which beset the first president of Oberlin College, said, "His task was simple. He had everything to get." This statement may be aptly applied to the condition of the Negro. One of Bert Williams' colored preachers, addressing his Sunday congregation, is made to say that he needs everything "from a hat down and from an overcoat in." The Negro, in common with other groups and even more desperately than they, needs the means for physical subsistence. "A man must live before he can philosophize," and this is equally true of men in humbler vocations. "Jesus," says Professor Rauschenbusch, "did not ignore the elemental needs of humanity. He was never so 'spiritual' as some of his followers."

The white Christian may well be reminded that the problem of material existence is much more acute for the Negro than for himself. The white race in America had been given two and one-half centuries in which to get for themselves all that was worth having before the Negro entered the struggle in his own right. In these business acquisitions the more advanced race had also the free, forced service of his dark brother. There must have been built during these long years numerous fortunes, or the foundations of numerous fortunes, which are still intact; or, which, if broken up, passed exclusively into the hands of white people. While a large percentage of white people have inherited much from the past, about all that the Negro has had passed on to him from his forbears was a large doc-

tor's bill, burial fee, or the responsibility of providing for a number of orphans. The Negro who would otherwise accumulate wealth is often burdened with the inheritance of a deficit from his direct ancestors, or heavy dependencies in the lateral branches of his family.

Or let us take the Negro and the Caucasian who start out side by side to win their way. They may seem to have equal opportunities, but this is only "seeming," as will appear on analysis. Suppose the two set out to live by selling books, notions, or nursery stock. The white agent need not limit his canvass to white homes. In fact, he is apt to canvass the Negro community first. The Negro, on the contrary, would be guilty of an outrage if he called at the home of white neighbors in the same capacity. In one instance, a rather adventurous colored brother did call at a white home with some such purpose. He was not certain of the name of the occupant, so he said to the little boy who met him at the door, "I presume this is where Mr. Hemmings lives." The little Nordic ran into the house with surprise and disgust crying, "O, Mama, look! here is a Negro at our door presuming."

It is not necessary to mention the fact that there are numerous positions in which the Negro may not hope for the opportunity to earn the means of living. It is appropriate to suggest here that to refuse one the right to earn a living is indirectly to deny him the right to live. In many instances, also, the Negro renders highly valuable service to industry with little hope of anything above very meager reward. I once had charge of the funeral of a colored man who had served for thirty years in a large and very prosperous industry. His white employer was present and remarked that there was not a person in his employ whose service had meant more to the firm than that of the deceased. But the deceased had never earned more than fourteen dollars a week.

In these times when unemployment is increasing the hardship of the Negro hand, and the ready-made positions by which educated Negroes have lived are crowded, white Christians may help the Negro by remembering the specific difficulties which confront him in his efforts to subsist. But always here the assistance should take the form of Opportunity instead of alms. To what extent can white Christians help their Negro neighbors get a fair portion of the opportunities which the community provides for people to subsist and thrive? If the Negro has the strength to labor, or the mind to direct, will these be welcomed by white Christians who have charge of the community's life, or will they be discountenanced because the owner is dark of surface?

"Yet he has made dark things
To be glad and merry as light!
There is a little dark bird, sits and sings,
And a dark stream ripples out of sight—
Dark frogs chant in the safe morass,
And the sweetest stars are made to pass
O'er the face of the darkest night."

Again, white Christians can help the Negroes in their community by exercising the teaching function. The Negro is required to measure up to the white man's standard of civilization. No allowance is made for his handicaps when he comes to the bar of either justice or public opinion. To the contrary, both tribunals beat the white delinquent with rods—and the Negro delinquent with scorpions. But think how deprived the Negro has been of the natural opportunity to prepare for the social responsibility which is a part of civilization. During the long eventful years when American institutions were being designed and constructed, the Negro lacked both freedom and responsibility. The invaluable social experience and education which came to white Americans out of that long, vast, sacrificial, creative enterprise were denied the Negro by the nature of his cir-

cumstance. No one can ever tell what damage was done to our preparation for the ordeal of citizenship and responsibility now upon us, when we were deprived of the privilege of growing up with the nation of which we are now a part. We have crossed the same seas and the same wilderness with our white brothers. But he crossed as adventurer and we as slaves. We knew that the discoveries and creations would belong all to him. How could we be alert? We labored knowing that labor brought us neither pay nor promise. How could we make our efforts joyous? Our white brothers have the genius of American civilization in their blood and fiber because they were free men, privileged with responsibility in the making of it. Now the Negro, come of age, must learn the difficult language of American civilization which the white race learned as children.

Nothing is more evident than our need of instruction at this point. We cannot build institutions as a race and promote our group life as long as the Negro cares more for a hundred dollars which he owns individually than he cares for a million-dollar institution which we own together, or a hundred million-dollar institution which we might own. The Negro has made some progress as an individual, but still has little sense of commonwealth. The white man can give us valuable lessons here. I think white people genuinely interested in the improvement of Negro life would do well when the opportunity is presented to describe to Negro groups the steps in the process by which our great social and political organizations have come to be, portraying especially the adventure, co-operation, and sacrifice involved.

Finally, white Christians can help the Negro by more contact with his religious life in an effort to make Negro religion more an instrument of vision and power, and less a matter of display and fruitless emotion. And by all means, white Christians, help to make the law in your community an instrument for the Negro's protection instead of his persecution. How, forsooth, can a man respect a thing which never touches him except to his degradation? I know of no better words with which to close than these lines addressed by a Negro poet, from Georgia, to White America:

How would you have us—as we are?
Or falling 'neath the loads we bear?
Our eyes fixed upward on a star,
Or gazing empty at despair?
How would you have us, men, or things?
With courage firm, and footsteps fleet,
Strong, willing sinews in your wings,
Or tightening chains about your feet?

* * *

"Bear ye one another's burdens, and so fulfil the law of Christ!"

* * *

What the Christian neighbor, or the Christian in the household, says and does every day, is a living epistle, read and remembered.—*J. R. Miller.*

* * *

Christ places the emphasis on the heart's action rather than on words or deeds. "From your hearts" the forgiveness must come. Hence love is the power, under God, to root out bitterness.—*Floyd W. Tomkins.*

* * *

Yes, "a blessing if ye obey"! That is the keynote of the blessed life. Canaan, like heaven, can only be the place of blessing as it is the place of obedience. Let us care for the obedience: God will care for the blessing! Let my one thought as a Christian be, how I can obey and please my God perfectly!—*Andrew Murray.*

The Maid in the Home

By Ruth Cozart Eller

With no other contact with the African race than that afforded by the presence of a cook in her kitchen, a laundress, or a housemaid in weekly calls, a Christian woman should recognize that she is rich in opportunities to influence a character for good and oftentimes to win a soul to Christ.

The attitude one woman assumes to another in menial service to her registers the degree of the reality and vitality of her Christian experience. If her heart is fully surrendered to God's will she will accept every contact as an opportunity to plant the Word of God in another heart. A Christian woman can make deeper impressions in the heart soil of a servant with Golden Rule than can any make in earthen soil with his best plow. Fair dealings with a servant will uproot many habits of faithlessness and, in many instances, will remove the causes for lying, stealing, and truancy. Words of appreciation and sympathy to a servant are more often the needed lubricant of the domestic machinery than are increases in wages if accompanied by unreasonable or insinuating fault-findings.

When a Christian woman passively ignores the physical, mental, and spiritual needs of her servant and does not seriously endeavor to make the conditions better she not only loses her individual opportunity for making the world a better place in which to live, but she deadens her own soul.

The first step in this deadening process is to retain in the privacy of one's thoughts mental reservations about the full meaning of the Scripture, "God is no respecter of persons" (Acts 10: 34). It is like the first chip cut by the woodman's ax on a living green tree. If no other chips were snipped from the tree nature would soon heal the blemish. But let the first chip be joined by others girdling the tree, then the tree's usefulness is at an end. So let the woman time after time think to herself, "People may say what they will, but I know I am better than a colored person."

The great truth that all men are equal before God imbedded in one's consciousness ought to enable every woman to look beyond the color of the skin or the station of another's life and see the priceless jewel of all life and eternity—a soul to be sought and won for God.

In any place where women come together in groups one may hear a comparison of complaints against their present serving maids. But, oh, how long will praying ears listen for such a request as this: "My new maid is not a Christian, will you join me in praying for her salvation?"

If every colored servant in any Christian community were interviewed about the spiritual interest shown in her by her employer we would be forced to believe that Christian women, as a whole, are sadly negligent of this sacred trust. "We are saved to serve." Why not serve God by talking of holy things and praying for and with the servant who adds so much to our physical comfort and makes us more efficient citizens? This program of higher conversation in private would put a considerable check upon the unwholesome gossip which is everywhere such a terrible stench in our heavenly Father's nostrils. It would also truly lift up Jesus in many weaker natures and give his drawing power less-obstructed leverage.

This matter was first brought to my attention during my early days at the Mission-

ary Training School. Previously, I had felt the burden for the lost of my own kind around me and had done some personal work, but when I learned that one of the phases of service in connection with our training was teaching in "Mr. Little's Sunday School for colored people," and that several from among us would be chosen to be teachers in that Sunday school, a fear that I should be one of them laid hold on me. Then, ashamed to disappoint my Saviour, I prayed that I might unhesitatingly do his will.

My resentment against being a teacher of Negro boys or girls was immediately removed and I have never had even the slightest feeling of race prejudice in my heart. I was not chosen for that special service but I have conscientiously grasped every opportunity since then to influence my colored servants and acquaintances for Christ and the right.

My efforts have been sincere. As for results, the following incident will prove that for one life it has been worth while.

Returning from an afternoon's calling upon the sick and distressed, I found my children, forgetting previous prohibitions, had disarranged the dining room and were noisily playing school. My first impression was to give vent to my outraged feelings against my trusted Negro maid in whose charge I had left the children, but the safety valve of my self-control worked and I calmly asked, "Why, children, where is Minnie?"

"Oh, she's here somewhere," answered a voluntary spokesman.

At that moment the maid herself joined me in the back hall. Tears were streaming down her face and she was visibly very much disturbed. "Why, Minnie, what is the trouble? Are you sick?"

"No, ma'am," she moaned as she threw her arms around my neck and dropped her head heavily upon my shoulder. "You have said so many times that any one could know if she were saved. Now, I know. Now I know I am saved."

In her three years of service Minnie had shown herself a quiet person, never too talkative, almost non-communicative. So this burst of emotion caused me instant alarm, "Was Minnie out of her mind?" I thought, dreading even to harbor such a suspicion.

Freeing myself from her embrace, I led her into the guest room across the hall to question her out of hearing of the children. I asked her if she had done something terribly wrong of which her conscience accused her. Had she been living contrary to good morals? For always I had advised her about her social conduct and cautioned her against sin for her own sake and for the sake of my own children who were much in her care. Did she feel pain anywhere in her body? Was she all right?

All these questions she answered freely, affirming the while her happiness at knowing she was saved. As I sat there in my guest room with one of a too-neglected race, wiping her tears away in her return to natural demeanor, I realized that Providence had so timed my return home to give me the privilege of being present at the rebirth of a mortal soul.

Now, it was my time to be happy. Minnie had come to me from a Georgia cotton field. She was ragged. She did not know how to do anything properly. She had had no

association with refined living. My custom had been to try out untrained applicants for one week. If I were pleased I would begin a period of teaching. At the end of the first week of her try-out I was not only not pleased but despaired of ever making a first-class helper of her, not even to think of seeing her a finished servant. One quality, however, evoked my pity and I just could not send her away. She tried her best to please me and was so hungry to see how things were done that I kept her the second and third weeks on trial.

Slowly, yes, very slowly, she learned one duty at a time. The days marched on and my patience was never completely exhausted. Early I noticed that when any member of the family left a Bible within her reach she would read it at odd moments. So for her first Christmas present my husband and I gave her a nice Bible. The second Christmas I playfully asked her what she wanted "Santa" to bring her. Can you believe it of her when I tell you she wanted Hurlburt's Bible Stories? Of course we gave her a good, well-illustrated copy.

Every morning when the family assembled in the living room just before breakfast for devotion she had her seat in the circle. She listened daily to the reading of God's Word. She joined in the singing when we included it in the worship. She took her turn at repeating scripture verses and in offering sentence prayers. The seed were constantly being sown in her heart.

When Minnie had hired to me I inquired if she were a Christian. She replied that she was a member of a certain church, a different denomination from my belief. I had no occasion to doubt her faith, so always I talked to her about all matters as one Christian to another. In my dealings with her I was exacting but reasonable and fair. I treated her as I would want to be treated by any one in similar authority over me.

In my town when cooks or maids want a holiday, far too frequently they have to feign sickness or a relative's funeral. For years a baby or small child has required attention in our family on Sunday. So in order for each one of us to meet his Sunday obligations at church the cook must miss her morning services. To make amends for this situation I agreed to give her one Sunday of each month when she does not return to her duties at all and with certain afternoons each week she has time for recreation and personal affairs. It is much less inconvenient to arrange with an assistant to teach my class once a month and to have a regular servant the rest of the time than frequently to have everybody's plans upset by the servant's unexpected non-appearance.

By her usual conduct I had not discovered that there was any uncertainty about Minnie's soul welfare. Only in those last few weeks she had seemed burdened or discontented, somewhat, and I had said to my husband, "Minnie's getting restless. She'll be leaving us before long."

During my afternoon's absence she sought the Lord in prayer to prove to her if she were lost and undone or saved. Blessed are those who come "knocking," for our Saviour never turns one away. So he gathered Minnie's soul into his kingdom and she was regenerated in a burst of heavenly joy. She praised God for his goodness and hugged me for my humble part in her conversion.

Two and one-half years of faithful service since that day have proved beyond a shadow of doubt that she was truly converted that day. The fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, have been manifest in daily contact with our family in a quiet sort of way and I am sure she "is acceptable to him."

From the Woman's Missionary Union

KATHLEEN MALLORY

Program for June

TOPIC—HOW HELP THE NEGRO?

Help Somebody Today (*Hymn*)

Every one that loveth is begotten of God, and knoweth God. 1 John 4: 7 (*Devotional*)

Let Others See Jesus in You (*Hymn*)

Prayer

The Negro in the New Working World (*Leaflet*)

Homes and Health for Negroes (*Talk*)

Education of Negroes (*Talk*)

Now is the acceptable time.—2 Cor. 6: 2 (*Talk*)

Experiences with a New Woman (*Leaflet*)

Give of Your Best (*Talk*)

Religious Training for Negroes (*Talk*)

Our Christian Obligation to the Negro (*Leaflet*)

Business Session—Reports from: (1) Personal Service Committee; (2) Mission Study; (3) W.M.U. Young People's Organizations; (4) Treasurer, Showing How to Reach before July One-Half of Year's Financial Aim; (5) Plans as to Associational Meeting and Summer Assembly; (6) May Meeting in New Orleans—Minutes—Offering.

Hymn for the Year—"Faith of Our Fathers." (See *W.M.U. Year Book*.)

Lord's Prayer (in unison)

Explaining Acrostic

In acrostic form the month's program outline is given above. If at the beginning and again at the close of the program the 12 who take part will hold up the letters which form the acrostic, it should be quite impressive. While they thus at the close form the acrostic, let an earnest prayer be offered that each member of the society and in particular the Personal Service Committee will henceforth do more to "help the Negro."

Ask the one who leads the devotional to show from Scripture that "God is no respecter of persons" (*Acts 10: 34, 35*) but that "he hath made of one blood all nations of men" (*Acts 17: 24-27*). Material for the talks on "Homes and Health" and "Education" will be found in current magazines and daily newspapers in articles dealing with the life and environments of Negroes; additional help will be found on pages 2-11, 17. The talk on "Now is the Acceptable Time" should show that Southern Baptists have an unusual opportunity to help the Negroes in their communities and in the South as a whole; suggestive material is given on pages 4, 7, 11, 15-23. The talk on "Give of Your Best" should emphasize personal service for and with the local Negroes, showing the value of an Interracial Committee of the Personal Service Committee; literature on such interracial work may be had free by writing to the Interracial Commission, Palmer Bldg., Atlanta, Ga. For help on the talk, "Religious Training for

Negroes," see pages 15-17, 25. The three recommended leaflets are to be purchased at the listed prices from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.; they and other excellent leaflets for the month's topic are as follows:

	Cents
Experiences with a New Woman	3
Negro Spirituals (<i>Words and Music of Ten Selections</i>)	5
Our Christian Obligation to the Negro ..	2
Racial Revelations	3
That Green Carpet	4
The Negro in the New Working World ..	3
What Does the Negro Want?	2

Good Meetings in Soochow and Shanghai.—"We have just closed a meeting in our church. Fifty-two boys and girls of Yates and Wei Ling Academies signed cards either as applicants for baptism or as enquirers. Mr. McMillan has just closed a meeting in Shanghai with the Ming Jang and Eliza Yates boys and girls in which seventy-odd boys and girls were baptized. Twenty were baptized the Sunday before he began his meeting.

Such a large number of boys and girls in our schools offering themselves for baptism means that students are as susceptible to the gospel appeal as ever, indeed, more so. I believe that the stiff and unreasonable attitude on the part of the government with regard to teaching religion in the schools is having just the opposite effect from what they intended. In other words, the unjust restrictions of the government seem to have turned the sympathy of the students toward the gospel message. Truly God brings to naught the counsels of men. 'Surely the wrath of man shall praise thee.'—C. G. McDaniel, Soochow, China.

A Year's Financial Record, January 1, 1929 to January 1, 1930 Woman's Missionary Union, Auxiliary to Southern Baptist Church

Mrs. W. C. Lowndes, Treasurer

REPORTED BY STATE TREASURERS AS HAVING BEEN REMITTED BY
THEM TO THE RESPECTIVE BOARDS

RECEIVED BY W.M.U. TREASURER

States	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Specials	Training School Current Expenses	Scholarship Fund	Cash Total
Alabama	\$ 29,840.34	\$ 15,021.78	\$ 3,727.45	\$ 32,167.00	\$ 46,980.04	\$ 2,200.00	\$ 806.46	\$ 700.00	\$ 131,452.07
Arizona	207.82	134.77	15.00	75.00	359.36	14.50	10.27	.....	816.72
Arkansas	11,179.25	4,308.57	379.13	902.73	59,150.77	1,600.00	95.95	452.00	78,068.40
Dist. of Columbia	6,126.80	5,582.18	.....	.....	7,442.91	200.00	210.27	200.00	19,762.16
Florida	18,470.09	5,015.75	2,223.41	5,724.16	27,364.26	500.00	421.59	200.00	59,919.26
Georgia	64,318.47	25,063.59	7,241.86	38,319.43	74,496.84	3,300.00	894.66	1,207.44	214,842.29
Illinois	2,625.61	1,058.97	.....	.....	30,927.19	550.00	.....	275.00	35,436.77
Kentucky	65,383.93	23,305.01	6,901.58	34,229.31	60,340.98	3,124.00	1,497.07	1,514.15	196,296.03
Louisiana	13,821.88	7,469.74	1,522.43	11,595.84	40,774.07	725.00	423.48	200.00	76,532.44
Maryland	12,209.50	3,146.88	1,761.09	2,494.88	16,708.80	400.00	.....	100.00	36,821.15
Mississippi	22,483.27	10,583.79	2,819.10	22,328.75	37,495.54	2,020.00	839.75	312.66	98,882.86
Missouri	25,230.75	10,610.95	1,142.38	10,394.53	17,992.52	2,280.00	696.96	610.00	68,958.09
New Mexico	2,131.21	743.92	153.29	352.41	7,728.42	150.00	31.93	.....	11,291.18
North Carolina ..	64,799.91	27,241.26	7,655.26	102,433.04	74,647.84	2,950.00	.....	1,800.00	282,043.02
Oklahoma	21,919.20	7,308.19	2,100.00	44,979.88	36,811.59	1,505.06†	19.72	405.00	115,048.64
South Carolina ..	40,814.66	17,764.58	5,561.20	15,789.63	71,744.83	2,860.00	1,088.52	800.00	173,423.42
Tennessee	45,430.97	22,031.25	5,680.11	40,765.68	49,347.19	2,230.00	1,816.04	900.00	174,201.24
Texas	81,358.92	26,155.59	7,209.27	122,488.95	255,444.19	3,600.00	1,062.01	140.00	497,458.93
Virginia	112,885.52	35,571.31	11,118.11	50,263.00	98,231.12	3,760.00	2,443.22	2,041.10	316,313.38
Special Gift .....	.....	.....	.....	.....	.....	.....	7.67	.....	7.67
Total Gifts	\$641,238.10*	\$248,118.08	\$67,210.67	\$535,304.22	\$1,013,997.46	\$33,968.56†	\$12,365.57	\$11,857.35‡	\$2,587,575.72

The "W.M.U. Specials" comprise gifts to the S. S. Board Bible Fund, the W.M.U. Training School at Louisville, Kentucky, and the Margaret Scholarship Fund.

*This column includes \$603.21 sent direct to Miss Lila Watson, Shanghai, China.

†Of this amount, \$126.00 was sent through the Executive Committee, Southern Baptist Convention.

‡This column includes \$7.00 Margaret Fund Special Gifts, \$20.02 Training School Special Gifts, and \$140.00 Sisterhood

Special.

§This amount includes \$515.71 bequest of Miss Martha Stamps, of Madison, North Carolina.

||This amount includes \$17,000.00 gift of Miss Varina D. Brown, of Anderson, South Carolina.

§This amount includes \$1,000.00 bequest of Mrs. George Wendling, of Knoxville, Tennessee, and \$5,000 gift in memory of Mrs. Annie Anderson, of Knoxville, Tennessee.

Valuation of boxes to missionaries, \$106,165.95; total, cash and box, \$2,693,741.67.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Expert Testimony

In this day, when the Soviet Government of Russia seeks to annihilate Christianity, when atheistic clubs are being organized in educational centers of America, when anti-Christian literature is having wide circulation in our land, it seems fitting that our attention be called to the testimony of men who are prepared to speak with authority.

The quotations here given are only a few of the many testimonies from high sources that might be adduced.

"The supreme need of the world today is a practical application of the principles of Jesus. Only the spirit of Christ can save civilization from its present crisis."—*Edward Markham.*

"Not the theory that *might* makes *right*; not the socialistic theory of equal distribution of wealth; not education; in none of these theories is found the solution of the problem affecting the human race. Rather the plan of Christ for *inward regeneration* is the cure for our maladies."—*W. L. Poteat.*

Recently Roger W. Babson inquired of Mr. Edison what great invention he expects in the next few years. Mr. Edison replied, "Babson, I do not pose as a preacher, but let me tell you, that if there is a God, he will not let us advance much further in a material way until we catch up spiritually."

"I believe in God and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."—*Henry Ford.*

"No young man starting out in life can afford to ignore religion, unless he wishes to be a failure; I have seen nothing during the ninety-two years of my life that has served to shake my faith in Christianity."—*Chauncey M. Depew.*

"Religion has been the greatest single influence in my life. Religion pays; it has actually paid me in dollars and cents. It has increased my reputation and my royalties.

"It has strengthened and sustained me in times of sorrow, it has kept me straight when I have been tempted.

"Above and beyond all, religion has paid me in peace of mind.

"The sooner that any young man discovers that belief in God and belief in his divine purpose are vital to his career, the better it will be for him."—*Edgar A. Guest.*

"What America needs more than railway extension, and western irrigation, and low tariff, and a bigger wheat crop, and a new navy, is a revival of religion—the kind father and mother used to have—a religion that counted it good business to stop for daily prayer before breakfast, right in the middle of harvest, quit work a half hour earlier on Wednesday so as to get ready to go to prayer meeting."—*Wall Street Journal.*

Shreveport, Louisiana

The report of the Brotherhood for last month was finished Sunday, March 23, in Shreveport, Louisiana. Following the services of Sunday, reported last month, the

conference work for the week opened on Monday night in connection with a banquet. The pastors and deacons of the other Baptist churches of Shreveport were invited and the poll that was taken that evening indicated an attendance of seventy men, representing ten churches; of this company, ten were preachers, fifty-one deacons, and nine laymen who were not deacons. This study or conference work was continued through Tuesday and Wednesday evenings, basing the discussions on the book, *The Office of Deacon.* Perhaps as many as ten additional men were present the second and third evenings. The interest manifested by the men in this study was very gratifying.

Without any urgency whatever, twenty-six qualified for the Brotherhood certificate; of this number, twenty-four were deacons and two pastors. Of the twenty-six, twenty-five registered as tithers.

The secretary was glad of the opportunity to visit Dodd College during his stay in Shreveport; this institution is in its third year, has a beautiful location, a magnificent administration building, also an attractive dormitory and president's home. The buildings are not only attractive, but substantial.

The First Baptist Church of Shreveport is one of the leading churches of the Southern Baptist Convention; it claims thirty-eight hundred local members, it has perhaps a larger number of tithers than any other church in the Convention, and its average contribution per week is \$2,400.

On behalf of the work the Brotherhood undertakes to do, it may be pardonable to give the following quotation from *Church Chimes*, a periodical which is published by this church: "The coming of Secretary J. T. Henderson has been a great blessing to our entire church and especially to our deacons."

Dr. Dodd grows in popularity and power as a preacher as the years come and go. At the morning service on March 23, the audience was estimated at two thousand; at the evening hour, when Dr. Dodd preached a great sermon, there were said to have been fifteen hundred present.

Lawrenceville, Georgia

On Sunday, April 6, the General Secretary made his first visit to the Baptist church of Lawrenceville, Georgia, of which Rev. J. A. Reiser is the faithful pastor. At the Sunday school hour he directed the discussion of the lesson with a company of about twenty-five thoroughly interested men, who felt free to ask questions or to offer suggestions. At 11:00 A.M. he discussed the achievements of Southern Baptists, sounding the optimistic note as loudly as the facts would warrant, to a large and thoughtful audience. The pastor welcomed this discussion, inasmuch as he is very anxious to see the church support the missionary program in a generous way.

A funeral in the afternoon interfered to some extent with the attendance at 3:30, and yet the audience was beyond an average for Sunday afternoon. The Presbyterian and Methodist churches were represented, especially was there a good company of Methodist men. The speaker stressed the claim that private, as well as public life, is a serious trust to be administered, according to the will of its Author, for one's own highest welfare, the highest welfare of his family and society, and for the glory of God.

Buford, Georgia

The secretary spent the evening hour with the Baptist church of this industrial town. The attendance filled the house, young people were already in evidence, and the song service by the junior choir, under the direction of the pastor, was a fine preparation for the regular worship. Brother H. C. Whitner, the aggressive pastor, was very much gratified to see such a large company of his representative men on hand to hear a discussion of "Men and the Kingdom." At the close of the discussion, these men gave the Secretary a unanimous invitation to return at as early a date as practicable and conduct a study class with them.

This church has a commodious educational building well under way, to meet the demands of their growing Bible school. Two features of this enterprise should be heralded far and wide: first, the church is paying for this building as the work progresses; second, the support of the denominational program is growing in the meanwhile.

If our churches in general could learn this fine art, the burden of debt would be unknown and spiritual blessings would abound.

Baltimore

On April 11, several leading laymen of this city and Secretary J. T. Watts responded to the call of Francis A. Davis, president of the Maryland Baptist Union Association, to meet at a noon luncheon, as his guests, to consider with the Brotherhood Secretary some vital interests of Southern Baptists.

While the spirit was good, there was a striking frankness in the discussion of some policies which they think must be modified if we are to have the fullest co-operation.

They are anxious to co-operate, and hope the present session of the Convention may bring the hosts of Southern Baptists into thorough harmony.

Washington, D. C.

The Columbia Association of Baptist churches holds a semi-annual session each spring. The meeting for the present year was held in the Calvary Baptist Church on April 11, and consisted of three regular sessions—morning, afternoon, and evening.

It was virtually a missionary rally: Dr. J. M. Baker, missionary to South India under the Northern Baptist Board, and Rev. C. K. Dozier, missionary to Japan under the Southern Board, were given a large place on the program.

Other speakers were Dr. J. A. Cooper, from the Northern, and Dr. C. W. Daniel, of the Southern Convention. The closing address of the day was made by Major-General Wm. G. Everson, who was pastor of the First Baptist Church of Muncie, Indiana, for several years.

In addition to the three sessions already referred to, a banquet was given at 5:45 P.M. attended by more than three hundred men, representing at least a score of the Baptist churches of the District of Columbia.

The speakers at the banquet were Mr. Alton L. Miller, of Boston, president of the Northern Baptist Convention, and Secretary J. T. Henderson, of the Baptist Brotherhood of the South. It was an occasion of considerable enthusiasm.

President Miller in a very pleasing and forcible way urged Christian men to utilize, in the interest of the kingdom, a large share of the leisure that comes to them from the use of labor-saving machinery. It was a thought provoking discussion.

This writer did not have the privilege of hearing the two missionaries, but was glad that he had the opportunity to hear a force-

ful address by Dr. C. W. Daniel on Cooperation of Baptist people in the work of the kingdom.

Dr. Henry W. O. Millington, executive secretary of the association, was largely responsible for the success of this meeting.

Washington churches divide their support between the Northern and Southern Boards.

Nicholasville, Kentucky

Nicholasville is a thrifty town of three thousand people twelve miles south of Lexington, and located in the midst of an unusually rich country. The Baptist church has about four hundred members who rank well in social standing, intelligence, and financial resources.

Rev. P. G. Carter is the aggressive pastor; since coming nine months ago, fifty-three members have been added, twenty-seven of these by baptism. Both he and the membership recognize their need of an enlarged building and this enterprise will perhaps be launched before a great while.

The visit of the secretary embraced only two services; he spoke first at the prayer meeting hour Wednesday night, April 16, on "Trusteeship," to a very creditable audience. The second occasion was a men's banquet; he it said to the credit of the women who provided the supper, that this writer has not seen it surpassed anywhere.

Plates were laid for about forty and there seemed to be only one vacant seat. These men gave their best attention to a discussion of "Men and the Kingdom," and at the close decided to organize a Brotherhood in the near future and authorized the pastor to appoint a committee on constitution and nomination of officers.

A Unique Occasion

The General Secretary recently had the privilege of participating in a very unique service in the Baptist church of Rutledge, Tennessee. The leading feature of the occasion was an address on the Scripture, "If a man die shall he live again?" by Major Paul E. Devine, an eminent attorney of Johnson City, Tennessee.

The speaker opened his address with the statement that the discussion would not be theological, but that he would treat the subject from a lawyer's viewpoint.

People came from other communities in large numbers, the house was crowded, and the audience gave rapt attention to the address, which was scriptural, logical and convincing.

A High Day

Easter Sunday was a high day with the First Baptist Church of Knoxville. The weather was ideal, the large auditorium was packed, and Dr. F. F. Brown preached a great sermon on the Resurrection, using as his text, "Tell his disciples and Peter." The immense audience was thrilled. At the evening hour, Rev. O. E. Turner, the pastor's associate, delivered a fresh and impressive sermon on "The Formidable Christ."

Twenty-six people united with the church during the day, some for baptism, several of whom came from other denominations, and others joined by letter. The ordinance of baptism was administered to about a dozen candidates at the evening hour.

On Sunday night, April 6, the safe at this church was broken into; the cash contributed that day, amounting to about seven hundred dollars, was taken, but the checks, aggregating a little over a thousand, were left. The bandits have not been apprehended.

Suggested Program for the Monthly Meeting of the Brotherhood

In connection with the song and praise service, have one member read Matthew 6: 5 to 15, another read Matthew 5: 23, 24; Matthew 19: 19, 20; James 5: 16.

Business Session.

TOPIC—PRAYER

(1) The Place of Thanksgiving in Prayer. (Five minutes.)

(2) For what should we pray? (Five minutes.)

(3) For whom should we pray? (Five minutes.)

Song.

(4) Prayer in the home. (Five minutes.)

(5) Prayer in secret. (Five minutes.)

(6) Public prayer. (Five minutes.)

Voluntary Talks. (Two minutes each.)

Closing Remarks by the Pastor.

Song and Prayer.

The speakers can draw on their own resources in preparation to speak on these topics.

Associate Secretary Burnett

Associate Secretary Burnett spent the first ten days of April in Wilmington, North Carolina, assisting some of the churches of this city in their finances. He devoted most of his time, however, to the First Baptist Church, of which Rev. J. M. Kester is pastor. From this engagement he hurried away to Plainview, Texas, to assist the trustees of Wayland College in a campaign for endowment. The Executive Committee of the Baptist Brotherhood granted him the privilege of devoting a month to this work, in response to the urgent call of the president and trustees of this school.

These notes are completed on the eve of leaving for Bartlesville, Oklahoma, for an engagement of five days with the First Baptist Church of that city. The pastor of this church, Rev. W. O. Blount, gives assurance that other churches of the city and section round about will co-operate in this conference.

Missionary Miscellany

Secretary T. B. RAY

Births:

Rev. and Mrs. W. W. Enete, of Rio de Janeiro, Brazil, announce the birth of Happy Trueman Brokus Enete, on February 16, 1930.

Rev. and Mrs. J. L. Bice, of Corrente, Brazil, now on furlough, announce the arrival of Helen Ann, on April 16, 1930.

Arrivals on Furlough:

Rev. and Mrs. L. M. Reno, Victoria, Brazil. Home Address, care Foreign Mission Board, Richmond, Va.

Rev. and Mrs. F. T. N. Woodward, Kong Moon, China. Home Address, 426 W. Bell St., Statesville, N. C.

Dr. and Mrs. J. M. Bailey, Kweilin, China. Home Address, 1114 McKinnie Ave., Nashville, Tenn.

Mr. and Mrs. H. H. Snuggs, Wuchow, China. Home Address, Hardeeville, S. C.

Sailings:

March 29, on *S. S. Arabic*—

Dr. and Mrs. B. L. Lockett, Ogbomoso, Nigeria, West Africa.

April 10, on *S. S. Vauban*—

Rev. and Mrs. W. H. Berry, Bello Horizonte, Brazil.

Shanghai College Leads.—"You will be interested to note that the percentages of Christian students in East China colleges are as follows:

Shanghai College	46%
St. John's University	35%
Nanking University	30%
Soochow University	26%
Hangchow College	12%

"You will notice that we stand at the head of the list, with the largest number of Christian students. Our method of religious education was often quoted as a good example for other institutions to follow. We are indeed very grateful to our heavenly Father for his guidance, and for your prayers. We hope that this fact will make us more humble, and that we may work harder to make our institution a more dynamic Christian force for the extension of his kingdom."—*Dr. Herman C. E. Liu, Shanghai College, Shanghai, China.*

Good Progress in Mendoza.—"I am very happy to say that our work in the Andes district is progressing nicely. We have had more baptisms than in any previous year. The Bible is being distributed and read as never before. The school is filling a great need in the work among the Christians."—*F. J. Fowler, Mendoza, Argentina.*

Forty-nine Years of Service Speaks.—"I suppose I look upon the situation somewhat as a dying father would look upon his ten-year-old boy with absolutely no provision for that dear boy's on-going. Do you blame me for being serious? But if I get to heaven one of these days I will come back and haunt you good Americans (O how I love you!) till you do your duty by the heathen world. I want to see them all Baptists. I believe our Lord wants it."—*C. W. Pruitt, Hwanghsien, China.*

Revivals in Shantung.—"I start to Showkwang where there are signs of revival. Our most hopeless church there has just revived itself, reorganized, and invited me to come and help them plan the future. Unfortunately, I am unable to find a Chinese pastor who is acceptable to them and the other three churches of this county. I have just returned from the section near Chufu, Confucius' burial place. East of Sishui and south the outlook is for a large ingathering, but the task is very difficult as bandits have reduced the people to extreme poverty and for a dozen years there have been no schools. The young people have grown up in ignorance and poverty. Last year in Sishui out of ninety applicants for baptism I baptized only seven, but a recent walking trip of several days convinced me that there was a real movement our way which might become a mass movement with a little encouragement. I trembled at the prospect. I am now working alone in my travels as the association is unable to find a suitable man."—*W. C. Newton, Tsingtao, China.*

Self-Support Grows.—"Have just returned from one of our out-stations where we have an organized church with about one hundred members. We had a great meeting and at

the close of the meeting they voted to put on a church budget. After I had explained to them the working of the budget and showed them its advantages, they very enthusiastically pledged to support the entire program. We then gave opportunity for pledges, and before the last meeting they had more than doubled any previous amount. They will be nearing the self-support standard when all the pledges are taken. We are holding this standard of self-support up to all our churches and helping them in every way possible. In spite of the wars and disturbances we are making some headway. Many of our church houses and chapels are being occupied by soldiers and thus making it impossible to reach them. We have had very little fighting since last October but conditions are far from being settled. We have at no time been in actual danger but have often been near the fighting zone. The military situation is just about as it has been, they do not seem to get anywhere nor settle much by their fighting. We will have to recognize this fact and plan our work here accordingly."—*Wilson Fielder, Chengchow, China.*

Prosperity of Shanghai College.—"The College under Dr. Liu's management has never been more prosperous nor more free from vexing problems, and never has the faculty been so united in its spiritual aims."—*F. J. White, Shanghai College, Shanghai, China.*

Larger Opportunities.—"The present military occupation is friendly to us and the gospel and some of the soldiers and others have made public profession of faith. We never had larger opportunities nor less opposition. We do long to make the most of present openings. The future of China looks dark and if we wait for so-called peace we will miss our God-given chances to reach some, and be tempted to forget that 'if God be for us, who can be against us?'"—*Dr. Mary L. King, Pochow, China.*

How True.—"The statement you enclosed of the condition of Foreign Missions is rather hard reading. We keep hearing that the attitude toward the boards is improved and hope this optimistic note will soon be reflected in the gifts. In the last analysis it depends on the pastors. The people will follow where they lead."—*Miss Ruth M. Randall, Rio de Janeiro, Brazil.*

Southern Baptist Need.—"So sorry to hear of the continued decrease in mission offerings. How our folks in the homeland do need a great sweeping revival. Readjusting of plans and organizations will do very little for us as I see it. Nothing but a religious zeal for the on-going of the kingdom to the regions beyond will save us. Our people in the South are passing through an era of great luxury both in their private life and their religious life. Something will have to call them away from their religious pride before they will do their best in giving the gospel to a pagan world."—*Wilson Fielder, Chengchow, China.*

News from Manchuria.—"Just now I am out at one of our out-stations, Wuchimihe. It is east of Harbin on the railway. Pastor Yang and Colporter Kung are with me. We are holding some special evangelistic meetings here, and will go on from here to other places, visiting some eight or ten before returning to Harbin.

"Here at this town where we are today good numbers are attending the meetings. The chapel was filled yesterday afternoon at the first meeting, and a good number were out last night to attend the prayer meeting and Bible class for the Christians. I never

saw better attention than we had at both of these services. Three of us spoke at the afternoon evangelistic service. Pastor Yang made a good talk to the Christians last night on 'Being Born Again, and Fruits of the Spirit in Such Lives.'

"It was at this place, Wuchimihe, that a believer last year gave a building to be used as a church house. He bought a Bible last year and became a Christian as a result of reading it, together with instruction from Evangelist Fan, to whom he came from time to time for light. Before the year had closed he gave this building and it was put in good shape for worship. It is a much better place than we had been able to rent with the funds we have. It has a large yard and is well located. This man is very happy that he gave this building, and he is getting as much joy, or more, out of it than the other Christians who also rejoice that God heard their prayers. Ten were baptized here last year. A church has not yet been organized, but may be this year. We want to wait until there are enough Christians to be able to stand alone and go forward without material help from the missionary, if possible.

"The work throughout our field is encouraging. Of course there are difficulties and discouragements occasionally, but progress is being made and we are encouraged. There is a fine spirit among the Christians in Harbin. It rejoices one's heart to see how they are responding to the five-year evangelistic movement, and are taking the lead in this. Our hope and prayer is that many may come to a knowledge of the Lord this year as a result of this forward movement, and that the Christians will be built up as never before. We thank you and the Lord's people at home for your prayers. We are writing while both children and old folks ply numerous questions about the portable typewriter, the first they have seen."

Gospel Triumphs in the Face of Grave Difficulties

By Rev. I. V. Larson, Laiyang, Laichow, China

Christ won, he wins, he will win!

Satan tried long ago to hinder our Lord, but he failed miserably; he is trying at present to hinder the progress of Christ's kingdom, but his efforts are doomed to certain failure. The army of Christ is steadily going forward, conquering and to conquer!

Iconoclasm has been resorted to in Laiyang; all the temples excepting one have been cleared of idols, and the temples are being turned into schools. You say, "That is great!" But listen; the spirit that is impelling this wholesale iconoclasm is atheistic. This atheistic spirit is trying to destroy superstition—even Christianity is being looked upon as a form of superstition—and fails to give anything in its stead. Christ refers to the devil that is driven out and returns with seven devils worse than himself, and the last stage of the poor man is worse than the first. Oh, that the cleansing power of Christ might come in before Satan carries on the work to its logical conclusion!

"Out with the imperialists! Down with Christianity!" is the cry of certain misguided patriots in this section of China. Our Christians are called "the running dogs" of the foreigners. A placard was recently seen on the streets of Laiyang, portraying a missionary with a Bible in one hand and a bottle of ether in the other. Diplomas from Christian schools are not recognized by the educational authorities. In Laichow a Teachers' Training Institute was recently held; several of our young people were refused admission to this institute because of their faith in Christ. Some of our young

people have succumbed to the pressure, but it is gratifying to be able to say that many others are proving true to their highest convictions, and are standing fast in the Lord.

Bowing before the picture of Sun Yat Sen is required of all who take the course in the teachers' training institute. Miss Wang, daughter of a Presbyterian evangelist, flatly refused to perform this rite. A special meeting of the faculty was called and the young lady was called before them. She maintained that she saw no difference between worshipping the picture of Sun and the images that had been hauled out of the temples. The teachers thereupon proceeded to revile the young lady. Two days before graduation she was dismissed from the institute upon a trumped-up charge. Have no fear for the fate of Christianity in China, with young people of such calibre in its ranks!

Did you ever hear of a consecrated cook? Well, God has blessed our home with one. Several years ago a young fellow worked in a wine still. He heard the gospel and was led into the light. I baptized him, and thank the Lord that I had the privilege. We needed a boy to help about the house, and hired him. He took to the work like a duck to water. He had only about three years' schooling but spent some of his spare time reading and writing Chinese, and learned to write letters. He also spent much of his spare time learning the gospel truths. He recently came to me with a beaming face and said, "Pastor Larson, I have had a wonderful experience. Last evening as I was meditating upon the reality of the spiritual life, it seemed that all of a sudden the whole Christian truth opened out to me like a rose, and I saw it as I had never seen it before."

The following Sunday he went with me to a village near-by, where we held a meeting in a school. The building was filled with eager listeners. When I had finished preaching, he came and asked if he might give a testimony. He preached as good a sermon as one could wish to hear. The people were greatly impressed with his message. Such a cook is a joy to have. May God raise up many more like him!

As long as Peter looked up into the face of the Master he could do the seemingly impossible, but when he looked down upon the boisterous waves he sank. When we look down upon all the difficulties connected with the missionary enterprise, it is easy to become engulfed with doubt. Let us look up into the face our Master and victory will be certain. Yes, with Christ leading his hosts there will be triumph after triumph!

News From Rio College

By Rev. J. W. Shepard, Rio de Janeiro, Brazil

We are just in the beginning of another year's work in Rio Baptist College and Seminary. As we face the new year we are conscious of a special need of faith, prayer and patience, as there is prevailing in Brazil an acute financial crisis which affects the life of all of our work and institutions. The bottom has fallen out of the coffee market completely, and left the country largely in a precarious situation financially. The state of Sao Paulo, which is one of the most prosperous states in Brazil, is in a desperate condition. Other states are suffering proportionately.

The consequence of the financial crisis in our institutions is the dismissing of the number of students, thus making it difficult to receive prompt payments to meet our own current expenses. If we were engaged in any other kind of work we would feel very much shaken up over the situation. What we are trying to do is to bring our outlay

of expenses within the limits of our income, and await developments, asking the Lord to guide us through all. Our matriculation in the college at the present date is nearing five hundred. Our boarding department has suffered most and has some twenty-five students less than last year at the same time. We hope that the first of April will bring the number up considerably.

The seminary has more students than it can take care of, and for the first time in its history has had to close its doors for further matriculation this year, on account of a lack of financial resources to receive a larger number. The same is true of the normal school. I have just refused entrance to two students for the seminary, and today will have to refuse another on the same ground.

We have many things to be thankful for over against these discouraging items. The people were never so ready to hear and accept the gospel as now. In our school we have some encouraging signs also in the opening up of a new phase of work, hitherto very little developed. Our Commercial Department for three or four years has had a very small number of students, but with the new charter is receiving rapidly many fine students, and gives promise of being one of the greatest opportunities of the institution to touch the life of the young people and send many worthy representatives into the heart of Brazilian commerce, with the message of the gospel in their lives and work.

Our High School Department, also officialized, is growing strongly and steadily. Most of the students in this department are day students from the city, but this department is basic in the development of the financial side of our institution, and is also one of the greatest influences in spreading the gospel in the hearts of the best society of the country. Pray for us that we may have a successful year.

A Beautiful Experience

By Rev. J. W. Shepard, Rio de Janeiro, Brazil

It was a rainy, stormy-looking night, a Sunday night in March. Alone I drove out to the suburban church of Engenho de Dentro, arriving ten minutes before the hour for the service to begin. The pastor, my good friend and former student in the Seminary in Rio, was off at some other point preaching, and one of our present seminary students directed the service, presenting in a happy way the preacher. The subject was "The Triumphs of Faith" (Heb. 11: 13). The gracious presence of the Spirit was manifested in the meeting, and when the hymn of invitation was sung at the end of the sermon four adults and three precious little children came forward and confessed the Saviour. Two other adults raised their hands in token of acceptance of the Master, and our service closed with a united prayer of the church to bless the decisions to the salvation of each soul. Such an experience rejuvenates one, and I came home with a lighter heart for the problems of the week's work ahead. Many a day will pass before I shall forget the experience when the tiny little girl gave her heart to the Master and came timidly and shyly forward, taking her place by my side in front of the audience. These are experiences that last for all time and eternity.

The trivial round, the common task,
Will furnish all we need to ask,—
Room to deny ourselves,—a road
To bring us daily nearer God!

—John Keble.

The Lord Giveth Victory

By Addie Estelle Cox, Kaifeng, China

Chao Lin Fang was born of Christian parents in Shantung, China. For years his grandfather walked twelve li to church every Sunday. One of Lin Fang's earliest recollections is that of attending worship with his father and hearing people say, "There go the 'second devils'!" (The missionaries were termed the "first devils.")

When he was ten years old he entered a small mission school and, being an excellent pupil, made rapid progress. He gave his heart to the Lord in childhood. At fourteen he became a student in a boarding school under the direction of English Baptists in Shantung. After three years he was ready for college, standing third in scholarship out of a class of eighty. As a Junior he began working four hours a day in a printing office to help pay his expenses. Because of his exemplary Christian character he was asked to lead a Bible study group which met in the evening. He also went with others to preach in the villages on Sunday afternoons.

Upon graduation his piety and ability won for him a position as secretary to the president of the Theological Seminary. It was while serving in this capacity that he felt the Lord's call to preach. The college president



MR. CHAO LIN FANG

A young Chinese Christian leader of great promise.

said to him frankly, "You can never become a preacher. You have not sufficient fluency of speech, your voice is weak and you do not enunciate distinctly." This was a depressing blow to Chao Ling Fang.

He returned home and began work, but the desire to preach did not leave him. In fact, it rather grew stronger. Every Sunday he volunteered to preach wherever there was an opportunity. He found comfort in this passage of Scripture: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1: 27). Hope having conquered despair, he prayed this prayer: "Lord, thou canst use even the weakest of us. I cannot speak well and in my own strength I can do nothing. But I plead, O Master, for divine grace and wisdom to

proclaim to lost souls the message of eternal salvation."

Soon after this the president of his alma mater received a letter from Missionary Hendon M. Harris, of Kaifeng, asking him to recommend two young men for evangelistic work. Mr. Nieh seemed well prepared, but the president thought Mr. Chao a poor prospect. However, as no one else in the ministerial class was available, he finally sent the two, saying to Mr. Chao, "You cannot preach, but Mr. Nieh can help you; for he is unusually gifted as a speaker." In his heart Mr. Chao was thinking, "God hath chosen the weak things of the world to confound the things which are mighty." So he went trusting, not in his own strength, but in the strength of the Lord. First he was asked to go with other evangelists on a preaching tour to various towns and villages. At the end of a year he was stationed in a town as permanent evangelist. How grateful he was for this opportunity to preach Jesus! Leaving his wife and children at home, out to the villages he went day after day with a song of gladness in his heart because the Father had heard his humble petition. The missionary in charge went out five different times to confer with him about the work, but each time he found Mr. Chao away preaching. The Master blessed his ministry and before very long there were fifteen baptized believers.

Mr. Chao was not satisfied to continue preaching without special preparation. "If the Lord wants me to preach," he said, "I must have some theological training, otherwise I cannot do the most effective work." With financial help from Dr. Harris he attended the seminary for three years and, upon completing his course, was invited to return to Kaifeng and teach in the Bible school. This he was happy to do, at the same time preaching at the South Gate chapel. When Dr. Harris went on furlough the Bible school was closed and Pastor Chao was asked by the committee to do special evangelistic work. For two years he has taught a group of Bible students in Kaifeng. Dr. Sallee has recently asked him to take temporary charge of one of the large outstations while continuing the Bible class in that center.

"More and more," he says, "the Lord puts on my heart the desire for our growth and development as a Baptist denomination. My hope is that we may all work together in love and harmony to advance Christ's kingdom in this section of Honan. I am deeply conscious of the Lord's mercy and blessing, especially in this particular. As men viewed the matter, I could not preach; I had no eloquence; I simply could not talk. But the Lord took charge of my mouth and taught me to speak so that now I have comparatively little trouble. Dr. Harris has been a great help to me. His inspiring example and his zeal have proved an incentive to greater effort and consecration. While some who were so eloquent are no longer in the ministry, the Lord's grace, mercy and blessing still abound in my life. I know 'it is the Lord who giveth victory' and I thank him from a heart overflowing with love and gratitude."

Please pray for Pastor Chao and the work he is endeavoring to do for the Master's glory.

* * *

"Our Lord has shown us that the true way to God is the simple and homely way of loving service to our fellow men. God is among his people, and we shall find him in the degree in which we enter into the struggles and needs of men and women in the work-a-day world, by whose side as comrade and co-worker the good Father stands."

News Letter from Tsingtao, "The Heart of Asia"

By Rev. John W. Lowe, Tsingtao, China

CHINA BAPTIST PUBLICATION SOCIETY

The directors of the Society met in Shanghai on February 7. Mr. Lyn was elected chairman, and Miss Demarest, secretary. The following executive secretaries were present and read their annual reports: R. E. Chambers, J. T. Williams, W. H. Tipton, Jacob Speicher, and Miss Lila F. Watson. These excellent reports showed that a tremendous lot of work has been done during the year, with far-reaching results for the kingdom of God in China. Dr. Chambers reported that the society had not been able to publish new tracts in adequate quantities, owing to lack of funds. The Chinese churches are requested to make an offering of ten thousand dollars on Publication Society Day, which will be observed by the churches in October, to aid in meeting the demand for literature. The society now has headquarters in Shanghai, but no building. All the friends of the society will rejoice to know that an excellent lot in the business section of Shanghai has been secured for an office building and a suitable structure will be erected upon this lot just as soon as necessary funds are available. Real estate owned by the society in Canton will be sold and the proceeds will be applied on the cost of the new building.

The demand for Christian literature in China was never greater than at this hour. Who will make it possible for us to realize the worthy motto of the society: "Sow China Down with Christian Literature"?

NEW MOVEMENTS

I wish to call attention to some very significant recent movements among Baptists in China. One of these movements looks towards the formation of the China Baptist Alliance. Dr. T. C. Bau, secretary of the East China Mission, is one of the vice-presidents of the Baptist World Alliance. At the close of the meeting of the directors of the Publication Society in Shanghai, Dr. Bau addressed a representative group of Baptists at a luncheon given to the directors and friends of the society by Dr. Herman Liu, the able president of Shanghai College.

President Herman Liu and the Board of Trustees of Shanghai College have put on a five-year program for the college which our worthy president will tell about through the religious press. If faith, zeal, optimism, energy, hard work, and executive ability count in a college president we shall soon see a greater Shanghai College as a result of the leadership of Dr. Liu. Let us not forget to pray for him.

We were thrilled to learn that practically all our Baptist associations in China, without any prearranged general plan, are putting on in each association a five-year program. The programs differ according to the needs to be met on their respective fields. It is certain that Evangelism, Bible Study, Stewardship, and Christian Education will be stressed on all our fields during the next five years. The Chinese Christians and your missionaries feel that we can reasonably expect the enthusiastic co-operation of many of our people at home in this worthy movement. Our Baptist churches in China were invited to join the five year movement of the Church of Christ in China, but to our great joy the Baptist churches prefer to direct their own movements in their own way. And why not?

THE ELIZA YATES SCHOOL FOR GIRLS, AND CHINESE MAYORS

I got quite a thrill when I called at the home of Dr. and Mrs. R. T. Bryan while they were eating their last dinner before leaving on furlough, and was introduced to Mrs.

*"Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Is thy burden hard and heavy?
Do thy steps drag heavily?
Help to bear thy brother's burden;
God will bear both it and thee."*

Liu, the pretty wife of the mayor of Nanking. The next morning at the steamer Mrs. Liu introduced me to her husband, the mayor, and their baby, Miss Hanna Fair, named for Miss Sallee. These and many other friends had come to the steamer to wish Dr. Bryan's party *bon voyage*. Mrs. Bryan thrilled me again by telling me that the wives of the mayors of Nanking, Soochow and Shanghai were all sweet girl graduates of the Eliza Yates School for Girls. I was delighted beyond expression to learn that the wife of the mayor of Shanghai is a most faithful, active member of the Old North Gate Church.

A TOUCHING SCENE

On the dock I saw Dr. Bryan standing in the midst of a group of Chinese Christians. With uncovered heads they stood there in an attitude of prayer. I was deeply moved as the aged missionary stood there in the cold wind and talked to God in behalf of these Chinese friends and in behalf of the coming of the kingdom of God in China.

MOVEMENTS OF MISSIONARIES

Rev. and Mrs. W. W. Adams, of Darien, Manchuria, have recently returned to their field after a few months' furlough in the homeland. Miss Bonnie Ray, whose father died recently, has been called home by the serious illness of her mother.

While in Shanghai we said "good-bye" to Dr. and Mrs. Bryan and Miss Hanna Fair Sallee who were going home on furlough. At a luncheon given to the directors of the Publication Society Dr. and Mrs. Bryan spoke optimistically of the outlook for all mission work in China and assured us of their purpose to return to China next autumn. Mention was made of the faithful labors of Dr. and Mrs. Bryan in the preparation of the Sunday School Lessons in Chinese.

Our Baptist folk in Shanghai were delighted to have the privilege of welcoming Dr. and Mrs. Speicher and Dr. and Mrs. Saunders, returning from furlough.

All our people will be glad to learn that our dear Brother Britton who has been ill for more than two years has been improving recently, and has recovered sufficiently to walk down stairs. Mrs. Britton certainly has done heroic service as nurse. After many years of arduous evangelistic labors these two noble missionaries were just ready to return to the homeland when Brother Britton became suddenly ill in Shanghai. We should not forget to pray for the complete restoration of the health of our beloved brother.

One of the good churches in Texas is making it possible for Robert Mashburn to return to North China. Let the good work go on!

WORK AMONG STUDENTS

It gives us unusual joy to be able to resume this work again. Mrs. Lowe and I are here in Tsinan for a few weeks, helping out a bit in the absence of our niece, Miss Ramsbottom. She has gone to Peiping with Miss Bertha Smith, who was advised by the doctors here to go to the hospital for a major operation. The operation is over, and the doctor says she will, owing to the perfect state of her health, make a rapid recovery.

During recent months the students have been so vociferous in their denunciation of foreigners that I was doubtful whether I would be received by the students and teachers of this city as I was several years ago when giving my Health Talks. There are one thousand students within two city blocks of our Compound. I called on the principal of one of the middle schools last Saturday. He being an old friend, I was, of course, most cordially received.

It was immediately arranged that I should give my illustrated Health Talk last night (Monday). More than one hundred students came to the assembly hall. One of the students volunteered to help with the slides, and while I stood near the lantern talking about the pictures on the screen the principal interjected a few suitable remarks occasionally as he pointed out the various objects. The principal and the students were all apparently well pleased. At the close of my talk the principal requested me to kindly show the pictures to the forty poor children in their night school. I assured him that nothing would give me more pleasure than to show the pictures to the children. All the students gave my response hearty applause. Evidently they appreciate the work done for the poor pupils in the night school. Some of the middle school students left but about half of them remained for the second show. You can easily imagine my embarrassment to find that my good helper in replacing the slides in the box had mixed them hopelessly! We certainly had two good shows and a fine spirit throughout the evening.

An invitation has come today from another middle school in the city to give my Health Talk in a school of two hundred students. The transition from physical to spiritual health and purity is always natural and easily made. I always close with "Blessed are the pure in heart for they shall see God." I am overwhelmed by the thought of the magnitude of the evangelistic opportunity before us. Surely Southern Baptists are with us at such a time as this!

* * *

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*This notice was contributed by The Layman Company, whose tithing tracts are decidedly worth while.

* * *

"I prayed to God to take me and use me. He lifted me up and showed me the world. I saw oceans separating different countries, different colors of skin separating people; but to God the world was one big ball. There were no differences to him. I learned to love the whole world, because I saw I was a citizen not of one country but of the whole wide world."—Mrs. Sugino. (*Woman's Missionary Friend*.)

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31x3 1/2	5.95	6.95	1.25	29x4 1/4	4.90	5.90	1.10
32x4	5.95	6.95	1.25	30x4 1/2	6.90	7.90	1.25
33x4	5.95	6.95	1.25	31x4 1/2	6.90	7.90	1.25
34x4	5.95	6.95	1.25	30x5 1/2	6.90	7.90	1.25
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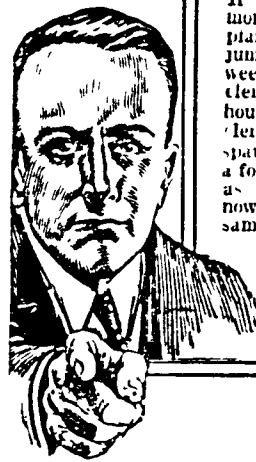
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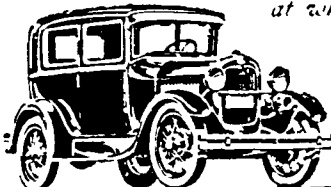
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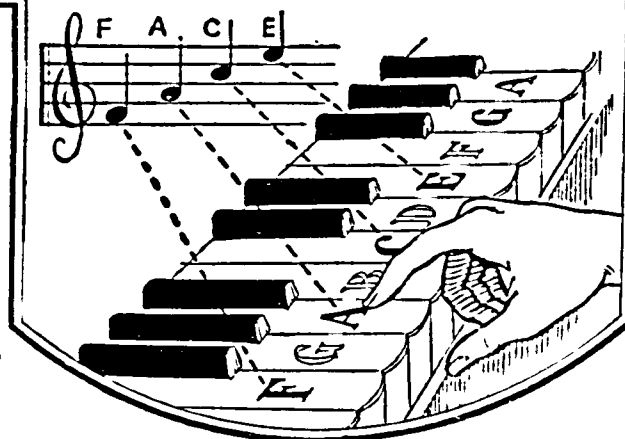
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