

# Royal Service

W.M.U. WATCHWORD: Laborers together with God  
—I Cor. 3:9

WATCHWORD for YEAR: Be ye steadfast.  
—I Cor. 15:58

## STIMULATING STATISTICS REPORTED for 1929 at W.M.U. Meeting in New Orleans

### As to S.B.C. Churches

14732 Had W.M.U. Work

1814 Had Full Graded W.M.U.

161 Had A-1 Graded W.M.U.

### As to W.M.U. Organizations

2946 New Organizations

2245 for Young People

701 for Women

29777 Total Organizations

18670 for Young People

11107 for Women

531394 Members

217157 Young People

314237 Women

8909 Personal Service Committees

### As to Mission Study

22635 Classes

7399 for Young People

15236 for Women

133532 Souls

### As to Standard Organizations

11430 Reached from 3 to 10 Points

3239 of 11430 Were A-1



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## Royal Service

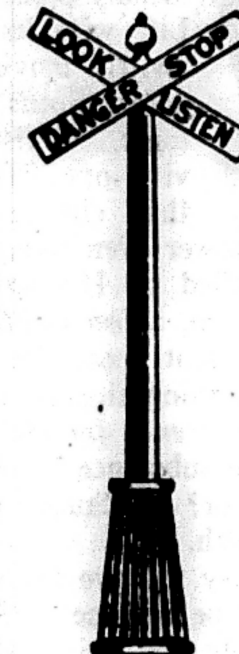
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### 1930 W.M.U. MONTHLY MISSIONARY TOPICS

Jan. —"Foundation Stones"	July —Leading Many to Righteousness
Feb. —The Homeland—Our Heritage	Aug. —Notable Native Christians
March—Beyond the City	Sept. —"In Union There Is Strength"
April —Around the World in 85 Years	Oct. —Your State and Mine
May —Christianity Answering Today's Needs	Nov. —A New Day in an Old World
June —How Help the Negro?	Dec. —"They Followed the Star"

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## EDITORIAL

### THINGS HOPED FOR

Mrs. W. J. Cox, President of W.M.U.



The street traffic signals changed to red. We stopped the car. Above the noise of city traffic there came the sweet sound of music and the human voice in song. We looked all about us to discover that the melody came from a radio in the car alongside ours. Life with its miracles beats upon us from all sides. Swiftly moving cars and trains snatch from the air notes, words, thoughts, impressions. Our monthly topic, "Christianity Answering Today's Needs", is a vital one. It is electric with power and possibilities that charge us with the responsibility of living.

Christianity is able to answer even today's needs. But upon you and me, upon His people which are called by His name, rests the responsibility to interpret this power. Over the radio, a few evenings ago, words like unto these came to my ear: "Faith is a present possession and thus becomes substance. Faith is believing that you have a thing already asked for and acting as if you do have it. Faith is giving of our substance for the things hoped for". Are we not always doing that—giving of the substance of our time, our talent, our personality, our money for things hoped for? Because this is true, our spiritual work and efforts become a living act of faith.

Don't you find it easy to have faith in the glorious month of June? Then, "Heaven tries earth if it be in tune". Surely, in June we as workers and vine-dressers in God's Heavenly and universal vineyard, like the responsive earth beneath our feet, the atmosphere that surrounds it, should give of our every substance for things hoped for. Surely, the upward surge of the spirit that comes in June should find expression in the fundamental essentials of spiritual excellence and beauty.

Our annual meeting will soon be history. Its plans and its inspiration should be definitely linked with the work in our individual organizations before the lethargy of summer creeps upon us. Ere our enthusiasm effervesces, ere our resolves wane, we must set in motion vital organizational plans. June is the time for leaders to plan for the season of prayer for state missions; the time to launch the objectives of the Lottie Moon Christmas Offering. June is the time to plan interesting programs for summer meetings of society and circles. Many find it delightful to have circle meetings in July and August out-of-doors. A secluded corner of a neighboring park, the shade of a cool lawn or the flower-bordered back yard offer a refreshing meeting place. Ours is a world service and we must prepare well for it. We cannot afford to neglect our study in the summer months, for God is ever marching on. We must adventure with Him in every land.

A drug magazine quoting prices had this arresting price quotation: "Balm of Gilead—Due to the absence of any worth-while demand the market was somewhat soft". Here is a deep truth. Is it possible that there will be no worth-while demand of the true Balm of Gilead in your organizational life during the summer months? Satan is subtle. He creeps inside by strategy and in disguise. It's

(Concluded on Page 12)

### CHURCHES HAVING A-1 FULL GRADED W.M.U. in CALENDAR YEAR of 1929

(Names of presidents and pastors are for 1929 calendar year.)

The following list, which is gratefully and proudly published, gives the names of 161 southern Baptist churches which during the calendar year of 1929 maintained an A-1 Full Graded W.M.U. Among these are 59 which were A-1 for the first time or at least were not A-1 the preceding year. The 39 which have two "stars" by their names were A-1 in 1928 as well as in 1929. The three "stars" by 31 names indicate that those churches have been A-1 for three successive years. There are 20 names which have four "stars" by them, showing an unbroken A-1 record for 4 years, while 12 have the five "stars" for their additional glory. May every one of these 161 churches be A-1 this calendar year and may many others join this "glorious company".

Church	W.M.S. President	Pastor
<b>Alabama</b>		
Abbeville	Mrs. R. K. Stokes	Rev. R. T. McLeod
Billingsley**	Mrs. Hattie Dickinson	Rev. W. R. Seymour
Calvary, Tuscaloosa	Mrs. D. F. Parks	Rev. A. D. Kinnett
Hurtaboro**	Mrs. Don Tucker	Rev. J. S. Herring
Second, Bessemer***	Mrs. J. D. Glenn	Rev. A. L. Duncan
Lanett****	Mrs. A. M. Hall	Rev. R. D. Carrin
<b>Florida</b>		
Hawthorne****	Mrs. F. J. Hammond	Rev. J. C. Moore
Homestead***	Mrs. S. L. McClanahan	Rev. C. N. Walker
First, West Palm Beach	Mrs. T. R. Allen	Rev. C. H. Bolton
Main Street, Jacksonville	Mrs. O. T. Lampkin	Rev. W. L. C. Mahon
Perry**	Mrs. J. O. Culpepper	Rev. T. O. Reese
Punta Gorda***	Mrs. T. C. Crosland	Rev. E. L. Andrews and
		Rev. J. S. Day, Jr.
Terra Ceia	Mrs. H. E. Boyd	Rev. R. C. Alderman
<b>Georgia</b>		
Gordon Street, Atlanta**	Mrs. C. G. Haynes	Rev. W. H. Faust
Third, Atlanta***	Mrs. J. T. Bowles	Rev. J. A. Bonner
Cuthbert	Mrs. G. Y. Moore	Rev. M. L. Lawson
First, Gainesville	Mrs. John Huley	Rev. R. Q. Leavell
Ailey**	Mrs. J. W. McDaniel	Rev. L. S. Barrett
Greensboro*****	Mrs. T. B. Rice	Rev. Harry B. Smith
Abbeville	Mrs. P. D. Wooten	Rev. J. W. Snelson
Corinth****	Mrs. G. U. DeWitt	Rev. L. L. Day
Double Heads*****	Mrs. I. C. Burke	Rev. H. J. Arnett
Millen****	Mrs. W. B. Turner	Rev. R. H. Harvill
New Providence, Guyton***	Mrs. Thos. Shearouse	Rev. H. M. Cannon
Pine Street, Guyton*****	Mrs. J. J. Shearouse	Rev. L. L. Day
Springfield**	Mrs. J. A. Hodges	Rev. L. L. Day
Sylvania*****	Mrs. E. K. Overstreet	Rev. Chas. H. Kopp
Turkey Branch	Mrs. W. E. Mercer	Rev. J. L. Cochrell
Calvary Temple, Savannah**	Mrs. E. J. Bowman	Rev. J. S. Wilder
Excelsior	Mrs. C. M. Hiers	Rev. William Kitchen
Register	Mrs. J. L. Johnson	
Union	Mrs. E. L. Anderson	
Antioch	Mrs. G. L. Murrah	Rev. C. S. Miller
Mountain Hill****	Mrs. J. W. Horgett	Rev. T. B. Shoemaker
Porterdale	Mrs. Carl Day	Rev. L. M. Lyda
Milan	Mrs. J. S. Conley	Rev. A. O. Grant
<b>Illinois</b>		
Carbondale***	Mrs. Douglas Lockwood	Rev. E. W. Reeder
First, Christopher**	Mrs. E. N. Fox	Rev. John Farrell
Third, Marion	Mrs. C. C. Allen	Rev. W. P. Throgmorton



# Church

# W.M.S. President

# Pastor

First, Middlesboro\*\*  
Auburn\*\*\*\*  
Russellville\*\*  
Two Lick\*\*  
Calvary, Lexington\*\*\*\*  
Walnut Street, Louisville\*\*\*  
Bardstown  
Lebanon Junction\*\*\*\*\*  
Immanuel, Covington\*\*\*\*  
Erlanger\*\*  
Elsmere\*\*\*\*\*  
Lexington Avenue, Danville

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Mrs. Katherine Nuckols  
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Mrs. M. L. Matthews  
Mrs. J. J. Curtis  
Mrs. V. I. Masters  
Mrs. John S. Kelley  
Mrs. W. G. Potts  
Mrs. Ida Sleete  
Mrs. C. T. Davis  
Mrs. Myrtle Ashcraft  
Mrs. Effie Drake

# Louisiana

Jennings  
Coushatta

Mrs. N. B. Wallace  
Mrs. B. S. Stephens

# Mississippi

Itta Bena\*\*\*  
First, McComb  
Tchula  
First, West Point

Mrs. J. E. Rutledge  
Mrs. Louie Wilkinson  
Mrs. C. N. Crenshaw  
Mrs. J. R. Brinker

# Missouri

Central, Charleston\*\*\*  
Clifton Hill  
Farmington\*\*\*\*\*  
Lexington\*\*\*\*\*  
Odessa\*\*

Mrs. F. H. Scofield  
Mrs. W. C. Alexander  
Mrs. Russell Ryan  
Mrs. E. N. Hopkins  
Mrs. R. O. Deisher

# North Carolina

Boiling Springs  
First, Durham\*\*\*  
Grace, Durham\*\*\*  
Temple, Durham\*\*  
First, Elizabeth City  
Blackwell Mem., Eliz. C'y\*\*\*\*  
First, Greensboro\*\*\*  
E. 4th St., Winston-Salem  
Badin

Mrs. J. L. Jenkins  
Mrs. C. L. Haywood  
Mrs. J. M. Whitted  
Mrs. J. T. Christian  
Mrs. R. L. Garrett  
Mrs. J. M. Weeks  
Mrs. E. B. Garrett  
Miss Vera Blalock  
Mrs. M. A. Small

# Oklahoma

First, Lawton\*\*\*\*

Mrs. Asa Wilson

# South Carolina

Seneca\*\*\*  
First, Cowpens\*\*\*  
Foucher\*\*  
Grassy Pond  
Cherokee Ave., Gaffney\*\*  
Rutledge Ave., Charleston\*\*\*  
Park Street, Columbia\*\*\*\*  
Springdale  
First, Florence\*\*  
Immanuel, Florence\*\*\*\*  
Inman Mills\*\*  
Cheasnee  
Mt. Pisgah\*\*\*  
Johnston  
Tabernacle, Pelzer\*\*  
Mt. Elon\*\*\*\*  
First, Rock Hill  
First, Laurens\*\*

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Mrs. Lawrence Moore  
Miss Addie Brown  
Mrs. Fred Phillips  
Mrs. J. J. Moore  
Mrs. K. M. Shuler  
Mrs. E. W. Sweatman  
Mrs. M. B. Green  
Mrs. E. J. Stone  
Mrs. J. L. Johnson  
Mrs. H. W. Crocker  
Mrs. Chas. M. Griffin  
Mrs. W. F. Davis  
Mrs. S. J. Watson  
Mrs. Annie Roache  
Mrs. E. H. Hearon  
Mrs. H. E. Ruff  
Miss Lucia Barksdale

Rev. S. E. Tull  
Rev. G. P. Hall  
Rev. C. B. Jackson  
Rev. M. L. Matthews  
Rev. T. C. Ecton  
Rev. F. F. Gibson  
Rev. W. H. Moody  
Rev. W. G. Potts  
Rev. T. C. Sleete  
Rev. H. L. Thornton  
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Rev. M. L. Dorton

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Rev. M. A. Adams  
Rev. J. J. Boone  
Rev. C. A. Kirby  
Rev. J. E. Bailey  
Rev. J. Dean Crain  
Rev. J. F. Jennings  
Rev. W. R. Alexander  
Rev. P. H. Bussey  
Rev. A. P. Jones  
Rev. C. M. Griffin  
Rev. W. A. Stephenson  
Rev. J. H. Simpson  
Rev. I. E. Willis  
Rev. A. P. Turner  
Rev. J. T. Edwards  
Rev. W. D. Spinx

# Church

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# Tennessee

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Erwin\*\*\*\*  
Bearden  
Calvary, Knoxville

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Mrs. S. M. Larimer  
Mrs. J. E. Acker  
Mrs. G. R. Sims

Central, Fountain City  
Inskip\*\*  
Island Home, Knoxville\*\*\*\*\*  
Mercer\*\*\*\*  
Cleveland\*\*  
Northside, Chattanooga\*\*\*  
Tabernacle, Chattanooga\*\*\*\*\*  
First, Memphis\*\*

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Miss Alice Rector  
Mrs. W. J. Gilbert  
Mrs. C. C. Malone  
Miss Annie Bowen  
Mrs. H. M. Reeves  
Mrs. Rufus Story  
Mrs. R. H. Haener

# Texas

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First, Columbus\*\*  
Calvary, Crosbyton\*\*  
First, El Campo\*\*  
First, Electra  
Trinity, Houston\*\*\*\*  
West End, Houston

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Mrs. T. E. Brooks  
Mrs. John Allen Dunn  
Mrs. W. G. Rudder  
Mrs. J. M. Tanner  
Mrs. H. J. Ledbetter  
Mrs. H. H. Kuehn

# Virginia

Cedar Grove\*\*  
Cheriton\*\*  
Chincoteague  
Exmore\*\*\*  
Hallwood\*\*  
Modest Town\*\*\*\*\*  
Onancock\*\*  
Broadway\*\*  
Clifton Forge\*\*\*  
Covington  
Harrisonburg\*\*\*  
Laurel Hill\*\*\*  
Waynesboro  
Bacon's Castle\*\*  
Branchville\*\*  
Boykins\*\*\*  
Franklin\*\*\*  
Great Fork  
Holland\*\*  
Moore's Swamp\*\*\*  
Smithfield\*\*\*\*\*  
Bassett  
Clarksville  
New Hope  
Victoria\*\*\*  
Glen Allen\*\*  
Hatcher Mem., Richmond\*\*\*  
Teresa Commocko  
Leigh Street, Richmond  
Orange  
Bowling Green  
First, Bristol\*\*\*\*  
Amelia  
College Ave., Bluefield\*\*\*  
Young's Chapel\*\*\*\*  
Laurel Grove\*\*\*\*  
South St., Portsmouth\*\*\*  
Clarendon\*\*

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Mrs. Dick Dodson  
Mrs. W. A. Martindale  
Mrs. W. C. Maffett

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Rev. E. L. Hardcastle  
Rev. T. A. Russell  
Rev. Perry L. Mitchell



### Church

Del Ray\*\*\*  
Temple, Alexandria\*\*\*\*  
Beale Memorial  
Colonial Beach\*\*\*  
Harmony Grove No. 2  
Olivet  
Rappahannock\*\*  
Wicomico  
Boyce  
Spring Hill  
Princeton\*\*  
First, Roanoke  
Melrose, Roanoke  
Vinton\*\*

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Mrs. H. C. Groome  
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Mrs. H. A. Balderson  
Mrs. W. F. McGill  
Mrs. Clay Barr  
Mrs. Mack Marshall  
Mrs. J. R. Vermillion  
Mrs. J. D. Wellons  
Mrs. H. W. Connelly  
Mrs. H. S. Burkholder

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Rev. S. B. Tucker  
  
Rev. B. V. Madison  
Rev. H. H. Gibson  
  
Rev. Edward Stubblefield  
Rev. W. C. Boone  
Rev. H. W. Connelly  
Rev. H. B. Jordan

## SUMMER ASSEMBLIES

### KENTUCKY



June — Vacation —  
Georgetown—enough said  
if you have ever been  
there! Our special W.M.  
U. day will be June 18.

Miss Mary Northington, corresponding  
secretary of Tennessee, will be the main  
speaker. A beautiful pageant and  
something different are being planned  
for this day.

There will be the Royal Ambassador  
Camp, under the direction of Rev. F. O.  
Mixon, and the Girls' Assembly House  
Party with Miss Jones as director. The  
little folks, with Miss Anna Bradford,  
a trained kindergarten teacher, will have  
their story-hour every afternoon. Plan  
to stay June 16-22 inclusive.

August — Vacation — Clear Creek—  
another trio of inviting words! Put all  
the family in the car and go to the  
beautiful mountains of Kentucky August  
5 through 17. There will be classes for  
all ages with outstanding speakers and  
teachers. Among them will be Dr. J. B.  
Lawrence of the Home Mission Board,  
Miss Ida Paterson of China, Mrs. L. C.  
Kelly, state W.M.U. president, Miss  
Louise Smith and Miss Josephine Jones.  
—Jennie G. Bright, Cor. Sec.

### ALABAMA

THE Alabama W.M.U. and Sunday  
School Assemblies are being combined  
this year at Mentone, June 22-28, with  
the hope that many families will take

this occasion to have an ideal vacation  
together. Classes are being arranged so  
that every one may study missions (*men  
and all*) and Sunday school work too, if  
they desire. Some of our outstanding  
speakers and teachers are: Dr. F. A.  
Agar of New York, Dr. John L. Hill,  
Rev. Jacob Gartenhaus, Miss Mary  
Northington, Mrs. Carter Wright, Mr.  
Arthur Flake and many others.

An especially attractive program is  
planned for the children and young peo-  
ple. Plenty of wholesome amusement  
will be thrown in for good measure.—  
Wilma G. Bucy, Cor. Sec.

### MISSISSIPPI

THE Mississippi Baptist Assembly will  
be held at Castalian Springs June  
23-30, 1930. These health-giving springs  
are just out from Durant, near the cen-  
tral part of the state. They are thus  
easily accessible to all our people.  
There is a large and most comfortable  
hotel. Wide southern verandas run  
round all sides, wide halls down each  
floor, and all rooms have an outside  
facing. Immense oaks and other forest  
giants gracefully shade the capacious  
lawn. The pavilion and class rooms are  
ample for all who may attend.

It was our happy privilege to have  
Mrs. R. K. Redwine with our W.M.U.  
last summer; and we rejoice that she  
will return to us again this year.  
Classes in every grade of our work are  
carried on.—Miss M. M. Lackey

## CHURCH SCHOOL of MISSIONS

### BUILDING a CHURCH SCHOOL of MISSIONS

Rev. Guy L. Prather, Pastor of  
Monroe Avenue Baptist Church, Kansas City, Mo.



The record of Christian progress has many thrilling chapters.  
What we call "Missions" is largely pioneer work in Christ's King-  
dom and is an essential part of the great Christian movement  
which continues through the ages and spreads in ever-widening  
circles of influence throughout the world. In its persistence and  
extension over the earth and touching life at countless points, it has developed  
leaders and incidents and achievements that stir the hearts of all who know.

The Church School of Missions tries to stir the interest of the largest num-  
ber in the marvelous achievements of Christian missions. The mission study class  
of the Woman's Missionary Society grows into a school of many classes and con-  
tinues every evening for a week of intense study under well-equipped teachers.

In a certain School of Missions, several definite steps were taken to promote  
and direct the largest interest. The pastor believed such a school would be most  
helpful. He secured the interest and co-operation of leaders in various depart-  
ments of church activity—the president and circle captains of the Woman's Mis-  
sionary Society, the Sunday school superintendent and several teachers, the presi-  
dent of the B.Y.P.U. The church in business session approved the school.

A strong faculty was then secured. Two foreign missionaries were secured,  
John W. Lowe and C. C. Marriott. Our state W.M.U. young people's director,  
a former missionary to Cuba, agreed to help. The other three teachers were the  
best local talent available. The ladies, through their circles, agreed to serve a  
free lunch each evening, the expense being met by a free-will offering among some  
who were most interested and from various church treasuries.

Six classes were planned, so as to make the widest appeal to all groups—the  
children, the intermediates, the young people, the women and the men. A first  
class period began at 6:15, a second class period began at 7:30. A half-hour  
lunch period came between the two class periods, as relief from long class periods,  
for fellowship and for better attendance. A half-hour closing assembly was for  
announcements, conference, talks by our missionaries and special music.

On two previous Sundays and at intervening meetings, enrollment cards were  
distributed and all who expected to attend the School of Missions were urged to  
sign. This enrollment gave information for the preparation of the lunch, the  
selection of class rooms and final arrangements for text books. It served also as  
a definite commitment to attend the school and gave definite and wide publicity  
to it.

The names of all teachers and text books and the schedule of classes were  
printed on placards and placed conspicuously about the church building for two  
weeks previous to the school. Announcements were made at all church services  
and in the local daily paper. The whole program was as definitely planned and  
announced as a high school course of study and was carried through to a delightful  
conclusion.

In the worst week of the whole winter and spring, the enrollment was 117,  
with an average attendance of 103. Among the young people and children, many

(Concluded on Page 19)





## PERSONAL SERVICE



### WHAT the NEGRO THINKS

Una Roberts Lawrence, Southwide Personal Service Chairman



There has recently come from the press a most significant book. It is especially fitting that on this page there should appear notice of its importance to the thinking Baptist women of our south who are interested in work with our Negro people.

The book is *What the Negro Thinks*, by Robert Russa Moton, principal of Tuskegee Institute. Attention should be called to the fact that this book does not present what all the Negroes think nor is it an encyclopedia of all that the Negro is thinking. Rather Dr. Moton strikes down the middle of the road on those matters of vital importance to the masses of his people. He thinks that whatever is of vital importance to the thinking Negro should be at least known to the white world in which the Negro must live. Hence the book is the *Negro viewpoint* on many deeply vital questions, covering practically every phase of our life in the south.

Please remember that it is the *Negro viewpoint*. It will stir you often, startle you perhaps, and here and there you will find standing out in amazing importance matters we have so taken for granted that it never occurred to us that to our Negro neighbors they looked differently and were of the deepest importance. It will help you to get the Negro's viewpoint and, if you will bear in mind the fact that this book presents only the conservative viewpoint, you will get a glimpse of how far apart in thinking our white and black people have drifted. The very first chapter startles in its title, "I know the Negro". Dr. Moton sets forth the theme briefly in the second paragraph: "As a matter of fact there are vast reaches of Negro life and thought of which white people

know nothing whatever, even after long contact with them, sometimes on the most intimate terms". This chapter is worth the price of the book to us, for its value in opening our eyes to the reality of Negro life and thought, which most of us sincerely wish to know and understand. Thoughtful, discriminating reading of this analysis of the vast gulfs between our Negro neighbors and ourselves will help all sincere efforts to work together.

The first chapter is but an introduction. The next chapter plunges into the Negro thinking and gives us new and unsuspected angles on the thinking of the Negro. There are some unpleasant truths presented from the Negro viewpoint, but they are worth our serious consideration. Dr. Moton may not be always right, but until we have a better interpreter we can well afford to believe him to be *right from the Negro viewpoint*, and that is the angle from which he writes. Perhaps the most significant section of this chapter is that devoted to the results of the increasing separate development of Negro life and culture. Dr. Moton calls attention to a fact few of us realize, that "there is a constantly diminishing contact between the corresponding classes of the two races, which for the whites is fast approaching the zero point". He regards this as inevitable, calling for serious consideration of its effects upon our common life together, and necessitating definite effort to preserve helpful contacts between the better types of both races.

Chapter three goes on with a study of the changes that have taken place in Negro life in the last twenty years. Dr. Moton writes in unbiased appraisal of all the movements among his people, but as we read we are grateful for the particular leadership of which he is the

outstanding exponent, that stands for the development of the Negro in the fundamentals of living and for his becoming a useful and necessary member of his community.

The book is definitely the contribution of a Christian man holding high ideals for his people and for our common life as a nation. He discusses sanely all the outer evidences of the growing cultural and economic life of the Negro—amusements, the changes in home life, growing nucleus of professional men, the deeper manifestations in music, books, scholastic attainments and the increasing body of Negro leaders of the better type.

Through the next five chapters, Dr. Moton takes us into the inner circle of Negro thinking as he deals with the Negro viewpoint on his problems. We know our viewpoint and all too often we think it is the only one. But here Dr. Moton lays bare the Negro heart and soul on matters of justice in the courts, on common carriers, concerning schools and the housing problem, political questions and matters of public policy. Through it all he maintains a sane attitude toward even those questions about which there is frequently so much bitterness, and in it all he gives us much food for thought. He is clear, sane and Christian in his presentation and fair and just in his conclusions.

It is here that many of his own people will not be willing to agree that he speaks for them. He is far too sane and conservative to suit them. But he proposes to speak for "the thinking Negro" and it is clear that he appeals to the highest meaning of that term. Throughout these discussions we must continually bear in mind that he is giving us the *Negro viewpoint*. He does not concern himself with our viewpoint for he knows that we will continually be conscious of that, but between the lines there is a strong appeal to us that we, for once, try to see these questions from the other side of the color line. I wonder if we are big enough, Christian

enough, to go at least that far, whether we reach his conclusions or not.

In the last three chapters, Dr. Moton takes up the subtle matters of attitudes and sentiment: the significance to the Negro of race names, the difficulty of building up respect for the marriage tie when white men and women refuse to recognize it among Negroes, the problem to the Negro himself of lifting his people into self-respect and dignified independence when the white man insists on his remaining servile and, finally, the fundamental problems of the place of the Negro in the economic world. Delicately, yet fearlessly he bares the heart of the finer Negro manhood and womanhood on the moral questions involved in the laws on intermarriage. I have read widely in Negro periodicals in the past four years, and this statement by Dr. Moton is the clearest and most thoughtful I have found.

I do not have to agree with him in every particular in order to appreciate his ability to state for his people the real issues from their viewpoint. His plea throughout is for opportunity for the Negro to rise to his highest possibilities, to be his best, to make his own particular contribution to our civilization. Through it all runs a deep sense of loyalty to *America as his land* that is appealing and beautiful. In closing he deals with recent movements to bring about a better understanding between the races, with the definite suggestion that matters concerning the welfare of the Negro shall be dealt with by commissions on which both parties to the discussion are represented, taking the Negro issue out of politics where he is always the victim, no matter how the decision falls.

"Meanwhile", he writes in closing, "nothing can contribute more toward the permanent establishment of our national welfare than the continued effort to realize for the humblest in our national life, whether black or white, that full measure of justice and equal opportunity for which America stands as a



symbol before all the world. To this task thousands of the noblest spirits of our country are dedicated. It is such as these that make one, regardless of race, proud to be an American".

On such a high note does the book close, but it is not by any means the only inspiring passage. You will want to read with your pencil in hand, to mark, meditate and think through many a trenchant sentence, many a paragraph packed with candid, straight-forward statements about delicate, dangerous situations and facts concerning Negro life. No real student of life in our south, no lover of peace and Christian living can afford to miss this book. Whether it is suited for study class work will have to be determined by experiment, but certainly for personal service chairmen it is a key to open the way to proper attitudes and wider knowledge of how to best help our Negro neighbors—a task that has appeal in almost every southern community. To his ability to think straight about difficult matters, Dr. Moton adds the gift of a clear, concise, writing style that makes the book delightful reading. We are all in debt to him for the courage and skill with which he comes to us and talks out of his very soul about the matters of deepest concern to the thinking men and women of his race, our Negro neighbors.

The book may be gotten from any Baptist Book Store, \$2.50 postpaid.

#### PERSONAL SERVICE PROGRAM PLANS

OF all the programs, that are given in a Woman's Missionary Society, none

can be made more tender and beautiful than that of personal service. But it cannot be a "just-happen-so" program. Careful planning will have to be made by the committee. In these plans making a series of posters which emphasize the work will hold an important place. Pictures hold the eye when words are forgotten! A poster on which "Say It with Service" is printed will be effective in purple and gold lettering. A poster that will give the motive of all of our service will be one of the cross and leading from it the different phases of work. A large key with the words "Love is the key to all personal service" makes a striking poster. Many others will suggest themselves.

As the women enter the place of meeting have a few good voices sing softly, "O, Master Let Me Walk with Thee". This will create a serious attitude in the beginning and help towards a truer realization of personal service.

The devotional suggested is Matthew 25:31-46. The hymns should be very carefully chosen to fit perfectly into the program. "Open Mine Eyes That I May See" is very appropriate. Have a playlet or pageant or make the program very practical and informing. Have a talk on methods and a question-box, with full discussion. Have the tract "Directed and Individual Personal Service" by Una Roberts Lawrence given well as a talk. This will furnish inspiration and information.

Close with sentence prayers for guidance.—Mrs. J. M. Burnett, S. C.

#### EDITORIAL (Concluded from Page 4)

easy to let down in the summer, but it is dangerous. Let us in faith give of our substance for the things hoped for. Let us resolve that our gifts to the Cooperative Program and our prayers for it will not lag and fail during the summer months. It carries the Balm of Gilead to the wounded and needy in every realm. The Christian's business is that of strengthening souls, winning souls, making our visionary young people into youths with vision. Our task is the business of building men and women; making fields into forces; carrying the Balm of Gilead that Christianity may answer the needs of today. Helen Keller says: "I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble". So, in the coming months our duties lie not afar, they blossom at our very door.

## Calendar of Prayer June, 1930

Prepared by Mrs. Maud R. McLure, Kentucky

THE sweetest lives are those to duty wed  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken  
thread,  
Where love ennoble all.

THE world may sound no trumpet, ring  
no bells,  
The Book of Life the shining record tells;  
There love shall chant its own beatitudes  
After its own life-working.

—Browning

### Topic: How Help the Negro?

#### 1—SUNDAY

Pray for the direction of God's Spirit in the work of our Home Mission Board among the Negroes. Remember the words of the Lord Jesus that He Himself said, It is more blessed to give than to receive.

—Acts 20:35

#### 2—MONDAY

For Rev. and Mrs. C. A. Baker, Rio College, Rio de Janeiro, Brazil  
We have our hope set on the living God.—I Tim. 4:10

#### 3—TUESDAY

For Rev. and Mrs. H. H. McMillan, evangelistic work, Soochow, China  
We have as an anchor of the soul, a hope both sure and steadfast.

—Heb. 6:19

#### 4—WEDNESDAY

For Rev. and Mrs. T. F. McCrea (on furlough), evangelistic work, Chefoo, China, and for Jennie, Maribelle and Tully McCrea, Margaret Fund students

Them that honor Me I will honor.

—I Sam. 2:30

#### 5—THURSDAY

For Rev. and Mrs. C. F. Stapp (on furlough), evangelistic work, Aracaju, Brazil, and for John Paul and Robert Stapp, Margaret Fund students  
I love Jehovah because He heareth my voice.—Psa. 116:1

#### 6—FRIDAY

For Rev. and Mrs. L. M. Bratcher, educational work, Rio de Janeiro, Brazil

They shall prosper that love Thee.

—Psa. 122:6

#### 7—SATURDAY

For Misses Olive Riddell, Girls' School, and Clifford Barratt, evangelistic work, Pochow, China  
I have loved thee with an everlasting love.—Jer. 31:3

#### 8—SUNDAY

Pray that our W.M.U. members may give needed help to societies in Negro Baptist churches.

Blessed are they that keep My ways.

—Prov. 8:22

#### 9—MONDAY

Pray for spiritual power in all state assemblies during June (See page 8.)  
I will pour forth of My Spirit upon all flesh.—Acts 2:17

#### 10—TUESDAY

For special guidance on annual sessions of W.M.U. of Georgia, June 10-12, Forsyth

The weapons of our warfare are not of the flesh but mighty before God.

—II Cor. 10:4

#### 11—WEDNESDAY

For Misses Alice Parker, Mary Moorman, Mary Demarest and Irene Jeffers (on furlough), educational and evangelistic work, Yangchow, China

Let us kneel before Jehovah our Maker, for He is our God.—Psa. 95:6

#### 12—THURSDAY

For Rev. and Mrs. S. M. Sowell, educational work, Buenos Aires, Argentina, and for Annie and Maurice Sowell, Margaret Fund students  
They that seek Jehovah shall not lack any good thing.—Psa. 84:10

#### 13—FRIDAY

For Rev. and Mrs. L. B. Olive, educational work, Chinkiang, China  
Wherefore receiving a Kingdom that cannot be shaken, let us have grace whereby we may offer service well pleasing to God.—Heb. 12:28

#### 14—SATURDAY

For Rev. and Mrs. R. S. Jones, educational work, Pernambuco, Brazil

I, even I, am He that comforteth you.

—Isa. 51:12

#### 15—SUNDAY

Pray that busy housewives may take time to give the Gospel to servants in the home.

He who converteth a sinner from the error of his way shall save a soul from death.—Jas. 5:20

†Attended W.M.U. Training School

\*Attended Southwestern Training School



## Calendar of Prayer June, 1930

**A CHILD'S** kiss  
Set on thy singing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served by every sense  
Of service which thou renderest.

—Browning

### Topic: How Help the Negro?

#### 16—MONDAY

Pray for Rev. and Mrs. Eugene Sal-  
lee, as Dr. Sallee assumes new du-  
ties under Foreign Board.  
Thou shalt remember all the way  
which Jehovah thy God hath led thee.  
—Deut. 8:2

#### 17—TUESDAY

Pray that God's voice may be heard  
at Southwide Y.W.A. Camp, June  
17-27, Ridgecrest, North Carolina.  
Take My yoke upon you and learn of  
Me.—Matt. 11:29

#### 18—WEDNESDAY

Pray for Rev. and Mrs. W. H. Car-  
son, educational work, Ogbomoso,  
Nigeria.  
If we endure we shall reign with Him.  
—II Tim. 2:12

#### 19—THURSDAY

For Rev. and Mrs. T. C. Britton,  
evangelistic work, Wusih, China  
Even if ye should suffer for righteous-  
ness' sake, blessed are ye.  
—I Pet. 3:14

#### 20—FRIDAY

For Dr. Ethel Pierce, medical work,  
and Miss E. E. Teal, nurse, Yang-  
chow, China  
He that hath pity upon the poor lend-  
eth to Jehovah.—Prov. 19:17

#### 21—SATURDAY

For Rev. and Mrs. M. W. Rankin  
(on furlough), educational work,  
and Miss Ruth Pettigrew, evangel-  
istic work, Shiuchow, China  
Thy faithfulness is unto all genera-  
tions.—Psa. 119:90

#### 22—SUNDAY

Pray that pastors in the Southern  
Baptist Convention may give help  
and counsel to the Negro pastors of  
the south.  
Strengthen ye the weak hands.  
—Isa. 35:3

#### 23—MONDAY

Pray for the power of God on the  
annual sessions of the Latin-Ameri-  
can Baptist Convention, June 22-29,  
Rio de Janeiro, Brazil.  
That ye may be strengthened with  
power through His Spirit.—Eph. 3:16

#### 24—TUESDAY

For blessing upon annual sessions of  
W.M.U. of Missouri, June 24-26,  
Marshall  
We are ambassadors therefore on be-  
half of Christ.—II Cor. 5:20

#### 25—WEDNESDAY

Pray that Miss Kathleen Mallory,  
corresponding secretary of W.M.U.,  
auxiliary to S.B.C., and Mrs. Janie  
Cree Bose, principal of W.M.U.  
Training School, may carry blessing  
and inspiration to the W.M.U. of  
Brazil.  
Ye are an epistle of Christ—written  
not with ink but with the Spirit of the  
living God.—II Cor. 3:3

#### 26—THURSDAY

Pray for Rev. and Mrs. E. A. Nel-  
son, evangelistic work, Manaus, Bra-  
zil.  
God hath power to help.  
—II Chron. 25:8

#### 27—FRIDAY

For Misses Lolita Hannah and \*Ce-  
cile Lancaster, Girls' School, Ko-  
kura, Japan  
Jehovah upholdeth the meek.  
—Psa. 147:6

#### 28—SATURDAY

For Rev. and Mrs. W. F. Hatchell,  
on border superintending work in  
Mexico, and for Paige and Staten  
Hatchell, Margaret Fund students  
Follow Me.—Luke 9:23

#### 29—SUNDAY

Pray that college students may use  
part of their vacation in service in  
the home churches, Good Will Cen-  
ters and Daily Vacation Bible  
Schools.  
The whole law is fulfilled in one word.  
Thou shalt love thy neighbor as thy-  
self.—Gal. 5:14

#### 30—MONDAY

Pray for Rev. and Mrs. Stephen  
Witt, Canal Zone workers, Balboa.  
I will sing of Thy strength.—Psa. 59:16

\*Attended W.M.U. Training School

\*Attended Southwestern Training School



## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

### TOPIC: "He That Feareth"

"THERE'S pow'r, mighty pow'r in the word  
of the King;  
He speaks, and the captive is free;  
The lips of the dumb with rejoicing shall  
sing:  
O speak, blessed Savior to me!

#### Every Land

1st Day—Deut. 10:12, 13, 20; 13:4  
2nd Day—Acts 1:8-14  
3rd Day—Acts 2:1-8, 12  
4th Day—Acts 2:32-39  
5th Day—Acts 4:8-12  
6th Day—Acts 8:1-8  
7th Day—Acts 8:25-39

#### Every Man

8th Day—Acts 9:1-16  
9th Day—Acts 9:17-31  
10th Day—Acts 9:32-43  
11th Day—Acts 10:1-16  
12th Day—Acts 10:17-35  
13th Day—Acts 10:36-48  
14th Day—Acts 11:19-30

#### Every Day

15th Day—Acts 12:1-16

"THERE'S pow'r, mighty pow'r in His  
pardoning word;  
He said, 'Go and sin now no more!'  
How sweet was the hour when forgiveness I  
heard,  
And Mercy had opened the door!"

16th Day—Acts 12:17-25; 13:1-6

17th Day—Acts 13:13-26

18th Day—Acts 13:27-42

19th Day—Acts 13:43-59

20th Day—Acts 16:6-15, 25-31

21st Day—Acts 17:1-4; 18:1-11

#### Salvation

22nd Day—Mark 2:17; 16:15, 16

23rd Day—Luke 3:6; 14:16-24

24th Day—Matt. 9:2, 6, 12, 13, 35-38

25th Day—I Tim. 1:13, 15, 16; 2:3-5

26th Day—John 3:14-18; 6:44; 12:47; 14:6

27th Day—Romans 1:16; 15:9, 16, 20, 21

28th Day—Isaiah 40:11; 55:3-5

29th Day—Hebrews 5:9; 7:25; 8:1, 2

30th Day—Rom. 5:2-5; 7:9; 10:7; 22:17

## "Pray Ye"

Thanking God that "His goodness faileth never"  
Asking Him to increase the missionary zeal of your  
home, society, church, denomination  
Pleading for mission boards, especially S.B.C. ones  
Interceding for sinners at home and abroad  
Thanking God for fidelity of missionaries and pleading  
that their work be re-inforced  
Asking guidance in carrying out S.B.C. and W.M.U.  
plans adopted at New Orleans meeting  
Remembering colleges, summer schools and graduates,  
especially those entering religious training or work  
Asking the Spirit's guidance at Ridgecrest Y.W.A. Camp

### EXAMPLE in ADDITION

One copy of the magazines + another copy of the magazines = a better organization.

The Standard of Y. M. A.

for Young Women

Price.....\$1 a Year

World Camrades

for G.A.'s, R.A.'s, Sunbeams

Price.....\$1 a Year

—1111 Center Bldg., Birmingham, Ala.—



# BIBLE STUDY

Mrs. W. H. Gray, Alabama

*Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.*

□ □ □

## TOPIC: "HE THAT FEARETH" (Acts 10:35)



Beautiful and costly flowers lay upon the casket of a loved minister. The bouquet placed there by a boy was singled out and mentioned at the funeral because Dr. S. had loved the simple things of life. One thought of the simple stories this great man had told as he preached the Gospel to crowds every Sunday.

When Miss Julia McKenzie came home on furlough from China twenty-five years ago her converts sent messages to the ones who had sent their teacher to them. "Tell the happy sisters in America to pray that we may live up to our opportunities." "Why do you say happy sisters?" asked Miss McKenzie. "Because they have always had Jesus!" Never a word of chiding for having waited so long!

A striking example of one who is eager to witness to his own race the power of the Gospel is our Southern Baptist Convention missionary to the Jews. Accepting Christ at great cost Rev. Jacob Gartenhaus seeks to convince his people that the Messiah has come.

Read the story of the Gospel among the Indians and you find each one who begins the "Jesus way" wants to invite another to join him. One tribe, the Osages, is helping in the evangelization of other tribes.

Nearly forty years ago there came to one of our southern cities two consecrated white women ready to give themselves to the task of helping Negro women and children. Gathering them into classes they taught Bible, hymns, missionary stories, sanitation and care of the home. They revealed a sympathetic understanding of the Negro's difficulties and also of the great love of God. When the time came for them to lay down their work an associational W.M.U. took it up. With an Inter-Racial Committee to direct, the classes are being taught by some of those women who learned from their white teachers.

At first Peter and Paul wanted to preach Jesus Christ plus Judaism. Only when they learned to preach Christ "and Him only" did the Gospel go to the gentiles. Possibly the most startling vision in the whole Bible is that of Peter. The truth that it carried is still strange to many Christians. Far from Peter's Jewish traditions to eat all manner of four-footed beasts! Worse still to recognize a gentile as an equal! God used Ananias to bring light to Peter's befuddled brain. Read Acts 10 and think on verses three, four and five. Peter went on preaching Jesus. What a calling! Giving the Gospel to all who would hear! The first step in helping any people lies in giving them the Gospel. Feed them the milk of the Word. When they grow up add strong meat to their spiritual diet. Teach them to be law-abiding citizens, honest, clean, considerate for others. Show them how to earn a living, how to make a home. Be careful not to confuse our ideas of civilization with the idea of Christianity. Sometimes the customs or dress of a country suit the people there better than anything we can suggest. If the plan of salvation and the standards of living set up by our Lord can be made plain, the adjustment to life will follow.

# PROGRAM PLANS

## WITH the PROGRAM COMMITTEE

Mrs. T. M. Pittman, North Carolina



One of our ministers has recently written the following tribute on the death of Ida, an aged Negro woman. He entitled it, "Ida the Faithful". He says: "For more than thirty years it has been my privilege to be a more or less frequent visitor in the home of Deacon W—. On all my visits no one accorded me a warmer welcome or showed more pleasure in ministering to my comfort than did Ida....Her face and her beautiful example will live with me through eternity. Afflictions, sorrow, the infirmities of extreme old age and other trials gathered around and in this home as in most homes. In the midst of every such experience, Ida was as much a part of it all as any member of the household....Such a spirit in one's work exalts any place to a position of dignity and beauty. Such work is not that of the hireling but rather of one who is working along with Him who 'worketh all things after the counsel of His will'. The fact that this was done all unconsciously makes it the more Christlike and beautiful.—When my time shall come to pass over the dark river, I can only hope that I may be as well prepared as she was to hear the Master of us all say to me, 'Well done'!"

As the Program Committee reads the above, there will no doubt come to the mind of each examples of just such faithful service in their own families or in some friend's family. If the program is to be carried out in a circle, it would be interesting to have a round-table at the close where each one would tell briefly of a devoted Negro servant. Many of our churches in the south have had sextons whose faithful service has covered a long period. Some of these "doorkeepers in the house of the Lord" are worthy of memorials.

The main part of the program may be made up of sketches of the lives of Negroes who have been leaders among their own people. Information for these sketches will be found in the program material given by Mrs. James (pages 21-27.) The following titles are suggested: "W. W. Colley and the Formation of the Negro National Baptist Convention"; "Organization and Growth of the Woman's Convention"; "Helping the Negro Ministers" (In this use paragraph about the importance of the church in Negro growth, then bring in facts connected with our Home Mission Board and its work for training Negro preachers); "The Negro and Catholicism" may follow and our Baptist women urged to help the Negroes resist the appeal to the superstitious and spectacular sides of the Roman Catholic Church.

Short talks may be given on "Booker T. Washington"; "Robert R. Moton"; and "Janie Porter Barrett". Other important talks or discussions may take up the following subject: "Negro Women and Their Missionary Societies". The member who makes this talk should visit a society or get information of the work the women are doing. In many cities the Negro women conduct day nurseries, night schools, industrial classes and mission Sunday schools. The president of one of our societies, being invited to speak at a Negro society, found these women doing far more in personal service than her own society. Books, pictures, magazines, clothing etc. may be supplied these Negro women in their work.

(Concluded on Page 19)



## The SOUTH'S CONTRIBUTION to RACE RELATIONSHIPS

### A BRIDGE of INTERRACIAL UNDERSTANDING and GOOD WILL

**General Purpose of Program**—A Study of the "Commission on Interracial Cooperation": *An indigenous interracial movement in the south of world-wide significance*

**Particular Aims**—(1) To consider with open mind the elements of the problem presented by the Negro in America. (2) The opportunity for a demonstration of the *reality* of Christianity. (3) To know the facts of the Negro's status: his disabilities, his excellencies, his achievements. (4) What can I do?

**Material for Program**—Free material, enough for wide distribution, will be sent by ordering from "The Commission on Interracial Co-operation", 409 Palmer Building, Atlanta, Ga.

**Devotional Suggestion**—"What the Bible Tells Me about Race Relations" (One of the leaflets of the "Commission"—sent free)

What attitudes of ours are Christian? What un-Christian?

**Pray** that we "see and respect the divine image in every human being".

**Thinking Backward**—Time will not permit the leader to bring out through the discussion but she should, in preparation for this program, recall the status of the white race two thousand years and less ago in Europe: the pagan, animistic worship, the savagery, slavery and cruelty; the similarities to primitive, pagan life out of which the Negro came; the debt we owe to Christian missions and other contacts. We at one time were under-privileged. We were once a "climbing race".

**References**—Histories, Encyclopedias; Chapter I, "A Long Ascent", from "The Vanguard of a Race"

**America's Tenth Man**—an Appreciation

- (a) The racial gifts and assets the Negro brought from Africa
- (b) The Negro's contribution to the "Old South"

**I. Discussion or Report**—To what extent have the Negroes of America assimilated western culture and civilization?

Study under the following heads—The contribution the Negroes are making in: 1. Education; 2. Religion; 3. Fine Arts; 4. Science; 5. Agriculture; 6. Professions; 7. Business. **References**—"The Commission's" Literature (*free*); March 1929 Home and Foreign Fields; "The Vanguard of the Race"; "The Negro Year Book"; "The American Race Problem", Reuter

**Prayer** of thanksgiving that God has so richly endowed the Negro race; that He is giving the two races in the south a chance to demonstrate the reality of Christianity in racial adjustments

**II. The Disabilities of the Negro in American Life in:**

- 1. Education; 2. Housing Conditions; 3. Segregation; 4. Courts and Public Policy. **References**—"Commission" Literature and Chapters V-IX, "What the Negro Thinks" by Moton (*very important; see review on pages 10-12.*)

**III. What Can We Do?**

First seek expression from the class. Consider the following:  
(Concluded on Page 32)

## PROGRAM in BRIEF

Mrs. W. C. James, Virginia

### TO MEET YOUR NEED



Again this month the magazine carries this department, the hope being that it will be just what is needed by new or inexperienced Women's Missionary Societies. The effort has been made to weave into the program the most interesting stories and clearest facts as given on pages 21-27. Fine suggestions will also be found on page 17. As was suggested last month, the current events (*page 33*) are practical and interesting to use with the roll-call. Those who offer the prayers will find appealing suggestions on pages 13-14. The month's topic is as follows:

### HOW HELP the NEGRO?

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

Prayer that we may be conscious of the presence of our Lord and that He will speak to our hearts through the program today

Bible Study—"He That Feareth" (*Page 16*)

Hymn—"I Can Hear My Saviour Calling"

Talk—"A Grain of Mustard Seed" (*Pages 24-25*)

Hymn—"Tis So Sweet to Trust in Jesus"

Talk—Negro Women Realizing Ideals (*Pages 22-23*)

Talk—A Mother's Ideal and Influence (*Pages 26-27*)

Talk—Helping Negro Women Raise Their Ideals (*Page 27*)

Prayer that we may see our opportunity and cooperate with our Negro Baptist sisters so that Christ's ideals for us all may be realized

Questionnaire (*Ask and answer questions 5, 8, 9, 10, 11, 14 on pages 22, 24, 26.*)

Report—The Latest News from the Religious Press (*Page 33*)

Hymn—"Hark! 'Tis the Shepherd's Voice I Hear"

Watchwords (*See page 1.*)

Prayer for the Negro race and that their leaders may have grace and wisdom

### PROGRAM PLANS (*Concluded from Page 17*)

For country societies there is a big opportunity to help the Negro tenant and his family. Many of these make no attempt to attend church and their children are receiving no Bible teaching. Here again religious literature and pictures in their simplest form may be distributed. Help also may be given to Negro teachers in the little rural schools one passes on every highway.

It is well to recall what Dr. V. I. Masters said in substance: "A man cannot make much progress himself while he is sitting on another man to hold him down". The question is: "How *help* the Negro?"

### CHURCH SCHOOL of MISSIONS (*Concluded from Page 9*)

attended who were not Christian. From the intermediates and growing directly out of their class work, about 35 became Christians and were baptized into the church within six weeks from the close of the school.

With proper preparation on the part of the pastor and a few leaders in the church, a large number can be interested. Most delightful and permanent results may be attained.



## BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, North Carolina  
**POSTER and PROGRAM HEADING SUGGESTION:**

Draw a large equi-lateral triangle. Along the base-line write the word "God"; along the right-hand line, "Negroes"; and along the other line, "White People". At the bottom of the poster write:

**ARE WE CHRISTIAN WOMEN HOLDING UP OUR SIDE?**

□ □ □

**TOPIC: HOW HELP the NEGRO?**

Gift of Spirituals: "Standing in the Need of Prayer" (*Get a negro woman to come and lead the circle in singing.*)

Our Negroes' Favorite Scripture: Psalm 23

Definite prayer for more sympathy, interest and cooperation with the Negroes in their work

'Sure Development of "Negro Baptist Work under Negro Leadership" (Pages 21-22)

Negro Women Realizing Their Ideals" (Pages 22-23)

Evidences of "Baptists Working Together" (Pages 23-24)

Grain of Mustard Seed (Pages 24-25)

Rescue Our Negroes from Catholicism (Pages 25-26)

Opportunities Seized by "The Mothers of Men" (Pages 26-27)

Earnest prayer for God's blessings upon the Negro

Spiritual: "Swing Low, Sweet Chariot"

**Monday Mornings**—Some of the saddest scenes of Monday mornings in our southland are the court-rooms filled with Negro culprits. These appalling numbers are indeed a direct rebuke to the white Christians of these towns. Studying thoroughly the facts of these situations leads us to face the opportunity that is ours. If somewhere in these towns we could hold for the Negroes every Sunday afternoon a practical, sensible, simple and sacred service of worship and instruction presenting the Christian code of behaviour, the Christian call for honesty and honor, the Christian way of living, God's only way of salvation, many a Negro would find *real religion* and by its grace save himself from sin and the wages of the law that hangs heavily over his head. This would not interfere with their own evening services when their ministers do the best that they know, but their best is not sufficient until they are better trained. The Negroes need the help of consecrated Christian women.

**"Thy Maidservant"**—When our Christian women read: "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work—thou nor thy son nor thy daughter, *thy manservant nor thy maidservant*", how do they reason about letting the maid and the cook work all day on Sunday, missing their own services and finding no opportunity to go unto the house of the Lord for worship? A bit of planning plus a sensible abandonment of the old southern idea of Sunday's being a feast day, plus a bit of Godly love for the Negro and her soul, will convert this day into a Holy Day of worship for the entire household—and perhaps it will be holier for the bit more of fasting and praying instead of excess feasting and breaking of the day.

## PROGRAM for JUNE

The list of reference books given at close of this program 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 Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. W. C. James, Virginia

**TOPIC: How Help the Negro?**

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

Watchwords (*See W.M.U. Year Book.*)

Bible Study—"He That Feareth" (Page 16)

Prayer that the consciousness of God's presence may be our portion and that He will speak to us through the program today

Hymn—"Lord, Speak to Me"

Talk—Development of Negro Baptist Work under Negro Leadership

Talk—Negro Women Realizing Ideals

Prayer for the great National Baptist Convention's work and especially that their leaders may have grace and wisdom

Talk—Baptists Working Together

Talk—The Negro and Catholicism

Prayer for larger cooperation on the part of our southern Baptists

Talk—"The Mothers of Men"

Report—News from the "Religious Press" (Page 33) and from a survey of our own field

Hymn—"Hark! 'Tis the Shepherd's Voice I Hear"

Closing Prayer

**DEVELOPMENT of NEGRO BAPTIST WORK under NEGRO LEADERSHIP**



Soon after the close of the Civil War many Negro Baptist preachers, who had had the opportunity of some training and had caught a vision of the work to be done, went north and south throughout the land trying to interest their people in some form of unified work. These were the forerunners who prepared the way for the national organizations among Negro Baptists today. Some had caught the vision not alone of what they could do for their own race in America but

what might be done through them for those living in darkest Africa.

W. W. Colley, who had graduated from a Baptist "school of the prophets" in Richmond, volunteered for foreign service and was sent to the west coast of Africa by the Southern Baptist Convention in 1875. After working there four years he decided that, if the Negroes of America were to do their part in redeeming Africa, it would have to be through an organization of their own race. At once he resigned and returned to America. The Virginia Convention of Negro Baptists made it possible for him to travel about and stir up interest in missions. At a meeting called in 1880 at Montgomery, Alabama, the Baptist Foreign Mission Convention of the United States of America (Negro) was organized. Mr. Colley was chosen as corresponding secretary and a Foreign Mission Board was es-



established with headquarters at Richmond, Va. The earnest appeals and the emphasis placed on foreign missions soon became the rallying spirit for the union of the leading organizations among Negro Baptists. It was in Atlanta, Georgia, 1895, that the Baptist Foreign Mission Convention, the National Baptist Convention and the National Education Convention united their forces and became the National Baptist Convention with a Foreign Mission Board, a Home Mission Board and an Education Board. Its headquarters are located at Louisville, Kentucky. Though Negro Baptists are now divided into two national bodies and each is doing its part in Kingdom work, it is with the National Baptist Convention, U.S.A., that the Southern Baptist Convention does its cooperative work. Besides its foreign and home mission work the National Baptist Convention has its own Sunday School Publishing Board located in Nashville. The Morris Memorial Building, named for an outstanding Baptist leader, long the president of their convention, is the home of the Publishing Board and is a building of which any denomination, white or colored, might well be proud. To Dr. J. M. Frost, for years secretary of our own Sunday School Board, is given the credit for doing as much as any single person toward the progress of Negro Baptists. It was his cooperation and help that

made it possible for them to start their great publishing house.

According to those who keep in touch with the Negro work, the church is still by far their most influential organization, and the pastor yet has more influence than any one man in the community. But better opportunities of education and the attraction of other interests are making it more and more difficult for the ignorant and untrained preacher to hold his influence. More important still is the fact that only by improvement in the ministry can the religious and moral life of the Negro be improved as it should be. We are told that only about ten out of every hundred Negro preachers have any special training for their work. We are also told that of those in the ministry 800 or 1000 drop out of the work every year. Yet notwithstanding the great need for trained preachers, less than twenty well trained and thirty partly trained left the Baptist schools and seminaries last year to fill the many vacant places. One of the great leaders speaking of this situation says to southern Baptists: "Give us a good word and a helping hand, for the hill is pretty steep and the load is heavy. Our backs are broad and our courage has not gone, but we do keep looking around to see if our stronger white brother is going to see us through".

"With pity for mankind look 'round;  
Help them to rise and Heaven is found".

1. Where and when did the Negroes organize for foreign mission work?
2. When did the Negroes unite their forces in the National Baptist Convention?
3. Where do they have their present headquarters?
4. Where is the Publishing House of the National Baptist Convention?
5. Where do we find the greatest strength and at the same time the greatest weakness of Negro Baptists?

#### NEGRO WOMEN REALIZING IDEALS

**WHEN** Christ came He set all women free from the shackles that had bound them and began the work of lifting them into their proper places in the family, in society and in the church. Through the centuries since women have

been struggling to gain their rightful place. The Christian women of the world have had the best opportunity to realize their ideals, and the Christian women of the white race have been steadily lifting their ideals higher and higher.

When the Negro women came to

America, few brought any ideals for a finer and sweeter life, but all brought with them the souls that could aspire to higher things and could learn to love and serve God. To the Christian white women of America, particularly of the south, is due the credit for kindling in the Negro women's souls the fires of Christian ideals. In thousands of kitchens, nurseries and sewing-rooms and even in the quarters sometimes the slave women of the old days found God through their mistresses' lives and took up their task of making Him real and lovable to their own people by living in His spirit from day to day. When we remember how few generations ago they had to start at the very beginning, any record of the achievement of Negro women should command the sincere admiration and call forth the real cooperation of all Christian white women.

Mrs. Layten, president of the Woman's Convention, Auxiliary to the National Baptist Convention, tells us that for years the Negro women urged their brethren to give them an opportunity which they had not had. "Realizing their strength and ability", says she, "the women pressed on until in 1900 the Woman's Convention was organized and now there is no department of the National Baptist Convention where their usefulness is not acknowledged and

encouraged. The Woman's Convention", she adds, "has proven a remarkable school for developing the talents of our women. Many lives have been spent, thousands of dollars contributed and sacrifices made for the causes of education and for home and foreign missions". In addition to this, these women have helped in building and supporting a training school for women and girls in Washington, have contributed to the support of the publishing house and have helped to build a hospital in West Africa, the first hospital founded by Negroes in a foreign land. A woman physician, who is a graduate of the Woman's Medical College of Philadelphia, is the medical director.

According to Mrs. Layten not only the leaders in their work of the convention have shown ability but many more "have written their names in human hearts by their unselfish devotion and persistent self-culture. Some have soared to topmost heights as mothers, wives, homemakers, church members, servants in homes and as professional and business women and as missionaries". These women are our neighbors. They are our sisters in Christ and in church belief. Do we know them and do we know anything about the work they are trying to do to lift their own race into the Kingdom and thereby hasten its coming?

6. When was the Woman's Convention of the National Baptist Convention organized?
7. Name some of the outstanding things the women have done.

#### BAPTISTS WORKING TOGETHER

**WHEN** the Civil War broke out in 1861 the Home Mission Board of the Southern Baptist Convention had 40 white missionaries working among the Negroes in the south. But the war brought an end to this work and for some years the board did not carry on any definite work among the Negroes. In 1886 such work was begun again. This time Negroes were employed as missionaries to their own people. Twenty were sent out in that year. For twenty-five years our Home Board has paid

the salary of a general missionary in almost every southern state. All work for the Negroes at present is done in cooperation with the National Baptist Convention, U.S.A. The report of our Home Mission Board last year showed that we had 19 workers among the Negroes and that there was urgent need for well trained men and women in each state, who should give all their time to the enlistment and development of the church members, both men and women.

The American Baptist Theological Seminary at Nashville, Tenn., is the



most definite example of our cooperation with Negro Baptists. In 1918 the Southern Baptist Convention agreed to help in establishing this "school of the prophets". Work was actually begun in 1923 with Dr. O. L. Hailey of our own convention as the general secretary for the work. The Negro Baptists of Nashville, with the help of the city Chamber of Commerce, bought the land, 43 acres. Southern Baptists gave \$80,000 for the main building and \$20,000 for repairing smaller buildings already on the land, \$100,000 in all. The Negro Convention paid for furnishing the buildings. The Board of Directors is made up of representatives from both the National Baptist Convention and the Southern Baptist Convention. For every \$2 the Negroes give for the support of the school we give \$1—up to \$7,500 a year.

There are as many students in the seminary this year as have been enrolled any year since it was started. Notwithstanding, however, that the greatest need

among Negro Baptists is a well trained ministry, and the additional fact that the school offers as good training as can be found in any Negro school, it has never been full of students. "Why is this?" you ask. Dr. Hailey says that it is for the lack of a little money. Many, who would come, cannot for the lack of money to pay necessary expenses, though the expenses have been reduced to the barest necessities. A Student Aid Fund has been started to assist worthy young students but only a small amount has been secured as yet. Here is a great home mission opportunity and at the same time a fine opportunity for inter-racial cooperation. Just a few dollars invested in helping some worthy young Negro preacher to get the training he needs may be of untold value in helping to lift the whole Negro race.

"Minorities, since time began,  
Have shown the better side of man;  
And often in the lists of time  
One man has made a cause sublime".

8. How does our Home Mission Board do its work for the Negro?
9. What and where is the American Baptist Theological Seminary?
10. How is it managed and supported?
11. Why is it not full of students and in what way can a person help that more preachers may be trained there?

#### A GRAIN of MUSTARD SEED

COME let us take a little journey to a town in Alabama and there visit a school covering 2300 acres of ground. There we will find 120 buildings, mostly of brick made by the students of the school. There are dormitories and a great dining-hall with windows on all sides and a gallery where, on state occasions, the student band plays beautiful music. There we will see a handsome library, a fine hospital, buildings for classes and industries of all kinds, a wonderful power-house which supplies light and heat for the whole place. There is a large farm, with barns for cattle, horses, sheep, pigs, poultry and farm machinery. There are so many things to see, but let us go to the beautiful chapel which seats over 2,000, with a place for a choir of 500, whose sing-

ing, once heard, is never forgotten. Now suppose it is time for chapel service. We will sit on the platform so that we may look into the faces of the 2,000 students, dark of skin but alight with eager, intelligent interest, as they take part in the exercises or sit quiet to listen. As they march out trim and spotless, with heads erect and steady step, we seem to see the thousands of men and women who have gone out from this school to many of our own states, to the West Indies and to far off Africa, the places from which they came. They have gone back to all these places where in their living they are showing what skilled hands and trained minds can do and that character and the spirit of service are the finest things in the world. Thus Tuskegee Institute, through its graduates, has given hope, thrift, independ-

ence and happiness to thousands of Negroes in our own and other lands.

Before we forget what we have seen at Tuskegee let us go to Hampton, Virginia, and listen to the story of a Negro boy who had heard that, at Hampton, boys might earn enough to pay for an education by working on the farm and in the shops of a school there. Thirsty for an education, this boy walked and worked his way to Hampton. When he reached there he was tired, dirty and shabby looking. The teacher who admitted him and learned his mission did not think much of him but to test him gave him a broom and told him to go and sweep one of the rooms. He was disappointed of course. He had come to study books, not to sweep floors. But he took the broom and by the way he swept and dusted that room he proved to the teacher the kind of boy he was. "Well, boy", said she, "I guess you'll do", and Booker T. Washington was admitted.

Now what is the connection between these stories? Several years went by and this Negro boy had become a valued teacher in Hampton Institute. Some white citizens of Tuskegee, Alabama, wrote to Hampton asking that they send a teacher to take charge of a school to be opened there for Negroes. Booker T. Washington was sent to Tuskegee and the Tuskegee Institute is a

12. Who was Booker T. Washington and how did he get his start?

#### THE NEGRO and CATHOLICISM

IN one of the cities of the far south there stands a stately Roman Catholic Cathedral, beautiful inside and out. The graceful pillars, the great chandeliers, the stained glass windows and the beautiful altar from which the fragrance of burning incense constantly drifts—all add to the beauty and make a strong appeal to those who enter. Just inside the door is a bronze statue of the apostle, Peter. The figure is seated and has one foot extended. If you should visit this cathedral at the right time of day, you would see many Negroes among the worshippers. If you should linger near

monument to the life work of that tired, shabby Negro boy born a slave in old Virginia, who faithful in the small things became great in service to mankind.

Some one writing of the secret of his power shows how it can be found in the words of Mr. Washington himself when talking to people of his own race. Speaking of the wrongs Negroes frequently suffered at the hands of white people he said: "I have felt these things, I suffered much. I grew to hate white men as some of you do today. I hated them till my soul began to dry up, my power to love and help my own people shriveling. I found that hate in my heart to any man would kill my usefulness to all men. Then I carried my hate to Jesus Christ, and He delivered me from it. He took it out of my heart. He keeps me free. He showed me how to love white men and now I can serve them and my own people alike". In such words lies the secret not only of Booker T. Washington's power but the secret of the power any of us may have in helping to lift the Negro or anyone as we climb toward the ideals of the Kingdom of God and try to find a Heaven on earth. "*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you*".

the entrance you would see most of them turn toward the altar, make the sign of the cross, then turn to the statue of Peter, drop on their knees, kiss the toe of the statue, count their beads and repeat some prayer many times, then drop an offering into the box and go on their way rejoicing. Because the figure of Peter is bronze and therefore very dark, many mistakingly think it was made to represent a Negro and therefore regard it as the image of their patron saint.

Such a scene is but evidence of the fact that Roman Catholics, realizing the possibilities in the Negroes of America, are using every appeal and every means



to win them to the Catholic faith. In many of the popular Catholic churches in the south, the Negroes are always welcomed and urged to worship along with the white people. This makes its appeal, especially to that type of Negro influenced by the few leaders who are bitter because of what they claim to be social distinction. Negroes are freely admitted to Catholic hospitals. Roman Catholic convents, also mission settlements, are being established in all the large centers of Negro population.

According to their own figures there are more than a hundred Catholic churches for Negroes in our country and more than 250,000 Catholic Negroes. There are some 300 white priests and more than 700 white sisters giving their entire time to work among them. One year in St. Louis 200 Negroes were baptized in five months and for some time after they had an average of 18 bap-

tisms a week. On Easter Sunday last year one Catholic priest in Chicago with his helpers confirmed 500 Negroes.

We are told that the Catholics are spending more than a million and a quarter dollars a year in promoting their Negro work. In 1923 they dedicated their first theological seminary and in 1926 opened a second one for the training of Negro priests: both are full. With nearly 4,000,000 Negro Baptists and 2,000,000 more above ten years of age who have Baptist tendencies we have but one seminary for the training of Negro Baptist preachers and that not full for the lack of money. For a people who are sending missionaries to Roman Catholic countries and to Africa, is it not time that we realized the dangers as well as the opportunities and, as a stronger brother, do more to help our weak brother in this land to fulfill his mission?

13. Tell some of the things in Catholicism that appeal to the American Negro.
14. Give some figures which show the progress of Catholicism among Negroes.

#### The MOTHERS of MEN

**ONE** of the most interesting things to be found in the study of the lives of Negro leaders is that, at the time they needed it most, the guiding influence of their mothers turned their feet into the right paths. Listen to the following proofs of this fact.

**Thou Shalt Not Lie**—During the trying times of reconstruction just after the Civil War, a Negro boy of eighteen was the superintendent of a Baptist Sunday school, leader of the church choir and a popular speaker at religious and political gatherings of his own people. Some white and colored politicians urged him to run for the legislature in his state. He was not yet twenty-one, but he was six feet tall and could easily pass for that. The politicians told him that he could run, if his mother would swear that he was of age. It was a dazzling offer and the poor boy hardly knew what to do. He didn't like it much but finally agreed to run. But we are told he reckoned without his mother. Not even for her beloved and only child

would she swear to a lie. Instead of going to the legislature, he went to Hampton Institute. But for his mother he would have missed the great opportunity that came to him when Booker T. Washington died. Had he gone to the legislature, he would probably never have been heard of after reconstruction days were over. Today Robert R. Moton is the great president of Tuskegee Institute, honored by all who know him both black and white. He is perhaps one of the greatest influences in America today in bringing about better relations between the races and in the uplift of his own race.

**A Mother's Ideal and Influence**—The life of Janie Porter Barrett is a beautiful illustration of the power of a mother's influence. She was the daughter of a widow who was the housemaid and seamstress in the home of a wealthy northern family living in the south. As would be the case in any home, the little colored girl played a great deal with the children of her own age in the home

and was given many privileges. Both the mother and her children learned to love Janie because of her sweet disposition and radiant spirit. When the children had grown old enough for their friendship with her to seem strange, their mother offered to send Janie north, to give her as good an education as could be had there and to provide for her afterward, where her race would not be known and where her life would be easy and pleasant. This might have been done for Janie was pretty, had loose wavy hair and a skin no darker than an Italian's. But Janie's mother knew no good could come from such an arrangement. She was willing for her daughter to have the education, but she must come back south to live and work. "Janie was colored", she said, "and she must share her opportunities with her own people". The white friend would do nothing unless she could have her own way. In the meantime the mother had married a prosperous man and so took her daughter home and prepared to give her such an education as she could afford.

The story of Janie Porter Barrett's life is a long and beautiful story of joyful service and is a monument to her mother's wisdom. At Peake in Hanover County, Virginia, is the Industrial Home School for the reform and training of wayward Negro girls. It was established and is carried on through the co-operation of the State Federation of Colored Women's Clubs, prominent white women of Richmond and the state of Virginia. But Janie Porter Barrett was its inspiration and is its head.

**Helping Negro Women Raise Their Ideals**—Story after story could be told which would prove that a great company of Negro mothers are measuring up to the biggest and finest of all human tasks, that of creating high ideals and planting them in the hearts and lives of their children. Some one has said, and it seems true, that a race never rises above the ideals of its mothers. This being so, if we are sincere in our efforts in the work of the Kingdom, the

first thing we will do is to find how we can help Negro women and girls right around us to form higher ideals and help make it possible to realize them in their own lives and in the lives of their children. Those who have had experience know that the best results are obtained by the leaders of both races working together. We must learn from the Negroes themselves what are their greatest needs, confer with them as to their ideas of the best ways to meet these needs, then each doing her part, undertake the task. If we do this in the right way, we will discover in most communities Negro women educated, cultured and capable, who are willing to do their part in helping to improve living conditions and to raise the standards of the women of their race.

The first thing a missionary society should do is to establish friendly relations with the women of the Negro churches and, with them, work out some program that will help them in their church work. A careful study should be made of the organizations Negro Baptists have for the development and service of their women and young people. Then help should be given in the organization of such societies in churches where there are none, that is if the women seem ready. If they already have such societies then assistance should be given where it is needed in making them more effective. In many places the women in our societies have provided the Negro women with literature that has been of real value to them in organizing and carrying on their work and has helped them in their study and in the development of lives of prayer and stewardship. Others have helped by leading classes in Bible and mission study and in prayer and stewardship. Classes for the training of Sunday school teachers and of leaders for young people's organizations have been found to be of real help. Such work will naturally lead out into a study of the problems of Negro education of the Negro

(Concluded on Page 32)





## COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary  
(On Leave of Absence)

### LIVING during RIDGECREST DAYS

SEVENTH ANNUAL Y.W.A. CAMP, Ridgcrest, N. C., June 17-27



You have been reading what counselors, teachers and others have found to be the real Ridgcrest results. The W.M.S. of many churches will want to make it possible for representatives from their Y.W.A. to attend. It will be found that such an investment brings large returns. Here are some of the happy, helpful things which come with our living at Ridgcrest Y.W.A. Camp.

Our own W.M.U. president, Mrs. W. J. Cox, will lead the vesper services by the lake. Dr. W. O. Carver, professor of missions at the Southern Baptist Theological Seminary, Louisville, Ky., will conduct the Bible study period early in the morning. Miss Margie Shumate of China, Miss Pauline White of Brazil, Miss Emma Leachman of the Home Mission Board, Miss Elsie Ragsdale of the W.M.U. Training School, Louisville, Ky., will conduct our classes. Dr. J. B. Lawrence and Dr. Austin Crouch will visit our camp and lure us on in our "quest". Miss Mary Louise Warren will be present as the official chaperone and Miss Velma Dillman as the camp nurse, they both being from W.M.U. Training School. The conferences for College Y.W.A.'s., for Y.W.A. counselors and local church Y.W.A.'s. will be a valuable feature of the camp life.

The afternoons are for recreation. There will be sports which every girl will like. Enroll your Y.W.A. for the delightful ten days—June 17-27, 1930.

- |             |  |
|-------------|--|
| 7:00        | Good Morning, Everybody!   |
| 7:30        | Breakfast  |
| 8:45- 9:30  | Bible Study with Dr. W. O. Carver  |
| 9:50-10:00  | Announcements for the Day  |
| 10:00-10:50 | How Y.W.A.'s. Carry on (Conference)  |
| 11:00-11:50 | Mission Classes with<br>Miss Margie Shumate of China<br>Miss Pauline White of Brazil<br>Miss Emma Leachman—Miss Elsie Ragsdale   |
| 12:15       | Dinner Is Served! Walk Right in!   |
| Afternoon   | "As You Like It"<br>Swimming, Hiking, Boating, Horseback Riding  |
| 6:00        | Three Cheers for Supper!   |
| 6:45- 7:20  | Vespers by the Lake with Mrs. Cox<br>"When sunset turns the lake to gold<br>beneath the sky's warm blue,<br>My eyes can almost look on God,<br>so near His presence steals." |

8:00- 9:15 "Variety, the Spice of Life"—10:30 Good night!

Reduced railroad rates—round trip ticket for one-way fare plus \$1.00. Selling dates for tickets, June 13-14-16. Send registration fee of \$2 and write for further information to Pearle Bourne, 1111 Comer Bldg., Birmingham, Ala.



## OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary  
(On Leave of Absence)

### PLANS for ASSOCIATIONAL CAMP or HOUSE PARTY

Because of requests which have come from associational young people's leaders, the following suggestions are made:

#### I. Secure Best Possible Place in Association or Neighboring Association

##### 1. Possible Places

- (a) Camping ground, (b) Boy Scout huts, (c) Y.M.C.A. huts, (d) Dormitories, (e) Country home, (f) Lodge halls

##### 2. Things to Look for at Place

- (a) Safe drinking water, (b) Good swimming place, (c) Accessible by road or railroad, (d) Space for recreation, (e) Store near by

#### II. Present This at the W.M.U. Conference or Associational Executive Meeting

##### 1. Get the Association to Elect or Appoint the Following:

- (a) Camp Director—(This should be someone who knows boys or girls. Someone in whom mothers have great confidence. Often the associational young people's leader makes a good director. The director will have general oversight, advertise camp, select books and teachers and help secure the place. (b) Business Manager—(She will see to the arrangements for cots, beds etc., buy the food supply. Often this officer can get business men to donate a truck from certain towns to take girls and supplies out to camp.) (c) Camp Mother or Hostess—(The superintendent or some W.M.S. president often makes a lovely one. She has charge of granting permissions and deals with discipline problems. She is there to assure mothers that daughters will be properly cared for.)

#### III. To Advertise

1. Write every church in the associa-

tion, where there are organizations and where there are none. You want girls and boys from both types. In this letter tell: (a) Where the camp is to be held; (b) How it can be reached; (c) When it is to be held, when to arrive and when to leave; (d) Name some of the speakers and teachers; (e) Give the cost; (f) Send in this first letter a copy of the program.

2. Use county papers constantly for advertising it. At least two months ahead start advertising in the paper. Letters should have been sent before this time. A copy of the suggested daily program may be published preceding camp. Give details in announcement in paper.

3. Ask pastors in the association to announce the camp or house party.

4. Send a second letter and this time enclose the registration blank. This will probably need to go several weeks before camp time. All registrations should reach the camp director at least a week before the camp date. This gives the business manager ample time to secure sufficient cots, food supplies etc. It would be well to list articles to be brought by the girls.

#### IV. Suggested Daily Program

See "Telling You How" by Mather

#### V. General

1. Let each officer feel free to correspond with state leader about her part of the work. 2. State officers are sometimes able to come for the associational camp when arranged far enough ahead. 3. The officers and all workers give their time for the real joy which comes from such a week. 4. Camp songs can usually be had from state office. 5. American flag and Christian flag are needed.—Pearle Bourne





## TRAINING SCHOOL



Mrs. Janie Cree Bose, Principal

### SYSTEMATIC THEOLOGY as TAUGHT at W.M.U. TRAINING SCHOOL

By Dr. Harold Wayland Tribble, Professor of Theology at  
Southern Baptist Theological Seminary, Louisville, Ky.



There are many false doctrines taught today and there is so much shallow thinking with reference to the meaning of Christianity, that it is imperative that our young women who graduate from the Woman's Missionary Union Training School receive sound instruction in the doctrines of our faith. If we are to spread the Kingdom of Christ in our generation we must train our people to use "the sword of the Spirit", to understand and interpret the word of God in setting forth the meaning of the Christian religion. The Kingdom of Christ will not come into the hearts of men and women unless the Holy Spirit can use us as intelligent and well informed witnesses of the Gospel of Jesus Christ. Surely we are not ready for the Spirit to use us until we know what and why we believe.

To the end that the graduates of the Training School might be effective witnesses of Christ we devote three hours a week through two quarters to the study of Systematic Theology. The text that we use is "The Christian Religion in Its Doctrinal Expression", by Dr. E. Y. Mullins. This book was written to be used as a text in the class in Systematic Theology at the Southern Baptist Theological Seminary extending through the entire year. It is being used now in many seminaries and colleges throughout this country and, in some instances, in foreign countries.

We begin our study at about the middle of the book, taking up first the doctrines that treat of the relation of God to creation. God created the uni-

verse with a definite purpose in view, which is to be realized through man, the crown of His creation. Man bears the image of God in his spiritual nature and is immortal. The same God who created all things holds the reigns of government in His hands, sustaining and guiding His creation toward the accomplishment of His beneficent purpose. His providential control involves both natural and supernatural participation in the affairs of the universe, and so He guides through natural law ordinarily and through miraculous intervention on special occasions. Furthermore, God so controls His creation as to allow for prayer and its answer.

In the light of God's great and blessed purposes for man in the universe sin appears as a hideous thing. It separates man from God and threatens to defeat God in all His purposes of creation. God must overcome sin in a way that will be in keeping with His work in creation. This He accomplishes through the incarnation, perfect life, atoning death, triumphant resurrection and present mediatorial work of Christ. As we study this great transaction for the redemption of man all the doctrines of the Christian life are opened up to us. We study the meaning of repentance, faith, conversion, regeneration, justification, adoption, sanctification, the final perseverance of the saints and the future hope. It would be a rich experience for our women over the south if they could "listen in" on some of these class periods. Sometimes the questions fly thick and fast and the discussion grows warm, and often life-grip-

(Concluded on Page 33)



## MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

### "HOW 'CAN' THEY 'GO' except THEY BE SENT?"



I am taking this opportunity of again expressing my deep appreciation to the members of the Woman's Missionary Union of the Southern Baptist Convention for the part they played in preparing me for my life work. Ungratefulness is perhaps the worst attribute one can reveal and one is apt to be judged ungrateful if there are not intermittent expressions of appreciations. Then, too, of what the heart is full the mouth must speak.

The missionary child is in a peculiar situation. He is neither a native son of the land in which he was born, nor is he a native of the land of his parents. If he is sensitive, he is apt to take this peculiar situation rather to heart in the first few years of his existence. He has advantages and disadvantages over his American brothers whom, perhaps, sometimes he envies and sometimes he pities. Whatever the multiple factors that share in the formation of his character the one thing that remains certain is that, other things being equal, the missionary child certainly knows the people with whom he lives much better than his parents can ever hope to know them.

The Woman's Missionary Union of the Southern Baptist Convention is undoubtedly doing, in my opinion, more for the children of missionaries than any other agency in the world. They not only help with scholarships, which annually help greatly to defray the schooling expenses, but the different associations are so organized in some states that each association adopts certain of the children and sees that they have everything they need from pecuniary wants on up to the deeper heart and spiritual needs. I will never as long as I live forget the tender, motherly care and spiritual aid rendered me by my Marga-

ret Fund "mothers".

I suppose my education is typical of the average missionary boy. Grammar school and high school training were received piece-meal in native and missionary schools, at home and with private teachers, as the necessity arose with the relatively frequent changes of locality. On coming to this country at the age of 18 years entrance examinations had to be passed to enter college. I obtained my B.S. degree at the University of Georgia and my M.A. degree at Mercer University.

*It was my desire then to leave for Brazil to take up mission work, but as the Board at that time could send no missionaries, I decided to teach one year and when still they couldn't send me I took up the study of medicine, which had always greatly appealed to me. Were it not for the aid of the W.M.U. I do not see how it would have been possible for me to have finished the course. After two years in Medical School at Emory University I obtained work as an interne at that splendid Christian institution, the Georgia Baptist Hospital. After finishing my medical course and my internship I was appointed resident surgeon of that institution, a place which I held until the middle of last year. At this time again I wanted to go as a medical missionary, but the Board does not see fit to start medical work in Brazil when other fields need its support so badly. I, therefore, have come up here to West Virginia, where I am assistant surgeon at the Elkins City Hospital.*

So to the ladies of the W.M.U. I owe more than I can express. To say more would be to spoil it, because true appreciation can be more convincingly shown by living than by words.—Edgar M. Dunstan, M.D.



## PROGRAM OUTLINE (Concluded from Page 18)

1. Read books on the Negro and race relationships.
2. Know the Interracial Commission's literature and work.
3. Know if an Interracial Committee is needed in your community.
4. By investigation, if possible with the co-operation of the Personal Service Committee, know all the conditions of the Negro in your community.
5. Interest your church or community through a study class with a program featuring Negro music, classical as well as the folk songs, Negro poetry, Negro art.
6. An exhibit showing Negro progress in all lines, handcraft, posters, pictures etc.
7. Plan some definite work to meet the needs as you have discovered them.

Pray for the men and women of both races who are seeking to make America really Christian.

Song (Solo) "There's Nothing between" (Hymn by a Negro)

Poster Suggestions—Posters showing the progress of the Negro in the economic, educational and religious realms; showing needs, disabilities in these realms; showing progress in the fine arts. Collect pictures which illustrate the foregoing facts; also pictures from your community illustrating progress and needs; pictures of distinguished Negroes. Make a poster illustrating "The Interracial Commission as a Bridge of Understanding".

## PROGRAM for JUNE (Concluded from Page 27)

home, of the mother who works out and of the whole life of the Negro child. If there is an interracial committee in the town, the society should try to co-operate with it in bettering the conditions under which women and children must live, study and work. If not, then form one with the women of the Negro churches and write for help to the Interracial Commission, Palmer Bldg., Atlanta, Ga.

Science is working to prevent the

spread of disease and to make men strong and prosperous. Christianity is working to spread the Gospel of Jesus Christ to make men useful and happy. If this is to be accomplished then the mothers of men must be taught how to care for the body, how to be real homemakers, how to keep clean inside and outside and be provided with the best possible means in home, church and school to lift the race.

"Slow moves the pageant of a climbing race;  
Their footsteps drag far, far below the height;  
Heed not the darkness round you, dull and deep;  
The clouds grow thickest when the summit's high!"

15. Give a story showing the influence of the mother in the life of some great leader of Negroes.
16. How is the best way to help the Negro?
17. How can Women's Missionary Societies help Negro women and children?

## REFERENCE BOOKS

What the Negro Is Thinking.....	R. R. Moton
In the Vanguard of a Race.....	L. H. Hammond
The Trend of the Races.....	George E. Haynes
Negro Life in the South.....	W. D. Weatherford
Virginia Union University and Some of Her Achievements.....	Bulletin
Home and Foreign Fields.....	March 1929
Report of Home Mission Board.....	May 1929
The New Challenge of Home Missions.....	E. P. Aldredge
Leaflet on American Baptist Theological Seminary.....	O. L. Halliey

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James



The National Baptist Convention celebrates its jubilee in Chicago, August 14 to 25, this year. It was organized in 1880 with missions as its incentive. Three of the original delegates are still living.

Conditional gifts exceeding two million dollars to three Negro colleges have been accepted by the Methodist board of education. The board is soon to start a campaign for \$1,500,000 for Negro schools. The campaign is in memory of 60 years of work among Negroes. Of the more than 14,000,000 non-church members in the south 4,000,000 of them are Negroes.

A recent study shows that only about 40 out of every hundred Negro Baptist pastors have passed the fifth grade in school. Only three-fourths of the 40 have passed the eighth grade.

Last fall at a conference at Morehouse College in Atlanta, Georgia, all the presidents of the Negro schools of the American Baptist Home Mission Society (Northern Baptist), the deans of the theological departments and other representative men unanimously voted to approve the establishment of a National Ministers' Institute. The purpose is to hold institutes for Negro preachers in different states and to organize local ministers' clubs to continue the course of study begun at the institute. It is planned that preachers of any denomi-

nation and other Christian workers including women may take advantage of these institutes. A four year course of study is to be prepared and certificates of graduation are to be awarded those completing the course. Much of the work will be done by correspondence.

Following is the pledge of women joining the missionary societies of the Woman's Convention of Negro Baptists:

"True to the faith which I profess, that the Lord Jesus Christ desires woman to be an essential factor in the elevation of fallen humanity and that she should render a reasonable service in the salvation of lost souls by giving of her time, her talents and her means: I hereby promise to be faithful and punctual in attending the meetings of the Woman's Baptist Home and Foreign Mission Society, to take part in same, to perform cheerfully the duties assigned me, to strive to interest others in the saving of souls and bring some one to each meeting as far as it is possible for me to do so; to contribute of my own money to missionary work in home and foreign fields, to read the Bible daily and continue steadfastly in prayer for the success of missions both at home and abroad".

Conspicuous on the back of a booklet containing an outline of programs for six months that is to be used by the Negro Baptist societies is this: "Notice—Please study your topic and songs at home".

## TRAINING SCHOOL

(Concluded from Page 30)

ping experiences of fellowship with Christ are related.

The course closes with a study of the doctrines concerning the future life, the

second coming of Christ, the resurrection, the final judgment and the final places of abode. In the study of all of these doctrines we seek to build our position on the study of the Bible and to formulate our statements in terms of the Christian experience.



**WOMAN'S MISSIONARY UNION, AUXILIARY to S. B. C., Mrs. W. C. Lowndes, Treasurer**  
**A YEAR'S FINANCIAL RECORD**  
**January 1, 1929 to January 1, 1930**

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards					Received by W. M. U. Treasurer		
	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S. B. C. Program	W. M. U. Specials	Training	
							Current Expenses	School Scholarship Fund
Alabama	\$ 29,840.34	\$ 15,021.78	\$ 3,727.45	\$ 32,167.00	\$ 46,989.04	\$ 2,200.00	\$ 806.46	\$ 700.00
Arizona	207.82	184.77	15.00	75.00	359.36	14.50	10.27	
Arkansas	11,179.25	4,308.57	379.13	902.73	59,150.77	1,600.00	95.95	452.00
D. C.	6,126.80	5,582.18			7,442.91	200.00	210.27	200.00
Florida	18,470.09	5,015.75	2,223.41	5,724.16	27,364.26	500.00	421.59	200.00
Georgia	64,318.47	25,063.59	7,241.86	38,319.43	74,496.84	3,300.00	894.66	1,207.44
Illinois	2,625.61	1,058.97			30,927.19	550.00		275.00
Kentucky	65,383.93	23,305.01	6,901.58	34,229.31	60,340.98	3,124.00	1,497.07	1,514.15
Louisiana	13,821.88	7,469.74	1,522.43	11,595.84	40,774.07	725.00	423.48	200.00
Maryland	12,209.59	3,146.88	1,761.09	2,494.88	16,708.80	400.00		100.00
Mississippi	22,483.27	10,583.79	2,819.10	22,328.75	37,495.54	2,020.00	839.75	312.66
Missouri	25,230.75	10,610.95	1,142.38	10,394.53	17,992.52	2,280.00	696.96	610.00
New Mexico	2,131.21	743.92	153.29	352.41	7,728.42	150.00	31.93	
N. C.	64,799.91	27,241.26	7,655.26	102,433.04	74,647.84	2,950.00		1,800.00
Oklahoma	21,919.20	7,308.19	2,100.00	44,979.88	36,811.59	**1,505.06	19.72	405.00
S. C.	40,814.66	17,764.58	5,561.20	15,789.63	71,744.83	2,860.00	1,088.52	800.00
Tennessee	45,430.97	22,031.25	5,680.11	40,765.68	49,347.19	2,230.00	1,816.04	900.00
Texas	81,358.92	26,155.59	7,209.27	122,488.95	255,444.19	3,600.00	1,062.01	140.00
Virginia	112,885.52	35,571.31	11,118.11	50,263.00	98,231.12	3,760.00	2,443.22	2,041.10
Special Gift							7.67	
<b>Total Gifts</b>	<b>\$ 641,238.10</b>	<b>\$ 248,118.08</b>	<b>\$ 67,210.67</b>	<b>\$ 535,304.22</b>	<b>\$ 1,012,597.46</b>	<b>\$ 33,968.56</b>	<b>\$ 12,365.57</b>	<b>\$ 11,857.35</b>
								<b>\$ 22,587,575.72</b>

The "W. M. U. Specials" comprise gifts to the S. B. Board Bible Fund, the W. M. U. Training School at Louisville, Kentucky and the Margaret Scholarship Fund. This column includes \$669.31 sent direct to Miss Lila Walker, Shanghai, China. \*\*Of this amount \$125.00 was sent through the Executive Committee S. B. C. This column includes \$7.00 Margaret Fund Special Gifts, \$39.00 Training School Special Gifts, and \$140.00 Sisterhood Special. \*\*\*This amount includes \$815.71 Bequest of Miss Martha Stamps, of Madison, North Carolina. \*\*\*\*This amount includes \$17,000.00 Gift of Miss Varina D. Brown, of Anderson, South Carolina. \*\*\*\*\*This amount includes \$1,000.00 Bequest of Mrs. George Wendling, of Knoxville, Tennessee, and \$5,000.00 Gift in Memory of Mrs. Annie Anderson, of Knoxville, Tennessee.

Value of Bonds to Missionaries \$104,165.96. Total Cash and Box \$2,609,741.67

**STATE and OTHER OBJECTS in S. B. C. PROGRAM**  
**Included in First Table**  
**January 1, 1929 to January 1, 1930**

Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards

STATES	State Missions	Orphanages	Hospitals	Miscellaneous	Totals
Ala.	\$ 24,827.48	\$ 4,266.34	\$ 5,707.39	\$ 12,187.83	\$ 46,989.04
Ariz.	314.36	21.00	24.00		359.36
Ark.	46,294.84	9,450.66	1,261.51	2,143.76	59,150.77
D. C.	7,442.91				7,442.91
Fla.	19,736.70	7,069.55	558.01		27,364.26
Ga.	32,307.69	18,881.56	20,004.77	3,302.82	74,496.84
Ill.	17,792.06	12,430.72		704.41	30,927.19
Ky.	40,541.27	9,786.86	7,508.31	2,504.54	60,340.98
La.	21,014.20		336.20	19,423.67	40,774.07
Md.	11,734.72	2,370.57	269.02	2,334.49	16,708.80
Miss.	30,229.70	4,698.14	2,567.70		37,495.54
Mo.	15,355.92	746.61	708.76	1,181.23	17,992.52
N. M.	7,683.43		44.99		7,728.42
N. C.	45,833.52	17,540.88	9,540.52	1,732.92	74,647.84
Okla.	13,139.17	19,744.76	3,927.66		36,811.59
S. C.	14,988.76	15,880.72	1,514.23	39,361.12	71,744.83
Tenn.	28,854.25	12,919.45	7,573.49		49,347.19
Texas	66,257.60	29,212.00	28,626.10	131,348.49	255,444.19
Va.	71,606.82	17,883.80	8,740.50		98,231.12
<b>Totals</b>	<b>\$515,955.40</b>	<b>\$182,903.62</b>	<b>\$ 98,913.16</b>	<b>\$216,225.28</b>	<b>\$1,018,997.46</b>

**TWO CONFERENCES at RIDGECREST, N. C., MERIT REPRESENTATION from WOMEN'S MISSIONARY SOCIETIES**  
**July 13-18 —Social Service Week**  
**August 7-17 —Church Leadership Conference**



**CHIEF AIMS of WOMAN'S MISSIONARY UNION**

- 1—PRAYER—Individual and United
- 2—STUDY

- (1) Missionary Message of the Bible
- (2) World Missions

**3—PERSONAL SERVICE—Directed and Individual**

- (1) Enlistment
- (2) Soul-Winning
- (3) Methods

**4—MISSIONARY EDUCATION of YOUNG PEOPLE**

**5—STEWARDSHIP of POSSESSIONS**

- (1) Tithes
- (2) Offerings



# Help—Not Just Watch—Us Grow

**S**IGN-BOARDS frequently solicit patronage for their advertisers by saying, "Watch Us Grow!" However, the very fact that they do thus advertise is just another way suggestively to say: "Help Us Grow". ROYAL SERVICE uses no such subterfuge, for the magazine belongs to Woman's Missionary Union and, therefore, to all of us who right royally renew and subscribe for it. It is no radio stunt of "standing by", no time to apply even Milton's immortal lines: "They also serve who only stand and wait" unless in "standing by" you hear added reasons why you should immediately "wait upon" your society, your circle, your new members to secure renewals and new subscriptions for this, the Union's senior magazine. You have "helped" it to "grow" during 1929 to 76584.

Each state had a worthy part in this helping, a fact which is most gratefully acknowledged, but the goals were reached by only three states, the names of which with deep gratitude are inscribed at the base of the tree. Along with them is given the combined goal for this present calendar year. Will you help to the limit in attaining it? In turn ROYAL SERVICE will increasingly strive to help you and all who use its various departments, such as the Calendar of Prayer, Bible Study, Family Altar, Current Missionary Events, not to mention its scintillating editorials by Mrs. W. J. Cox.

To help you thus to be helped and helpful the following tabulation is given, showing by states the 1930 quotas, the receipts for the first quarter, with the remainder to be secured before the close of this calendar year. In turn you and those you win will help the magazine to grow.

Name of State	Goal for 1930	1st Quarter's Receipts	Yet to Be	Name of State	Goal for 1930	1st Quarter's Receipts	Yet to Be
Ala. . . .	6225	2544	3681	Mo. . . .	4610	1430	3180
Ariz. . . .	100	20	80	N. C. . . .	7720	2825	4895
Ark. . . .	1805	800	785	N. M. . . .	420	227	193
D. C. . . .	120	21	99	Okla. . . .	3065	1218	2847
Fla. . . .	3275	992	2283	S. C. . . .	5535	2416	3119
Ga. . . .	7130	2863	3767	Tenn. . . .	5285	2226	3059
Ill. . . .	1085	335	750	Tex. . . .	10810	3881	7249
Ky. . . .	9085	2710	3365	Va. . . .	7780	3130	4650
La. . . .	3485	1488	1967	Misc. . . .	—	148	—
Md. . . .	400	213	277				
Miss. . . .	5115	2120	2995	Totals . .	80,090	31,517	48,421

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