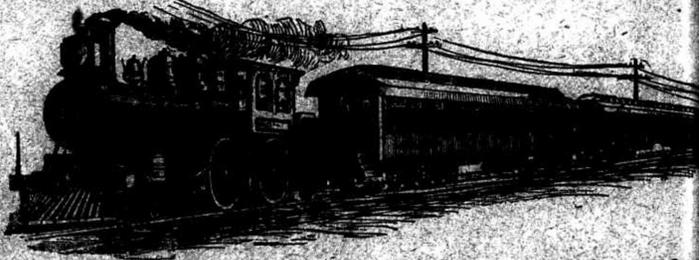


ALL ABOARD!
FOR THE
National Baptist Convention
—AT—
NASHVILLE, TENNESSEE.

Opening Session, Sept. 13th, 1899.



The Great Baptist Train

WILL LEAVE

GALVESTON, Texas, via I. & G. N. R. R., Monday, Sept. 11th

SAN ANTONIO, Texas, via I. & G. N. R. R., Monday, Sept. 11th
at 12:30 p. m.

FOOT WORTH, Texas, via T. & P. R. R., Monday, Sept. 11th

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where they will take the Mo. P. R. R., for Memphis, and thence to
by the N. C. & St. L. R. R.

Round Trip, ONE FARE

OCT., 1899. No. 34

THE NATIONAL . . .
BAPTIST MAGAZINE

MONTHLY.

ESTABLISHED 1893.

W. BISHOP JOHNSON, D. D., Washington, D. C., Editor.

R. H. BOVD, D. D., Nashville, Tenn., Business Manager.

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THE BAPTIST MAGAZINE.

SEPTEMBER, 1899.

DR. E. C. MORRIS' ANNUAL ADDRESS.

[Delivered to the National Baptist Convention in 1899, Nashville, Tenn.]

BRETHREN OF THE CONVENTION, LADIES AND GENTLEMEN—Again, by permission of a kind Providence, I have the honor of coming before you to deliver my annual address as President of your great Convention. I congratulate you upon the wonderful record and unparalleled progress made by the Baptists since the organization of this Convention. It came into existence at the right time and for the very purposes it has so ably served, viz., to save this wing of our great and invincible denomination from disgrace, to show that in the onward movement of the Great Army of God in the world, Negro Baptists are a potent factor. Until thrown into separate organization, such as this, it was not known what part those of our race in Baptist churches bear in the mighty conquest against the kingdom of darkness and in the upbuilding of the Master's kingdom on earth.

The wisdom which dictated such an organization was, in my opinion, divine. Had it not been divine, the strong and well-organized forces which have conspired to overthrow every enterprise put on foot by this Convention would have succeeded. But I am glad to say that instead of being overthrown, the Convention and its enterprises are stronger to-day than at any time before, and it has, by its peerless record, drawn to it many who once stood in open rebellion against its objects. It has been my opinion for some time that the leaders in this Convention have been for many years misunderstood and, therefore, misrepresented, and that when the real objects and policy of the leaders are fully known, all opposition will cease, and we will have the encouragement and co-operation of all the great Baptist societies in the country.

I wish to repeat what I have said on several occasions: that this Society entertains no ill will toward any other Christian organization in the world. It seeks to be on friendly terms with all, and the charge that this organization means to draw the color line, and thereby create prejudice in "Negro" Christians against "white" Christians, is without foundation. We admit, however, that practically, and not

constitutionally, the color line has been drawn by the establishment of churches and schools for the "colored people" and the employment of missionaries, colporters, etc., to the colored people, which has resulted in the organization of Associations and Conventions by the Negroes in more than half of the States in the Union. And since these organizations exist, it is the duty of all to do everything in their power to build up the cause of Christ in and through these agencies.

But if these separate organizations did not exist, there is a reason for the existence of a National Baptist Convention, because, owing to the agitation of the slavery question, the white Baptists of the North and South had divided into two societies, represented respectively by Northern Baptists and Southern Baptists, and when the cause of the division had been removed, the Northern Baptists went immediately to work to educate and evangelize the emancipated. The Southern white people soon fell in line and began by a system of taxation to aid the emancipated in acquiring a common school education, and many of the Southern white ministers lent their aid in church work. But their organizations remained separate and are separate to-day. Hence, it was one of the prime objects of the promoters of this Convention to obliterate all sectional lines among Baptists and have one grand, national society which would know no North, no South, no East, no West; and in this we have been successful. From Maine to California we are one, notwithstanding the efforts of designing men to disrupt the Convention by making false publications concerning it. If you will pardon the particular reference, I will say that one of our number who for three years held official position in this Convention had published in a little paper out in North Carolina, the startling statement, that the "Convention has departed from the New Testament standard and has turned into an ecclesiastical body; and that it exists for political purposes, the President exercising his powers the year round, attempting to dictate the policy for 1,700,000 Baptists." Others of our ranks have styled us ingrates—all because we

"Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known."

But against all we have marched steadily on and disproved all that has been said, until we have enlisted the co-operation of the most thoughtful Negro Baptists throughout the civilized world. We have endeavored to avoid any entangling alliances with other Baptist organizations, but have prayed for and sought to maintain friendly relations with all. I cannot account for the apparent disposition of some of our Baptist societies to ignore utterly the existence of the National Baptist Convention. Since the Negro Baptists in all the States of this great Union are in harmony with the work of this Convention and are contributors to its objects, there can be no good reason why any organization should attempt to form alliances with the respective States to do the very work which the Convention is en-

deavoring to do. In the matter of Cuban missions, notwithstanding the fact that this Convention had declared its purpose to do mission work in Cuba, other Baptist societies which had a similar purpose in view, consulted and even had correspondence with persons not officially connected with the National Convention upon the matter of co-operation. This breach of fraternal courtesy is not understood, except it be that others think that they can more easily handle our people by having them divided, than by recognizing an organization with an official Board or Boards empowered by the Constitution to act for the whole body. That the time will come when all the Baptist societies in America will recognize the existence of this Society, I have not the slightest doubt; but for reasons known only to themselves, they have not done so yet.

A prominent minister of our denomination told me a few weeks ago at Greenville, Miss., that he had opposed the work of the National Baptist Convention because he did not think it possible to get the Negro Baptists of this country organized, and that their notions of church independence and church sovereignty were such as to preclude any such thing as a national organization. "But," says he, "I see you are about to get them together." I was a bit modest in giving a reply at that time, but I will assure you, my brethren, that the time is not far away when our organization will be so systematic that at the pressing of a button, the Baptists from Maine to California and from the Canadian border to the Gulf of Mexico will spring to action as one man, and there will be a oneness of faith, a oneness of purpose in holding forth the truths of that Book which teaches that there is but one God.

I stated that the Convention had declared its purpose to do mission work in Cuba. And it did, at the meeting held in Kansas City one year ago, appoint a commission to visit the island with a view of ascertaining the moral, religious and educational status of the Cuban people. An appeal was made to the churches to send up money to pay the expenses of the commissioners, and I am glad to say that many churches responded to the appeal and sent money to the Treasurer of our Convention. The commission, owing to the unsettled state of affairs, thought it would be a useless expenditure of money to go there at the time designated by the Convention. Hence, the money sent is now in the Treasury, subject to the orders of the Convention. The principal points in Cuba had been entered through the agency of our Foreign Mission Board and other Baptist societies before the time had come for the Committee to go out, so that we may say, Baptist missions are already under way in Cuba. Providence seems to have favored us in that Rev. Campbell and wife were secured by our Board and that Dr. C. T. Walker and Rev. Richard Carroll were given chaplaincies in the army. Dr. Walker succeeded in gaining 100 conversions while there, and you may surmise the rest. We are in duty bound to aid in carrying the Gospel to the Cuban people. Like the black troopers who went up El Caney and saved the lives of their white com-

rades from destruction, so must the Negro Baptists of this country join their white brethren in carrying the Gospel of the Son of God to that people.

THE PHILIPPINE AFFAIR.

Before the Cuban question had been settled and Spain had been forced to take her barbarous hand off those people, a war broke out in the Philippine Islands, and our country is one of the principals in that conflict. The United States, having given Spain \$20,000,000 for the Spanish possessions in the Archipelago, attempted to secure those rights and was met by all the force the Filipinos could command. While the scene of operation is a great way off, the situation is far more serious than is generally thought. More than 40,000 Americans are there exposed to the malarial conditions of the country and the determined spirit of a relentless foe.

The policy of our government in the prosecution of the Philippine war has been severely criticised, and even now, many are openly opposing the further prosecution of the war. Necessarily, Christians are opposed to armed conflicts and bloodshed. And we contend that all international questions can and should be settled by arbitration. The war which is now upon us has divided our country into two strong factions, viz.: Expansionists and Anti-Expansionists; and the contention growing out of the points of this division makes the horizon dark with commotion, and calls to Christians everywhere to appeal to that God who holds the reins of governments, that He might intervene and establish peace among the nations.

LAW AND ORDER VERSUS A RACE PROBLEM.

In our domestic relations in this country, many of our people feel that they have a just cause to complain of the treatment they receive at the hands of the people among whom they live. And the man is indeed blind who cannot see that the race feeling in this country has grown continually for the last two decades. But since the organic law of the land stands unimpeached, there is room left to inquire, Is it only race hatred, or is it not the outgrowth of a lawless spirit which has taken possession of many of the people in this country? Perhaps it appeared when this spirit of anarchy first took hold in this country that it was directed to a particular class or race of people. But that can no longer be said. For, indeed, it is evident that those who will forget themselves so far as to take the laws into their own hands and hang, shoot down and burn helpless Negroes, will ere long turn and slaughter one another. Indeed, such is the case now. Mob violence is not confined to any particular section of our country. The same disregard for law and order which exists in the South when a Negro is involved, exists in the North when the miners or other laborers are involved. The people have become crazed and have lost their respect for the law and the administrators of the law, and unless there is a speedy change no man will be secure in life or property. The apolo-

gies which are being given for the mob's shameful work, by no means remove the fact that there is a growing disregard for the laws of our country. I would counsel my people everywhere to be law-abiding, no matter how much they may suffer thereby. It does not stand to reason that the whole race is a set of cowards because the inhuman treatment administered to members of our race is not resented. But one thing is true: the men who will take the laws in their own hands and thereby prevent the piercing rays of the letter and spirit of the law from shining through the courts upon the crimes committed, are themselves a set of cowards. Ministers of the Gospel and good people everywhere should lift their voices against all classes of crime which is blackening the record of our country. The man who will not lift his voice in defense of the sacredness of the home and the chastity of the women in this country, is unworthy to be called a man. It is but right that the man who breaks over the sacred precincts of the home and perpetrates a dastardly deed—it is but right that he be made to pay the penalty of the inhuman act. But let all such be done by and through the law. The wisest and most prudent men of our country foresee the evils which threaten the perpetuity of our republican institutions if the present disregard for law and order be kept up. The agitations which are going on will soon bring a reaction. Reason will again be enthroned; the laws of the country, like the laws of God will be supreme; and from the least to the greatest, the people will "submit to every ordinance of man, for the Lord's sake." Those who are inclined to the opinion that there is a great "Race Problem" confronting us, are asked to look beyond racial lines for a moment and behold the civil strife in many of the States in the Union where the State militia, United States marshals and sheriffs with strong guard, are called upon to protect lives and property, to stand and guarantee the moving of the wheels of commerce, while the cries of hungry women and children force husbands, fathers and brothers to wage open conflict with the administrators of the law, and then they will modify their opinion as to a race problem and agree that a serious law and order problem confronts the people of this country.

LOCAL DISSENSION.

The work of the National Baptist Convention has been somewhat hindered by local dissensions, most notably in Georgia and Virginia. The National Convention officers have endeavored to steer clear of local disturbances which have divided our brethren in several of the states, notwithstanding the fact that in one State (Virginia), the contention was made that the National Convention was responsible for the opposition to the co-operative plan as carried on by the Home Mission Society. The charge was made without reason. No men regret more than the officers of this Convention that our people should divide into factions in their State and National work; nor have the officers of the Convention at any time interfered with the co-operative plans adopted in any of the States. We have frequently ex-

pressed ourselves in favor of co-operation in all lines of Christian work, and have not changed our opinion in the matter. But when I say this, I mean to be understood as favoring that the plans to be drawn and the conditions to be met and followed should be mutually agreed upon by all the parties concerned in the work; that the plans should be such as not to lift up one and humiliate the other; but to place all upon absolute equality in Christian work, making fitness the only essential in promotion of one above the other. But recent developments go to show that this country is not yet ready for the kind of co-operation I have in mind. I insist, however, that co-operation in any of the States which will force a division of the Baptists in their organizations of long standing, should be discontinued and the plans so changed as to meet the reunited body. The National Baptist Convention does not hope to gain anything by reason of these divisions, but pleads for unity in every State, even though, for the time being, the Convention should lose all its support in those States.

DISTRICT CONVENTION.

Much has been said concerning the utility of a District Convention. At first it was said that the organization was to antagonize the National Baptist Convention in Foreign Mission work. But the leaders of the movement insisted that they had no such purpose, and made the representation at the Kansas City meeting that they proposed to work in harmony with the National Baptist Convention; but recent developments go to show that the leaders of the District Convention have endeavored to induce some of our missionaries to resign work under the Foreign Mission Board and accept work under the District Convention Board. If this be true, and the issues are thus drawn, without any words of abuse or ill feeling toward the promoters of the District Convention, the National Baptist Convention will proceed to occupy the entire field in so far as our representatives are received by the churches. There can be no doubt of the people being in favor of one grand national society among the colored Baptists, and any effort or scheme to defeat that object will be repudiated.

FOREIGN MISSIONS.

The all-important question of the hour is that of Foreign Missions. The Foreign Mission Society is the oldest of our national organizations and has a greater claim upon our people than any other, for it indeed represents the spirit and mission of the Master, as well as his Church. No man can be true to Christ and refuse to support the cause of missions. And, yet, I am sorry to say, that many of our churches have turned a deaf ear to the urgent appeals of the Board for means to support our missionaries, and have really joined in with our enemies to deride the Board when it failed to pay the salaries promptly.

While there has not been as much adverse criticism during the present year as the past, there has been some. Our Baptist papers have been more considerate of the Board's responsibilities, and have

not permitted so many things which are intended to impede the progress of the Foreign Mission work, to find circulation through them.

It has been difficult for the Board to keep in harmony with some of the workers in South Africa. The Board deemed it wise and expedient that Rev. R. A. Jackson be dropped from the list of missionaries, and I am informed that he was paid up in full. I am of the opinion that the Board should place a ticket at the disposal of Brother Jackson in case he desires to return to this country. Brother and Sister Tule have resigned, and I am told that their salaries were paid in full. This leaves only eleven workers on the field at this time. I am of the opinion that much of the dissatisfaction arose on account of the fact that our tireless and earnest Corresponding Secretary does not give enough personal attention to the duties of his office. No man can give satisfaction in that office who attempts to traverse the country from one end to the other. If the churches of this country are to be reached and stirred up to their duty in the work of Missions, it must be done by a system different from the one followed for the last five or six years. I have not the slightest doubt that the Foreign Mission Board has done the best it could, under the circumstances. But with a little more aggressiveness on the part of the officers of that Board, many of the circumstances which hinder the work very materially will be removed. A new impetus must be given to this department of our work. We can no longer hope to retain the confidence and respect of other peoples of the world, unless we do more for the redemption of the heathen, and especially those of our fatherland. If it should appear that we are a little selfish in our missionary operations, we can offer the just apology that the heathen of Africa are by far the most neglected of any on the globe—less money is being given for their evangelization than for any others. This Convention will not rise to the full dignity of a great missionary organization until it has at least fifty active workers on the field. This can and should be done. As the Foreign Mission Board will give a full report of its work for the year, I shall not say more on this theme just now, but will ask you to consider some recommendations respecting the work of the Board which I will mention later.

HOME MISSION BOARD.

The Home Mission Board was constitutionally established in September, 1895. But in 1896 it brought into existence one of the most notable heritages the Negro Baptist ever did, or ever will have, in that our Publishing House was then established. This enterprise was started with nothing save faith in God and the justice of the cause, backed by Negro brain and ambition. And to-day \$10,000 worth of real property, \$16,000 worth of printing material and machinery, an average monthly distribution of nearly \$2,000 worth of periodicals, 68 ardent workers and writers of our own race, causing a pay-roll amounting to \$100 per day, speak out in one tremendous voice and tell whether or not we have made progress. The sun has forever gone down on any race of

people who will not encourage and employ their literary talent. How could the Negro Baptists ever hope to be or do anything while they were committing literary suicide? From year to year scores of our young men and women were graduating from school without the slightest hope or encouragement, in a land where the color of their skin debars them from a liberal or equal chance with others. Were we to stand still and do nothing? No. Our Home Mission Board put forth an effort to remedy this condition to some extent, and it has been successful so far.

The Baptists have read a little history, and are endeavoring to profit by the mistakes and useful deeds of others. They find that the literary standing of the Greeks and Romans keeps them before the world as a vivid example of ancient progress, and they are quoted with pride the world over by many of the ripest scholars of the day. Furthermore, we will find by reflection that although the former were the slaves of the latter, by the excellent reputation of Grecian philosophers, teachers, etc., the Romans were only too glad to bow at the Grecians' feet to learn from them the secret of that higher power which intellect wields over mere brute force. The Greeks were able to give this knowledge, and never would have become slaves had they only watched carefully their true literary standing, and not gone off into skepticism, and the variegated porch of the poets would, no doubt, have still been in use had it not been that "cooks were in as great a demand as philosophers." It has been well said that "no man who persists in thinking can be kept in bondage."

If we mean to improve, why should we not make an attempt at the preparation of our Sunday School literature as well as a few books and papers to which we lay claim? In religion, the key to which comes from the Bible, we must not, as a great Christian society, be found wanting. Then, we must not agree for others to take all the advantage of studying and then writing the Bible lessons as presented to our Sunday schools. If the Negro had no chance to study and interpret the Holy Scriptures, he could only be expected to stand off and talk about what has been prepared by somebody else, and never be able to give authority for what he holds. If we are to preach and teach, we must have some personal, unbridled knowledge of our subjects, and the interest which is at the bottom of this knowledge is caused by the taking on of responsibility. If we have to go through the same test as others (and we do), why not have the same advantages?

The progressive Negro Baptists deliberated on all these things for four or five years, and have consequently given some of their business managers a chance to manage business, their bookkeepers opportunity to keep books, their printers and binders chance to print and bind, their Bible students and writers impetus to study and write, and their thousands of anxious Sunday school students, both young and old, opportunity to get their lessons from books made by their own brothers in color.

Although the publication of Sunday school periodicals has proved to be an expedient work of Home Missions, this has not been the only work of our Home Board. It is doing no small amount of missionary work in supplying needy stations and in the support of missionary workers. In this latter work the Board hopes to enlarge its operations in the near future.

EDUCATIONAL BOARD.

The progress made by this board has been very slow, but the plans which have been laid are well laid. It has continued the publication of the magazine under very stringent circumstances. Through the efforts of the Corresponding Secretary, arrangements have been made which will insure the regular and permanent issuance of the magazine from the Publishing House at Nashville. I regret very much that the Board has not yet undertaken the formation of a federation of the schools owned by our people, with a view to aiding them through means solicited by the Board. It is quite evident to me that these institutions cannot become the beneficiaries of philanthropic people until a proper channel is created through which their gifts may be conveyed.

OUR B. Y. P. U.

Too much cannot be said in commendation of the movement of our Baptist young people. We have a vast army in our churches who are yet to be developed into practical, useful Christians, and the effort to form a national organization should meet with the encouragement of all lovers of our grand old church. Thousands of the best and most highly cultivated young men and women of the race are in our churches, and are capable of performing any and all the duties necessary to lead our young people to success. There is no reason why all the literature used by our B. Y. P. U.'s should not be produced by our own folks. For the first time in the history of our Convention one session will be devoted to the young people's work.

A LOOK AHEAD.

Thirty-six years have passed since the shackles of slavery were broken from the limbs of our people in this country. And these have been years of trial and conflict of which the Negro Baptists have borne no little part. In this brief period they have succeeded in building more schools and colleges than any other denomination of Negro Christians, and have enrolled as members of their churches more than all the rest combined. For this glorious heritage we sincerely thank God, and have a heart full of love for all who have aided in any way to bring about such a condition. But the fact that such a vast army has volunteered to follow the lead of those who contend for the principles enunciated at Olivet and for which the Apostles suffered and died; for which Bunyan, Hall, Roger Williams, Spurgeon and an innumerable host of others battled to uphold, it is but meet that we pause to ask: What of the future? A very large number of the 1,700,000 Negro Baptists are crude and undeveloped. They know but little of the

practical side of Christianity. The work of developing these that they may become the safe guardians of the undying principles which have distinguished our Church in all ages of the Christian era, is no small task. But I assure you, my brethren, that we have the men and means to keep our organization abreast of the times. And we will keep them so if we will only be united and submit to proper leadership. I have no doubt but that the census of 1900 will show nearly 2,000,000 Negro Baptists in this country. Can you as leaders trust that host to support the present and future enterprises as you trusted them in the past to build and support churches all over this land? The charge of mutiny seldom ever comes against a Baptist; and as they have been loyal and true to their local organizations, so will they be to this Convention and every enterprise put in motion by it.

We are nearing the close of the present century, the most remarkable in many respects of all the centuries since the dawn of creation. And, without reference to the wonderful achievements in steam, printing and electricity, and many more unparalleled discoveries and inventions, I come to say that when the light from the eternal hills announced the birth of the nineteenth century, our race—our fathers and mothers—groaned in the grasp of slavery, and held the place of goods and chattels. But by the direction of an unerring providence, when a little past the meridian of the century, a decree was handed down that the "slaves are and henceforth shall be free." Hence, I conclude that one of the marvels of the century will be that although it opened and looked for sixty-three years on a race of slaves, it closes with that same race a happy, free people, having built more churches and school houses, in proportion to their numbers, than any people dwelling beneath the sun. While the flickering light and agonizing groans of the nineteenth century are being lost in the misty and retreating past, let us look ahead. A little less than four months from now that tireless steed, Time, will come forth and announce the birth of the twentieth century. Already in the distance can be heard the thunder of his neck and the fury of his nostrils, and the inhabitants of the world are preparing to greet his coming. Many of the great Christian societies are planning to make the opening year the most important and aggressive in Christian missions since the beginning of the New Dispensation. Some are asking for a million dollars, some for half a million, and some for still less. And as I see these great societies line up as if on dress parade and call for more men and means to go more strongly against the power of darkness, I am forced to ask: What is the duty of the Negro Baptists? The answer comes back that as the nineteenth century opened upon us as slaves and closed upon us as freemen, so may the Gospel, borne on the tongues of the liberated, set at liberty during the twentieth century, the millions bound in heathen darkness.

REPORT OF THE FOREIGN MISSION BOARD. - SEPTEMBER, 1899.

TO THE OFFICERS AND MEMBERS OF THE NATIONAL BAPTIST CONVENTION AT NASHVILLE ASSEMBLED, GREETING—"Peace be unto you."

After another year with its joys and sorrows, sowing and reaping, successes and failures, we, your brethren and servants in Jesus, submit to you our annual report. Ever mindful of the duties we owe you, who have appointed us, the missionaries in whose behalf we were appointed and Him who has called us to be His witnesses, we have striven to be faithful in our efforts and to obey all orders from headquarters, that those who sit in the region and shadow of darkness might see light and live. We are pained to see the continued indifference on the part of many. Some would give much and then be discharged; but there is no discharge in this war. Our only hope is in systematic and not spasmodic giving. A large collection under the touching appeal of some friend of missions is good, but a setting aside of every fifth Sunday in the year and a special day in April is better. This done for a few years, with special sermons by the pastors and reading matter upon the subject of missions, aided by the Holy Spirit, will give the much-needed result.

FINANCIAL STATEMENT.

NOTE.—To avoid the expense of printing an itemized statement of receipts as appeared from time to time in the *Herald* and an itemized account of expenditures as recorded in our books, we give aggregate receipts by States and apportioned disbursements.

Alabama.....	\$ 220 52
Arkansas.....	484 86
California.....	30 57
Connecticut.....	60 30
Colorado.....	100 00
District of Columbia.....	231 66
Florida.....	113 69
Georgia.....	91 23
Indiana.....	68 05
Illinois.....	37 27
Indian Territory.....	19 80
Iowa.....	4 90
Kentucky.....	111 65
Kansas.....	46 10
Louisiana.....	161 72
Maryland.....	42 75
Minnesota.....	4 50
Mississippi.....	803 65
Michigan.....	1 00
Missouri.....	124 67
Massachusetts.....	98 20

New York.....	91 97
New Jersey.....	245 25
North Carolina.....	35 53
Ohio.....	52 81
Oklahoma Territory.....	50
Oregon.....	1 00
Pennsylvania.....	449 82
Rhode Island.....	33 84
South Carolina.....	82 29
Tennessee.....	261 44
Texas.....	673 43
Virginia.....	242 29
West Virginia.....	65 32
Total from States.....	\$5,112 70
Brought over from 1898.....	96 00
Grand Total.....	\$5,208 70

Receipts and Disbursements by the month, beginning September, 1, 1898, and ending August 31, 1899.

RECEIPTS.

September.....	\$ 193 26
October.....	877 73
November.....	210 56
December.....	276 70
January.....	286 94
February.....	754 01
March.....	341 21
April.....	189 81
May.....	918 44
June.....	518 92
July.....	403 76
August.....	238 36
Total.....	\$5,208 70

EXPENDITURES.

SEPTEMBER.

Missionaries.....	\$ 10 00
Printing.....	31 00
Traveling.....	45 30
Postage.....	9 78
Office.....	3 00
Field.....	2 90
Salaries.....	16 00
Rent.....	7 00
Total.....	\$ 124 98

OCTOBER.

Missionaries.....	\$ 230 92
Printing.....	30 05
Herald.....	30 56
Traveling.....	32 54
Postage.....	22 24
Expressage.....	2 50
Office.....	3 15
Salaries.....	25 52
Rent.....	7 80
Total.....	\$ 624 48

NOVEMBER.

Missionaries.....	\$ 347 03
Printing.....	54 50
Traveling.....	35 24
Postage.....	8 15
Expressage.....	2 75
Office.....	3 21
Fields.....	5 50
Salaries.....	16 50
Rent.....	7 00
Total.....	\$ 479 88

DECEMBER.

Printing.....	\$ 23 50
Herald.....	21 40
Traveling.....	43 65
Postage.....	7 71
Expressage.....	4 05
Office.....	2 55
Field.....	1 40
Salaries.....	86 33
Rent.....	7 00
Total.....	\$ 197 59

JANUARY.

Missionaries.....	\$ 162 00
Printing.....	7 00
Traveling.....	46 82
Postage.....	10 46
Expressage.....	1 75
Office.....	5 25
Field.....	1 60
Salaries.....	14 35
Rent.....	7 00
Total.....	\$ 256 23

FEBRUARY.	
Missionaries.....	\$ 583 95
Printing.....	30 54
Herald.....	14 05
Traveling.....	9 73
Postage.....	9 62
Expressage.....	92
Office.....	95
Field.....	1 85
Salaries.....	12 00
Rent.....	7 00

\$670 61

MARCH.	
Missionaries.....	\$137 99
Printing.....	30 25
Herald.....	03
Traveling.....	25 00
Postage.....	10 37
Expressage.....	2 79
Office.....	2 30
Field.....	15 75
Salaries.....	16 10
Rent.....	7 00

\$247 58

APRIL.	
Missionaries.....	\$48 30
Printing.....	110 29
Traveling.....	47 34
Postage.....	11 72
Expressage.....	3 15
Office.....	5 50
Field.....	1 25
Salaries.....	79 35
Rent.....	7 00

\$313 90

MAY.	
Missionaries.....	\$434 61
Printing.....	86 60
Herald.....	2 48
Traveling.....	48 75
Postage.....	16 08
Expressage.....	3 06
Office.....	55
Field.....	4 85
Salaries.....	16 15
Rent.....	7 00

\$620 13

JUNE.	
Missionaries.....	\$392 88
Printing.....	10 00
Herald.....	2 70
Traveling.....	70 51
Postage.....	23 65
Expressage.....	2 38
Office.....	30
Field.....	1 85
Salaries.....	117 35
Rent.....	7 00

\$628 62

JULY.	
Missionaries.....	\$220 27
Printing.....	15 10
Traveling.....	54 51
Postage.....	12 55
Expressage.....	3 00
Office.....	5 75
Salaries.....	20 65
Rent.....	7 00

\$338 83

AUGUST.	
Missionaries.....	\$500 00
Printing.....	3 27
Herald.....	6 45
Traveling.....	31 70
Postage.....	10 32
Expressage.....	25
Office.....	22 90
Field.....	11 10
Salaries.....	187 65
Rent.....	7 60

\$780 54

TOTALS.	
Missionaries.....	\$2727 95
Printing.....	432 10
Herald.....	77 74
Traveling.....	490 73
Postage.....	152 65
Expressage.....	26 60
Office.....	49 60
Field.....	48 05
Salaries.....	848 18
Rent.....	84 00

Total Expenses..... \$ 4937 60

Balance on hand.....	\$145 15
Our present indebtedness for the year ending Aug. 31, 1899.	
To Rev. J. O. Hayes.....	\$ 45 00
" R. L. Stewart.....	325 27
" J. I. Buchanan.....	87 00
" D. N. E. Campbell on Salary.....	95 00
" " " " Expense.....	115 00
" John Chilembwe.....	50 00
To National Baptist Publishing Board on account of printing.....	160 00
" Rev. L. G. Jordan, Corresponding Secretary	373 06
Total.....	\$ 1248 33

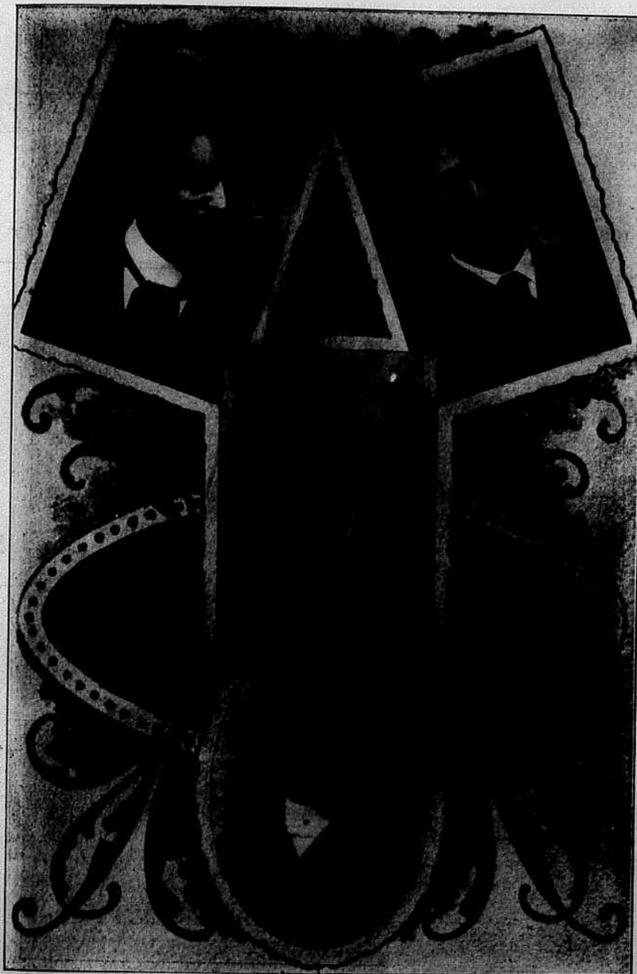
THE WIDE WORLD.

It is a significant fact that no Foreign Mission Board of any Christian organization among our white brethren has ever sent a Negro to any country but Africa. The opium-eating Chinaman, walled in from civilization; the Italian, fresh from the Pope's feet and steeped with religious prejudice against Protestantism; the Godless Turk, who shocks the Christian world with his slaughter of Christian Armenians, and the great army of ignorant and vicious foreigners, who come to our shores and enjoy liberties our fathers and we have helped to purchase in every war America has waged, are taught to look upon us with disdain and regard us as a race of inferiors, thereby unfitting them for hearing us, no matter what our capability. Prejudice—thou child of the devil! nursed by so-called Christians—slew Abel, put Joseph into the pit, Jeremiah in a well, hung Jesus on a tree—is awful! And yet, notwithstanding the awful feelings growing out of the above facts, we hear the Master saying, "Ye all are brethren." "Go into all the world, disciple all nations, and distribute the Bread of Life to every creature." Thus it is laid upon us to go or send everywhere. Therefore, we earnestly ask that your Board be empowered to make annual contributions through the Baptist Missionary Union and Southern Convention, such sums as they may be able yearly, designating it for aiding in sending the Gospel to people outside of the countries where we are at work.

THE FIELD AND WORKERS.

WEST COAST, AFRICA.

BREWSTERVILLE—Rev. J. O. Hayes, who has spent eighteen years in Africa, has been here about fifteen years. This year has brought to him a number of native children, as a result of war between the Liberian government and interior tribes, giving him an industrial school—The Concord Industrial School. The hundred acres of land given by the government cost \$30 to have surveyed, which amount has been sent to Brother Hayes. He is greatly in need of a consecrated woman teacher—one who can play an organ—if possible to begin work



OFFICERS OF NATIONAL BAPTIST CONVENTION.

REV. J. H. A. CYRUS, Treasurer. W. I. CANSLER, A. M., Secretary.
 REV. E. C. MORRIS, D. D., President.
 REV. J. L. CONNOR, Statistician.



SECRETARIES OF OUR FOUR BOARDS.

In April next. The Mt. Gilead Church of New York and the Second Baptist Church of Long Branch, N. J., have pledged \$50 per year for three years for the support of such a teacher. May the Lord give us the needed one. Friendship Church, of Atlanta, Ga., and the First Church, at Georgetown, Ky., pledged to give \$50 and \$25 for native boys at this school.

MONROVIA.—Rev. R. L. Stewart is within twelve miles of this place with his church and an industrial training school. He spent quite two years in America, and in nearly every State he talked of his work and brought our people face to face with them. He sailed Feb. 8th, reaching Africa in April. Many persons made personal pledges to him for his work, which should be paid. It is an honest debt, and not to pay it will hamper him in his efforts and greatly harden the soul of the dishonest promiser. Brother Stewart has been given power of attorney to reclaim our old mission sites.

SOUTH AFRICA.

CAPE TOWN.—We regret that necessity compels us to state that the work at Cape Town has been sadly crippled. This has been the result of misrepresentations from Rev. R. A. Jackson, and an open war between him and Rev. John Tule.

At your session in Kansas City, you advised your Board to bring Rev. Jackson home and let him make his complaint to a committee of pastors. Two things stood in our way. First, we had no money to carry out such an order. To bring the family home would cost \$650 and we received but \$700 from you, with \$400 due missionaries and parts of our work. Second, Rev. Jackson went to Africa on his own account and was taken up by you while there as a citizen and your Board was powerless to bring him to America. After weighing things as best we could, guided we believe, by the Spirit of Christ and exercising common sense; and after allowing him every opportunity to hear and be heard, his only reply was a twelve-page circular sent to the press and pulpit of every country. This vile booklet fell wide of its mark, and was noticed only as the ravings of an angry brother. He was paid up in full to Dec. 1st, 1898, and dropped. He claims that you owe him for passage for himself and family going out in 1894. The following letters which have been received since the completion of our report, clear up all the above:

"CAPE TOWN, SOUTH AFRICA, August 9, 1899.

"TO REV. L. G. JORDAN FOR THE BOARD OF THE NATIONAL BAPTIST CONVENTION, CONVENED AT NASHVILLE, TENN., U. S. A., GREETING.—

"Dear Brethren.—Grace be with you and peace from God our Father, and from our Lord Jesus Christ. Our conquering hero, Rev. Charles S. Morris, is here safe and well. He arrived July 31st, and came to us the same day. He was with the writer in the most terrible rain storm known to the oldest inhabitant of the 'Cape.' Our brother has been busy ever since he set foot on the shores of Africa. He preached two soul-stirring sermons last Sunday, one at our Mission Hall and the

other at the Colored Men's Christian Association. He is holding cottage meetings at the house of the writer nightly; he will address a large gathering on the 10th inst., and meet a great public assembly of all denominations and the most prominent citizens on the 12th inst., for the purpose of formulating plans for a high school. Our brother is a Napoleon, hence the men follow him. The people are anxious for a high school or college, and Rev. Morris is hopeful the black and white Baptists of America will give it. The Baptist cause is taking a new life. Praise the Lord! But Brother Morris leaves Cape Town Aug. 16th; preaches at Port Elizabeth, Sunday, 20th; East London, 22d; Middle Drift, 27th; Queenstown, Sept. 3d.

"Brother Morris will be with Chief Sigidi several days, including Sunday, 10th; will stop at Quimbu Sunday, September 17th. He will then ride on horseback through Swazicland and Pondoland to Derban Natal, where he will take ship after a month spent with the natives. He will then go to the house of John Chilembwe, up the Zambezi River, into Niataland, British East Central Africa.

"Brother Morris sends you a letter for \$300, which he wants to be here on his return from the interior. That money will be used to purchase the remainder of the ground laying alongside of our chapel grounds.

"We are getting it at a great bargain, and immediate action on your part, dear brethren, is of utmost importance. Brother Morris is not a blower. He promises nothing; but the Africans are expecting much. All are in hearty accord with our brother, who sees a long way ahead. He tells us privately that he thinks the black and white Baptists should unite in giving the Africans a good school here at Cape Town, and that the natives should be educated on the soil of their birth.

"Now, in regard to the grievance between the Board and I, we have had a full and complete settlement. Through the clear sky that came to me from Charles S. Morris, I am able to see that however wronged I may have been, there are no good reasons why I should have gone about the matter in the way I did.

"Therefore, every word written in newspapers or pamphlets which did injury either to the Board, The Baptist Family, or the cause of our blessed Lord, is gladly withdrawn and this letter takes the precedence of all other writing. It is with no desire to simply appease or acquiesce on my part in this matter, but in the spirit of Christian love and charity is this letter written. Imagine a man who has a large family, hungry, grieved and disappointed, in a foreign land, knowing that this state of affairs came about through the wrong publication by the Board respecting the chapel, and being neglected at home and abroad, both by the Board and the brethren at home! We grant that owing to persecution, general dejection and fiery trials through which we were compelled to look, considering the distance between us, and being poorly posted from the headquarters—left alone to brood over sorrow in a foreign land amongst strangers—the case was doubtless magnified. Hence, we heartily confess our faults, and deeply regret that these things have happened. We are trusting and believing that you

will forgive and we ask your unlimited pardon, confident that no sign on either your or my part will ever be revived. I am a Christian man and am now at peace with God's people in the whole world.

"Regarding the trouble between Rev. John Tule and me, I will state that we met in conference with Rev. Charles S. Morris, and God be praised for the gift of this dear brother, who has wonderfully and mightily worked in guiding us both to peace, sweet peace, and all was done in the true light of God's word. Now, with all of our differences settled, we love each other fervently, with unfeigned love, and go forth side by side to do battle against our common foe, sin and heathen darkness. We then went down and met the church and with joy explained all things to her satisfaction.

"I may add that the outlook for our work is better and brighter and better than ever. The church here stands by its pastor almost to the man, and Brother Morris, whom we have known but to love, is gaining for the church much sympathy which it had lost. Believe me for Christ and Christian education in Africa.

"R. S. JACKSON."

Rev. C. S. Morris writes, under date of Aug. 10th: "This is a fine field. Rev. Jackson is under no board, and is willing to return and be loyal to our Board. Acting on the authority vested in me by your Board, we have instructed him to go to work as our missionary again." [This meets the approval of our Board.]

MIDDLE DRIFT.—Rev. J. I. Buchanan, who is with us, has been at that point for two and a half years. The following from a native paper published in the colony, will tell you what he has done and is doing:

"We were pleased to see the Rev. J. J. Buchanan, of Middle Drift, who is proceeding to the National Convention of the American Missionary Baptists, which meets in that country in October next. He travels via Capetown and London, and intends to return to his Mission at Middle Drift in about four months time. We wish him, in common with his parishioners, a pleasant and successful journey and a safe return. He gives a good account of his mission work, the anniversary of which was held from the 12th to the 14th of June, 1899. From the report of the Secretary, Mr. J. Gwelta, we find that services were conducted by Mr. Buchanan, who read a report for the year ending June, 1899: The report shows:

"Baptisms, 310, amongst 8 stations, viz.: St. Josephs (Qanda), established June, 1897; Mount Zion (Ngwaza), August, 1897; St. John's (Melani Village), February, 1898; Rabula Station, November, 1898; Giton Station, January, 1899; St. Philips (Qongqota), February, 1899.

"Marriages, 3; burials, 2; Sabbath scholars, 122; divided amongst four stations: day scholars, 193; licensed preachers, 13; deacons, 12; Sabbath school superintendents, 4; assistant teachers, 4; mission property, 1 chapel and glebe, a church bell, a plot of ground for a general mission

station, a plot of ground with parsonage and chapel in course of erection and a plot of ground for a chapel."—Voice of the People.

QUERNSTOWN.—Rev. E. B. P. Koti is at Queenstown. He bought a plot of ground costing \$175, and has gotten material together to build. Your Board has given money to assist in meeting notes given by the church and pastor. He has baptized 8 this year and reports the work steadily growing. The Mississippi Baptists pledged \$350 to build the chapel at this point; \$47 of the amount has been paid.

BRITISH EAST CENTRAL AFRICA.

BOMO BLANTRY TOWN.—Rev. John Chillembwe, a young man of excellent worth, a member of the Ajawba Tribe, after spending two years in our country in Virginia Seminary, Lynchburg, Va., Prof. G. W. Hayes, president, sailed on June 28th to begin an industrial mission in his own land. Four hundred dollars per year for three years was pledged for this special work. The British Government, which has a protectorate over that part of Africa, has granted the land needed for his work. We have very high hopes under God of the future of this special work.

CUBA.

On the 20th of November, Rev. D. N. E. Campbell, M. D., and wife sailed from New York to Santiago under your Board, as voted by you at Kansas City in 1898. Amid the hardships incident to war and the violent prejudice in a country where for centuries liberty of conscience and freedom of speech have been strangers, they gathered about them large crowds, organizing a secular and a Sunday school, and were blessed with a number of converts. Dr. Campbell writes as follows:

"As numerous persons have presented to the American public accounts of the various battles and results, geographical location and division, natural phenomena and climatic peculiarities of Cuba; also the manners and customs of its people, it is unnecessary to repeat them here. Furthermore, we were not sent to investigate, correct or confirm any statement made on geographical or political lines; but were sent to raise by the Stars and Stripes of the United States another flag, to wit, the Banner of the Cross of Christ, with its inscription: 'I am come to seek and save the lost.' In conformity to the request and order, we proceeded to Santiago de Cuba in November, 1898, and remained until June, 1899.

OUR DISCOVERY.

"After our arrival, the distressing conditions of the people, of nakedness, hunger, starvation and want of material help, confronted us, though absolutely powerless to aid to any extent.

"With a little knowledge of the Spanish language, we were soon in possession of the real state of religious affairs. Like the explosion which wrecked the Maine in Havana Harbor, demolished and scattered its iron and timber in various directions, thereby destroying the ship

and causing the loss of many precious lives, so Spanish misrule, cruel oppression, and especially the exclusion of the Bible for over four hundred years, have acted as a terrific agent, causing a disastrous wreck of the Cubans, which cripples and abuses their morals, blights the purity of religion, desecrates the Sabbath, creates a deep-seated and widespread depravity, and leaves a priest-ridden, downtrodden and oppressed people at the verge of human degeneracy.

"The wicked indulgence of bull and cock-fights was practiced in Cuba on Sundays up to the time of the Spanish surrender, in July, 1898, but was prohibited by the American authorities after the surrender. But some may inquire, How is Sunday spent now? The most flagrant desecration continues in the most glaring forms. A common saying among the Spaniards is 'El Domingo es el día de recreo,' meaning, 'Sunday is the sporting day.' A stroll through a Cuban city on Sundays now would reveal a well-crowded market, butchering of cattle, buying and selling in stores and groceries, washing and ironing in laundries, working of jewelers, blacksmiths, tailors, shoemakers, barbers, dressmakers, and rock-throwing in the streets by children. Wagons, horses, men and boys are seen coming from the country loaded with coal, wood and grass for sale. Gambling by scores. In short, the Sabbath is neither regarded nor observed in Cuba.

OUR WORK.

"As there was neither church nor other convenience, and open-air gatherings were prohibited by law, the first thing that confronted us, of importance, was a place in which to worship.

"A month after our arrival a house was rented and opened for worship at 11 a. m. on Sundays, preaching in English, and at 7:30 p. m. in Spanish. First text was 'Righteousness exalteth a nation,' Prov. 14-34.

"In addition to \$25.00 per month for house of worship, twenty-four benches were made (each seating 8 persons) at \$1.70 each. A pulpit and stand, \$4.50. A piano rented for three months, six lamps and six chairs at \$1.00 each. These expenses, in addition to charges for ship to and from Santiago, amounted to \$234.75, every cent of which has been paid by missionary alone, with the expectation of being paid back by the Society.

"Finding ourselves without any Spanish literature, I wrote to Dr. Morgan at New York, and asked for some Bibles, through whom we received from Dr. Rowland, at Publication Society, fifty Spanish Testaments and fifty English Bibles and Testaments.

"In a short time we had a large day school and night congregation. We did not baptize, as the nearest river was six miles off and costs \$1.00 per mile to be taken there. We had seven Christians to join us, and four awaiting baptism.

CAUSE OF MY RETURN TO THE STATES.

"The \$25 rent for church per month has been my greatest difficulty.

I informed the Board of the necessity of a place of worship. They consented that I come to the States and urge upon the denomination for a church, without which it is impossible to continue the work, unless means be contributed for rent. To organize the Baptists so that means be collected for a place of worship in Santiago is the cause of my return.

WORK SINCE RETURN.

"I attended the New England Convention and succeeded in getting a resolution through that all the churches of said Convention be asked a collection for our Building Fund on the fifth Sunday in July or the first Sunday in August, to be sent to Rev. R. D. Wynn, Treasurer of the Convention, New York. Two hundred and fifty circular letters have been sent by me from Brooklyn to pastors of the Convention. On Monday, 17th of July, after reading on Cuba in Union Baptist Church, Philadelphia, an organization was formed with a Building Committee of six pastors and Mr. Trower. Solicitations for funds are to be made through the Christian Banner to the various churches.

REMARKS.

"It must be remembered that I returned from Santiago by laying aside my practice at a great sacrifice, for the good of the work. Dewey, Sampson, Miles and Schley have been applauded and honored as political champions; but not so for a representative of the Cross. I have been evaded, slighted and criticized. These are all the trophies received by the majority of Baptist preachers since my return. I am satisfied that I have done my best, and if, through indifference, strife and disunion, the Banner of the Cross raised in Santiago be made to trail in the dust for want of volunteers to support it where there is not a single Protestant church, then let the Baptists keep silent."

Dr. Campbell wishes to return to his work in Cuba in October, and we think he should, in order that his work may not go to pieces. In his report he says:

Cuba, being so near us and following the example of other Boards, your Board has been considering the propriety of transferring this work to the Home Board. We have written them on the subject.

RESIGNATIONS.

Rev. John Tuie has been paid in full. He and his wife have resigned.

OUR DISTRICT PLAN.

This has not been the success it should have been, (1st) for want of sympathy and help from more of the pastors and churches; (2nd) need of support for the District Secretaries.

The American Baptist Home Mission Society, the Missionary Union and the American Baptist Publication Society, after eighty years of experience, and, indeed, all well established religious bodies, have learned that work to succeed, must be carried to the people that they may know about what is being done, and our people are no exception to the rule.

To show the State of mind and degree of interest of the Baptists in Foreign Mission work, we note that only five State Conventions out of twenty-three, and about forty Associations out of 449, give space in their annual letter blanks for money to be sent up for African Mission work. With a consecrated man in each district to visit conventions, associations, churches, and to look after the work, this could not be so. Our churches must be reached, and, to our minds, this is the method. We do need National District Conventions, but like other Baptist bodies they should work through existing churches, associations and conventions. The divine plan is that every believer is to be a witness to the power of Christ to save; "that whosoever will may come" to Him by faith, and be saved.

Your Board believes with the proper men on a salary, under the guidance of the Board and its Corresponding Secretary, having the co-operation of the Vice President and members of the Foreign Mission Board in each state, the results would in a few years be all we could ask.

LITERATURE.

For the want of money, the Herald has been issued only seven months this year. This has been regarded by many leading pastors as very unwise; but we were powerless to do otherwise. We are grateful to the Baptist-press and many secular papers for space, which has enabled us to keep the work before our churches.

DRAWBACKS.

Among the many drawbacks to the work we note: A nearness to God, that we as pastors may learn what real mission work is, and thereby be real co-workers with Jesus in the salvation of a lost world, "because Christ also suffered for us, leaving us an example that we should follow His steps;" the true spirit of self-abnegation—crucifying self that Christ may be all and in all, is sadly needed; too many persons claiming to hail from Africa—kings, princes and chiefs' sons, imposing upon pastors and churches; a failure of many to report money collected for the work. Your board has a list upon which are the names of pastors of churches, clerks and treasurer of associations, presidents of missionary associations, who have withheld the money given by the people. They seem not to have read the "Inasmuch" and, "Verily, verily" of Jesus. The changing of members on the Foreign Mission Board by our State delegations is a great drawback. Men whose hearts are in love with Foreign Missions should be elected and kept on the Board that they may become familiar with the work.

OUTLOOK.

All enterprises must have their victories and defeats. Cary and Judson in India and Richardson four years on the Congo, are illustrations. But in three years the Gospel preached by our workers brought forth fruit, and we read with joy the results—more than eight hundred baptized believers within four years. Our work is getting a firmer

hold upon the people at home and in heathen lands. Brethren Hayes, Stewart and Buchanan have burned the bridges behind them and have gone to Africa to live and die. Koti and Chilembwe are natives and will stay at home. This in itself shows the permanence of the work. Churches are reproducing themselves. The Christian world is turning its attention to making the birth of the twentieth century the death-knell of death and deadness in Christian work. The Ecumenical Conference which meets in New York for an eleven days' session, beginning April 21, 1900, will bring men from every part of our Lord's footstool. It promises to be the most important gathering since the days of the Apostles. Seventy Foreign Mission Boards, from every country, will be represented. Your Board is in touch with the movement, and will have a place on the program. We are at peace with all regular Baptist bodies. The Baptist African Industrial Society of New York is looking forward to co-operating with your Board. Contributions from friends in England and a girl's school in Japan and from four States in our own country which heretofore gave nothing are signs of growing interest. We may truly say, "See what God hath wrought" in broadening the sphere and influence of your Board. This is done that he may more largely use each of us.

Rev. C. S. Morris, the volunteer missionary of the African Industrial Society sailed for Africa in June. Having received many letters asking that our Secretary, or some member of the Board visit our stations, and, finding ourselves unable to go, arrangements were made whereby Rev. Mr. Morris should act as our commissioner. He is now in South Africa. Your Board contributed \$125 to his trip, that he might visit and look after our work.

OUR WOMEN'S WORK.

We have cherished the hope of seeing a live Women's Home and African Missionary Society in every church in America and have sent out 22,000 constitutions and plans for organizing. Mississippi, Tennessee and the New England Conventions voted that their women should use the constitution prepared by your Board.

CO-OPERATION.

Correspondence with the brethren who split off from us has been carried on up to April, 1899, and every effort was made to effect plans for co-operation with them. A number of letters were received which bore the work of real Christianity and led us to believe we would get together. But the correspondence was abruptly broken off with these words from the president:

"No definite action taken by our Board at its last meeting looking toward co-operation with your Board. Your communications were all that could be desired but they lacked official sanction. Some of the members thought your communications insincere, because, pending the actions to co-operate, you continued right on making appointments in this territory for the National Convention."

Yours truly,

C. S. BROWN.

This was dated April 25th.

SPECIAL MENTION.

Your Board feels grateful to the National Baptist Publishing Board and the American Baptist Publication Society for Bibles, books and tracts for our workers: to Rev. C. H. Parrish, D. D., for a scholarship in Eckstein Norton University, Cane Spring, Ky., for Mount Kamma of South Africa; to Prof. N. C. Nix of South Carolina, for paying the schooling of Lindley Seme, of Natal, South Africa, in Benedict College, Columbia, S. C.; to the Pennsylvania Baptists for the care of Bro. Jno. Chilembwe while in Virginia Seminary, Lynchburg, Va.; to Prof. G. W. Hayes for taking Isaiah Ngiti of Natal, South Africa; to the Educational Board of the National Convention for assisting in getting money for the training of these sons of the Dark Continent for work among their brethren in their native land; to those who by prayer, sympathy and money assisted our Board in its work.

RECOMMENDATIONS.

We recommend, 1st. That each Fifth Sunday be made special Foreign Mission days, and that each of us pledge ourselves to repeal all resolutions or laws in our churches, associations or conventions contrary to this recommendation—the National Baptist Convention having voted for this since 1895.

2nd. That a conference of General Missionaries of State Conventions and all Corresponding Secretaries of Baptist organizations be called to co-operate in a plan to make a general rally for a 20th Century fund for missions and education, arranging for the division of money raised in such a manner as may be wise and equitable.

3rd. That the second Sunday in April be known as Missionary Day among our Sunday schools, Baptist colleges, universities and schools, and that every effort be used to make it known among our churches, to the end that young Baptists may be real missionaries.

4th. The need of systematic plans, wisely and unitedly operated, is a weakness in our organic forces; a weakness that has often placed us in an unenviable light before the people.

We, therefore, call upon pastors and officers of District and State Conventions and Associations to unite with us in organizing our women until our women organizations shall all be governed by the Constitution issued by the Foreign Mission Board, and until all Baptists in the State shall support the Foreign Mission Board as the channel through which all help to heathen lands shall be sent.

And, Brother President and brethren, we commend you, ourselves and the work which lay so close to our hearts to Him who is able to keep us, and wishing and praying you may have a prosperous session and our work be greatly aided everywhere because of your meeting, we are,

Yours in His service,

REV. JNO. H. FRANK, Chairman.

" S. E. SMITH, Recording Secretary.

L. G. JORDAN, Corresponding Secretary.

547 Third Street, Louisville, Ky.

REPORT OF THE HOME MISSION BOARD FOR FISCAL YEAR ENDING AUG. 31, 1899.

To the Nineteenth Annual Session of the National Baptist Convention of America:

BROTHER PRESIDENT, DELEGATES AND MEMBERS: We, the Home Mission Board of your body, having been honored by you and entrusted with the Home Mission, Sunday school and publication work, herewith submit for your consideration our fourth annual report, together with the third annual report of the Publication Board. We are thankful to our Heavenly Father for his manifold blessings and for the guidance of the Holy Spirit. While we regret that we have done so little for the Master's cause while there remains so much to be done, we cannot but feel that the God of the Universe has been glorified and the denomination greatly benefited by what has been done. There are a great many reasons why so little has been done, so many seeming hinderances having been in the way. The first reason that we offer is the unorganized condition of the Negro as a race and the Negro Baptists as a denomination.

It was well said that "no man can serve two masters," this fact has been fully realized by your Board in attempting to do Mission work in our bounds. There were three great national organizations already on the field, that have for a number of years held complete control of the Negro Baptists of the entire United States, namely: The American Baptist Home Mission Society, The American Baptist Publication Society, and the Southern Baptist Convention. Each of these bodies has for a number of years, employed and kept on the field, missionaries, colporters and agents who have worked exclusively among the Negro Baptists. They have, of course, taught the people, churches and associations to look up to and depend upon these great benefactors for all missionary and charitable help.

THE ORGANIZATION OF THE NATIONAL BAPTIST CONVENTION.

A glance backward over the brief history of this organization would not here be out of place. At the close of the Civil War in 1865, there were in round numbers about four and one half millions of Negroes in the United States. About six-eighths of them were in the thirteen slave States, and were suddenly emerged from slavery into so-called American citizenship; they had been for two hundred and forty years steeped in the most cruel system of Slavery, deprived of all ideas of self-government, with little idea of Christianity; they were turned loose in the world, destitute, nameless, homeless, without experience, without education, without schools or churches, and without any kind of benevolent organization. In this deplorable condition these benefactors found us.

The old slave who worshiped in the gallery of his master's church or knelt on the doorstep while his master and preacher prayed from the pulpit and pew, was now deprived of even this privilege. The Ku Klux Klan, night rider, bulldozer, intimidator and mobs, took the place of the old

patroller, and the old master's and overseer's passes were no longer recognized by these new regulators. The shotgun, Winchester, six-shooter, rope and burning stake, took the place of the bullwhip and bloodhound. The Negro was accustomed to punishment by his owners, but these new and horrible punishments so terrified him, and threw him into such a state of demoralization, that he was ready to cling to any person or organization that expressed even the least sympathy toward him. Northern politicians, called "carpet baggers," and the Southern office seekers, called "skallawags," he learned to regard as his only political and legal salvation. The Northern missionary, agent and colporter were his only spiritual and moral guides. These men organized the Negroes into separate churches and Sunday schools; these churches and Sunday schools were formed into District Associations and Conventions; these District Associations and Conventions were formed into State organizations, and were taught that it was their religious and sacred duty to co-operate with these national organizations. In this condition things moved on until the continual discrimination of the brother in white against his brother in black; and the missionary, agent, colporter and educator, with his religious and literary institutions, continued to point out the superiority of the brother in white and the inferiority of the brother in black, until the Negroes, like their God, said to each other, "Come, let us reason together." Thus the beginning of national organizations among the Negro Baptists.

We first had the New England States organized; we next had the American Foreign Mission Convention, started by Colly and others of Virginia; then came the American National Convention, led by the immortal Wm. J. Simmons: following this, the Western States and Territories. The educational needs brought on the Educational Convention. Thus, the year 1894 found the Negro Baptists patronizing and fashioning after their white brothers' example, with five organizations, all claiming national existence, national territory, and trying to do national work. True they were doing a great work, and that was bringing together and organizing their local brethren. The leaders of these five organizations learned by experience to catch the sound and the meaning of the proverb, "United we stand; divided, we fall." So in 1895, at Atlanta, Ga., the three Southern organizations (Foreign Convention, National Convention and Educational Convention) united into one grand body, known as the American National Baptist Convention. They systemized their organizations by placing the three great objects for which they were working, under the three Boards to be known and styled as the Foreign Mission Board, The Home Mission Board and the Educational Board, placing a Chairman over each and a Corresponding Secretary for each, who should give his entire time to writing, publishing, traveling, lecturing and preaching in the interest of these great causes.

Their next move was to go to the Western States (St. Louis in 1898) and throw their arms open and take in the organization known as Western States and Territories. At this time the foundation was laid for the publication work; but there was still a greater work to do. Our brethren

ren in the New England States, had been blessed with superior educational advantages. We needed their intellectual strength, and they needed our numerical strength to carry on this great work. Therefore it was deemed best to go East in search of light. So in 1897, in the city of Boston, known as the "Cradle of Liberty," a united banner was unfurled, having inscribed upon it, "The World for Christ," with its motto, "One Lord, one Faith, one Baptism," subscribed to by one million and seven hundred thousand followers. Thus thirty years were spent and well spent by the Negro Baptists in organization.

OUR LEADERS.

Some one has said, "Poets are born, not made." Experience has shown us the same to be true of leaders. But it would be impossible to give here just and due credit to the wise leadership and profound statesmanship of our President, Rev. E. C. Morris, D. D. While his acts have been severely criticised, his motive questioned and his leadership attacked, he has proven to be among the most able counsellors, statesmen and leaders, living or dead. He has been to your Board what the pilot is to the ship; he has been untiring in his efforts, unflinching in his zeal, and has borne his criticisms without a murmur. He has spent time and money without compensation to make this work a success; his most severe critics are compelled to-day to acknowledge his superiority as a leader. The forming of the entire Negro Baptists into one solid body, will prove an example to those who claim superiority, and will for generations find a place in history.

HINDERANCES.

We have no right to find fault; we do not care to complain and cannot afford to criticise; yet it does seem to us that there are undue, uncalled-for and unreasonable hinderances thrown in the way to prevent the work of your Board by those who ought to lend the greatest encouragement and upon whom we should look and depend for advice, encouragement and help, as a child looks to his parent. We almost feel like saying, "We have asked for bread and received a stone." The fact that there are three great Baptist families in America—the Northern Baptist (white) the Southern Baptist (white) and the Negro Baptists—cannot be denied. If statistics can be relied upon, the Negro Baptist is the largest of these three families. Circumstances and conditions have forced them into separate organizations, from a church aid society to a national organization; yet neither of these two white families have ever been willing to acknowledge national existence of the Negro Baptists or their right to operate upon the field. They have refused to consult with them or co-operate with them, but have continued to contend that their rights to operate upon the field, to do the missionary, educational and publicational work for the Negroes, is unquestioned, and that Negro Baptists have no rights that should be respected by them. The Northern and Southern Baptists met at Fortress Monroe. They counselled and planned together as to what they should do for and with the Negro, but refused to consult his wishes, thereby declaring that they knew better what the Negro needed than he knew himself. They met in Washington, D. C., and divided the territory

of our new possessions, and counted the Negro Baptist family as unworthy a seat in their council. They have consulted local organizations of Negro Baptists, but always with a view, seemingly, to disrupting, weakening or destroying the national organizations, the only exception to this being the recognition given by the Sunday School Board of the Southern Baptist Convention to your Board. They have employed our leaders, controlled our papers and magazines, and in this way have foreshadowed the possibility of Negro enterprise. Your Board, therefore, has been greatly at sea as to just where it was—just how to do its work. The American Baptist Home Mission Society and Southern Baptist Convention have by their Fortress Monroe Conference agreed upon this as their field, and if we, therefore, attempted to do our own mission work we would be classed as intruders. When we turned our attention to Sunday school and colporteur work, the American Baptist Publication Society, who had occupied this territory and canvassed the entire country through their employees out of our own ranks, branded us as ingrates and impostors. If we enter the publication and Bible work, we are charged with being intruders and usurpers, acting without authority. For this reason your Board has used every precaution, attempting in every way possible, without sacrificing its Christian dignity and Christ-like manhood, to keep the friendship and good wishes of these organizations.

OUR PLAN OF WORK.

Your Board has attempted to operate under two heads, dividing itself into two bodies, one subordinate to the other. It has its missionary organization and main body located at Little Rock, known as the Home Mission Board, with Rev. J. P. Robinson, chairman and Rev. R. H. Hoyd, corresponding secretary. This Board, to better facilitate and carry on its work, has appointed from its membership an Executive Committee of nine, which is located at Nashville, Tenn., known as the National Baptist Publishing Board, with Rev. C. H. Clark, D. D., chairman, and Rev. R. H. Boyd, secretary and treasurer. The Home Mission Board has done but little or no work except its aid and encouragement to the Publication Board. The reason for this is that the work of the Publication Board has met with such bitter opposition from the American Baptist Publication Society, that our Home Board has feared that if it came in contact with the American Baptist Home Mission Society and the Home Board of the Southern Baptist Convention it would meet with the same treatment. It was therefore decided that the Home Mission Board should do no missionary work except what was done in connection with and by the National Baptist Publishing Board.

THE WORK OF THE NATIONAL BAPTIST PUBLISHING BOARD.

This Board was organized in St. Louis by the National Baptist Convention in 1896, and was created by order of a resolution that was referred to the Home Board by the house, which set forth that the Home Board should appoint a committee of five and an editor-in-chief who should proceed at once to bring forth by January 1, 1897, a series of Sunday school literature. This committee was appointed, named and

styled The National Baptist Publishing Board. Its work for the past three years has been as follows:

PERIODICALS.				
Names of Periodicals.	1897.	1898.	1899.	Total.
The Convention Teacher.....	21000..	53000..	65000..	139000
Advanced Quarterly.....	65000..	190000..	277000..	532000
Intermediate Quarterly.....	35000..	85000..	141000..	261000
Primary Quarterly.....	45000..	123000..	190000..	358000
Lesson Leaflets.....	165000..	327000..	505000..	997000
Picture Lesson Cards.....	163000..	728000..	1240000..	2133000
Bible Lesson Pictures.....	4500..	10850..	20800..	36150
National Bapt. Concert Q'rly.....	20000..	75000..	150000..	245000
Child's Gems.....		3300..	5000..	8300
Grand Total.....	746500..	1593150..	4695950..	6169000
Letters received.....	6785..	21560..	32408..	60893
Orders filled.....	5764..	15295..	22245..	43204
Amount of money collected....	\$5864.29..	\$10426.64..	\$31683.22..	\$56974.15

THE WORK OF THE PAST YEAR.

This has been the most prosperous year in the history of our institution. We had feared that the great opposition and seeming race excitement and other unavoidable difficulties would greatly hinder the work, but we rejoice to say that our business has increased to near twelve thousand dollars over that of last year. We have begun a small but hearty and healthy co-operation with the different States in missionary work; we have also been able to supply several destitute fields with both missionaries and literature. We have so enlarged our Publishing Plant that we not only publish Sunday school magazines and pamphlets, but carry on regular book making, such as Bibles, song books, and other valuable hard, cloth and morocco bindings. We feel safe in saying that this is the most complete Negro Institution in the United States doing the same class of work. We carry on our payroll sixty-eight persons, giving them skilled employment, such as is not furnished by any other institution. A glance at the expense side of our account will show that this institution has grown to such magnitude, that it requires more than one hundred dollars (\$100.00) per day for every day in the year to keep up its expenses, and yet there are urging demands and great necessities for more work. Double this amount of work could easily be done, if we could have the co-operation of the entire Negro Baptist family.

OUR PERIODICALS.

We are publishing nine grades of periodicals, namely; The Convention Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Little Ones Quarterly, Child's Gems, Lesson Leaflets, National Baptist Concert Quarterly and Bible Lesson Pictures. We have in plate form and are publishing regularly eleven books as denominational literature for the

benefit of our Sunday schools. The plates for these books have cost us about fifteen hundred dollars (\$1,500.00). Very recently the Educational Board placed into our hands the National Baptist Magazine, which is being published monthly instead of quarterly.

We have only to say that we have added to last year's list one large Sanborn Power Paper Cutter, price four hundred and fifty dollars (\$450.00); one Poos Gasoline Electric Engine, price three hundred and sixty dollars (\$360.00); one large Boston Pamphlet Trimmer, price four hundred and fifty dollars (\$450.00); two thousand (2,000) lbs. of type, quads and leads, for five hundred dollars (\$500.00) one Babcock Optimum Cylinder Press, for twenty-four hundred dollars (\$2,400.00); one Morrison's No. 4 Perfection Wire Stitcher, price three hundred dollars (\$300.00). We have also added to our office furniture and fixtures, one typewriter, three desks, one cabinet, together with chairs, dictionary and dictionary holders, carpets and other furniture to the amount of three hundred and fifty dollars (\$350.00). Thus it will be seen that we have added in needed machinery and fixtures to our plant, since last year to the amount of over forty-five hundred dollars (\$4,500.00).

THE CONDITION OF THE PROPERTY.

The employes of other institutions, critics and opposers, have tried in every conceivable way to mislead the churches and general public, for the purpose of destroying their confidence in this institution. All kinds of misrepresentations have been held out. We have been charged with putting Negro backs on white men's brains. We have been publicly and openly charged with entering a conspiracy with the Sunday School Board of the Southern Baptist Convention. It has been publicly and openly alleged that we have deceived the people; made false statements; that we had no printing plant; that we were doing no publishing, but that our work was being done by the Southern Baptist Convention, and that they were the recipients of all incomes, we being mere employes or tools in the hands of Dr. J. M. Frost and others. The men who made these charges well knew that the Convention had never put a dollar into our hands with which to operate the business; they knew that they had exhausted their strength in attempting to squander every dollar raised by the Convention to prevent there being money to carry on this business, believing that we were like themselves. They made these charges, hoping to prevent the patronage of the churches and Sunday schools, and thereby cause a failure. When they had seen themselves failing in their efforts, they then complained that the institution was not chartered, and that money and property intrusted into the hands of a board unincorporated would be unsafe; but when our Board presented the articles of incorporation last year at Kansas City, and they were unanimously endorsed by your body, they attempted to get up a newspaper discussion regarding this property, claiming that the plant was the property of Boyd, Morris, Clark, Robinson and others. As soon as the mortgages were lifted from the machinery and stock, and because our Secretary be-

gan this work with money belonging to himself and friends, who had intrusted money with him, and in order to remove the last shadow of doubt from the public mind, he and wife executed a transfer, which is on record in the courts of Davidson County, Tennessee.

Our competitors then reported to the mercantile agencies that this transfer was made on account of insolvency, attempting thereby to destroy our credit in the Eastern and Western cities; but the Lord has turned all of these to our help instead of our injury.

OUR CORRESPONDENCE.

This branch of our work has caused a great deal of annoyance, as it is impossible to have all of our patrons to understand just the magnitude of the work. It is a constant complaint that our Secretary is not prompt in his answers, and even some of our leading brethren have charged him with indifference, because he cannot write personal letters and answer all of the questions that they may ask. He has taxed his utmost capacity in attempting promptness, carefulness and thoroughness and to give ample satisfaction. We have two type-writers and employ two stenographers to operate them; but in order that our brethren may have a more thorough knowledge of the enormous amount of our correspondence, the following is a list of letters received and answered during the year:

4th Quarter, 1898.—Sept., 2,879; Oct., 2,243; Nov., 909; total, 6,022.
1st Quarter, 1899.—Dec., 1,958; Jan., 2,486; Feb., 1,071; total, 5,465.
2nd Quarter, 1899.—March, 3,748; April, 3,542; May, 2,758; total, 10,048.

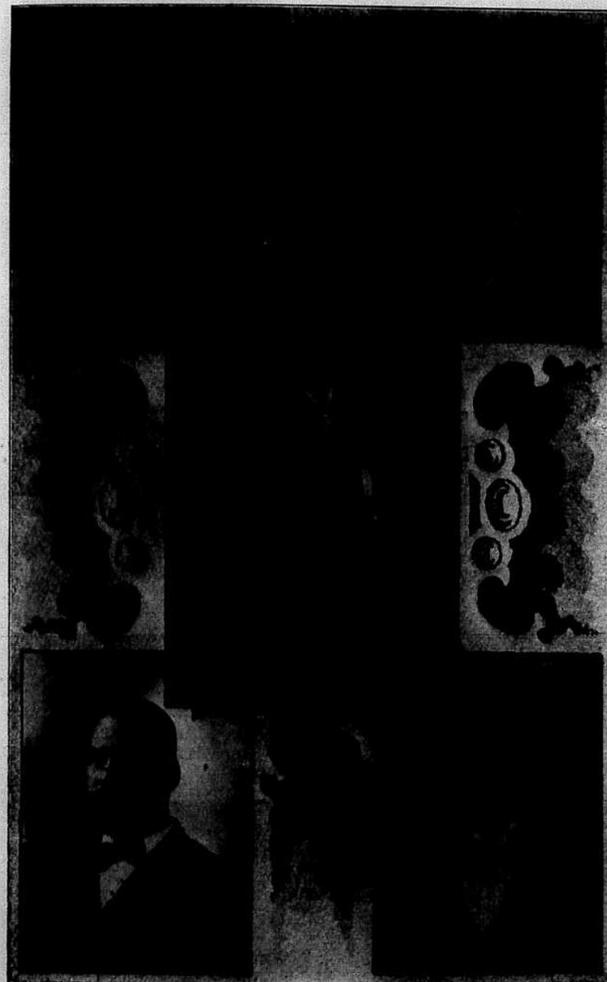
3rd Quarter, 1899.—June, 5,505; July, 3,924; Aug., 1,429; total, 10,888.

Number of letters received from Sept. 1, 1898 to Aug. 31, 1899, 32,408.

It will be seen from the above that our Secretary has been compelled to handle more than 125 letters a day for the entire year.

OUR MISSIONARY DEPARTMENT.

Your Board is sorry to acknowledge so little done in this department. There have been hundreds of urgent appeals, some of which were so pathetic that they were almost capable of touching a heart of stone, and yet we have been forced to pass them unprovided for. From the Peninsula of Florida to the Pacific Slope there has been a constant cry, "Come over and help us." The policy of your Board, has been to work only in co-operation with State organizations where such organizations exist. We have, therefore, entered into co-operation with a few States in this work. We have also begun a hearty and healthy missionary work on the Pacific Slope. All we need is men and money, for the field is already white and ready for harvest. Another glance at the expense side of our account will show, that we have spent in this department something over four thousand dollars (\$4,000.00.) The following is our financial statement for the year:



REV. J. H. FRANK,
Chairman Foreign Mission Board.

REV. J. P. ROBINSON, A. B.,
Chairman Home Mission Board.

REV. C. H. CLARK, D. D.,
Chairman Publishing Board.

REV. W. A. CREDIT, A. M.,
Chairman Educational Board.

REV. N. H. PIUS, B. S.,
Chairman B. Y. P. U. Board.



SUTTON E. GRIGGS,
Latest addition to our Editorial Staff.



REV. J. G. BUCHANAN,
Middle Drift, South Africa.



REV. G. WM. WARD,
Greenville, Miss., Ex-member Home Mission Board.

THE BAPTIST MAGAZINE.

RECEIPTS AND DISBURSEMENTS.

From September 1, 1898 to August 31, 1899.

Balance on hand from last year.....	\$ 1,460 65
From periodicals and merchandise.....	24,378 99
From printing, binding, lithographing and special donations.	2,741 19

MISSIONARY DEPARTMENT.

Received from collections Missionary Day, Children's Day, Bible Day and collected by traveling missionaries.....	3,102 39
Grand total receipts.....	\$31,683 22

DISBURSEMENTS.

Merchandise, printer's supplies and wages.....	\$17,203 32
Repairs, rent, mail and editorial work.....	3,250 03
Stamps, freight, drayage, lights and fuel.....	2,801 13
Insurance, interest, telegrams and expressage.....	1,484 75
Building, traveling expenses and miscellaneous matters.....	2,099 71
To donation in books, Bibles and periodicals to destitute mis- sion Sunday schools.....	889 80
Advertisements, special donations and gifts of Bibles.....	450 00
Uncollected debts, books in hands of missionaries and colpor- ters.....	932 79
To salary of missionaries.....	830 00
Balance on hand.....	1,731 89

Total Disbursements..... \$31,683 22
 J. P. ROBINSON, Little Rock, Ark., Chairman.
 R. H. BOVD, D. D., Nashville, Tenn., Corresponding Secretary.

REPORT OF THE EDUCATIONAL BOARD,
SEPTEMBER, 1899.

[Nineteenth annual session of the National Baptist Convention, Nashville, Tenn.]

Dear Brethren—It is unnecessary for your Board to discuss the necessity of education, either of head, hand or heart. This fact is happily conceded by all intelligent men. A generation of efforts along this line, has convinced the most skeptical, that in the proper education of the Negro lies the solution of all the mighty problems confronting this nation affecting him. Whatever of prestige the race enjoys to-day in this country is due to the fact that with the clearing of the smoke of battle in the Civil War, the school house was planted, and Christian teachers were sent among the emancipated to lead them into paths of knowledge and develop in them the elements of manhood, which would put them in the position to perform the duties and shoulder the responsibilities consequent upon the new condition of affairs. Whatever the enemies of the race may say of

emancipation as a failure, all concede that the Negro has steadily brought to the community a higher moral character, a broader and deeper intellectuality, and a more effective training along industrial lines than his most sanguine friends had ever expected. The wisdom of breaking his shackles and unfettering his soul as well as his body is clearly demonstrated in his high standing, his mighty attainments, in a word, his unparalleled progress as a man and citizen. But all forces that have co-operated in bringing about these happy results have also been productive of evolving a new Negro—a Negro born of the schools and colleges; of homes of culture and refinement; a Negro, conscious of his own capabilities and therefore aspiring and confident of his ability to successfully solve whatever problem the world may hold forth for solution. Now, how we can best direct as well as develop these tendencies and make them serve the interest of our beloved denomination, is the task before us.

Representing, as we do, a larger proportion of the Race than all other denominations, our responsibility becomes heavier and we see our duty as never before. Certain developments among those who have hitherto been our friends and helped us to reach the high point we now enjoy, call for us to unite our forces, to the end that the territory already acquired may be held intact and more ground be taken for the cause. No barrier can withstand the mighty tidal wave that is sweeping over our denomination, and carrying everything before it that looks like the bartering of our manhood, the smothering of our convictions and the dwarfing and stunting of our growth.

During the year, your Board has continued the publication of the Baptist Magazine. But it was thought necessary to enter into an agreement with the Home Board for the publishing of the Magazine and thus insure its regular issuance, enlarging its influence, and making it indeed the organ of Negro Baptists. Accordingly in June, 1899, the subscription list etc., was transferred to Nashville and the following were elected: Rev. R. H. Boyd, D. D., Business Manager; W. Bishop Johnson, Editor, D. C., Reva. C. H. Clark, D. D., Tenn.; W. A. Credit, D. D., Penn.; S. W. Bacote, B. D., Mo.; A. W. Adams, A. M., Mass.; A. C. Powell, Conn.; G. E. Morris, N. J., Associate Editors. The July and August numbers of the Magazine, will attest the wisdom of our course. In the future, all literary contributions must be sent to Washington, D. C., and all business be transacted at Nashville, Tenn. The denomination must continue its support so nobly given and make this periodical, that has done so much to give literary standing to our Zion, a mighty instrument for God and the race.

In the coming year your Board hopes by the co-operation of the churches and conventions, to do a distinct educational work. We desire to confederate all our schools owned and controlled by Negro Baptists and thus enable ourselves to appeal for help for the schools we know to be our own. This will give solidarity to our cause and awaken a confidence and respect for the educational work of the Board, whose fruits would be immediately seen in enlarged contributions and increased attendance.

We want the Presidents of the several institutions to keep us informed as to the pressing needs of their respective schools, thus enabling us to

properly and wisely make appeals for help and distribute the same. We submit that much of our failure in the past has been due to this fact—the lack of co-operation given by the schools to the Board. We have not been kept informed as to the needs, statistics or any other data that would keep in our work.

During the year we have sought to raise a fund for the support of the African boys who are being educated in their country. In answer to our appeals, we have received contributions from the South Side Rappahannock Association of Virginia, \$5.00; the Northern Neck Association of Virginia, \$4.51; and since our efforts in this respect are only one month old, we hope to hear from every church, Sunday school, association and convention in this country. Send all moneys to Corresponding Secretary, Box 384, Station G, Washington, D. C.

We ask that every educational Convention and Society send us a minute at once and each institution provide us with a report covering numbers of students, teachers, valuation of property, and other information.

Now, dear brethren, our Board will be in the future just what you make it. If you will help us we will roll up a grand report in 1900, such as will make us all rejoice. May God help us all to awake, arise, or be forever fallen. The Board asks that the Convention make a contribution of \$25.00 to assist us at this meeting.

(1) We sincerely believe that more time should be given in the Convention to emphasize the needs of creditable institutions of color.

(2) This Board asks the Convention to adopt a National Educational Day, and that the churches and Baptist organizations as well as industrial, lift collections and make donations, throughout the country and send it to the Corresponding Secretary at Washington, D. C.

(3) That the Baptist press of the country be asked to assist in scattering this information over the country and emphasize the day adopted and the necessity of giving.

W. A. CREDIT, D. D., Chairman.

W. BISHOP JOHNSON, Corresponding Secretary.



REV. GEO. W. DUDLEY, Evangelist, of Texarkana, Texas.

The subject of this cut is a preacher of the highest and best type. He is a church-reviver, soul-winner and a Gospel preacher. He is greatly helpful to pastors in raising moneys for church purposes. Any church or pastor desiring his services may notify him at Texarkana, Tex.

EDITORIAL DEPARTMENT.

THE disposition to set a premium upon "splits" by the example of men who have stood for educated leadership in the denomination, is to be deplored. What makes it the more aggravating is that it is done for the satisfaction of a few white Baptists who do not care a scrap for the far-reaching effects of the evil they are encouraging, on the one hand and for the purpose of holding employment by Negroes on the other. This "fiddling while Rome burns," by these modern Neros, and this sickening lack of manhood by race leaders, will bring a fruitage of tears and tempest in the future.

THE critics of our Foreign Mission work should stop talking and turn their guns upon the "leaders" of many district Associations and State organizations who have taken the money sent for African Mission work for their own personal use and have never replaced it. Rev. Jordan, the Secretary is blamed for not getting money that great leaders (?) have stolen. Another class, is the men who carry back money to their Associations and Conventions because something don't suit them at an annual meeting, thus keeping the mission work from prospering to that extent for another year. Then they fill their mouths with vituperation and slander in order to divert attention to some other object. Verily, there is too much corruption and crookedness among many ministers of the Gospel.

THE Philippine war bids fair to become an issue in the next presidential campaign. Unless the honor of the nation is maintained by decisive actions, the next National Committee will find a heavy burden upon its shoulders. The Anti-expansionists are growing in numbers and influence and we can not laugh them away. They are gaining strength and sympathy every day. Then they have much of reason and equity on their side. The Negro stands off and looks on. He is taking

notes. He will not be made a cat's paw any longer. He is dividing his vote and finding powerful allies bidding him welcome. In the crush and scramble he will get there and when the dove of peace builds its nest in the cannon's mouth, the Negro will be on hand as usual to enjoy much of the glory that will be handed around.

"Faith in God!" What wonderful possibilities lie in this phase for the individual and nation. How our fathers appreciated its importance and utilized its power. The believer of to-day depends upon secondary conditions to become strong. He can never succeed, but will always be sickly, sentimental and unsteady. Faith in God, is the alphabet of aggressive Christianity; the weapon that slays its thousands; the force that lifts to glorious possibilities and magnificent achievements. It stimulates love for the church, and daily sacrifice in honor to God and his cause. It overturns all the efforts of our enemies that seek to destroy. As a race we must not lose faith in God. He is with us only as we are with him. "No good thing will he withhold from those who walk uprightly before him."

THE National Baptist Educational Board is seeking to raise enough money to educate the African children at Eckstein Norton University, Cane Spring, Ky.; Benedict College, S. C.; Guadalupe College, Seguin, Texas, and State University, Louisville, Ky. There are six of them: Monti Kama, Lindly Seme, Isaiah Ngiti, and three small children. What convention, association, church or individual will send us a money contribution for these children of the night. Send directly to the Secretary of the Board, "Box 384, Station G," Washington, D. C. W. Bishop Johnson, D. D., Secretary. Let us hear from you, dear brethren.

IN the future the program committees of our Baptist gatherings should unhesitatingly draw the line on unqualified men. The public attends our associations, congresses and conventions to take notes of progress. The literary status of the denomination is misrepresented by booking men to deliver ad-

dresses and read papers, who are too indolent to learn good English and systematize their thoughts. We have the greatest reverence for our fathers who did not have the opportunity to polish the minds; but with the free school, free libraries and cheap literature of to-day, it is an unpardonable offence for any preacher to go before the people with disconnected thoughts and bad language. The denomination has a great host of men who have taken the time and pains to fit themselves. Bring them forward and let the other brethren stay at the anxious seat until they have undergone a literary regeneration.—A. C. P.

BISHOP TURNER's plan to ask Congress for \$100,000,000 to transport the American Negro to Africa is the most nonsensical scheme ever hatched by an intelligent man. Despite American prejudice, the colored man is doing better here than any place in the world. His life has been wove into the very warp and woop of this country's history. He helped to fell these forests, grade these roads, build these houses; her soil has been watered by his tears and fertilized by his blood. To remove him would be like trying to carry all the rocks out of the United States or dip all the American rivers dry. When you consider that there are 10,000,000 Negroes in the states, giving birth to 700 black babies every day, owning \$400,000,000 in real estate, besides many business enterprises and much personal property that could not be carried with them, you will see the utter fallacy of the Bishop's plan. It would take all the money in the country to buy the Negro out and pay for his passage. Every ship in both oceans would have to be chartered for several months, and all the undertakers in Europe and Asia would have to go to Africa to bury the new arrivals, because they could not long survive the deadly climate. If Mr. Turner's plans could materialize, the South would be desolated, the United States bankrupted, commerce paralyzed, and 10,000,000 colored people victimized and buried in the African jungles. This is the way the Senior Bishop of Bethel A. M. E. Church would solve the Negro problem.—A. C. P.

A "big preacher" of the Baptist Church with D. D. suffixed to his name, in the presence of a large assembly of ministers

and laymembers not more than one month ago, delivered an address on the good emanating from the splits, sub-splits and the split of the subs that are so rife in our denomination at present. The most startling information given us by the speaker was when he attempted to show the divine origin of religious splits by reminding us that Christ did not come to the earth to give peace, but a sword, and that the Jerusalem brethren did not obey their Lord's command until the church split after the stoning of Stephen. We will not tell this Doctor that he has woefully twisted the text. We will leave that for the youngest ministerial student. With our leading preachers giving the people such unscriptural advice, is it a wonder that everything in the denomination is splitting from our great National Convention to the little mission of two souls? Brethren, if we sow to the wind, whirlwind we must reap.—A. C. P.

MANAGER'S DEPARTMENT.

THE following contributions for the new building of the National Baptist Publishing Board have been received:

Rev. William Haynes, Nashville, Tenn., \$5.00; Rev. W. G. Parks, Chattanooga, Tenn., \$5.00; Rev. W. Bishop Johnson, D. D., Washington, D. C., \$5.00; Rev. T. J. Searcy, Memphis, Tenn., \$5.00; Rev. Harden Smith, Carolina, Tenn., \$5.00; Rev. A. L. Black, Milah, Tenn., \$3.00; Rev. D. A. Townsend, Winchester, Tenn., \$5.00; Miss Joanna P. Moore, Nashville, Tenn., \$1.00; Union Baptist Church, Baltimore, Md., \$11.00.

"WHILE we did not give a full account of the National Baptist Convention, because the editor could not attend, our special correspondent at Pittsburg gave a brief account, which would enable most of our readers to form an intelligent idea of the work done by that Convention."—Christian Banner.

We know you would have heard something if you had been with us: even if you had scared us afterward.

"The American Baptist, The Baptist Vanguard, the Florida Evangelist and The Herald are the only four weekly papers -

that attempted to make a complete report of the National Baptist Convention. Are these all the papers in the whole country that can give that much time and space to the Convention?"—Vanguard.

They have not the space for small things like Negro meetings, Brother Booker.

"The Publishing House was the great hegira of the Convention. The delegates were in and out every day from morn till night.

"Boyd has done it and there is no more doubt about it."—Baptist Vanguard.

Bro. Booker: you said three years ago the Convention settled the "whys," and left it with us to settle the "hows." We did so.

"While at the Convention in Nashville we chanced to see an issue of the *Christian Organizer* containing Dr. Boyd's article on the 'Downfall of the Home Mission Society Among the Negroes.' We do not believe the article expresses the views and spirit of most Negro leaders and educators in the South. We do not believe that such articles are necessary to the success of the National Baptist Convention or the National Baptist Publishing Board. And we want it understood that no force but the idea of right has moved us to these expressions, for there is no other State work so successful and so independent of the American Baptist Home Mission Society, as our work in Arkansas. Yet, the brethren in Arkansas believe in the right way of doing things."—Baptist Vanguard.

This is not the view of the National Baptist Convention nor the National Baptist Publishing Board, Bro. Booker: it is only the opinion of Brother Boyd, and if he is wrong, he is just one wrong Negro.

"The Convention is the outgrowth and expression of a conviction, cherished by many leaders of the Negro race, that their people should train themselves in the direct management of their denominational affairs—should have a business of their own, and attend to it. In pursuance of this policy they have established the National Baptist Publishing Board, with offices and printing outfit in Nashville, Tenn., for the publication of their own Sunday school literature, song books and other helps."—The Baptist Union.

APPENDIX.

ADDRESS OF JOHN S. TROWER, OF PHILADELPHIA,

[President State Sunday School Convention of Pennsylvania.]

HEARD BY THE

NATIONAL BAPTIST CONVENTION, AT NASHVILLE, TENN., September 13-18, 1899.

Sunday School Workers.

MR. PRESIDENT, LADIES AND GENTLEMEN:

As a man of affairs I am connected with many enterprises. As a Christian I am connected with numerous organizations. I wish, however, to assure you there is no organization or enterprise with which I am connected that I prize higher than my connection with the National Baptist Convention. I admire and heartily endorse every substantial principle of our great Convention, and with my pastor and church and school, stand firmly for its interest. My only thought has been, and is, how I may in my humble way assist in having all our churches and Sunday schools conceive of our interests as I do. I long to see the 1,800,000 Baptists take their stand for our interests. I have great hope, however, when I see our State Conventions, Sunday School Associations, etc., one by one endorsing our National Convention interests and purchasing our Sunday school literature.

I wish I had the time to tell you how our New England Baptist Convention stands for our Convention. I wish I had the opportunity of telling you how our Sunday School Convention takes our literature. I wish I might tell you of my own school, one of the finest and largest in the denomination. We do not debate the question. We take the attitude of our devoted pastor, Dr. Wm. A. Credit: "We are with the Convention whether the Convention be right or wrong—when right, to help to keep them right; when wrong, to help make them right." But I am here to address you upon Sunday School Workers.



JOHN S. TROWER, PHILADELPHIA,
President of the State Sunday School Convention of Pennsylvania.

There is to me a fascination in the very topic—Sunday School Workers. I am a Sunday school man and have been for years. The Sunday school is the church of the future. The colored Baptist Sunday schools are the colored Baptist churches of the future. To my mind, it is almost impossible to tell which is the more important work: the proper training of the present church or the training of the schools, the future church. We know that our denomination at the present is in an unsettled condition. It is unfortunate that many of our best pastors have not yet taken their stand. We all do not see and think alike. There are many causes which control the attitude of many men: there are local feuds, financial purchases, title buying and title offering, and so on. Just what determines the action of an individual is difficult for us to say. As laymen, we as such, are more largely freemen. We want no honors, we want no salaries, we want no titles. Under the guidance of such race-loving and God-fearing leaders we have had the future pointed out to us. We simply see the time when we must more largely do our own work, and as laymen, under such guidance, we have decided to take charge of our schools, the future churches, and so train them that when our present boys and girls become men and women and are occupying positions of trust and honor, that there shall be no uncertain sound in their Gospel and no vacillation in their attitude. Why should it be thought strange that as Sunday School workers we should buy our literature from the Nashville House. Why should it be thought bigotry for us to praise this literature? Why should it be thought ungrateful if we use it to the exclusion of all other?

We claim to be following philosophical argument, racial love and Biblical method. We simply aim for the greatest development of those under our care. If the philosophy of education teaches anything, it teaches that for the greatest development of the pupil there must be both precept and illustration—living illustration. When the Greeks would direct their youth, they would not merely teach as Athenians alone could teach, but they would call upon their artists to carve an Apollo—a Grecian ideal—and place him before the Grecian youth, that all might aspire to be an Apollo. It is necessary for highest culture that the youth of a people may see the men of that people filling positions to which they themselves may aspire. When heaven wished to develop and elevate fallen man, Jehovah sent not an angel, but a man—one of their own race—who became not a mere teacher, but a living example that he might show what the race might become. In having our men to prepare lessons for our schools, etc., we simply follow the principles of highest culture and purest development. We are following philosophical education and Biblical method, and why should we be thought ungrateful or cruel because we have been true to these philosophical and Biblical principles.

Moreover, what father is he, who having trained his son, having spent large sums of money upon him, until he has reached manhood—what father would be offended if that son would, with the training he

had received from his father, erect a home of his own and do all in his power to make that home a grand one and equal his father's mansion? This is all we are aiming to do. We are grateful to our fathers for our training. They have been kind and loving. We mean nothing against them; we simply mean to do what they have trained us to do, and what our churches and nature demand us to do, and what the future compels us to do. I tell you, brethren, it is a genuine inspiration to my school when I tell them about the different writers of our own Sunday school literature. It is a joy to tell them we have a man as Corresponding Secretary who for energy, discretion and business ability is not surpassed in any denomination or race. I know but one man with whom I could compare the successful manager of our publishing house, and that man is the late W. W. Brown of the True Reformers. Like Mr. Brown, Dr. Boyd started with nothing but criticism against him, but he stemmed the tide, brought success out of failure, and victory out of defeat. And to-day we have one of the finest publishing plants in the country. Then I tell them of that prince of Moderators, the able pastor and scholarly editor Dr. E. C. Morris. Then I run down the line and speak of Dr. Brawley, Dr. Parrish, and the stalwart champion of Virginia, Dr. Graham. My young people at once become inspired and the nobler, because they see what our own men are accomplishing. Nothing develops a people as an example of goodness and greatness from among their own ranks.

Now, brethren, bear in mind, Sunday school workers are not preachers. We are laymen, men of affairs; we are practical, plain men. Many things we do not understand. As workers in the Sunday school we watch and study our pastors. We follow them to conventions; we are proud of them, and stand ready to support them in every honorable effort to develop our race and denomination. My only ambition is to do all that I can to advance their interests. The great hope of the denomination, as of the race, is our young people, I wish to see our young people held in our denomination. At times there is a great drifting away. We hold them in the school, but for some reason often do not hold them in the church. Our people are annually graduating from the best schools of the land. Their needs are greater than mine. I have not been blessed with years in school, but my children are being kept in school. The things that will suit me will not suit them. Nor should they be censured. They have different and higher tastes than mine. Some pastors become nervous when such demands are made of them. Brethren, you must meet the issue. The wise preacher studies the needs of his entire flock and gives to each man his meat in due season.

I rejoice in the great advance being made in our pulpits and have no hesitancy in declaring that for piety, culture and pulpit ability, we compare favorably with other denominations. As Sunday school workers or as men who very largely control the youth of our denomination, it shall be ours to teach our pupils the proper relation of Sunday school to the church. As superintendents, we are not the dicta-

tors of our pastors, and as young people, we are not to run the church. Baptist polity declares the church to be supreme and the pastor is the head of the church. The Sunday school is the child of the church, but a real child with privileges and rights the parent should recognize. The church that recognizes merit and worth in the Sunday school is the church that will get the greatest amount of good out of her young people. Young people who have trained themselves for service like to be noticed. To continue to ignore them is sure to drive them from us. Certain denominations secure their additions to church membership from those of our young who have been criticised, hindered and ignored by those in our church who should have encouraged them. Opportunities for service, in other denominations are opened for them; they are persuaded to come, and thus many of our brightest young people leave the denomination. Let our church give every possible opportunity to young people for development, and the church will soon be built up and the pastor would soon have around him a host of strong supporters.

Ours is a great and grand opportunity. We as colored Baptists have a mighty host of young people in our schools. Our aim should be first and foremost to teach them to yield their hearts to the Lord and Saviour Jesus Christ. To gain souls for the Master is the chief object of all Sunday school training. I fear this is often lost sight of in our Sunday schools. How many of our great revivals begin in our Sunday schools? Yet, this is where they should begin and where we should expect them to begin. We teach the lesson Sunday after Sunday, and why should not the word bear fruit? As guardians of the young, we must not forget that the saving of their souls is our great object. We must also teach our young people denominational love. I am not narrow. I regard all denominations, but I love my own denomination. In this age of apologies and compromises we find but few of our young people who really know why they are Baptists. We find but few to rejoice in the fact that they are Baptists.

The Catholic Church will tell us, "You may have all the adults, but give us the children." She takes the children and throngs their parochial schools; she so converts their affections that the children would gladly die for their church, if need be. The Methodists keep continually before their young the accomplishments of their denomination. Upon every occasion they tell about their bishops, their preachers, their schools, etc.

I do not censure the denomination, I simply declare that our young people would be stronger Baptists and better Christians if every once in a while we taught them our history. Let us boldly inform them that ours is the only Gospel Church. Let us tell them that we started when John baptized our Lord in the Jordan. Let us tell them that we can trace an unbroken line of churches essentially Baptist, from our own era back to the New Testament Era. O, what a glorious history is ours. Let us look up, take hope and rejoice. We must also

inspire love for the interests of our National Convention. Let our young people know what we are doing and who we are.

Last year in the city of Philadelphia our pastors who attended the National Convention at Kansas City, came home and held great Echo Meetings in each of their churches. Philadelphia turned out to hear them. Baptist ambition and joy went up fifty per cent. I have no doubt that our pastors will hold similar meetings in Philadelphia this year. I am of the opinion that if all our brethren would hold these echo meetings in each of their sections that they would not only inspire the young, but they would remove many a little prejudice, gain numbers to our ranks and increase the role of our literature. We would then next year go on to Richmond with one of the most successful years behind us that the denomination has ever had.

I appeal now to the young all over the land. Let them come together with their piety, culture and ambition, and continue to so beautify the Bride of our Lord that when He shall return in his second advent He may find her without spot or wrinkle.



REV. T. W. LONGWOOD,

Missionary to Africa. Present Address, 523 Prospect Ave., Hot Springs, Ark.; near future, Monrovia, Liberia, West Coast Africa.

SCHEDULE OF THE ANNUAL STATE GATHERINGS OF NEGRO BAPTISTS. 1899.

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THE BAPTIST MAGAZINE

STATE.	NAME OF MEETING.	PLACE OF MEETING.	TIME OF MEETING.	PRESIDENT.	POST OFFICE.	SECRETARY.	POST OFFICE.
Alabama	Missionary and Educational Convention. New Era S. S. Convention. Women's State Convention.						
Arkansas	Missionary and Educational Convention. Women's State Convention.	Fordyce					
Colorado	State Convention						
Florida	State Convention			R. Kemp	Fernandina		
Georgia	S. S. Convention Women's State Convention. Miss. Baptist Convention. S. S. Convention Women's State Convention	Atlanta	May	E. K. Lovc C. H. Dwelle R. R. Carter	Savannah Augusta Atlanta	A. S. Stayley M. C. Parker S. X. Floyd	Americus Rome Augusta
Illinois	Negro Educational Society S. S. Convention	Atlanta	May 23	R. R. Carter	Atlanta		
Indiana	State Convention						
Indian Ter.	S. S. Convention Baptist Association						
Iowa	Baptist Association	Wichita	Sept.	Dr. Morn W. G. Grant	Davenport Topeka	J. H. Jones J. H. Vanler	Ottumwa Wichita
Kansas	State Convention S. S. Convention Women's State Convention	Wichita	Sept.	M. L. Jones	Topeka	Wm. H. Stewart	Louisville
Kentucky	General Association Women's Convention State Convention	Paris Dawson	Aug. 18 Oct. 13				
Louisiana	State S. S. Convention 2nd Baptist Convention						
Mississippi	Miss. Convention S. S. Convention	Greenville	July 20	A. A. Hamilton	Vicksburg	E. P. Jones	Vicksburg
Missouri	State Convention Women's Mis. and Edu. Con.	Macon	Oct. 12 " 10	H. M. Cobron Mrs. Sadie McLain	St. Joseph Westport	S. W. Bacote Miss I. B. Fowler	Kansas City St. Louis

Continued on the following page.

SCHEDULE OF THE ANNUAL STATE GATHERINGS OF NEGRO BAPTISTS, 1899—Continued.

STATE.	NAME OF MEETING.	PLACE OF MEETING.	TIME OF MEETING.	PRESIDENT.	POST OFFICE.	SECRETARY.	POST OFFICE.
N. Carolina	Mis. and Educational Convention. Women's Mis. Convention S. S. Convention State Convention		Oct. 19 Oct. 7 Sept. 23	A. Shepherd Mrs. E. Shepherd A. F. Eaton	Charlotte Oxford Renderson	C. S. Brown S. A. Eaton T. O. Fuller	Winston Henderson Warronton
Ohio	State Convention		Oct. 27	J. L. Barksdale	Philadelphia	A. Gordon	Philadelphia
Penn.	S. S. Convention		May	J. E. Trower	Germanstown	B. W. Morris	Philadelphia
Tennessee	Miss. State Convention			A. L. Hall	Memphis	W. L. Canaler	Nashville
Texas	Mis. and Educational Convention. General State Convention. General S. S. Convention General Foreign Mission Convention Texas S. S. Convention Texas Missionary Convention	Houston Dallas Palestine Hearst Terrell	Oct. 11 Aug. April Aug. April	W. F. Gross A. L. Sledge P. Diggs H. Watts D. A. Scott P. L. Light	Victoria Chappel Hill Calvert Houston Marshall Houston	M. M. Rogers J. J. Turner Spencer Adams L. L. Campbell W. P. Gross B. W. D. Isaac	La Grange Palestine Seguin Austin Victoria Pt. Worth
Virginia	Women's General Convention. Women's Mis. and Educational Convention. State Convention S. S. Convention	Dallas Houston Lynchburg	Oct. 11 Oct. 11 May	Mrs. Buckner Mrs. Miller R. H. Bowling C. H. Payne A. P. Strayer	Austin Temple Norfolk Huntington Hinton	Miss P. Smith A. Bings H. B. Rice J. W. Scott	Seguin Manchester Charleston Huntington
Districts	Foreign Mission District Convention. New England Convention	Balt., Md. Prov., R. I.	Aug. May	C. S. Brown	Raleigh	A. W. Pegues	Raleigh

To Presidents, Secretaries and Moderators: A glance at this schedule will show you that it is incomplete. We were unable to get the data in hand in the brief time that was allowed us for its compilation, and we will be grateful to you if you sent us at your earliest convenience the statistics that bear upon your state meetings. Address, R. E. BOYD, D. D., Nashville, Tenn.

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