

## UNION WATCHWORD

Laborers together with God—Corinthians 3:9

## WATCHWORD FOR 1924-1925

Let the whole earth be filled with His glory.—  
Psalm 72:19**Royal Service**

SUCCESSOR TO OUR MISSION FIELDS

**O ZION, HASTE**PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION  
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# Royal Service

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Home and Foreign Fields, March and April, 1924	





## MY ALABASTER BOX



### "WHO THEN OFFERETH WILLINGLY?"

**D**AVID, who was a man after God's own heart, called together the great assembly and said: "I have prepared with all my might for the house of my God the gold, . . . the silver. . . . Moreover, because I have set my affection on the house of my God, seeing that I have a treasure of mine own of gold and silver, I gave it unto the house of my God, over and above all that I have prepared for the holy house. . . . Who, then, offereth willingly to fill his hand this day unto Jehovah?"

Jesus Christ, who was David's Greater Son, who was the very heart of God, entered the temple and "sat down over against the treasury. . . . And he saw a certain poor widow casting in thither two mites. And He said: "Of a truth I say unto you, this poor widow cast in more than they all. . . . She of her want did cast in all the living that she had".

Do not these two scenes live before you? Can you not see the aged King David, consumed with zeal that all "the gold, silver, brass, iron, wood, precious stones and marble stones in abundance" might be gathered at the appointed time for the building of the temple? He makes five remarkable statements to his loyal subjects. These are: (1) that he has prepared with all his might or in other words that he has left no effort unmade. Many who read this article will have toward their payments for the Baptist 75 million Campaign the same inner assurance that they prepared through their pledges in 1919 and have left no effort undone for the payment of those pledges. Their pledges are fully paid or they will be faithfully redeemed as each payment falls due. To all such may the second statement of David appeal as heart to heart when he says that he has set his affection on the house of God. We are told that where one's treasure is there will one's heart be also. Therefore, it is well to believe that those who have redeemed their Campaign pledges have done so not in fear but in the spirit "of power and love and discipline" and that they have set their affection upon the furtherance of the Kingdom of God. If this be so they are very apt to find as did David, as he declares in his third statement, that they still have a treasure of gold and silver which is their very own. Perhaps it is war saving stamps, a Liberty Bond, candy, a week-end trip, perfume, a duplicate dress, Sunday eggs, an unbought hat, gasoline for a longer ride, dessert after fruit salad! Whatever the "treasure" may be, certainly it is yours to decide whether you will have it or not, but the richest treasure of all is to know with David that: "All things come of Thee, 'oh, God', and of Thine own have we given Thee". Believing this, it is easy for David to exclaim in the fourth place: "I give it (*the treasure*) unto the house of my God over and above all that I have prepared for the holy house". Like God he loved, and, therefore, like God he gave his choicest treasure! Strengthened by sacrifice he turns with his great appeal to the assembly saying, in the fifth place: "Who then offereth willingly to fill his hand this day unto Jehovah?" The figure, beautiful with the bounty of harvest time, is readily understood. Who will gather up of his or her treasure until the hands are filled full and will "enter into His gates with thanksgiving?" Who, "made wise-hearted by God", will willingly give of their best to the Master? Thus did David show by precept and practice the moral obligation to pay by prepared plan for carrying on God's work and thus did he plead with his people to enter with him into the joy of giving "over and above".

The other story referred to in this article is from the New Testament and is sealed with the approval of Jesus Himself. Whatever we may think of those who cast their bread on the waters, this story tells how Jesus praised the widow woman for casting into God's treasury all the living which she had. It was Jesus also who said that wherever His gospel was preached the story would be told as a memorial of the woman who, against the day of His burying, broke the alabaster box that His feet might be anointed with "pure nard, very precious". Out of grateful memories we know that God cares for the very sparrow of the air and surely He would not have the widow left penniless, surely He would not have any extravagance. How could Jesus commend the gifts of these two women? Perhaps the answer is affected by the times when the gifts were made. Jesus was in the temple when the widow cast in her very living. Dr. Broadus has called attention to the fact that there is no record of Christ's ever being in the temple after that day. As He watched her give her all was He not thinking that very soon He, too, would give His all, would give His very life on the cross? We know from His very words that He thought of His own burying as Mary anointed His feet—sacrifice setting forth sacrifice!

As this memorial has been told of Mary there has clung round the expression "alabaster box" all the beauty of that Bethany scene, fragrant and precious. Therefore, to cultivate a similar spirit of love and if need be of sacrifice, such boxes have for many years been used by missionary societies for the ingathering of gifts both large and small. Last spring they were used with signal success by the W.M.S. of the First Baptist Church of Chattanooga, Tennessee, in its united effort for the 75 Million Campaign. When the story of their use was told by the state secretary, Miss Mary Northington, it was decided by the W.M.U. office in Birmingham to issue boxes for such offerings. The design is the gift of the Union's artist member, Miss Emma Whitfield of Richmond, Va., the effect being produced in purple and white. On one side is the outline of an alabaster jar, with only two words underneath, "Her Gift". On the next side is Scripture which proves that "it is more blessed to give than to receive". Then on the third side is the outline of a pure white cross, bearing underneath the blessed words, "His Gift". Just beyond on the last side is the exclamation "Thanks be unto God for His unspeakable gift". On the very top of the box is its name: "My Alabaster Box", with an opening for the dropping in of the gold of gratitude and the silver of sacrifice.

To each of the state W.M.U. headquarters a supply of these boxes has been sent and others will be furnished upon request from those headquarters. They are for the free use of any W.M.S. or Y.W.A. member who will agree to put into the box Campaign gifts which are over and above what she, like David, has "prepared" to give. Such gifts are like David's "over and above"; they are like the handfuls which he urged his people to offer unto God. It is left with the individual or society or state to decide when and how to "break the box", only it is understood that all such offerings will for sure be ingathered before the Campaign closes on December 31. Some of the boxes will doubtless be filled, emptied and refilled many times during these five months—why not once each month? Carefully should they be resealed for repeated use and then carried over into 1925 and perhaps into other years for more sacrificial giving according as the Woman's Missionary Union may issue an appeal.

Certainly there is the immediate appeal. So urgent is it, so far behind are southern Baptists as a denomination from their 92 million dollar pledges that it were well for every member to practice every possible economy so that there may be an abundant offering like David's, the widow's and Mary's. Will you "follow in their train?" Will you let the love of God constrain you? Will you be among those whom He loves, "the cheerful giver", hilarious, with no anxious thought, knowing that He



Yes, that He will open up for you the windows of Heaven, that unto you shall be given good measure, running over? If so, secure from your state W.M.U. headquarters one of these lovely alabaster boxes and into it put your "over and above" so that from it may pour forth ointment, very precious. It may be that you can put into the box at least two cents a day so that every time you see a postage stamp you will remember the Campaign. If every one of the three million southern Baptists would give each day during these five months at least two cents a day the offering would be \$9,180,000. Or, perhaps, you can put each day into your alabaster box five cents, the former value of a street-car ticket. If the entire denomination thus gave, the gift would amount to \$22,950,000. Therefore, do not despise the day of small things!

Neither will you be afraid of a larger use of your box, please. It may be that during each of these five months you can put into it one-fifth of your month's salary. At a recent meeting in Nashville Dr. W. Y. Quisenberry challenged the Union to find one thousand of its members who would, during this closing period of the Campaign, give at least one month's salary over and above their regular payments to the Campaign. Won't you be one of the thousand? Or perhaps you can manage each month to put into your box at least one-fifth of your month's allowance. Remember that Jesus commended the woman, and she a widow, for casting into the treasury all her living. Scripture also admonishes that we bear one another's burdens and so perhaps your box may be used for the redeeming of a pledge which some dear friend of yours or some member of your society cannot possibly pay. In any event the offerings from your box will help your society, your church, your state, your south to redeem the denomination's promise to the Baptist 75 Million Campaign. "Who, then, offereth willingly unto Jehovah?"

Thanks be to God for His unspeakable gift.—II Cor. 9:15.

And all the women that were wisehearted . . . . . brought a free will offering unto Jehovah.—Exodus 35:25, 29.

### HYMN FOR THE YEAR

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

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

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

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

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

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

—Mary A. Thomson

## BIBLE STUDY

### TOPIC—Christ's Healing and Delivering Ministry

I. *Mighty Works*: John 3:2; *Miracles*: John 10:21; Matt. 11:2-6; John 5:36; John 10:37, 38. Christ attested the truth of His message by divine works for miracles. He healed the sick, Luke 9:11, raised the dead, Luke 7:11-18, not once only but in many hundreds of cases, Matt. 4:23, 24, 25; 15:30, 31; Mark 1:32-34; Luke 6:17-19. He gave the same power to His disciples, first to the twelve, Matt. 10:7, 8, and afterwards to the seventy, Luke 10:1-20. The gift of healing is reckoned among the signs of a divinely appointed teacher, the evidence of this power was maintained by our Lord Himself, John 3:2; 7:31; Acts 2:22. These manifestations of power are called mighty works and prove the truth of His mission and strengthen the faith of the disciples. His works were embodiments of divine power, John 7:3; 9:4, the acts of One who was Himself the mighty God and a wonder worker to the people, Isaiah 35:5, 6.

II. *Wonders*: John 4:46-54. The people were astonished at them, Luke 8:26-39. These wonders were never performed for effect. They are exhibitions of mercy showing that physical nature is under God's control and teaching in significant form the great truths of the Gospel, often in a remarkable way they enter upon the peculiar promise of God, namely the cure of leprosy, Luke 5:12-15, Mark 1:40-44 and the casting out of devils, Luke 8:26-39. Our Lord here shows His power not so much over material nature as over the author of evil himself. There is a marked distinction between the miracles of our Lord and of those of the disciples. Theirs were wrought in His name, His were in His own name and by His own almighty power. In them the work was by their faith, Matt. 10:1-8; 16:19. In Mark's Gospel we catch the very atmosphere of those who walked with Jesus over the hills and plains of Galilee. The note of wonder runs all through, the people are all aglow with excitement in the presence of the Wonder Worker, Mark 1:21-28; 2:1-12.

III. *Signs*: John 5:36-38. Evidences of the divine mission, John 6:14; 20:30, 31, confirm faith, and are tokens of coming events, Matt. 12:38; 16:4; 24:4-33. Not for the satisfaction of the flesh but for the glory of God and the vindication of His truth does our Lord stretch out His healing Hand and make bare His holy arm in the eyes of all the nations, Isa. 52:10. The soul is the life of the body, faith is the life of the soul, Christ is the life of faith. Wonders, powers, signs, Acts 2:22; it takes all these to convey the conception of a miracle of Jesus as a cause for wonder, as a work wrought by divine power and as a sign of the truth that Christ is the Messiah, the Son of God.

IV. *Delivering Ministry*: Rom. 1:16. Salvation implies deliverance, safety, preservation, healing and soundness. Salvation is the great inclusive word of the Gospel. The believer has been saved from the guilt and penalty of sin, Luke 7:50; I Cor. 1:18; II Cor. 2:15; Eph. 2:5, 8; II Tim. 1:9. Medical missions is the pioneer of evangelism. All of the influence of medical work should be diligently utilized for the winning of souls to Christ. The ministry of healing has a motive and end above itself, the saving of the soul from sin and death, Matt. 4:23-25; Rev. 14:6, this is the Gospel of the grace of God. The physician who has given his knowledge and strength for the sick has a special right to speak about the salvation of his soul and the patient will listen with a confidence and affection. "Freely ye have received, freely give" the message of the love of God, John 8:16.—Mrs. James Pollard





## DAILY BIBLE READINGS



### TOPIC—Christ's Healing and Delivering Ministry

*Yea, very vain  
The greatest speed of all these souls of men  
Unless they travel upward to the throne  
Where sittest Thou, the satisfying One,  
With help for sins and holy perfectings  
For all requirements.*—ELIZABETH B. BROWNING

#### Mighty Works

**Tuesday, 1st**  
Matthew 11:2-6; John 14:9-12  
**Wednesday, 2d**  
Luke 5:3-7; 8:22-24; John 6:16-21  
**Thursday, 3d**  
Matthew 14:15-21; 15:32-38  
**Friday, 4th**  
Matthew 8:13-17; 15:22-28  
**Saturday, 5th**  
John 9:1-7; Matthew 9:27-29  
**Sunday, 6th**  
Luke 7:11-15; 8:53-55; John 11:39-44  
**Monday, 7th**  
Matthew 28:5-7; Luke 24:15, 16, 30, 31, 33, 36-40

#### Wonders

**Tuesday, 8th**  
Isaiah 9:6, 7; Matthew 3:10-12; John 7:45, 46  
**Wednesday, 9th**  
Mark 5:25-34; 2:1-12  
**Thursday, 10th**  
Matthew 12:9-14, 22-28  
**Friday, 11th**  
Mark 5:1-13; Acts 16:16-18  
**Saturday, 12th**  
Matthew 8:1-3; Luke 17:11-19  
**Sunday, 13th**  
Matthew 17:14-21; Acts 3:1-8  
**Monday, 14th**  
Matthew 12:15-21; Revelation 22:1-5

#### Signs

**Tuesday, 15th**  
Genesis 1:14; 9:8-17; Exodus 3:9-12; 31:12-17

**Wednesday, 16th**  
Isaiah 20; Jeremiah 19:1-11  
**Thursday, 17th**  
Deuteronomy 13:1-5; Matthew 24:23-27  
**Friday, 18th**  
Matthew 12:38-45; Mark 8:11-21  
**Saturday, 19th**  
Luke 11:14-28  
**Sunday, 20th**  
John 4:46-54; 12:37-43  
**Monday, 21st**  
Acts 1:18-25; Hebrews 2:1-4

#### Delivering Ministry

**Tuesday, 22d**  
Exodus 12:29-32; 14:15-22  
**Wednesday, 23d**  
Numbers 21:4-9; John 3:13-21  
**Thursday, 24th**  
Joshua 6:1-5, 12-16, 20  
**Friday, 25th**  
II Kings 5:1-14  
**Saturday, 26th**  
I Kings 18:1, 20-24, 30-39, 45  
**Sunday, 27th**  
Acts 2:44-47; 4:32-35; 9:36-41; 11:27-30; James 1:27  
**Monday, 28th**  
Acts 12:1-17  
**Tuesday, 29th**  
Acts 16:19-34  
**Wednesday, 30th**  
I Samuel 24:1-7; Acts 2:22-36  
**Thursday, 31st**  
Matthew 18:12-14; 2:6; John 10:14-16

## Calendar of Prayer for Southern Baptists August, 1924

*"Life is so strenuous, so unreal,  
I often into silence steal;  
And bid my heart's forebodings cease.  
I bathe my soul in peace, sweet peace.  
Thank God! This privilege is mine—  
Within the 'Inner Shrine'."*

### Topic: The Negro in Our Midst

- 1—FRIDAY**  
That the negro's place in American life, through Christian forbearance, cease to be a problem  
As ye would that men should do to you, do ye also to them.—Luke 6:31
- 2—SATURDAY**  
For our Home Mission Board in its relation to work for negroes  
I will dwell in the midst of thee.—Zechariah 2:10
- 3—SUNDAY**  
That joy and not anxiety attend southwide campaign for \$7,500,000 for work of 1925  
Neither be ye of doubtful mind.—Luke 12:29
- 4—MONDAY**  
For Rev. B. C. Henning, superintendent of work among negroes  
The eyes of the Lord are over the righteous.—I Peter 3:12
- 5—TUESDAY**  
For Miss Nellie M. Pierce, evangelistic work, Yang Chow, China  
I will declare Thy name.—Hebrews 2:12
- 6—WEDNESDAY**  
That a rich faith endow American (negro) Baptist Theological Seminary, Nashville, Tenn.  
Every good gift . . . is from above.—James 1:17
- 7—THURSDAY**  
For Miss Alice Parker, educational and evangelistic work, Yang Chow, China  
He first loved us.—I John 4:19
- 8—FRIDAY**  
For evangelism in negro churches in southern states  
That they be not unfruitful.—Titus 3:14
- 9—SATURDAY**  
For Rev. and Mrs. Robert S. Jones, missionaries to Bahia, Brazil  
We are in Him . . . even in His Son, Jesus Christ.—I John 5:20
- 10—SUNDAY**  
That \$21,000,000 needed to complete Baptist 75 Million Campaign be oversubscribed before December, 1924  
Not by constraint, but willingly.—I Peter 5:2
- 11—MONDAY**  
That the grace of patience be given mistress and colored maid in southern households  
Support the weak, be patient toward all.—I Thessalonians 5:14
- 12—TUESDAY**  
For educational work in colored school at Sumter, South Carolina  
As we have opportunity, let us do good.—Galatians 6:10
- 13—WEDNESDAY**  
That migrant negroes find Christian guidance in their new homes  
He will regard the prayer of the destitute.—Psalm 102:17
- 14—THURSDAY**  
For gracious results in work of Rev. and Mrs. A. E. Hayes, Pernambuco, Brazil  
Continue Thy loving kindness unto them.—Psalm 36:10
- 15—FRIDAY**  
For teachers and pupils in negro schools in Alabama  
Thy Word hath quickened me.—Psalm 119:50
- 16—SATURDAY**  
For evangelistic work of Rev. and Mrs. E. N. Walne, Shimomoseki, Japan  
That they might have my joy fulfilled in themselves.—John 17:13



## Calendar of Prayer for Southern Baptists August, 1924

*"When the rest of the way seems dreary  
And tired are the dusty feet,  
I shall pray to the loving Father  
To keep me both strong and sweet,  
And give me the grace for the journey  
And help me to bear life's strain  
Till I get to the beautiful country  
Where I shall begin again."*

### Topic: The Negro in Our Midst

#### 17—SUNDAY

That the humiliation of debt be removed from our Boards by overflowing gifts to 75 Million Campaign

To have always a conscience void of offence toward God.—Acts 24:6

#### 18—MONDAY

For Miss M. E. Moorman, school and evangelistic work, Yang Chow, China

In God have I put my trust.—Ps. 56:4

#### 19—TUESDAY

That schools for negroes in Chattanooga, Tennessee, be blessed of God

The Lord God of hosts shall be with you.—Amos 5:14

#### 20—WEDNESDAY

For Miss Clifford Hunter, girls' school, Hwanghsien, China

The Holy Ghost shall teach you.—Luke 12:12

#### 21—THURSDAY

For Committee on Program and Field Activities, negro work in Virginia

Put ye in the sickle for the harvest is ripe.—Joel 3:18

#### 22—FRIDAY

For Miss Florence Walne, school work, Shimonoseki, Japan

He knoweth them that trust in Him.—Nahum 1:7

#### 23—SATURDAY

For the Education Board in its relation to negro schools

He that built all things is God.—Hebrews 3:4

#### 24—SUNDAY

That completion of 75 Million

Campaign become a personal responsibility

How much owest thou?—Luke 16:5

#### 25—MONDAY

For Miss Florence Lide, girls' school, Hwanghsien, China

Be of good cheer: It is I, be not afraid.—Mark 6:50

#### 26—TUESDAY

That God direct inter-racial work conducted in the south

In Thy light shall we see light.—Psalm 36:9

#### 27—WEDNESDAY

For Miss Lucy B. Wright, nurse in Warren Memorial Hospital, Hwanghsien, China

He is on my right hand.—Acts 2:25

#### 28—THURSDAY

For negro mission schools in Illinois

The Lord will be the hope of His people.—Joel 3:16

#### 29—FRIDAY

For Miss Mary O. Walters, educational work, Shimonoseki, Japan

Conquerors through Him that loved us.—Romans 8:37

#### 30—SATURDAY

For cooperative work of Home Mission Board for negro evangelization

He is Lord of all.—Acts 10:36

#### 31—SUNDAY

Pray that we give to God in this day of opportunity as though it were our last chance on earth

Walk worthy of God.—1 Thessalonians 2:12

†W.M.U. Training School Alumna



## PROGRAM FOR AUGUST



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

### THE NEGRO IN OUR MIDST

Opening Prayer—Psalm 101 Read in Unison (the Housekeeper's Psalm)

Bible Study (See page 7)

Hymn—Open My Eyes that I May See

Personal Service Period

Sentence Prayers—For Practical Application of Christian Principles

Hymn—So Let Our Lips and Lives Express

A Study in Black and White

The Negro's White Problem

Inter-Racial Cooperation

The Migrant Negro

Negro Education

The Law of Kindness

Within Our Doors

Hymn—When I Survey the Wondrous Cross

Closing Prayer

### A STUDY IN BLACK AND WHITE

**W**HY is the negro black? Why is the Caucasian white? Why were the races planted in different parts of the globe? The same answer can be made to each inquiry. It is because God "made of one every nation of men to dwell on all the face of the earth, having determined . . . the bounds of their habitation". These habitation bounds required physical differences which God in His wisdom has provided to each race. These differences must be respected. Although God so placed and so safeguarded the races of men He "is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is acceptable to Him". "He seeth not as man seeth, for man looketh upon the outward appearance but the Lord looketh on the heart." If the black and white races view each other from God's standpoint they must be no respecter of persons and must act with perfect justice; if from man's standpoint they will see the outward differences and should have every

respect for them. How then can we say that one race is inferior to another? Scientists are rejecting race as a basis of inherent worth and deny that any one group of human beings is either superior or inferior to any other. Environment, opportunity and education give social and mental advantages. The race with the greatest advantages must necessarily have the greatest responsibility for right action. Having been brought together by circumstances these two races can live in peace and harmony if God's righteousness worketh in them. Segregation cannot affect this harmony but fairness and justice to both races must be observed.

Through the thirteenth amendment to the constitution of the United States the negro race in our country has a right to his place as a citizen. Says one writer: "The great feature which distinguishes a Christian nation from pagan nations is that the latter believed and acted on the principle that some men are born to be 'always up' while others were destined to be 'always



down. In a Christian nation there are no impassable gulfs fixed by the accident of race. If America is a Christian nation the negro, if he meets the requirements of American citizenship, has his place in American life and there is not an intelligent American living who does not know what that place ought to be."

The American negro has proven his loyalty by his war record. At the beginning of America's going into the world war there was a very definite attempt to disaffect him. But no, it could not be done! Four hundred thousand of them served under their colors, our colors, and not one negro was found guilty of disloyalty. Hundreds of them received individual and regimental citations for bravery. Nor did the negro women shirk war time duties. Southern white people followed very closely this war time attitude and nowhere in the land was it more understood and appreciated. Indeed nowhere in the land is the negro more understood and appreciated.

In God's plan for the races it would seem that He is calling upon the white man to guard the rights of the black race, for in America we have 15,000,000 negroes, while in Africa, under the mandates of Great Britain, France, Holland, Belgium, Spain and Italy, there are over 160,000,000 negroes. The cause of the negro is not up for hearing. It is the white man who will come to judgment. Of what use has he made of environment, opportunity and education that he might train this child race for full world citizenship? Of what use has he made of his knowledge of the Lord Jesus Christ to win it for citizenship in heaven? What shall be the answer of thoughtful, sober, Christian Americans who believe in the "square deal"? Shall it be anything less than giving the negro a man's chance for Christian manhood? The principles of the Golden Rule and the Sermon on the Mount apply alike to the black and white man everywhere.

#### THE NEGRO'S WHITE PROBLEM

If we could "think black"; if we could get on the other side of the picture and see ourselves as the colored people see us perhaps we would not talk so much about our negro problem and would understand a little better the white problem of the negro. Think of belonging to a race continually the vic-

tim of caricature and fun making and always being spoken of as an inferior race! Is it any wonder that these people are losing faith in the religion and morals of the white race? Some of the observers of the trend of the races are of the opinion that this is the growing attitude of the negro toward the white race. We are his problem and it is well for us that, for the most part, the dear colored people around us have such forgiving spirits. The Christian negro will not allow these daily indignities to embitter his life, nor will he turn against the whole white race because of the cruelty of some. God has given him a cheerful outlook on life because He knows how sorely he needs it.

If we should ask an educated Christian colored sister how we might help her to solve her white problem she might say something like this: "I do not want to change my color, I want to have the right to be different without being considered inferior. I want an equal opportunity with the white woman for an education that I may help the women of my race. I want that my civic and economic rights be not ignored on the score of race, color or previous condition of servitude. I do not want to plan my destiny separate from the common destiny of other American women of equal capability. I do not want to separate myself from my people and live wholly among white people, this would bring discomfort to me as well as to them. I want to be measured by the same standard and ideals as the white woman that it may not be said, 'That is good enough for the negroes'." Do these unselfish desires trouble our consciences? Have we smiled when we saw Phyllis seeking the adornments of cultivation and refinement? Have we misunderstood her and have not known that a real desire was back of this imitation of our best society manners and speech? Perhaps her birthright precedes ours for even before the Pilgrim Fathers had landed in America some of her ancestors were here, not because of their own will but because they were helpless. She could not control her destiny when more than three centuries ago her people made their sorrowful entrance into America. Is it any wonder that there is a big "Why" in the mind of the educated colored woman? Many men and women of

this class are becoming self-respecting and prosperous property owners, having both the desire and leisure to become leaders for the great mass of their people who are far below the average in education. They plead with the stronger race for sympathy and for a helping hand as they struggle to uplift these masses. We must judge the race by its best products for in them we see the possibilities of the less favored.

#### INTER-RACIAL CO-OPERATION

GREAT good has been done through inter-racial cooperation between white and colored people not only in some sections of the south but in widely distributed areas. The best Christian talent of both races has been actively engaged in meeting critical needs and working out wise adjustments of difficult situations. The Woman's General Committee of the Commission on Inter-Racial Cooperation is vigorously working toward creating a sentiment in the southern states to the end that sufficient laws be enacted to prevent lynching and for the punishment of lynchers, also that the laws already existing be enforced. As the making and enforcing of these laws rests solely with the state governments, southern women would do well to inquire into the laws of their respective states and add their approval to the protection of life and to the punishment of those who unlawfully take human life. This Commission, composed of white and colored Americans of the southern states stands ready to help in other ways. "It stands," says one white Virginia woman, "back of the splendid negro leaders, many of whom are persecuted by their own people, with a heart of sympathy and understanding, striving to see conditions on both sides and, by the strong arm of the law, holding the scales of justice evenly balanced for both the whites and the blacks."

The Y.M.C.A. Commission on Inter-Racial Cooperation has done a most important work in promoting conferences between local leaders of both races. These conferences are not called for special crises but are held regularly, keeping the races in constant and kindly touch for the benefit of both. There is great need in the north as well as in the south for this vital Christian work.

Since the Christian people in any southern community are naturally ex-

pected to help most in carrying out any program of inter-racial cooperation it will be profitable to see what part the churches can play. The following possible means of cooperation between white and colored churches have been suggested and in some places acted upon: "First, white and colored preachers in every community in the south might well meet once a month for discussion of community, educational and religious activities. This has been in vogue in a number of communities. Second, white ministers might occasionally preach in the pulpits of negro churches, taking this opportunity to preach a pure Gospel without seeking to give patronizing advice. This has been done with excellent results in the south—as well as in Africa. Third, negro choirs, quartets and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular." While visiting in Boston the writer attended a large evangelistic (white) meeting where a quartet of southern negroes had been invited to sing. When in rich tones with the inimitable melody and rhythm of the negro came the words:

"Reign, Master Jesus, reign;

"Reign, oh reign in my poor heart," the heart of the hearer was filled with a new desire to call Jesus Master of her soul. Who could sing so understandingly as these humble inheritors of the traditions of faithful servitude to earthly masters? We thank God for the good masters who taught them of One who is Master of us all. "Fourth, negro Sunday schools should be organized in the needy sections of the city and country and consecrated white men and women invited to teach in them. Here is a need much neglected and has all the prestige one would want when it is known that General Stonewall Jackson taught in a negro Sunday school."

#### THE MIGRANT NEGRO

HERMAN'S march to the sea," says the Bankers' Association of Georgia, "cost the state no greater loss than the loss of its negro labor in the recent exodus to the north." This exodus has brought about numerous inter-racial conferences in the states most affected. Plans to meet the emergency have been frankly discussed. This may be counted as an asset. The negro, lured by the



promise of higher wages and dreams of better living conditions, left the south in large numbers. And what do they find when they reach the northland? This question is answered in part by Mr. Ray Stannard Baker, the author of "Following the Color Line", after investigating negro quarters in several of the largest cities: "I know of nothing more tragic than the condition of the swarming newer negro populations in northern cities. The poorer sort find the alley home or the deadly tenement, the higher wages go for exorbitant rent and for fuel to keep them warm through the long northern winter. Then, too, they soon discover that the handicap of race prejudice is not peculiar to the south. Landlords find they cannot rent to negroes and keep white tenants. Over against these features we hear of much social and religious service being done for the relief of the negro migrant by both white and colored Christians in the northern cities.

Christians both north and south must constantly battle with the greed of industrial trade. The southern economical and industrial situation as related to the negro is far from ideal, but has the poor black man found his dreams realized in the north where even among the kindest of strangers they are strangers in a strange land? One colored man of good standing in his community when asked why he wanted to leave the south said, "There is too much Jim Crowism down here and I want to keep out of riots." It was just after the Atlanta riots. Alas, he moved into a serious race riot in a northern city. "Recent results of negro migration to the north," continues Mr. Baker, "have shown that where they settle in any numbers it becomes necessary to live to themselves to preserve peace. It is hard to say whether it would have been better for the negro migrant to have endured the ills he was familiar with rather than fly to those he knew not of. It would seem that between his small opportunity in the south and his larger hardships in the north the solving of the negro migrant's problem must come from within and that he must achieve a second emancipation for himself. The duty of the south is now to the large number of colored people remaining with us. The employer and the employee, the mistress

and the maid must be governed by something larger than theory, something bigger than reason and something higher than prejudice. Success, reward and happiness will be found in following the teachings of Jesus in Ephesians 6:5-9 and Colossians 4:1.

#### NEGRO EDUCATION

FROM every standpoint Christian and secular education for the negro has become imperative. This people are demanding pastors, teachers and doctors of their own race, yet statistics show that the trained negro ministry is dying out faster than it is being recruited. The majority of those serving nearly forty thousand negro churches have very limited training. A recent estimate showed an annual need for twelve hundred men with only about 100 being prepared in religious training institutions. The need for doctors is even greater. Hon. Hubert Work, Secretary of the Interior, recently stated that there is only one colored doctor to every three million, one hundred and ninety-four negroes, other professions are equally inadequate. He cited the fact that due to ignorance the negro death rate is far in excess of the birth rate. This slow exodus of the negro by death may become as disastrous to the industrial interests of the south as was his more rapid exodus to a new life in the northern states. Therefore the south must guard both the spiritual and physical life of its colored people by a larger program for their education.

In the south where practically all the schools for negroes are located there are over three millions of negro children of school age, sixty-six per cent of this number are enrolled in the public schools. The school census of 1920 gives, in addition to the lower grades, more than five hundred institutions of secondary, normal and college grades, but only two of the latter offer courses in medicine, pharmacy and dentistry sufficient to be rated by the Association of Medical Schools. No more unselfish work could be done in the south than to fit the negro for professional service among his own people.

In the educational program of the Southern Baptist Convention presented at the Atlanta meeting the necessity for continuing and enlarging educational work for Baptist negroes of the south

was recognized. It was also there reported that the American Baptist Theological Seminary located in Nashville, Tennessee, would be ready for occupation in September of this year. The building of this most valuable school has been under the supervision of a Joint Commission from the three Baptist Conventions. This arrangement will continue until the school is fully organized and opened for students. Our Education Board will represent the Southern Baptist Convention during this period. Southern Baptists also support, wholly or in part, institutes and colleges in Chattanooga, Tennessee; Rome, Georgia; Sumter, South Carolina; Selma, Alabama and Southern Illinois. In addition to these several states support or cooperate in the support of negro colleges and schools within their borders.

We need the educated negro for missionaries. A well known Methodist missionary who has given his life to the evangelization of the natives of British South Africa says that a number of well trained, educated American negroes are rendering fine service in Africa. Wherever they have been tried they have made good. He believes that the number of such workers will increase and that in this way the educated American negro is destined to make a great contribution to Africa's development. "How shall they go unless they be sent?"

#### THE LAW OF KINDNESS

THE mail hack was scheduled to leave at 11 o'clock. The first passenger was a middle-aged colored woman, plain in dress but apparently above the average in refinement. She carried a small basket. Next came a rather grouchy traveling salesman. Starting to get into the hack, he saw the colored woman and backed out in disgust. The driver came to the rescue and invited him to sit with him. Two other men, well dressed and neat in appearance, arrived just as the hack was ready to start. They looked at the colored woman and then at each other, then rather sullenly took their seats. Noon arrived. The driver informed them there would be no stop for dinner. A little later the colored woman opened her basket and began to eat her lunch. She had some nice red apples. "Won't you gentlemen have an apple?" she politely asked. The masculine appetite prevailed, they

thanked her and each took one. "Would you mind if we should smoke?" one of them asked her. "Not at all if you wish to. I'd hate to think I was the cause of people riding twenty miles in the cold and not enjoying themselves." "May I ask what your work is?" one of the men asked. "I am a Home Economics demonstrator. I go among my own people organizing canning clubs, teaching sanitation and health, trying to show them how to have better homes and to live better lives. "I thought you seemed different from most niggers." "No, pardon me, for I am not different from most negroes. You don't see the best of my race, even the average. You know only the lowest class. My people are becoming land owners, we are painting our houses, putting screens into our windows, carpeting our floors and educating our children." "What do the white people think of your home demonstration work?" inquired one of the men. "I have met twenty-three Commissioners' Courts during the past year and have got what I asked for in each of the twenty-three counties. Sometimes I asked for money to pay the salary of a woman to organize canning clubs during the summer. Most of our women didn't know how to can vegetables. We now have one hundred and twenty-one canning clubs for girls and two hundred and forty-eight for women. Sometimes I ask the court for the salary of a worker for the entire year. They have always granted my request. I couldn't ask to be treated better than these white men in the Commissioners' Courts have treated me." "Don't you find some of the white plantation owners objecting to your taking the time of their negroes with these clubs and meetings?" "I've been told they would object, but I have never found a single one who did. The trouble with our two races is that we do not understand one another. You think we want social equality. We don't. We only want a fair chance to better our own people. You think we want to ride with you on the trains. We don't. We only want decent cars to ride in. You come in contact with only the worst class and judge us all by them. We see the injustice of white people and think you are all unjust." "Well," said one of the men turning to their new friend, "I want you to come to our house and get



acquainted with my wife. I want her to know of your work. She can help you." "Kindness," said the woman to herself, "will remove many of our race misunderstandings."—*From Serving the Neighborhood*

#### WITHIN OUR DOORS

IT is estimated that there are at least 9,000,000 negroes in the south. About one half of this number hold membership in Protestant churches. Because of the fact that eighty-five per cent of all negro Baptist forces are within our doors the Southern Baptist Convention has for many years been working out through its Home Mission Board, on a Christian basis, its big inter-racial problem. That problems should follow the living side by side of two races so completely different in temperament, social standards, traditions and achievements is no marvel. "There is no like instance in history where a weaker race in such large numbers has been introduced into the midst of a stronger race and has entered into the same inheritance of civilization." When these unusual and sensitive relations and conditions are agitated and exaggerated by radical socialists of both races, by bolshevists, atheists and greedy profiteers we can easily see that only the attitude of Christians of both races has preserved the measure of peace that exists today. Without going

into the inside and outside aggravations of the situation, wherein lies a root of bitterness, our Board is facing the practical question of what is best to do right now. Through the report for 1923-24 of Rev. B. C. Henning, superintendent of work among negroes, we have the following encouraging figures: baptisms 2736; number of workers 30; churches organized 8; Sunday schools organized 9; church houses repaired 19. Of course this work is largely cooperative. This work has been greatly blessed and should be enlarged by sufficient funds to do all the Board earnestly desires to accomplish.

The removal of hundreds of negroes to northern states shifts a part of our problem, but there is enough left to fill our minds and hearts for years to come. One southern observer of the two races says: "Christian whites of the south ought not to leave the solution of the race problem to the radicals; they ought to seriously undertake to clear up misunderstandings in the minds of both races by presenting the great issues in the spirit and love of Christ. Our white people ought to read the representative negro papers and magazines in order to get their standpoint. Furthermore there must be a wider use of inter-racial conferences where definite arrangements for denominational work can be discussed and adopted".

#### QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. Why should we deplore the circumstances which brought the white and black races together in America? Why rejoice in them? How use them?
2. What world condition would seem to indicate that the negro is the peculiar protégé of the Caucasian race?
3. Do southern white people care more for the negro as an individual or as a race?
4. Why should southern people evangelize and educate the negro?
5. Relate instances of faithful negro service in your own or another's experience
6. Relate instances of faithful care and comfort given by white friends to members of the colored race
7. What is our Home Mission Board doing for the negro in the south?
8. What is being done in your state? Community?
9. Is any member of your missionary society teaching in a negro Sunday school?
10. Has the negro ever met Christ in your home?



## Y. W. A. PROGRAMS



Material found in the general program on pages 11-16 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Prepared by Mrs. I. E. Enlow

#### FIRST MEETING

Topic—The Grand-Daughter of the Old Black Mammy  
Devotional  
Introduction  
The Old Black Mammy  
Characteristics of the "Grand-Daughter"

Education  
No Longer a Child Race  
The Inter-Racial Commission  
Note—Have the music committee to arrange for singing of old negro "spirituals" for both meetings

Devotional  
Scripture—Acts 10:9-16

WE are mistaken when we say we know the negro. There is much we do not know, but need to know. About all we know of the negro is that he is among us; we do not know his condition, his aspirations, nor his endeavors as we should.

Prayer that we may better understand the negro girl, have sympathy for her and put forth efforts to win her to Christ.

#### Introduction

THE negro girl in our midst is one of the ten million negroes in this country. Perhaps she is one of the three million of them who belong to the Baptist church. One half of the southern negroes are church members and three-fourths of this half are Baptists. About half of the Baptists of the south are negroes. These are fruits of evangelism among the negroes themselves and of the work of the Home Mission Board whose chief work has been that of evangelical missions through institutes and doctrinal training.

#### The Old Black Mammy

THE "old black mammy", loved, dead, honored, is fast fading from memory. The mental attitude of a people toward a slave race has passed away. Great progress of the negro race along

all lines has been made in the south in the last fifty years. This development is wonderful, strong and permanent. The grand-daughter of the old black mammy is now a problem in a financial, industrial, social, religious and educational sense. (See pages 13, 14.)

Characteristics of the Granddaughter  
THE negro girl inherits certain weaknesses, such as lack of restraint, lack of honesty, a love of show and parade, and lack of initiative, yet she possesses certain qualities which have won their way into the heart of the white people,—fidelity, gratitude for favors, generosity, unresentfulness, patience, good humor, and a soul which "responds easily to the appeal of religion and interprets itself winsomely in plaintive music". She makes heroic struggles and wonders why our white Baptists are not coming more to her help. Our colored sister is strong, resourceful, loyal, faithful, adaptable, useful, usable, appreciative and very susceptible to good treatment. Our negro girl needs help. "Not so much" says Pres. Nannie Burroughs of National Training School for colored girls at Washington, D. C., "to take the black sister out of the alley as to take the alley out of the black sister".

#### Education

THE education of the negro girl has been sorely neglected in the past. Only recently has the Home Board largely entered this field. A number of influential schools of our denomination have grown up in the south with moral good will and support of white Baptists around them, but the ownership and direction of school property in the hands of the negro. The Home Board cooperates with the National Baptist Convention (colored) in their program for education. Domestic science, nursing and sewing are included in the negro girl's education.



### No Longer a Child Race

Booker T. Washington used to call the negroes a "Child Race", but now they have advanced to the adolescent period. This development is due to

I. The War: The negroes became conscious that they were full fledged American citizens

1. Shared in every phase of the war
2. Came to a great awakening—able to do many things they did not know they could do

II. Migration to the north

1. Advantages—Seeing the world through new eyes, new ideas of place, things, and what other people are doing. Makes our problem of the negro a national one

2. Disadvantages—Disorganized much church work in the south. Increases the tendency to sin, lawlessness, and irresponsibility.

III. New Religious Era began when our trained evangelists took the place of those of the most ignorant type

### The Inter-Racial Commission

THE Inter-Racial Commission was formed in Atlanta in 1919 under the leadership of southern men with authority to do anything possible to find a way out of the tangled race situation which the war had left. The first task was to bridge the gulf between intelligent white and negro men and women.

County Inter-Racial Committees of from six to ten white and negro leaders were organized for counsel and cooperation. These were asked to cooperate with the State Inter-Racial Committee. Over all these, is the Southern Commission on Inter-Racial Cooperation. Through conferences, racial peace has been easy to maintain and many community improvements have been made.

In Memphis, Tenn., October 1920, the Woman's Inter-Racial Conference was held in the interest of the womanhood and childhood of the negro race. Plans for local community Woman's Inter-Racial Committees were made and constructive measures of protection of negro women and girls in Domestic Service and Child Welfare were begun at the Woman's General Commission on Inter-Racial Cooperation which was held in Asheville, N. C., Aug. 1, 1923; resolutions against lynching were passed and against the state governments for failure in handling this.

### SECOND MEETING

Topic—Uplifting the Grand Daughter

Devotional

Girlhood

Plea of the Educated Colored Girl

Work of Southern Baptist Women

Work of Southern Club Women

Work of Colored Club Women

How to Help the Negro Girl in Your Midst

More Like the Master

Hymn—More Like the Master

Prayer—That God will bless the southern women and girls in their efforts to better the condition of the negro

Devotional

*"What doth Jehovah require of thee, but to do justly, to love kindness, and to walk humbly with thy God."*—MICAH 6:8

P UT your thoughts on condition of negro women and girls in the southland; think over your personal relation to the same, and consider ways by which you may have a part in bringing about justice and kindness. Prayer that Y.W.A. girls may do justly, love kindness and walk humbly with God.

Girlhood

THE recognition of girlhood and womanhood is a thing deeper than a race, a thing for all women to protect; not that race consciousness should be weakened, but that racial justice, true "separateness", full human cooperation and respect should be given the negro girl. The status of the negro girls and their homes in the minds of the privileged white girls will determine the status of the race. There is no other way to raise the negroes except by the work of interested white girls and women. One colored woman who was of great service to her people was overwhelmed with joy when she heard a white man say at a convention that colored women should have protection and respect.

Negro women and girls engaged in domestic service in cities and towns throughout our country are without adequate provision for their physical well-being and comfort and without proper moral standards during the hours of rest and recreation. The large number of mulattoes bear witness that the negro girl is a great social problem.

### The Plea of the Educated Christian Colored Girl

THIS young woman has a vivid race consciousness. She has taken serious account of her sisters as a distinct people. She has taken note of their place and condition as respects many things of great importance. She feels that they suffer unjustly under certain social, educational, economical, industrial, legal and political conditions and she is directing her efforts against these. Her desire is that negro children should be shielded from these and pleads that white friends help to procure improved conditions in these respects.

### Work of Southern Baptist Women

THE Baptist women definitely teach through their literature, the duty of local Christian service. They aid the negro women and girls in organizing and conducting missionary societies. The Baptist women of Baltimore for years carried on a number of industrial schools. In Texas, a number of auxiliaries are doing work among colored people. In Belton, the white college girls gave a missionary program in one of the colored churches.

### Work of Southern Club Women

I N addition to what is being done by the churches, other organizations are doing a great work from the human standpoint. The W.C.T.U., the Y.W.C.A., Civic Leagues have work in many of the states and cities, but cooperation of white and black women has developed further in Baltimore than any other city. The Women's Civic League has an Advisory Committee on Work for Colored People. A fund of \$1,000 was raised and a trained colored woman, graduate of Hampton and student at New York School of Philanthropy, was made Executive Secretary for the white Advisory Committee. She organized the colored women into a "Cooperative Civic League" of which she became president.

The following activities are maintained: settlement work, with clubs, classes, etc., backyard and vacant lot gardening, flower market, distribution of seed, series of annual meetings for civic betterment, organization of school children into Clean City Clubs, day nurseries, plans for sanitary houses in poorer negro quarters, playground and athletic league.

Even though in some states little is yet done, there is a trend for better cooperation and education of the negro girl. Moonlight schools, Baby Health Week, negro teachers in industries, colored public nurses, domestic science schools all aid in uplifting the negro girl.

The negroes are ready to respond to such efforts. In one city where "Washerwoman's Row" was an unsightly spot, a white woman talked to negro women about beautifying their section of the town, gave flower seeds and flower catalogues. In a few months "Washerwoman's Row" showed an array of flowers, vegetables, painted fences, white washed trees, painted houses, sewerage and better streets.

### Work of the Colored Club Women

O VER 50,000 of them are enrolled in their National Association. They have organized in thirty states, including all those of the south. A small monthly magazine is edited from Tuskegee by Mrs. Booker T. Washington which shows the part the colored women are taking in women's world-fight against vice, disease, and injustice, struggling for better health conditions for home and school improvement. These clubs maintain homes for orphans, old folks, outcast women, working girls. In Virginia and Missouri the State Associations have secured reform schools for colored girls.

### Discussion—How to Help the Negro Girl in Your Midst

What is being done for the negro girl in your state, in your community?

What can your Y.W.A. do to aid the negro girl in your midst?

What can you as an individual do to help her?

### More Like the Master

I T is impossible to think of Jesus having any prejudice against any human being, simply because of race, color, habits or language. Southern girls cannot afford to stand by and have no part in helping to shape and direct so momentous a work as winning the souls and training the hands of the negro girls who will live here in the south alongside of our children.





## COLLEGE Y. W. A.



### REALIZATIONS AT RIDGECREST

"GOODBY, goodbye till next year" and with merry songs and laughing faces the 186 young women who attended the first Southwide Y.W.A. Camp at Ridgecrest, N. C., June 17-27, were scattered towards their various homes. "I never knew ten days to go so quickly"—"Why we had barely arrived"—"These were the happiest ten days I ever spent"—"I'll never lose the inspiration of these days in the mountains"—"Psalm 121 never meant so much to me before"—such expressions coupled with the declarations of answer to calls for definite service rejoiced the hearts of those of Woman's Missionary Union who had planned this historic ten days. For they truly were historic. Never before had young women come together from fifteen states of our southern Baptist territory to spend ten days in fellowship, friendship and frolic with His spirit over all. But now they have come and all are caught with the thrill of working together with the challenge of friendship with each other, girls from Maryland and Florida, from Kentucky and Texas, from Arkansas and Tennessee entered into companionships choice and realizing as they go back home that away elsewhere other girls are being true alone. And being true means more now after Mrs. James' simple but profound messages, "Foundation Stones". Each morning at eleven-forty-five she brought them to lay in girls' hearts, "Add to your faith virtue and to your virtue knowledge and to your knowledge self-control and to your self-control patience, to your patience godliness and to your godliness brotherly kindness, and to your brotherly kindness love". Built on these foundation stones character will be true in spite of gales of materialism and skepticism, in spite of temptation to doubt or discouragement. The stories Mrs. Lawrence of Arkansas told at sunset hour on the lawn in front of Pritchelle Hall or at bed-time in the lobby and at the close of some of Mrs. James' addresses but decorated the foundation

stones with tender beauty. The girls are eager for the life of Miss Lottie Moon to be published now that the thrilling story has been told bit by bit each day. There was more than mere listening at Ridgecrest Y.W.A. Camp for "I never had a class do better work" said Miss Leachman about her class in "The Child and America's Future" and Mrs. Davis teaching "Stewardship of Life", Miss White teaching "Ming Kwong" and Mrs. Shepard giving a study of South America echoed her remark. Everyone received at least one award for class work finished up with written examination while many received two awards and a few courageously won three.

Study was easy when one's mind was kept keen and alert by the fresh cool mountain air as it brushed our cheeks on the hikes each afternoon. Away to Kittasuma at two-thirty up to Mt. Mitchell at one o'clock, starting for Catawba Falls at quarter before two, over to Blue Ridge and Montreat leaving on the two-fifteen train and walking back—each afternoon had a delightful program for those who walked with plans for horseback riders and swimmers so that every one could be happy indeed. Picnic supper and bonfire for toasted marshmallows after games filled the twilight hour, state "stunts" put on every evening relieved the tension of study and inspiration and showed how to mingle "serious times and wholesome fun". One of the choicest festivities was the celebration of the thirtieth wedding anniversary of Dr. and Mrs. W. C. James by giving the courtship story in pantomime and then claiming Mrs. James forever a Y.W.A. girl marked by the Y. W.A. emblem she is to wear beside her W.M.U. pin. On the last night the official chaperones staged a clever trial of the faculty and leaders for which the state delegation leaders served as jurors much to the amusement of everyone in spite of the seriousness of the charges.

Long hikes and far sights from mountain heights put all in good practise for

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## OUR YOUNG PEOPLE



AUGUST 25 VERSUS DECEMBER 25

and

### SOME REMARKS FOR ASSOCIATIONAL LEADERS



The middle of summer certainly may count for missions much if leaders will be alert to their possibilities. There are boys and girls who did not go away for summer trips, they need wise activities. There are boys and girls who went to visit relatives immediately after school was out and now are home again wondering what to do during August's warm days. There are boy and girl visitors in your community who perhaps never have been interested in missions at all, living where the W. M.S. does not foster Sunbeam Band, Girls' Auxiliary or Royal Ambassador Chapter. Will the really fine leader of a Sunbeam Band, the capable counselor of a Royal Ambassador Chapter or Girls' Auxiliary succumb to heat and let the work of missions slip loosely and wastefully out of her hand and heart while she takes a summer nap? Surely not. "I must journey on and on" said the Master; "I must lead on and on in world-wide interest" replies His loyal follower. Probably your Sunbeams or G.A.'s do need some delightful new task to add a special refreshing breath to the world-winds of missions and the summer Christmas tree is just suggestive enough of cooling fall days and cooler winter ones, brings just picture enough of snow-touched trees and fence posts to rouse wilting spirits to activity for others. Christmas!—the word is ever a charm, try the summer Christmas plan for your young people. August 25 instead of December 25! Boxes will have to be packed and started to insure their arrival in China, Japan, Africa, South America, or Europe in good time for the missionaries to count their contents in the Christmas plans for school students. Missionaries? Other lands? Why this was a Christmas tree and that means gifts for ourselves? Yes, but this

is a summer Christmas tree, it's backwards all the way through. Not receiving gifts but giving, not keeping gifts at home but sending them to far-away places, not gifts for us who have always kept Christmas but for those who are just learning that Jesus Christ was born a Babe in a manger that night the Christmas Star rose long ago! This is a summer Christmas tree. You'll need the regular red Christmas bells for it is hard to buy them in far-away lands and what joy they do bring in the hearts of our partners over there. Plan carefully at an early August meeting, asking the members of the organizations participating to bring their gifts on Monday afternoon, August 25. Perhaps on the lawn there is a real Christmas tree which can be utilized and trimmed as customary for the trimmings can all go into the boxes too, so put a great many on. The festoonings of crepe paper, the folding kind, are very useful our missionaries say. And what gifts? Toys of all sorts, dolls little or big, books with simple stories which the missionaries can tell in kindergarten story hours, sewing cards, kindergarten scissors. Pictures suitable for framing for school dining rooms, classrooms or nursery playrooms. Postal cards, pictures, even advertisements selected carefully to use as illustrative material in geography, history and English classes. Pictures which will illustrate the Christmas story will be especially fine and can be found in the magazines packed away up in the attic or down in the basement, look for them and then send to some of our picture houses for others. The R.A.'s will be particularly interested in bringing knives and tops, but also more useful articles which will please missionary partners—office supplies of pencils, rubber bands, paper clips, erasers. It really is astonishing to think of all the comparatively little things we could send which would please our missionaries because we thought of them. G.A.'s will



like to send flower seeds and bulbs thinking meanwhile of the flowers of grace which our missionaries are planting in girlhood hearts and of the harvest awaiting reaping over there.

Now of course at a Christmas party one could serve refreshments, but wouldn't it be fun not to eat them here but send them along with the decorations and gifts? The tin boxes of Nabiscos and Sunshine Biscuits will journey well and what a surprise for the over-seas friends of ours!

Pack packages very carefully and tie them tight. Do not let them be too large but pack so that value of each will be under \$10. Mark plainly "gifts for mission schools" and write address of missionary with careful clearness, addresses are given on the inside back cover of *Home and Foreign Fields*, every leader knows that valuable list. Be sure to put on sufficient postage and write a letter to your missionary telling that the package has been mailed and advising as to its contents. Notice the list of home missionaries among the Indians and in our frontier sections and do not forget them entirely either.

Santa in Summertime  
Winifred L. Bryning

I often think of Santa Claus  
And wonder if the summertime  
He sighs for shingled roofs to climb  
With heavy pack upon his back,  
To fill a stocking or a shoe,  
Or drop a sugar plum or two!

If you are still as still can be,  
I'll tell you something secretly;  
One night I went to Sleepy Town,  
Where hills go up and dales go down,  
The Land of Quilt and Eiderdown.  
And while the other sleepyheads  
Were lying in their little beds  
I saw, Oh, such a wondrous sight:—  
Good Santa in the dead of night.

He bore a big and bulging pack  
That bobbed and bounced upon his back  
And shone with rainbow-colored dreams.  
Then Santa dropped one like a posey  
On every cheek so round and rosy;  
And then the little sleepyheads  
Sailed off to Dreamland in their beds.

And that is how good Santa passes  
The summertime. Both lads and lassies  
When they arrive at Sleepytown

Where hills go up and dales go down,  
The Land of Quilt and Eiderdown,  
There find a gift that brightly beams,  
All colored fair with rainbow gleams,  
From Santa's pack of bubble dreams.

—From Youth's Companion



August announces associations also. There is opportunity for the associational young people's leader to do wise extension work at associational meeting time and in the idle summer days. As activity interesting to a local R.A. Chapter, Girls' Auxiliary or Sunbeam Band plan for them to go to some unorganized group of young people and there put on a program which will show them what they are missing by not being included in our missionary organizations. A regular program from WORLD COMRADES may be used, or a program centering around the ideals of our organizations and giving opportunity for discussion of What R.A. Means to Me—How G.A. Helps—Why I Like My Sunbeam Band, and so on. The W. M.S. will gladly provide cars to take a goodly number of the children out on such a worthwhile trip, for truly what could be more worthwhile than giving mission impetus to young people waiting for it hungrily and eager for the joys of our organizations. The occasion may include a picnic good-time along the way for your own Chapter or Auxiliary members also.

Besides going to organize in August it will be auspicious for an all-day rally in behalf of missions too. Plan with a program committee made up of presidents of the S.B.'s, G.A.'s. and R.A.'s. in your association for a helpful day of information and inspiration. So many of our young people do not appreciate in full the extent of our W.M.U. work, try to show it to them in all its international interest as well as in its intensive mission study and mission education phases as expressed in organized activity, the support of our W.M.U. Training School and the Margaret Fund. Our young people will like to know that they have a part in all these Kingdom affairs, let us tell them in August at Association Rallies. Show them also the opportunity which is theirs of relieving the debts on our Foreign and Home Mission Boards and help them to give wholeheartedly and thoughtfully to the Cam-

paign. With the proper translation of interest a gift to missions will prove quite as cooling as a soft drink or ice cream, knowing the needs will be one way of saving what will otherwise be wasted this summer and we may not honestly charge our young people with extravagance unless we really first try to help them bring their gifts to Him.

Associational Rallies particularly for young people, likewise regular associational meetings, should become receiving times for subscriptions for WORLD COMRADES. Announcement has already been received that WORLD COMRADES will become a monthly in October and your attention is called to the fact that after July first, fifty cents sent in will pay for only 'six months subscription. By spreading the word of "a monthly at \$1.00" associational leaders will be helping the editor and her staff greatly as well as assisting to Girdle the World with Friendliness. Be sure that the woman's missionary societies in your association all provide sufficient copies of WORLD COMRADES for the R.A., G.A.'s. and Sunbeam Bands which they foster, so

that programs are readily prepared. Encourage individual subscriptions wherever there is a Baptist home with young people who need to have good magazines to read, too, so help WORLD COMRADES reach its goal of 15,000 by May. Copies of the effective yet easily presented dialogue "Hurrah for World Comrades" may be obtained from your state young people's leader on request. Use this in rallies or in local society meetings to show what WORLD COMRADES brings every month to its readers.

Summertime's lazy days give time for White Cross work. In the latest report Oklahoma received honorable mention for having enlisted the greatest proportion of her R.A.'s, G.A.'s. and Sunbeams in White Cross work. Making bandages and rolling gauze are splendid accompaniments to the reading of such books as "Conscripts of Conscience" and "Crusade of Compassion" which will help lead up to the fall study of China. Write to your state White Cross leader for details as to supplies needed and directions for making them.

## WORLD COMRADES QUOTA FOR 1925

### SUBSCRIPTIONS AND RENEWALS

Alabama .....	1156	Missouri .....	585
Arkansas .....	490	New Mexico .....	60
D. C. ....	18	North Carolina .....	1614
Florida .....	480	Oklahoma .....	641
Georgia .....	1697	South Carolina .....	1411
Illinois .....	441	Tennessee .....	826
Kentucky .....	942	Texas .....	1575
Louisiana .....	421	Virginia .....	1734
Maryland .....	195		
Mississippi .....	714	Total.....	15,000





## FROM OUR MISSIONARIES



### ITINERATING IN CHINA

**I**N October a long longed for experience was granted me—that of visiting the country outstations. To many of you the word “country” brings to mind a little lonely church ‘way out among the pines. But the “country” we speak of is in reality big cities and market towns off from the railroad where we may, or may not, have preaching chapels.

The day we chose for this trip was a gloriously sunshiny one and the air was just cool enough to be invigorating. As our Ford sped over the hard packed dirt roads I could but feel joy at the thought of seeing our churches and seeing them by traveling in such comfort. For Mr. Harris kept reminding me that I didn’t know anything about the hard travel. All these places were opened up to the Gospel when long days of journey were made on donkey back or springless carts. Besides, we would be met by friendly faces and rest in a chapel, while in the first years there were no Christians, nor friends, not even a clean room but generally a stable with donkeys at one end and coffins in the other! But this was all in the past.

When the Ford ‘honk-honked” in Chang-shik it was as effective as a church bell. The entire community knew Pastor Harris had arrived. By the time we parked the car in the backyard of our church we were met by a delegation that would have made a good sized congregation. How glad were the women to see me! I had hardly time to free myself from the dust and dirt collected on the way before I was repeatedly invited out to go and speak to the Christians. Many of the women I had met before at our summer conferences. Though it was nearly dusk we put benches into the court yard and here with the Bible women’s aid taught these dear, spirit-hungry women Bible verses and hymns.

For supper we ate cold lunch and then Mr. Harris taught a Bible class. After this he sat up, away into the night, talking over and helping the evangelists with their problems. The bed was hard that night and the fleas rather lively so I stayed awake and listened to the dogs and rats as they ate on the bones and crumbs I left on the ground floor.

Early the next day we got ready for the baptizing. The orderly sacred way this rite was performed struck me forcibly. How different the crowd was from the rabble that laughs and pushes when such an ordinance is performed in a place where Christianity is not known. On our way to another baptizing we met our Christians leaving church. There were wagons loaded with women and these had their Bibles and hymn books tied in their handkerchiefs. Then too there were women walking singly, to their homes miles away, on their little peg feet. How hungry these dear souls are for the Word of God! One feels that out in these little churches the Christians are more simple in their faith and more devout than in busier places where there is more evil to distract them.

On the day I left I was dreadfully tired from much riding and loss of sleep. So I tried to rest a few minutes before getting in the car. There were at least 200 women waiting to see me.

“What is she doing?” I heard someone ask outside my door. “She’s getting ready to wash her face” answered the inquisitive one, peeping through a crack at the door. “I’ve never seen a foreigner wash her face”, exclaimed the first woman. I just had time to soak my towel in the hot water and wipe off my face Chinese fashion when

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## SOCIETY METHODS



### REACHING THE STANDARD

*Clause 10—Fostering in the local church of a Sunbeam Band and of at least one other of the graded W.M.U. organizations for the young people and, where possible, the organization and fostering of a missionary society in a neighboring church*

“**C**AN a full graded union be maintained in a small church?” This is a question frequently asked and usually comes from some ambitious, consecrated sister who has tried and failed. Some things must be conceded in attempting to answer the question. First, there is evidently a lack of a knowledge of methods. A study class in the W.M.U. Manual should be sufficient to meet this emergency, and this is possible if the aforesaid sister will take it upon herself to gather together the good women of her church and arrange for a course of study. If she is a diploma holder, she is perhaps the logical one to teach the class. If not, the state secretary of W.M.U. work is often ready to come to her rescue. Another fact to be considered in W.M.U. work, as in every phase of church life, is that we have to deal with local conditions, but this does not mean that we have necessarily to conform to those conditions. It may mean that we will have to transform them, and this is perhaps the greatest opportunity and obligation of a local society. Much prayer for divine leadership and for consecration to the task is necessary in laying a foundation for W.M.U. work whether the church be large or small. Rest assured there is no obstacle too great for God; with Him as our Great Counselor and with a conviction that He has a work for the women of our churches by perseverance and faithfulness, there is no failure. After all, the promise of success and the ultimate reward are not the prospect and heritage of the multitude but of the faithful. Matt. 25:21; Luke 16:10; 19:17; Rev. 2:10

Perhaps the most difficult point to attain in the local society of the small church is clause 10 of the Standard of Excellence, which reads as given above. The first problem in attaining this point,

if it be a problem, is a prospective constituency. But this is easy of solution when we come to realize that, even in the smallest church and in the most sparsely settled community, there are children of Sunbeam age and, hardly without an exception they are just waiting for some one to take them in hand and “lead their little feet into the highway of missionary service and endeavor”. Who knows but our Heavenly Father may have among these a shining evangel for some dark portion of our sin-cursed world. What an opportunity! Even though they may not be called to the foreign field, there is one thing certain, the future missionary spirit of our churches lies undeveloped in the hearts of the children. The next question is naturally a leader. Sufficient emphasis cannot be placed upon good leadership, but this does not primarily consist in a knowledge of methods as important as that is. It consists first of all in a burning zeal on the part of some consecrated sister, who loves children and will study methods and will consecrate herself to the work. Perhaps the best place to find such a leader is right in the Sunday school. It may be that among your own primary teachers there can be found one to direct the activities of a wide-awake Sunbeam Band.

While the Standard of Excellence calls for only one other of the W.M.U. graded young people’s organizations, the local society has not attained its best efficiency until it has all the young people of the church enlisted in a missionary organization. This may not be attained at once, but with the maintenance of one or two live auxiliaries there can be invariably established a spiritual momentum that will help lead to the organization of the others. As with the Sunbeam Band so with these auxiliaries, perhaps

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## TRAINING SCHOOL



### A NEW FEATURE

**M**AY I ask you to take a journey with me? Wherever you are, from the farthest corner of Texas to the Carolinas or from sunny Florida to windy Oklahoma—fly with me on the wings of imagination to old Kentucky. Pack your traveling bag cram full of loving thoughts, of patient watchfulness, and sympathetic understanding. I would have you see, with the eyes of girlhood, the problems, and joys and activities of your Girl Scout Troops, lately organized at Good Will Center. The Girl Scout Movement is only a little over a year old in Louisville, and the Good Will Center of the Training School decided to give it a trial as a means of interesting our teen-age girls. This includes both the school girls and the younger industrial or factory girls. We have been made happy by their response to this organization and now we invite you to see for yourself something of the results.

From the shadows let us watch them as they come to the Center some afternoon. See those happy interested faces, as the girls come crowding in, saluting their captain and lieutenant with childish dignity. The meeting is called to order and all sit reverently quiet, while the leader gives a brief, helpful devotional. The religious work is the distinctive difference in our Scout work from the usual organization; for we strive always to put their Greatest Friend first in their thoughts. Now at the call of the whistle see each take her place in the ranks, and in true military fashion cheerfully perform the ceremonies which add both zest and dignity to the organization. Watch the earnest faces as they repeat together their Pledge of Allegiance to the Flag; as they promptly give their motto: "Be prepared", and their slogan, "Do a good turn daily"; then as they solemnly give their promise

"On my honor I will try:  
To do my duty to God and my country.  
To help other people at all times.  
To obey the Scout Laws."

gled Banner has been lustily sung, see how quickly the order, "Fall Out" is Then after a stanza of the Star Span-obeyed, while all gather with merry chatter and jolly songs around the table for hand work. They are making pretty and useful things with wax, and stringing the odd little star-shaped macaroni beads. Watch the nimble fingers as some of them tie the Scout knots as part of the tenderfoot test. O yes, fourteen of our girls are already Scouts—that means they have passed the first test in memory work and hand work, and they may now wear the coveted Scout uniform, insignia and pin. And now the fun is on! Of course recreation must have a big place with either school girls or factory girls. So hold your ears,—if you must,—but let them play! Happy funny games, relays, stunts, and guessing games galore—laughing, squealing, giggling, as all girls will.

But the interest of school girls is much more easily gained and held than that of factory girls. Won't you come again, in that same spirit of loving interest, and watch with me a night meeting of the younger working girls? With bodies tired and minds dull from close confinement within factory walls, they come but just watch the change! Let me whisper to you how we win them at first. Some noon hour, the manager consenting, we visit the factory and talk to girls individually about the Scout work. Then, too, even more effective is visiting in their homes; for the personal method, Christ's method, is best after all. The activities of this group are similar to those of the school girls,—but what are those girls doing over there? Yes, they are demonstrating first aid in fainting, or an accident, and resuscitation to a drowning person or one overcome with smoke or gas. Now note the enthusiasm as plans are made for a hike in the country, a visit of mercy to the hospital, or a Scout supper, which the girls will prepare and serve for themselves. Again more games and songs; and that tired feeling is gone, and in its

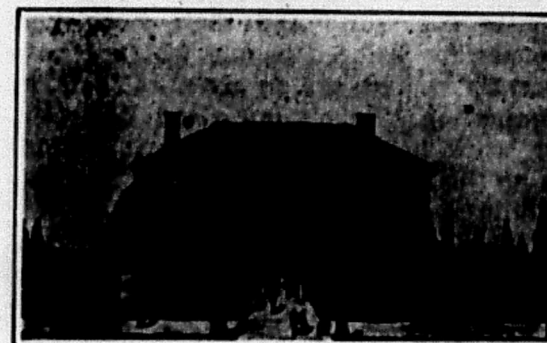
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## PERSONAL SERVICE



### A MODEL GOOD WILL CENTER

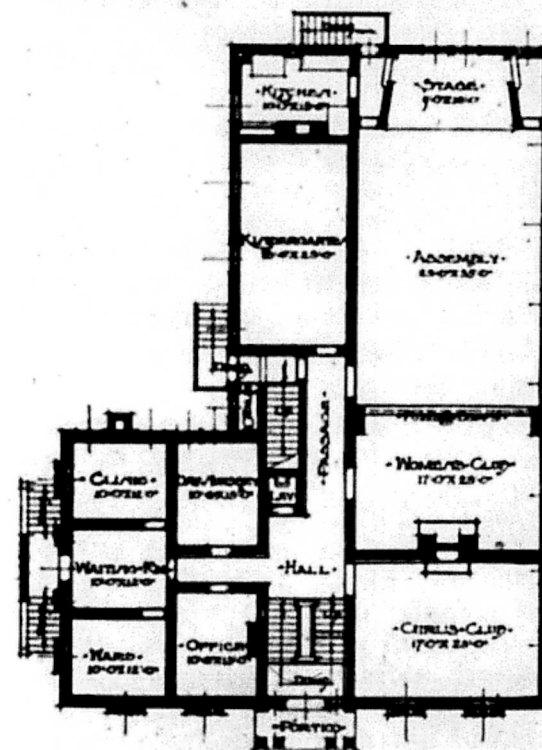


**T**HAT the growth and efficiency of our work for God is marvelously increased by suitable buildings for that work has been ably demonstrated by the Architectural Department of our Sunday School Board.

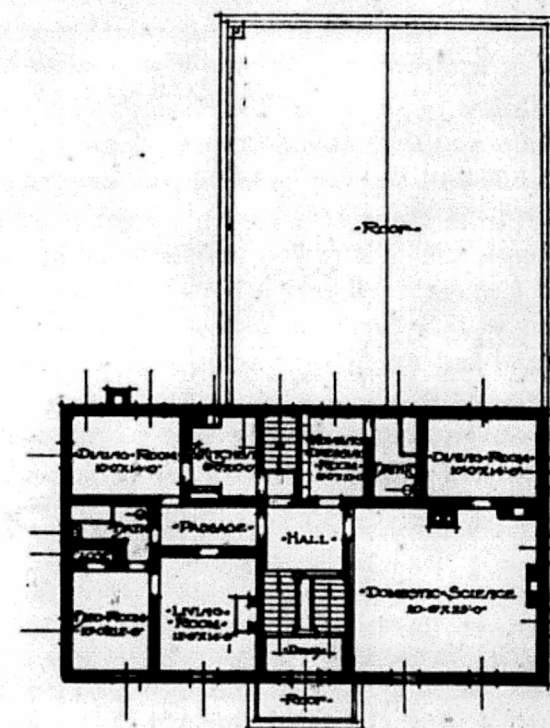
In line with this teaching there are now in the south many churches splendidly equipped for Sunday school work, each department beautifully housed, furnished and decorated, the fine ventilation permitting invigorating breeze and glorious sunshine to add power to the

teacher's gifts as she leads the children to saving faith in Jesus, the Light of the World. As the Sunday school is equipped for the highest efficiency so the other departments of church life are equally well arranged and I rejoice to see such churches leading out in Kingdom work and satisfying results.

In very strong contrast to this are many of the buildings or rooms which house our Good Will Center work. My heart is sad as I recall the cramped, ill-ventilated quarters, the meager equipment, the absence of beauty where many of our noble workers labor day by day, lacking the money to provide real necessities for this great Kingdom work. I am well aware that God's work can be done without much material equipment, and I congratulate our Union on the fine results which have been accomplished in our inadequately equipped centers, for souls that have been saved, lives redeemed, homes furnished and whole neighborhoods uplifted, but oh, my friends, such equipment is not worthy of

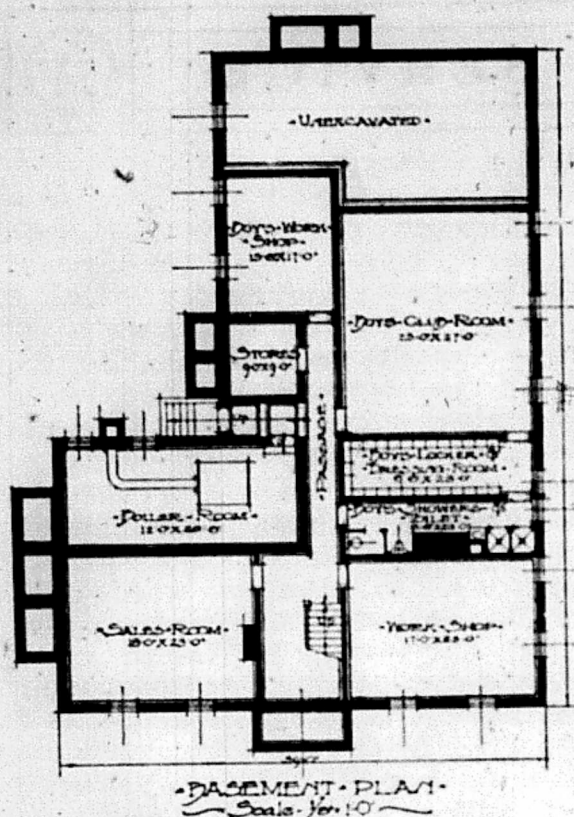


FIRST FLOOR PLAN  
Scale - 1/8" = 1'-0"



SECOND FLOOR PLAN  
Scale - 1/8" = 1'-0"





the name we bear. Nay, it is not worthy

of our Master who said, "In as much as ye did it unto one of the least of these, ye did it unto me."

His teaching is heeded by our Methodist friends who are putting not only their heart interest but their money into their settlement work, and their Wesley Houses for white and their Bethlehem Houses for colored people which I have recently visited, are an honor to their denomination. Surely our Good Will Center work has reached such proportions as to justify the erection of suitable buildings and to this end as you already know, plans for a model Good Will Center Building have been prepared for us by the Architectural Department of our S. S. Board.

Look upon this model building, contrast it with the place where you house your Good Will Center, and arise and build! Catch the vision, translate it into a model building, and behold a work growing by leaps and bounds. A work in some measure worthy of the Great Personal Worker—even Jesus Christ.—

Maud R. McLure

## ITINERATING IN CHINA

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my door burst open and I had a big audience to witness my toilet—"Oh," said some one in a disappointed tone, "she washes just like we do!"

Going to the door I invited them all to sit down promising them that I'd rest awhile and then talk to them. I got on the couch and leaned against my baggage. A Christian woman came in and sat beside me.

"I'm so tired—I'm trying to rest a little", I hinted. "Yes, I know you are so I'll sit here and talk to you awhile", she answered. "I didn't sleep but little last night and I thought I'd rest a little". "Yes, you'll be going", continued my friend "and I want to talk some more to you". Seeing how futile my attempt was to sleep I got up and had my "class" again with all the women.

Would that you who read this knew the longings of these people for God's Word as *you* know it, and that *you* would come or send others to feed the hungry, His lambs and sheep, as the Savior commanded.—*Florence Powell Harris*



## BOOK REVIEWS



### CHINA'S REAL REVOLUTION

**F**IRST in the list of twenty-two especially up-to-date senior mission study books, as published on page 62 of the W.M.U. Year Book, is the one entitled "China's Real Revolution". The foremost place thus accorded it is amply deserved as the following brief review will endeavor to prove. That it is up-to-date is shown by the fact that it was published only a few months ago in the spring of this present year. That it is the outpouring of a devoted life is sensed at the very beginning where the book is dedicated to one "whose heart is in China". That it was written out of large experience and with care for comparative statistics and many illuminating details can but be seen as the succeeding chapters unfold the high purpose of the author, Paul Hutchinson. He says: "Something is happening these days in China. . . . The West has come to think of China as in constant turmoil, although the West has little idea as to what the turmoil is all about. . . . Not that warfare and brigandage is what you must study if you would know the China that is to be. . . . China's real revolution is the fermentation of the minds of the Chinese. It is our purpose to consider in four relationships the way in which this true revolution is coming to pass . . . in the realms of social customs, womanhood, industry and religion".

At the close of the chapter "Prove All Things" you rejoice that the author's deduction is: "It is possible to trace most of the changes that are coming among China's social customs directly back to Christian pioneering". Concerning the dawning of a better day for China's millions of women he proves that "it was in Christian religious work that the woman of China found her first real opportunity for active freedom". The chapter entitled "Beneath the Smokestacks" deals with the industrial revolution.

Illuminating indeed is chapter VII which, under the title "The Struggle for Faith", discusses the many religions ad-

hered to in China. And what part has America in this real revolution in China? The author answers: "Provide the best we have in the way of advanced training for Chinese leaders. . . . See to it that the conditions in our schools and towns do not outrage the expectations of the Chinese who come to us looking for an example of Christian civilization. . . . Take such steps as will help to protect China against any unrighteousness upon the part of our government and commercial interests".

Price 50c in paper binding, 75c in cloth, from Baptist Foreign Mission Board, Richmond, Va.

### MING KWONG

**F**IRST rank is also accorded in the W.M.U. Year Book in the list of Y. W.A. books to the one very recently written by Mary Ninde Gamewell under the title "Ming-Kwong", which means "City of the Morning Light". It is also most heartily recommended for use by W.M.S. members. Do you love a story? Then you, whether Y.W.A. or W.M.S. member, will revel in this story, for it is not the biography of any one missionary nor is it an account of the work in any one place but it is the rather a composite picture of how the cause of Christ has won its guiding place in the lives of thousands of Chinese. As you read what these "imaginary" missionaries said and did, you catch yourself exclaiming "I believe that is a southern Baptist missionary. Surely it is our night school the author is describing. It is our policy which is thus shown as successful!" Other denominations would doubtless put in similar "claims" and why? Because in a remarkably comprehensive way the author weaves into the story the beginning and growth of each phase of work in China—pioneer days, opening of schools, founding of churches, establishment of hospitals without stopping to explain who did this or that but showing that the sum total has been a signal success even as the "unoccupied territory" is a constant challenge to all who call themselves Christian. You and your

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## HOME DEPARTMENT



### NYKA'S STORY

ONE morning Nyka, an African girl, came into the dining room of the mission school. While arranging some dishes on the shelves she was happily singing with the peculiar melody that dwells in the throat of the negro. How good she looked in her neat blue print with no heathen ornaments on her. It was hard to realize that only a few weeks ago she was an almost unclothed heathen and living in a dirty hut made of grass and mud. Nyka's story is that of many other girls of the dark continent. It was this: Her father had nine wives, each wife with several children. Day after day these little ones were left to themselves, the mother working and the father loafing and perhaps drinking. The day was spent by the children in amusing themselves, fighting and seeking any food that might have been left by their parents. When Nyka was about ten years old, ages were pretty much guess work with these people as no birthdays were ever recorded or observed in any way, a great famine brought much suffering to the village. The father appropriated all the food allowing the wives and children to go hungry while he gorged himself and grew fat. Sometimes the children stole food and hid it. Many a time they were discovered and beaten severely and one or two of them were killed. The poor mothers tried to feed and protect them, but what could they do? How Nyka lived through this terrible time will never be known. When she was old enough to be sold as someone's wife her father bargained with an old chief who already had fifty wives whom he often beat into insensibility. How she feared this old chief who was sure to beat her too! Overcome by this fear she refused to go and her father tried to beat her into submission. Finally she ran away and begged the mission school teachers to protect her. They concealed her for several days. In the end a younger sister had been sold to the old chief and she was perfectly willing to go. A few weeks later her father again sold Nyka

to a husband. He was a young man but a great brute and treated Nyka most cruelly. Again she sought refuge in the mission station, where she lay ill for many days from the beating she had received from her husband. He threatened to kill her when she came back. Prayer was made for her deliverance. The impossible came to pass for her father consented to return to her husband the sheep and goats he had paid for her. The husband was compelled to give her up. So she escaped his vengeance and torture. Now she lives in the mission and was recently baptized. She is bright in her school work, happy in her escape from heathendom, capable in whatever she undertakes and best of all she is a shining Christian. Is it any wonder she comes into the dining room happily singing "Yes, Jesus loves me"?—*Adapted from Missionary Review of the World*

### BOOK REVIEWS

(Concluded from Page 29)

mission study class cannot fail to enjoy and be helped tremendously by the study of this appealing story. Order your copy now.

As southern Baptists we may be worried because Mrs. Gamewell as well as Paul Hutchinson praises without qualification the plan for union interests on the foreign field but really this should not worry us for, as Baptists, we are advocates of the right to think according to the dictates of one's own conscience. All we need to do is to remember that our Foreign Mission Board has no part in such union work and that when the "story" runs along such lines it is surely not then describing southern Baptists work, God grant that thousands of southern Baptist mothers and daughters will lovingly learn through this story how to "give of their best to the Master" so that ere long all China may be the "City of the Morning Light". The address for ordering the book and the prices are the same as for "China's Real Revolution".



## SUMMER ASSEMBLIES



### ILLINOIS

THE Illinois Assembly will be held at Ewing College July 28-August 4. The W.M.U. young people will put on a pageant and other interesting features the opening night. A preacher's class will be conducted in the Manual of W.M.U. Methods. We will be assisted in the W.M.U. study course by Miss Blanche Sydnor White and others. Dr. M. E. Dodd of Shreveport is assembly pastor.—*Aretta Beswick, Corresponding Secretary*

### TENNESSEE

THE Tennessee Encampment will be held at Ovoca, July 29-August 3. The W.M.U. mission study leaders will be Miss Juliette Mather and Mrs. W. J. Cox, our state president. The Sunbeam work will be in charge of Miss Jessie Dye and a conference on methods will be led each day by Miss Mary Northington.

Courses have been planned for the Sunday school and B.Y.P.U. workers, too. Addresses will be given by Dr. W. J. McGlothlin and Dr. Wm. Russell Owen. "Family" prayers will be conducted each evening at bed time by Dr. A. U. Boone of Memphis. Ovoca is five miles from Tullahoma in the mountains of middle Tennessee. Reduced rates will be given on the railroads and board is \$10.00 a week. Send your president and your auxiliary leaders.—*Mary Northington, Corresponding Secretary*

### GEORGIA BAPTIST ASSEMBLY

Blue Ridge, July 31-August 9. This year Dr. W. O. Carver, of the Southern Baptist Theological Seminary, will give the Bible course. Dr. T. W. Ayers of HwangHsien, China; Mrs. Harvey Clarke of Tokyo, Japan, and other missionaries will bring messages concerning their fields of labor. Miss Juliette Mather will be the southern Union representative. While the mornings will be

practically filled with regular courses of study, each day will feature some particular department of our denominational life. Fun and frolic will not be forgotten. Tennis, hikes and swimming add much to the recreation of the guests. The Y.W.A., G.A., and R.A. camps will make it worthwhile to "bring the family," for communion with nature, with Christians and with God.—*Laura Lee Patrick, Corresponding Secretary*

### CLEAR CREEK SPRINGS ENCAMPMENT

UP in our own beautiful mountains—three miles from Pineville—Clear Creek Springs Encampment will hold its first session, August 5th to 17th. Mrs. L. L. Roberts, our state president, will teach a mission study class for the women for one week of the time; Miss Juliette Mather and our own state young people's leader, Miss Jennie G. Bright, are planning great times for the young people and the children. The women too will enjoy "a great time with the young people" on one day. It will be my pleasure to have charge of the W.M.U. hour for the first two days.—*Mrs. Janie Cree Bose, Corresponding Secretary*

### NEW MEXICO

NEW MEXICO is having two assemblies this summer. The first one was held July 12-20 at Cloudcroft, a summer resort, located in the Sacramento Mountains at an elevation of 9,000 feet among the large pines, but easily reached by railroad. The Montezuma Assembly will open this year August 14 and run through the 22d. If possible it offers even greater attractions than in past years. The mention of Montezuma at once suggests the scenic beauty of the mountains, hot springs swimming pools, seven tennis courts, baseball diamond and the worthwhile inspirational and study program.—*Amy Goodman, Corresponding Secretary*





## UNION NOTES



### ROUND TABLE

**T**HE new W.M.U. Year Book is no more golden in color than is it rich in suggestions for carrying forward the work of the various organizations in the graded W.M.U. system. In this "gold mine" will be discovered the new year's plan of work, mission study books listed according to the age of the student, organization hymns, recent information concerning the Union's special interests such as the Margaret Fund, recommended constitutions for each grade of organization, simplified parliamentary rules and many, many other helpful items. Each society and each circle of each society is entitled to one free copy of this W.M.U. Year Book. If the supply for your society has not been received, please notify your state W.M.U. headquarters. Well do you know that only misers hoard their gold, while wise people invest it or spend it for necessities. Thus should this new Year Book be used—not hidden away in the president's or chairman's desk but invested by her in the entire work of the society. Each society has already received or may secure upon request from its state W.M.U. headquarters a copy of all the reports which were approved by the W.M.U. at its annual meeting in Atlanta. These reports when studied along with the Year Book, furnish a firm foundation for the society's policy and progress during the new S.B.C. year. Study both the reports and the Year Book and stimulate the key-members of your organization to do likewise.

**J**UNE 12 should be long and lovingly remembered by W.M.U. members for on that day word was sent to the Nashville headquarters of the Baptist 75 Million Campaign that the Woman's Missionary Union had the record showing that it has exceeded its Campaign quota by \$25,200. It seemed almost too good to be true, for the general Convention reported in Atlanta the raising of only two-thirds of its quota. All the more imperative, therefore, is it that the W.M.U. take courage, gird itself and beseech God's help for the redeeming of every

dollar of the pledges which were in excess of the quota. It is almost terrifying to tabulate the amount of the excess pledges for they are \$7,000,000. Never has the Union raised that much in two whole years! Can it be done in five months? Yes, seven million times yes, if W.M.U. members "seek first the Kingdom of God". Please read and let many others read the first article in this issue.

**E**IGHT appointments were met during June by the W.M.U. corresponding secretary. First there was the conference in Nashville in behalf of the Baptist 75 Million Campaign and of the 1925 Program for Southern Baptists. All during the summer and fall these two paramount interests will be kept before southern Baptists so that the five year Campaign may be worthily closed by December 31 and the 1925 program enthusiastically and yet carefully launched. After Nashville there was commencement at Westhampton College in Richmond, an opportunity being given to speak to the students and alumnae in commemoration of the college's tenth anniversary. Following this was the semi-annual meeting of Washington Baptists, the attendance and interest being unusually good on the part of both men and women. The gracious introduction was made by Mrs. E. H. Jackson. An hour's ride led to Baltimore for a Friday night meeting at historic First Baptist Church, the large audience being made up of friends from practically all of the Baptist churches in Baltimore. Miss Clara M. Woolford presided over the meeting, Mrs. Samuel R. Barnes and her society being hostess at the delightful social hour which followed. Another opportunity to meet with Baltimore friends was afforded the next afternoon when the University Church W.M.S. met at the beautiful country home of Mrs. Wilson Levering. Unanimously did that society determine to use for its annual "over and above" offering the alabaster boxes mentioned on page 5. Hearty also was the welcome accorded the next week to the discussion of these boxes and

other new plans at the large quarterly meeting of the Portsmouth W.M.U. Association, with Mrs. W. G. Martin presiding as vice-president, the meeting being held near Norfolk at Centerville Baptist Church. From Norfolk the mountain climb was made to Ridgecrest for two days with the first southwide Y. W.A. Camp, its guiding spirit being Miss Juliette Mather. Surely the Union is to be congratulated that such a camp was conducted its initial year. After Ridgecrest, one day was spent at the Alabama W.M.U. Assembly at Mentone, where fine fellowship was had with the graded group which met there under the leadership of Mrs. Ida M. Stallworth and Miss Hannah Reynolds. The closing week of June was given to the Kentucky Assembly at Georgetown, Mrs. Janie Cree Bose and Miss Jennie Bright having "brought" thither quite a representative attendance of W.M.U. women and young people. The W.M.S. class each morning enrolled about 100 and in the R.A. Camp there were 40 boys with Rev. E. B. Willingham, worthy son of Dr. R. J. Willingham, directing their sports and study.

**S**EVERAL states have adopted the plan of holding their district meetings immediately following the annual sessions of Woman's Missionary Union.

Oklahoma is one of the states which carries such information and inspiration immediately to its women. This time Miss Ida B. Taylor, nineteen years in North China, Mrs. Berta K. Spooner, Oklahoma's capable corresponding secretary and your young people's secretary, made the rounds of ten meetings between May 21 and June 10. Each hostess society entertained graciously, the delegates and visitors entered heartily with them into a unified spirit of eagerness to receive for the sake of others and to be blessed in order to bless so that each meeting was for His glory. Conference hours gave practical plans which may be carried out effectively in local societies that the inspirations of the messages heard may be crystallized into permanent good. Y.W.A. girls showed their eagerness to be active for missions by assisting as ushers and waitresses and by presenting pageants on young people's evening. More and more district meetings prove their value for W.M.U. activities.

### REACHING THE STANDARD (Concluded from Page 25)

the best place to find your counselors is in the Sunday school.

As to fostering missionary societies in neighboring churches, there is nearly always a sister church in our immediate territory that has no missionary organization of any kind. Nothing can strengthen the life of a local society quite so much as doing extension work of this kind. Many of our ripest fields today lie at our very door, and there comes to us an ever-increasing plea "Come over and help us".—Sallie Harrison Sanders, Fla.

### A NEW FEATURE (Concluded from Page 26)

place the joy of living. And we leave with the memory of that friendship circle of clasped hands as they sing softly, to the tune of taps:

"Good night, we must part,  
God keep watch o'er us all while we sleep,  
Till we meet once again, good night."  
—Helen C. Chase

### COLLEGE Y.W.A. (Concluded from Page 20)

donning seven league boots each evening and stepping off to tour Europe with Mrs. James after the Baptist World Alliance or to see sights in China and Japan with Miss Mallory, or to contrast now with eighteen years ago in South America as Mrs. Shepard showed the changes our work had made or to look here and there in our southland as Miss Leachman pointed the way, before coming on the last night with Miss White to direct to the important question— which way to take, His or mine? The quiet decisions of the last devotional on Friday morning proved that the messages of the days past would bear fruit through years to come as for the last time with Miss James at the piano and Miss Rollow leading in sincere wholeheartedness those of the first Y.W.A. camp sang:

"Just as I am young, strong and free  
To be the best that I can be  
For truth and righteousness and Thee  
Lord of my life, I come, I come".



# APPORTIONMENTS FOR YEAR

May 1, 1924, to January 1, 1925

STATES	Bible Fund of S. S. Board	Margaret Fund	Current Exp. of Training Sch <sup>1</sup>	Other Campaign Objects	Total
Alabama	\$ 67	\$ 284	\$ 814	\$ 324,111	\$ 325,276
Arkansas	34	144	400	41,177	41,755
District of Columbia	20	142	164		326
Florida	26	66	200		292
Georgia	107	480	1,250	756,415	758,252
Illinois		154	266	119,295	119,715
Kentucky	100	434	2,000	126,794	129,328
Louisiana	24	94	214	344,430	344,762
Maryland	34	100	164	77,655	77,953
Mississippi	67	266	734	287,400	288,467
Missouri		220	560	562,640	563,420
New Mexico		16	34	58,285	58,335
North Carolina	167	400	1,184	761,886	763,637
Oklahoma		166	534	378,334	379,034
South Carolina	147	334	1,116	629,034	630,631
Tennessee	107	294	666	208,203	209,270
Texas	100	606	334	1,984,332	1,985,372
Virginia	100	600	1,734	693,666	696,100
Totals	\$1,100	\$4,800	\$12,368	\$7,353,657	\$7,371,925

## WOMAN'S MISSIONARY UNION

Campaign Pledges  
Amount Paid at Close of Fifth Year

STATES	PLEDGED	PAID	DUE
Alabama	\$ 1,087,000	\$ 761,724	\$ 325,276
Arkansas	640,000	598,245	41,755
District of Columbia	10,000	52,833	
Florida	274,539	275,374	758,252
Georgia	2,262,013	1,503,762	119,715
Illinois	312,000	192,285	129,328
Kentucky	1,693,703	1,564,375	344,762
Louisiana	874,962	530,200	77,953
Maryland	215,388	137,435	288,467
Mississippi	850,675	562,208	563,420
Missouri	800,000	236,580	58,335
New Mexico	125,000	66,665	763,637
North Carolina	2,167,335	1,403,698	379,034
Oklahoma	1,043,093	664,059	630,631
South Carolina	2,015,000	1,384,369	209,270
Tennessee	1,170,996	961,726	1,985,372
Texas	4,100,000	2,114,628	696,100
Virginia	2,424,076	1,727,975	
Totals	\$22,065,780	\$14,738,141	\$7,371,807

## A YEAR'S FINANCIAL RECORD

MAY 1, 1923, to MAY 1, 1924

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWNDES, TREASURER  
As Reported by State Treasurers

STATES	TRAINING SCHOOL				Margaret Fund	Bible Fund of S. S. Board	Home	Foreign	Cash Total	Cash and Box Total
	Current Expenses	Endowment, Enlargement	Scholarship Fund	Other Campaign Objects						
Alabama	\$ 1,220.00	\$ 988.80	\$ 1,550.00	77,191.76	\$ 425.00	\$ 100.00	\$ 21,257.36	\$ 30,210.36	\$ 132,943.28	\$ 141,490.88
Arkansas	600.00	998.00	600.00	169,615.37	216.00	50.00	10,655.78	34,267.72	217,002.87	218,318.45
Dist. of Col <sup>1</sup> bia	245.00	131.00	400.00	3,377.60	212.00	30.00	3,434.80	3,602.50	11,432.90	11,432.90
Florida	300.00	912.10	1,100.00	29,977.96	100.00	40.00	9,752.27	10,553.25	52,735.58	55,707.45
Georgia	1,875.00	2,437.02	1,200.00	141,934.13	720.00		40,552.63	60,828.94	249,547.72	249,547.72
Illinois	400.00	487.64		15,868.48	230.00		4,049.00	6,599.44	27,634.56	27,839.51
Kentucky	3,000.00	5,148.03	1,378.75	179,308.66	650.00	150.00	51,584.56	96,751.19	337,971.19	344,650.49
Louisiana	320.00	850.01	200.00	65,960.12	142.00	35.00	10,325.59	13,455.13	91,287.85	91,287.85
Maryland	250.00	600.00	200.00	13,316.28	150.00	50.00	3,490.00	5,800.00	23,856.28	24,039.34
Mississippi	1,100.00	2,209.33	900.00	45,888.79	400.00	100.00	15,002.23	27,332.17	92,932.52	99,681.27
Missouri	840.00	21.00	1,800.39	26,435.54	330.00		16,412.86	27,126.41	72,966.20	72,966.20
New Mexico	56.00	289.50		2,160.68	25.00		2,665.89	2,703.82	7,894.89	7,894.89
N. Carolina	1,775.00	1,212.50	2,100.00	197,408.64	600.00	250.00	40,858.79	77,258.14	321,463.07	323,755.24
Oklahoma	800.00	992.90	800.00	42,630.37	250.00		5,297.18	8,475.45	59,245.90	59,245.90
S. Carolina	1,675.00	1,518.61	1,400.00	170,558.62	500.00	220.00	25,734.72	71,951.18	*306,956.73	*313,341.21
Tennessee	1,000.00	831.84	400.00	137,290.08	440.00	160.00	26,604.72	47,771.36	214,498.00	215,226.44
Texas	500.00	1,417.78		316,898.42	910.00	150.00	55,284.76	90,606.62	465,767.58	521,097.90
Virginia	2,600.00	1,115.24	1,200.00	186,434.86	900.00	150.00	60,339.78	92,259.11	344,998.99	347,418.41
Special Gifts	29.02								29.02	29.02
Total Gifts	\$18,579.02	\$22,161.30	\$15,229.14	\$1,822,256.36	\$7,200.00	\$1,485.00	\$403,302.92	\$707,552.79	\$3,031,165.13	**\$3,124,966.07
Gifts for 1923	\$17,675.00	\$29,915.60	\$16,279.80	\$1,649,937.94	\$6,600.00	\$1,335.00	\$410,178.22	\$638,362.31	\$2,770,283.87	*\$2,827,086.96

\*This includes \$33,398.60 received from bequest of Mrs. Kate Draft, Eastover, South Carolina

\*\*This column includes \$93,800.94 for Boxes to Missionaries



## ROYAL SERVICE CAMPAIGN FOR SUBSCRIPTIONS AND RENEWALS

	Quota for Year		Received 1st Quarter
<b>AUGUST ASSOCIATIONS</b>	4520	Ala.	555
<b>of</b>	1590	Ark.	198
<b>Baptist Believers</b>	155	D. C.	21
<b>in</b>	2380	Fla.	268
<b>Southern States</b>	4060	Ga.	390
<b>Offer Opportunities</b>	1430	Ill.	188
<b>for</b>	5910	Ky.	696
<b>Securing Subscriptions</b>	2490	La.	230
<b>to</b>	625	Md.	39
<b>ROYAL SERVICE</b>	4270	Miss.	500
	2655	Mo.	188
	325	N. M.	51
	5575	N. C.	526
	3560	Okla.	309
	4100	S. C.	338
	4130	Tenn.	519
	8510	Texas	893
	5715	Va.	744
		Misc.	23
	62,000	Total	6676

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