

09.12.239

Now comes "The True Way" to put emphasis upon our beginning as a Society and the great results secured therefrom. May this beginning of our work and its results make its impress upon Methodism, never to be erased. Surely we all agree that the work of the one teacher, now multiplied many thousand times, should be continued in the largest possible way. We trust that our pastors will give the entire day to this work, with a sermon in the morning and the use of the program at another hour. The Society is anxious that our people shall get the facts, and this is one of the ways.

THE OFFERING.—We hope our pastors will be willing to make an extra effort to get a cash offering sufficiently large to cover the regular apportionment for the Freedmen's Aid Society, and also a Jubilee offering. If this is not possible, and the entire cash offering is to be credited to the General Fund, will our pastors call special attention to the Jubilee Fund, and take subscriptions for the same, using the blank form below?

THE FREEDMEN'S AID SOCIETY,
220 West Fourth St., Cincinnati, Ohio.

The General Conference of 1912 having authorized The Board of Managers to call upon Methodism for a Jubilee Fund of \$500,000, commemorative of the fiftieth year of the Act of Emancipation, the undersigned herewith subscribes to the fund the following:

Name of Subscriber _____

Postoffice Address _____

Church and Conference _____

Amount _____

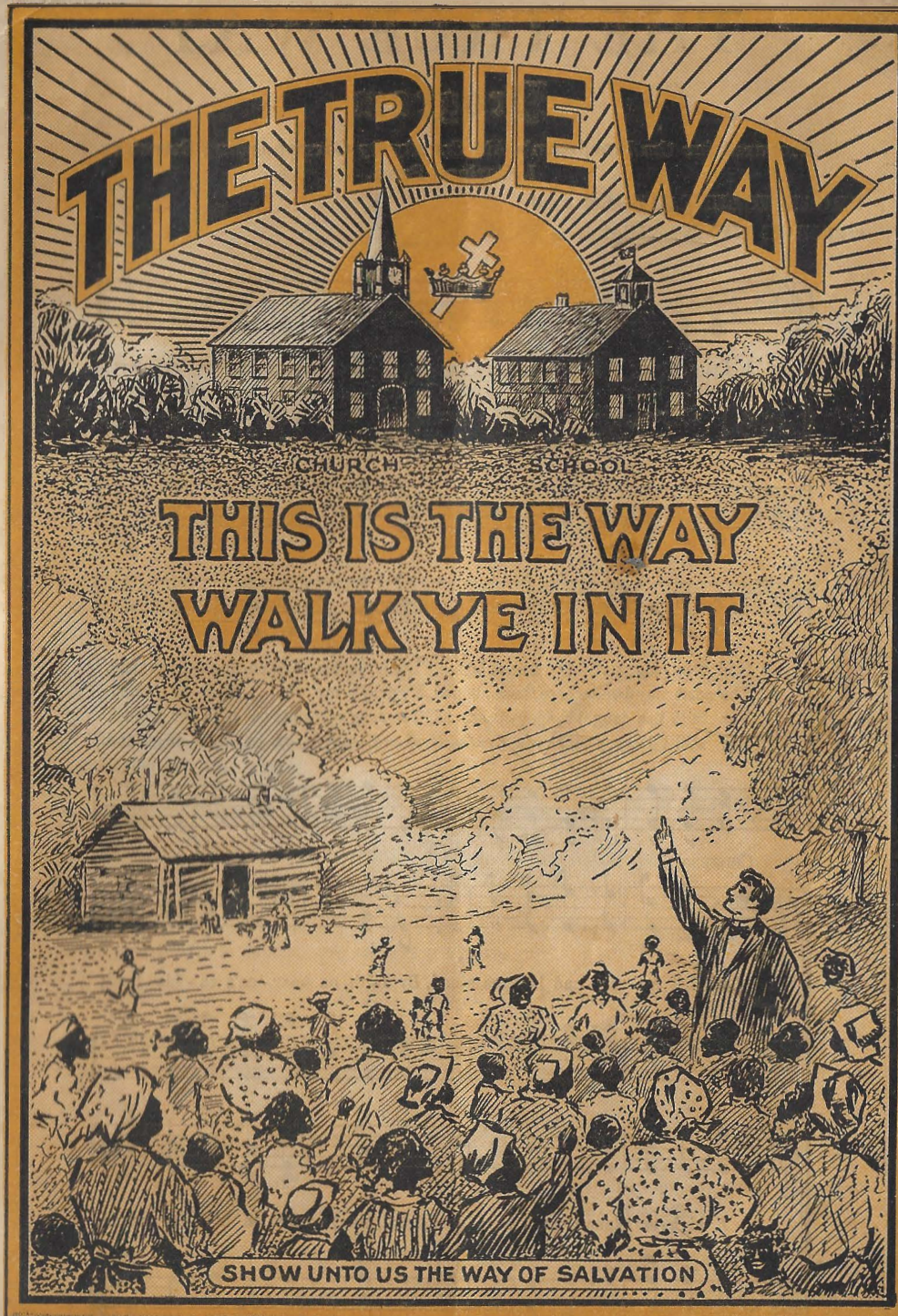
When and How Payable _____

School Preferred _____

For What Use _____

The Jubilee collection was authorized by the General Conference to be applied to endowment, repairs, and new buildings.

THE FREEDMEN'S AID ANNIVERSARY PROGRAM



The Society began its work in 1866 among the Freedmen with one teacher.
The Freedmen's Aid Society of the Methodist Episcopal Church
220-222 WEST FOURTH STREET, CINCINNATI, O.

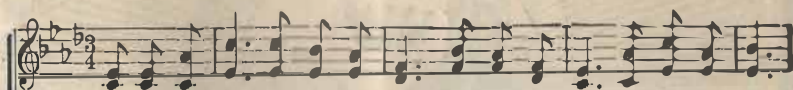
THE TRUE WAY

Program

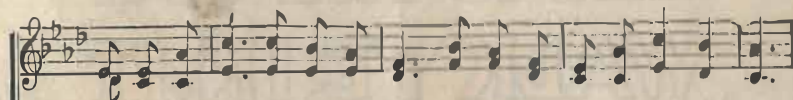
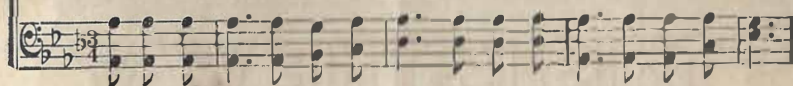
Prepared for the Freedmen's Aid Society by Corresponding Secretary,
I. Garland Penn.

ORGAN VOLUNTARY—Selected.

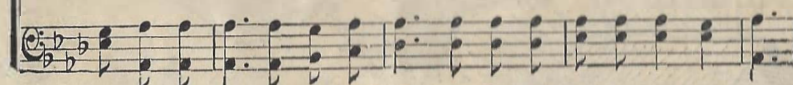
OPENING HYMN—"Higher Ground."



1. I'm pressing on the up-ward way, New heights I'm gain-ing ev-'ry day;
2. My heart has no do-sire to stay Where doubts a-rise and fears dis-may;
3. I want to live a-bove the world, Tho' Sa-tan's darts at me are hur'l'd;
4. I want to scale the ut-most height, And catch a gleam of glo-ry bright;



Still pray-ing as I onward bound, "Lord, plant my feet on high-er ground."
Tho' some may dwell where these abound, My pray'r, my aim is high-er ground.
For faith has caught the joy-ful sound, The song of saluts on high-er ground.
But still I'll praytill heav'n I've found, "Lord, lead me on to high-er ground."



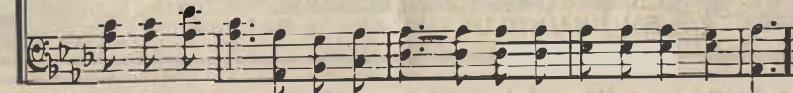
CHORUS.



Lord, lift me up and let me stand, By faith, on heav-en's ta-ble-land;



A high-er plane than I have found, Lord, plant my feet on high-er ground.



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PRAYER by Pastor, Superintendent, or Epworth League President.
THE LORD'S PRAYER.

RESPONSIVE READING.

LEADER—Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

CONGREGATION—For they shall soon be cut down like the grass, and wither as the green herb.

LEADER—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

CONGREGATION—Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

LEADER—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

CONGREGATION—And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

LEADER—Rest in the Lord, and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

CONGREGATION—Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

LEADER—For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

CONGREGATION—Unto Thee, O Lord, do I lift up my soul.

LEADER—O, my God, I trust in Thee; let me not be ashamed, let not mine enemies triumph over me.

CONGREGATION—Yea, let none that wait on Thee be ashamed; let them be ashamed which transgress without cause.

LEADER—Shew me Thy ways, O Lord; teach me Thy paths.

CONGREGATION—Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day.

LEADER—Remember, O Lord, Thy tender mercies and Thy lovingkindnesses; for they have been ever of old.

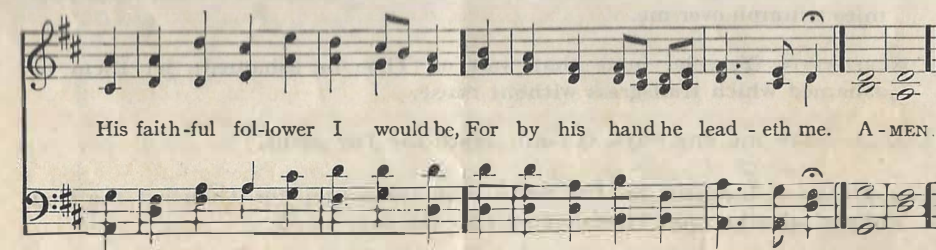
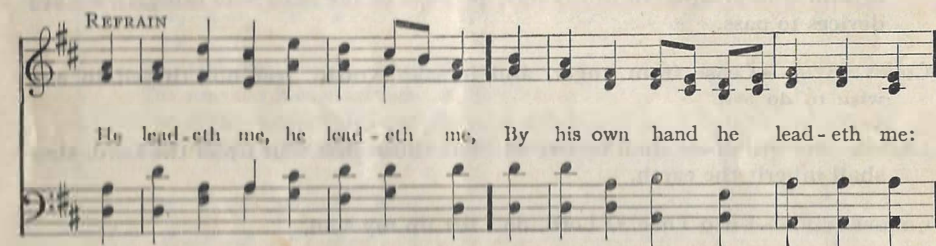
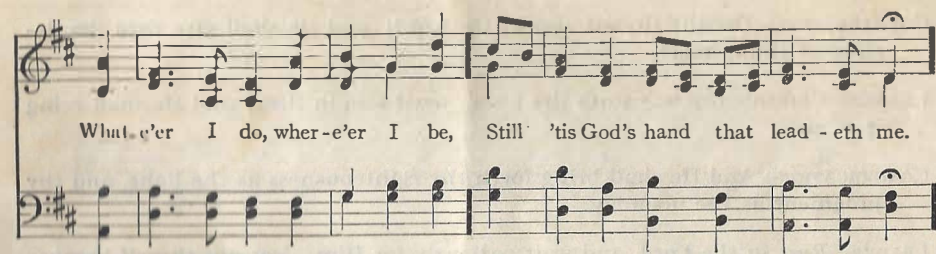
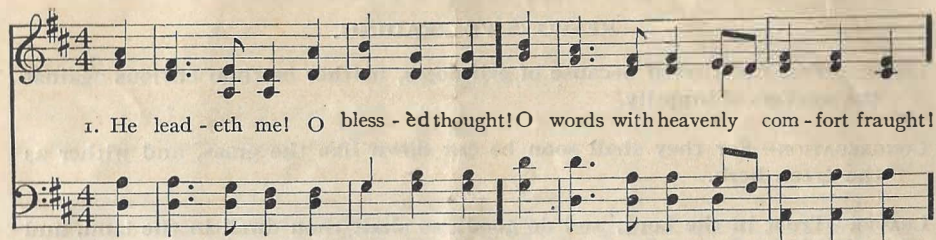
CONGREGATION—Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord.

LEADER—Good and upright is the Lord; therefore will He teach sinners in the way.

CONGREGATION—The meek will He guide in judgment; and the meek will He teach His way.

HE LEADETH ME L. M. *With Refrain*

WILLIAM B. BRADBURY



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- 2 Sometimes 'mid scenes of deepest gloom, Content, whatever lot I see,
Sometimes where Eden's bowers bloom, Since 'tis my God that leadeth me!
By waters still, o'er troubled sea,—
Still 'tis his hand that leadeth me!
- 3 Lord, I would clasp thy hand in mine, Nor ever murmur nor repine,
And when my task on earth is done,
When, by thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

JOSEPH H. GILMORE

(This may be read by pastor, or committed to memory by some person selected and given as a recitation.)

In the beginning of our exercises to-day, in which we gladly refresh our memories concerning the work of the great Emancipator, Lincoln, and those who followed him, there are three fundamental facts of history that we should keep before us, that the hand of God may be seen. The first fact is the man whom God used in the most crucial hour of our history. The second is that of our Methodist Church, which God used somewhat to prepare the way for the coming and work of Lincoln, and after emancipation used mightily to continue the work begun by him. The third is that of the freedmen getting their first chance to become freemen—their plea for salvation, and results.

As to the first, the utterances of Mr. Lincoln, from the time he beheld slavery at a slave market in New Orleans until he was assassinated, show that the man from boyhood felt that God had this special work for him to do, and that he could not escape responsibility, nor would he shrink from the burden. We are familiar with the declaration of the boy of nineteen, as he beheld the buying and selling of slaves at a New Orleans slave market, that if he ever got the chance to strike the business, he would hit it hard. Later, after his nomination for the presidency in 1860, he said to a friend:

"I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me—and I think He has—I believe I am ready. I know I am right, because I know that Liberty is right, for Christ teaches it, and Christ is God."

Mr. Lincoln was elected President, and signed the Proclamation of Emancipation, January 1, 1863. So strong was the conviction that he had done his whole duty, as God had led him to do it, that he closed his second message to Congress, December 6, 1864, saying:

"I retract nothing heretofore said as to slavery. I repeat the declaration made a year ago, that while I remain in my present position I shall not attempt to retract or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that Proclamation, or by the Acts of Congress."

But Methodism had been doing much work in behalf of the black man before Mr. Lincoln's time, which made possible a strong backing of his policies. Among his most loyal supporters and advisers, before and during the struggle, were Methodist bishops, preachers, and laymen. Thus the work of Methodism and of Lincoln on behalf of the freedmen are one and inseparable, as the outstanding fact of history that made possible the freedmen's plea, "Show unto us the way of salvation." That the slaves longed for the day when they might thus cry for the true way, and that they expected the same, is seen in the sentiment of their lowly songs, for they sang:

"Our bondage 'll have an end by an' by.
Jehovah rules de tide an' de water He 'll divide;
Oh, de way He 'll open wide,
By an' by, by an' by."

To know the true way was to be free in mind and heart. They likewise sang, and are still singing, "Lord, I want to be a Christian."

MUSIC—"Lord, I want to be a Christian."

1. Lord, I want to be a Chris-tian In - a my heart, in - a my
 2. Lord, I want to be more lov - ing In - a my heart, in - a my
 3. Lord, I want to be more ho - ly In - a my heart, in - a my
 4. I don't want to be like Ju - das In - a my heart, in - a my
 5. Lord, I want to be like Je - sus In - a my heart, in - a my

heart, Lord, I want to be a Chris-tian In - a my heart...
 heart, Lord, I want to be more lov - ing In - a my heart...
 heart, Lord, I want to be more ho - ly In - a my heart...
 heart, I don't want to be like Ju - das In - a my heart...
 heart, Lord, I want to be like Je - sus In - a my heart...

REFRAIN.

In - a my heart, In - a my heart, In - a my heart,
 In - a my heart, In - a my heart, In - a my heart,

Lord, I want to be a Chris-tian In - a my heart...
 Lord, I want to be more lov - ing In - a my heart...
 Lord, I want to be more ho - ly In - a my heart...
 I don't want to be like Ju - das In - a my heart...
 Lord, I want to be like Je - sus In - a my heart...

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ADDRESS OR RECITATION—"Methodism Answers the Plea and Shows the True Way—The Church and the School."

(This may be read by the pastor, or committed to memory by some person selected and given as a recitation.)

The turning of Methodism to the freedman after the war was to answer the plea of the brother in black, for the sure emancipation of mind and heart, by showing him the true way. His emancipation was nothing more than being turned loose, without a foot of land in his own right, or shelter for his head, or food or raiment. He had, however, some ambition and aspiration. He one day looked out and beheld the return of his friend, pointing him to the Church

and the school as the true way. That friend was largely responsible for the spark of ambition and aspiration in him.

So far back as one hundred and seventy-three years from this day, or one hundred and twenty-three years before Mr. Lincoln signed the Emancipation Proclamation, a Methodist pioneer preacher, Rev. George Whitefield, who followed in the wake of the good work begun by Rev. John Wesley, was so interested in the intellectual and spiritual advancement of the slave as to say, in writing to a friend from Charleston, S. C., March 18, 1740, describing the effect of his preaching, that:

"Several of the Negroes did their work in less time than usual, that they might come to hear me; and many of their owners, who have been awakened, have resolved to teach them Christianity. Had I time and proper schoolmasters, I might immediately erect a Negro school in South Carolina, as well as in Pennsylvania (fostered by Seward's liberality, but failing because of his untimely and martyr-death in Wales). Many would willingly contribute both money and land."

Thus the return of Methodism in 1866 through the Freedmen's Aid Society to found schools, and point the true way, was to be expected. In its coming it brought gladness to the heart of the Negro. To be sure only one teacher was sent in 1866, but he was preacher, teacher, and friend. When he arrived and pointed to the schoolhouse and the Church as the right way, "walk ye in it," it was to the Negro the voice of God, not unlike Isaiah of old saying:

RESPONSIVE READING.

LEADER—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

CONGREGATION—For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.

LEADER—And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

CONGREGATION—Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

LEADER—Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

CONGREGATION—Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

LEADER—Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

CONGREGATION—Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

LEADER—The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

CONGREGATION—Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

LEADER—Thy people also shall be all righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.

CONGREGATION—A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in His time.

MUSIC—"Awake, my soul, stretch every nerve, and press with vigor on."

CHRISTMAS C. M.

From GEORGE F. HANDEL

1. A - wake, my soul, stretch ev - ery nerve, And press with vig - or on; A

heavenly race demands thy zeal, And an im - mor - tal crown, And an im - mortal crown. A - MEN.

- | | |
|---|---|
| 2 A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way. | 4 That prize, with peerless glories bright,
Which shall new luster boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust. |
| 3 'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye: — | 5 Blest Saviour, introduced by thee,
Have I my race begun;
And, crowned with victory, at thy feet
I'll lay my honors down. |

PHILIP DODDRIDGE

RESPONSIVE READING—"The Wisdom of the Fathers Vindicated and Faith in the Freedmen Justified—The Results."

CONGREGATION—How and when did our Church begin to show the true way to the Negro through the Freedmen's Aid Society?

LEADER—It was in 1866 in Trinity Methodist Church, Cincinnati, Ohio, that the Freedmen's Aid Society was organized. The record of its beginning is that it had a borrowed capital of \$500, with which it sent one teacher to the freedmen to show them the true way.

CONGREGATION—What has grown out of this organization in the nearly forty-eight years of its history?

LEADER—The Society now has twenty-two institutions of learning, valued at \$1,457,476. Of these institutions, one is a well-endowed Theological Seminary, one a Medical College with all departments, ranking in Class A of the American Medical Association, two hospitals and training-schools for nurses, eleven colleges, nine academies, and three well-equipped industrial schools.

CONGREGATION—Where are these institutions located?

LEADER—Gammon Theological Seminary, Atlanta, Ga.
 Meharry Medical College, Nashville, Tenn.
 Flint Medical College and Sarah Goodridge Nurse-Training School and Hospital, New Orleans, La.
 Bennett College, Greensboro, N. C.
 Claflin University, Orangeburg, S. C.
 Clark University, Atlanta, Ga.
 Sam Huston College, Austin, Tex.
 New Orleans University, New Orleans, La.
 Rust University, Holly Springs, Miss.
 George R. Smith College, Sedalia, Mo.
 Philander Smith College, Little Rock, Ark.
 Walden University, Nashville, Tenn.
 Wiley University, Marshall, Tex.
 Morgan College, Baltimore, Md.
 Morristown Normal and Industrial College, Morristown, Tenn.
 Central Alabama Academy, Birmingham, Ala.
 Cookman Institute, Jacksonville, Fla.
 Gilbert Academy, Baldwin, La.
 Meridian Academy, Meridian, Miss.
 Haven Academy, Waynesboro, Ga.
 Princess Anne Academy, Princess Anne, Md.
 Virginia Collegiate and Industrial Institute, Lynchburg, Va.

The location in the cities and towns where we have institutions are among the best to be found, and the property of each institution is enhancing in value daily.

CONGREGATION—What have been the results in the education of the freedmen in these institutions, and what of our mission to the entire race?

LEADER—There are 325,000 colored members in our Church, worshipping in 2,100 churches. To these we are especially showing the way; but vaster still is the mission of the Freedmen's Aid Society to the entire Negro race. In Meharry Medical College, at Nashville, more physicians of other denominations are being educated than of our own. In each of the schools are to be found a large number of students not of our denomination. In forty-eight years, 300,000 of the best young people, without respect to denomination, have been trained in these schools—13,200 have graduated as teachers, 3,100 as ministers, 1,200 as physicians, pharmacists, and dentists. There have been hundreds of nurses sent out from our nurse-training schools at Nashville and New Orleans. To the efficiency of these physicians and nurses the best people of the South are witnesses. The physicians are compelled to stand the most rigid examinations by the State Medical Boards, composed of white physicians. Quite one-half of the Negro physicians practicing in the United States are graduates of our medical schools. Most of the district superintendents and pastors filling the prominent pulpits in our colored Conferences have been educated at Gammon Theological Seminary. Five bishops of the colored Methodist Churches were educated in our schools. One of these, a leader of the African Methodist Episcopal Church, writes concerning his Alma Mater:

"You correctly estimate my interest in Walden University, not only as my Alma Mater, which is a great thing, but for what she has done for so many others of our race, and stands ready and willing to repeat herself in earnest endeavors to reach out and touch many others. Be sure that my prayers and sympathy are with you."

It may be said that this bishop enclosed fifty dollars as his contribution to a fund of five thousand dollars being raised for that institution by the Alumni. The five colored bishops referred to are now showing the true way to three different colored Methodist denominations, in which they are outstanding leaders.

CONGREGATION—What is the record of the schools of the Society for the past year?

LEADER—There were enrolled 6,588, of whom 266 were in college courses, 5,436 in academic and normal; 78 were preparing for the ministry; 564 in medical, dental, pharmaceutical, and nurse-training courses; 1,765 were in the music departments, and 1,078 in the commercial.

CONGREGATION—How do the graduates measure up to the standard in preparation for professional or post-graduate work in the great institutions of the country?

LEADER—The graduates experience no difficulty in entering Harvard University and the great institutions of the East. Two young colored men, now teachers in a Freedmen's Aid School, entered Harvard for post-graduate work upon examination, which they successfully passed. Another entered the medical department of the same institution and is making a most creditable record. Another entered Columbia University upon examination, and has graduated with honor. The graduates are teaching in the great high schools of the country, like that of St. Louis, Mo., with credit to themselves, their race, and the Church.

CONGREGATION—What can be said of the industrial schools?

LEADER—The Freedmen's Aid Society was among the first to introduce industrial training in the schools for Negroes. This was recognized as a great need of the race. Some form of industrial work is maintained at each school, such as dressmaking, cooking, tailoring, and printing, while there are industrial plants at three of the institutions doing all forms of industrial work. The plans and specifications for the two buildings erected at Claflin University—to take the place of the building destroyed by fire one year ago—were carried out by heads of our industrial departments at that institution. The skilled labor was that of the boys in the shops of the University. The graduates from the industrial departments of the schools have taken first rank everywhere. Only a few examples can be given. Two are heads of departments at the famous Tuskegee Institute, one is in the employ of the United States Government as a supervising architect of Federal buildings. Another is in charge of industrial training for Negroes in the Cincinnati public schools.

CONGREGATION—The religious life of a school is essential in showing the true way. What of that?

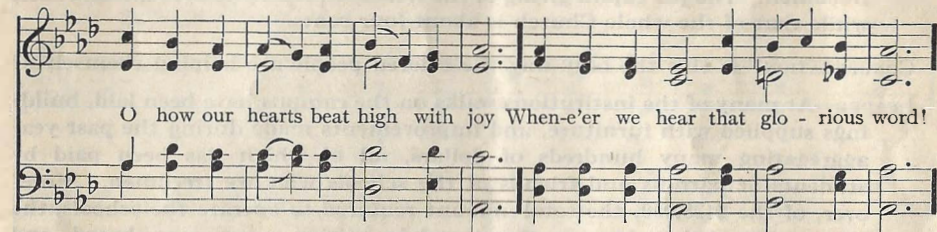
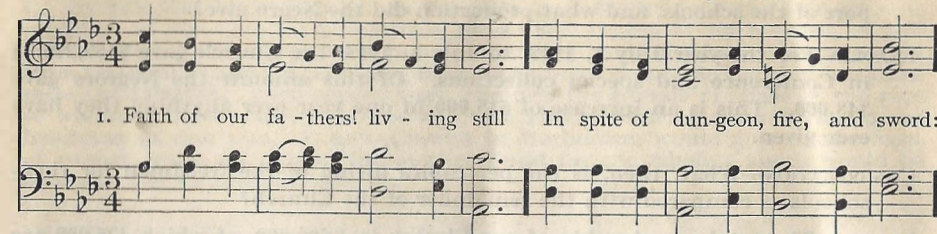
LEADER—There are organizations of the Sunday school, the Epworth League, Young Men's Christian Association, and Young Women's Christian Association in each school. A course of lectures on Christian subjects is a part of the curriculum, as is also a systematic course in Bible study prepared by the Board of Managers of the Society. Before the students retire from the evening meal, they remain seated in the dining-rooms of these institutions for the reading of the Scriptures, and then kneel for prayers. These young people, with their presidents and Faculties, remind one of worshipers around a big family altar. Nothing has shown the potent influence of the religious life of our schools as that so many of the preachers and Christian leaders in the Negro Churches have been quickened to active Christian service in their Alma Mater. Many are now in Africa; one, a trained deaconess, a colored woman, has just returned for a brief vacation in America.

In the results here given, the wisdom of our fathers from Wesley to this day is vindicated in pointing the Negro to the schoolhouse and Church as the true way, while the Negro's faith in Methodism is justified in what has come to him as he has walked in the way. It is for us of the present to continue the work of the fathers with no less zeal than they, seeing that every one up helps the other man up, and, even as God is our Father, so all men are brothers.

MUSIC—"Faith of our fathers."

ST. CATHERINE L. M. 61.

Adapted by J. G. WALTON



2 Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

3 Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

FREDERICK W. FABER

RESPONSIVE READING—"The Negro Assuming Responsibility—Another Result."

CONGREGATION—In the nature of the case there are two sides to the progress of the Negro as demonstrating the wisdom of Methodism in showing him the true way. One side has just been given. Will you now tell us in what other ways has the Negro been helped to show the true way to his own people?

LEADER—The Methodist Church more than any other has given the Negro charge of his own schools which show them the true way. There are ten of the institutions of the Freedmen's Aid Society with Negro presidents or principals. There are two hundred and twenty Negro professors and teachers. One thing greatly to the credit of the Negro is the fact that while Meharry Medical College is in Class A of the American Medical Association, and the graduates of that institution in most cases pass the critical medical boards of the South, the professors making up a Faculty of forty-four are colored men with only two exceptions.

CONGREGATION—What was the voluntary gift of the Church last year for the support of the schools, and what proportion did the Negro give?

LEADER—For the year July 1, 1912, to July 1, 1913, the Church gave \$159,276.32 in Conference and special collections. Of this amount the Negroes gave \$48,000. This is an increase of \$15,000 in one year over anything they have ever given.

CONGREGATION—What, then, is the per capita giving of the freedmen for these schools as compared with the remainder of the Church?

LEADER—The total membership of our Church is 3,600,000, of which 325,000 are freedmen. The per capita giving of the freedmen is a little over fifteen cents, while that of the whole Church is about four cents.

CONGREGATION—Is this the only way the colored people are helping themselves?

LEADER—At many of the institutions walks on the campus have been laid, buildings supplied with furniture, and improvements made during the past year aggregating many hundreds of dollars, all of which has been paid by students or patrons and friends of the schools who are freedmen. Moreover, of the \$428,000, the total amount required to operate the schools, the Negroes, in their voluntary giving and in tuition, room rent, board, and other items, gave \$327,000, while the Church outside of the colored Conferences supplied the remaining \$101,000.

It will be seen that the freedmen who have been shown the true way, and who are walking in it, are assuming responsibility for their own education in a remarkable degree, and have thus become valuable aids in the work of the Society. No part of the work more than this so proves the wisdom of the fathers in thus beginning to show the true way to the freedmen. Moreover, it is to the credit of our institutions in the South that they are storm-centers in the great fight for prohibition of the liquor traffic. A few years ago, when a fierce conflict was on in Marshall, Tex., to rid that city of the saloon, the five hundred students of Wiley University marched through the city, singing, praying, and pleading with their race to aid by their votes the elimination of the liquor curse from the city of Marshall, for the sake of the youth of the race. The town went dry, and remains so to this day. Such good work upon the part of these young people is worth continuing and encouraging.

ADDRESS OR RECITATION—"Methodism of the Present and Its Responsibility."

In view of such facts as we have had in the results given, which have been but a small bit of the story, the duty of Methodism of the present is plain in pointing the true way to the freedmen. The demand of the freedmen for instruction in the true way is now greater than the supply. The twenty-two institutions have come of necessity. They are needed as never before. There is irresistible argument for the maintenance of each of them. The incentive for the Negro to know the true way was never so great, nor the inducement to live

the way so strong. In the great fight of to-morrow for an amendment to the Constitution of the United States to rid our fair land of the saloon, the Negro will play a most important part. Our schools will furnish the leaders for that greatest of all battles for home and country. Our institutions are the shelters in the time of storm. Will we make them more so?

The public school facilities are meager with but half-school privileges here and there. To provide adequate buildings, with proper sanitary conveniences; to make needed repairs that we may preserve our million and a half of property; to provide equipment necessary to meet the educational standards of to-day; and to secure endowments that these institutions may forever do the work of God in showing the true way, is Methodism's present and future responsibility. For that purpose the General Conference of 1912 authorized a Jubilee Offering of \$500,000. The freedmen were to raise \$100,000 and the general Church \$400,000. Of the \$100,000 the freedmen have raised in cash \$35,000. Of the \$400,000, the members of the General Committee subscribed \$31,000 at its meeting in November, 1913, while cash collections amounting to \$8,000 have been reported from the white Conferences. Methodism of to-day should do nothing less than raise the \$400,000. It is assured that, through the friends of those of the race to whom we have shown the true way, the \$100,000 will be secured among the freedmen in this year. If each Church in Methodism would give on the basis of twenty cents per capita, the Jubilee Fund for the whole Church would be secured. Let us meet our charge.

MUSIC—"A charge to keep I have."

BOYLSTON S. M.

LOWELL MASON

1. A charge to keep I have, A God to glo - ri - fy,
A nev - er - dy - ing soul to save, And fit it for the sky. A - MEN.

2 To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will!

And O, thy servant, Lord, prepare,
A strict account to give!

3 Arm me with jealous care,
As in thy sight to live,

4 Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

CHARLES WESLEY

THE PASTOR'S STATEMENT—"The Society's Plea To-day—The Needs."

(This statement should be read by the pastor or leader before the offering is taken.)

When the Freedmen's Aid Society began to show the true way to the freedmen, there were four million of them. Now there are ten million, and in another fifty years there may be twenty million. Our Church is clearly led of God to prepare leaders for these millions of to-day and to-morrow.

The needs, as we have heard stated in the last address, are many. New buildings are in process of erection at Wiley University, Marshall, Tex.; Walden University, Nashville, Tenn., and Philander Smith College, Little Rock, Ark.,

and are not completed for lack of funds. Increased dormitory space is needed for students at each of the institutions. The Commission of educators sent South recently, on the part of the Freedmen's Aid Society and the University Senate, to look into the work now being done at these schools, and to make recommendations for the strengthening of them, will surely report the lack of laboratory and library equipment, which so seriously handicaps the institutions in meeting the required standards of our own Church, the United States Bureau of Education, and the Educational Boards of the States in which the schools are located. There is also an investigation in process of all the schools of the country for Negro education, promoted jointly by the Bureau of Education of the United States and the Phelps-Stokes Foundation of New York City.

It will be seen, therefore, that the needs of our schools are of the most pressing kind. The offering of to-day is twofold. The first is the regular fund, on the basis of which an appropriation has already been made for the operation of the schools and the administrative work of the Society for the current year. The second is the special Jubilee Fund of \$500,000, authorized by the General Conference of 1912, which is to be used to cover the acute needs referred to, and which can not longer be deferred. The Jubilee Commission has divided the Conferences of the Church, giving to each institution the Jubilee offerings from a given number, and to each group of Conferences an institution as the special object of their benevolence. (See list in November *Educator*). This does not prevent any contributor from designating his Jubilee offering for the institution he desires. Subscriptions may be made on the Jubilee Fund, using the blank form in the program. These subscriptions may be made payable in three installments between now and the General Conference of 1916. We have heard what the freedmen have already raised, and what proportion of the amount the general Church has raised. Is it too much to ask that Methodism everywhere to-day will help to provide in a larger sense the true way for the black man, saying unto him, "This is the way, walk ye in it?"

OFFERING.

MUSIC—"America."

AMERICA 6. 6. 4. 6. 6. 6. 4.

HENRY CAREY

2 My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

3 Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:

Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

4 Our fathers' God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

SAMUEL FRANCIS SMITH

DOXOLOGY.

HELPS FOR PASTORS AND OTHERS.

"The True Way" contains the most recent facts as to the Society's work. There are, however, additional helps published. The February number of the "Christian Educator" has been prepared, with special information concerning the general progress the freedmen have made in fifty years. This has already been mailed to pastors, and may be sent to any one desiring the same upon application. We have also a booklet, entitled "Is the Negro Making Good?" by Dr. Charles Edward Locke, pastor of First Methodist Episcopal Church, Los Angeles, Cal. This may be sent to any address for ten cents, which includes postage. If there is any special information desired not found in these helps, and the Society can furnish it, we shall be only too glad to do so.

FORM OF BEQUEST.

While this work is upon your mind, make a clause in your will in the interest of this Society.

FORM OF BEQUEST.—I give and bequeath to the Freedmen's Aid Society of the Methodist Episcopal Church, a corporation under the laws of the State of Ohio, the sum of \$..... The receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

ANNUITY BOND.

Persons having funds which they plan to have go to the Lord's cause, and yet need the income while they live, may give any sum now, and this Society will pay interest upon it during the person's life. These Annuity Certificates are as good as a Government bond, with double the interest, paid semi-annually. Write the Secretaries about this plan.

HINTS AND SUGGESTIONS FOR LINCOLN SUNDAY.

THE PROGRAM.—The Lincoln Anniversary Program for this year, entitled "The True Way," has a special design, as did the program of 1913, entitled "The Red Road." "The Red Road" intended to put before the Church the sacrifice which most of the teachers and students, as well as many of the givers, have made in these forty-seven years to secure the results in the trained men and women now to the credit of the Church. In another way "The Red Road" intended to make the freedmen of the Church to see that more sacrifice upon their part, in service and in giving, was necessary to make them freemen. It does seem that the program had this effect, especially upon the freedmen, as the contributions made by them for their own education increased \$15,000 in 1913 over any previous year.