

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

YEAR'S WATCHWORD

Enlarge—spare not—lengthen—strengthen—Isaiah 54:2

We Will Kneel 'roun' de Altar



Negro Spiritual

AWD, help me to be mo' humble,
Lawd, help me to be mo' humble
In dat great gittin'-up mornin';
Lawd, help me be mo' humble in dis worl'.

Chorus

"We will kneel 'roun' de altar on our knees,
We will kneel 'roun' de altar on our knees,
We will kneel 'roun' de altar
Till we view de risin' sun:
O Lawd, have mercy on me.

"Lawd, help me to be mo' faithful,
Lawd, help me to be mo' faithful in dis worl'.
We will see God's risin' sun:
Lawd, help me be mo' faithful in dis worl'."

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Royal Service

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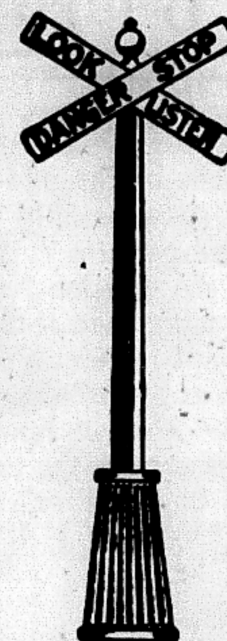
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1929 Monthly Missionary Topics

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

SUGGESTED LEAFLETS—Supplement to Program

MARCH—The New Negro, a Missionary Challenge

	CENTS
America's Tenth Man	3
How Can We Help the Negro?	3
Experiences with "a New Woman"	3
That Green Carpet	3
The Negro in the New Working World	2
Thinking Black in America	3

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REFERENCE BOOKS

In the Vanguard of a Race	L. H. Hammond
Negro Life in the South	W.D. Weatherford
The Trend of the Races	George E. Haynes
The South in the Building of the Nation	
The Christian Mission in the Light of Race Conflict—Volume IV—the Jerusalem Meeting, I.M.C., 1928	
America's Tenth Man (Pamphlet)	R. B. Eleazer

EDITORIAL

WORTHY of NOTE



Five decisions of the mid-year meeting of the W.M.U. Executive Committee are especially worthy of note just at this time. The first of these pertains to the Thank-Offering of the March Week of Prayer, the decision being to ask each state to try to raise at least 10% more than it did last March and to request the Home Mission Board to refrain from using any of it for debt liquidation so that the entire offering may be used for the missionary work of the Home Mission Board. On page 36 the suggested goal for each state is shown, the hope being expressed that every one who had a part in last year's Thank-Offering will this year increase the gift at least 10%. If this is done then will it be proved that it was worthy of note that the

Minimum Goal for Home Mission Thank-Offering Is \$100,000

The second decision pertains to the faithful fostering of Ruby Anniversary organizations. The hope is that every society will feel constrained to continue to help the group of women or young people which it may have already fostered during the stipulated nine months. If perchance a society organized a large number of Ruby Anniversary organizations and if the said society is not able, through its circles or individual members or a sufficiently strong committee, to foster each of these "ruby" organizations, then it is suggested that the "mother society" interest others in behalf of these "ruby fosterlings". It is said that of all the precious stones the ruby retains longest the warmth which comes from its contact with another substance. Surely it will be mutually helpful to

Foster Every Ruby Anniversary Organization

In the third place the committee would emphasize the importance of growth through the forming of new W.M.U. organizations whether of women or young people. To be concrete, the suggestion is that every church, in which there is now at least one W.M.U. organization for women or young people, give sufficient thought and time to the organizing and fostering of another society. The new organization might be for women or young people and might be in the fostering church or in a neighboring one. Would it not usher in a new zest for missions if each S.B.C. church, which has already lighted the torch through a W.M.U. society of its women or young people, would "pass it on" to another group? This worthy goal will be attained if

Each Church Now Having at Least One W.M.U. Organization Is Urged to Organize Another

The fourth point to be noted pertains to the dates for the annual meeting in Memphis of Woman's Missionary Union. On Monday, May 6, will be held the annual meetings of the Margaret Fund Committee, the General Board of the W.M.U. Training School and the Executive Committee of the Union. At 2:30

(Concluded on Page 34)

M. M. S. Program for Week of Prayer for Home Missions

March 4-8 Inclusive, 1929



MONDAY

SUBJECT: Cuba and Panama

HYMN: "Holy, Holy, Holy"

PRAYER by PASTOR

BIBLE LESSON: Home Missions Brought Home—"Take the Cup of Salvation": Psa. 116:13; 16:5; 23:5; Matt. 10:40-42; I Cor. 11:23-26

HYMN: "Blessed Assurance"

PRAYER that Christians may gratefully explain to others the plan of salvation

HYMN for YEAR: "The Kingdom Is Coming"

TALK: Cuba under Spanish Rule

(Data for this talk will be found in encyclopedias.)

TALK: Cuba as a Republic

(For data see encyclopedias.)

PRAYER for all in authority in Cuba

RENDERING of LEAFLET: "And the Winds Were Contrary"

(Order leaflet for 3c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

HYMN: "O, Safe to the Rock"

PRAYER that American Christians may feel a personal responsibility for the spiritual welfare of Cubans

TALK: Cuba, the Land of the Lost Christ

(For data see chapter 4 of the week's booklet, entitled "The Heart of Home Missions".)

SEASON of PRAYER for S.B.C. work in Cuba

HYMN: "I Heard the Voice of Jesus Say"

TALK: The Light That Shines from Sea to Sea in Panama

(For data see chapter 4 of the week's booklet, entitled "The Heart of Home Missions".)

PRAYER for all Christian work in Canal Zone

HYMN: "I Love to Tell the Story"

SEASON of PRAYER for: (1) President of United States; (2) others holding positions of authority; (3) societies observing Week of Prayer; (4) an offering which will really represent thanksgiving and self-denial

ANNOUNCEMENTS of Week's Meetings

HYMN: "Am I a Soldier of the Cross?"

WATCHWORD for Year (in Unison):

"Enlarge, spare not, lengthen, strengthen."

WEEK'S WATCHWORD (in Unison): "Righteousness exalteth a nation."

DISCUSSION of LEAFLET: "Vital Statements on Home Board Problems"

READING of APPEAL from Home Mission Board

□ □ □

TUESDAY

SUBJECT: Foreigners

HYMN: "O, Worship the King"

PRAYER by PASTOR

HYMN: "Come, Thou Almighty King"

BIBLE LESSON: Home Missions

Brought Home—"Visit the Fatherless": James 1:27; Ex. 22:22; Psa. 82:1-4; Isa. 64:8; Phil. 4:20; Luke 15:11-32

SEASON of PRAYER for: (1) all who do not know God as Father; (2) American Christians that they may lead many to acknowledge Him as Father

HYMN: "Lord, Speak to Me"

TALK: Why Foreigners Flock to America

(Data will be found in histories, encyclopedias and in February issue of ROYAL SERVICE.)

TALK: "Into Every City and Place"

(For data see chapter 2 of week's booklet, entitled "The Heart of Home Missions".)

PRAYER that American Christians may help these foreigners to find Christ

TALK: The Great French Triangle

(For data see chapter 5 of the week's booklet, entitled "The Heart of Home Missions".)

PRAYER for Baptist Work in French Louisiana

TALK: Brothers from over the Border

(For data see chapters 1 and 5 of the week's booklet, "The Heart of Home Missions".)

HYMN: "There's a Wideness in God's Mercy"

SEASON of PRAYER for Baptist work among Spanish-speaking people in New Mexico and Texas

TALK: "They of Italy Salute You" (For data see chapter 5 of week's booklet, entitled "The Heart of Home Missions".)

RENDERING of LEAFLET: "They Would Not Let Me in"

(Order leaflet for 4c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

PRAYER for Baptist work among Italians and other Europeans in south

TALK: Good Will Centers

(For data see chapter 2 of week's booklet, entitled "The Heart of Home Missions".)

PRAYER for Good Will Centers

ANNOUNCEMENTS of Week's Meetings

HYMN: "Have Thine Own Way, Lord"

SEASON of PRAYER that week's offering may be result of prayer and an expression of gratitude to God

HYMN for YEAR: "The Kingdom Is Coming"

WATCHWORD for YEAR: "Enlarge, spare not, lengthen, strengthen."

WEEK'S WATCHWORD: "Righteousness exalted a nation."

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WEDNESDAY

SUBJECT: Mountain Schools

HYMN: "We May Not Climb the Heavenly Steeps"

PRAYER by PASTOR

HYMN for YEAR: "The Kingdom Is Coming"

BIBLE LESSON: Home Missions Brought Home—"Eyes unto the Hills": Psa. 121: 1-2; 72:3; Isa. 2:2; Psa. 24:3-6; 43:3; Matt. 5:1-16

SEASON of PRAYER that American Christians will live the beatitudes

HYMN: "Jesus, I My Cross Have Taken"

TALK: Settlers in Southern Mountains (Data will be found in United States histories and encyclopedias.)

TALK: A Glorious History

(See chapter 4 of week's booklet, entitled "The Heart of Home Missions".)

HYMN: "There Is a Green Hill Far Away"

TALK: "A Gilt Edge Investment"

(For data see chapter 4 of week's booklet, entitled "The Heart of Home Missions".)

RENDERING of LEAFLET: "Hepin' Pap"

(Order leaflet for 3c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

TALK: A Priceless Heritage

(For data see chapter 4 of week's booklet, entitled "The Heart of Home Missions".)

SEASON of PRAYER for: (1) Baptist work in southern mountains; (2) societies observing Week of Prayer; (3) offering from hearts of thanksgiving and self-denial

RE-READING of HOME BOARD AP. PEAL

ANNOUNCEMENTS of Week's Meetings

WATCHWORD for YEAR: "Enlarge, spare not, lengthen, strengthen."

WEEK'S WATCHWORD: "Righteousness exalteth a nation."

□ □ □

THURSDAY

SUBJECT: Negroes

HYMN: "Break Thou the Bread of Life"

PRAYER by PASTOR

HYMN: "When We Walk with the Lord"

BIBLE LESSON: Home Missions Brought Home—"The Word Is nigh Thee": Romans 10:8; Psa. 68:11; Mark 16:20; Gal. 6:6; Phil. 2:14-16; Col. 3:16; Jas. 1:22; Rom. 10:17; Ephes. 6:17; John 1:1, 14; 15:3; Mark 4:14-20

SEASON of PRAYER that American Christians may: (1) hide God's Word in their hearts; (2) hold forth the Word of Life

HYMN: "Holy Bible, Book Divine"

TALK: The Bringing of Negroes to United States

(For data see histories and encyclopedias.)

TALK: The American Negro

(For data see encyclopedias and March issue of ROYAL SERVICE.)

HYMN: "Children of the Heavenly King"

RENDERING of LEAFLET: "Racial Revelations"

(Order leaflet for 4c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

PRAYER that American Christians may manifest Christian relationships

HYMN: "I Think When I Read That Sweet Story"

TALK: New Aspects of Old Problems

(For data see chapter 3 of the week's booklet, "The Heart of Home Missions".)

TALK: The Heart of the Question

(For data see chapter 3 of the week's booklet, "The Heart of Home Missions".)

SEASON of PRAYER that southern Baptists will see and do their Christian duty to the negroes

HYMN for YEAR: "The Kingdom Is Coming"

ANNOUNCEMENTS

WATCHWORD for YEAR: "Enlarge, spare not, lengthen, strengthen."

WEEK'S WATCHWORD: "Righteousness exalteth a nation."

□ □ □

FRIDAY

SUBJECT: Others

HYMN: "Love Divine, All Love Excelling"

PRAYER by PASTOR

HYMN: "More Love to Thee, O Christ" (Concluded on Page 27)

“THY PEOPLE ISRAEL”

SOME JEWISH JEWELS for HIS CROWN

By Jacob Gartenhaus, Home Board Missionary



In these days, when people are so absorbed with business and rate spiritual values with up-to-date standards, by yards, pounds, quarts and numbers, (as if faith could be measured!) balancing the debit sheets with the credit sheets, if they don't notice any marked profit they pronounce the business a failure. Jewish mission work is a failure—and according to this bookkeeping, all Christianity is also a failure! We do not wonder, therefore, that some have pronounced Christianity a failure.

What is surprising is that this very method of spiritual valuation is used by Christians who should know better. They don't ask themselves whether Jewish missions and other missionary enterprises are commands from the Lord and they don't concern themselves whether it is His will or not—what they worry about is the profits. "Does it pay?" "What are the results?"

Many, influenced by certain propaganda, do not believe that a Jew can be converted and think that every effort in that direction is futile. On a recent visit in Mississippi I was reminded of the story of a rector and another church dignitary who were returning home from church, still under the spell of Mendelssohn's Oratorio of St. Paul which had been rendered there. They were discussing the conversion of the Jews to Christ, one saying: "I don't believe that there is such a thing as a converted Jew". The other man, astounded, said: "You say that there is no such person as a converted Jew? You have just listened to that remarkable oratorio from Mendelssohn, a converted Jew, on St. Paul, who was a converted Jew, and you are now speaking to a converted Jew!"

Speaking in one of the churches there on a Sunday, the pastor informed me of a Jewish man present at the service whom he was anxious for me to meet, thinking that a few words from one of his own race who was a believer in Israel's Messiah would go a long way. Before leaving the next morning, I visited my Jewish brother who, on recognizing me, remarked: "I listened to your discourse with great interest and I agree with every word you said". "But", I asked, rather surprised, "do you believe in the Messiah I mentioned?" "Yes", was his reply.

He told me that since my former visit in the town he had been thinking seriously and "I have become convinced", he added, "that Jesus is my Messiah and the Messiah for whom my people are waiting". On being questioned about confessing and uniting with God's children, he reminded me that his brother, living in the same town, and his other relatives and friends would immediately alienate him, if not bitterly persecute him. Of course, I encouraged the brother to confess his Saviour, who promised that when father and mother, brother and sister should forsake for His sake He would bless that one a hundredfold. He promised to pray for guidance.

In the next town I found one of the most faithful members of the church, whose life radiates faith and zeal for the Master—a Jew teaching in the church and giving liberally to His cause. It indeed made my heart glad to meet with such a brother in the Lord.

After speaking on a Saturday night in a wayside place, the pastor remarked, "You may not realize that you have spoken tonight to a converted Jewess". How happy was that Jewish soul, almost away from civilization, to meet with a fellow-believer who, like herself, has found joy and peace in serving Jesus. Her greatest wish and prayer now are for the salvation of her sister, living in London. I took

her sister's address, promising to write to a missionary friend in London, requesting him to visit her. In the same village church was an elderly woman who informed me that she is the granddaughter of a converted Jew.

The next Sunday morning, on being introduced to another congregation, the man presiding remarked: "Many of you are aware that this church has had for its pastor a man of unsurpassed power, a scholar of note—a converted Jew, under whose ministry many have found the Lord and have since served Him".

At the close, as people crowded about me, a young lady introduced herself and two sisters. These bright young women with pride informed me that they were Christian Jewesses.

Space would not permit me to relate more of such experiences. The missionary's journey is thus brightened beyond words and with renewed strength he is reminded of the promise that his labors are not in vain in the Lord. Oh, that our people would only realize the present possibilities for winning "Lost Israel" to the Lord, who came to save His own and who depends upon His faithful followers to carry out His commission!

"In Memory of Her"

IN the Bible (*Exodus 38:8*) is the following expression: "the ministering women that ministered at the door of the tent of meeting". Applicable is this expression in considering the life and work of Mrs. J. G. Jackson who "fell on sleep" in her home in Little Rock, Arkansas, in the early morning of the first Monday of this year. For over fifteen years she was very active in the W.M.U. work of her state, serving as its corresponding secretary for the past thirteen and a half years, being the W.M.U. vice president for two years. Standing thus "at the door" she lovingly, faithfully "ministered" to the women and young people as she taught them by precept and example to be more interested in and more liberal toward missions in America and "unto the uttermost part of the earth".

Among the many Christian graces of Mrs. Jackson was that of friendliness. Especially was this manifested in her encouragement to young people to make their lives count for the most good. Among the many whom she led into "paths of joyous responsibility" were: Miss Elsie Harrison, the Arkansas W.M.U. treasurer; Mrs. Una Roberts Lawrence of the Home Mission Board; Miss Mildred Matthews of Cuba; and Miss Juliette Mather. So genuine was her interest in them and a host of other Christian workers that they instinctively knew that their interests were personally precious to her.

Another priceless characteristic of Mrs. Jackson was her aptitude for steady service—she was unquestionably a ministering woman who ministered—in her own home, in her church, in her office, in her state and in the councils of the general W.M.U. Among the many whom she thus served were the negroes, she being one of the first of southern Baptist women to confer with those who afterwards formed the Inter-Racial Commission. Verily of her as of David it may be said that she in her "own generation served the counsel of God".

Calendar of Prayer

March, 1929

Mrs. Maud R. McLure, Ky.

GOD is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way:

POWER for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

Selected

Topic: The New Negro—a Missionary Challenge

1—FRIDAY

Pray for blessings on the evangelistic service of Misses †Pearl Caldwell and †Bonnie Ray, Pingtu, China.
And I will put my Spirit within you.
—Ezek. 36:27

2—SATURDAY

For †Miss Alice Huey (*on furlough*), evangelistic work, Misses †Florence Lide (*on furlough*), †Doris Knight (*on furlough*), and †Martha Franks, educational work, Hwang-Hsien, China.
We are more than conquerors through Him that loved us.—Rom. 8:37

3—SUNDAY

Pray for the spirit of supplication upon our people during the Week of Prayer for Home Missions, March 4-8 inclusive.
I will pour out the spirit of supplication.—Zech. 12:10

4—MONDAY

For Dr. B. D. Gray, secretary emeritus Home Mission Board, and Mrs. Gray, Atlanta, Ga.; and for president of United States.
God is able to make all grace abound toward you.—II Cor. 9:8

5—TUESDAY

For wise planning and leadership in annual session of W.M.U. of North Carolina, March 5-7, High Point, N. C.
I will hear what the Lord will speak.
—Psa. 85:8

6—WEDNESDAY

Pray for Dr. Arch C. Cree, acting executive secretary, Home Mission Board, Atlanta, Ga.
In the fear of the Lord is strong confidence.—Prov. 14:26

7—THURSDAY

For Rev. and Mrs. J. C. Powell, evangelistic work, Oyo, Nigeria.
Blessed are those servants whom the Lord when He cometh shall find watching.—Luke 12:37

8—FRIDAY

For Dr. and Mrs. L. R. Scarborough and faculty of Southwestern Training School, Fort Worth, Texas.
The steps of a good man are ordered by the Lord.—Psa. 87:28

9—SATURDAY

For Rev. and †Mrs. W. E. Allen, and †Miss Ruth Randall, educational work, Rio de Janeiro, Brazil.
He shall never suffer the righteous to be moved.—Psa. 55:22

10—SUNDAY

Pray that negroes may have justice in our courts.
Jehovah is a God of justice; blessed are they that wait for Him.—Isa. 30:18

11—MONDAY

Pray for Rev. and Mrs. F. P. Lide, evangelistic work, and Rev. and Mrs. Ullin Leavell (*on furlough*), educational work, Hwang-Hsien, China.
I am not ashamed of the Gospel of Christ.—Rom. 1:16

12—TUESDAY

For Rev. and †Mrs. T. B. Hawkins (*on furlough*), evangelistic and Sunday school work, Rafaela, Argentina.
We walk by faith not by sight.
I Cor. 5:7

13—WEDNESDAY

For Rev. and Mrs. D. G. Whittinghill, educational and publication work, Rome, Italy.
The same Lord over all is rich unto all that call upon Him.—Rom. 10:12

14—THURSDAY

For Rev. and Mrs. A. L. Dunstan, evangelistic work, and Miss Pearl Dunstan (*on furlough*), educational work, Pelotas, Brazil.
The Lord is merciful and gracious, slow to anger and plenteous in mercy.
—Psa. 103:8

†Attended W.M.U. Training School

Calendar of Prayer

March, 1929

GOD is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see:

STILLED by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.
Selected

Topic: The New Negro—a Missionary Challenge

15—FRIDAY

For †Miss Pauline White (*on furlough*), educational work, Jaguara, Brazil
Be of good courage, and He shall strengthen your heart.—Psa. 31:24

16—SATURDAY

For Rev. and Mrs. J. Franklin Ray, evangelistic work, Hiroshima, Japan
Herein is My Father glorified that ye bear much fruit.—John 15:8

17—SUNDAY

For God's Spirit on the Jews of the world
O, Israel, return unto the Lord thy God.—Hos. 14:1

18—MONDAY

For †Misses Pearl Todd and Rachel Newton (*both on furlough*), educational work, Chefoo, China
Abide in Him, that when He shall appear we may have confidence.
—I John 2:28

19—TUESDAY

For †Miss Margie Shumate, evangelistic work, Shiu Hing, China
Fear not; I am thy shield and thy exceeding great reward.—Gen. 15:1

20—WEDNESDAY

For Rev. and Mrs. D. H. LeSueur, educational work, Chihuahua, Mexico
If God be for us, who can be against us?—Rom. 8:31

21—THURSDAY

For Rev. and *Mrs. Paul C. Porter (*on furlough*), evangelistic work, Campinas, Brazil
I am persuaded that He is able to keep that which I have committed unto Him.
—II Tim. 1:2

22—FRIDAY

For Rev. and Mrs. L. C. Quarles, literary work, Montevideo, Uruguay
The Lord is good, a stronghold in the day of trouble.—Nahum 1:7

23—SATURDAY

For Misses †** Addie E. Cox and †Grace Stribling (*on furlough*), evangelistic work, Kaifeng, China
Ask and ye shall receive that your joy may be full.—John 16:24

24—SUNDAY

For the spirit of love in our churches
The fruit of the Spirit is love.
—Gal. 5:22

25—MONDAY

For Rev. and †Mrs. Earl Parker (*on furlough*), evangelistic work, Pingtu, China
The Lord is faithful, who shall establish you.—II Thess. 3:3

26—TUESDAY

For Misses †Neale Young (*on furlough*) and †May Perry, woman's work, Abeokuta, Nigeria
To me to live is Christ.—Phil. 1:21

27—WEDNESDAY

For great spiritual power in the annual sessions of Alabama Woman's Missionary Union at Decatur, March 26-28, and of Tennessee W.M.U. at Jefferson City, March 27-29
We are bound to give thanks to God always for you.—II Thess. 1:3

28—THURSDAY

For the educational work of Rev. and *Mrs. H. A. Zimmerman, Sao Paulo, Brazil
The Lord will perfect that which concerneth me.—Psa. 138:8

29—FRIDAY

For Dr. R. E. Chambers, publication work, and Mrs. Chambers, literary work, Shanghai, China
For it is God which worketh in you, both to will and to do His good pleasure.—Phil. 2:13

30—SATURDAY

For Rev. and †Mrs. Hundley Wiley, Baptist College, Shanghai, China
I will be with thy mouth and teach thee what thou shalt speak.—Ex. 4:12

31—SUNDAY

For Divine wisdom and guidance for the colored preachers in our southland
In all things showing thyself an example of good works.—Titus 2:7

†Attended W.M.U. Training School
**Attended Baptist Bible Institute
*Attended Southwestern Training School



"PRAY YE"



"FRUIT THAT INCREASETH"



One of the scientific magazines recently carried an article entitled: "Is This a Permanent Country?" Its purpose was to arrest attention concerning the protection of the soil. In reading the article one not only becomes convinced that much of the American soil is being needlessly neglected but one also wonders if the soil of the soul is being properly cared for, that there be no corroding. In writing to the Philippians (4:17) Paul speaks of seeking for the fruit that increaseth. The writer of the article for the scientific magazine mentioned many methods but commended chiefly the planting of the honey locust tree since it gets its own nitrogen from the air. Even so, in urging the conservation of the soil of the soul there are many principles which could be advocated but "the greatest of these" is prayer, since it gets its power from Heaven.

Many are the ways in which Woman's Missionary Union strives to teach its members to pray, among these ways being the observance of the March Week of Prayer for Home Missions. On pages 5-6 will be found the W.M.S. program, the first day of which significantly enough is the national inauguration day. As southern Baptist women and young people gather for prayer that day may they realize that not only are the eyes of the world turned toward America but that God is also looking on and may they know with Him that "righteousness exalteth a nation". Learning this anew may they pray with renewed earnestness.

At other times during March there will be or may be made opportunities for prayer by individuals or families or circles or societies. Into God's Book of Remembrance one of the victorious societies of the Ruby Anniversary—the W.M.S. at Southside in Birmingham—has been recorded, it is reverently believed, not only for its generous gifts but also because it established 89 family altars. For the help of such families as well as for the circles and societies which would more faithfully study God's Word and pray, this magazine maintains the three departments shown on pages 9, 10, 12, 13.

When a W.M.U. member read from Tagore's "Fire-Flies" the following poetic lines

Butterflies count not time by months but moments
And have plenty of time

she affirmed: "But we *have* to count the months!" Certainly for "us poor mortals" time does seem to fly and yet the Bible speaks of "buying up the time". Oh, that W.M.U. members may learn how to do so, using much of what is thus gained for missionary intercession. Each circle or society can best decide for itself when to have this extra prayer period—before or after the regular meeting—the essential thing being to have it. In so doing the Spirit of God may guide in intercession for:

Thanksgiving for personal and national blessings
United States and its rulers
Evangelical missionaries in every land
Every agency for righteousness in United States
Southern Baptist ministers and other denominational leaders

(Concluded on Page 22)



FAMILY ALTAR



Mrs. W. H. Gray, Ala.

TOPIC: The Model Brother—Exodus 32:31, 32

HOLD up the grand old Bible to the people;
Deny it or neglect it never!
Unfailing it has stood the test of ages,
And it shall stand unchanged forever.

HOLD up the grand old Bible and pro-
claim it!
The word of God by prophets spoken;
His seal imprinted glows upon its pages,
And not a precept can be broken.
Chas. H. Gabriel

In Comforting

Friday, 1st
I Thessalonians 3:1-13
Saturday, 2nd
I Thessalonians 4:1, 2, 9-18
Sunday, 3rd
Isaiah 40:1-11, 29-31
Monday, 4th
II Thessalonians 2:15-17; I Timothy 4:6
Tuesday, 5th
II Timothy 3:1-4; 4:1-8
Wednesday, 6th
John 11:1-19
Thursday, 7th
John 14:1-8

In Establishing

Friday, 8th
Matthew 5:1-13
Saturday, 9th
Matthew 5:14-26
Sunday, 10th
Matthew 6:1-13
Monday, 11th
Matthew 6:14-29
Tuesday, 12th
Matthew 7:1-14
Wednesday, 13th
I Timothy 1:1-14
Thursday, 14th
I Timothy 2:1-10

In Charitableness

Friday, 15th
Matthew 18:21-35
Saturday, 16th
Luke 6:36-49
Sunday, 17th
Luke 17:1-10
Monday, 18th
Romans 14:1-13
Tuesday, 19th
I Corinthians 4:1-5; 10:1-4, 11-13, 23, 24
Wednesday, 20th
I Corinthians 13:1-13
Thursday, 21st
I Corinthians 16:14; James 2:13; 4:11, 12; Colossians 3:13, 14

In Love

Friday, 22nd
Proverbs 10:12; 15:12; 24:17; Matthew 19:19; Mark 12:30, 31
Saturday, 23rd
Leviticus 19:18; Matthew 25:31-46
Sunday, 24th
Mark 9:36-50
Monday, 25th
Luke 10:25-37
Tuesday, 26th
John 13:1-15, 34, 35
Wednesday, 27th
Hebrews 10:19-29
Thursday, 28th
Exodus 32:31, 32
Friday, 29th
Romans 15:1-8
Saturday, 30th
Hebrews 12:12-17; 13:1-3
Sunday, 31st
James 2:1-10, 18



BIBLE STUDY



Mrs. W. H. Gray, Ala.

TOPIC—The Model Brother

Scripture: I Thess. 3:2, 3

Hymn: "Help Somebody Today"



The surgeon probed for the bullet near the soldier's heart. "Cut a little deeper", said the brave boy, "and you will find the emperor's image". Under the same conditions Paul might have cried, "Go deeper and you will find the words 'Christ and His Church'". It is plain to us that the care of the churches was Paul's greatest concern. The gallant missionary could bear his own sufferings; but he was not content that Christian friends should be disturbed on his account. Upon hearing from the Thessalonians he sent Timothy to supply every spiritual need.

Thessalonika (*modern Salonika*) has never been without Christianity since Paul established a church there in A.D. 51. Two years later he was glad to hear of a faith that worked. He was at Athens when word came that the church was deeply moved in his behalf.

Think of all that is wrapped up in his longing to establish and to comfort. There is ever need of a comforting Gospel. The effort to establish converts in Christian knowledge and Christian experience should be the sole purpose of all educational work offered by our churches. It was natural that Paul should send Timothy, his son in the ministry, with the purpose expressed in I Thessalonians 3:2, 3. Read those verses very carefully.

Growth in grace is desired that we may not be moved by any sort of affliction. God permits many things which He does not appoint. Trials must come. Possibly one of the greatest preparations for happiness is learning to accept the inevitable. Think not that yours is the only sorrow. Accept what comes to you not as though fate had dealt a bad hand. It is far better to "carry on" with faith in God.

In both letters to the Thessalonians Paul looks toward a holier life for those whom he taught. He expects them to love one another. He tells them to pray without ceasing and to meditate upon the things which they have heard. What excellent advice! Timothy no doubt proved himself the model brother as he answered numerous questions and set forth the things which Paul had taught him. The pastor, the evangelist, the trained worker and a host of volunteer Christians today seek to do the thing Timothy did. In nearly every case some word of Paul's furnishes the right message. It is very probable that no other writer has made the impression upon the Christian world that Paul has made. In various ways he sets forth the doctrine of spiritual growth.

Many threads make up the beautiful and costly fringe. So threads of teaching go into the mind of one Christian. Beautiful and of great value is the character at last produced. Then we see the model disciple of our Lord working out through love all that has been received.

Love's Carefulness

"**I**F I knew that a word of mine,
A word not kind and true,
Might leave its trace
On a loved one's face,
I'd never speak harshly: would you?"

"**I**F I knew the light of a smile
Might linger the whole day through
And brighten some heart
With a heavier part,
I wouldn't withhold it: would you?"

PROGRAM PLANS

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

With the PROGRAM COMMITTEE

Before starting to work on the topic for March, the program committee should decide which of three things they are going to attempt. First, are they going to get up a program? If so they have splendid and ample material in most convenient form given by Mrs. James. The question and answer section alone would fill the time usually allotted in the meeting. Second, is the committee going to get up a discussion of the negro question with its multi-sided problem? They can find subjects for this also in the material given and in their own experiences. Third, shall the committee attempt to use the facts, figures and incidents to point out ways for the society to take up constructive work among the negroes in its own community? In this case there must be study outside of the magazine, with careful consideration of local needs and opportunities. One W.M.S. president was invited to speak at a negro missionary society and was amazed at the amount of work those women were doing among their own people. Few of us know of their organized work.

Study and work for the committee should include visiting negro schools, churches, Sunday schools, missionary societies, examination of districts of the town in which they live, seeing the types of houses, streets, sanitary conditions and so on. Many of these will be found reasonably satisfactory. Other members of the committee should interview some of the leading negro women and find from them their ideas of the special needs and how to meet them. Negro school teachers, the wives of preachers, the preachers themselves could be suitably consulted.

In presenting the program, use Mrs. James' material and link up each item with the local condition. For instance: after giving the paragraph on the manners of the old time "mammy" and butler, have the speaker develop the thought that the show and superficiality of our life today are reflected in the artificial airs and flapper dress of the young negro women and girls. The widow of Booker T. Washington said: "We are a responsive people, we are an imitative people. We have been taught that what you do is correct; we still think that to a great extent. What responsibility, therefore, rests upon white women of the south! It is somewhat like the responsibility of mother and father to their children. You are the people who have had the opportunity, you have had the chance, and naturally one feels that the women who have had the chance are the women who know what to do". As a little colored girl said, "If we don't act like the white folks, who is we gwine act like?" Are our manners in the home and the kitchen worthy to be copied?

This would lead to a practical talk on "What We May Do as Individuals for the Negroes". Some points would be on honest and considerate treatment of those in our employ, encouraging them in the right kind of church duties, trying to see that their children attend school and Sunday school, giving them suitable papers to read. "Kind words" will always be welcome, helping by advice and literature in any of their church work, proving a friend at all times and not expecting perfection in them.

"What We May Do as a Society" would be the next subject. The following suggestions come from a Conference on Inter-Racial Co-operation: a committee appointed in the missionary society to be known as "The Inter-Racial Committee", whose duty shall be:

(Concluded on Page 34)

Program Outline and References for Advanced Missionary Societies

Prepared by Mrs. W. D. Pye, Arkansas

The NEW NEGRO—a MISSIONARY CHALLENGE

Hymn—A Charge to Keep I Have

Devotional Topic—"The Man from Ethiopia": Acts 8:26-35. Philip seized the opportunity to tell an African man of Jesus. Should Christian people do less today?

Prayer for better understanding between the black and white races

Hymn—Hark! the Voice of Jesus Calling

African Exiles—In discussing the American negro of today, we must consider his past if we are to understand him at the present. For reference see: "The Clash of Color", Basil Matthews, chapter 3, section 1; "The Negro from Africa to America", W. D. Weatherford, chapters 1-3; "The American Race Problem", Edward Byron Reuter, pages 3-7.

The Rising Tide of Color in the South—For reference see: "The Negro from Africa to America", Weatherford, chapters 4-7; "Following the Color Line", Ray Stannard Baker, chapter 2; "The Problems of the Present South", Edgar G. Murphy, chapter 6.

Prayer for guidance in dealing with the colored race

Special Music (*Negro Spiritual*)

The New Negro, a Study of the Race—For reference see: "The American Race Problem", Reuter, chapter 6; "The American Negro", Melville J. Herskovits, chapters 1-5; "Following the Color Line", Baker, chapter 8; "The Clash of Color", Matthews, chapter 3, sections 4-6.

The Economic Status of the Colored Race—"At all periods the negroes have been an important factor in the economic life and development of the American south." For reference see: "The American Race Problem", Reuter, chapter 10; "The Negro from Africa to America", Weatherford, chapters 9 and 10; "Following the Color Line", Baker, chapter 4; "The Negro Problem", Julia E. Johnson, chapter 8.

Hymn—Win Them for Him

The Negro in Education, Literature, Art and Music—In the field of music the negroes have made their chief contribution to the higher cultural life of society. See: "The American Race Problem", Reuter, chapters 11 and 12; "The Negro from Africa to America", Weatherford, chapters 13-15; "The Southern South", Albert Bushnell Hart, chapters 8, 9, 22; "The Negro Problem", Johnson, chapter 5.

The Church and Religious Life of the Negro—Can the White Race Guide and Help?—Religion plays an important part in the life of negro people. The ten million negroes in the south present an opportunity for service by southern Baptists. For reference see: "The American Race Problem", Reuter, chapter 13; "The Negro from Africa to America", Weatherford, chapter 12; "The New Challenge of Home Missions", Alldredge, chapter 7; Southern Baptist Handbook for 1923, chapter 12; Southern Baptist Convention minutes 1928, page 263.

Hymn—Footsteps of Jesus

Prayer that white Christians may be willing to assist more earnestly in the spiritual development of the negroes

NOTE: We are convinced that, to "find the true way out" of the race difficulty, both blacks and whites must see with the eyes of the Holy Spirit. As Sir Frederick Lugard so fittingly expressed it: "Equality in things spiritual, agreed divergence in the physical and material".



PROGRAM FOR MARCH



The list of reference books given on page 3 of this magazine is the source material used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in these books as well as in the leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See list on page 3.

Prepared by Mrs. W. C. James, Virginia

The NEW NEGRO—a MISSIONARY CHALLENGE

Hymn—The Kingdom Is Coming

Watchword for the Year (See page 1.)

Prayer that the light of the Gospel may shine so brightly in our lives that the dark places of our southland may be lighted

Devotional Service—Our Neighbor

Hymn—To the Work

The Background of the American Negro

Hymn—There's a Wideness in God's Mercy

A Quiz on the American Negro

Prayer for the negro in our community, particularly the negro woman

Hymn—Open My Eyes That I May See (Use this hymn as a prayer of petition.)

SECTION I

Devotional Service—Our Neighbor

Hymn—Love Divine

Prayer that in our service to our fellow-man we may prove ourselves worthy of the love of God



In the first chapter of Genesis we read that God created man in His own image and after His own likeness. In the seventh verse of the second chapter we further read: "And God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul". These Scriptures suggest the first thought that should influence our thinking in the study of our topic today. Be he white or black or brown or whatever the color of his skin or his station in life, we must recognize every man as God's child with an immortal soul, with the inherent right under God to develop to the highest the powers given him of God.

God not only created man in His own image and endowed him with every good and perfect gift, but in return He requires certain things of all. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" was the first and great commandment. But there is a second like unto the first, which is found both in the Old and the New Testaments and it is this second commandment that should further influence our thought in the study of the negro—our neighbor.

Every topic suggested for discussion in our missionary meetings from month to month is primarily for the purpose of leading us into a larger practice of this second commandment, the cardinal principle in our Lord's life and teaching. Read Leviticus 19:18, Matthew 22:39 and I John 4:20-21.

The love spoken of in the law, the love of which Jesus speaks, the love to which John refers is not the love of which we think in terms of affection and sentiment but should be understood as meaning justice, understanding, sympa-

thy, good will and helpfulness. In other words this love should be interpreted in terms of the Golden Rule.

When Jesus was asked "Who then is my neighbor?" He answered this aristocrat of His chosen people with the story of the Good Samaritan, thus using one of a despised race as an example of what it means to be a neighbor. This was without doubt a difficult lesson for the Jews, as it was hard for them to believe that Christ had come to give life and light to all races of men. This question of race and race prejudice was constantly in evidence during Christ's time and has been ever since. The following passages will show how He met it and led His disciples to meet it: Luke 6:31-35, Mark 7:25-30, Acts 8:26-27, Acts 16:9-10.

There has never been a clearer challenge to religion than exists today the world over in the matter of inter-racial relations. Particularly is this true in the United States, where the black and the white races must learn to live in peace side by side as citizens of the same nation. If these two races, our own and the negro, can learn to live together in peace, and if we, with our advanced culture, larger wealth, splendid opportunities and religious heritage, are able so to deal with these weaker people that they may keep their race integrity and at the same time have the opportunity for the highest possible development, then we shall prove to God and the world that we are worthy of the blessings we have and at the same time we shall make a great contribution to the world problem of race and color.

We must also remember "that it was the simple, loving, faithful service from some one who had come to know and love God that first lifted our own savage ancestors, and many another wild race, and set their feet on the long road to Christian civilization". We have not yet reached the heights ourselves and, if we forget the slow and incomplete progress of our race and despise and criticize others who are climbing, we are not worthy the challenge that is ours to be lifters of mankind, but we will

be stumbling blocks in the path of the human race. The love of God that impels us to send our devoted, loyal missionaries to Africa should likewise challenge us to apply the teachings of Jesus to their descendants at our very door. Prayer that we may endeavor to see the image of God in even the most backward of the negro race and do our part toward making that image clear

SECTION II

The BACKGROUND of the AMERICAN NEGRO

PRACTICALLY our entire negro population has a background of one, two or three hundred years of American-born ancestry. But to think of all the American negroes as being the descendants of the same ancestry and that of the most backward and ignorant of African tribes is a mistake that will prevent our understanding the negro as we should. The American negro is in fact the product of the intermixture of white, brown and black races, and even some of the black people were not thought of as negroes in their native land.

In studying the background of the American negro it is interesting to learn that the first negroes to come to America did not come as slaves in 1619 but came more than one hundred years earlier as explorers with the Europeans. Some were free and some were slaves. A negro was the pilot of the Nina, one of Columbus' ships. A negro was with Balboa when he first saw the Pacific and another with Cortez when he invaded Mexico. Negro artisans helped in the building of St. Augustine, Florida, 1565, and the second settler in what is now Alabama was a negro and was with DeSoto in 1540.

Since the beginning of the slave trade by certain European countries long before America was discovered there has been, even as now in our own country, the illegitimate mixture of the blood of the white man with that of the negro. From that time the mulatto found his way into all the slave markets of the world and today constitutes a large element of the negro race in America. Another element in our negro population

is made up of the descendants of the Malay or brown race, natives of Madagascar (*an island just off the southeast coast of Africa*) who were captured and sold into slavery along with the negroes. During the days when the slave trade was at its height almost every ship that set out across the seas had on board numbers of individuals from superior African tribes that had advanced far in their upward climb toward civilization. An interesting and true story is told of the coming of the African born ancestor of Dr. Robert Moton, the highly educated and efficient president of the great negro school at Tuskegee, Alabama, founded by Booker T. Washington. In 1735 the chief of an advanced African tribe had captured many prisoners in battle. Some of these he sent to the seacoast by his young son to be sold as slaves. The young man sold his slaves and accepted an invitation to inspect the wonderful ship and then have dinner with the traders. His food must have been drugged, for when he came to himself he was far out at sea chained in the hold with the negroes he himself had so recently sold.

Many slaves brought with them to America a heritage of native endowment and skill and even of intellectual ability. Some had been well educated back in Africa and others, who were born in Africa and had the opportunity of an education after coming to America, showed such ability as poets, preachers, musicians and the like that they won the admiration of the most cultivated peoples in America both north and south.

But the great majority of the slaves brought to the American markets were real negroes from among the most backward of African tribes. This type of negro, though possessing great strength, was easily enslaved. He was child-like and imitative in his nature, was docile and cheerful in disposition and was easily influenced for good or bad. He had a short memory for sorrows and cruelty but was deeply grateful for kindness and just dealing and, if well fed, was usually happy. The men knew

little of work, having lived in the warm and fertile sections of Africa where food grew with but little or no cultivation; like the American Indian they left all necessary tasks to the women. These people were highly emotional and when coming to America brought with them all the superstitions and the wild savagery of their native religions. Because of their great numbers these negroes seem to have left the imprint of their character upon almost the entire negro race in America. Certainly the characteristics of this type of negro seem to predominate among negroes with whom most of us come in contact from day to day. We must not forget, however, that those negroes who were chosen as house servants during the days of slavery had opportunities which tended to bring out the best in their nature and to awaken in them high aspirations. The old-fashioned negro butler copied his courtly master and tried to live up to his ideal of him. Many negro women had the opportunity to learn from their gentle and capable mistresses the best in southern refinement and culture and likewise high Christian ideals, which they passed on to many of their race. The result was the development of a high type of negro to whom the hearts of southern white people have ever turned with deep affection and upon whose faithfulness the manhood of the south depended to care for and protect the women and children during the days of the Civil War. That this trust was not betrayed is evidence that the negro had in his nature noble qualities capable of high development.

In justice to the ignorant, superstitious, undeveloped and unreliable negro of today it must be remembered that the great masses of slaves who tilled the fields were almost entirely cut off from any contact with the best of the white race with its refining and enlightening influence. Because it was but a step from the slave cabin to the alley house in the town where, at the bottom of our civilization they as freedmen came in contact and were influenced by the worst in American life the large

numbers of this class of negroes have advanced morally and spiritually but little beyond where they were in 1865.

From such a background in Africa and in America there have developed not only the backward negroes we know best but also the negroes of whom the majority of us know but little. These are the men and women who by determination and persistent effort, seizing each opportunity as it presented itself, have overcome the handicap of race, have emerged from the level of the masses and established for themselves such standards of living that we may look upon them as the embodiment of the possibilities of their race and can depend upon them to lift the whole race to higher levels as we cooperate with them to this end.

SECTION III

A QUIZ on the AMERICAN NEGRO

(It might be well to have two members of the society conduct this quiz—one asking and the other answering the questions. Where a story occurs by way of illustration, another member could tell the story and then let the quiz continue. This departure was suggested by "Questions and Answers on the American Negro" prepared by the Inter-Racial Commission for use by women's clubs. Some of these questions and answers are included.)

Question—What part, if any, have negroes played in America's patriotic history?

Answer—A very worthy part. Crispus Attucks, the first American to fall in the Boston Massacre, March 1770, was a negro. Peter Salem, a negro Revolutionary War soldier, fired the shot which killed the British General Pitcairn at Bunker Hill. Several thousand negroes served bravely in the armies of Washington. Negro soldiers rendered notable service in the Battle of New Orleans, also in the Battle of the Lakes in the War of 1812 and in the Spanish-American War. During the World War 200,000 negro troops went over seas and many of them were decorated for bravery. General Pershing said

of them: "I cannot commend too highly their spirit, capacity and eagerness for dangerous work".

Question—How many negroes were there in the United States at the close of the Civil War? How many now?

Answer—More than 4,000,000 then. Now there are about 12,000,000.

Question—Have the negroes accumulated any amount of wealth in these years?

Answer—In 1866 they owned about 12,000 homes. Today it is estimated they own 700,000 homes and own in the entire country 22,000,000 acres of land. Their wealth when freed amounted to about 20 million dollars which in sixty years has increased one hundred times and is now 2 billion dollars. By far the greatest number of negroes are engaged in farming but they are to be found in almost every industry. Among their business enterprises are important insurance companies, banks and creditable newspapers.

By Way of Illustration

The author of "In the Vanguard of a Race" tells the story of Mrs. Maggie L. Walker and her business and benevolent enterprises. On a corner just a block from Broad St. in Richmond, Virginia, stands a handsome three story building of brick and stone which houses St. Luke's Penny Savings Bank, established in 1902. This bank is said to be the first in the country founded by a woman, and it is still one of the very few that have a woman president. It is the only bank founded and run by a colored woman. It has always been prosperous and at one time, when money was scarce and the white banks of Richmond had loaned the city all they possibly could, this colored woman banker lent the city of Richmond \$100,000 in cash to help carry on the public schools for both the white and negro races. Mrs. Walker was the daughter of a laundress who gave her every chance she could afford. When the daughter was twenty she was happily married to a skilled workman, had a family and was prosperous. But she was restless and eager to do something

to help the struggling members of her race. She started her business career at a salary of \$8 per month as the secretary of a negro benefit society known as the "Independent Order of St. Luke". The order had a thousand members, but with her broad vision Mrs. Walker began to think: "If it could help a thousand, why not twenty, fifty, a hundred thousand? Why confine its work to those in trouble? Why not train them to save, to invest in time of health? Why couldn't it get hold of children and teach them thrift?" So it has done. There are now 100,000 members in twenty-one states and the ever-broadening activities of this order caused Mrs. Walker to feel the need of a savings bank. This woman banker is a devoted Christian and in addition to her business and community work she takes an active interest in her church work and is a trustee of the Woman's Auxiliary of the (Negro) National Baptist Convention. To read the story of what this one colored woman has been able to accomplish for her race causes one to exclaim: "See 'what hath God wrought'!"

Question—Give some idea of the educational progress of the race.

Answer—Ninety per cent illiterate when set free, they are now only twenty per cent illiterate. More than two million negro youth are now enrolled in the public schools and 8,000 in colleges. Negro college graduates now number more than ten thousand. In 1910 Booker T. Washington wrote: "Not a single graduate of the Hampton Institute or of the Tuskegee Institute can be found today in any jail or state penitentiary. After making careful inquiry I cannot find a half dozen cases of a man or a woman who has completed a full course of education in any of our reputable institutions who are in prisons. *The records of the south show that 90 per cent of the colored people in prisons are without knowledge of trades and 61 per cent are illiterate*".

Question—Are negroes doing anything toward their own education?

Answer—Yes: a great deal. Chiefly

through their churches they are supporting 175 secondary schools and colleges and contributing to their support three million dollars a year. A number of negroes have recently given to their colleges sums ranging from \$5,000 to \$25,000 each. In addition they contribute hundreds of thousands a year toward the building of public schools.

By Way of Illustration

Nannie Burroughs is a colored woman of outstanding ability who has accomplished much for her race in the educational line. Her mother was an ex-slave who belonged to a prosperous family of farmers but, desiring for her daughter the best, she went to Washington where she worked and kept her child in school till she graduated from high school. Later the daughter went to Louisville, Kentucky, where she became bookkeeper and editorial secretary of the National Baptist Convention (Negro). She was being asked to talk at all kinds of church meetings: "But what's the sense to talk" she said, "if you don't do something? You talk and people get stirred up and think they'd like to do something and that makes them feel good and they go off feeling happy and satisfied, feeling as though they are some account in the world because they felt like doing something—and they haven't done one thing to help one soul alive. If you are going to be a Christian you've got to do something as well as talk and feel about it". Accordingly she started a Woman's Industrial Club in Louisville and began work for the women and children of her race in that city. In 1900 she became secretary of the Woman's Auxiliary of the Colored Baptist Convention. In her first year the women raised \$1,000. In 1920 they raised \$50,000 and in the twenty years they had given \$336,000 to missions. But always she cherished the hope of one day establishing a national school for girls in Washington City in which negro women of all denominations could work together for the training of negro girls. After many disappointments she finally succeeded in launching this enterprise.

In 1909 with eight girls the school was opened in an eight room house on a bare hilltop with Miss Burroughs as principal. The price paid for the property was \$6,500. In the first eleven years \$232,000 in cash went into this school, of which all but \$4,500 was raised by the principal from people of her own race. The test of the school, however, is not the money put into it but the high character of those who have received training there. During all this time Miss Burroughs was leading the women of her own denomination in their missionary work and later began organizing the women of her race including artists, teachers, business and professional women, home women and domestic servants for mutual help and service.

Question—What distinctive contribution has the negro made to American life?

Answer—The negro's native musical gift is universally recognized which early expressed itself in the development of the negro spiritual, the weird beauty of which has made them popular around the world. In later years ragtime and jazz have developed. The Africans brought also a fund of folklore which, in the Uncle Remus stories of Joel Chandler Harris, has given pleasure to innumerable people.

In education, literature, art, science and in the medical profession certain American negroes have won world-wide reputations. Prof. George Carver of Tuskegee Institute is perhaps the best known agricultural chemist of any race in America and is a fellow of the London Royal Society of Arts. Dr. Daniel H. Williams, a colored surgeon, was the first in the world to perform successfully an operation on the human heart. He was one of the charter members of the American College of Surgeons in America organized in 1913.

Question—As negroes advance in wealth, education and culture do we have anything to fear from any desire on their part for social equality or even intermarriage?

Answer—No, for there is a growing

sense of race pride being developed among the negroes of all classes. Their wisest leaders are succeeding in showing them that the negro race has something to be proud of and that negro culture and achievement are substantial and worth while.

In a statement issued only a short time ago thirty-three of the most prominent negro leaders in America, north and south, said on this point: "Do not misunderstand us. We are not asking equality where there is no equality. We are not demanding social intermingling. We have not the slightest desire for intermarriage between the races".

Question—What do American negroes ask today?

Answer—In a recent address at Blue Ridge, N. C., their desires were interpreted in these words by Mrs. Mary M. Bethune, former president of the National Federation of Colored Women's Clubs and the head of a great school for negro girls: "The negro asks simply for a fair chance to develop, unfold, possess and live as other American citizens. He seeks no special consideration; only to be dealt with as a man. He does not wish to become a white man or a yellow man; he is entirely content to be himself; but he does desire the opportunity to become the best self of which he is capable". One watchword of the negro women's clubs is "We lift as we climb".

Question—What can you say of their religious progress?

Answer—The religious progress of negroes has been notable. At the close of the Civil War there were few independent negro churches. Now they have 47,000 churches with five million members and three million pupils enrolled in Sunday school. Their church property is valued at seventy-eight million dollars. Their great need is for trained preachers of whom there is but a small number in comparison with the large number of churches.

Question—Do the negro churches carry on any mission work?

Answer—Yes. A number of these

denominations have foreign mission work in Africa, South America and the West Indies. One of these has 156 mission stations, 129 foreign churches and a native membership of 29,000. They contribute annually to missions about \$550,000.

Question—In a single sentence what would you say is America's duty to its negro people?

Answer—I would answer with the words of Micah the prophet: "What doth the Lord require of thee, but to deal justly and love mercy and walk humbly with God?"

Question—What crying needs are most commonly found in negro life in the south?

Answer—Those among the negroes who have been able to improve their condition comprise but a small proportion of the great masses of negroes in our country who still need those things that will contribute to their best development. There is need for better school buildings, trained teachers, longer terms; for decent housing, sewers, paved streets, playgrounds and parks; for public health service and hospitalization; for equal protection of the law for life and property; and, back of it all, for

that measure of simple, humane consideration that is due every human being as a child of God and hence of infinite worth.

Question—How can these needs best be met?

Answer—The best method yet developed seems to be the program of inter-racial conference and cooperation promoted by the Commission on Inter-Racial Cooperation, an organization composed of nearly a hundred men and women, white and colored, in positions of leadership throughout the south. There are also state organizations and several hundred local committees. Information and help for work of this character can be had by writing to the Commission on Inter-Racial Cooperation, 409 Palmer Building, Atlanta, Georgia.

In influence the negro church is more powerful than any other negro institution. Since the women of any race have more influence in moulding and shaping the life of the race, the women of the white churches have a remarkable opportunity in cooperation with the women of the negro churches in helping through the light of high Christian ideals to lift the whole negro race to a higher and more abundant life.

QUESTIONS—ANSWERS to BE SUPPLIED by MEMBERS of SOCIETY

How many negro Baptist churches in your community?
Is there a Woman's Missionary Society in the negro Baptist church nearest your church?—If not, have you made an effort to help organize one?
If so, have you ever visited it or talked with the leaders about their work?
Have you ever invited the leaders to visit your society for observation?
Could you help by leading classes in a study of the Bible, stewardship, prayer or missions?—Do they have young people's organizations?
Have you talked about doing something but just never have?

(Concluded from Page 11)

Committees planning for W.M.U. and S.B.C. meetings in Memphis in May

Blessed results from observance of March Week of Prayer

Home Board work and workers

Teaching and practice of stewardship of tithes and offerings

Fostering of W.M.U. young people's organizations and Ruby Anniversary societies

Maintenance of family altars—Hearts that take time to be holy

Y. W. A. PROGRAMS

Material found in the general program on pages 16-22 as well as other items in this issue will be quite helpful to supplement the following program. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Mrs. R. K. Redwine, Ala.

SUGGESTED OUTLINE for FIRST MEETING (Using Material in W.M.S. Program as Indicated)

Topic—From Freed to Freedom

Hymn—The Kingdom Is Coming

Devotional Service—1. Freed in God's Sight—(Paragraph 1, Page 16)
2. God Commands Freedom—(Paragraph 2, Page 16)
3. It Comes through Love—(Paragraph 3 etc., Pages 16, 17)

Before He Was Freed by Law—(Section II, Pages 17-19)

Shared in America's Freedom—(Section III, Questions 1-3, Page 19)

Since Being Freed—(Section III, Questions 4-6, Pages 20-21)

Looking toward Freedom (See answer to questions 6 and 7, page 21.)

Does He Merit Freedom? (See answers to questions 8-13, pages 21-22.)

What Does Freedom Mean? (See answer to question 9, page 21.)

How Can We Give Freedom? (See last question, page 22.)

Prayer for sympathy and justice on our part

Hymn—Open Mine Eyes



SECOND MEETING

TOPIC—Liberty Bells

Hymn—Jesus Loves Even Me

Scripture—Jno. 8:32-36—(The Truth brings freedom.)

Prayer

Introduction to Program

The New Negro

His Handicaps

Prayer

Special Music—Negro Spirituals

What Is Justice?

Reading of Negro Poetry or Writings

Prayers for Christlike dealings with other races

(By all means use the historical background of the negro given in W.M.S. program. If two programs are not arranged then combine the two. Use material from libraries. Poetry by Cullen Horne, Dunbar or Weldon Johnson (all colored). Books of DuBois, Works, Larsen or others. Magazines edited by negroes—"Crisis" and "Opportunity" are popular. A copy of Bullock's Book of Biographies would create discussion. Spirituals might be sung by negroes or Y.W.A. members, with reverence, remembering that they were born of the sufferings and longings of a race. The leaflet called "America's Tenth Man" will be sent you from the Inter-Racial Commission in Atlanta, Ga., if you request. It is very fine. Other helps will be sent.)


Announcement Poster

Use picture of Abraham Lincoln on your poster. Pictures of other men who have aided in securing negro rights might be used. They will probably be furnished upon request to Inter-Racial Commission. Print:

"Liberty Bells" is the topic of Y.W.A. program. Come help us ring them at the meeting.

Time Place

Introduction



On that New Year's morning sixty-six years ago when Lincoln wrote with his own pen the Emancipation Proclamation he rang "Liberty Bells" for the southern negro. However those bells rang to less effect because of honest prejudice or selfish desires of gain on the part of the average white man. Often only the let-

ter of the law has been kept so that truly the negro has been almost a slave through years of struggle and injustice. Slowly but surely we are coming out of our blindness to see and in our Christian hearts to feel that the negro has not been given a chance and that we have not treated him as our brother. Just as surely are we finding the negro of opportunity meriting his place in God's world as a loyal and valuable citizen. A recent authority stated that the year 1928 presents the floodtide of the negro movement. More books have been written on negro life by both white and black than has been the normal output of a decade in the past. In hopeful silence and with faithful determination has the negro held his ear to listen for the tapping of "Liberty Bells" that shall ring opportunity, a fair chance and a Christian attitude on our part.

Paradox

By Emily Taylor Perkins (Negro)

Ⓖ NEGRO, often when your laughing eyes
Are stars of mischief, gay
As woodlawn waters on a golden day,
What depths of melancholy in them lies!
Is all your show of happiness a guise
To lead our white intolerance astray,
In whose chill presence you would not betray
The glint of tears nor let us hear your sighs?
No, long oppression, arrogant disdain
Have never sealed that bubbling well of mirth
For which more favored ones have sought in vain.
Yet, melancholy, also yours from birth,
Memorial of a thousand years of pain,
Still smoulders on like fire within the earth.

The New Negro

THIS is a misleading heading, for we are reminded that just as there is not a new south of today so is there not a new negro and just as there is the same youth in a new world so is there today the same negro in a new world, for truthful history shows us that the negro race has a worthy past. (See W.M.S. program.) There you will see that the same characteristics of loy-

alty, fidelity and heroism belonged to the early negro as to those of today who are taking their places admirably in every phase of life. But let us see some of the negroes in the world today, living and achieving now. Inherited from the past are ideas that the negro hasn't intellect and ability. We might do well to inform ourselves of the negro's achievements before blundering to expose our ignorance. Sometimes only

facts convince us. Go to a library. Get copies of magazines like Crisis, Opportunity or The Nation and get a glimpse of negro thinking and achieving.

A recent newspaper carries the announcement that Harmon Foundation awards have been given to twelve negro men and women for distinguished work in art, literature, business and education. These were in recognition of achievements of national significance and they compare with the best done in each field by all races. Included in the list are Claude McKay for his poetry and prose writing, Nella Larsen for her literary achievement (in "Quicksand" we presume), Archibald Motley Jr. for paintings in oil, Mrs. Howard Jackson for works in sculpture, S. W. Rutherford for business efficiency, Frederick Messiah for building engineering, Monroe Work of Tuskegee for scholarly research work in connection with his new "Bibliography of the Negro".

Ralph W. Bullock has written a book, "In Spite of Handicaps". It contains brief biographies of negroes who have overcome limitations and prejudice and are achieving distinction in the world of business, professions and art. This book would be a revelation to many who have never thought of the negro as capable of achieving. Of course most people know of Roland Hayes. He stands as one of the greatest lyric tenors on the concert stage today. Hayes feels called to give to the world, through his voice, the expression of the throbbing heart of a race. 1924 receipts for his concerts exceeded \$100,000.

The life of Robert Russa Moton, now president of the great Tuskegee Institute, is a thrilling account of a slave-boy. Today he holds honorary degrees from our universities and colleges and is classed among America's greatest of educators.

Charles Clinton Spaulding's story can be put into the few words "from plow-boy to president of a quarter million dollar corporation". To what extent do you think negro business men such as

Spaulding should be given an opportunity to develop their abilities?

Countie Cullen, whose poetry is known to most high school and college students, is a graduate of New York University, has an M.A. from Harvard and is a member of Phi Beta Kappa Society. His poems have appeared in The Bookman, Harper's, The Century, Literary Digest and all negro magazines such as Opportunity, Crisis and Survey. In the New York World of Jan. 7, 1925, Lawrence Stallings gave a summary of the year's writings of the American Mercury. He said that the only distinguished verse that appeared during the year was "The Spread of Color" by Cullen. In 1924 Cullen won for the second time the second prize in the contest of the Poetry Society of America, there being 700 contestants from 63 colleges.

George Washington Carver is a character generally known through the south, not because of his connection with Tuskegee only but because he is one of the world's greatest scientists. Mr. Thomas Edison once offered him a large salary to join him in his laboratory but he was not even tempted. He humbly states that his work is the handiwork of God and not his own. How can we discover and develop such negroes as Carver?

We often are surprised that a negro has genius outside of his musical ability. Dr. Daniel Williams is an M.D. as well as an LL.D. Realizing that negro doctors and nurses would not be allowed training in Chicago hospitals he was influential in the public providing a training school for negro nurses. He is now a medical examiner for the state of Illinois and member of the American Medical Association. How could we help to lessen handicaps for negro doctors and nurses who want training? Should their opportunities be equal to that of white persons or not?

His Handicaps

FIRST is our limited knowledge. We know in the south chiefly the negro of ignorance and poverty, uneducated, his only ambition being food and shel-

ter. He is happy-go-lucky, loves watermelon and has a natural gift of singing, dancing or playing a banjo. We usually deal with him expecting him to be dishonest and supposing that he knows no virtues of character. Maybe this is his greatest handicap.

Then we have generations of tradition behind us that make honest prejudice—the kind hardest to remove. It is hard to tolerate the thought of his being anything but a slave. "He's all right in his place" we say, but making sure that he understands that his place is servitude. In all humility shouldn't we ask ourselves: "Who are we that we shall set a limit on any of God's children"? Every race probably has a superiority complex. Do we not honestly think ourselves the pick of the races? "We might well remember that Chinese, Koreans and East Indians look down on us as vulgar, excitable, noisy newcomers." Let us seek humbly to deal justly to all.

We have grown up on the certainty that the negro is a servant because on the average he hasn't the mentality to rise above it. Would the white man living in poverty with generations of ignorant, oppressed ancestors have more examples of proof that he was intellectual? This question is an interesting one for discussion. We studied in geography that there are five races, of which the Caucasian is superior, and it is hard to give a chance in our minds for an idea that any other race can equal us. Is that pleasing to God?

Our attitudes express themselves in actual injustice. We tie the negro's hands and then say "See now what great things you can do". One man who has given years to the study of this question says of the negro: "They are expected to show their ability to become statesmen when they're not allowed to vote or hold office, by developing wizards of industry when they're held down to menial labor for a bare living, by developing great surgeons and scientists when kept out of hospitals and laboratories, by producing Napoleons before they are even allowed to be officers".

They must never expect to be superintendents or owners, but they must be ambitious, energetic, loyal, efficient and full of initiative as men who have hope, else we brand them as incapable of higher places. Isn't the marvel that we find the fires of hope still burning in the negro race?

What Is Justice?

IS the negro wanting social equality?

Every race has some racial pride. The negro has more and more as he becomes educated and finds that he has a history mostly of praise. They tell us frankly that they prefer the society of their race just as surely as we do ours. Justice does not mean recognition of him on a social basis but to recognize him as a human being and to give him opportunity to develop himself.

Justice means that we are to recognize in him God's spirit. Genesis tells us that "God created man in His image". Who dares to say "God created the (white) man (only) in His image"? In every man I must see the work of God, I must see a life dear to the Father's heart and I must see a possibility for him to be like God.

Justice means recognizing the negro as a brother instead of a servant alone. Not in terms of sentimental expression but of sympathy and helpfulness, for have we not all one Father, hath not one God created us? (Mal. 2:10) "God hath made of one blood all nations of men". Acts 17:24

Justice means taking away stumbling blocks that retard his development. This means educational advantages. According to statistics of educational departments of states' figures, from two to eight times as much is provided for every white child's education as for the negroes. We argue that the negro pays very little tax, but so does the poor white man whose child is not denied advantages because of his poverty. What would be fair to the negro?

Justice means fairness. Then does it mean citizenship rights for the negro? Not all negroes are capable of voting certainly. Neither are all white people.

Would it be fair to have some standard of requirement that would give all men who can meet it the right to vote? Some states have declared negro suffrage to be just saying that the negro who can qualify has as much right to cast his vote as does a white man.

Justice surely would mean no more lynchings. There have been more than 4000 in our country in forty years. The year 1927 shows a gratifying decrease and 1928 shows a drop to 11. Records show that some were lynched for minor offenses such as stealing hogs, quarreling with employer and creating public disturbance. Murders were the occasion of less than half of these 4000 and assaults on women in less than one-fourth. Many of those lynched were tortured and burned. Not infrequently have hundreds gathered to gaze upon such a scene. Sometimes officers, sworn to uphold the law, have taken part. In such cases the murderers may be brought to court and questioned but rarely has conviction or punishment come. "Stories of American mobs burning human beings at stake are regularly published throughout Europe, Latin America, the Orient and even Africa".

The Christian Index of Jan. 10 states that, "as long as there occurs one such affair, we are that far from a civilized nation. Does justice concern itself about child labor of the negro, starvation wages that teach him to steal, houses unfit for human habitation, failures of cities to furnish sewers, sanitation, pavement etc. to the negro as to the white? Does the Bible say anything about this? 'Whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea', Mark 9:42. It also says: 'Let us not love in word but in deed and in truth'. This is justice. We should be willing to go even farther for 'not the letter of the law that killeth but the spirit that maketh alive' is the law of life". May Christian people strive to add the spirit of the law to

the Emancipation Proclamation of 1863.

Justice means freedom from the chains of sin for the negro. "The truth shall make you free" so says God's Word. This is their hope and ours. The working out of all our racial problems cannot be done successfully so long as we do not have Christian attitudes and so long as we do not have negroes to deal with who also have Christian attitudes.

Henry Grady once said: "Whatever wrong we put on him shall return to punish us. Whatever we take from him in violence is unworthy and shall not endure. But what we win from him in sympathy and affection, what we gain in his confiding allegiance and what we confirm in his awakening judgment—that is precious and shall endure—and out of it shall come healing and peace".

(Concluded from Page 6)

BIBLE LESSON: Home Missions Brought Home—"As Ye Would": Luke 6:31; 10:29-37

PRAYER that American Christians may practice the Golden Rule

HYMN: "Oh Jesus, I Have Promised"

TALK: Following Indian Trails (For data see chapter 1 of week's booklet, entitled "The Heart of Home Missions".)

PRAYER for southern Baptist work among Indians.

TALK: To the Chosen People

(For data see chapter 2 of week's booklet, entitled "The Heart of Home Missions". See also article by Mr. Gartenhaus on page 7 of this magazine.)

PRAYER for S.B.C. work among Jews

HYMN: "Lord, Speak to Me"

TALK: "That I May Know Him" (For data see chapter 3 of week's booklet, entitled "The Heart of Home Missions".)

PRAYER for S. B. C. work for soldiers, seamen, deaf mutes, the sick

HYMN: "Jesus Calls Us o'er the Tumult"

RE-READING of HOME BOARD APPEAL

RENDERING of LEAFLET: "The Measure of the Gift"

(Order leaflet for free from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

SEASON of PRAYER, that each gift may be from a thankful heart and in a self-denial spirit

INGATHERING of OFFERING

HYMN for YEAR: "The Kingdom Is Coming"

WATCHWORD for YEAR: "Enlarge, spare not, lengthen, strengthen."

WEEK'S WATCHWORD: "Righteousness exalteth a nation."



COLLEGE Y. W. A.



Miss Juliette Mather

The CALL of CAMP TIME



Yes, it comes with the first breath of real spring as the March winds begin their coaxing blowing: it is the call of camp time. The rushing clouds hurry across the blue sky as if about to make ready for the wider horizons of camp time. The flowers begin to push up their buds into blossoms and their bright faces cry "Camp time" as they speak of new impulses that stir in the hearts of the young women at Y.W.A. and G.A. Camps, of the boys at R.A. Camps. State leaders and others are busy now that this invitation comes from spring itself, making plans for various camps. Every organization will do well to watch for those announcements which will concern it especially, meanwhile preparing so that some one or many may be privileged to answer the call of camp time.

One can never tabulate the value of such camps as our Southwide Y.W.A. Camp at Ridgecrest, North Carolina. There is all the steadying of one's scale of values in the fresh beauty of free outdoors, the firm age of rocks and mountains and the upward reach of trees. There is the enlarging heart interest that comes with merry days of companionship with young women from all the other states of our convention, with missionaries home on furlough from the "uttermost parts", with the denominational leaders who would exist as names merely were it not for these personal contacts. Such friendships are priceless to young people. There is the deepening spiritual life that comes from morning worship, quiet meditative moments, messages in song and uplifting address—one never quite departs from the impulses for right and good that these experiences give one's soul. And there is the keener vision of a worthy service through a purposeful life lived for God and the bringing in of the Kingdom. Such blessings as camp life, with all its "fun, frolic and fellowship with God's spirit over all" brings are not to be estimated and charted on a table but are lived out in fuller, richer lives.

"The Call of Camp Time!"—Let W.M.S. prepare financial help for the young people who will go and receive a blessing and return home to share it with others. Announcements will be made in detail about splendidly reduced rates on the railroads, about program personnel this June, but for the present mark in red letters the dates June 18-27, 1929, when the Sixth Southside Y.W.A. Camp will be held at Ridgecrest and be ready to watch for announcements of other camps in your state and association.

RIDGECREST

June 18-27, 1929

Adventuring with Christ
on the World's Wide Highway



OUR YOUNG PEOPLE



Miss Juliette Mather

MARCH MEASUREMENTS



March finds everyone under necessity of rendering a financial report to "Uncle Sam"; has it occurred to you to check up on your missionary activity and see the progress of your investment of prayer, time, energy, thought, personality and all, there? Perhaps as counselor you haven't felt the fullest urge of the importance of your position; a checking up will add to your realization. One measures the value of missionary organizations by the results inevitable in the future. "One may count the seeds in an apple but never the apples in a seed" and so you will find the fruit of your service in the service of boys and girls grown out of your Sunbeam Band or your R.A. and G.A.: service that will make your life last on after its living here is completed.

Do not be discouraged. If you are truly eager and earnest, if you go forth bearing the precious seed of Kingdom interest, planting it with prayerful zeal you shall doubtless come upon a time of rejoicing. You may see little development from week to week and yet if prayers grow more definite and full of faithful expectancy, if a knowledge of stewardship and a practise of tithing increase as the far fields come as appealingly close as the home needs through mission eye-sight that magnifies and draws closer, if personal service deeds are joyously done, your service is counting. Scientists have invented a measure for 1/25 of a billionth of an inch; if they can bother to discover so wee a measurement, counselors can with patience watch even a slow development.

March gives opportunity for real prayer and giving for the home mission needs in our own southland. Be sure to prepare for the program and the resultant offering. In writing about the

Lottie Moon Christmas Offering a friend said to another: "Let God and the giver direct the gift". Can we not help our young people even to this sort of real giving. Be sure that every boy and girl and all the young people have envelopes, understand what they are for, fill them as full as possible and return them.

March and its spring time atmosphere suggest new activities for R.A.'s who delight to saw and hammer. Why not make some bird-houses to invite the feathered bits of song? Perhaps they could be wooed to a place near an invalid, a blind shut-in where they could do special good with their cheer. Meanwhile some flower gardens should be begun so that there will be "personal service flowers" when a need arises or for regular church decorations. Bulbs can be put in small bowls and be ready if some member or friend is ill. The boys can be sure that the church yard is cleaned and beautiful after the winter months. So much to do in every way but with March days most important of all is the Home Mission Week of Prayer and the continued earnest sowing of mission seeds.

MEET YOUR UNITED STATES

A BOOK of immense practical value to teachers of intermediates in Sunday school and to leaders of groups of young people of junior high school age is "Meet Your United States" by Mary Jenness, author of the intermediate course of lessons for the religious training of children in the Near East orphanages. A graduate of Mount Holyoke College and M.A. of Columbia, Miss Jenness has developed a plan of informal dramatics of high educational value which she has used with success in two churches where she served as missionary educational director.

(Concluded on Page 32)

TRAINING SCHOOL

Mrs. Janie Cree Bose, Principal

OLD, YET EVER NEW—CHRISTMAS



Did you ever wish you could slip in some place unseen, could know just what is happening without being company? This desire is rarely satisfied but, if you love the Training School, come with me and be our unseen guest.

It is a week before Christmas. Christmas greens have been used in profusion to make House Beautiful yet more beautiful. Jingle bells welcome the night of the Christmas Party for the Seminary and other friends. Watch how all, faculty and students, enter into the games and contests with the spirit of one large family. Everyone from dear Dr. Sampey to tiny Marjory are just bubbling over with play and fun. As the hour grows late, a hush comes over the group. "Silent Night" is sung and the "manger scene" is before us. All unite in carols in praising the Babe of Bethlehem.

It is several days later and we are gathered in the chapel to worship while the old, yet ever new, Christmas story is told in Scripture, song and costume. Our sisters who have gone out from House Beautiful seem very close as we, like them, try to catch and pass on the message of the angel song made more real by the spirit of House Beautiful. We breathe a prayer for them all.

We think of them again as we start out to express in song our loving gratitude to those who through the years as our faculty have led House Beautiful daughters to a clearer vision of the Christ as the Master Teacher. Join with us as we, in the star-lit quietness of Christmas Eve, steal up to their homes and sing in carols the story of Bethlehem.

Christmas Day with all its beauty and meaning! Christmas, the birthday of the King! Messages from dear friends, far and near, sending love and telling of their work in His service! Can you not see that in every heart there is a song of joy because of a fresh realization of what the Babe has meant to each one and of what He longs to mean to all the world? Through all the excitement of package opening, through all the morning's frolic when one would think our age limit to be ten instead of twenty-one, through all the busy preparations for the day the song goes on unbroken. Do you ask why girls can say their Christmas in House Beautiful is the happiest they have ever had?

See us as we are gathered around our "Ruby Poster" which has been entirely colored and has begun to grow! Hear us as we recall that morning at the close of the December Week of Prayer when we had our first ingathering of gifts and seven hundred dollars (\$700) was reported at the breakfast table and how we watched the amount grow to eight hundred fifty-five dollars (\$855) that first day. Some are telling of the quiet joy that came three days before Christmas when we knew we had more than a perfect "Ruby" to bring as a gift of love to the Christ child. Listen carefully: do you hear one word in regard to sacrifice in spite of the fact that many said it would be impossible for us to reach our goal? Many things had to be denied it is true, but we could not call it sacrifice when we thought of what we owned in terms of what it would mean in the needs of the mission fields and as we realized that God was increasing His blessings to us in a much greater proportion than we gave.

Slip into our circle in the parlors as "Little Mother" brings to us her Christmas message. It was she who fully felt the "constraining love" of Christ so

(Concluded on Page 34)

BOOK REVIEWS

Mrs. Julian P. Thomas, Va.

The HEART of HOME MISSIONS
"The Heart of Home Missions" is by far the most informing book on southern Baptist home missions we have had in years. Written by Mrs. Una Roberts Lawrence, whose moving story of Miss Lottie Moon no one who has read can ever forget, it has the same quality of enabling us to see through the author's eyes the beauty and heroism of those who fight for the Kingdom of God on earth here in the homeland.

In every page the author shows a complete knowledge of her subject and full understanding of and sympathy with those of whom she writes. As she takes up each phase of the work, she makes the reader feel that here is indeed the most important and necessary department of home missions.

Beginning with our Indian work, she gives a picture of the need and helplessness of these people that etches itself indelibly on the mind. She convincingly argues that we still have the frontier as in the early days of our history and shows just where it is and its needs. The neglected areas in and near our great cities are brought before us in the gripping story of Fairmount, a village of four thousand in the great industrial city of East St. Louis, with seventeen nationalities, where home mission funds help the woman missionary who, out of her meager salary of \$65, has bought a car and gathers and sells papers to finance her work.

The work at Annapolis with the students in the Naval Academy and that at Camp Oteen, N. C., where tubercular victims of the World War await the coming of the Death Angel, become vividly real as we learn their story through Mrs. Lawrence's eyes. She rejoices over the aid given our negro friends in the American Baptist (Negro) Theological

Seminary at Nashville but shows the dire necessity for further help and pleads that we do more for these people who are struggling so bravely to help themselves.

The mountain school work, our Cuban missions and the neglected areas of our southwestern territory, where dwell Spanish, French and Italian speaking peoples, all live for us as Mrs. Lawrence unfolds the story. We rise from a reading of this small book with the conviction that we have a great duty to perform and that there is no escape from it.

Order from the Baptist Home Mission Board, 804 Wynne - Claughton Bldg., Atlanta, Ga., price 25c.

WHAT NEXT in HOME MISSIONS?

"WHAT Next in Home Missions?" by Wm. R. Shriver, D.D., for eighteen years Director of City Immigrant Work for the Board of Home Missions of the Presbyterian Church, U.S.A., and for its successor, the Board of National Missions, gives much material for serious thought to all interested in social conditions in our country. Realizing that the old conception of home missions, as dealing largely with our western frontier, has long since passed away, the author presents the new duty of home missions as the mission of the church at home—relationships in the community, in industry and among the alien races that live in our midst.

While we shall find it necessary to question some of his suggestions for the improvement of conditions both in town and country, many of them will be found admirable and could be adopted with beneficial results. Chapter II on "Learning to Live Together" will give us in the south a better and more sympathetic understanding of the home mission problems of our northern neighbors, problems which are fast becoming our own, especially in the southwest,

where Mexico continues to send us immigrants.

Of special interest is the discussion of the rural church and the opportunity and need for a new quality of leadership in order to interest and hold the young people in the country church. The need for a new course of instruction for our young preachers who are expecting to be country pastors is strongly emphasized.

The author deplores the fact that the churches seem to be losing out in their main object, which "now, as in every past age, is to win men and women to allegiance to Jesus Christ and to make His principles regnant in their lives". In proof of this he quotes from a recent report of a protestant denomination in the United States in which is stated the fact that two thousand churches with ministers in charge failed to report a single member on confession of faith for a whole year.

Those who are asking what phase of home missions should engage their hearts and hands can find no more stimulating study than this book. Order from the Baptist Foreign Mission Board, Richmond, Va., price, paper 60c, cloth \$1.00.

BETTER AMERICANS

LEADERS of juniors will find a most satisfactory study in home missions in the small book, "Better Americans", the first volume of "The Better American Series". It is written by Joyce Constance Manuel and published jointly by the Council of Women for Home Missions and the Missionary Education Movement. All the material needed will be found in the book except that it is expected that the leader will be supplied with the home mission literature of her own denomination so as to connect the thought of the lesson with this denominational work.

Beginning with "Making a Better American" and describing America as a "Land of Plenty", the author then takes up in the chapters that follow the things that make for a better America: thrift, education, regard for the beautiful, getting and using money, justice,

reverence, respect for law, loyalty, being true to God. He closes with "Who Are Good Americans?"

The stories used in illustration are well chosen and deeply interesting, being stories of real life. Suggestions are given for developing the lesson, for dramatization and for preparation for the next session.

"Better Americans" deserves to be highly recommended, for the matter treated in its course of study, for the manner in which this course is developed and for its exceedingly helpful suggestions. Any class of juniors will do well to spend a session in giving it thoughtful study.

Order from Baptist Foreign Mission Board, Richmond, Va., price, cloth, 75c.

(Concluded from Page 29)

She says the book is not a text to be followed, but a record of experience. She gives the actual processes by which young people themselves select the subject and the characters and develop the plot of a simple play, the director giving aid only when it is requested. She believes that first writing the play, then acting it, the young people enter into the lives of others not as fortunate as themselves as they could do in no other way.

She shows how such simple plays have really been developed and acted by boys and girls taking for their subjects the backward rural church, migrant child laborers, southern mountaineers, city dwellers, negroes, our Porto Rican neighbors and American Indians. In each case she gives a wealth of suggestions for securing material.

Speaking of this plan of religious education, one who has tried it says: "It is one of the best methods of religious education I have found". Four different types of leaders agree that this method interests a group, widens their acquaintance, leads to intelligent giving and incidentally improves character.

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



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James

Negro Baptists are making a drive for a "million quarters" which will amount to a quarter of a million dollars for missions in Africa.

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Florida Normal and Industrial Institute, a negro junior college at St. Augustine, has sent out about 1000 graduates and is able to say that it never sent out a graduate who was not a Christian.

□ □ □

There were nine negroes and one Mexican lynched in the United States in 1928. Sixteen were lynched in 1927, thirty in 1926, seventeen in 1925 and sixteen in 1924. There were twenty-four instances in 1928 in which officers of the law prevented lynchings, three of these were in northern states and twenty-one in southern states. * The condition is improving but there is yet much to do to sustain the law.

□ □ □

At the last meeting of the National Baptist Convention (Negro), "the largest religious body that assembles on earth", with an approximate attendance of 12,000, a declaration was adopted opposing "any laws or change of any of the amendments that would make possible a return of the saloon".

□ □ □

At this same meeting the president of the Convention was requested to invite a meeting of "the religious agencies of this country in a national conference for the purpose of emphasizing and fostering deeper interest in the spirit of interracial brotherhood". The Convention created a standing Commission on Interracial Brotherhood.

□ □ □

North Carolina has five schools for the training of negro women teachers. For negro education the state is spending \$4,000,000 a year.

□ □ □

Southern Baptists maintain a Baptist church in Nazareth which has a Sunday school with 235 in attendance. A Baptist church is soon to be established in Cana where our Lord performed His first miracle.

□ □ □

The first piece of land to be owned on the Mount of Olives by a protestant organization has been given to the Travel Institute of Bible Research. Here will be located a Bible study center for pastors, teachers and church workers of all protestant denominations of all lands.

□ □ □

At a Jewish conference representing the Jews of the United States, recently held in the City of New York, the speakers deplored the increasing disaffection of Jewish youth to religion.

□ □ □

The Committee on Jewish Evangelism of the Northern Baptist Convention has begun the publication of a magazine to help in the promotion of their work. The first copy of "The Hebrew Baptist Herald" made its appearance with December. The committee is also in a campaign to raise \$10,000 for its work.

EDITORIAL (Concluded from Page 4)

that Monday afternoon W.M.U. registration will be opened. The next morning the regular sessions of the forty-first annual meeting of Woman's Missionary Union will commence at 9:30. That night the program will feature the splendid victories of the Ruby Anniversary and the assured progress of the Union through its missionary education of the young people in S.B.C. churches. On Wednesday, May 8, there will also be three sessions, the one that night marking the close of the W.M.U. meeting, the Southern Baptist Convention opening its sessions on Thursday morning. Each state Union is therefore urged to have its full delegation of 40 and an unlimited number of visitors at the

W.M.U. Annual Meeting in Memphis, May 7-8

The closing event of this May meeting is the fifth item to which the W.M.U. Executive Committee would call attention. It will be known as "Missionaries' Fellowship Dinner", at which time the Union will have as its guests and speakers S.B.C. women home and foreign missionaries. This happy occasion will be held in the beautiful banquet room of the Peabody Hotel, which can serve 1000. It is hoped that every W.M.U. delegate and as many as possible of the W.M.U. visitors will plan to attend the

Missionaries' Fellowship Dinner in Memphis on May 8

PROGRAM PLANS (Concluded from Page 14)

1. To seek a knowledge of the negro leaders among the women of the community, that a sympathetic basis of co-operation may be established
2. To direct a study of negro community life in matters of housing, sanitation, neighborhood conditions and the needs of negro women and children
3. To adopt methods of co-operation with other agencies and with colored women so that a constructive program of community betterment may be accomplished
4. To lead the society in a study of negro achievement in literature, poetry, music, art etc. that there may be a sympathetic appreciation of the negro's contribution to America's life in these lives
5. To represent the society in any local co-operative work that may be undertaken in the community.

The program committee could get further help by borrowing literature from friends of other denominations. The Methodists have long had co-operative plans; the Episcopalians have industrial schools, a school in each southern state. A study of S.B.C. minutes will give latest figures on our Baptist work.

Dr. V. I. Masters said that "the trouble about holding another fellow down was that the one thus employed could advance little himself". Truly our attitude of heart toward the alien of our own community is a test of the sincerity of our foreign mission zeal.

TRAINING SCHOOL (Concluded from Page 30)

greatly that we must recognize and then feel it for ourselves. It was she who first realized the meaning of a "Ruby" gift to the work and to the givers. She also knew that the gift which was laid so joyfully and humbly at the "manger" was but a beginning of the greater gift of the complete life. Her message on "No Room in the Inn" will live on in the hearts of the girls. Now she is still leading on in leading these freshly consecrated lives into the greatest service of all—the gift of sincere, definite and expectant prayer. Oh, silent guest, whoever you are—though you cannot be one of our number in our work, our play and in our worship—will you not join with us in saying and in striving to live: "The love of Christ constraineth us"?

—Harriette King, China

Pages 5-6 are perforated so that they may be removed without injury to the rest of the magazine. They will supply the need for extra copies in preparing for the Week of Prayer for Home Missions, March 4-8 inclusive.

PRICED LEAFLETS for WEEK of PRAYER for HOME MISSIONS

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

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GOALS SUGGESTED for THANK OFFERING of

MARCH WEEK of PRAYER for HOME MISSIONS

God loveth a cheerful giver.—II Cor. 9:7

The following figures are suggested as the minimum goals for the Thank Offering for Home Missions, these being a ten per cent increase over the offering of each state last March. If every person who contributed last March will give 10% more this Week of Prayer, then the goal of each state will be reached. Doubly assured will it be if many new contributors are secured.

Abundant also by many thanksgivings unto God—II Cor. 9:12

Ala.	\$ 7500	La.	5700	Okla.	3300
Ark.	3400	Md.	1800	S. C.	4800
Fla.	800	Miss.	5000	Tenn.	10700
Ga.	6600	Mo.	5500	Tex.	10650
Ill.	600	N. M.	650	Va.	14900
Ky.	10300	N. C.	10500		
				Total	\$102700

Will you increase your thank-offering of last March by at least 10%? Will you endeavor to persuade some one else to give thanks through an offering?

Thanks be unto God for His unspeakable Gift.—II Cor. 9:15



Righteousness exalteth a nation.—Prov. 14:34

"LEST WE FORGET" to

SECURE SUBSCRIPTIONS and RENEWALS for ROYAL SERVICE

During January the number secured was 8,973 which was nearly 2000 less than for the first month of 1928. This represents a falling off of nearly one-fourth and is a challenge for additional effort this month. Certainly if each society will rally as loyally as it did in 1928 and if the new members and organizations are led to subscribe then the year's goal will doubtless be reached. The quotas as suggested for this calendar year are as follows:

Ala.	6290	Mo.	4610
Ark.	2410	N. C.	7990
D. C.	135	N. M.	430
Fla.	3725	Okla.	3915
Ga.	6740	S. C.	5170
Ill.	1250	Tenn.	5210
Ky.	6280	Tex.	10345
La.	3460	Va.	8255
Md.	550		
Miss.	5165	Total	81930

