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JOURNAL

OF THE

Thirty-First Annual Session

OF THE

**National Baptist
Convention**

HELD WITH THE

Baptist Churches, Pittsburg, Pa.

SEPTEMBER 13-18, 1911

The next session will be held with the Baptist churches of Houston, Texas;
Wednesday before the third Sunday in September, 1912

Constitution of the National Baptist Convention.

Whereas, It is the sense of the colored Baptists of the United States of America, convened in the city of Atlanta, Ga., September 28th, 1896, in the several organizations known as "The Baptist Foreign Mission Convention of the United States of America," hitherto engaged in mission work on the West Coast of Africa; "The National Baptist Convention," which has been engaged in mission work in the United States of America; and the "National Baptist Educational Convention," which has sought to look after the educational interest, that the interest of the kingdom of God requires that the several bodies above named should unite in one body. Therefore we do now agree to adopt the following Constitution:

ARTICLE I.—Name.

This body shall be known and styled "The National Baptist Convention of the United States of America."

ARTICLE II.—The Object.

The object of this Convention shall be to do mission work in the United States of America, in Africa, and elsewhere abroad, to foster the cause of education and to promote the publication and circulation of religious literature.

ARTICLE III.—Membership.

The Membership of this Convention shall be representative, Life and Annual (1) Representative. Any orthodox Missionary Baptist church, Sunday-school, missionary society, district and general association, Sunday-school convention and State convention may become annual members by paying Five Dollars for every messenger representing such organization. The money to be paid for representation by the above named bodies may be paid to any one of the Corresponding Secretaries of any of the Boards for the objects of the work fostered by the Convention at any time during the year. (2) Life. Any one in good standing in any regular Missionary Baptist church may become a life member by the payment of Twenty Dollars at the time of enrollment, or Five Dollars for four consecutive years. (3) Annual. Any one who is a member of a regular Missionary Baptist church in good standing may become an annual member by the payment of One Dollar annually.

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ARTICLE IV.—Officers.

The officers of this Convention shall be a President, one Vice President from each State and Territory represented, a Recording and four Assistant Recording Secretaries, a Statistical Secretary, a Treasurer, and an Auditor, all of whom shall be elected annually and hold their offices until their successors are chosen.

ARTICLE V. Duties of Officers.

The President or any one of the Vice Presidents shall preside at all meetings of the Convention. The Vice Presidents shall represent the interests of the Convention and the Boards in their respective States and Territories, in co-operation with the State Boards, State Conventions and State Missionaries.

The Recording Secretary shall keep a faithful record of the proceedings of the annual meeting, compile and distribute the minutes of the annual proceedings, and shall see that minutes are sent to all members, whether they be Representative, Life or Annual.

The Treasurer shall receive all money brought up to or collected at the annual meeting of the Convention, and shall, by order of the Convention, turn over the same to the Treasurers of the different Boards in accordance with the object for which the money was brought up to the Convention, or collected at the Convention. The Convention shall, however, order the payment of any bills or other expenses connected with annual meeting before the Treasurer of the Convention turns over the money to the Treasurers of the Boards. The Convention shall say how all undesignated funds shall be used.

The Treasurer of the Convention shall make an annual report to the Convention of all money paid out by him—to whom, for what and the amounts turned over to the Treasurers of the Boards.

The Statistical Secretary shall gather the statistics of the denomination from year to year and is expected to make them as full as possible.

ARTICLE VI.—Management.

The Convention shall elect at each annual meeting a Foreign Mission, a Home Mission, an Educational, a B. Y. P. U., a Publishing Board and other Boards, as may be deemed necessary from time to time, and these Boards shall continue in office until a new election.

The Boards shall consist of one member from each State or Territory represented in the Convention. Each Board shall have a President, a Recording Secretary, Treasurer and Corresponding Secretary.

The Recording Secretary of each Board shall keep a faithful record of the meetings of the Board, and of the Executive Committee of the Board.

The Treasurer of each Board shall receive and disburse all money of the Board. He shall keep a record of all money received and disbursed. He shall hold all deeds, bequests or other property of the Board he is Treasurer

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of, and his books shall be open to the inspection of any member of the Convention or of the Board. No money shall be paid out except by order of the Board from whose Treasurer it is to be drawn.

The Corresponding Secretary of each Board shall conduct the correspondence of the Board of which he is Secretary. He shall have the general management of the work of the Board, but shall be subject to such rules and regulations as the Board may think best to make for the management of the work.

The officers of each Board, together with two others elected by each Board shall constitute an Executive Committee of each Board. They shall be conveniently located so that they may have monthly meetings or may meet oftener. Each Board shall hold quarterly meetings and shall have power to make such rules and regulations for the management of its business and its officers as they may think best. To each Board shall be committed during the recess of the Convention the entire management of all the affairs relating to the object with whose interests it shall be charged, all of which management shall be in strict accordance with the constitutional provisions adopted by the Convention and such other instructions as may be given by the Convention from time to time.

Each Board shall have power to make such compensation to its Corresponding Secretary and Treasurer as they think right.

The Boards shall require such security from their Treasurers as they think best. Each Board shall make an annual report to the Convention of all mission, educational and publication work done by them during the year; the number of missionaries employed; their fields of labor; the character of work done by each one; the salary paid each person, and receipts and disbursements of all money during the year.

ARTICLE VII.—Qualifications.

All agents, missionaries, district, field and corresponding secretaries employed by the Boards of this Convention must be members of some regular Baptist church in union with the churches composing this Convention. They must, previous to their appointment, furnish satisfactory evidence of genuine piety, fervent zeal in the Master's cause, and talents which fit them for the service for which they are to be employed.

ARTICLE VIII.—Annual Meetings.

The Convention shall hold annual meetings at such time and place as it may determine; but should anything occur to prevent the annual meeting at the time and place appointed, the Boards may arrange the time and place, and publish the same to the denomination.

AMENDMENTS.

This Constitution may be altered or amended at any regular meeting of the Convention by a two-thirds vote of the members present, provided the proposed alterations or amendments are presented on the first day of the session and voted upon on the last day of the session.

SITTINGS

Cities in which the sessions of the National Baptist Convention have been held from its organization in 1880 to the present.

Year	City	President	Secretary
1880	Montgomery, Ala.	Rev. W. H. McAlpine	
1881	Knoxville, Tenn.		
1882	Macon, Ga.		
1883	Manchester, Va.		
1884	Meridian, Miss.		
1885	New Orleans, La.		
1886	Memphis, Tenn.		
1887	Little Rock, Ark.		
1888	Nashville, Tenn.		
1889	Indianapolis, Ind.		
1890	Louisville, Ky.		
1891	Dallas, Tex.		
1892	Savannah, Ga.		
1893	Washington, D. C.		
1894	Montgomery, Ala.	Rev. C. Morris	D. D.
1895	Atlanta, Ga.	Rev. C. Morris	D. D.
1896	St. Louis, Mo.	Rev. C. Morris	D. D.
1897	Boston, Mass.	Rev. C. Morris	D. D.
1898	Kansas City, Mo.	Rev. C. Morris	D. D.
1899	Nashville, Tenn.	Rev. C. Morris	D. D.
1900	Richmond, Va.	Rev. C. Morris	D. D.
1901	Cincinnati, Ohio	Rev. C. Morris	D. D.
1902	Birmingham, Ala.	Rev. C. Morris	D. D.
1903	Philadelphia, Pa.	Rev. C. Morris	D. D.
1904	Austin, Texas	Rev. C. Morris	D. D.
1905	Chicago, Ill.	Rev. C. Morris	D. D.
1906	Memphis, Tenn.	Rev. C. Morris	D. D.
1907	Washington, D. C.	Rev. C. Morris	D. D.
1908	Lexington, Ky.	Rev. C. Morris	D. D.
1909	Columbus, Miss.	Rev. C. Morris	D. D.
1910	New Orleans, La.	Rev. C. Morris	D. D.
1911	Pittsburg, Pa.	Rev. C. Morris	D. D.

Life Members of the National Baptist Convention.

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John Bunn	Birmingham, Ala.
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Arizona	Rev. J. B. Bell
New Mexico	J. H. May, D. D., Roswell

Official Program of the National Baptist Convention.

FIRST DAY—MORNING SESSION.

- 9:10—Bible Study.
 10:00—Call to order by the President.
 10:15—Devotions conducted by Rev. P. H. Hughes, D. D., of Colorado, and Rev. C. T. Stamps, D. D., Mississippi.
 Theme—"The Kingdom and the Church."
 10:45—Addresses of Welcome:
 On behalf of the Committee, Rev. T. H. C. Messer, D. D.
 On behalf of the Baptist State Convention, Rev. E. W. Johnson D. D.
 On behalf of the City, Hon. Wm. A. McGee, Mayor.
 On behalf of the Ministers' Conference, Rev. H. W. Childs, D. D.
 On behalf of the White Baptists, Rev. W. H. Stanton, D. D.
 Or behalf of the B. Y. P. U., R. L. Vann, Attorney at Law.
 Or behalf of other denominations, Rev. R. F. Husley, D. D., pastor John Wesley A. M. E. Church.
 11:00—Response to welcomes, Rev. Sutton E. Griggs, B. D.

AFTERNOON.

- 2:30—Devotions. Theme: "The Kingdom and the Press," Rev. John M. Stokes, D. D., Florida, and Rev. M. M. Porter, D. D., Indiana.
 3:00—Annual address. President E. C. Morris, D. D., Arkansas.
 4:00—Report of the R. Y. P. U. Board, Rev. E. W. D. Isaac, D. D.
 5:00—Recess.

EVENING.

- 7:15—Devotions—Theme: "The Kingdom and the Child," Rev. A. C. Capers, D. D., Treasurer, and Rev. W. A. Bowman, D. D., Kansas.
 7:45—Address, Dr. J. T. Newman, New Orleans, La.
 8:00—Annual sermon, Rev. C. A. Ward, D. D., Massachusetts; alternate, Rev. S. H. McKenzie, D. D., Arkansas.
 Benediction.

SECOND DAY—MORNING SESSION.

- 8:00—Bible Study.
 9:15—Devotions—Theme: "The Kingdom and Home Missions," Rev. F. W. White, Alabama, and Rev. William Jones, Arkansas.
 9:30—Report of the National Baptist Benefit Board, Rev. A. A. Cook, D. D.
 10:30—Report of the Home Mission Board, Rev. R. H. Boyd, D. D.
 11:30—Report of the Foreign Mission Board, Rev. L. G. Jordan, D. D.
 12:30—Recess.

AFTERNOON.

- 2:30—Devotions—Theme: "The Kingdom and the Ballot," Rev. F. B. Borden, D. D., Illinois; Rev. A. Nabors, Mississippi.
 2:45—Report of the Educational Board, Rev. Sutton E. Griggs, B. D.
 3:45—Report of the Publishing Board, Rev. R. H. Boyd, LL. D.
 4:45—Report of Special Commission.
 5:00—Recess.

EVENING.

- 7:15—Devotions—Theme: "The Kingdom and Foreign Missions," Rev. J. C. Jackson, D. D., Pennsylvania, and Rev. S. W. Timms, D. D., New York.
 7:30—Address, Rev. William A. Credit, D. D., LL. D., Pennsylvania, pastor First African Baptist Church, Philadelphia; President Downtown Industrial and Agricultural School, Downtown, Pa.; President New England Baptist Convention, comprising ten states, Haiti and Nova Scotia.
 8:30—Sermon, Rev. J. Newton Jenkins, Texas; alternate, Rev. C. A. Bell, D. D., Tennessee.
 Benediction.

THIRD DAY—MORNING SESSION.

- 8:00—Bible Study.
 9:00—Devotions—Theme: "The Kingdom and Universal Peace," Rev. J. E. Knox, D. D., Texas, and Rev. F. Smith, Ohio.
 9:30—Considerations of Boards' reports in the order made.
 11:30—Introduction of visitors.
 12:00—Recess.

AFTERNOON.

- 2:30—Devotions—Theme: "The Kingdom and Church Federation," Rev. C. H. Anderson, California, and Rev. W. R. Farber, D. D., Georgia.

- 2:45—Announcements of the several Boards, Vice-Presidents and Committees.
 4:00—Report of the Editor and Chairman of the Union-Review.
 5:00—Recess.

EVENING.

- 7:00—Devotions—Theme: "The Kingdom and Finance," Rev. G. B. Howard, D. D., Virginia, and Rev. J. H. Brown, D. D., Florida.
 7:30—Address, Dr. Booker T. Washington.
 Benediction.

FOURTH DAY—MORNING SESSION.

- 8:00—Bible Study.
 9:00—Devotions—Theme: "The Kingdom and Home Domestic Relations," Rev. W. A. Jones, D. D., Kentucky, and Rev. W. H. Young, Missouri.
 9:45—Report of Committees.
 NOTE—All Boards are required to meet on Saturday morning and organize by electing officers.
 12:00—Recess.

AFTERNOON.

- 2:30—Devotions—Theme: "The Kingdom and Physical Betterment (Prevention)," Rev. William Hicks, B. D., Mississippi, and Rev. W. F. Rotts, D. D., Nebraska.
 2:45—Considering and adopting reports of the Boards.
 Recess.

EVENING.

- 7:30—Devotions—Theme: "The Kingdom and the Brotherhood of Races," Rev. J. W. Boykin, D. D., South Carolina, and Rev. B. T. Moore, D. D., Delaware.
 7:45—Address, Rev. J. T. Caaton, Missouri.
 8:30—Sermon, Rev. T. W. White, Virginia; alternate, Rev. J. A. Lawrence, New Jersey.
 Benediction.

FIFTH DAY—MORNING SESSION.

- 8:30—Sunday School, conducted by Rev. W. S. Ellington, D. D., and Rev. William Beckham, D. D.
 11:00—Sermon, Rev. E. C. Morris, D. D., Arkansas; alternate, Rev. J. H. Smith, D. D., Alabama.
 Collection and benediction.

MISSIONARY MASS-MEETING.

SUNDAY, SEPTEMBER 17TH.

- 3 P. M.—Under the Auspices of the Foreign Mission Board.
 Rev. C. H. Parrish, A. M., D. D., Chairman, presiding.
 Devotions—Drs. J. A. Whitted, North Carolina, and W. H. Craighead, Kentucky.
- 3:30—"Are the African Youths in Training Under Our Board in the Various Schools in America Worth the Cost?" Mr. Byrd Prillman, President West Virginia Colored Institute.
- 3:40—"The Outlook of World-Wide Evangelization," John H. Frank, D. D. M. D., Kentucky.
- 3:50—Greetings from the Missionary Education Movement, New York Mr. Harry S. Myers, Assistant General Secretary.
- 4:00—Presentation of our workers and words from Rev. and Mrs. D. E. Murff, returned missionaries.
- 4:30—"What Next?" W. H. Moses, D. D.
 L. G. Jordan, D. D., Secretary Foreign Mission Board.
- Intercession.
 Adjournment.

EVENING.

- 7:30—Devotions—Theme: "The Kingdom and Justice, (in Courts)," Rev. G. L. Thornton, D. D., Alabama, and A. R. Robinson, D. D., Pennsylvania.
- 7:45—Address—Rev. S. S. Jones, D. D., Oklahoma
- 8:15—Sermon, Rev. S. A. Mosely, D. D., Arkansas; alternate, Rev. A. L. Hall, D. D., Tennessee.
- Collection.
 Benediction.

SIXTH DAY—MORNING SESSION.

- 8:00—Bible Study.
- 8:30—Devotions—Theme: "The Kingdom and Race Prejudice," Rev. J. Milton Waldron, D. D., District of Columbia, and Rev. George M. Hunter, D. D., Louisiana.
- 10:00—Report of the Finance Committee and the several Boards.
- 12:00—Recess.

AFTERNOON.

- 2:30—Devotions—Theme: "The Kingdom and Truth," Rev. D. Stratton, D. D., West Virginia, and Rev. John W. Henderson, D. D., New Jersey.
- 3:00—Report of Committee on Time and Place of next meeting.

EVENING.

- 8:00—Devotions—Theme: "The Kingdom and the Bible," Rev. John B. Scott, D. D., Florida, and Rev. L. P. Pinckney, D. D., Georgia

- 8:30—Sermon, Rev. D. L. Griffith, D. D., Iowa; alternate, Rev. E. M. Cartwright, D. D., North Carolina.

Adjournment.

By order of the Executive Committee a collection will be taken each evening preceding the preaching for the general expenses of the Convention. The Secretaries of the different Boards will take collections, at such times during the sessions as will not conflict with the Convention's collections and will best suit them.

Enrollment Committee—Mr. William H. Steward, Kentucky; Rev. R. M. Caver, Arkansas; S. J. Jones, Pennsylvania; J. M. Carter, Louisiana; J. M. Booker, Missouri.

Finance Committee—W. F. Graham, D. D., Virginia; F. L. Light, D. D., Texas; J. R. Bennett, D. D., Missouri; J. C. Tolton, Pennsylvania; J. M. Harris, D. D., Arkansas; M. S. Caver, Washington, D. C.

To Receive Money Sent up from Churches—J. F. Thomas, D. D., Illinois; J. B. Miller, D. D., Georgia; E. B. Topp, D. D., Mississippi; J. H. Simms, D. D., Arkansas; W. W. Whitton, D. D., Tennessee.

NOTE—It is the desire of the Board that each State delegation will hand in, on the first day of the Convention, the name of one person to be placed on each of the following Boards and Committees: National Baptist Foreign Mission Board, National Baptist Home Mission Board, National Baptist Educational Board, National Baptist Publishing Board, National Baptist B. Y. P. U. Board, National Baptist Benefit Board.

One Vice-President Committee on Resolutions, Committee on State of the Country, Committee on Temperance, Committee on Officers' Reports, Committee on Union Review.

Respectfully submitted by order of the Boards,

E. C. MORRIS, D. D., President.

R. B. HUDSON, Secretary.

DOTS.

There will be a School of Missionary Methods lasting thirty minutes conducted each day in Exhibition Hall.

In Exhibition Hall will be found pictures of our missionaries, African curios, and a visit by lantern slides to all corners of the heathen world.

Exhibition Hall will be in charge of Secretary Jordan during the Convention session.

Between sessions and at odd hours all delegates and friends are cordially invited to Exhibition Hall.

Minutes.

Pittsburg, Pa., Sept. 13, 1911.

The National Baptist Convention was called to order Wednesday morning at 10 o'clock, in Linn Park, by Dr. E. S. Morris, president. "On account of rumors concerning the safety of the building, the Convention will soon suspend the morning session and the building inspected by the proper authorities," said President Morris.

Rev. C. T. Stamps was introduced to conduct the devotions. "Am I a soldier of the cross," was sung by the congregation. Dr. Stamps read the 133d Psalm. The choir sang a choice selection under the direction of Prof. N. H. Pius. Dr. S. H. Johnson of Chicago, Ill., offered a fervent prayer.

The following committees were appointed:

ENROLLMENT COMMITTEE—W. H. Steward, Rev. J. M. Booker, R. M. Caver, S. J. Jones, J. M. Carter.

FINANCE COMMITTEE—Dr. W. F. Graham, F. L. Lights, J. C. Tolton, J. R. Bennett, M. S. Caver, J. M. Harris.

COMMITTEE ON MONEY FROM THE CHURCHES—Rev. J. F. Thomas, J. B. Miller, J. H. Simms, E. B. Topp, W. W. Whitton.

USNERS—Rev. T. P. Smith, E. B. Young, J. A. Martin, E. C. Canady, H. J. Jones, J. D. Johnson, C. J. Davis, G. M. Neil.

The Convention took a recess.

AFTERNOON SESSION.

The Convention assembled in afternoon session. "I love thy kingdom, Lord," was sung by the Convention, led by Dr. J. P. Robinson of Little Rock, Ark.

President Morris made remarks concerning the enforced suspension of the forenoon session and called Rev. M. M. Porter, D. D., of Indiana to conduct the devotions. Dr. Porter

read the 1st Psalm. Rev. Ward of Indianapolis led in prayer. Rev. M. M. Porter discussed in interesting fashion, "The Kingdom and the Press," the theme of the devotional hour.

Vice-President, W. G. Parks of Philadelphia introduced Dr. E. C. Morris to deliver his annual address. Dr. Morris arose amid cheers. His address reviewed the progress of the race, the denomination and the Convention along all lines. It was able, comprehensive and forcibly delivered and was received with an outburst of enthusiastic approval. He spoke as follows:

PRESIDENT MORRIS' ADDRESS, 1911.

Brother Chairman, Ladies and Gentlemen:--

This is the seventeenth time I have had the distinguished honor of delivering an annual address as the president of your great Convention. If my own feelings are to be consulted and you are to be governed by them, I am now making my final report as president of this great body.

Anticipating your verdict in this regard, I beg to express to you as strongly as I can in words my sincere thanks for the repeated honors you have seen fit to confer upon me, and to say that no greater honor can come to any man from any source than that which you have repeatedly and so generously shown me. Even though I have striven hard to bring our beloved denomination to the place it now occupies before the world, yet I feel that I have not earned the honors which have come to me through you; and to him who shall succeed to this exalted station, I will say, "you shall have at your command all the influence that I can wield, as well as my personal aid in pushing the righteous cause of the Baptists to further heights of eminent usefulness."

I most heartily congratulate this Convention upon the wonderful progress it has made in the sixteen years just passed, a progress which cannot be fully realized, unless care is taken to consider the disorganized condition of the Negro Baptist prior to that time. You have not only brought the Baptists of the United States together, and caused them to look upon your Convention as the one central organization around which all smaller Baptist organizations delight to rally, but you have succeeded in bringing under your banner nearly all of the colored Baptists of the world.

When we think of the vast army so cheerfully following your lead in matters of religion, an army which, conservatively considered, includes three-fifths of our entire race in this country, the responsibilities of your high calling become appalling. For you are to lead not only in matters of religion, but you are to direct in all things which go to build up a race just forty-six years from cruel bondage. The distance which the race has come is very great, but the distance which it has yet to go in order to fully receive all the habiliments of a well-rounded race life is still greater.

The multiplying problems which rise up before us are not to be taken as an indication that an All-Wise Providence has rejected us, but rather as the refiners fire to purge the race of its many imperfections and to convince the nations of the earth, that when we walk through the fire we shall not be burned "neither shall the flame kindle upon us."

Let me say that it is always better to take a Biblical rather than a philosophical view of the problems that confront us as a people. As ministers of the gospel and as the representatives of a great church organization, you necessarily believe in the inspired word of God, and, looking through that heaven-built lens, you cannot fail to see a bright future for this once despised and enslaved race. We believe that.

"Jesus shall reign where'er the sun,
Doth his successive journeys run."

And when that reign is made complete as it surely will be, then you and I and all other creatures of earth will be free from the hand of the oppressor, and every man will enjoy equal and exact justice from the powers that be.

It may not seem an easy matter to wait on the Lord when your ambitious spirits are clamoring for rights that are inalienable, yet it is far better to wait upon Him. For as an illustration of His way I would say when He would force the powerful hand of the Egyptian government to relax its hold upon an innocent and inoffensive race and give to it the right of self-government, a right which is due to every people of earth, He equipped an irresistible army of frogs which He sent in a solid phalanx against the kingdom and compelled its surrender. And in due time in His own way He will settle all the differences and inequalities which exist in our country. In this same connection may

I be permitted to repeat what I have said on former occasions, that Christianity—and I mean that Christianity which lifts its great head, JESUS CHRIST, above the narrow, selfish view of men, and teaches that, "Of one blood God hath created all men," is the only means of bringing about a proper adjustment of all differences among men because of race, color or condition. That these things will come no one need doubt, for the honor of Jesus and the glory of His cause are at stake, while the armies of heaven are at His command to see that He is fully acknowledged and universally proclaimed Lord of the whole earth.

I submit that we suffer many unjust and almost unbearable proscriptions; that is to say, in many sections of our country we are forced to bear a part of the burden of supporting the government by the payment of taxes and in the mean time are deprived of the ordinary rights of citizens; forced to pay first-class fare on the common carriers of the country and in turn receive second and third-class accommodation. But these conditions will not always prevail, and to those who would be unnecessarily impatient or dismayed, I would ask the question of Sojourner Truth, "Is God dead?"

Already there is an undercurrent of sentiment beginning to assert itself which emphasizes that from the very foundation of the government the black man has been as loyal and patriotic, both in peace and in war, as any class of citizens dwelling under her flag, and that history is yet to record a single act of violence committed by them in the days of slavery when the opportunity was most inviting for such deprivations.

In the South where the proscriptive laws and intense race feeling are most keenly felt and where a large majority of our people live (and will in all probability continue to live) I am glad to say that there are many potent evidences that the best white people and the best Negro people in that section are beginning to better understand each other, and are patiently and effectually laying the ground for a satisfactory solution of the problems which have so long puzzled the minds of the leaders in both races.

As I have already indicated, the two races, through the medium of the Christian religion, are beginning to see each other in a different light from that in which they have been presented by the political demagogue, so that while the races are separate in social matters they are becoming more and more as one in religious matters.

Too high a compliment cannot be paid the Negro ministry for the part it has played in keeping peace between the two conspicuous races in this country, for it is due to the patience and spirit of humility in the Negro ministry that the hostile elements in their following have been kept down. This they will continue to do as long as the spirit of the blessed Christ is allowed to govern in the affairs of men.

It is also a notable fact that the leadership of the Negro race has been confined to the ministry, but this may not be the case always, as it is not altogether the case with the more advanced races. In my opinion, it is time that the leaders in our great organizations should begin to broaden their policies so as to take into their confidence and counsel the best prepared men of the race from other callings and professions of life.

THE CONVENTION'S RELATION TO CIVIC MATTERS.

The National Baptist Convention being the largest and most representative body of Negro Christians in the world, it must of necessity give some consideration to civic matters. The very large number of prominent laymen in our churches, some of whom are the leaders of the people in various walks of life, have followed the guidance of their ministers without questioning the course pursued, are now beginning to ask, "what are these great and powerful organizations we have helped to build up going to do towards bettering the condition of the masses of the people?"

It has been suggested, and rightly so, I think, that the influence of this Convention should be felt in securing for our race such legislation and such judicial and executive action, both state and National as will guarantee to all life, liberty and fair opportunity as citizens, but not from a narrow, political or partisan standpoint.

The president of the Convention is of the opinion that a standing committee of nine persons should be appointed by this Convention, three of whom shall be ministers and the remainder laymen, whose duty it shall be to study the conditions of our people in every part of the country and report their findings at each meeting of the National Baptist Convention; four members of the committee to hold over and five to be appointed at each subsequent meeting of the Convention. I would suggest that such a committee should be located at the capital of the nation and be charged with the duty of presenting memorials from this body to the president of the United States. I would further sug-

gest that the said committee when appointed have power to solicit means for the furtherance of the causes it may be called on by the Convention to represent.

THE BAPTIST WORLD ALLIANCE.

So much has been spoken and written about the great work being done by the Baptist World Alliance, that anything said by me may be a repetition, but so inspiring and far-reaching in results have been the two meetings held that the story never grows old, and will bear telling over and over again.

With several prominent leaders of our race, the president of your Convention has been in touch with the Alliance from its organization to the present. I can say, without any hesitation whatever, that in the Providence of God the Alliance came into being for such a time as this—a time when designing men are trying to widen the breach between brethren of a common faith on no other ground than that of race, color and condition, thereby bringing reproach upon the Christian religion and reducing Jesus Christ, the great head of the church, to the level of sinful men. I think I can safely assert, that this evil purpose is fully met in the Alliance and will be overthrown.

If I were called upon to name the two men who, above all others, have been prominent in promoting the Alliance movement, I would name the Rev. J. H. Shakespeare, of London, England, and Rev. J. N. Prestridge, of Louisville, Ky., U. S. A. The former is the European secretary of the Alliance and the latter the American secretary.

It is not easy to conceive what the bringing together of the Baptist forces of the world, more than seven millions in number, means. It says to me that the future evangelization of the world will be very largely in the hands of the Baptists, and to me it means that the Baptist idea of absolute liberty of soul and the independent individualism in the worship of God without the dictation of civil powers is to permeate the whole world.

I must heartily congratulate the Convention upon the able representation it had in the Alliance meeting at Philadelphia, and can say for those representatives, that none were there for the purpose of being lionized, but were simply there as brethren in Christ Jesus to do what they could in the promotion of His kingdom on earth. And I am sure there will be none to say, that the messengers from



the National Baptist Convention sought to break through the exclusive social lines so rigidly drawn by most Americans, but to the contrary, taking these messengers as thoroughly representative, it must be acknowledged that the Negro people are very much in harmony with the social separation of the races, since that separation does not extend to the kingdom of God on earth, and they never will consent to making their Lord and Master a party to the drawing of racial lines because of color or condition.

The National Baptist Convention is the only organization among Negro people which has official recognition in the Alliance, but this fact must be remedied before the next meeting of the Alliance.

Haiti, San Domingo, Liberia and perhaps other portions of the continent of Africa should have official representation at future meetings, but to secure this an annual fee must be paid either by these countries or by our own organization for them.

The next meeting of the Baptist World Alliance will be held at Berlin, Germany, in 1916, which year will be the four hundredth anniversary of the martyrdom of John Huss. That our Convention will be well represented at that meeting goes without saying.

FOREIGN MISSIONS.

No cause has appealed so strongly to me in recent years as that of Foreign Missions. To me it is the greatest work before the American Negro at this day. It is a cause that should not only be regarded as a religious duty but should be considered and supported from a race-loving standpoint as well. There can be no justification for race prejudice, and yet when it exists to such an alarming extent, the weaker race must submit to whatever the demands of the stronger may be. In the preaching of the gospel of Jesus Christ, the ambassador should be above race or color caste. It has been demonstrated on more occasions than one that many of the messengers who have been sent forth to bear the precious message of the gospel have found themselves under the eye of suspicion, both on the part of those who sent them and of those to whom the message was sent; hence, there has been a great delay in getting the African to accept the Christian religion.

It is useless to talk of bringing the African to a high state of civilization without first giving to him the gospel of Jesus Christ, and it is also useless to talk about the

descendants of Africa being ostracized and legislated against as long as the great continent of Africa remains in darkness, unChristianized and unorganized.

I called the attention of the Baptist World Alliance to what, in my judgment, would be a proper method of conducting missionary operations among the black races of the world, and feel sure that the suggestion there made will in due time bear much fruit. But, in the mean time it becomes the Negro Christians of all denominations to do everything in their power to get the gospel to the African, both for the sake of his soul and for the good of the race on both sides of the ocean from a civic standpoint.

I should not fail to mention too, as one of the great needs, a large number of brave, young Christian men, who are willing to sacrifice all for the redemption of Africa. Men who have been well trained and who think they are well fitted for solving the race problem here in America, but who have not stopped to think that a thousand times more can be done in the way of gaining recognition for the race the wide world over by using their talents in redeeming Africa, than can ever be done by agitation on this side of the Atlantic, such men should give to this suggestion at least a passing notice. The time has come to move in a solid phalanx on the continent of Africa, bearing the gospel of Jesus Christ and creating among her people such an awakening as was experienced a few years ago in Wales.

Our Foreign Mission Board deserves much credit for what it has done with the small amount of means at its command, but it must be admitted that our churches have not fully awakened to the importance of this great work. Only a few of the many feel that they are in any way responsible for preaching the gospel to the heathen. There should be a general revival of interest in this feature of our work, and every pastor should be made to feel in some way that God has no other need for the organized church than to give the gospel to the world. Those churches which do no more than pay the salary of a pastor and keep up their incidental expenses should be made to understand that they have no standing among regular Missionary Baptist churches and should at once set about reviving the old hard shell doctrine, now almost extinct.

The matter of removing the headquarters of the Foreign Mission Board has been brought to the attention of the

president several times during the year, and he has given the matter some thought. Several good reasons have been advanced for this, among which was that the missionaries had as a rule to sail from New York and that the Board's headquarters should be in the East so as to be near the outgoing and incoming missionaries. But the best reason has been that the people in the great eastern cities have been far more liberal in giving to missionaries in the farewell meetings than those in other localities. Our Board is thoroughly competent to pass upon the question and should it decide to move its headquarters farther East, I am sure that such a decision would meet the approval of the Convention.

HOME MISSION WORK.

For eleven years the Home Mission Board of the National Baptist Convention has been carrying on missionary work in co-operation with the Home Board of the Southern Baptist Convention.

This co-operation, however, extends only to the people in that section designated as "the field of the Southern Baptist Convention." This arrangement was entered into to accommodate the two divisions of our white Baptist brethren. I can say, however, that the co-operation between the Home Board of the Southern Baptist Convention and our own Home Mission Board has been both pleasant and agreeable, and there has not arisen the slightest evidence of friction between them.

But I should not conceal the fact that your president has not been altogether satisfied with the manner in which our part of the work has been conducted. It is not to be understood by the remark just made that it is our purpose to unfavorably reflect upon the officers of our Board, for in my opinion they have done the best they could under the circumstances. With the co-operation of two strong boards like those referred to, the results should have been far greater than they have been, and when the matter has been dispassionately considered it will be seen that a change is inevitable.

You will recall that at the meeting held at Austin, Texas, 1904, that the president called attention to the fact that it was impossible for one man to fill the office of secretary of both the Home Mission and Publishing Boards, and recommended that they be placed under separate management. The recommendation was adopted but has never been carried into effect.

In looking over the home field during the year, I find that there are some sections without representation, and neither the president nor the people in those sections can understand why they should not be given missionary aid under our co-operative system. I am sure that it is not due to a lack of means so far as the white Baptists are concerned, for they stand ready to increase their appropriations if the right kind of men can be found for the places. Hence, if there is a reason for complaint the failure is with us and not with them. It is plainly evident to me that the secretary of the Publishing Board cannot, with the tremendous responsibilities of that Board resting upon him, do justice to the Home Mission work. I wish to impressively add that we cannot make the matter of missions, either home or foreign, a secondary matter without first disregarding the command of our Lord and Master, and secondly, without very materially blocking the way to every phase of the Convention's work.

In suggesting a separate management for each of our Boards, I do not wish to be understood as intimating that there should be the slightest divorcement or estrangement of interest in one Board from the other. Each should be made to serve the interest of the other, for in no other way can we hope to succeed long at a time. The officers of the Home Mission Board are among our foremost and most competent men, hence, no fault can attach to them if the Convention continues to put a double duty upon them.

THE PANAMA WORK.

The Home Mission Board is facing a serious crisis in its Panama work. In a letter from Rev. Thourbourne, in answer to one sent him by the Secretary of the Board, the fact is disclosed that a deplorable condition prevails there and solely on the ground of race prejudice.

I have already stated that the Negroes are content to live separate from the white people in this country, but will never consent to dishonor their Lord and Master by permitting color prejudice to influence their actions in Christian work.

In my address before the Baptist World Alliance upon the subject, "The Negro Work for the Negro," I stated, "that the most effectual way of spreading the gospel is found in the house to house work. To be able to do this house to house preaching, the preacher must be taken into the full confidence of the people, and must be able to put

himself on race equality with the people or they spurn the message that he brings."

It appears from what Brother Thourbourne says, that this identical condition is upon them. In another paragraph of his letter he states, "In the post office department, there are two general deliveries here in all the post offices in the zone, one for white and one for colored; in other words you cannot get your letters, stamps, money orders, registered letter or any information where the white man gets his." It is not hardly possible to conceive that such infamy is allowed to be practiced anywhere among civilized people. So far as Negro Americans are concerned, who are living in the Panama Zone, this matter should at once be taken up with the department of justice at Washington, with the view of having them treated as American citizens, and as to the Mission work, the hands of the Home Mission Board should be strengthened and the efforts doubled to push the Lord's work there against every opposition that may arise.

NATIONAL BAPTIST PUBLISHING BOARD.

It is generally known that the National Baptist Publishing Board has had the most phenomenal growth of any of the Boards of our Convention, and yet it has been under constant fire almost all the years of its existence.

In justice to the other Boards I should say, that one of the reasons for the wonderful growth of the Publishing Board has been the fact that this Board had to begin with ten thousand organized churches and Sunday-schools, needing literature of our own making, and these were only awaiting the opportunity to support such an enterprise while other thousands were in a receptive mood on the matter of supporting a publishing house of their own. It is true that this Board started without money, but it had as an asset one million five hundred thousand Baptists which now number more than two and a half million, which is a far greater capital in the promotion of such an enterprise than a million dollars in money. But even with these advantages pointed out, it is due the officers of the Publishing Board to say, that they have conducted in all the years of the Board's existence a most aggressive campaign, and have successfully pushed the claims of their Board, until to-day they have a constituency of twenty thousand Sunday-schools. This perhaps gives our publishing concern the largest constituency of any publishing concern in the entire

country, engaged in a similar work. It is due them also to say, that the work of this Board is done in a most systematic way.

It has been a source of much regret that so much has been written and spoken adversely about the management of the Publishing House, and that the Convention has had to send so many investigating committees to the headquarters of that Board, so as to get such data as would give satisfaction to the curious. It is to be hoped that matters are now in such shape as to give relief along these lines. It has never been the purpose of the president to in any way prevent the people from getting any information that was obtainable about this work, for he unequivocally holds that whatever has been gained through that Board in property or standing belongs to the Negro Baptists of the country, but hopes that we have reached the place where the agitations may cease and all may go to work and build up and strengthen our publishing interests.

B. Y. P. U. BOARD.

None of the Boards of the National Baptist Convention has undergone more criticism during the year than the B. Y. P. U. Board. Most of these criticisms have been for alleged failure of the office to give the proper attention to correspondence and to the furnishing of B. Y. P. U. literature when ordered. I am not attempting to place the blame for these complaints, but would say that such should be made impossible.

Eleven years ago this Board was constituted, and a competent man placed at its head. It was the object of the promoters of this department to first organize the Baptist young people of the entire country and then to thoroughly indoctrinate them with the facts of doctrine found in God's word, to familiarize them with Baptist history and enlist them in active missionary service. There could not have been a higher and a nobler purpose, and I may say, for a while the venture seemed to have the co-operation and encouragement of the brethren throughout the country, but in these latter years there has been a falling away and what is equally as bad, there has been a jealous rivalry going on between some of the boards which, if continued, will destroy all who engage in it.

With more than two million people in our churches, there is no reason why any feature of our work should suffer for want of support, and if the men in charge of the

various features of the work are not giving satisfaction and the work is not prospering under them, the thing to do is to place it in other hands.

EDUCATIONAL BOARD.

The president realizes that he is approaching a delicate subject when it comes to a discussion of the work of the Educational Board. For it is plainly evident to all the thoughtful leaders that the denomination has been playing with the proposition brought to it by the American Baptist Home Mission Society at the meeting of the Convention held at Memphis, Tenn., in 1905. You will recall that the American Baptist Home Mission Society proposed to give to our Board \$15,000.00 for the establishment of a theological seminary on the condition that we raise \$10,000. For five full years we have been at the task of raising this small sum of money. Just what showing is being made will be seen when the report of that Board comes before you.

As I was preparing this address my eyes fell upon this paragraph in the editorial column of the Union-Review: "Rev. Sutton E. Griggs, Secretary of the Educational Board of the National Baptist Convention, and one of the most noted orators and authors of the Negro race, is having great success at the head of the Educational Board of the Negro Baptists, raising funds to establish a great Baptist Seminary to be located in Nashville." It was perfectly reasonable that I would be gratified to learn that the secretary was having great success, and am yet hopeful that he may be able to say to the American Baptist Home Mission Society, "We are now ready to receive your fifteen thousand dollars."

It would be a waste of words to say that we need a theological seminary, for all well-informed people know that if the leadership of the race is to continue in the hands of the ministry, immediate training is an absolute necessity. The few hundred well educated ministers in our denomination cannot supply the very great demand for men of education and training in the high calling of the ministry.

If our Board should not report having a sufficient amount on hand at this meeting to secure the gift from the Home Mission Society, I feel that one hour should be set aside during this meeting in which the balance shall be raised, and the trustees for the seminary chosen at this session.

NATIONAL BAPTIST BENEFIT BOARD.

The headquarters of the Ministerial Board is adjoining the office of the president, and it is his pleasure to be in

most of the meeting of that Board. Sad to say, he has learned from observation that the people as a rule, care but little for their ministers after they have worn themselves out in the Master's cause, judging from reports coming to the Board. When this department was created it was thought that in a very short time a sufficient fund would be forthcoming to place the Board in a position to be able to help those men who had grown old in the ministry and were no longer able to do active service, but who are yet deserving of the best that can be done for those who have been faithful. It is worthy of mention that the officers of the Benefit Board have served all these years without salary, because of their love for the sainted fathers who are now tottering on the verge of the grave. I most earnestly urge that all the leaders interest themselves in this feature of our great work.

The insurance department of this Board offers perhaps the greatest possible inducement to those persons in the Baptist churches who are unable to carry large life insurance, and who would like to leave a little to help their loved ones when death claims their mortality. Any Baptist in good and regular standing can take out a policy with the Baptist Benefit Association, for two dollars and fifty cents, and the quarterly premiums are only one dollar each. This can be paid through the mail without the usual inconvenience of attending the lodge meeting. I understand that this department is in good financial condition, and that except in a few cases, the Board has been able to meet promptly all death claims which have come against it.

THE UNION-REVIEW.

The arrangements entered into for the publication of our official organ must have been advisable, for there has been less friction about the publication of the paper during the last year than there has been for several years. I do not know how well the paper has been supported by the several departments of the Convention, but if any of the departments has failed to obey the orders of the Convention at New Orleans, your duty in respect to such a failure is plain.

It seems that no mistake was made in placing Prof. Crenshaw at the head of the editorial department of the paper, for aside from keeping the editorial columns up to the usual standard, he has kept it clean, and no mud-slinging tactics have at any time appeared, and so far as

the president knows, he has treated all departments alike in his strong comments on whatever matter they had to give to the people concerning the work intrusted to them. Of course the paper cannot succeed as the organ of the Convention unless it is absolutely without partiality.

THE COMMISSION.

The Commission appointed by the Convention at its last meeting, was given plenary powers, and put under special instruction. The president made several efforts during the year to get a meeting of the Commission, but failed to get a quorum until the 8th of August, a meeting was held at Nashville with only four members present. At this meeting nothing definite was done, except to lay before the Publishing Board, through its secretary, all those matters outlined by the Convention to be looked into.

It was agreed that a meeting of the Commission be held during the sitting of the Convention while in this city. It developed that the Convention had not entirely covered the ground in the matter of copyrights, and other work being done by the paid officers of the Boards, and it would be well, if the Commission is to be continued, to enlarge the scope of its powers so as to include all the paid officers of the Convention.

THE NATIONAL BAPTIST SUNDAY-SCHOOL CONGRESS.

Prior to the meeting of the last session of this Convention, considerable complaint was lodged with the president by the officers of some of the Boards of the Convention, to the effect that the holding of an annual meeting of the Sunday-school workers of the nation was very unfair to the other Boards of the Convention, and threatened to call other national meetings in support of the work under their Boards. With a view to harmony, and to prevent any further division in the ranks, the president recommended that the Congress be discontinued, but the committee in charge of the recommendations asked that they be changed as to permit the continuation of the Congress, but that future meetings be held under the direction of the National Baptist Convention.

A meeting of the Congress was held at Meridian, Miss., during the month of June, but without consent of authority of the Convention, nor were the officers of the Convention consulted about the matter, but the president had this view

of the situation, that as that was the first National meeting ever to be called in the state of Mississippi, and as that state was one of the most loyal in the Union to the work of the National Convention, that it would be well to allow the meeting to go on unchallenged. In view of the rule adopted at the last meeting respecting this feature of the work, I would suggest, that if there is to be another meeting of the Congress in the near future, that the Convention should pass on the matter at this sitting which will relieve the officers of the Convention of much annoyance.

You have perhaps noted in what I have said, that I have touched briefly upon the work of all the Boards of the Convention, and I wish to assure you that it is not my purpose to unfavorably criticize any of them or to create the slightest suspicion against any of the officers, but rather to direct attention to the tremendous work before our denomination, so that all may feel interested in it.

In this same connection I would suggest that at all future meetings of the Convention, it would be well to exercise great care in the selections of persons from the different states to serve on the several Boards, for if the right kind of men are chosen, men who have some standing in their respective states, and who have some business qualifications, the states will soon learn to depend upon the representatives on the Boards for information, instead of asking at every National meeting for the appointment of special committees to look into the affairs of the several Boards. It is not out of place to suggest also that at all future meetings of the Convention, that the program be arranged so as to allow the first half of each day's session to be devoted to the meetings of the several Boards and of the state delegations, which will give each member of each Board an opportunity to fully understand the condition and work of the Board to which he has been chosen to serve.

CONCLUSION.

Now, my brethren, as I come to the close of this address, I hope to be able to repress the feeling of my heart, which I assure you is full of love for every one of you, so that I may say, that the magnitude and importance of the work, and the responsibilities rising out of it are such as to be almost alarming. There rises up before me at this time millions of black people who are yet to be redeemed from heathenism, and it appears that the major part of the burden of this work is to fall upon the American Negro.

It seems that the white Christians in our country are more and more leaving the evangelization of the black races to the Negroes, not because they have less interest in them than in others in heathen darkness, but because they feel that the American Negro is better adapted to do that work than white missionaries. If proof is needed on this point I need only to cite you to a single instance to awaken your thoughts on many others.

For a number of years there was a demand in the M. E. Church, North, for a Negro bishop; finally this demand was granted, and a very able man of the race was selected, but was immediately assigned to the work in Africa, which would indicate that in the mind of the General Conference of that church, that the black Bishop was peculiarly fitted for the work among the people of his race on the dark continent.

With the Negro Baptists the case is very different, both as to church polity and the relation which they sustain to their white brethren. For more than forty years the Negro Baptists have had separate associations and state conventions, and for thirty-one years have had a National Convention, through which their missionary and educational work is being done. This fact does not mean that Christian Comity does not exist between the white and Negro Baptists for it does, and, I may say also that the warmest brotherly feeling exists, and the heartiest co-operation has been entered into and is being carried on to the satisfaction of all concerned.

Several of the strong missionary and educational societies among the white Baptists are beginning to see the wisdom of placing Negroes at the head of their educational institutions and in sending them as missionaries among the Negro people on the Home Field, and, in my opinion, it will not be long before the Foreign Mission Societies among our white brethren will see the wisdom of employing Negro missionaries to the dark races abroad.

Whatever barriers have stood between the American Negro and those of his race in other lands is being gradually removed by an All-Wise Providence and they are being brought face to face with the problems which concern the Negro more than it can possibly concern any other.

I plead with you, my brethren, to heed the promptings of your conscience, as it whispers to you to be up and at

your task; let not another generation pass before the bonds of Christian fellowship have united the black races of the whole world.

Finally, my brethren, allow me to say, that for seventeen full years it has been a pleasure to me to devote the full strength of my soul to the work of my race and denomination through the medium of this organization. Much sacrifice has been necessary to the successful prosecution of the work which you have entrusted to me, but I assure you that I do not regret any sacrifice made, and wish that I might have had more means and strength to lay upon the altar for the good of my race and people, but the time has come when I must insist that you allow me to retire from official relation to your great Convention. I can say to him who is to succeed to this exalted position that there is left to you a well constructed highway, which leads to all the black people of the world, and that those people are anxiously awaiting your coming, and by your side will be a most pleasant and encouraging alliance of all the white Baptists of the world bidding you a most hearty God speed. I lay no claim to perfection, and know that I have made many mistakes during the long period that I have served you, but my conscience bears me witness that I have done the best I could, and if no credit should come to me in this life, if, when I am called to cross the mystic river, I can only hear the charming voice of Him who gave His life for you and for me, say, "Thou hast been faithful over a few things," I shall be satisfied.

Dr. Parks recognized Dr. E. J. Fisher of Chicago, who made striking comment upon the address and work of President Morris. Dr. Fisher moved that the rules be suspended and Dr. Morris be elected President by acclamation.

Dr. J. E. Wood of Danville, Ky., arrested the motion and spoke in opposition to it. Revs. E. B. Topp of Mississippi, P. J. Bryant of Georgia, E. P. Jones of Mississippi supported the motion with spirited addresses.

Following the speech making the vote was taken and Dr. Morris was overwhelmingly re-elected in spite of his expressed inclination to retire from an office which he had filled so acceptably for seventeen years.

Rev. J. P. Robinson was recognized and spoke on the matter of the president's salary and moved that it be referred to a

committee. The motion prevailed. Rev. C. H. Parrish moved that the entire deficit in the president's expenses running through several years be paid out of the money sent up for expenses. The motion prevailed.

The report of the B. Y. P. U. Board was set for Thursday morning.

The Convention adjourned with the benediction by Dr. E. C. Morris.

WEDNESDAY EVENING.

The Convention assembled for the evening session, Dr. W. G. Parks presiding. Prof. Pius conducted the song service.

Dr. T. H. C. Messer of Pittsburg was introduced to deliver the address of welcome on behalf of the Local Convention. He spoke for the twenty-seven Baptist churches of the city. His welcome was earnest and cordial, at the close of which Dr. Messer handed President Morris a check for Five Hundred Dollars according to agreement. Prof. R. B. Hudson returned to Dr. Messer the note given at New Orleans and thanked Dr. Messer and his committee in fitting remarks.

Other persons selected to extend welcome being absent, Dr. Sutton E. Griggs was introduced to respond to the welcome on behalf of the Convention. Dr. Griggs' address was able, eloquent and soul-stirring, the speaker sustaining his reputation as a great platform speaker. "Hail to the National Baptist Convention," was sung by the choir.

Dr. J. T. Newman of New Orleans was introduced to deliver an address. Theme—"The Influence of Literature upon Nations." The address was an able and scholarly production and was well received. "My Lord and I," was sung by the choir.

Rev. C. A. Ward, D. D., of Boston, was presented to preach the annual sermon. The speaker announced as his text, Rom. 1:14-15—"I am a debtor both to Greeks and to the Barbarians, to the wise and to the unwise." The sermon thrilled the vast congregation with spiritual fervor, stirring the Convention as only the gospel preached with power can do. No outline would do justice to the gifts and power of the eloquent speaker. Dr. Ward set a high standard for those who follow him.

The following brethren were appointed a Committee on the President's Salary, viz.: Revs. J. P. Robinson, C. H. Parrish, R. T. Simms, J. A. Taylor, W. W. Brown, W. R. Forbes, H. M. Williams, T. J. Townsend, G. McNeil, J. Goins, E. J. Fisher, C. D. Douglass, William Madison, jr., and Felix Jones.

Dr. A. Barbour moved that a committee of five on President's address be appointed. The motion prevailed. "Praise God from whom all blessings flow," was sung and the Convention adjourned with the benediction by Dr. C. A. Ward.

THURSDAY MORNING.

The Convention was called to order at 10 o'clock by Dr. Parks. "Go preach my gospel saith the Lord," was sung. Rev. _____ read the 10th chapter of Matthew. "A charge to keep I have," was sung. Rev. W. M. Jones offered prayer. The Convention sang, "Down at the cross." Dr. John E. Ford was introduced to conduct the Bible Study. Theme—"Thy Kingdom Come." Matt. 2:3, 4:17, 6:33, along with other passages were read and given forcible and interesting comment. "Come thou Almighty King," was sung. Vice-President William Haynes of Tennessee, presiding, introduced Mr. Harry S. Myers, Assistant General Secretary Missionary Education Movement, New York, to speak on the great work he represents. "Few Christians sincerely pray, thy kingdom come," said the speaker. "If they did the map of Africa would not be so black to-day. The kingdom is for the world."

In response, Dr. Morris said that Africa is the world's only black map and all Christians should unite to change its color. Dr. E. W. D. Isaac, Cor. Sec. of the B. Y. P. U. Board was introduced to submit his report. While the delegates were coming in, the Convention sang, "Nearer my God to thee."

Twelfth Annual Report of the National B. Y. P. U. Board.

To the Officers and Members of the National Baptist Convention.

It is gratifying to us to state that the work of this Board has

met with a greater measure of success this year than we contemplated.

"SOME DISCOURAGING FEATURES."

We left the New Orleans Convention somewhat discouraged. It was at that session, we emphasized the fact that we had made a blunder in permitting our Corresponding Secretary to serve the varied interests of the Convention at the expense of the work directly committed to our Board. In that same connection for the unfortunate though significant fact that this department had run behind, assuring you that it was our full intention to divorce our Secretary from everything else, and have him deal exclusively with this Board. We then stated that the property held by us in trust for you had become jeopardized, the holder of the notes having become impatient and threatening to foreclose the lien against it. We advised that there were Four Hundred and Fifty Dollars in past due notes, which should be paid in order to relieve us of embarrassment and consequent loss. Just at the psychological moment for the raising of this money an official ruling was made to the effect that the Executive Board had ordered that no collection should be taken during the Convention, and we were thus prevented from getting the required amount, despite the fact that enthusiastic friends to the Young People's Movement stood ready and anxious to contribute to it. Having been denied the privilege of collecting this money at this time, only (\$45.00) Forty-five Dollars came into our hands for that purpose.

"A DAMAGING RESULT."

As a result of the checking of the liberality of the messengers at this time, and the consequent lack of money with which to cancel these past due notes, it became necessary for us to get another real estate firm to buy these notes. This transaction cost us more than Three Hundred Dollars, but it secured the property to us, and enabled us to take care of that obligation at the rate of (\$35.00) Thirty-five Dollars per month.

"ENCOURAGING FEATURES."

Having resolutely addressed ourselves to our task, once more, by having our Secretary to concentrate effort, we are pleased to announce that every effort made by us has been rewarded with a species of co-operation on the part of our constituents that has been as surprising as it was pleasing to us. Many friends to the work have arisen in new quarters, and the old true and tried friends to the movement have doubled their energies and

multiplied their activities on its behalf. Many of the local societies that had placed their orders for literature elsewhere, have like the prodigal son returned to their father's house; and according to their version, are with us to stay. The State B. Y. P. U. Conventions have given larger contributions to the work and pledged a greater measure of support in the future.

"OUR CO-OPERATIVE WORK."

Except in two cases our co-operative policy extends to all the States co-operating with this Convention, the natural result of which is the continued systematic increase of local societies. We have organized more societies this year than during any one year of our existence.

"WORKING CAPITAL NEEDED."

It should be remembered that there has never been One Dollar available for the work of this Board in cases of emergency. Our Corresponding Secretary has been compelled to raise every dollar that was needed with which to operate the business of the Board. A glance at our former reports will show that before his health began to fail, when it was possible for him to spend the greater portion of the time on the road, there was no cause for complaint concerning any phase of our work. In this connection it should be repeated, with emphasis, that the literature does not more than pay for itself. After the bill for printing, postage, labor etc., are paid, there is practically no margin from the merchandise department. Whenever, therefore, the business requires large sums of money, it is absolutely necessary for the Secretary to plan a campaign for the purpose of raising it. During such campaigns the office suffers, and what is gained on one hand, is lost on the other. Experience has taught us that a Secretary, however competent or faithful, cannot be Corresponding and Field Secretary at the same time. What we need, therefore, is a sufficient amount of money to enable the Corresponding Secretary to remain in his office, and push vigorously every detail of the work. In view of this need, we are endeavoring to raise One Thousand Dollars per year, for the next five years, the same to be known as the "Emergency Fund," and to be utilized in such manner as to furnish working capital during those periods when the income to the Board is not sufficient to enable us to vigorously prosecute the work before us. We rejoice that the announcement of this plan is hailed with delight by the public generally, and that we have been guaranteed the largest measure of co-operation in our efforts to raise such a fund. The Pennsylvania State B. Y. P. U. Convention is engaged in an effort to raise the first (\$250.00)

Two Hundred Fifty Dollars of this fund and from present indications will raise at least one-half of that amount during this present meeting. Texas will raise a similar amount this year, making one-half of the first thousand, and we are confidently expecting this Convention to furnish the remainder. For the second thousand which we hope to raise by August 31, 1912, we will turn to Kansas and Missouri. Our Board considers this a modest request in view of the fact that the B. Y. P. U. A. of Chicago, called on the parent Convention for (\$37,000.00) Thirty-seven Thousand Dollars and after all, abandoned their publishing scheme, and threw the business obligations of the Board back on the American Baptist Publication Society. Our contention is that our Board has not had a fair chance. With no money at our disposal, a Secretary acting as Business Manager, Financial Agent, National Organizer, Literary Editor and Editor of the denominational paper, with failing health during a period covering one-half of his administration, it is marvelous, from our view-point, that the Board still exists. With this "working capital," provided by this Emergency Fund, such concentration of time and energy as our Secretary has given to the work this year, we feel quite sure that all cause for complaint concerning the irregularities and shortcomings of this Board will speedily be removed.

"A DESERVING COMPLIMENT."

We would stand charged with ingratitude if we did not mention, in the most complimentary manner, the significant and praiseworthy fact that during the discouraging period, that unfortunate period when most sanguine friends decided that this work could no longer succeed, and that efforts to maintain it were in vain, our Corresponding Secretary, despite the most urgent calls to the pastorate of the best churches in the country refused to desert the old ship, but on the contrary to cling to her until she towed into port once more. The successful manner in which this heroic, masterful purpose was carried out is told by the encouraging statistics contained in this report, and emphasized by the splendid co-operation which he has received from new and unexpected quarters. All honor to the man thus loyal, brave and true. As a reward for such loyalty we feel that he is entitled not only to the commendation and applause of our constituents, but to their more united and more liberal support.

"A DIFFICULT TASK."

This work is difficult because of the fact that this Board is undertaking to educate the already educated Negro; who, in

too many cases, has a bump of conceit as large as the Himalaya and as immovable as Gibraltar—the young man who seems to be told that he is not an intelligent Baptist, while yet he has no knowledge of the deep things of God. He is intelligent concerning everything except the religion of Jesus Christ. He knows algebra better than he does the "Lord's Prayer." He understands rhetoric far more accurately than he can repeat the "Ten Commandments." He knows much of the geography of his clime, but trembles when asked to tell what direction the Sea of Galilee is from historic Bethlehem. He knows the incidents leading up to the triumphs at Gettysburg or Waterloo but cannot tell with any degree of accuracy the peculiar and trying incidents that led up to the victorious march across the heights of Calvary nor the trophies of the triumphant King of Golgotha. He knows in exciting measure, the ancient, meaningless poetry of Shakespeare and Dante and Homer, but alas! too little of the matchless poetry of the Bible. He knows the creeds of political parties ancient, medieval and modern, much better than the primary, fundamental tenets of the Baptist denomination. He can follow Caesar across Helvetian Plain, Cicero across the Rhone, Napoleon across the Elbe, Leonidas over Thermopylae Pass, while yet he comes hesitatingly to the Jordan because of an inadequate and unsatisfactory knowledge of John the Baptist, Jesus Christ or the river in which they performed that marvelous deed that has been the wonder, the charm, the admiration of all succeeding ages and generations. On the banks of this river he is commanded to "Bring forth fruits meet for repentance," and thereby constrained to turn about, eagerly insisting that the more learned and more experienced in the things of the Spirit tell him what this repentance is.

"OUR TWO-FOLD MISSION."

It is observable then that we are confronted with the double task of making their religion intelligent, second of making their intelligence religious. By the former statement we mean giving them an intelligent conception of God, of Christ and His attributes, of repentance, faith, regeneration, spiritual entities, Christian service, denominational tenets, church history, missionary activities, acceptable worship, religious conquest, etc., etc. By the second we mean the consecration of all knowledge, all gifts, all accomplishments, all possessions to the praise, honor and glory of the Lord Jesus Christ and the healing and helping of mankind.

"OUR WORK EDUCATIONAL."

Our work then is primarily and essentially educational and

appropriately characterized as Christian Culture Work. The wisdom of this movement is confirmed by the universality of it. In all evangelical Christian denominations the one steady aim of the leaders is to educate their constituents, to give them larger vision of Christ, and greater capacity for service in His name. Trained workers are the unqualified demand of this advanced and advancing religious age. We are doing foundation work in which education is not only essential, but inevitable. There can be no substantial foundation laid in ignorance. We must educate our young people with principles and ideas, and the end of their education must be character. Character is formed by contact with character, and we believe that the best way to help them is to bring them closer to Christ, in whose character there was no blemish, neither spot nor wrinkle.

"CORRECT NOTIONS CONCERNING THE CHURCH."

Very many of our church members are sadly in need of some exact and definite information with regard to their relations to the great body of the church. Our Board has succeeded in some measure in correcting erroneous views on this point. We teach the young people that the power and authority for everything reside in the church. Christ gave His church superior place in the minds of His Apostles. He who called forth creation—glories at one bidding, looked down upon the world, and seeing no object around the spacious earth, from East to West, from pole to pole, as far in His esteem as His Church, said, "This is my rest forever; here will I dwell." God might have dwelt in the mountains of Jerusalem, in the cedars of Lebanon, in the ever restless rolling sea or in the beautiful Niagara Canal, but he preferred to dwell in His Church. Evermore the Lord in His Holy Temple and all the earth must keep silence before Him. The church is the safest institution among men; not merely because its founder promised that the gates of hell should not prevail against it, but because it gets light and guidance from Him who makes no blunders. As the moon borrows her light from the sun, because she has little or none at all within herself; even so the church having no light within herself takes her light from the Son of God. One of our greatest needs may be a class of church members who are as much devoted to the churches in which they hold membership, as they are to the human societies to which they belong. The year of Jubilee comes next, whenever the Kingdom of God is given the highest seat in the hearts and affections of those who profess faith in His name. Among the striking figures of the Biblical church we find it characterized as the body of Christ, the emblem of union and subjection, the Lamb's Spouse, the Building of God, the

emblem of order, security and harmony, the dwelling place of order, affection and union, the burning bush, the tabernacle, the temple, the apocalyptic city, the New Jerusalem. The young Christian must be taught, in the most impressive and convincing manner, the mission of the church. In some way or other he must be made to know that Christ wishes His Church to grope her way into the alleys, courts and parlous of the great cities, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. The church must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea she must flow into every nook of the shore-line of humanity; like the sun, she must shine on things low and foul as well as fair and high: all this she must do because the church was not instituted in order that it might amuse and entertain; on the contrary the church was organized, commissioned and equipped for the moral renovation of the world. This is what we mean when we speak of the "church at work."

"OUR STANDARD TEXT-BOOK."

In the development of our Christian Culture Courses, our educational process, the Bible is our standard text-book. Without a knowledge of this book, an intelligent, orderly church membership is impossible. It is the quintessence of folly to criticise "book religion." There is no genuine religion except that which is gotten on the terms of the book—the Bible. Because of the part that it plays in conversion, in the evolution of conduct, in the formation of government, in the exercise of discipline, in the development of the social status, the Bible has a divine right to be known, and, therefore challenges us to fathom and explore its depths. Men may study other books at leisure but in the varied, complex and distressing problems of life the Bible does to them what the deed of Miltiades at Marathon did to Themistocles—it will not let them sleep. Nature stands before us with a full and eager mind. Every object that makes a part of the universe calls to us to come forth that we may interpret it. And we reverently acknowledge the divine right of the object to challenge us, even though the time and strength, the faculties and opportunities and knowledge, be denied us. Now the Bible is one object among many others which challenges the reason in us with a peculiar and compelling power. We deny emphatically that there is any conflict between the Bible and science. When reason passes from the high scien-

tific study of nature to the scientific study of history; when it sets out for that self-knowledge which is the highest form of knowledge; and when in pursuit of the deepest self-knowledge, it comes to the history or autobiography of the human race, the Bible comes upon it with irresistible authority. The Bible, therefore in supreme degree, has the right to be reverently studied. Moreover the Bible is supremely interesting because of the part it has played in the affairs of men. The man who insists that the Bible is a dry and uninteresting book is one who is in gross ignorance of the contents of the book. The Bible has been knit into the experience of the nations whom God has put in control of the earth. The story of the way it grew up is at the very heart of universal history in its ancient period as that history moved slowly, but resistlessly from the earliest Chaldean Empire to Rome. The story of its influence is at the center of universal history in its modern period, as that history marched on from the downfall of Rome to the building of the nations. It has then a sovereign right to command our attention, a supreme power to tax and control our interest. Let us think of it as a book set deep in the best experience of the human race. Then, if we would know our responsibility and capacities, we must know its story intimately. Think of it as the book of devotion to high aims and ennobling ends, from which the choicest spirits of the world have drawn strength and inspiration. Then as men of serious mind, who would know the art of living nobly, we shall be forced to conclude that we must study this book thoroughly. A splendid idea of knowledge, an impassioned desire to know, is the mental glory of our time and lays upon us the obligation to acquaint ourselves with the Bible and its history. As experiences ripen and we go deeper into our own hearts, we find another motive of Bible study. This book the book of life to our fathers is the self-same book of life to us, their children. As we look at it, warm and joyous thoughts of the deeds of God visit and cheer us. Through it Christ speaks home to us, a Word of God that comes from the depths of the Divine Being and tells us of a work of God perfectly wrought out in humanity. We have listened to the Word. The best that is in us has said "Amen," to Christ's report of good things. Christ's book has enkindled in us the hope that we ourselves may grow up to the doing of a perfect work. Our reverence for ourselves and our trust in our fellow-men bid us reverence and love the Bible. Our hearts stir us up to study and know it. The march of science as evidenced by modern discovery has confirmed the truth of God's word. Lieutenant Lynch has floated down the Jordan and explored the Dead Sea; and his sounding line has brought up from the deep physical confir-

mation of the catastrophe which destroyed the cities of the plain. Robinson, Nelson, Bartlett and Bonar have taken pleasure in the very dust and rubbish of Zion; and they come back declaring that the Bible is written on the very face of the Holy Land. Since Laborde opened up the lost wonders of Petra, its stones have cried aloud; and many a verse of Jehovah's word stands graven there with a pen of iron in the rock forever. Scepticism was wont to sneer and ask, Where is Nineveh, that great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosing walls, scepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses elude human search till within the last few years; but now when Bible increase and are running to and fro through the earth, and when fresh confirmations are timely God gives the Word and there is a resurrection of those witnesses; and from their sphinx-guarded sepulchers, old Pharaohs totter into camp and testify to the truth of the tale that Moses wrote three thousand years ago. In his final report to his Father, Jesus said, "I have given unto them the words which thou gavest me; and they have received them." Our Board is endeavoring to give the young people the Word of God in a systematic way. Our Bible Reading Course is enlisting many thousands in the study of God's Word. We are hampered, however, for we are not able to keep on hand enough Bibles to satisfy the demand. It is exceeding painful to state that notwithstanding we observe "Bible Day," regularly, the only source from which we can get Bibles donated for our work is from the American Baptist Publication Society of Philadelphia. Dr. Robert G. Seymour is very kind in this respect, for which we tender our most sincere thanks.

"BAPTIST HISTORY."

An indispensable feature of our Christian Culture Course Work is the study of the history of the Baptist denomination in all ages and countries. A knowledge of history gives the student inspiration which he cannot get from any other source. Baptists are often asked for information respecting the history of their distinctive opinions and practices. Statements various, contradictory and even false are made in their hearing, and intelligent, progressive, self-respecting Baptists are very desirous of being put on the right track so that they may be able to correct the erroneous and expose the false. For the purpose of testing the ability of our most intelligent young people on this vital subject, we have sometimes propounded a few questions like these: What concessions have Pseudo-baptists made to us? Who were the Apostolic Fathers? When did infant baptism first appear? Who was the first man to oppose it and what

did he take in the premises? Who opposed infant baptism besides Baptists? Who were the heretics of the fourteenth and fifteenth centuries and how were they treated? What part do the Baptists play in the Reformation? During the troublous period who adopted the most liberal policy towards Baptists? In what respect was the government of Elizabeth severe toward Baptists? When did the first particular Baptist Church appear? When did the Baptists make their advent in this country and by whom were they led? Was Roger Williams a Baptist, if so who baptized him? When did the home and foreign mission movement begin among Baptists? Which is the oldest Baptist School in this country? When and by whom was it built? What Baptist agents are employed in educational and missionary work in this country? Answers to these questions have been few and feeble until some of these hesitant and embarrassed persons did a little work in our course in Baptist history. For this purpose we use Vedder's Short History of the Baptists. The American Baptist Publication Society furnishes us this valuable text-book at such a liberal discount as to make their missionary donation amount to more than (\$50.00) Fifty Dollars this year. We urge the pastors to enroll their young people in this course and to give the work their personal supervision. We have been criticised for not adopting a text-book on Baptist History written by a Negro author. There are two reasons for this. (1) No Negro has ever written such a history. (2) It is impossible to Negroise everything in the universe. Authentic information is what we must have in a work of that kind and we must get that from standard authors whose ability is acknowledged over the world. If however some adventuresome writer would write a history of the Negro Baptists, we would take pleasure in supplementing our course with such a preparation.

"THE DOCTRINAL ASPECT."

We still maintain that the study of Baptist Doctrines is an essential feature of the training work in Baptist churches. That membership cannot justly lay claim to intelligence in which there is not at least a reasonable degree of intelligence with regard to the fundamental tenets of the church. As to doctrinal teaching we cannot disguise the fact that there is a widespread disposition to disparage it, as if duty were everything and doctrine nothing; and yet we make bold to affirm that every duty has a doctrinal basis, and that if doctrine be abandoned, the doing of duty will not long survive. The Scriptures lay great stress on doctrine, and we must not dare to lay any less. "Give attention to doctrine." The early church continued in

the Apostles doctrine, Paul exhorted Timothy to "heed" not only to himself but "to the doctrine," and he directed the brethren at Rome "to mark them which cause divisions and offences contrary to the doctrine which ye have heard of, and avoid them." Our courses of religious instruction are focussed upon those great truths which are commonly and most surely believed among us. Baptists recognize the Bible as the supreme standard of faith and practice; this very character makes it by far, the most dogmatic, the most polemical, the most iconoclastic and wherewithal the most propagandistic document that was ever written. The Baptist preacher does not believe in the most uncompromising and aggressive warfare against erroneous doctrines and unjustifiable interpretations of God's word is a variation from the old type, the unlawfully assumes the role of Baptist preacher. The one who tolerates liberalist doctrines are non-essential cannot long tolerate by thinking Baptists. John the Baptist recognized Christ as the Lamb of God which taketh away the sin of the world, and demanded that applicants for his baptism have conscious knowledge of the Christ into whose name they were to be baptized. John hurled a thunderbolt into the camp of infidelity when he protested after this fashion against the doctrine of federal holiness: "Bring forth therefore fruits meet for repentance, and think not to say within yourselves we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." From these verses we learned that John preached repentance; that those who were baptized confessed their sins; and the descent from Abraham was not a qualification for baptism. There is nothing in the narrative that can suggest the idea of the baptism of impenitent adults or unconscious infants. Here John insists that God's power and liberty are not limited by hereditary right. God could reject the spurious children of Abraham; and on the other hand, He is able to create out of the stones in the wilderness genuine children of Abraham by faith. If we part company with other people at the Jordan, we must for the same reason part with them at the cross. Christ is the center of each circumference. Others believe in a partition of faith; Baptists believe in the unity of the faith. We insist upon faith in the Christ on the cross; and faith, obeying soul-satisfying faith, in the Christ at the Jordan. This radical difference makes it necessary for our constituents to understand the peculiar doctrines of the Baptist denomination. Recognizing this necessity we have endeavored to enlist as many people as possible in the study of the Scriptures from a doctrinal point of view. Our text-book in Baptist Doctrines is recom-

ing's Distinctive Principles of the Baptists, and according to our way of thinking it is the best book extant for that purpose.

"MISSION STUDY COURSES."

Our aim is to develop in our young people a love for missions and consequently more liberal support of missionary movement. Pursuant to this object, we are conducting a course in missionary reading, using for the time being the little book known as the "Price of Africa." This is a splendid little book, but because it is confined to Africa it does not enable us to give our readers a comprehensive view of world-wide missions. Some years ago we adopted "Up the Ladder in Missions," by Rev. L. G. Jordan, which is the most concise and yet the most comprehensive treatise extant on the subject of Christian Missions. As soon, however, as we began to push this book, the first edition gave out, and the author having failed to have the plates made, has been unable to furnish us with the book. Happily we have been assured by Dr. Jordan that another edition will be printed and plates made so that subsequent editions may follow as often as warranted by the demand. In anticipation of the reproduction of this excellent missionary manual, we feel safe in announcing that our course in missionary reading will be continued on a larger and more profitable basis.

"SOCIAL CULTURE WORK."

Another very important feature of our work is that which we appropriately term Social Culture. Christ's mission was twofold, individual and social, to make men worthy to be called the children of God, and also to make a state of society on earth worthy to be called the Kingdom of God. This Kingdom is a heavenly Kingdom because the source of its power is from above; it is an earthly kingdom, because the scene of its triumph is on earth. Christ's object was not to save some—few or many—from a wrecked and lost world; it was to recover the world itself and make it righteous. In order to comprehend the religious problems of any age, we must recognize a growth of humanity akin to the growth of the individual, and see how the problems of life change from age to age. In this social culture work we deal with the individual—the unit—and in this way deal most effectively with the social aggregation. Our purpose is to develop the highest, noblest, divinest quality in each individual, and therefore, the art of reaching the individual. In this connection we find it necessary to deal with what is known among us as the social function—the formal reception, the social amusement. The problem here is, how to organize the social life of the young people so that their methods of entertaining

and amusing are not inimical and injurious to the Christian religion. For this purpose we have adopted a text book called "Bright Ideas for Entertaining." We have distributed quite a number of these books from which we have obtained splendid results.

"OUR CHAUTAUQUA WORK."

We have been compelled to suspend our Chautauqua work because of the lack of funds with which to guarantee the payment of the salary and expenses of the musical director. The prompt payment of this salary etc., is essential: we could not depend, therefore, upon the income to the Chautauqua meetings. If bad weather or poor attendance lessened our income we prevented us from getting sufficient money for this purpose. There was no money ahead with which to pay the deficit and a most embarrassing situation followed. Having studied the work a little more, we have discovered the secret by which to finance these meetings, and shall therefore take up this work again holding one Chautauqua each month in different stages. We have abandoned the idea of holding a National Chautauqua because we can not make it pay. This Chautauqua work is most helpful to pastors, we therefore urge them to co-operate with us in this feature of our work.

"THE NOVEMBER RALLY."

The fourth Sunday in November is still observed as B. Y. P. U. Rally Day. It is our desire that every church in the United States raise some money for the B. Y. P. U. work on that day. Our Board furnishes a program for that occasion and will be glad to send one to every local society from which we can obtain a promise to observe the day and send the proceeds to the headquarters in Nashville. This is our last opportunity in each year to raise money for the winter emergency. Our receipts fall off in the winter, meanwhile our expenses increase: if therefore we come to the winter period without money the work suffers; our employees become discouraged and we are sometimes embarrassed beyond measure. Some of the pastors have the feeling that unless there is a B. Y. P. U. society in their churches, appeals for money for this department should not be taken seriously. Our opinion is that a Baptist Church should support most liberally every phase of denominational work. We trust that all our pastors will share in that opinion, and take some part in our rally for the present year.

"OUR MISSIONARY MONEY."

Article IX of the Constitution for local B. Y. P. U. Societies

as follows: The Union will do whatever it can in a consistent, harmonious, and systematic manner for the increase of the Christian movement in cities and districts where organizations of this character have not been formed. Conforming to the Scriptural suggestion, "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves," this Union will send one-tenth of its regular weekly collections to the National Baptist Young People's Union each month, as a contribution to the "Missionary Fund," to be used in the organization and development of the work in accordance with the plan of the National B. Y. P. U. Executive Committee. It shall be the duty of the Corresponding Secretary of the local Union to make remittances of the missionary money, to furnish receipts for the same and to obtain such literature upon the subject of missions as is available for the benefit of the Union." Hundreds of societies disregard this clause in the Constitution, failing to send us this money. This is wrong in principle. If a religious organization adopts a suggested set of rules they are binding to its intents and purposes and should be observed in the strictest manner. If the societies co-operating with our Board would send us this money, in accordance with the terms of the Constitution, we could meet our obligations in the Missionary Department without taxing the business department for any of our missionary activities. We beseech the President of each local society to familiarize himself with this article in the Constitution and be governed accordingly.

"THE B. Y. P. U. MOTTO."

There is no more appropriate nor suggestive sentence in our denominational literature than that which expresses the motto of the local union, "We study that we may serve." That system of education or scheme of religion which does not both teach and train men to work is defective and unworthy. A working Christianity is the one unsolved and puzzling problem in the church life of to-day. We have little trouble in getting people to attach themselves to the church but very great difficulty is experienced in getting them to work. As discouraging as it may be this task should not be abandoned. As the fire never went out on the altar of burnt offering, so Christians ought to be continually engaged in the services of God. Jesus made service the only test of greatness. He said to His disciples, "whosoever will be great among you, let him be your servant," and in the next paragraph, "and whosoever will be chief among you let him be your servant." Then making Himself the best illustration, He said, "Even so the Son of Man came not to be ministered unto but to minister." He is here teaching His

disciples that in the Kingdom He was about to set up, all servants should be equal; that the only greatness known in the Kingdom shall be the greatness of humility and devotedness of service to each other. The man that goes down the deepest in the services of self-denying humility shall rise the highest and be the chief place in that Kingdom; just like the Son of God who by His abasement and self-sacrifice for others, transcending all given Him of right a place above all. Christ was born out of the nation which throughout all its history has honored industry into a nation educated and centered around the honorableness of toil, the Redeemer of mankind was born. He was born in a peasant family and known in history as the "Son of the Carpenter." He worked at His father's bench, and called men of toil and labor about Him to be His disciples. In His conception the church was made up of hard-working men, its first apostles were fishermen; its greatest apostle was a tent maker. It was a peasant church; so to speak a workingman's organization. Christ declared that men were to serve one another and He was greatest who served best. Honor is never won by idleness but by productive labor. Even the Messiah who came to set the world free, He has come to be the world's servant; not to be ministered unto but to minister." He bore all our burdens. The most important question in this connection is whom shall we serve? The young cultured element in the race needs someone to answer this question for them—this we are attempting to do. Here again Christ is our model. He delighted to serve the ignorant, the poor and needy. The common people heard Him gladly. In Galilee He healed all manner of sickness and disease. In Syria He cast out devils, cured the lunacy and the pain. In Jerusalem He healed the crippled and opened the eyes of the blind until the sun went down. And wherever He went He laid the sick in the streets at His feet and He healed them. In His loving kindness He looked upon and helped the unworthy and disconsolate. Virtue went out of Him to the profligate and unworthy woman. Evermore the tendency in cultured circles is to overlook or scorn the people who need help most. All God's handiwork is profitable: no labor of love is lost. It is a hard thing to pick up a stone that cannot be carried and polished into something more exquisite. A piece of coal by a slightly different arrangement of the particles is capable of becoming a radiant diamond. The loveliest colors are manufactured from simple tar and pitch. The very mud of the road trampled under foot as a type of all impurity, can be changed by chemical art into metals and gems of surpassing beauty. So the rudest of human beings the most unpromising material, the most worthless mortal rubbish, may be converted into the

gold of the sanctuary and made jewels for the Mediatorial crown of the Redeemer. The call of Jesus has always been "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is the call of the church and the task of the Christian servant.

REAL ESTATE HOLDINGS.

The building that we bought at 409 Gay Street, is the best investment that we have made. This building has been very much improved, and thereby increased in value. This year we have put in granitoid sidewalk and painted the building; these improvements make this property worth FIVE THOUSAND DOLLARS. This building is two and one-half blocks from the public square, one and one-half blocks from the State Capitol, and is the most desirable spot in the city for the purpose which it is serving.

GENERAL PROGRESS

During the last eleven years we have accomplished much in a general way, as is evidenced by the following statistics:

State B. Y. P. U. Conventions	45
District B. Y. P. U. Conventions	369
County B. Y. P. U. Conventions	551
City Conquest Organizations	443
Local B. Y. P. U. Societies	3320

SPIRITUAL DEVELOPMENT.

Converts joined churches from B. Y. P. U. Societies	8446
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INTELLECTUAL PROGRESS.

Number enrolled in Bible Reader's Course	80420
Number enrolled in Baptist History	48563
Number enrolled in Baptist Doctrines	70586

MONEY CONTRIBUTED FOR DENOMINATIONAL WORK.

For Christian Education	\$ 67285.50
For Home Missions	50365.70
For Foreign Missions	36673.68
For State Missions	32665.00
For Church Repairs	74290.00

FINANCIAL STATEMENT.

RECEIPTS.

Balance Sept. 1910	\$ 18.96
General Fund	2621 95

MINUTES

Special Contributions	
Subscriptions to The Union Christian Education	
B. Y. P. U. Missions, By Field Organizers	
Literature and Merchandise	
Total	\$ 1250 34

EXPENDITURES.

For Salaries	\$ 1501 00
For Traveling	718 30
For Merchandise	107 30
For Printing	196 50
For Postage	216 00
For Freight	15 00
For Advertising	277 00
For Telegrams	11 70
For Christian Education	1700 00
For B. Y. P. U. Mission Work	6550 00
Miscellaneous Expenses - Stationery, Ink, Bureau, Abney, Interest, Exchange, Mechanical Repairs, Water, Light, Fuel, Insurance, etc., etc, etc	1210 40
Total	\$ 12493 20
Balance to credit of the Board	38 00

P. JAMES BRYANT, Chairman.
E. W. D. ISAAC, Secretary.

AUDITOR'S CERTIFICATE.

Nashville, Tenn., Sept. 2, 1911
This is to certify that I have carefully examined the books and accounts of the National B. Y. P. U. Board, and found the same correct.

ROBERT MITCHELL
Auditor National Bapt. Conv.

A collection for the B. Y. P. U. Board was taken; amount, \$12.30, and the Convention took a recess for one hour.

THURSDAY AFTERNOON.

The Convention reassembled for its afternoon session. Devotions were led by Rev. A. Nabors of Mississippi. Prayer by Rev. G. W. Simmons, Arkansas. Rev. J. F. Walker of Ohio was in the chair. "Hallelujah 'tis done," was sung. On motion of Dr. S. E. Griggs the report of the Educational

MINUTES

Board was made a special order for Friday morning at eleven o'clock.

While the delegates were coming in, an inspiring song and prayer service was conducted by Rev. E. H. Borden, Illinois, using as a Scriptural lesson, II Peter 2:9, Matt. 22:21, I Cor. 12:28. "The Kingdom and the Ballot," was his theme.

THE KINGDOM AND THE BALLOT.

A SYNOPSIS OF THE ADDRESS OF E. H. BORDEN, PARIS, ILL.

Accept the teachings of II Peter 2:10 and Matt. 22:21; I Cor. 12:28. "Suffrage is the people's university and the result of every election vindicates the truth of Talleyrand not that everybody is cleverer than anybody. Tocqueville said: "The ballot box and the jury box are the normal schools of America. The jury box because as citizens you become acquainted with phrases and phrases of law; the ballot box because he who drops his vote is educated by his sense of responsibility and recognizes the fact that he is a court of ultimate appeal and final decision."

America needs not only righteousness but that form of righteousness which is Christian. The Golden Rule should be the working rule of politics. The continents belong to Christ by discovery. When Columbus lifted the veil of waters from the sleeping face of the virgin hemisphere, he did it as an act of faith. When the Pilgrims landed on Plymouth Rock, they marked the sign of the cross in the December snow. When the Catholics preempted Maryland they, too, stamped the symbol of religion on the soil. God himself has claimed the continent. Among the Rockies looms a giant called the "mountain of the Holy Cross;" and so named because two immense fissures, one perpendicular, the other horizontal, both filled with snow, form a natural cross as though the Almighty held it up in token of eternal ownership. Our country was cradled in prayer, baptized in faith. The colonial period was guided by Christ.

THE POWER AND RESPONSIBILITY OF CHRISTIAN VOTERS.

Responsibility is measured by power. Have we the power to conquer these many headed and many handed evils? Yes. Aside from our purely religious potentialities the ballot is the most powerful agency in the promotion of civic reform. In the arena of political duty we meet the primary and the ballot box—the latter is the end of the former. The primary is the means. What goes in at the hopper of the primary—and in case of party success—comes out in the trough of the ballot box. The process needs guarding at both ends. Neglect begets danger. The ballot box is the ark of American freedom. Whoever lays an unhallowed band upon it deserves to be smitten by the thunder-bolt of enraged patriotism. Go into politics, e. into the science of good government to stay there. A derelict voter is a menace. Watch the things at issue—the boss and theirs. When the

primary and prayer meetings are held on the same night the true *prayer* meeting is the primary. Get religion to control, otherwise harm the country. If we use the Kingdom in politics we have to work. Here are issues confronting one, poverty not an isolated problem because labor, crime, intemperance are laced and interlaced. We must act and reach.

THE ELECTION OF GOOD MEN.

Not to visit the polls as mere independent vote and scratch as one pleases thus making his part in politics a negative scold. Good requires definition. There is a difference between independence and stubbornness. Independence is often progressive; stubbornness is negative and stationary. The truly good is a factor for civic righteousness.

THE KINGDOM AND POLITICAL REFORMS.

What part has politics in the salvation of the world? Secondly, Why does politics fail in its own mission? Thirdly, How can politics be made an instrument of social reform? Fourth, What should be the attitude of the church toward politics? With the latter do we largely busy ourselves. The church must save the world. Society is the subject of redemption. To save men, not by picking a few, but by developing all that is highest in every man of man whether Christian or not. In our beliefs, opinions, habits, sentiments, conditions must be brought the principles of Jesus that the government is a sacred trust. Is the ballot sacred? Let those trusts modify the surroundings. Displacement of the base. Aimless lives full of crime. Defectives, delinquents and dependents to be studied. Information by study must be gained. Experiments must be made and tested. Government is the only supreme authority among men. It is the only institution which makes its place comprehensive. It is the only man whereby refractory, obstructive and selfishly interested elements of society may be brought into line with social progress. Reforms require law. Laws rained and exhausted from permissive laws to governmental control Christianize the government. Remember that the government is the key to all social reforms and the christianizing of society. What about child saving? Laws of adoption and wardship must be in force with rights and protection. The true voters will vote for Christian guardians. The Legislature is the only authority which can create new rights and provide for their enforcement. Reformatory schools must be provided and maintained by the State under wise principles. Improper laws make vice and vagabondage. Temperance is blocked because as a voter we send all kinds of men to these law-making bodies. Too many disregard their voting obligation. Just as obligatory to put a sheriff over the jail as a deacon into office. A desecrated suffrage is seen when new, inexperienced, uneducated and roughly trained minds are visiting the polls. Thus often amiable nobody is elected. The mere bread supply is insufficient. Principle must rule. The weal of the town must be put into capable hands, because when capable law-makers are at work the real law-makers are at home pulling the



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sing. To you and to me too often remain the husks and bonfires. Too many machine men are praised about principled men.

POLITICS IN BUSINESS.

We need a truly professional teacher of politics to teach the principles of civic righteousness. Difficult to select true men unless by party but to reform politics. "Elect representatives and alderman by less than a majority or plurality vote; i. e., elect representatives in proportion to their numbers and not be compelled to wait for the representatives until they can secure a majority of voters in one or more districts; i. e., the key to social reform is some effective kind of minority or proportional representatives. Christians must reform politics. Machinery and spirit must be studied. Structure and function of the government. Politics reform not an end in itself—a means. Social problems to be studied.

An age of scramble—we must meet it. Man differs from other animals in his nervous system. This is the seat of his feelings, intelligence, will. In the struggle for existence brute depends on teeth, claws, muscle. Civilized man on his nerves and brain. Make men worthy. Be busy, for the King's business requireth haste and business.

Rev. Dr. Taylor of Virginia led in prayer. Rev. Dr. W. T. Stanton was introduced to welcome the Convention on behalf of the white Baptists of Pittsburg. Dr. Stanton welcomed the Convention in the name of the 80 Baptist churches of his association and the one hundred and fifty thousand Baptists of Pennsylvania. Dr. Stanton's address was warm hearted and well received by the Convention.

Rev. J. P. Robinson, Chairman of the Home Mission Board, was recognized. After a few preliminary remarks on the Board's report he presented Dr. R. H. Boyd, Corresponding Secretary, who made the report of the work done by the Home Mission Board during the past year.

SIXTEENTH ANNUAL REPORT OF THE HOME MISSION BOARD.

Brother President and Members of the National Baptist Convention Assembled in Pittsburgh, Pa.:

We, the members of the Home Mission Board, bring to you this our sixteenth annual report as a Board appointed by your body to operate missionary work on home fields. The peculiar nature of our work makes it some-

what difficult, in fact, the work of this Board has not been fully designated. It will be remembered that this Board was appointed to take the place and do the work of the American National Convention, organized in 1886. At that time and for a number of years since that time, it has been argued that there was no field or particular mission for this Board to fill for the reason that the states through their state organizations were doing a majority of the work that this Board would ordinarily do. Besides this, there were two other great Baptist organizations doing all the work of a national character that was thought necessary, namely, the *American Baptist Home Mission Society*, of New York, and the *Home Mission Board*, of the *Southern Baptist Convention*, of Atlanta, Ga. In fact, our lamented Dr. William J. Simmons, who organized the American National Convention, was at that time employed by the American Baptist Home Mission Society and was acting as its district secretary for colored people. It was, therefore, thought that the American National Convention was an auxiliary of and attached to the American Baptist Home Mission Society. When the three conventions were united in 1895, namely, Foreign Mission Convention, the American National Educational Society and the American National Convention, our constitution was so arranged that each of these conventions would hold its autonomy through its respective Boards, hence it was thought that three Boards would constitute, or be sufficient to carry on the whole work. Since that time, it has been thought wise by our brethren to create three other Boards to take a part of this work. First of these to be created was the National Baptist Publishing Board, in 1898. The next to be organized was the B. Y. P. U. Board, in 1899. The third one to be created was the Woman's Auxiliary Board, in 1900. Each of these three Boards took away a part of the work that was supposed to be performed by the Home Mission Board, for indeed there were only three objects set out in our constitution under Article II: First, missionary work; second, educational work; third, publications. For a clear and better enlightenment of all along this subject, it would be well here to quote the entire article of the constitution that sets forth the objects of the Convention: "The object of this Convention shall be to do missionary work in the United States of America, in Africa and elsewhere abroad, to foster the cause of education, and to pro-

promote the publication and circulation of religious literature." When our Board was first set apart by the Convention, it was thought that the Board was to do missionary work in America, to promote the publication and circulation of religious literature. We had not gone very far until it was thought that these two objects, missionary and publications, had such a vast magnitude that it was necessary to divide them up. When a Board had been appointed to look after the publication and circulation of religious literature, when another had been appointed to look after the auxiliary work among the young people and when a third had been appointed to look after these same objects among the females of our membership, it considerably narrowed or circumscribed the work of the Home Mission Board and, therefore, has caused it to be considerably slow in finding its exact place to perform its labor.

THE ORGANIZATION OF THE HOME MISSION BOARD.

After this Board was organized in 1895, it required a year for the brethren to think what was or could be done, hence it simply organized, elected a chairman and corresponding secretary and located at Little Rock, Ark., but could find no object of work to rally around sufficiently clear to interest its constituents to put forth any efforts. In 1896 it re-organized itself and, by a resolution of the Convention, it was ordered to begin the publication of Sunday-school literature by January 1, 1897. In obeying this command, it was found that the publication of Sunday-school literature awakened a deep interest in its followers and created great suspicion with its competitors. The lack of means to prosecute further missionary work on home fields, or the publication and circulation of Sunday-school literature created a great doubt in the minds of its best friends. The numerical strength of the Negro Baptists created considerable suspicion with all institutions that were engaged in the publication and circulation of Sunday-school literature lest they would lose the patronage of the Negro Baptists. The American Baptist Home Mission Society, that had planned the missionary work among Negro Baptists in the southern states at the close of the war and that had planned schools in several of the southern states and were operating them, began to feel suspicious of the

Home Mission Board, but, knowing that this Board had no money at its disposal, was satisfied to stand off and await developments. The employes of these two older societies, who already occupied the field, though they themselves were members of the National Baptist Convention many of whom were members of the Home Mission Board yet employes of the two older Societies, could not, of course, very heartily encourage this growth. However, by 1898 the publication and circulation of Sunday-school literature had created such a deep interest and awakened the thoughts of so many of our leaders that it was seen that if properly organized and carefully fostered, the publication department of this Board could be made a success; and when it was found that this publication department would of necessity be compelled to own real estate of value for its domiciles and considerable personal property in the way of machinery, stock, etc., it was thought wise that this publication department should be incorporated and located under the laws of some individual state, hence the National Baptist Printing Committee of five was enlarged to nine members and incorporated under the laws of the State of Tennessee. This Board had a new problem, unforeseen difficulties in the plans of government. But the Home Mission Board, in its general meeting at Kansas City, planned wiser than it knew, in fact, looking back it seems that it was inspired, for it was there agreed upon to have one corresponding, or general secretary and that the Publishing Board would still be a part of the Home Mission Board, or, in other words, the Publishing Board, at Nashville, Tenn., would make quarterly reports to the Home Mission Board at Little Rock, Ark., and the Home Mission Board, at Little Rock, Ark., would make annual reports to the National Baptist Convention. This plan of organization proved a wonderful success, but there were those of our brethren who constitute the ruling majority of the National Baptist Convention who thought it wise in 1904, at Austin, Texas, to order the Publishing Board to be separated from the Home Mission Board and to make its reports direct to the National Baptist Convention.

The two Boards took the remainder of the fiscal year of 1904 and 1905 to carefully ponder, pray and plan how this work could be separate and still be operated with the same degree of success. At Chicago, in 1905, a working

plan between the two Boards was agreed upon. It was found that the Home Mission Board had no revenue, no income, and that sufficient interest had not been created to encourage or induce state conventions, associations and churches to contribute sufficiently liberal to keep up office rent, postage and stationery, pay the salary of a secretary and have anything with which to operate missionary work. It was found that possibly a live, wide-awake, energetic secretary, being constantly traveling, might raise sufficient money to pay his salary, but in so doing office work and correspondence would be neglected, all money raised would be required to pay salary and traveling expenses and no real missionary work would be performed. Hence, the two Boards entered into what was called a co-relation, that is to say, the general Home Mission Board and the general Publishing Board would meet jointly, each of which would have three members upon the Board of Managers, and this Board of Managers would elect three other members. By this they would have a Board of Managers consisting of nine members jointly, and these nine members would elect a general secretary and perform the work of both Boards in such a way that the Publishing Board would have to its credit all publications and the Home Mission Board would have to its credit all missionary work performed. In this economical way the Board has gone forward until it is now performing a function, operating a field, doing a work that has not heretofore been performed by any other organization, and is doing this in harmony, in Christian fraternity with all other national missionary organizations.

OUR PLANS OF MISSIONARY OPERATION.

The Home Mission Board of the National Baptist Convention, though still in its experimental stage, has performed its missionary work and carried on its missionary operations in perhaps a different way and under different plans from any other Baptist missionary organization of a national character. While this is true, yet eleven years have convinced the Board that its missionary operative plans have proven to be the most economical and yet the most profitable of any now in existence known to the members. In short it has done more work with the expenditure of less money than any other organization now in

existence. This plan of operation has enabled the Board to spend every dollar raised in exclusive missionary operations. It has found itself able to meet and co-operate with every existing missionary organization of like character, both national and state and, if the money were at the disposal of this Board, it would be able to perform a wonderful function in the annals of missionary operation. We find the doors of missionary fields open in every state in the Union and the one, or greatest hindrance that the Board has is the lack of funds to prosecute the work. We have applications from almost every state in the Union for us to come into their state and enter upon the work. However, we have been positively forbidden entering a number of states only for a lack of funds to prosecute the work. If this Board had at its disposal annually a sum of three hundred thousand dollars, it could use it to great advantage in the upbuilding of missionary work in the United States of America. Besides the States, it could do great work in Canada, West Indies, Hawaiian Islands, Philippine Islands and on the Canal Zone in Panama. But, without, money, it is impossible for the Board to perform the labor and do the work required at its hands.

CO-OPERATION WITH STATE AND TERRITORIAL CONVENTIONS

Having given an outline of our plans of missionary operations, we now come to our co-operative work with the state and territorial conventions, or general associations. It is well known to the entire delegation that almost every state in the Union has from one to four state conventions especially in the southern states. The Board has been trying for the last ten years to form such a co-operative relation with these state conventions as to build up a strong centralized missionary agency for the purpose of helping in the weaker places. This plan of work has indeed been slow: First, because the Home Mission Board has no funds at its disposal to properly prosecute and organize this work and secondly, on account of the peculiar organization of the different state conventions. Almost every state convention has a different form of organization and while these generally have couched in their constitution two objects, namely, education and missions, the former has almost completely overshadowed the latter. This can be easily understood when we take under consideration the

beginners and founders of these state organizations. Practically all of this work in these states began under the supervision of the American Baptist Home Mission Society that carried these two objects mainly upon its masthead, Christian education and home missions. On account of the great lack of a properly trained ministry the Home Mission Society had to turn most of its energy toward the building of schools and preparing a ministry to preach the gospel. This required considerable outlay of money and as the question of education was not well understood among our lately emancipated people, it required the workers to lay considerable stress upon education, so much so that our people learned to place more importance upon Christian education than upon missionary work. This kind of education has been so thoroughly discussed until every southern state has from one to fifteen schools in various localities of the state, all claiming to be Baptist schools and looking to the Baptist constituency to support them. Therefore, the most of the energy to-day and the most of the money that is raised by the conventions and general associations is appropriated to carry on educational work in the support of these schools. What is true of the conventions is also true of the associations.

Another reason might be assigned, the teachers in these schools are confined to the schoolrooms, while the missionaries are traveling among the people. Missionaries can take public collections where they preach. The leaders of the conventions, therefore, have decided that as the missionaries are taking weekly collections from the people wherever they go, it becomes their duty to give the most of their money for educational purposes. It might be well here to state that none of our conventions have yet been able to fully control, or get the hearty co-operation of the district associations that go to make up these conventions. The conventions must, like the associations, depend upon the churches for their support. If a co-operative relation could be entered into with the associations in each state so that each association would make liberal appropriations to the convention and each state convention would make liberal appropriations to each of our Boards, then our Home Mission Board would have funds to operate its missionary work on home fields.

We have referred to this on several occasions. We are, however, prosecuting missionary work in North Carolina,

South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arizona, New Mexico, Arkansas, Kentucky and Tennessee. We have continued slowly to increase our work in each of these states until we have from one to five co-operative missionaries in each of them. We regret that funds at our disposal have not enabled us to enter other states. But, we are planning as rapidly as conditions will allow to enter the other states of the Union.

**OUR PLAN OF DOING SUNDAY-SCHOOL, COLPORTAGE
GENERAL MISSIONARY WORK JOINTLY.**

Under the head of Organized Plans, we spoke of our peculiar plan of doing missionary work. Because of the scarcity of funds, our Board has attempted to aid this work by having each missionary do the three grades of work, namely, Sunday-school work among the young people, colportage work in destitute communities, in such places where Baptist books and periodicals cannot be had locally, and at the same time to do a general missionary work. In this way, one man can occupy the field that would otherwise require three men, or workers, to occupy. We regret to report that in some of the states our co-operative missionaries do not readily take to this plan. In fact, a man whose salary is partly paid by us, by some means feels that it is humiliating to him to be seen handling books for the benefit of the community in which he is preaching the gospel. Others feel that there is but little work for them to do in the Sunday-schools. They feel that the Sunday-schools should be looked after by the professors of the different schools, or by some layman or woman, or some other person, and that they should give their time to the preaching of the gospel, etc. If we appoint laymen sufficiently trained to do Sunday-school work, the pastors and churches feel that when this is done these laymen are incapable of instructing them in church work. This trained layman also feels that it hinders his usefulness to be seen peddling books, as he calls it. If we appoint a layman as a colporter, the public looks on him as a public book agent, and hence he is greatly hindered from doing gospel work. We believe that in time, however, we will be able to educate our pastors and churches, associations and conventions

in this line until the time will come when it will be expected of every missionary or Sunday-school worker to be able to fully instruct the general public along the lines of needed Baptist literature.

**OUR CO-OPERATIVE WORK WITH THE HOME MISSION BOARD OF
THE SOUTHERN BAPTIST CONVENTION.**

This co-operative work with the Home Mission Board of the Southern Baptist Convention has been in process in some form for eleven years, beginning in 1900. It has gradually increased each year. It has had considerable hindrances because it has not been understood. In some way, it seems to be difficult to make our brethren fully understand this plan of co-operation. If our brethren attempt to discuss it, they seem to place the wrong construction upon it. The idea seems to be prevalent that the secretary and treasurer of the Home Mission Board of the Southern Baptist Convention annually turns over to the secretary and treasurer of the Home Mission Board of the National Baptist Convention from fifteen to twenty thousand dollars, and that the secretary and treasurer of the Home Mission Board of the National Baptist Convention has nothing to do but to sit in his office, first pay himself, and in case he feels disposed, visit a few state conventions, pay his railroad expenses and then take the remainder and divide it up among his favored friends on the missionary field. This sounds erroneous, but it is true. This seems to be the all-prevalent idea with the majority of our brethren. We have again and again tried to make it understood that the general secretary, the assistant secretary, or the field secretary does not, can not, under any circumstances, receive or apply the price of a postal stamp to either of their salaries, or traveling expenses. I believe if this fact alone could be clearly understood by our brethren, it would go a long way in helping to spread and widen this co-operative work. Besides this, the Home Mission Board of the National Baptist Convention must in some way; first, provide for the office rent, stationery and postage, traveling expenses and salary for its own secretaries, and then provide traveling expenses for each of the co-operative missionaries, and one dollar for every dollar that is given through the co-operative fund.

They must see to it, first, that the proper men

are selected; second, that these men perform their duty faithfully and certify to this before one dollar of co-operative money is paid. When this money is paid, it is paid in a check drawn in favor of the missionary who performs the labor. It is not a question of how the Board gets this money for expenses, or its pro rata of the co-operative money, it must be raised. The Board, therefore, has fallen upon plans that seem to be the most satisfactory to all concerned, and these plans are taking deep root and are doing great good. A number of our missionaries themselves have not understood this work, and from time to time they have attempted to enter into correspondence with the Home Mission Board of the Southern Baptist Convention for themselves. A number have tried to instruct our Board how to do this work, but in each case the officials of the Home Mission Board of the Southern Baptist Convention have been so wise and discreet in their management that they have soon satisfied the brethren that if they expected to work in the co-operative plan they would have to work according to the plans laid out. We are glad to report that this plan is gradually increasing both in magnitude and usefulness, and we have now covered every state and out in the plans of co-operation. We are hoping in some way to be able to cross the Mason and Dixon Line and extend this co-operative work into other territories.

THE FIELD SECRETARY AND HIS WORK.

Our field secretary, Rev. William Beckham, has continued actively in our employment. He is on the field continually and only reaches the office about four or five times a year, and then only spending about a week or ten days until he is off again. As he has no family, he is able to live continually on the road. He travels from state to state and visits almost every state in the Union at least once a year. This he has done with a hope of throwing each state in line with our work. His particular work or duty is to go into each state and see each missionary in his field of labor. We have been a little surprised this year on one or two occasions to hear him referred to as the boss. We wish here and now to state that Baptists have no boss in the true meaning or sense of that word, and if we are to carry on a practical missionary work somebody must have the oversight of it. If a brother reports to us that he is doing a certain kind of work, it is essentially

necessary that we have a personal knowledge of this work and that we see and know the conditions of the field on which this brother is working. We should have a personal knowledge of the influence the missionary is bringing to bear in the community where he labors. It is essentially necessary that we have some one visit these state conventions that is perfectly familiar with all the work and can fully lay it before the people.

Our territory is indeed large and the field secretary is compelled to travel from Maine to California, from the Lakes to the Gulf, back and forth, in order to have personal knowledge of the work. We find it also necessary for the field secretary each quarter to come into the office, look over the reports of each missionary as they are recorded in the missionary ledger and then go to the field of this missionary and see just what is being accomplished. It is also necessary that we have him attend national and international gatherings. Last year he attended the Edinburgh Conference in Scotland. This year he attended the meeting of the Baptist World Alliance, thereby becoming familiar with and bringing our work fully before the Baptists of the world. He also holds missionary conferences with the various missionaries and attempts once each year to have as many of the missionaries as possible meet at some given point and hold personal conferences with each other, getting from them the true conditions of their own field, giving them the benefit of his experience. Besides, he keeps with him at all times samples of the best books and magazines to enlighten both ministers and pastors on the general work of Baptists. He has been a great factor in circulating our national paper. The Board has no hesitancy in saying that Secretary Beckham is almost the life and spirit of the work of this Board. He has served the purpose to keep it alive. He has a thorough knowledge of the field, and we hope that he shall have full opportunity this year to speak to the brethren upon the real condition of the work and give an outline of the work as he sees it on home fields.

MISSIONARIES IN OTHER TERRITORIES.

The Home Mission Board has looked forward and has made efforts for several years to extend its missionary operation into other territories, both north and south of the United States, without interfering with the work of the

Foreign Mission Board. Canada on the north, Hawaiian Island on the west, Philippine Islands in the Orient, Jamaica and Canal Zone, Panama on the south, these territories need our attention.

JAMAICA.

We are in constant communication with Rev. G. E. Stewart, president of one of the Baptist organizations in Jamaica, and we believe that it is the duty of the National Baptist Convention in some way to pay more attention to this island. The colored population of this island is largely in the majority. They are an English-speaking people and they are better educated than the masses of our own membership. They have good English schools conducted by the Government. The infamous jim-crowism that is so prevalent in the United States is legally unknown to them, but in many instances is in practical operation. However, a majority of their schools is taught by white teachers and a majority of their churches is pastored by white preachers. These teachers are appointed by the Provincial Government and the pastors are appointed by the Jamaica Baptist Union. Therefore, these people have practically no say as to who will teach their children, what they will be taught, or who will pastor the churches, or what he will preach. This condition is growing so unsatisfactory with an intelligent minority of them until they have begun to break away. They desire independent organizations, such as the colored, or Negro, Baptists of the United States have. It is only a question of time until they will have it. When they get it, we should be on the scene and have them united with us. We hope that there will be some practical understanding at this meeting and this question may be once for all settled.

CANAL ZONE PANAMA.

The Panama Zone is a field that cannot well be neglected by the National Baptist Convention in its missionary operations, for the reason that this little strip of land, ten miles in width and about fifty miles in length, is now the one spot where all the civilized world has its eyes turned upon. A few years ago, the United States Government gave the Panama Republic ten million dollars for this territory, and paid the French Government forty million dollars for their

interest in the Canal, and it is estimated that the Government of the United States will spend five hundred million dollars on this little spot by January 1st, 1915. The government now has about forty thousand people employed directly and indirectly on this work, and about thirty thousand of these are colored people brought in from the different West Indies Islands and mainlands of South America and Central America. We have the greatest open door, the greatest opportunity to preach the gospel to the dark people from other lands that ever has been opened to us, or possibly ever will be opened to us again.

It is estimated that a majority of the commerce of the civilized world will pass through this Canal when it is completed. It is said that it shortens the distance from Liverpool to San Francisco by six thousand miles, and from New York to San Francisco by water, by ten thousand miles. There are already two large old cities, Colon on the Atlantic side and Panama City on the Pacific side. These two large cities are well populated with Panamanian people. These people are yellow, olive or brown people, but as these Panamanian people were not a working people, used to hard labor, the government was compelled to depend upon the Negro or dark people to do this work. They have therefore, imported them mostly from the English-speaking Islands, and have employed them on this Zone. All of the white denominations have their missionaries at work. The Home Mission Board of the Southern Baptist Convention has five ordained white ministers regularly employed on the Zone, and they also have four unordained colored helpers working with these ordained white ministers. Unfortunately for us, the Southern Baptist Convention (white), the American Baptist Home Mission Society (white) and the Jamaica Baptist Union (white) conferred together and entered into a contract by which all of this Zone was given over to the Home Mission Board of the Southern Baptist Convention. Our Board was not consulted in this matter, as nobody dreamed that we would be able to get that far from home. But as we have reported to you before, we believe that an All-wise Providence opened the door and made the call for us. He first prepared the place, and then prepared the man, and made us an instrument in putting the prepared man in the prepared place, as results will show.

During the six years that the white Baptists have been

at work on this Zone, they have spent possibly on an average of from five to ten thousand dollars annually. They have as assets for this liberal expenditure a membership of five hundred eighty-two, both white and colored. They have a white mission station at Empire, one at Corjona, one at Parsiso and one at Gatun. These four stations are exclusively for white Baptists. They have a mission station at Culebra, one at Matachin, one at Colon, one at Frijoles, one at Las Cascades, one at Haut Obispo, one at Cucuracha, one at Cunete and one at New Gatun. These nine stations seem to be for colored or Negro people. The largest church and the best church that the Southern Baptists have on the Zone is the Colon Baptist Church. This is for colored. They spent about eight thousand dollars erecting this church house, built of cement. They have a white pastor, and about 180 members, all of whom are Negroes or dark people. This church was recently destroyed by fire. We quote these facts to show that our white brethren are making heroic efforts to give our dark people the gospel and we should help them, for they are hindered in this just as we would be hindered in trying to have our preachers preach to a white race of people.

They have, as we have said, worked heroically for six years, spent on an average from five to ten thousand dollars a year. They have established four preaching stations for white, and nine for colored, making thirteen stations in all, and have a membership of 582. The largest church enrolls 180 members. We venture the assertion that if all these preachers were colored or Negro preachers sent from the United States, and this amount of money had been spent upon them, we feel that the Baptists could to-day boast of at least 1,500 members on the Zone, and this 1,500 when they returned to their island homes, would be equivalent to sending a thousand missionaries into the West Indies Island and the mainlands of Central and South America.

But what of the work of the Home Mission Board of the National Baptist Convention? Our Board fully decided in October, 1907, to take up the Canal Zone as a missionary field. In December, Rev. R. H. Thourbourne sailed from New Orleans for this field. In January, 1908, he located on the Zone. It took him about six months to become acquainted with conditions and hoist the National Baptist Banner and proclaim its triple declaration for

Christ. In these three years, we have been able to organize three regular Baptist churches. Our first church was organized in the city of Panama, our second church was organized at Pedro Miguel, our third church was organized at Empire. We have at Panama City an enrolled membership of 260; at Pedro Miguel 65; at Empire 60, making 385 members. We have secured land, built a church 35x50 feet at Panama, valued at \$5,000, and have built a five-room parsonage by the side of it as a home for the pastor, and have still one lot waiting for the erection of the day school building. In this church at Panama we have a flourishing Sunday-school with more than 100 young people enrolled, and an annual average attendance of about 60. At Pedro Miguel we have a church building 30x50 feet, valued at \$1,500. In this we have a flourishing Sunday-school with an enrollment of 75 young people, and an average attendance of 40. In this place we also have a good day school with a good attendance. At Empire we have secured grounds and erected a church building 35x55 feet, valued at \$1,600. At this place we have a flourishing Sunday-school and an enrollment of more than 60 scholars. All this work is looked after by Rev. Thourbourne and his wife, with whatever native help they can employ, with scanty means at their disposal. All of the material for these buildings was purchased from the Isthmus Canal Commission or the United States Government. We are glad to say that we have been able to pay on this material until we only owe \$587.48. The government has never pushed us for this money until recently, and we learned that this has been caused by some of the gospel ministers complaining to the government that the Negro Baptists are incapable of keeping a contract, and there is danger that this money will never be paid.

We ask our brethren here and now to give us this money that we may settle this debt between now and October 30th. In order that all delegates may have a clearer idea of the work on the Zone, we give Brother Thourbourne's letter in answer to our questions, and we ask our readers to read it and then act by making a liberal donation. (See Rev. Thourbourne's letter.)

Ancon, Canal Zone, Panama, July 30, 1911.
Home Mission Board of National Baptist Convention,
Nashville, Tennessee.

My Dear Dr. Boyd:

I beg to acknowledge the receipt of your letter dated the 13th inst.

I am very much surprised to hear that the representative of the Southern Baptist Convention, working in the Canal Zone, made such a grievous charge against me.

From January, 1908, I began my work on the Isthmus of Panama. I met these gentlemen on the most friendly terms and from that time I have been holding them in the highest regard as the servants of the Most High God, whom I serve. Beginning in the city of Panama to labor in the Baptist cause and after laboring here a few months, I gathered together a band of people and organized the first Baptist Church of this city. This city has been given by several missionaries as the hardest point for mission work (Baptist). I am told that several ministers attempted the work and failed. The Rev. Mr. Wise, of the Southern Baptist Convention, told me that he had tried and failed also. He could not succeed in getting a place to start the work. It was a matter of surprise to all concerned, both black and white, as to my succeeding at this place. We have the best church site in this city.

I shall confine myself to questions asked. You are desirous of knowing what the National Baptist Convention has in the way of church property on the Isthmus of Panama.

First, in Panama City we have property valued at about \$5,000. This is the first church that owns a parsonage. There are other Protestant churches here, more than 25 years old, that have no quarters for their ministers. We are the first Protestant church to have a hall to call their flock together. At this point our membership is 260. Our Sunday-school is growing, its attendance is from 75 to 100.

The services are very encouraging. Our morning services are as large as the night service, owing to the fact that the conditions are such, over which I have no control, that some of the members have to work on Sunday. All of them work for the Panama R. R. and the Isthmian Canal Commissioner. Some of the women work for American families. But the night services are largely attended, sometimes there is hardly standing room. At this point I get plenty of encouraging help from many of the officials of the zone. When we laid the corner stone the general manager of the Panama R. R. officiated in laying one of the stones on which his name is engraved. The son of the President of the Republic of Panama laid another on which his name is engraved. One of the Judges was orator. At the National Baptist Church, Pedro Miguel, Canal Zone, Panama Erected in 1910.

In the dedication service we had the Chief Justice and his Associate Justice to speak in the most encouraging terms of the success of our work. At our annual celebration this year we had the Governor of the Canal Zone to act as chairman of our meeting, and the chief sanitary officer was one of the speakers.

I also have the indorsement of the other Protestant clergymen at this and also their kind help and sympathy for this work. This will show you that my work is highly appreciated here. Our only need at this place is a day school. I do pray the Lord that he will make it possible for us to take care of the little ones among us.

Pedro Miguel.—This is the first station from the mother church

within the Canal Zone. At this station our church property is valued at \$1,500. Here we have a growing membership of 65 and also a flourishing Sunday-school with an attendance of about 60. When we began work at this station about two years ago, it was a field that the Wesleyan Methodist had for about five years and had to abandon on account of non success. We started a little Sunday-school here in the camps of one of the I. C. C. Here the work began to increase the people became interested and asked for a day school. I told them that I had no funds to employ a teacher, but if they would give me their co-operation in prayer to God he would make the way possible. A month from that time I had four applications for work. I then decided on one man and took him before the people, held a prayer-meeting and in that prayer-meeting we asked the Lord's guidance, every man and woman seemed touched with Holy fire and promised to do what he or she could to support this man by paying a fee for the tuition of the children. Some promised to give food, some promised to do his laundry. I then wrote to the Chairman of the I. C. C. and asked for his permission to open a mission school and asked what help could be obtained from the Government for the maintenance of this school. He answered me that the Government was not in a position to help such a school, but as soon as the school was worked up so that it could be recognized by the Government, he would establish a public school for the good of the colored children. In February of this year the Governor of the Canal Zone, who is at the head of the school department, sent for me and had a conference with me and decided to establish a public school. I asked him then for the appointment of my missionary teacher, J. Pinnock, to this school and he granted the appointment. At the above named church both at the cornerstone laying and the dedication services the governor presided.

Empire, Canal Zone.—We have at this new station a church just about completed, whose dimensions are 34 by 50. Our property here is valued at \$1,600. This, I believe, must be the confusion of which I am indeed sorry to hear. So far as I know there is no confusion of the slightest nature with me. Till a few days ago one of the workers of the Southern Baptist Convention, who is the Rev. Mr. Lovrige, (an Englishman) came to my home in Panama to have a conference about the said work in Empire. I have been laboring in this place from the latter part of 1908. You will remember that this was the place from where I had a letter sent to me on my way to the Isthmus that they needed a Baptist missionary there. I came to this place, but owing to the color line drawn so tightly here, I could not get into a hotel or my respectable boarding house. So I had to leave for the city of Panama. At this place the people have always been coming to me and asking me to open work among them. At first I told them that I could not do anything owing to the lack of help, but when I could make it possible, I would come to their rescue. The members of the Good Shepherd Lodge, who own a hall with lights and fixtures, told me I could have the use of these things to establish a mission among them. I accepted same and have been keeping services until now. Had converts from here that I baptized in Panama at my last baptism. Nearly to this city the Rev. Mr. Sobey, a chaplain of the Canal Zone, had a mission sta-

tion at the same time I was laboring in the city. Mr. Sobey was sick and this mission went down next to nothing. From what I was told he finally left for the United States, where he died. After the death of Mr. Sobey I knew not what became of this place or who had charge of it, because I did not think it my business to interfere with a white man's business. We found that we needed a church building here, that is, the people. We came together and decided to build, as I had reported to you before. I had all my plans, I published in the newspapers that the cornerstones would be laid on the 23rd of April. On April 21st the Rev. Mr. Wise was in Panama and dropped in to see me as he generally does, and among the many things talked about was the building of a church in Empire.

I told him that I did not know that he had any interest in anything in Empire, that when the late Rev. Mr. Sobey and I were there, Mr. Sobey did not seem to mind it, and as he was dead I knew that the field was left entirely to me. He then said that he had taken over the work after the death of Mr. Sobey and Mr. Lovelace visited there once in a while, but if I were ready to build it would be all right, that one of us would have to pull out. I then told him that I had made all preparation and bought building material and made all arrangements with the builders. He told me that I must go ahead and lay my cornerstone. In leaving he told me that I would hear from him about the first of May. Up to this time I have not heard a word from Mr. Wise. I then went ahead with my building.

Relative to taking away members, I have never done so and would never do that, for I know it is wrong and is not the spirit of Christ. Some Baptist members under a white minister here were very desirous of my taking over their work, but I refused and told them that it was a bad principle, but hoped that the day would come when all colored work would be under one Board. I told their pastor about it, I always remember the golden rule: Do unto others as you would have them do unto you.

You want to know about conditions as they are on the Isthmus. Relative to color line, no place on earth, that I know of, is as wretched as on this Isthmus. I have lived in Jamaica, Cuba, the Southern States of the U. S. A. and now in Panama and have never seen things as they are here. For instance, the Postoffice department. There are two general deliveries here in all the post-offices on the zone, one for white and one for colored. In other words, you cannot get your letter, stamps, money order, registered letter or any information where the white man gets his. You cannot go to the same cashier's counter in the bank with the white man, neither can you be served at the same counter with the white people nor can you enter the white church. The schools are also separate, the white children are taught by white teachers and the colored children are taught by colored teachers. These are facts which the people never knew before, and they are putting them to thinking. In other words, the American people are educating these people to some things foreign to them, namely, color prejudice. And they are beginning to dole as the American Negro had to do, that if there is a white congregation separate from the colored, there should be a white pastor and vice versa. If there are white teachers for white children, there should be colored teachers for colored children. It is so plainly brought

out here that they are noticing it. There are but two ordained colored ministers on the Isthmus, myself and Rev. Mr. Grifforth of the Episcopal church. There is a ministerial conference here made up of white ministers, of which neither of us is permitted to attend or become a member, and at the same time some of these ministers are preaching to colored congregations. Does this look like color line drawn among them? I remember having business with two of these ministers. On my way to their residence they espied me and were careful enough to meet me on the porch. Thus far I was permitted to go in their homes. All my business had to be transacted on the porch. On one occasion the sun was so hot I had to open my umbrella over us. I spoke about a ministerial union here. In this union I believe is where the ministers meet and discuss matters and as I am not permitted to enter these conferences and not having any geographical understanding about territorial work, as to where I should go and where I should not go, but only to meet the appeal of the people who call for me, I therefore respond willingly to their call.

You want to know what my feelings are in regard to working under Dr. Wise. I do not think that I could. First, I would not feel justified. When a student in Benedict College, I asked the said Board to employ me and there was some promise made, when the time came I was turned down. They did not think they had any use for me. Second, as I am not recognized by the white ministers here now, I know I would not be recognized under him. I know that I would be placed in a humiliating position or probably be sent back to the States, when I know that I have worked so hard here to bring about success. Third, my people would not like it, for they know of my struggles and hardships, and they appreciate me as an efficient leader among them, and the Lord has given me a wife that is helping me to build up the standard of what true Christian character is. I have been preaching to my people the spirit of self-dependence that characterizes true man and womanhood, to learn to manage their own affairs, and now for me to submit to a compromise would show my inability to manage, then I would not practice what I preach. The people are perfectly satisfied with me and my work. As I said, the Christian work on the Isthmus is much different from the work in Cuba, where I lived for three and one-half years, and was a member of the First Baptist Church of Santiago de Cuba. Conditions are not like they are here. The American Baptist Home Mission Society is doing missionary work there. I was a member of one of their churches. Their work does not touch the color line. The method is just like that of the Roman Catholic, it is come one, come all; that is, there is no white and colored work. All of them are under one shepherd and most of the workers are Cubans among Cuba. On the Canal Zone it is not so. As you know that here in America, having American customs, we look forward to the day when the colored work will be under a colored Board. I have lived in the Southern States for many years, schooled and worshipped in the churches, and knowing conditions as I do, I am almost certain that the Southern Christian gentlemen will sympathize with the work that I am doing among my own people (the Negroes), and that I am not trying to create confusion.

You ask me if the congregations are satisfied with the colored

helpers. There are no ordained colored helpers, so far as I know I do not interfere with their affairs, but from what I glean from the people, they do not get satisfaction from the helpers mentioned. That is why I told you in the above statement that some of the people want me to take over their work. You ask me if the Southern Board should ask the Negro Board to take over their work, if I could handle it. Yes, I think so. First, the people will be better satisfied, for they will get better satisfaction, from the fact that these white ministers are not pastoring the Negro congregations, they only preach and, from what I know, they only visit these churches on Communion Day. They have these unordained helpers to do the visiting and make report to the white preachers. These helpers are compensated just as any other helpers on the Zone, and make their report in the same way as any under foreman would make to their superior officer. I happen to know some of these men, have talked with them, and they told me what kind of a reception they get when they go to the ministers' home to make their reports.

You want to know what percentage of the people at these different points will remain after the canal is finished. That I do not know. The fact is, Panama is a city, has a large population, is expanding every day and is the capital of the Republic of Panama. It will always be peopled. On the Canal Zone I was very careful in the selection of the places where I have builded churches. I first found out that Pedro Miguel will be a permanent settlement. It is here the one of the great locks is builded. This place will always be peopled. Empire is the largest town on the Zone. From what I learned this place promises to be a great city, that is why we builded here. You ask me how much money I think it will require to carry on this work. If it were turned over to me, I cannot tell from the fact that all of my buildings are frame buildings and some of the buildings of the Southern Board are concrete. It takes more money to set up such buildings. But in the way of the keeping of the mission, I know that it would or could not take so much. You know that the Board has paid for what we have here. I have been called upon by the people of Gatun, Canal Zone, to come and open work among them. This is one of the places that the late Rev. Sobey was trying to work among the people. He went as far as to lay the corner stone of the church at this place, and then deserted it. Nothing has been done for these people. That is why the people of Empire are so anxious to get me there, for they knew how Mr. Sobey did at Colon, Cunette and other places for the people (not anything). I did not consider the call from the fact of what Mr. Sobey did in the way of laying a cornerstone for a church. I knew that he was there, I did not go and would not. We do need more American families here. There are but few on the Zone. We need them to build up American life of self-help among the Negroes, for the Zone will be inhabited mostly by Negroes, and the only work of value here will be the Negro work. I have been asked several times by many of the white people from the South when the Negro work is going to turn over to the Negro Board as it is in the States. Why is it that they have every other concern apart but the church? I told them that I do not know. But the white ministers see the cause better than I can tell. Maybe from more love for the Negro here than at home. The Negro Board has a place in the heart of every white man on

women from the South and they express themselves very strongly, hoping for the day when the American ideas will also be seen in the church here.

At this time I cannot tell the amount of money we raised from our churches, as our Secretary is away for a few weeks' leave, but as soon as he comes back I will. But this I do know, we have raised as much as to pay for the construction and furnishing of our churches.

Yours,
R. H. THORBOURNE, Missionary,
Panama, Canal Zone.

GENERAL SUMMARY OF HOME MISSION WORK DONE FROM
SEPTEMBER 1, 1910 TO AUGUST 31, 1911.

	Present Year	Last Year
Number of Missionaries, Colporters, Sunday-school and School and Bible Workers working in Co-operation with our Board during the year	7971	6917
Days of Service Reported	3116	2709
Sermons Preached	1298	1137
Sunday-schools Addressed	2384	2587
Prayer-meetings Attended		
R. Y. P. U. Societies addressed	658	474
Missionary Societies Addressed	494	1353
Other Addresses and public talks delivered	2333	2354
Total Number of Sermons, Addresses and public talks delivered	8608	6233
Homes Visited for Bible Reading and Prayer	9368	6293
Homes found without Bibles	955	536
Number of Churches visited	2468	2181
Number of Churches Helped to Organize New Sunday schools Organized	8	40
Missionary Societies Formed or Organized	33	36
Number of Persons Baptized by request of Churches	48	48
Number of Conventions, Associations and other State and District Meetings attended	645	576
Missionary and Bible Conferences held	646	490
Letters and Postal Cards written	307	209
Number of Religious Tracts, Pamphlets and Booklets distributed	16349	11913
Number of Circulars distributed	736	2914
Miles Traveled to perform this labor	67144	

MINUTES

FINANCIAL STATEMENT OF THE HOME MISSION BOARD.

Monies Collected by Missionaries and applied to Missionary Work in communities where collected and reported to us		1904
Value of Tracts, Pamphlets and Booklets distributed free.....	\$ 27,448 03	20,152 00
Money Collected by the Missionaries and Colporters and applied to their Salaries	612 00	300 00
Money Donated by Home Mission Board of the Southern Baptist Convention on Salaries of Missionaries	7,048 00	5,584 00
Money Collected by Missionaries and applied to their Traveling Expenses	3,400 00	6,370 00
Salaries of Female Missionaries and Teacher-Training Superintendent Work in Cooperation with our Board	4,058 55	4,051 00
Cash Commissions and Books Supplied on Missionaries' Salaries Working in Cooperation with our Board		
Money Paid Out by Missionaries for Postage and other incidental Expenses	9,230 65	8,925 50
Amount Sent to Publishing Board by Missionaries on Accounts	1,314 60	902 00
Salaries, Traveling, Office Rent and other Expenses of Field Secretary Paid by Publishing Board	2,416 00	3,574 71
	22,750 75	2,400 00
Grand total	\$55,877 19	\$52,483 94

This is to certify that I have carefully examined the books of the National Baptist Home Mission Board, and found the same correct.

Robert Mitchell

Auditor of the National Baptist Convention.
This September 1, 1911.

Respectfully submitted,
National Baptist Publishing Board.

R.H. Bond

General Secretary.

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FIFTEENTH ANNUAL REPORT NATIONAL BAPTIST PUBLISHING BOARD.

To the Thirty-first Annual Session of the National Baptist Convention, Held in Pittsburgh, Pa., September 13th to 19th, 1911:—

Brother President and Members of the National Baptist Convention:

We, your board of managers of the National Baptist Publishing Board, present this our fifteenth annual report of business transacted from September 1, 1910, to August 31, 1911. We beg to state that as far as we have been able to discover, the business of the Board has reached, or about reached, its average growth and has about reached the place in the estimation of the Baptist churches where it has become relied upon. Whatever increase or decrease that may come in business, it seems will be simply a normal growth. As we are engaged purely in a manufacturing and commercial business, our increase or decrease must largely depend upon the commercial prosperity of the country in general. If the general business of the country is flourishing our business is calculated to hold its own. If there is a decrease in business, failure in crops, stagnation in commerce, we, like other manufacturing and commercial institutions, must share in these fluctuations.

OUR LOCATION.

The location of the National Baptist Publishing House, or Houses, is so well known and understood that it is hardly necessary here to give description. We are located at the corner of Second Avenue, North, and Locust street, just one-half block south of the Louisville & Nashville Railroad, near what is called the College Street Station. We have from time to time given pictures and cuts of these buildings until they are very well understood. The Board owns three lots and leases a fourth, which gives us half of this beautiful block so well located for business. Our buildings are not well arranged for the grade of work in which we are engaged. As each of these lots had a building upon when purchased, we have only made repairs and additions to these buildings, in such a way as to accommodate our conveniences as best we could. This property was purchased in separate lots and at separate times. The Board has about met all of its obligations on

this real estate with the exception of a few small notes and is making preparation to pay these when they fall due. At the present increase of business, it will become necessary within the next few years to make general improvements in the way of completing one of the buildings the only one story of which has been completed.

THE YEAR'S WORK.

Our work this year has realized no great change. We have experienced some unforeseen difficulties, which have caused considerable outlays that we did not calculate for. But upon the whole, we are glad to state that the work has experienced no radical changes. We have had to make some improvements this year on the real estate, sanitary conditions having required us to put in some sewerage about the place. Under the regulation of the Board of Public Works, of this city, we were compelled to put down concrete side walks around the entire property. This one item cost us about five hundred dollars. Later, on account of a severe hail storm, which considerably damaged our slate roof, we were compelled to overhaul the entire roof. This was another considerable cost that could not be foreseen. These two items of improvement were the most expensive that we were called on to make in the way of improvements on real estate this year. Our manufacturing department has held its own, especially our periodical department, which is gradually developing more and more into a steady work. Our Sunday-schools vary in their orders almost in keeping with the season or weather, hence this department of our work is always uncertain. Our book department is gradually increasing, that is, we are adding to our stock of books to be manufactured annually. This causes us to make gradual improvements in our book binding department. In proportion as our book making increases, we are compelled to decrease in taking in job work. This department hardly pays. Commercial job printing can be performed at a reasonable per cent. if the institution is prepared for it and holds itself in readiness to meet the demands of the public. But an institution like ours can not and must not depend upon this grade of work, for the reason that just at the time the customer needs his job we are in need possibly of a job for ourselves. If we put off our own job work, our patrons are disappointed. If we leave off the customer's job, he is disappointed and dissatisfied. Therefore the

earlier we can reach the place where we will not accept commercial job printing at all, the better and more substantial will be the institution.

MACHINERY.

For the first time in many years, we are able to report that we have not made any improvements in the way of buying new machinery for our manufacturing department this year. In 1909 we reported the purchase of our new magazine rotary press, and with this new addition we have been able to keep pace with the growth of our work. We have, however, been compelled to exchange a number of our typewriting machines and put in new ones. Our old machines, some of which have been in use steadily for eight or ten years, had been constantly repaired until it was found impractical to use them longer. We have, therefore, added seven new typewriting machines to our stenographic department, each of which is a high grade machine. We purchased three Underwood typewriters and four Oliver typewriters, at a cost of \$100 each. We have added some other improvements to our clerical and stenographic departments.

Our composing department is in great need of one or two additional linotype machines, and it is only a question of time until we must put in these. We have under consideration the putting in of a stereotyping foundry. This we feel we will be compelled to do, in fact, we ought to put in an electrotype plant, but as there is no Negro mechanic known to us who is capable of handling the electrotyping process, we hesitate long in attempting this work. Our electrotype bill, however, is one of the largest items we have to contend with, but we feel that this can be greatly offset by the using of the stereotyping plant which can be fitted up possibly for the sum of two thousand dollars.

In our press department, we find that our old presses are greatly wearing. These will soon have to be exchanged for new ones if we are expected to keep pace with the printing fraternity and keep our publications up to the standard in workmanship.

OUR MANUFACTURING DEPARTMENT.

When we come to speak of this department, it is one of the most difficult subjects with which we have to deal. It is indeed very critical for us when we are required to get inexperienced and poorly skilled labor and go into

the manufacturing of books, magazines and other printed matter in competition with the very best skilled mechanics that the country can produce. Negro printers, such as type compositors, linotype machine operators, pressmen and book binders of various grades cannot be obtained for the reason that this class of skilled labor is not taught to Negro, or colored, laborers, hence, we at no time are able to obtain skilled workmen in all of these departments. We are compelled to take a common laborer, clerk, or scholar from the schools, and train him in this skilled profession. This requires from one to five years, according to the skill and ability of the apprentice, and the technicality of the labor to be performed.

OUR COMMERCIAL DEPARTMENT.

We have not been heretofore reporting this department under this head. We have generally referred to it together with our book, Bible, song book and periodical department, but as we carry on hand a large stock of books in our sales department, it would possibly be well for us to mention it under this head, for the reason that this, like manufacturing, is a very critical and difficult department to handle. It is simply buying books in the market at wholesale prices, shipping them to our institution, keeping them on hand, selling them out by retail, sending them to the customer both by mail and express. We find much more losses in this than we had anticipated in the earlier time. As this department grows, the losses become more apparent. For instance, a certain book, or set of books, seems to have a good run on the market. We stock up by buying in a large quantity and both the market and the price on books fluctuate. The books must then lay upon our shelves, or stored away in boxes, thereby becoming worn and damaged, and, in many instances, we cannot sell them at half the price paid for them.

Again, we find that the item of postage and express on books is considerable, and the loss on packages sent through the mail. While we advertise that we are not responsible for books sent through the mail, yet our customers persist in holding us responsible for their supplies if the post office fails to deliver them, or if they are damaged while in transit, our customers will return them to us and demand pay and exchange for them. These and various other difficulties make the commercial department a very difficult

one to handle. It requires skilled managers or chief clerks, together with skilled help, skilled in prices, skilled in the knowledge of books, skilled in wrapping and dispatching to customers. When all of this is taken into consideration, it is hard for us as yet to be able to know just what our commission on this department is, in fact, very little, if anything. The time will come when we will be compelled to separate this into a separate department and make a separate account, or keep a separate account with this department. In that way, we will be able to know just what our income and outlay amount to on this department.

BOOK, BIBLE AND TRACT DEPARTMENT.

We speak of this department under this head as separate either from our manufacturing or commercial departments for the reason that we are manufacturers of these articles as well as salesmen of the same. We find ourselves gradually increasing in this and the demands are increasing upon us. We have not as yet been able to meet the demands along these lines. The day has come and it seems that the demand is increasing for small books and booklets, tracts and pamphlets. Large and soggy books do not seem to be in ready demand except it is something in the way of reference books. The demand seems to be for books, booklets and tracts that can be put on the market at a price from \$1.00 to 5 cents per copy. When the price of a book is more than a dollar, it is difficult to handle both in its sales and in its manufacture. Considerable judgment and common sense must be exercised in putting a book on the market. All publishers experience or realize this difficulty and these losses. We sometimes imagine that a book will sell almost as fast as it can be manufactured. The subject matter is such that it seems it should take ready hold upon the reading public. But we are often surprised to find that when a book is printed and advertised, we do not sell enough of it to pay for the material, to say nothing of the labor and expense that are attached to the manufacture and sale of the same. We must, therefore, depend upon the book that is a good seller to make up this deficiency. As yet we have not realized any very heavy losses under this head, but we find ourselves gradually meeting these difficult points and find we will have to exercise more care in future than we have in the past as we enlarge this department. The question of library books for

Sunday-schools is now beginning to attract the attention of the Sunday-school people and we, if we keep pace with the times, will be compelled to be able to supply our customers along this line. Here we are glad to report, for the first time, that we have realized a gift. Last January, Dr. A. J. Rowland, of the American Baptist Publication Society, visited our plant and after a careful investigation saw that we were in every way prepared to manufacture books of this grade, and being so highly pleased with what he saw, when our secretary visited Philadelphia a few months later, he volunteered to make the Publishing Board its first gift. He made them a gift of book plates, giving them publishers' rights to print, bind and circulate these books at will. This library consists of eleven splendid reading books. The plates, the labor upon the same, the writing, authorship, etc., must have cost the Publication Society several thousand dollars. We do not know the value or cost of these books, therefore, cannot put any particular price upon them. Our Board has decided as early as possible to begin the printing and binding of these, adding to them a few other books to form what we will call our Motoka and Galeda Library.

We might also under this head mention song books. We have from time to time reported our standard song books and we are pleased to state that we have recently come into possession of two or three other standard song books to add to these, which we have not yet put upon the market. With this collection of song books, we feel that we have the best standard list of song books of all grades and for all purposes that is now being put on the market.

ASSISTANT SECRETARY.

Several years ago the Board found it essentially necessary to employ an assistant secretary. This office has grown more and more in importance. In fact, he has been given the place of superintending the office work, having oversight of the counting, or bookkeeping department, general oversight of the correspondence and adjusting and collecting accounts, as we had suffered considerably from losses in this department in the way of unadjusted and uncollected accounts until they had accumulated. With an assistant secretary, who is able to be present in the office at all times and to have constantly before him the correspondence, we have been able to have accounts better collected and to keep in hand the correspondence which en-

ables us to answer some of the many complaints. We have also had the assistant secretary to do considerable traveling, meeting conventions, associations and other public meetings in order that he might meet and become acquainted with our many customers. At the same time, it has to a great extent relieved the general secretary and enabled him to give more time to the general work of the Board, as both the manufacturing and sales departments are increasing, and as our customers, Sunday-school and church people, are demanding more and better articles each year, the secretary is compelled to visit like institutions and spend considerable time in becoming acquainted with supplies and demands. At the same time, it has been found very beneficial to have the secretary visit as many state conventions and other meetings of both state and national character as possible in order to become acquainted with the people upon whom we are depending for trade.

EDITORIAL DEPARTMENT.

Our editorial department is growing each year in importance. We, however, were able at an early time to obtain the services of a qualified, deserving young editorial secretary who seemed to be fully fitted or called to this work. He grows with his work and seems to be a master of his calling. He has surrounded himself with an efficient staff of associate editors, thereby meeting the demands and giving satisfaction to our customers. We have no hesitation in saying that our periodicals have kept abreast with the times, and that they are the equal of any periodicals put upon the market by any denomination, both in doctrine and in diction. It may be a little surprisig for us to state that we do not remember that a serious, just criticism has ever been brought against our editorial department on account of either doctrine or diction of our periodicals. Our editorial department is possibly not as well equipped as it should be, but we are able to report that we have fairly comfortable quarters for our editorial staff, fairly good furniture and an average editorial library. This office has been fitted up at considerable cost, but we have felt the necessity and there are still more demands upon us. In reality, there is need for several hundred dollars' worth of reference books to fit up this office as it ought to be.

SUPERINTENDENT OF TEACHER-TRAINING DEPARTMENT.

This department was inaugurated by the Board in 1908

and was ratified and voted upon by the Convention the same year at Lexington, but was not put into actual practice until 1909. It is of necessity a slow growth as all educational features are. We cannot make as glowing reports as we had hoped, but we are glad to say that this department is steadily growing, both in magnitude and importance. The ill health of our superintendent was a considerable set-back and, as we are the only Negro, or colored denomination in America that has inaugurated this department, it would of necessity grow slowly. We found ourselves confronted with several difficulties; among these were the exact books to fit the teacher-training course among our people. The selecting of this course was indeed a tedious undertaking, but after searching and patiently examining we feel that the four courses laid out by our Board are the equal of any Sunday-school teacher-training course that has been put before the Sunday-schools of this country. The courses laid out are: 1st, the Primary Course; 2nd, the Intermediate Course; 3rd, the Advanced Course, and 4th, the Normal Course. The books selected for these courses we have tried to make as cheap as possible, some of which are our own publications and some we have been compelled to select from other publishers. But, we have been careful, first, of the religious doctrines taught in these books; second, the diction, and third, the racial and denominational doctrine. After examining the whole curriculum of church histories, we regret to state we were not able to find a book published in the United States, or in Europe, that would give an outline of the organization and growth of the Negro Baptists of this country. We were, therefore, compelled to prepare a book. This took considerable time. We thought at the outset we would have no trouble in gathering the data for this book, but we have had it in preparation for more than a year, and have just placed it upon the market. While this book is not at all what we had hoped for and not all what we expect to make it, it is the intention of the Board and author to revise it in a short time that we may at least have one book that will give, first, the origin of the Baptists, the history of the general growth, the beginning of the separate independent Negro Baptist churches and their growth up to the present time, which will enable us to show our young people and our Sunday-school teachers what to teach the children of the rising generation of the missionary and

educational work that is being performed by the Negro Baptists. Our superintendent of teacher-training has been very active along all these lines.

OUR PERIODICAL DEPARTMENT.

In this department we are spending our greatest energy as we feel that more importance rests upon our Sunday-school periodical department than any other department of our work. This seems to be the most difficult task with which we have to deal. Sunday-school periodicals are now being published by every religious denomination and by many undenominational publishing institutions. A lack of both racial and denominational pride gives us strong and close competition. At first sight, it would be imagined that as a Negro Baptist publishing concern, ratified and indorsed by the entire denomination, we would have little or no competition. But, for the lack of race pride, many of our leading pastors and editors, upon whom we depended to push and foster the work of denominational and racial publishers, are just to the reserve. They both indorse and encourage the use of other Sunday-school periodicals in their churches and Sunday-schools, and many of them in the colleges. This lack of racial denominational pride on the part of the leaders causes our young people to imbibe the spirit of what they call liberalism, and many of our Sunday-school teachers cannot see but what undenominational periodicals are just as good, or perhaps better for them than anything else. Again, there is such a lack of race pride that it is believed by many of our educated people themselves that Negro Baptist scholars are not prepared to give them a periodical whose diction and qualities would be equal to the periodicals prepared by the white men. Many of them who will really accept nothing but Baptist periodicals prefer them prepared by our white brethren. We are really surprised to find so many of our leading pastors, churches and Sunday-schools who feel called upon to send to the white Baptist publishing houses of the country for their literature. In fact, a number of our state conventions indorse all of the Baptist denominational publishing houses, white and colored on the same level, and some few states in their annual gatherings as yet have never indorsed the Sunday-school periodicals as published by the National Baptist Publishing Board, notwithstanding the Publishing Board has met every requirement. First, it

holds its place in and is a member of the Denominational Sunday-School Publishers' Council and is, therefore, on equal footing with all other denominational publishers. Secondly, it holds its place in the International Sunday-School Association, uses the International Sunday-school lessons sent direct from the Lesson Committee to the secretary. The General Secretary of the Publishing Board is a member of the Executive Committee of the International Sunday-School Association and has the indorsement of that institution in the Sunday-school work.

We have attempted the preparation of a sufficient variety of Sunday-school lesson helps to give our Sunday-school scholars and teachers an equal variety of Sunday-school periodicals to any other institution. We have attempted to and are furnishing everything from a little A B C book for beginners or infants to an annual Sunday-school lesson commentary. The following is a list of the publications and the extent of their circulation for the past fiscal year:

	Number circu- lated this year	Number circu- lated last year	Increase over last year
Teacher Monthly	261,650	205,214	56,436
Sabbath School	1,351,650	1,241,503	110,147
Advanced Quarterly	96,500	96,000	500
Intermediate Quarterly	511,700	511,491	209
Primary Quarterly	739,051	738,642	409
Lesson Book	995,000	999,999	4,999
Cards Weekly	1,031,900	4,031,500	3,000
Radio	203,000	199,700	3,300
Radio Lesson	100,000	99,864	136
Children's Bible	249,000	248,000	1,000
Concord Quarterly	100,000	100,000	0
Home Lesson	407,900	407,768	132
National Baptist Union	67,000	67,000	0
Natl. Baptist Review	25,000	25,000	0
Total	9,999,000	9,999,000	10,000

GENERAL CORRESPONDENCE.

We have endeavored from year to year to show in our report the number of letters handled annually by months. It will be seen by a glance at this table of letters mailed, that our correspondence is enormous, and is increasing annually. Last year the total number of letters was 304,504. This year it is 306,559, something over 30,000 letters more than last year.

Assistant Secretaries of the National Baptist Convention.



E. A. WILSON.



T. O. FULLER.



J. W. CODWELL.



E. H. McDONALD.

MINUTES

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FOURTH QUARTER 1910.

	September	October	November	Total per Quarter.
Letters Received	12750	8466	5032	25248
Letters Mailed	8251	6802	7209	22262
Circular Letters Mailed			19000	19000
Total Letters Handled	21000	13268	31241	67110

FIRST QUARTER 1911.

	December	January	February	Total per Quarter
Letters Received	10793	10223	7189	28205
Letters Mailed	7990	6564	7705	22259
Circular Letters Mailed			15000	15000
Total Letters Handled	18783	16787	29794	65364

SECOND QUARTER 1911.

	March	April	May	Total per Quarter
Letters Received	13381	11100	10830	45311
Letters Mailed	7799	7743	9102	24644
Circular Letters Mailed			25000	25000
Total Letters Handled	26180	18843	44122	89145

THIRD QUARTER 1911.

	June	July	August	Total per Quarter.
Letters Received	18197	17150	5199	26646
Letters Mailed	11760	11619	8506	21885
Circular Letters Mailed			20000	20000
Total Letters Handled	26666	23769	33605	84040

Total number of letters handled during the fiscal year ... 306,559

NEWSPAPER DEPARTMENT.

UNION-REVIEW, OR NATIONAL BAPTIST UNION.

It will be remembered that during the last sitting of the Convention at New Orleans, La., a committee consisting of a number of the members from each of the seven

Boards was appointed to take under consideration the publication of a National Baptist Organ. At the meeting of this committee a plan, for the publication of a national organ, was unanimously agreed upon as follows: It was agreed that the united committee would elect and pay an editor at a salary of \$75.00 per month, and that each of the seven Boards would be assessed an equal pro rata of this amount, which would be \$10.72 per month for each of the seven Boards. When this proposition was agreed upon, the Publishing Board then agreed, that if this joint committee would elect, pay and have charge of the editor, it would agree to print and circulate the paper for one year, or until the next sitting of the Convention, for whatever it could obtain for subscription, advertisement, etc. This proposition met the apparent hearty applause of all members of the different Boards. The Publishing Board, at its annual meeting on the second Tuesday in October, 1910, ratified the agreement and ordered its Secretary to proceed. When we began to carry out our promise we were indeed surprised to find that the postal authorities at Washington, for causes unknown to us, had cancelled the frank of the National Baptist Union and would not allow it to be mailed in the post office at Nashville as second-class matter. The Board, therefore, decided to combine the *National Baptist Union* and the NATIONAL BAPTIST REVIEW and change, or add to the name and call the paper NATIONAL BAPTIST UNION-REVIEW and to take all of the unexpired subscriptions of the NATIONAL BAPTIST REVIEW and all of the unexpired subscriptions of the *National Baptist Union* and supply them with this paper.

Accordingly we launched the paper under the above name. When we had mailed it for three weeks, we were again sadly disappointed to learn that the postal authorities felt we were trying to disregard, or disobey, the decision of the postal authorities at Washington and thereby a penalty of \$80 per week for each week the paper had been issued was asked. They refused to admit it in the mail thereafter unless we desired to pay at the rate of one cent per copy for mailing. After writing several letters, making three applications, furnishing them with the proceedings of our Board and assuring them that as a religious body we were only attempting to publish a religious paper for a great denomination, they then granted to us a sec-

ond-class frank for the NATIONAL BAPTIST UNION-REVIEW, which enabled us, after eight weeks, to mail the paper as second-class mail matter. We are pleased to report this defunct paper having pushed its circulation until we now have about seven thousand five hundred subscribers. However, about fifteen hundred of these are exchanges, missionary gifts, complimentary, dead-heads, etc., leaving us a list of about six thousand subscribers. One-third of the subscription price is paid to agents or persons who forward us subscriptions. This leaves us to collect about four thousand dollars for subscriptions.

THE COST OF PRINTING, MAILING, POSTAGE, ETC.

We have tried to make a careful calculation of the cost of printing, mailing and paying of postage on this paper outside of the editorial salary; we find this to be about \$125.00 per week, or \$6,500.00 per year. This would show that there is \$2,500 that must be made up in some other way, or the Board must run this paper at a loss of \$2,500 annually. This, however, is not a clear loss, as advertising in this paper is worth considerable to the Board. No outside paper would undertake to do the advertising that the Board puts forth each year in this paper for less than three or four thousand dollars annually.

EDITORIAL WORK.

We are pleased to state that the Board has been in every way pleased, first, with the manly, business-like, Christian methods adopted by Dr. A. J. Stokes, who was appointed Editorial Referee, and we have also been highly pleased with the high-class Christian editorials and the careful manner in which Editor J. D. Crenshaw has managed both the literary and editorial columns of the paper, the class of matter, the tone of the paper and everything connected with it. We feel this has had much to do with assisting in a broad circulation, which this paper has had in the few months we have had charge of it.

EDITOR'S PAY.

We regret to state that on, or about February, 1911, Dr. A. J. Stokes visited Nashville, held a conference with our

Board and reported to us that the other Boards claimed to be unable to live up to their obligations and requested our Board to meet the salary, office expenses, etc., of the editor and bring the paper up to the Convention, promising to see to it that this money would be returned to the Board. The Board, therefore, has furnished the editor with desks, office, fuel, light, stationery and postage to carry on his work. Besides the payment of the salary that the other Boards were to pay, the office rent, fuel, postage, etc., have cost the Board about \$10.00 per month since the editor began work.

BUSINESS DEPARTMENT.

It will be seen by examining our receipts and disbursements that our business has made an increase over last year in all departments. The expense of our missionary operations last year was \$52,483.94. This year it is \$55,677.19, which shows that we expended this year for missionary operations \$3,193.25 more than we spent last year. Our total expenditures in all departments last year were \$177,507.91. Our total expenditures for this year were \$187,753.77, which shows that the general increase of our expenditures was \$10,245.86 over last year.

Another feature of our financial statement will be noticed in the receipt column that our over draft on August 31, 1911, was \$1,159.70. This is the first time in the history of our organization that we have come up to the Convention with an over draft. This has two causes: first, we have made strenuous efforts this year to pay off as much as possible our bonded indebtedness, and a second cause is, that too many burdens have been put upon the Board. The entire expense of the official organ was put upon us this year, and for three or four consecutive years, we have had to bear the printing expenses for the entire Convention, and all of these bills have accumulated with no payment, together with the increase in wages and material, the profit from our business department grows less each year.

SUNDAY-SCHOOL DEPARTMENT.

Our Sunday-school department has made healthy and intelligent progress along all lines. We are giving in this report this year as usual, the full proceedings of the

sixth annual session of the Sunday-School Congress, held in Meridian, Miss., from June 7th to 12th, headed "The Story of the Sunday-School Congress." This gathering of Sunday-school workers is composed of representatives from all parts of the different states. We endeavor to secure the services of the best Sunday-school experts, and from four to five days are spent in discussions and demonstrations of the best methods of encouraging the best Sunday-school methods. The Board appointed Rev. Henry A. Boyd, the Assistant Secretary of the Board, as general corresponding secretary of the Sunday-School Congress Movement. It is largely through his activities that the great interest, or Sunday-school awakening has taken place. Also Rev. N. H. Pius, the Superintendent of the Teacher's Training Course, has given his entire time to this work.

METOKA AND GALEDA BIBLE CLASS MOVEMENT.

At the World's Sunday-School Convention in Washington, D. C., held in June, 1910, objections were raised by some of the white Bible class scholars to the Negroes taking part in all of the Bible movement exercises, holding as a social feature. Our Board, with a deep desire to obviate this difficulty, decided to inaugurate or erect a Bible Class Movement of our own for the benefit of our own young people. The Board feels that we have the members, the skill and the ability to have things of our Galeda Bible Class Movement, with its varied paraphernalia, is fully capable of uniting our own young people into a religious and social organization, calculated to do great good.

Since this movement has been launched, hundreds, if not thousands of classes have been organized in a great number of the leading Baptist churches throughout the country. With their buttons, badges, class charters, by-laws and regulations for doing missionary work, these classes are proving a substantial force to the Sunday-School Missionary Movement.

RECEIPTS.

Financial Statement for the Fiscal Year Ending August 31, 1911.
Cash Receipts in Business Department.

Brought forward September 1, 1910.....	4	\$85 28
From September 1, 1910 to November 31, 1910.....	30,254	21

From December 1, 1910 to February 28, 1911.....	29,026 00
From March 1, 1911 to May 31, 1911.....	36,428 10
From June 1, 1911 to August 31, 1911.....	34,727 50
To August 31, 1911 by over-draft.....	1,159 70
Brought forward from Home Mission Department as shown from the report on page 24, from September 1, 1910 to August 31, 1911.....	55,677 10
Grand Total receipts from all departments.....	\$187,752 70

DISBURSEMENTS.

To wages, salaries, material and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	\$ 53,972 20
To merchandise, freight, drayage and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	41,276 00
To stamps, postage, telegrams, telephone, expressage and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	2,404 25
To advertisements, traveling, editorials, contributions and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	5,443 20
To notes, machinery, leases, rents, legal advice, and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	18,261 75
To repairs, insurance, fuel, gas, water, ice, horse feed and other incidental expenses pertaining to this department from September 1, 1910 to August 31, 1911.....	4,489 50
To salaries of missionaries, colporters, field secretaries, superintendent of teacher training service, traveling expenses, contributions, postage, stationery, donations and other incidental and missionary expenses brought forward from the Home Mission Columns Page 24, from September 1, 1910 to August 31, 1911.....	55,677 10
Grand Total Disbursements.....	\$187,752 70

This is to certify that I have carefully examined the books of the National Baptist Publishing Board, and found the same correct.

ROBT. MITCHELL,
Auditor of the National Baptist Convention
This September 1, 1911.

Respectfully submitted,
National Baptist Publishing Board,

R. H. BOYD,
General Secretary.
HENRY A. BOYD,
Assistant Secretary.

At the close of Dr. Boyd's address Dr. William Beckham was introduced and announced that owing to the press for time he would defer his remarks until Friday morning. Vice-President, J. Franklin Walker read a telegram from Dr. Booker T. Washington sending his greetings and congratulating Dr. Morris upon his unanimous reelection to the Presidency of the Convention. A motion prevailed that the best wishes of the Convention be sent Dr. Washington in response to his telegram.

President Morris recognized Dr. C. H. Parrish of Kentucky, Chairman of the Foreign Mission Board, who outlined in a carefully prepared statement the work and policy of the Board.

Dr. L. G. Jordan, Corresponding Secretary of the Foreign Mission Board was presented but did not submit his report, feeling that the best wishes of his Board would not be served thereby.

Dr. W. G. Parks of Philadelphia, was introduced to submit the report of the Committee on Revision of the Constitution.

On motion of Dr. D. S. Klugh, the Constitution will be read three times before adoption. Dr. C. H. Parrish introduced Rev. D. LaFontaine of Jerusalem, formerly Professor of Greek, Oxford, England, who is visiting in this country. His address was both interesting and instructive.

On motion of Dr. C. H. Parrish, the Convention voted to invite Dr. W. E. B. DuBois to deliver an address Friday night.

Dr. L. G. Jordan was presented by President Morris and he proceeded to read his report. (See report elsewhere.)

Following Dr. Jordan's report, pledges were taken for the Foreign Mission Work and the Convention adjourned with the benediction by Rev. J. B. Boddie of New York.

THURSDAY EVENING.

A song service was conducted by Prof. Pius. Dr. J. C. Jackson of Pennsylvania read the Scripture with interesting and forcible comment, the subject being, "The Kingdom and Foreign Missions." Dr. Simms of New York, offered prayer.

Dr. Jenkins spoke in the interest of an Orphan's Home in North Carolina.

The President introduced Dr. William A. Credit of Pennsylvania, who brought the greeting of the New England Baptist Convention and delivered a masterly address on "The Colored Baptists of the North."

Following Dr. Credit's address, a quartet from Austin, Texas sang a beautiful selection.

Dr. C. A. Bell of Chattanooga, was introduced to preach Theme—"The Advancement of the Kingdom of Christ." Text, Dan. 2:34,35. "The Stone," was the central thought of the text. (1) "The Stone represents the divine origin of the Kingdom of Jesus Christ. Cut out without hands." (2) "The Stone sets forth the humble beginning of the Kingdom. Attracted but little attention at first." (3) "The Stone sets forth the extension of the Kingdom. The gospel must be preached in all the world to every creature."

Dr. Bell preached an able sermon that delighted the Convention.

The following were appointed a Committee on President's Recommendations: W. B. Johnson, Dist. C.; Rev. C. T. Walker, Ga.; Rev. A. T. Stewart, Ark.; Rev. A. Barbour, Texas; E. W. Moore, Pennsylvania; Rev. D. S. Klugh, N. J.; Rev. S. N. Vass, N. C.; Rev. R. Kemp, S. C.; Rev. E. T. Fabback, Kansas; Rev. J. W. Goodgame, Ala.; Rev. W. M. Taylor, La.; Rev. J. H. C. Henry, D. D., Miss.; A. M. Johnson, Miss.; T. J. Searcy, Tenn.; H. Johnson, Md.; J. B. Green, Fla.; P. E. Hughes, Colo.; W. T. Lawrence, N. J.; W. F. Botts, Neb.; F. A. Cartright, Ill. and C. A. Ward, D. D., Mass.

Rev. A. J. Stokes of Alabama, made interesting remarks and closed by saying, "The man who owns no home, his civilization is but little higher than the terrapin."

On motion of Dr. Brown the rules were suspended and Dr. W. G. Parks was elected, upon a subsequent motion, Vice-President at large. On motion of Dr. Barbour, the rules were suspended and Prof. R. B. Hudson was re-elected Secretary by acclamation. The rules were further suspended and Rev.

F. O. Fuller, Rev. E. Arlington Wilson, Prof. J. M. Codwell and Rev. E. H. McDonald were re-elected Assistant Secretaries.

Under suspension of rules, Dr. A. J. Stokes was re-elected Treasurer, Dr. Robert Mitchell was re-elected Auditor and Dr. S. W. Bacote re-elected Statistical Secretary. The Convention adjourned with benediction by Dr. E. C. Morris.

FRIDAY MORNING.

The Convention met Friday morning. The Bible Study was conducted by Dr. John E. Ford of Jacksonville, Fla. Theme "The Kingdom and Universal Peace." Mr. Myers of New York was introduced and made another one of his instructive talks. Rev. L. K. Williams of Texas, one of the vice-presidents, presided. Rev. Felix Jones offered prayer.

A spirited song service followed. An offering of \$5.70 was taken for the work of Dr. Ford and Prof. H. B. Britt, the noted gospel singer, sang one of his charming solos. The Scriptures were read by Rev. J. E. Knox, D. D., of Texas. Dr. Knox selected the 53rd chapter of Isaiah. Dr. W. M. Taylor of La., invoked the favor of God upon the work of the Convention. "Nearer my God to thee," was sung by the Convention.

Prof. R. B. Hudson, Secretary, read a telegram from Governor Donaghey of Arkansas, inviting the Convention to hold its next session in Little Rock, Ark., with assurances of a cordial reception on the part of the people of his State.

An enthusiastic demonstration followed the reading of the telegram which gave evidence that the question of the next place of meeting was a live and interesting one.

At this point, President Morris, announced that the report of the National Baptist Benefit Board was in order, and, on account of the illness of Rev. A. A. Cosey, D. D., the Corresponding Secretary of that Board, the Rev. R. M. Caver of Arkansas, would read the report, which he did with credit to himself and satisfaction to all.

The following is Dr. Cosey's report:

**EIGHTH ANNUAL REPORT OF THE NATIONAL BAPTIST
BENEFIT ASSOCIATION**

To the Officers and Members of the National Baptist Convention:

We are grateful to the Lord, our God, who has kept and guided us for the past twelve months, for having greatly blessed the work committed to our hands. It gives the children of God no little comfort to know that their Heavenly Father is mindful of their condition, and He "shall supply all your needs according to His riches in glory by Jesus Christ." As Christians, our presence in the world should mean much for good, and the only way to make it so is for Christian people to get busy; and keep busy, at something useful and uplifting. It is the duty of the man who has been helped to help some one else. It is the duty of every believer to labor to win others to Christ. Jesus saves no man to sit down, hold his hands and be at ease in Zion. When Christ had called the unclean spirit out of the man who had his dwelling among the toms, and had clothed him in his right mind, Christ did not tell the man to go off and rest, or have nothing to do; but the Son of God, in keeping with all of His teachings, plainly said to this man: "Go home to thy friends and tell them how great things the Lord hath done for thee."

We come now to offer this, the Eighth Annual Report of the National Baptist Benefit Association. It was the aim of the Association at first to attempt to help or assist aged and decrepit ministers, but when the board had been organized, and got down to business, the members of the board took a broader view of the work, and thus framed the Constitution so as to operate an insurance department, as well as to assist our worn-out preachers. So we have an Insurance Department, which was unanimously approved by the National Baptist Convention, and an aged and decrepit Minister's Department. In both departments the work has grown rapidly, and continues to meet with favor and success. It will be remembered that the board had no capital to start on, saving faith in the denomination and the justness of its cause. But we rejoice to think of the ministerial fathers we have aided and the many widows and orphans that have been helped by or through our Insurance Department.

THE INSURANCE FEATURE.

Life insurance companies were first gotten up mainly to help persons to provide for their families and loved ones after they are gone "to the Great Beyond." They have done good from the very beginning, for there are thousands whose circumstances have been made good by them, and who otherwise would have been steeped in poverty. It is no crime to carry insurance. Insurance companies, to some extent, help to carry out the sentiment of the Apostle James, who said: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction." Not every man will succeed well enough in business to leave his family a fortune after his death, and yet it is right for every man to look out for the "fatherless and widows," for "He that providest not for his own, and especially for those of his own household, is worse than an infidel." Many a good woman has been subject to the insults of the evil ones of this world, and sometime has given up, because her husband failed to provide for her through some life insurance company. Many a boy and girl has grown up in ignorance, and has been lost to society, and maybe to Heaven, because their parents neglected them along the lines of insurance. God only knows how widows and orphans have struggled to do right. Let every Baptist see to it that his family be left a little something, at least. The National Baptist Benefit Association will give you a policy for \$2.50. The members only pay \$1.00 the first of January, April, July and October to keep up their policies. It may be seen at a glance that this department is not an expensive one, and that it is in easy reach of every member of the denomination.

PLEA FOR INDIGENT MINISTERS.

Your board would place special stress upon the cause of the Aged and Decrepit Ministers among us. The pioneers who toiled through the week and preached on Saturdays and Sundays, should not be forgotten by those of us who have entered into their labors. They often preached and toiled that they might preach. It might have been a mistaken idea of humility and service that led them to get little or nothing for their labors; but still conscientiously they did it; and God blessed them in giving the Negro Baptists their strength and standing above all other Negro Christians. These old men put fields into shape for development, and now they are enfeebled by age and without sufficient competency—shall they be allowed to go unhelped? And again should we as Christians and as Baptists be

unmindful of those whose labors have made possible our present attainment? These pioneers are no longer able to stand in the pulpit and proclaim the message they love so well. Their message now is in the life back of them, and in their undimmed faith that waits for the appearing of the Son of God. While they wait for his coming, shall we not minister unto their necessities? Let us keep in mind that our Captain has said: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me." And further, brethren, let us ask, have you forgotten that some old preacher led your father and mother to the Saviour? Many of the old preachers did more hard work to establish the church that you now enjoy than can appreciate until you become an old man and learn to read history by the uncreated light of Heavenly wisdom. You have met the old preacher after he has been dismissed. You saw that fears were in his way. He felt the chill of eternity. He has visions of listening congregations. Blessing memories thrilled his soul like the songs that awakened the slumbering shepherds. Very likely he said to you: "I forgot to make money. My money went with my prayers and my work into the service of the Lord Jesus. My own business was to serve the church of Christ. I did not take time to think that I was growing old until my churches told me that some of the young people wanted a younger pastor. My wife says that if she had known forty years ago what she knows now, we would not be in poverty. Her gentle spirit is breaking fast." You may blame him for not thinking about making money, but our conviction is that the Lord wants to have a few people on earth, who do not think about getting money; but put their whole life into the salvation of souls and the building up of the churches.

ENCOURAGEMENT FOR THE RACE.

The condition of our race, in this country, and the indignities heaped upon us, without almost any hope of a way of redress, still demand the thoughtful, sober attention of the times and best leaders among us. But we rejoice in being able to say that notwithstanding the besetments thrown in our way, we are still making progress and winning friends, and have made up our minds to continue to hold up our heads and "go forward" with Jesus Christ as our captain, who says to every one who would do service under His banner. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Indeed, our progress has been phenomenal. A

more than forty years ago we embarked from slavery, without homes, churches, schools, and practically without anything to give us standing among men. But, thank God, to-day that we have everything that shows progress, in common with other people. If I were called upon to advise the race, at this time, when it seems that it is popular for office seekers to abuse us, and win their battles by holding up or pointing out our defects or shortcomings and never say a word about our worth, I would say, in substance, this: "Go forward in everything materially that tends to build or lift up, and take no backward steps in anything that is right or good; and let our motto be in keeping with the sentiment of the words of Peter, when he wrote, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

FINANCIAL STATEMENT. RECEIPTS.

Amount on hand at last report (1910)	\$ 269 35
Membership fees	240 00
Quarterly dues	868 00
Collections and donations	372 00
Total	\$1749 35

DISBURSEMENTS.

Printing	\$ 60 00
Printing	34 00
Traveling expenses	116 00
Expenses	4 20
Interest and exchange	4 00
Office help	60 00
Postage	32 60
Spices	96 00
Traveling expenses	1220 00
Indigent Ministers	53 00
Total	\$1324 80
Total collected	1749 35
Total disbursements	1324 80
Balance exceeding liabilities	\$ 280 27

Respectfully submitted by the Board of Managers.

REV. E. MORRIS, D. D., EX-OFFICIO, REV. D. S. SMADD, PRES.,
 REV. J. L. BRKE, VICE-PRESIDENT, REV. G. W. LOWE, REC. SEC.,
 REV. A. V. COSEY, COR. SEC., REV. M. PROFFIT, TREAS.,
 REV. S. B. MCKENZIE, REV. R. M. RIDEOUT,
 MR. B. H. CAMPBELL—BOARD OF MANAGERS

The hour having arrived for the report of the Educational Board, President Morris presented Dr. T. J. Searcy, Chairman of that Board, who introduced Rev. Sutton E. Griggs, the Corresponding Secretary of that Board, who not only made an encouraging and systematic report of his work for the National Baptist Theological Seminary, but, also made one of the ablest and most eloquent appeals for the support of his work ever heard at the Convention. A collection and pledges were taken following Dr. Griggs' address.

Sister Joanna P. Moore, a pioneer Missionary worker among Negroes of the South, honored and respected for her labors of love and sacrifice, was introduced, and while her voice was feeble, her presence was regarded as a benediction by those whose lives have been enriched by her blessed life.

The Convention sang, "We'll overcome some day," at the close of Sister Moore's remarks.

Dr. S. W. Bacote was recognized and introduced a resolution as follows:

Whereas, The National Association of Teachers in Colored Schools at its meeting in the city of St. Louis, July 26-30, 1911 appointed a committee to confer with other national organizations in reference to having a National Emancipation Celebration in 1915 which will be the fiftieth anniversary of the adoption of the Thirteenth Amendment to the Constitution of the United States; and

Whereas, This committee has already conferred with the National Negro Congress and the National Business League at their meetings in August last, and is now here for the purpose of conferring with this Convention; therefore be it

Resolved, That a committee of three be appointed by the President of this Convention to confer with this visiting committee concerning the proposed celebration, and that its report be submitted at the earliest possible hour in order that it may receive proper consideration during the present session of the Convention.

S. W. BACOTE.

Under suspension of the rules, the resolution was adopted and the following committee was appointed in pursuance thereof: Rev. S. W. Bacote, Dr. W. F. Graham, Dr. E. C. Morris, Dr. G. B. Howard.

The Convention adjourned with the benediction by Rev. D. V. Jemison, D. D.

FRIDAY AFTERNOON.

The Convention met for afternoon session. The Scriptures were read by Rev. W. C. Howell of Omaha, Neb. Rev. J. W. Clay of Tennessee, offered prayer. "Must Jesus bear the cross alone," was sung.

Rev. and Mrs. Murff, from the foreign field were introduced and given a cordial greeting. A resolution by Dr. R. H. Bowling on behalf of the Virginia delegation was referred to the Committee on Recommendations of the President. Dr. E. J. Fisher of Chicago submitted the report of the Committee on Expenses of the President's Office.

The committee recommended that Fifteen Hundred Dollars per year be allowed for the expenses of the President's office, which after some discussion, was adopted.

Dr. S. W. Bacote, chairman of the special Committee on Celebration of the Fiftieth Anniversary of the Adoption of the Thirteenth Amendment to the Constitution of the United States, was recognized to report. The report was read by Dr. W. F. Graham of Philadelphia, acting secretary of the committee.

The report was adopted and is as follows:

REPORT OF SPECIAL COMMITTEE ON EMANCIPATION CELEBRATION FOR 1915.

We, your committee selected to confer with the gentlemen representing the National Teachers' Association in Colored Schools in reference to celebrating the fiftieth anniversary of the adoption of the Thirteenth Amendment to the Constitution of the United States, after carefully considering the proposition which they have submitted, beg leave to report that we favor, first, the celebration of this great event by holding a National Exposition at some place hereafter to be selected; second, the securing of an appropriation from the Sixty-second Congress, which will be sufficiently large to defray all the necessary expenses connected with the said Exposition; third, the appointment of a committee of seven to act jointly with like committees which have already been appointed, and which may hereafter

be appointed, by other organizations to take steps with the view to holding the said Exposition.

Respectfully submitted,

E. C. MORRIS, ex-officio Chairman, Ark.
J. S. BACOTE, Chairman, Mo.
W. F. GRAHAM, Pennsylvania,
G. B. HOWARD, Secy., Va.

Committee.

Pursuant to the report, the following were appointed to serve as the committee mentioned in the report: Dr. S. W. Bacote, Dr. W. F. Graham, Dr. G. B. Howard, Dr. Booker T. Washington, Dr. R. H. Boyd, Hon. John E. Bush. By special vote of the Convention, Dr. E. C. Morris was made a member of the committee.

Editor J. D. Crenshaw was presented to make his report as editor of the *Union-Review*, which report is as follows:

EDITOR'S REPORT OF NATIONAL BAPTIST UNION-REVIEW.

Mr. President, Officers and Members of the National Baptist Convention:

Pursuant to a time-honored custom that has obtained in this august body—the National Baptist Convention—that its various servants, intrusted with and held responsible for the performance of some special task, or the conduct of some special department of service, shall render an accounting or report of their stewardship, we, having been elected as editor of the official organ at a meeting of the several Boards of the Convention during its session at New Orleans, do now rise in our place, according to the assignment of the National Baptist Convention Program Committee which met on the 8th of June, at Meridian, Miss., to make my report.

NECESSITY FOR AN OFFICIAL ORGAN.

The Convention, with its two million and a half or more constituents, knowing the vital importance of having an official paper through which to speak to them officially with regards to its varied interests, acted under the wisest impulse and in the light of the highest wisdom in authorizing the publication of such a paper. While it must be admitted that all has not been fair sailing in providing ways and means for its publication and discharging the editor's salary, yet implicit faith lodged in the belief that the several Boards that were parties to the compact entered into at the convention in New Orleans, Louisiana, to

elect an editor and provide a salary for his service—each Board bearing an equal pro rata of said salary—will meet that obligation at this meeting. That this obligation will be discharged by each of the contracting Boards, that is yet delinquent in its payments is a certainty insured by every binding consideration of the honorable agreement entered into, in good faith, at New Orleans. Leaving this feature for the time being, which will be taken up later on, we wish to speak now briefly of the paper in its sphere of influence as a vital and important agency.

There needs be no great array of argument to evince fact or prove the wisdom and necessity of so great a body as the National Baptist Convention having an official organ through which to reach its constituency with what it has to say officially. It is a wise provision that has been recognized and utilized by those conducting any great enterprise or engaged in any work of far-reaching importance or magnitude, in religion or business, that they operate some kind of publication whereby they may speak with authority regarding their efforts to expand and develop what they are attempting to do. Without an authorized medium of expression a great body, like the National Baptist Convention, representing the interests of millions of constituents, would be in a condition similar to the mariner at the wheel of a great ship attempting to steer its course and reach his destination, full-laden and on scheduled time, without compass and under beclouded skies. This body, composed of religious leaders, who are statesmen and seers as well, is perfectly cognizant of the all-important mission that calls for the existence of an authorized national organ. The entire work of the Convention, as represented by the activities of its several Boards, already point to the necessity of being able to reach those upon whom they are dependent for support in carrying out the work for which they stand responsible.

Allow us to report that we have been programmed by your committee to speak to you to-day, and give an account of our stewardship as editor of the official organ of this august body. We have been for the past twelve months laboring in what, to us, is an important field. As a layman of a regular Baptist church, we have always tried to do our duty, both as a man and a Christian wherever there have been opportunities. On the 22nd of September, 1910, we received a short note from Dr. A. J. Stokes, Montgomery, Ala. This note is so short and pointed that we feel like giving it in full, which reads as follows:

“Montgomery, Ala., Sept. 21, 1910.

Mr. J. D. Crenshaw, Nashville, Tenn.:

My Dear Sir and Brother:—

It becomes my duty to inform you that you have been elected editor of

the National Baptist Union by the National Baptist Publishing committee. Please inform me at your earliest convenience whether or not you will
 "Yours for the work,

"A. J. STOKES."

Upon receipt of this letter, which requested a hasty reply without knowing the exact details, but having implicit faith in the great Baptist denomination, we intimated to Dr. Stokes our willingness to serve. After exchanging a few letters, we were commissioned by him to hold ourselves in readiness to begin work October 1, 1910. Having been furnished with this commission, we entered upon a discharge of the work with a full determination to do our whole duty, and allow results to speak for themselves. When details were arranged, we were informed by Dr. Stokes that as editor-in-chief, we were to have control of the editorial columns of the paper, together with an oversight and direction of all of its literary columns. We were further informed that each of the general secretaries of the seven different Boards, namely, the Secretary of the Foreign Mission Board, the Secretary of the Educational Board, the Secretary of the Home Mission Board, the Secretary of the B. Y. P. U. Board, the Secretary of the Benefit Board, and the Secretary of the Woman's Auxiliary Board, were each to be associate editors. We were informed that the National Baptist Publishing Board was to be the publishers of this paper, and its secretary was to be business manager. The editorial policy of the paper was decided upon, and Dr. Stokes, Chairman of the Publishing Committee, was to be the referee, and in case of any question arising concerning the policy or doctrine of the paper, such should be referred to him. Surrounded by men of such great experience, each of whom had managed and become able the several objects committed to them, we felt assured that we could hardly fail in this great undertaking. After holding conference with Dr. Stokes, Chairman of the Publishing Committee, and Dr. R. H. Boyd, Secretary of the Publishing Board, who was to act as business manager, the policy of the paper was definitely settled.

THE POLICY TO BE PURSUED BY THE PAPER.

It was agreed upon, first, that the paper should represent the entire denomination that go to make up the National Baptist Convention; secondly, that this paper was to be strictly and fearlessly Baptist in its doctrine; thirdly, it was fully understood that its columns or its editorials would not be opened for nor committed to harsh and unreasonable criticism of any department of the National Baptist Convention, either its Boards or

its officials; but would fearlessly advocate the claims of every Board holding up to the denomination the needs of every object put forth by the denomination; fourthly, that it be the aim and policy of this paper to truthfully and rightfully inform and encourage its readers about the work, aims and objects of this great organization.

WHAT WE HAD TO CONFRONT.

It might be well to state here that on taking charge of this paper as its editor-in-chief, we found ourselves without office, fuel, light, furniture or stationery and Chairman Stokes informed us that each Board would contribute through its secretary \$10.72 per month for the salary of the editor. With love for the denomination, confidence in our brethren and faith in God, we set about the task. Business Manager Boyd and his Board furnished us with office space, light, fuel, furniture, stationery and postage. With these accommodations, we started out to try to perform the arduous duties before us. First, we opened, or attempted to open, correspondence with men whom we believed were capable of writing along the lines and policy laid out by Chairman Stokes. We are pleased to state that many were the encouraging responses.

THE ENCOURAGEMENT RECEIVED.

We desire here to speak, first, of Chairman A. Stokes. He was to us comparatively a stranger, but his manly bearing, his businesslike propositions, his sterling character, his Christian deportment, his short but wise notes of instructions, were so encouraging that there was nothing for us to do but to be inspired with faith, and work. The National Baptist Publishing Board, which was to have charge of the printing and circulation of the paper, was ready to confer with us freely at all times, and on all occasions. We found ourself encouraged by correspondence from leading Baptists from Maine to California, and from the Lakes to the Gulf. Almost every letter brought encouraging news that the tone and policy of the paper were giving general satisfaction.

ASSOCIATE EDITORS AND CORRESPONDENTS.

As this was to be a denominational religious journal, and as its policy was definitely set out by the chairman or referee, and had been subscribed to by both the editor and business manager we felt that our duty was plain. First, we met with some embarrassing conditions in the way of articles sent, both by associate editors and by correspondents. Many of these good brethren may have felt it a little keenly because we would not

use their matter when it had in it an element of disturbance when we used the blue pencil or consigned it to the wastebasket. Embarrassing as it sometimes was, when brethren being wrought up in their feelings over what they considered over acts of hostility or willful omission of duty on the part of officials of this Convention or Boards, State Conventions, Associations, pastors or churches, assumed the liberty to offer unwise criticism, from which naught of good could come, we deemed it necessary to safeguard the standing and policy of the paper by either returning such matter or putting it into the wastebasket. But we always endeavored to select the good, the wholesome and the instructive that our readers might be edified and benefited. In this way we have endeavored to preach the gospel of peace and brotherly toleration to the Baptist family during the year. It incurs no little embarrassment for an editor-in-chief to censor or use the blue pencil on an article of an associate editor, or to consign the article of associates to the wastebasket, or to return them. But we always informed the writer that we felt that the Union-Review, being the official organ of two and half million Baptists, should represent the cleanest of religious journalism. While there may be many public features of the work that the editor, as an individual, or each associate editor or correspondent as individuals may not agree with or even like, yet these features should be dealt with in such a manner that the official organ would not be impaired in its usefulness.

THE GATHERING OF INFORMATION FOR THE DENOMINATION.

We regret that the editor has not been so situated financially or otherwise to gather the amount of information that should be spread abroad to its readers. We have not been able to travel extensively visiting District, State, National and International meetings as an editor of a journal of such magnitude should. We have not had at our disposal money to pay representatives or correspondents to select this data for us. An editor, associate editor or correspondents, should visit at least each state and national convention and international gathering to get facts, to observe the work and to note the progress that is put forth in these gatherings, so as to be in a position to encourage pastors, deacons, churches, missionaries, agents, and all of our working forces in their activities.

FINANCIAL CONDITIONS.

We had not been engaged in this work long until we were forced to write to Dr. Stokes and informed him of our pecuniary surroundings. Mid-winter was upon us, and found us without the proper sustenance of life, to say nothing of our

financial embarrassments. Dr. Stokes wrote encouragingly until he saw that patience ceased to be a virtue. He then informed us that he would come to Nashville and make some arrangements. He said that he was sadly disappointed, for he was assured by the secretary of each Board that all left New Orleans fully satisfied with the arrangements, and that he had watched the columns of the paper with considerable care and interest, and felt that we were doing our duty, but for reasons unknown to him, the secretaries of five of the Boards were not doing their full duty, and that something would be done when he came to Nashville. According to promise, in due time, he arrived, looked over conditions, held conferences, first with the Publishing Board and Home Mission Board jointly. After a lapse of possibly forty-eight hours, he asked us to keep strict account of all moneys sent to us by the various secretaries, reporting the same to this meeting of the Convention, and the remainder would be forthcoming. He also informed us that such arrangements had been made with the Publishing Board and Business Manager that either our credit would be extended at the bank, or that the Business Manager would make such advances on our salary as would enable us to continue in the work up to the meeting of the National Baptist Convention in Pittsburgh, September 13th, 1911. With this arrangement completed, and the work continued, he has on several occasions, wrote us encouraging letters, and expressed himself as highly pleased with the work thus far performed. The Boards, through their secretaries, have contributed to our salary as follows:

The Foreign Mission Board has contributed	
The Home Mission Board has contributed	\$ 117.71
The Educational Board has contributed	64.68
The Publishing Board has contributed	117.71
The R. Y. P. U. Board has contributed	5.00
The Benefit Board has contributed	20.00
The Woman's Auxiliary Board has contributed	

Total amount

\$ 329.00

As to office rent, furniture, light, fuel, stationery and postage, we are not able to say what arrangements have been made. We do know that these have been furnished at a cost of between \$10 and \$12 per month, but just what arrangements have been entered into, we are unable to state; but have been assured by Dr. Stokes, in whom we have unshaken confidence as a man of ability, and a man of his word, that all will be met at this session of the Convention, and we shall be able to return to our home with the finances to meet these obligations.

CIRCULATION.

The circulation of the paper is seven thousand and five hundred, fifteen hundred of which are credited to exchanges and dead heads, and one-third to commission. While its subscription list is not by any means what it should be, in view of the numerical strength of our great denomination, yet the hope is entertained that efforts will not be abated until the ratio of subscription is greatly increased. It is hardly to be doubted that if the paper keeps up the rate of increase in subscriptions as shown in the past few weeks, at the end of another year, it will have outdistanced by far its present stage in its journalistic career. Growing confidence in its stability to exist is being manifested now by the lively way subscriptions are coming in from nearly all sections of the country.

We desire to close this report with the statement that with the proper encouragement, the position as editor, while it requires unceasing labor, is a position that might well be envied.

Respectfully submitted,

J. D. CRENSHAW,

Editor National Baptist Union Review.

Dr. R. H. Boyd, Business Manager, made a verbal statement as to the financial status of the *Union-Review*.

Brother Skipwith, a singing evangelist, sang two soul-stirring selections, "Go wash in that beautiful stream," and "The storm is passing over."

President Morris announced that on Saturday morning he would introduce the newspaper men attending the Convention. He then presented a distinguished visitor, Mr. Vining, who when he arose said, "I cannot sing as well as the Negro, but my heart is just as large." Mr. Vining talked very interestingly about the progress of Missions in European countries and the bright prospect of a glorious triumph of the gospel of the Son of God and the consequent downfall of the pagan and papal powers of the world.

Following the instructive and inspiring address of Mr. Vining, pledges were taken for the establishment of the proposed Theological School in Russia amounting to \$1,570.00.

LIST OF PLEDGES MADE TO EUROPEAN COLLEGE.

Rev. E. B. Topp, Jackson, Miss.....	\$ 25.00
Rev. G. B. Howard, Petersburg, Va.....	10.00
Rev. W. G. Parks, Philadelphia, Pa.....	25.00

Rev. W. I. Petty 932 Union Ave. Memphis Tenn.....	100.00
Land Mark Association, Houston, Tex.....	100.00
Rev. R. H. Bowling, Roanoke, Va.....	10.00
Rev. A. W. Willing, Springfield, Ill.....	50.00
Rev. B. J. F. Westbrook, Okla. City, Okla.....	100.00
Rev. W. F. Graham, Philadelphia.....	25.00
Rev. N. A. Robinson, Brantsville, Okla.....	50.00
Rev. S. L. Hart, Helena, Ark.....	25.00
Rev. G. W. Lowe, Holley Grove, Ark.....	25.00
Rev. R. N. Caver, Little Rock, Ark.....	100.00
Rev. Wm. Johnson, Mobile, Ala.....	25.00
Rev. J. S. Earl, Spartanburg, S. C.....	25.00
Rev. J. W. Thompson, Williamsport.....	100.00
Rev. S. J. Jones, Philadelphia, Pa.....	50.00
Left. Co. Assn. Per T. W. Walker, B'ham, Ala.....	25.00
Rev. T. W. Walker, Birmingham, Ala.....	25.00
Rev. E. M. Gaines, Oklahoma, Okla.....	50.00
Holy Trinity Bapt. Ch., Philadelphia, Pa.....	25.00
Rev. B. J. Brown, Gainesville, Texas.....	25.00
Rev. E. B. Cleveland, Memphis, Tenn.....	25.00
Rev. J. R. Bennett, St. Louis, Mo.....	25.00
Rev. G. W. Clinton, Ft. Gibson, Okla.....	25.00
Rev. S. L. Wolfork, Alton, Ark.....	10.00
Rev. W. N. Anderson, Anderson, S. C.....	10.00
Mrs. W. M. L. Scott, West Bladen, Pa.....	25.00
Rev. J. S. Maddox, Donald, S. C.....	25.00
Rev. J. J. Goodwyn, Carthage, Tex.....	10.00
Rev. J. K. Kelly, Waco, Tex.....	20.00
Rev. J. E. Edwards, 1836 Carr St. Houston, Tex.....	25.00
Rev. S. A. Hayden, 1101 S. 10 St., Waco, Tex.....	25.00
Rev. W. B. Reed, Newport, R. I.....	10.00
Rev. A. R. Griggs, Dallas, Tex.....	10.00
Rev. A. B. H. Benton, Scotts, Ark. R. F. D. 1.....	10.00
Rev. E. Moore, Chattanooga, Tenn.....	100.00
Rev. W. H. Moses, Knoxville, Tenn.....	5.00
Rev. I. D. Brewer, Gordonville, Va.....	25.00
Rev. J. A. Shields, Memphis, Tenn.....	20.00
Rev. Geo. W. McLendon, Ft. Gibson, Okla.....	10.00
Hon. S. W. Dawson, Fairfield, Ark.....	10.00
Rev. B. P. E. Gales, 1717 Benson Ave. Evanston, Ill.....	25.00
Rev. Jno. F. Elias, 103 W. Adams St. Pittsbg. Penn.....	25.00
Rev. F. M. Morton, Greensboro, Ala.....	5.00
Rev. R. E. Bryant, Marianna, Ark.....	

Rev. S. N. Vann, D. D. of North Carolina was recognized to submit the report of the Committee on Recommendations of the President.

The report is as follows:

COMMITTEE ON PRESIDENT'S RECOMMENDATION.

Mr. President:

Your Committee on Recommendations in President's Address beg to submit the following report:

Touching the recommendation that a permanent committee of nine be appointed with headquarters at Washington, D. C., in order to study the condition of the race and represent the Convention in all matters connected with the Government, we hereby endorse the recommendation of a committee of nine with five preachers and four laymen constituting it, the same to be appointed by the president.

With regard to the separation of the Home and Publishing Boards, we recommend that since the Convention has ordered the change, the matter be left to the Boards.

Touching the suggestions as to the Sunday-school Congress, we recommend the holding of the Sunday-school Congress yearly under the name of the Sunday-school Congress of the National Baptist Convention.

We urge the adoption of the recommendation of our president that at future sessions of the Convention, the first half of each day be devoted to the meeting of various boards, committees and State delegations.

The committee wishes to express its approval of the entire address and to commend it as one of the best ever delivered by our distinguished president.

W. BISHOP JOHNSON, Chairman.
S. N. VOSS, Secretary.

On motion by Dr. E. B. Topp of Mississippi, the report was amended by making President Morris a member of the committee.

The report was amended further so as to include the matter of the Panama Zone in the scope and work of the committee. The report as amended was adopted. Dr. S. H. Vass, Gen. Supt. of the Work of the American Baptist Publication Society Among Negroes, was presented. He brought the greetings of that great society and read a telegram from Dr. A. J. Rowland extending further greetings. A committee was appointed to acknowledge the greetings of the Society by telegram. Rev. J. R. Bennett and Rev. S. L. Short were appointed as the committee.

The Convention then adjourned, President Morris pronouncing the benediction.

FRIDAY EVENING.

The Convention assembled for the evening session. An inspiring song service was conducted by Evangelist Skipwith. Prof. H. B. Britt lifted the Convention to a high altitude of spiritual delight by his rare gifts in song.

Mr. Vining, who had been visiting the Convention took occasion to thank the brethren for the courtesies extended him, and for the generous response to his appeal for the Russian College. Mr. Vining requested that all money pledged for the Russian College be sent him through the President, Dr. E. C. Morris, Helena, Ark.

The Texas Quartette sang, "The Holy City," and other selections to the great pleasure of the Convention. At this point, President Morris presented Rev. S. E. Griggs, who in eloquent and forcible language, introduced Dr. W. E. B. Du Bois, the noted scholar and author, the principal speaker of the evening.

Dr. Du Bois arose and was given a hearty chautauqua salute. He represented the forward movement of the race as an army with centre, right and left wings. (1) The Center—Our fight for political right. (2) The Right Wing—Our civil rights. (3) The Left Wing—Our economic rights.

In the centre—our political rights—we are pushed back, but not beaten.

As to the economic, the right to work, we are going forward but not getting all we want, and to which we are entitled.

Reasons why we should not give up the battle.

1) We should not retreat because there is no place to go.
2) We should not retreat because the enemy shows signs of weakening.

Dr. Du Bois made an able address and was received with evident approval of his views.

Rev. J. Franklin Walker read a telegram from a mission worker in Russia, now visiting in this country. On motion of Prof. R. B. Hudson, the Convention voted to acknowledge

receipt of the telegram by a return message. Drs. C. H. Parrish and Rev. Brown will send the message.

Dr. A. Barbour of Galveston, Texas, moved that the young ladies from the National Training School at Washington, D. C., be invited to sing before the Convention.

Mrs. W. L. Petty of Memphis, sang a lovely solo to the delight of the vast throng. Dr. J. H. Eason of Alabama, was called to the rostrum. He introduced Dr. A. F. Owen of Tuskegee who had come as the special representative of Dr. Booker T. Washington. Dr. Owen addressed the Convention.

Rev. E. S. Jones, a student was presented. He read one of his original poems on the National Convention.

Rev. Dr. A. R. Robinson of Chester, Pennsylvania, was introduced as the Vice-President of the Baptist World Alliance. His reception was hearty and enthusiastic. His address was a very forcible one.

After another selection by the Texas Quartette, the Convention adjourned with the benediction by Dr. W. G. Parks of Pennsylvania.

SATURDAY MORNING.

The Convention met at the usual hour for the morning session with Vice-President L. K. Williams of Texas, presiding. Dr. John E. Ford conducted the Bible Study. Theme—"The Church and the Kingdom."

Rev. A. C. Capers, A. B., of Texas read an interesting and instructive paper, subject—"The Kingdom and the Child." Mr. H. S. Myers of New York spoke on, "Objective Teaching of Children in the Sunday School." A collection was taken for Dr. Ford, amount \$7.49.

The following newspaper men were introduced by Vice-President Campbell: L. L. Campbell, *The Herald*; A. Hubbs, *Baptist Advocate*, New Orleans, La.; J. A. Booker, *Baptist Vanguard*, Little Rock, Ark.; J. A. Martin, *The Way*; J. M. Carter, *The News Enterprise*; F. O. Fuller, *The Signal-Index*, Memphis, Tenn.; J. E. Smith, *Baptist Informer*; T. Timberlake, *Mississippi Visitor*; H. R. McMillan, *Newport Headlight*,

Newport, Ark.; John Goins, *Western Messenger*; E. B. Topp, *Baptist Reporter*, Jackson, Miss.; A. J. Stokes, *Helping Hand*, Montgomery, Ala.; P. W. White, *Temple Star*; A. H. Blake, *Colored American Baptist*, Aurora, Ill.; B. R. Bell, *Baptist Herald*, Memphis, Tenn.; R. T. Sims, *Mississippi Baptist*, Canton, Miss.; J. T. Turner, *The Clarion*, Nashville, Tenn.; D. B. Cleveland, *The Voice of the Delta*; A. Walker, *The Southern Razor*; C. L. McPherson, *Northwestern Informer*, Dallas, Texas; S. G. Lampkin, *Christian Banner*, Philadelphia; William H. Stewart, *The American Baptist*, Louisville, Ky.; J. M. Codwell, *Western Star*, Houston, Texas; J. E. Wood, *Danville Torchlight*, Danville, Ky.; J. A. Marshall, *Sentinel-Signal*, Lexington, Miss.; J. W. Wright, *The Educator*, Clarksdale, Miss.; M. M. Haynes, *The Herald*, Austin, Texas.

On motion of Dr. L. L. Campbell of Texas, the Convention took up the question of the next place of meeting.

Rev. D. B. Gaines of Arkansas in a strong speech nominated Little Rock, Ark. Rev. L. K. Williams of Texas, in a forcible address nominated Houston, Texas. Dr. E. B. Topp of Mississippi, seconded the nomination of Little Rock. Dr. J. P. Robinson supported the claims of Little Rock.

Rev. A. Hubbs of Louisiana, was recognized but could not be heard for the uproar. Dr. A. Barbour pressed his friends into line for Houston, but was interrupted by the appearance of His Honor, Mayor McGhee of Pittsburg, who came to welcome the Convention in behalf of the city. His welcome was a cordial one.

Dr. A. Barbour was again recognized to resume his speech for Houston, but yielded the floor to Rev. T. J. Searcy, D. D., of Memphis, Tenn., whose eloquent address made many votes for Houston.

The vote was now taken with the following result: Little Rock, 488; for Houston, 502. The motion to make the vote unanimous for Houston by Rev. R. M. Caver, was adopted, and that city was declared to be the choice of the Convention as the meeting place for 1912.

When the enthusiasm had subsided, the Convention adjourned. Benediction, T. W. Walker, D. D.

SATURDAY AFTERNOON.

The Convention met in afternoon session. Rev. Skipwith led the song service. Rev. Dr. Bolts of Nebraska read the Scripture. Dr. William Hicks discussed "The Kingdom," as follows:

Mr. President and Members of the National Baptist Convention, Ladies and Gentlemen in session at Pittsburg, Pa., Sept. 13 to 18, '11.

"The coming of the Kingdom as influenced by man's obedience to Hygienic and Sanitary Laws."

Man does much in the bringing or hastening the coming of the Kingdom by being physically clean to and into the bone. Cleanliness is akin to Godliness. God demands clean bodies. In the construction of the ancient tabernacle God had a laver placed right at the entrance. Before going into the Holy place where was kept the shew bread, the golden candlestick, etc. the representative of the coming Kingdom must wash physically. Exodus 30:17-21—"And the Lord spake unto Moses, saying, thou shalt also make a laver of brass, and his foot also of brass to wash withal, and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their feet thereat when they go into the tabernacle of the congregation, they shall wash with water that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord, so they shall wash their hands and their feet that they die not; and it shall be a statute forever to them even to him and to his seed throughout their generation."

The body of the orthodox Jew was kept scrupulously clean. At his inauguration (Lev. 13:6) and on the day of atonement, once before each solemn act of propitiation, (16:4,24) the High Priest would take a bath. This should be sufficient scriptural reason for believing in the essentiality of a well-cared-for body clean to the bone. Running this thought of ancient cleanliness into application in our day—up here in the morning of the 20th Century, we must face the issue and contend with might and main, doing all possible by way of teaching our people that a strong, healthy, vigorous body is an absolute necessity for these strenuous times. They must be told from the pulpit that fresh air, outdoor exercise, pure food and water are the bed-rock on which the healthy and non-consumptive body must rest. As their teachers we must impress them that these hygienic and sanitary laws are not to be ignored if the death rate of our race is to be reduced. Recent statistics show in one section of the State of Alabama that the death rate among our people is exceeding the birth rate. Pure, clean, healthy bodies will decrease man's mortality, and hasten the coming of the kingdom, first, because the Holy Spirit will live in a clean body, ever renewing and invigorating it, and second, because God gets better service out of or from the well-Christian than He does from the sick Christian. The man who works in a hale, hearty, well kept body hastens the coming of the kingdom.

Spiritual cleanliness like physical cleanliness also hastens the coming kingdom, and must obtain or else the Holy Ghost will not dwell in the body.

Listen: I Cor. 3:19—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

I Cor. 6:19—"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?"

II Cor. 6:16—"And what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people?"

Eph. 2:21—"In whom all the building fitly framed together growing unto a holy temple in the Lord."

Heb. 3:6—"But Christ as a son over His own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

I Peter 2:5—"Ye also, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

THY KINGDOM COME.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye for the Kingdom of heaven is at hand."

Let us pray, then, pray for strong bodies for God to use in hastening the final coming of His kingdom. In the language of Phillip Brooks, don't let us pray for easy lives, but pray to be stronger men. Don't pray for tasks equal to your powers but pray for powers equal to your tasks then the doing of the work to bring about the kingdom will be no miracle for we will be miracles. I am wholly with McDonough when he says that without temperance there is no health, without virtue, no order, without religion no happiness, and the sum of our being is to live wisely, soberly and righteously, thus working effectively in bringing about the Kingdom.

WM. HICKS, B. D., Uniontown, Ala.

The Assistant Secretary read the reports as handed in by various State delegations.

Dr. William Gray was recognized to introduce a resolution which, on motion of Dr. Jordan was referred to the Committee on Resolutions.

Dr. W. Bishop Johnson read a telegram from the General Association of Free Baptists in session at Charleston, West Va. On motion of Dr. A. J. Stokes, a committee of nine was appointed to consider the matter of the admission of the Free Baptists. The following is the committee: Drs. W. B. Johnson, A. J. Stokes, L. C. Jordan, J. R. Bennett, H. H. Parrish, L. L. Campbell, G. B. Howard.

Dr. A. J. Stokes was recognized and he introduced a resolution

in relation to Temperance. On motion of Dr. L. L. Campbell the rules were suspended and the resolution put upon its passage.

Rev. R. L. Williams of Texas, offered the resolution. Dr. L. G. Jordan supported the resolution and the general subject of Temperance. The vote was taken and the resolution was overwhelmingly adopted.

The following is the resolution by Dr. Barbour.

MOTION.

Whereas, The rumor is afloat that in some States where temperance and prohibition principles are being advanced and agitated that two-thirds of the Negro ministers and eighty-five per cent of the Negro voters either silently or publicly use their influence to the contrary, be it

Resolved, That we the National Baptist Convention representing over two and one-half millions communicants, do hereby brand the statement as false and a gross injustice to the Negro Christians of this country. Be it further

Resolved, That it is a fact this convention from year to year has placed its stamp of approval upon temperance and prohibition and as a further token of our sincerity, we hereby renew our support to this worthy principle and in so doing deny membership on any bounds or committees of this Convention to such person or persons who may have been known to expose the cause of the liquor traffic.

Respectfully submitted,

L. K. Williams, President, M. M. Rodgers, Secretary, Missionary and Educational. L. L. Campbell, President General Com. M. M. Taylor, General Baptist Convention of Texas. A. Barbour.

Vice-President W. G. Parks recognized Dr. E. J. Fisher of Chicago. He spoke on the matter of the expenses of the President's office. Dr. Fisher moved that as the Constitution was undergoing revision and there was a necessity for more funds that each messenger pay Two Dollars enrollment fee for 1912. Rev. J. R. Bennett opposed the motion. Dr. Fisher was recognized for a question of privilege.

Dr. J. H. Eason supported Dr. Fisher's motion. The motion by Dr. Fisher was adopted.

Rev. C. L. Simmons of Louisiana, presented a petition in relation to the Providence Hospital in Pittsburg. Petition

referred to the Committee on Resolution. Mrs. Frances E. Preston of Michigan was presented and addressed the Convention in the interest of the W. C. T. U., and closed by reciting a striking poem: "What Will Become of Our Children?" Mrs. Bushnell of Nashville, Head of the Fireside Schools, was introduced and received with pleasure.

Rev. R. L. Darden was recognized to read a resolution on the expenses of the Convention. Referred to Committee on Resolution on motion by Dr. J. P. Bryant. Rev. R. L. Williams arose to a question of personal privilege. Dr. L. L. Campbell followed with a question of privilege.

Rev. M. M. Rogers moved that the resolution adopted at New Orleans giving the The Third Convention of Texas membership in this Convention be repealed, he having voted in the affirmative when the resolution was adopted.

A motion to table was made but was lost. Some discussion pro and con was indulged in.

When the final vote was taken the motion to repeal prevailed by a vote of 73 for, and 29 against.

The President announced that the members of the Third Convention of Texas would have their money returned.

The Convention adjourned. Benediction, C. D. Douglass, D. D.

SATURDAY EVENING.

At an early hour, a great throng had gathered for the session. A delightful song service was conducted by Evangelist Skipwith. Dr. B. T. Moore led in prayer. Short addresses were made by Drs. J. W. Boykin of South Carolina and B. T. Moore of Delaware. Subject—"The Kingdom and the Brotherhood Races." "I know the Lord has laid his hands on me," was sung.

The speaker for the evening, Rev. T. H. White, was introduced by the Vice-President, Rev. William Haynes of Tenn. Matt. 28:18. Subject: "The Power of Jesus."

Dr. White said, (1) The power of Jesus fits him to be the Saviour of the world. (2) The power of Jesus makes him Sovereign over things immaterial. (3) The necessity of Christ's

Incarnation. (4) Christ is a sin destroyer and a God revealer. His sermon was an able one.

Prof. Inman E. Page of Oklahoma, was introduced. He is a noted scholar and educator and was heartily received. Prof. Page said he would leave Pittsburg a better Baptist and a more aggressive Christian. Rev. Dr. Green of Harrisburg, Penn., spoke on the erection of a monument to John Brown at Harper's Ferry. Rev. J. B. Bell, one of the Western Missionaries was introduced and addressed the Convention very interestingly.

A collection of \$18.65 was taken for the aged ministers. A collection of \$14.25 was taken for Rev. Bell.

The Convention then adjourned with benediction by Dr. W. R. Brown.

SUNDAY MORNING.

The Sunday-school Mass Meeting met at 10 o'clock Sunday morning. Dr. William Beckham had charge of the meeting. Prof. N. H. Pius conducted the song service with Prof. Hayden of Texas, presiding at the piano. Rev. S. S. Jones of Oklahoma, read the Scriptures. Supt. Jones led in prayer. "Oh, he is my Saviour," was sung.

In competing for the National Baptist Banner, collectors for the several States were appointed as follows: Oklahoma, Revs. J. H. Heard, J. W. Jones, N. A. Robinson; Georgia, Deacon E. S. Jones; Tennessee, Rev. William J. McMichael; Arkansas, Mrs. P. A. Knowles; Mississippi, Rev. A. L. Perkins; West Florida, Rev. J. R. Scott, D. D.; Illinois, Mrs. Florence Cook.

The choir sang, "I am going to lay down my life for my Lord."

The hour having arrived for preaching, Rev. J. H. Smith, D. D., of Alabama led the congregation in singing, "Come Holy Spirit." Rev. Smith read II Cor., fourth chapter. Rev. S. E. J. Watson of Hot Springs, led in fervent prayer. "Thy will be done," was sung. Rev. E. C. Morris, D. D., President of the Convention was introduced to preach the Convention



REV. HENRY A. BOYD,
Assistant Secretary National Baptist
Publishing Board.



REV. WM. BECKHAM, D. D.,
Field Secretary National Baptist Home
Mission Board.

Sermon. Text, Ps. 84:11—"The Lord God is a Sun." "God the Hope and the Light of the World," was the theme.

"Man has long since decided that his investigation of God shall not end within the limits of this terrestrial ball," was one of the opening flashes of the gospel speaker.

The President reviewed briefly the grandeur of the three creative periods and passed to the fourth period when the sun was made the repository of the world's natural light. The lofty peaks wreathed with beautiful flowers in the early spring acknowledged the sun as their greatest benefactor. But it is in the church that the Lord shines most, giving rise to the text.

Said the speaker, "I had rather be a doorkeeper in the House of my God, or the janitor to sweep the floor and bring in the water, where I can hear the gospel message, than to have a place in the most gorgeously appointed palace of earth, where the gospel cannot be heard."

"The guiding lights around the terminal station at Washington, the capital of the nation, are no longer needed when you enter the station. The bending arches reflect in soft perfection, the brilliant rays of invisible lights upon the rotunda below, making the splendid and beautiful structure as bright as day. The Lord God is a Sun and Shield."

The sermon was a literary gem, a masterpiece of pulpit oratory and thrilled the great host of assembled Baptists with the deepest motions of spiritual joy.

The sermon was a great effort and will live long in the hearts of those who heard it. No outline does the speaker justice.

"What a fellowship, what a joy divine," was sung with such power that the wavelets of song fairly shook the spacious building. Dr. J. H. Smith offered a prayer that was a fitting climax to the spiritual feast.

A collection was taken amounting to \$38.02.

The Convention adjourned with benediction by Dr. J. H. Smith of Alabama.

SUNDAY AFTERNOON.

MISSIONARY MASS MEETING.

The Missionary Mass Meeting was opened by Dr. C. B. Parrish, Chairman of the Foreign Mission Board. Rev. H. W. Jones, Ky., read the Scriptures, selecting Luke 5:1-20. Dr. A. R. Griggs of Texas offered prayer. "The Comforter is come," was sung.

Rev. M. B. Sloane of Pittsburg, brought the greetings of the Baptist Ministers' Conference of his city. Rev. Sloan was pastor of the First Baptist church (colored), of Western Penn. for 43 years. Dr. Claude Kelley, President of the Ministers' Conference spoke also.

Dr. C. H. Parrish made fitting response to the address delivered. Dr. L. G. Jordan, Cor. Sec. Foreign Mission Board was introduced and addressed the Convention.

Prof. Pillerman, President West Virginia Institute, delivered an address, subject—"Are African Youths under Training in Our Schools in this Country Worth the Cost?"

The following workers were introduced: Mrs. Hawkins, Ky.; Miss Sidney J. Davis, Iowa; Mrs. Josephine Straughn, South America. Miss E. B. Delaney spoke also. Dr. G. E. Stewart, Jamaica, made a forcible address as did Rev. S. R. Richardson and Rev. Phillips.

Three African students were presented and sang in their native tongue to the delight of the Convention. Dr. and Mrs. D. E. Murff made faithful presentation of their work and made pathetic appeals for the support of the same.

An offering for Foreign Missions was made amounting to \$322.01. A beautiful pillow was given to Foreign Missions by Mrs. S. M. Frances, Providence Baptist church, Chicago. The Kansas contributing \$15, the largest amount for the pillow was given the same. Dr. J. B. Balden, Ark., offered a touching prayer, dedicating the bell and other gifts made for Foreign Missions.

A quartette from the National Training School, at Washington, D. C., rendered a pleasing selection: "Were you there when they crucified my Lord?" Rev. O. A. Bell of Pennsylvania, was

introduced and told in an effective manner of his call to Africa.

Miss Nannie H. Burroughs, was called to the platform and electrified the Convention with one of her brilliant and characteristic addresses. The quartette sang another selection and the Mass Meeting adjourned.

SUNDAY EVENING.

A great crowd assembled for the B. Y. P. U. Mass Meeting. Dr. E. W. D. Isaac, Cor. Sec. of that Board, presided. A juvenile choir of one hundred voices, under the direction of Miss Minnie Bowser, furnished excellent music, reinforced by an orchestra. A solo, oration and recitation were attractive features of the young people's program. The choir sang, "Sunny day."

President Morris announced an overflow meeting on the outside for the benefit of the hundreds who could not be admitted to the Convention Hall. Evangelist Skipwith was given charge of the music outside, and Dr. W. H. Moses was selected to preach.

The choir sang. Dr. A. R. Robinson read the 24th Psalm. Rev. G. L. Thornton, D. D., of Alabama, offered prayer. The choir sang, "Are you casting a shadow?" Rev. Dr. Jones, President of the Oklahoma Baptist State Convention addressed the Convention. Subject—"Our Leaders' Voices Immortal." The speaker was given close attention while he delivered his well prepared message. Mrs. Bushnell of Nashville sang a beautiful solo. Dr. S. M. Mosely of Pine Bluff, Ark., was introduced to preach. He announced as his text, John 12:32—"And I, if I be lifted up from the earth, will draw all men unto me." "The Uplifted Christ," was his theme. Said the speaker: (1) It takes love to handle the Christ of glory. (2) The hand of love lifts Christ, and he does the drawing. (3) It takes a new creature to uplift the Son of God.

Dr. A. L. Hall of Memphis, Tenn., lifted the Convention to glorious heights in a fervent prayer. Rev. Dr. Bushnell of Tenn., delighted the Convention with a charming solo, "Was that somebody you?" In response to the encore, Dr. and Mrs. Bushnell sang a rich and soul-stirring selection.

On motion of Dr. T. J. Searcy, the President's Annual Address and Conventional Sermon were ordered printed, and the proceeds go to the Panama Mission Work, Dr. Morris having consented.

The Convention adjourned with the benediction by Rev. W. W. Whitton.

MONDAY MORNING.

The Convention met Monday morning at the usual hour. Rev. Harris read the 15th chapter of John. Rev. T. L. Ballow offered prayer, as did Rev. McPherson. "Then is the time to pray," was sung. Rev. G. W. Simmons of Arkansas, was recognized to offer a resolution. Referred to Committee on Resolutions.

The Committee on Expenses reported through Dr. J. F. Thomas of Chicago. Amount, \$323. The Finance Committee reported. Amount, \$1,702.32. The above amount included the bonus of \$500. The reports were adopted.

A vote of approval was tendered Hon. C. First Johnson of Alabama, on motion of Dr. L. G. Jordan. Mr. Johnson was reported as a generous layman.

A resolution offered by Dr. J. F. Thomas of Chicago was referred to the Committee on Resolutions. Dr. G. B. Howard offered a resolution, which under suspension of the rules, was adopted after being amended so as to have statistics given to the Statistical Secretary of the Convention.

Whereas, Much of the early history of Negro Baptists and Baptist Churches of America is fragmentary and disconnected; and,

Whereas, Efforts are being made to secure, as far as possible a true history of our denomination and our churches. Therefore, as an aid to this end, be it

Resolved, That all churches and other organizations representing in this body, be, and are hereby requested to report the date and place of their organization, the same to be kept on record in the statistician's office of this Convention for reference. Be it further

Resolved, That a historian be elected by this body, whose duty shall be, to ascertain as far as possible the accurate history

of churches and organizations and other such information as may be of special interest to our denomination and the world.

Respectfully submitted,

G. B. HOWARD.

President Morris opened the question of the membership of the Third Convention of Texas recurring under the repeal of the resolution adopted at New Orleans. The question of the right of the Third Convention to membership was considered on its merits. The vote was taken with the following result: For the Third Convention, 107. Against the Convention, 131.

The Convention in question was refused membership.

Rev. J. R. Bennett presented a resolution. (Rejected.)

Rev. J. C. Love was recognized and moved that the Headquarters of the Foreign Mission Board be moved from Louisville, Ky., to Philadelphia, Penn. The motion was supported by Dr. M. W. Gilbert of Selma, Ala., and Dr. C. S. Jackson. Editor William H. Stewart opposed the motion. The vote was taken and on a division of the vote, 177 members voted for removal and 80 against. The Foreign Mission Board goes to Philadelphia under the vote taken. The following is Dr. Love's motion:

Pittsburg, Pa., Sept. 18, 1911.

Whereas, We the Baptists of the North are interested and loyal to all the work of the National Baptist Convention. And Whereas, There is not a single Board in the North representing the National Baptist Convention, and

Whereas, All the Missionaries sailing for Africa must sail from New York, we deem it wise that the Foreign Mission Board be removed from Louisville, Kentucky to some city in the Northern division of this convention.

We therefore recommend that the said board be located in Philadelphia, Pennsylvania, as early as possible.

Respectfully submitted,

J. C. LOVE, Mt. Clair, N. J.

Rev. J. F. Thomas was recognized for a question of privilege which was entertained.

Dr. M. W. Gilbert was recognized to read the report of the Commission appointed at New Orleans, which he did. A

motion to adopt was made. Dr. A. Barbour moved as a substitute, that the report of the Commission be re-committed.

Drs. J. H. Eason, A. T. Stewart, C. H. Clark, E. C. Morris, R. H. Boyd spoke on the substitute. The vote was taken and resulted as follows: for re-committing the report, 121; against re-committing the report, 105. The motion to re-commit prevailed.

Dr. E. J. Fisher arose to a question of privilege which was entertained.

Following the remarks of Dr. Fisher, in regard to the organization of a new Convention, composed of the New England and North Western Conventions, several northern brethren declared their loyalty to the National Baptist Convention, viz., Dr. W. G. Parks of Penn., Dr. E. A. Wilson of Kansas City, Dr. E. H. McDonald of Minn., and Dr. B. T. Moore of Delaware, Dr. A. R. Robinson, Penn.

Dr. Gaines was recognized for a question of personal privilege. Rev. M. M. Rogers moved that the action of the Boards in retaining one man as the Secretary of two Boards against the specific instructions of the Convention be repudiated. The motion prevailed.

Dr. J. P. Robinson of Little Rock arose to a question of personal privilege.

Rev. Jordan, Chavis, Ill., was recognized to submit the report of the Committee on State of the Country.

A motion to adopt it was made. Rev. Sutton E. Griggs was recognized and moved as a substitute, that the report be referred to the Executive Board to make such changes and amendments as they deem proper. The motion to adopt the substitute prevailed.

The report of the Committee on Resolutions reported through Rev. E. H. Branch, the secretary. Resolution No. 2 was adopted and other resolutions rejected.

RESOLUTION NO. 2.

Whereas, The constitution of this Convention now under going revision, and

Whereas, It is the desire of all to have the recently proposed constitution as specific, comprehensive and perfect as it is possible to make such a document; and,

Whereas, Such perfection cannot be had unless the charters of the various Boards are revised and passed upon by a competent attorney, with a view of determining the Convention's powers and rights, therefore be it

Resolved, That the President of the Convention be and is hereby empowered to obtain the charter of each of our several Boards, except that of the National Baptist Publishing Board, and submit the same to an attorney, of recognized ability, after his written opinion on each charter, procured under the law of the various States; and, when said opinion are given the President of the convention shall cause a copy of the same to be furnished each member of the constitutional committee, which was appointed at the New Orleans session of the Convention and are hereby continued.

Respectfully,

M. M. RODGERS.

The report of the committee after changes were made, was adopted.

Rev. S. E. J. Watson of Hot Springs, spoke of the needy condition of former missionary, Rev. J. H. Presley, who is seeking to restore his lost health at Hot Springs, and on motion of Dr. E. J. Fisher, a collection was taken for Rev. Presley. Amount, \$10.23.

On motion of Rev. R. M. Caver, the money raised for Rev. Presley will be sent through the National Baptist Benefit Board.

The Convention adjourned to meet in Houston, Texas in 1912.

E. C. MORRIS, D. D., *President.*

R. B. HUDSON, *Secretary.*

T. O. Fuller, E. H. McDonald, E. A. Wilson, J. M. Codwell,
Assistant Secretaries.

EXECUTIVE BOARD MEETING.

At the adjournment of the Convention, the Executive Board was called to order by President Morris to hear the final report of the Finance Committee, to make the disbursements and to transact any other business left to the Board by the Conven-

tion. The Finance Committee through the secretary submitted the following:

Mr. President: Your Committee on Finance begs leave to submit the following:—

Received from Bonus	\$ 540.00
Received from Public Collections	38.32
Received from Door Fees	10.00
Received from Membership Enrollment	1875.30
Received from Church Enrollment, etc.	332.60
Total	\$ 2096.62

By motion the report was adopted.

By motion the following disbursements were made:

To Ushers	\$ 65.00
To Enrollment Committee	40.00
To Finance Committee	55.00
To Church Finance Committee	36.00
To Assistant Secretary	52.50
To Charles Stewart, Official Reporter	190.00
To Pius-Quartette	40.00
To Dr. W. E. B. DuBois, traveling expenses	10.00
To Dr. A. J. Stokes for loan	100.00
To Badges, express, etc.	210.00
To Dr. A. J. Stokes, R. R. fare, Treas.	26.00
To Rev. S. W. Bacote, Statistician	25.00
To Correspondence and Miscellaneous Expense	126.62
To Expense of Convention	30.00
To Dr. R. Mitchell, R. R. expense, Auditor	15.00
To Dr. N. H. Pius, Musical Director	60.00
To W. G. Parks, R. R. fare, Vice-President	4.00
To Rev. Presley—by Benefit Board	10.00
To Secretary on Expense of Office	75.00
To President Morris—Expense of Office	1000.00
Total	\$ 2096.62

It was decided to give notes to the President and Secretary to cover the back indebtedness due them.

(Rev.) E. C. MORRIS, President.

R. B. HUDSON, Secretary.

SERMON BY REV. S. A. MOSELY, D. D., ARK., SUNDAY NIGHT.

"And I, if I be lifted up, will draw all men unto me." John 12:32.

Theme—"Lift Up the Christ. He Will Draw Men."

The object and supreme aim of our meetings should be holding up Christ the Lord to the world. Holding him up is the only hope of the world—redemption and the only true blaze of civilization which attends to raise

people to that height of true refinement. Holding up the Lord Jesus, condemn all selfishness and malice that is in the heart of any one against their fellow man, though they be white or black, yellow or brown. Lifting up Christ is the cure for all malignancy. He can only be lifted up with the hand of love.

It takes love to handle the Christ of glory. The hand of love is matchless; it is the hand of God. We are called on to do our part of the work, which becomes our duty to "lift up Christ," and he will do the drawing of men unto himself.

The text contains the life-blood of Christianity. The world has felt the magnetism of the uplifted Cross of Christ in every walk of life. It is not only made a change in the moral condition of the world, but the lifted Cross of Christ has wrought in the material affairs of life, which has proven a great blessing to man in his onward march of civilization.

The power of the uplifted Cross eludes scientists, baffles philosophers, and defeats the invisible powers of darkness. Many of the enemies of Christ have gladly conceded that he was a man sent from God, and accepted him as their personal Saviour. Yet those who are his enemies can find no explanation of how he opens the eyes of the blind, makes bad men good, and lifts the nations off their hinges and leads them to new ideals. Emerson puts Jesus upon a plane with Caesar, Plato and Shakespeare, but Charles Lamb beautifully states the case when he says, "If Shakespeare should enter this room, we would all greet him. If Jesus Christ should enter, we would all fall down in adoration and seek to touch the hem of his garment." No theory which fails to recognize the divinity of Jesus Christ can ever explain His life and work among the children of men.

These words become the idle utterance of a visionary dreamer, if we do not promise them with Christ's divinity. He would be classed as a self-opinionated boaster and impostor of the first order. What would we think of a young man, thirty years old, uttering such words as these found in the text? How did he propose to do this wonderful work? By death upon the Cross? Is it reasonable to suppose that he could do more by his death than he could by His life? What human power could he command that was able to accomplish such a task? Christ came from a small nation. He had no armies to carry out his plans. His people had no great philosophers, law makers or reformers with which to undertake this great work. They were practically dead in the literary world at that time. Reformers ordinarily do not come from a nation with such a standing.

Think for a moment of the Roman power with which Christ had to contend. Rome was the conqueror of nations. She was mistress of the sea. She had met Greece and shattered her armies. She had swept down upon Egypt and carried away her glory. She had marched north and destroyed the Northern and the German tribes. She had made both the East and the West tremble at the tread of her armies. What could a mere human Christ, hope to accomplish against such a power? That he did purify so many, uplift the nations, and bring in a reign of righteousness, proves con-

clusively, that he must be divine, the man sent from God, to be lifted up to all nations of the earth so that they can be drawn unto him.

II. CHRIST IN HISTORY.

It is good thing for us occasionally to close our Bibles and stand out under the vaulting arch of history and behold what Christ has done. We cannot study the great problem of history without coming face to face with Jesus Christ. The movements of history are an enigma until we put Christ in the center of them. There was a tiny seed planted long ago in Eden. It grew until its branches spread over many nations. Its leaves were for the healing of the nations. Its bud of promise so beautifully manifested in the Old Testament, burst forth into full bloom in the life and work of Jesus Christ in the New Testament, until to-day all people delight themselves in the sweet fragrance and purifying power of Jesus Christ and His Gospel.

III. THE CROSS NEVER GROWS OLD.

The picture of Jesus with his disciples never grows old. We can behold him training them in the secrets of the Kingdom of Heaven. They walk up and down Palestine in company with this wonderful man and behold the marvelous miracles which He performs. They come to worship him as the Son of God; when He disappears from their vision, they tarry at Jerusalem until the Spirit descends upon them, and then they go forth to preach Christ and break the bread of life to the world. Yes, three thousand are converted in one day at Pentecost and added to the Church. They make the lame to walk, the blind to see, the deaf to hear, and the poor to rejoice that the gospel is preached to them.

Yes, martyrs walk courageously to the stake and die shouting Christ's praises. Heroic spirits spring into the Christian arena and rejoice that they are counted worthy to suffer in His name. One hundred years after the death of Jesus, Justinian bears this testimony: "There is not a single race of men whether barbarians or Greeks, or whether they be called Nomads or vagrants, or herdsmen dwelling in tents, among whom prayers and gifts of thanks are not offered through the name of the Crucified Jesus."

IV. NO POWER CAN STOP ITS PROGRESS.

The onward march of Christ has continued until he has encircled the globe. He will never cease his work until he has traversed the highest mountain, entered the remotest islands of the sea, illuminated the darkest continent and reached the last nation with the blessed news of the glorious gospel.

Missionaries are flying into all parts of the world. They are crossing every sea, climbing every mountain, entering cities where sin festers and blisters the human heart; placing the Cross by the side of every throne, and are long Christ will win this whole world to himself. What heroic Gospels inspire in the hearts of his followers! You remember what Garibaldi said

to his followers when he was trying to recruit his army: "Come, I offer you terrible fatigue, long marches, scant rations, hard fighting, wounds, disease, death; but I offer you liberty and victory at the end." In this same spirit doth the Lord Jesus invite strong men and women to help him win the world to himself. "Just lift me up, I will bring them to me." Thousands and thousands are flocking to the standard and giving their lives willingly for the coming of his kingdom, "on earth as it is in heaven."

WHY CHRIST UPLIFTS THE WORLD IS THAT HE DOES WHAT NO OTHER PERSON CAN DO.

(1) He offers divine forgiveness to every sin-sick soul. Who can measure the meaning of that great sacrifice upon the cross? What relation doeth the death bear to each of our lives? If we place the same meaning upon this fact which Jesus did, we shall count it the central point of all history.

The cross came into His vision when he was a mere child, and it never passed from His sight until he was crucified upon it. He came to write with a bold hand one supreme word for which the world had searched for centuries. They had hoped for it. They had dreamed about it. He wrote it with his own blood. He wrote it so clearly that the world could not mistake its meaning. It blazed out with a divine intensity and illumined the very sinful and weary soul. It was the divine word—*forgiveness*.

We little realize what this word meant to the world in that day. Their gospel had been "an eye for an eye and a tooth for a tooth."

This word struck a new note in their religious life. Jesus mounted upon the cross and with one mighty sweep he brushed away all the trappings of the Mosaic law. Its ceremonies and purifying now became a dead letter. He burst open the Holy of Holies and made it possible for every repentant soul to approach God.

He revealed that for which the centuries had been looking. He manifested that for which the heart had been hungry, the love of God. Never again need the world doubt God's love. From every valley and hillside hamlet I see the weary, burdened people pushing their way toward the Cross to find refuge under its shadow and to seek forgiveness through its sublime sacrifice. It is the greatest message of the ages.

(2) How much this forgiveness means to the world to-day! It touches every phase of our lives. It comes to the conscience and places the enormity of sin by its side and shows its estimate in the light of Biblical standards. It comes to the intellect, and with the authority of Him who made the intellect, reveals the true way to the Father's heart; it comes to the heart and with infinite pathos and power shows the love and mercy of the infinite God. It fits every side of our lives. Christ forgives every mean action, every sinful deed, every neglected duty and every unkind word. He forgives the sins we have committed against ourselves, against our brothers and against our God.

He blots them out so completely that neither our own fearfulness, nor our strong enemies power, nor our self reproach can reveal them. He buries

them so deep that nothing in heaven or in earth can ever resurrect them. Dig down as deep as you can and you will never find even the skeleton of the lifeless dust of your sins. Lift Jesus up and he will draw all men unto him.

Oh, listen to the words of the King of Glory, the only conqueror of death, the king of darkness who apparently had fallen away for 4,000 years saying to all who come to him by faith: "I will blot them out of the book of remembrance where they can never come against you anymore." Oh! His word is authority; when he speaks all the heavenly host stops to listen and all the frail powers of earth in their busy whirl and disregard to the cry of his people stop and lay aside their frail weepings and tremble at his word; demons of the regions of despair, with their dreaded king of darkness fell at his feet for God the Father, the maker of heaven and earth, has given all power into hand. Now, as so to speak, he steps forward and gives notice to the world that "all power is given to Him in heaven and in earth." "Come unto me all ye ends of the earth and be saved, for I am he that was dead, but I am now alive forever more."

Oh yes, we are saved by his blood; his blood is a wall of sure protection for His people, there is life in the blood of Jesus.

Let his people lift Him up and He will draw all men unto Himself.

ARE THE AMERICAN YOUTHS IN TRAINING UNDER OUR BOARD IN THE VARIOUS SCHOOLS IN AMERICA WORTH THE COST?

PROF. BYRD PILLERMAN, PRESIDENT WEST VIRGINIA COLORED INSTITUTE, INSTITUTE, W. VA.

Mr. Chairman, Ladies and Gentlemen:

I can think of no better way to introduce this subject than to quote from the late General John B. Gordon of Atlanta, Ga. He says that "It is a remarkable historical fact that Africa should become accessible to the movements of civilization just at this particular period in the march of events. The explorers have, in a general way, accomplished their work. Through their labors, the wonders and wealth and area of the "Dark Continent" have been made known. Here are mountains filled with coal and iron and lead and gold and silver. Here is a soil rich and abundant enough to produce food sufficient to feed the teeming millions of the globe. Is it not wonderful that knowledge of the untold resources of Africa should come to the world just at a time when billion-dollar trusts are being formed; at a time when the captains of industry are learning to unite their uncounted millions to build railroad bridges, electric light plants, iron foundries and cities without respect to State or national boundaries; at a time when great capitalists of the West are negotiating with the government of the East for all kinds of concessions? Is it not still more wonderful that just at this time when Africa is opened up to civilization and capital has been

accumulated sufficient to develop it there should be found in the United States 10,000,000 Negroes many of whom are already trained in the language, arts, institution, and laws of the most universally educated and enlightened country in the world? It is more like romance than cold historical facts. Africa is the natural home of the Negro. He can endure its climate and the trials incidental to changing it from a wilderness into a cultivated continent better than individuals of any other race. Think of the call that is soon to come from Africa not only for missionaries and preachers but for teachers, farmers, mechanics, carpenters, civil engineers, locomotive engineers, railway conductors, merchants, doctors, lawyers and workers in every other trade useful and ornamental under the sun."

"Are the African youths in training under our Board in the various schools in America worth the cost?"

The question is an exceedingly American question. The West Virginia Colored Institute at Institute W. Va. is an institution supported wholly by State and federal appropriations for the special purpose of educating the Negro youth of West Virginia. But she is unselfish in her efforts and last year had ten States and Africa represented in the student body. The African was Mr. Robert Simms from Transil. After spending two years in this institution he graduated last June. While here he was supported by private donations and his own labors. The most prominent characteristics complimentary to this young man are his high sense of gratitude and his uniform courtesy. He always stands with head uncovered in the presence of ladies. The people of West Virginia have given him more than \$75 this summer to help him in the school where he goes to study medicine this fall. We are very willing to educate other Africans.

In my further discussion of this subject I can do no better than to quote from a number of the presidents of colleges where African students are being trained.

President H. W. Valentine of Benedict College, Columbia, S. C. says, "Our African student, Phillip Kofi, is a nice young man, clean and earnest. He has left a good impression upon me. He is now at the home of one of our teachers. The last I knew of him he was prosperous."

I quote the following from President F. W. Gross of Houston College, Texas: "Mr. Thomas B. Nanger thus far has proved himself worthy of all the help he has received at the hands of American Baptists. First of all he is man of exceptionally high character and passing ability who is willing to work with head, heart and hand. With present outlook he will leave us with a splendid literary education, a skilled carpenter, an earnest missionary. He is now with us this summer learning how to take care of a home, including the care of trees, a garden, mules, harnes, cows and the like. He hopes to learn something about steam, electricity and steam laundrying."

President R. T. Pollard of Selma University, Selma, Ala., says, "The African student who is now attending this institution has made a most excellent impression, not only upon me but upon our teachers and students. My opinion is, that you will accomplish more in training him as you are

doing to return to his people in Africa than you would by sending two or three missionaries from our own land. Our society is delighted with his future prospects."

I close with the words of Rev. Charles F. Menerve, President of Shes University, "I can say in a general way that all the students we have received from Africa have been good men. They have maintained a good standing in deportment and scholarship. In no case have we found a failure."

PERMANENT ORGANIZATION.

Alabama, _____; Arkansas, Rev. S. L. Shoot, Trenton; California, _____; Connecticut, Rev. D. S. Klugh, D. D., New Haven; Colorado, _____; District of Columbia, T. Hall; Florida, Rev. J. B. Green, Tampa; Florida, Rev. J. R. Scott, Pensacola; Georgia, Rev. O. A. Thomas, Macon (M. B. C.); Georgia, Rev. D. Augustus Reid, Savannah (G. B. S.); Illinois, Rev. F. A. McCoo, Chicago; Indiana, Rev. C. F. Williams, Indianapolis; Iowa, _____; Kentucky, Rev. J. H. Rhodes, Fairfield; Kansas, Hon. J. E. Lewis, Wichita; Louisiana, _____; Louisiana, _____; Maryland, J. H. Winston, Maryland; Mississippi (East), Rev. C. M. Martin; Mississippi, Rev. W. H. Walker, Pass Christian; Mississippi, Rev. L. S. Jones; Massachusetts, _____; Michigan, _____; Missouri, _____; Minnesota, _____; North Carolina, Rev. S. N. Vass; North Carolina, _____; Nebraska, Rev. M. C. Howel; New Jersey, Rev. J. P. Gregore, S. T. B., Atlantic City; New York, Rev. W. P. Haynes, New York City; Ohio, Rev. J. B. Admon, D. D., Dayton; Oklahoma, Rev. H. C. Reid, Lee; Pennsylvania, Rev. A. Gordon, D. D., Philadelphia; Philippine Islands, _____; Panama, _____; Rhode Island, Rev. S. W. Smith, D. D., Providence; South Carolina, _____; South Carolina, _____; Tennessee, Rev. I. S. Strong, Memphis; Texas, Rev. W. W. Lindsay, Houston (B. S. C.); Texas, Rev. H. R. Johnson, D. D., Houston (M. B. G. C.); Texas, Rev. B. J. Hall, D. D., Galveston; Texas, Rev. A. M. Moore, Marshall; Virginia, Rev. W. T. Hall, D. D., Danville; West Virginia, Rev. R. R. Reed; Arizona, Rev. J. B. Bell; New Mexico, Rev. J. H. May, D. D.

TEMPERANCE.

Alabama, Rev. R. N. Hall, Birmingham; Arkansas, Rev. R. A. Adams, Baxter; California, _____; Connecticut, Rev. B. W. Williams, Hartford; Colorado, _____; District of Columbia, F. Washington; Florida, Rev. C. Brewer, Sanford; Florida, Rev. F. L. Simpson, Cottage Hill; Georgia, Rev. J. H. Carter, Columbus (M. B. C.); Georgia, Rev. E. D. Martin, Thomasville, (G. B. S.); Illinois, Rev. S. H. Johnson, Chicago; Indiana, Rev. G. L. Lillard, Indianapolis; Iowa, _____; Kansas, Rev. D. A. Jefferson, Coffeyville; Kentucky, Rev. T. L. Ballou, George

tow; Louisiana, _____; Louisiana, _____; Maryland, _____; Maryland, Rev. James Burley; Mississippi, (East), W. Williams; Mississippi, Prof. A. R. Wilson; Mississippi, Rev. A. W. Washington, Greenwood; Massachusetts, _____; Michigan, _____; Missouri, Rev. David Johnson; Minnesota, Mrs. Fannie Dodd Sears, St. Paul; North Carolina, Rev. J. F. Hughes; North Carolina, _____; Nebraska, Rev. W. C. Howel, Omaha; New Jersey, Rev. G. W. Bailey, Plainfield; New York, Rev. N. S. Middletown; Oklahoma, Epps, New York City; Ohio, Rev. C. M. Thomas, Rev. J. W. Hall, Berwyn; Pennsylvania, Rev. A. J. Greene; Philippine Islands, _____; Panama, _____; Rhode Island, Rev. B. Reed, D. D., Providence; South Carolina, _____; South Carolina, _____; Tennessee, _____; Texas, Rev. H. H. Anderson, Sealy, (B. S. C.); Texas, Rev. J. C. Curtis, D. D., Galveston; Texas, Rev. H. W. Bendy, Beaumont; Texas, Rev. R. W. B. Williams; Virginia, Rev. R. L. Wynn, Lynchburg; West Virginia, Rev. L. Dabney; Arizona, _____; New Mexico, Rev. J. H. May, D. D. Rosewell.

COMMITTEE ON RESOLUTION.

Alabama, Rev. J. W. Witherspoon, Birmingham; Arkansas, Rev. W. M. Rodgers, Wrightville; Colorado, _____; Connecticut, Rev. D. S. Klugh, D. D., New Haven; Colorado, _____; District of Columbia, Rev. W. E. Graham, D. D.; Florida, Rev. R. W. Lawrence, Dayton; Florida, Mrs. Ruby Johnson, Pensacola; Georgia, Rev. P. J. Jackson, Atlanta; Georgia, Rev. J. T. Sanders, Valdosta; Illinois, Rev. F. A. Curtwright, Joliet; Indiana, Rev. Charles W. Lewis, Indianapolis; Iowa, _____; Kentucky, H. W. Jones; Kansas, Rev. P. D. Skinner, Coffeyville; Louisiana, _____; Louisiana, Rev. George M. Hunter, D. D., Lake Charles; Maryland, _____; Maryland, James Hite; Mississippi (East), Rev. W. M. Hall; Mississippi, Rev. E. H. Branch, D. D., Houston (M. B. G. C.); Mississippi, Rev. W. W. Sindeney, Greenville; Massachusetts, _____; Michigan, _____; Minnesota, _____; Missouri, Rev. J. L. Woodson, B. D.; North Carolina, Rev. J. F. Williams; North Carolina, _____; Nebraska, Rev. W. C. Howel, Omaha; New Jersey, Rev. J. H. Green, Passaic; New York, Rev. J. C. Brown, Flushing; Ohio, Rev. C. H. Washington, Cincinnati; Oklahoma, Rev. J. M. Dade; Pennsylvania, Rev. J. H. Duelle, Pittsburg; Philippine Islands, _____; Panama, _____; Rhode Island, Rev. W. B. Reed; South Carolina, C. F. Wittenburg; South Carolina, _____; Tennessee, Rev. N. J. Odeneal, Currin; Texas, Rev. J. H. Banks, Fulcher (B. S. C.); Texas, Dr. E. H. Band Houston; Texas, Rev. A. L. Taylor, Houston; Texas, Prof. M. M. Rodgers, LaGrange; Virginia, Rev. A. A. Galvin, D. D., Danville; West Virginia, Mr. A. P. Straughter; Arizona, Rev. J. B. Bell; New Mexico, Rev. J. H. May, D. D., Rosewell.

STATE OF COUNTRY.

Alabama, Rev. C. W. Goodgame, D. D., Birmingham; Arkansas, R. W. Patterson, Pine Bluff; California, ———; Connecticut, Rev. D. S. Klugh, D. D., New Haven; Colorado, ———; District of Columbia, A. A. Collett; Florida, Rev. C. T. Dorroh, Ocala; Florida, Rev. J. B. Scott, Pensacola; Georgia, Rev. R. P. Johnson, Augusta; Georgia, Rev. S. M. Batchles, Columbus; Illinois, J. Chavis, D. D., Chicago; Indiana, Rev. J. C. Patton, D. D., Indianapolis; Iowa, ———; Kentucky, Rev. W. A. Jones, Lexington; Kansas, Rev. P. H. Hill, Jr., Lawrence; Louisiana, ———; Louisiana, Dr. J. T. Newman, New Orleans; Maryland, ———; Maryland, George Carter; Mississippi (East), Rev. I. Tolbert; Mississippi, Rev. J. R. Reed, Osprey; Mississippi, Rev. S. D. Minor, Crystal Springs; Massachusetts, ———; Michigan, ———; Missouri, Rev. J. R. Parker, D. D.; Minnesota, Rev. E. H. McDonald, D. D., St. Paul; North Carolina, Rev. J. T. Williams; North Carolina, ———; Nebraska, Rev. W. F. Botta, Omaha; New Jersey, Rev. J. R. Brown, Newark; New York, Dr. A. C. Powell, 255 W. 134 St., New York City; Ohio, Rev. A. D. Chandler, D. D., Columbus; Oklahoma, Prof. I. E. Page, Langston; Pennsylvania, Rev. R. W. Goff, Philadelphia; Philippine Islands, ———; Panama, ———; Rhode Island, Rev. S. W. Smith; South Carolina, ———; South Carolina, ———; Tennessee, Rev. J. Davenport Bushell, D. D., Nashville; Texas, Rev. W. J. Lockett, Conroe (B. S. C.); Texas, Rev. G. C. Curry, San Antonio (M. B. G. C.); Texas, Rev. F. W. Walker, Houston; Texas, Rev. F. W. Grass, Houston; Virginia, Rev. Warner Brown; Arizona, Rev. J. B. Bell; New Mexico, Rev. J. H. Jay, Rosewell.

TIME AND PLACE.

Alabama, Rev. P. W. White, Georgiana; Arkansas, Rev. W. B. Brownlee, Pine Bluff; California, ———; Connecticut, Rev. Kimball Warren, D. D., Hartford; Colorado, ———; District of Columbia, W. H. Brooks, D. D.; Florida, Rev. Y. A. Roberts, Sanford; Florida, Rev. J. W. Jackson, Milton; Georgia, Rev. N. H. Whitmore, Savannah (M. B. C.); Georgia, Rev. A. R. McKinney, Elberton, (G. B. S.); Illinois, Rev. A. H. Blake, Aurora; Indiana, Rev. W. Z. Thomas, Marion; Iowa, ———; Kentucky, Rev. V. S. Smith, Paducah; Kansas, Hon. H. I. Monroe, Topeka; Louisiana, ———; Louisiana, Rev. I. H. Perkins, New Orleans; Maryland, ———; Maryland, Rev. W. F. Wyllie; Mississippi (East), Z. E. McGhee; Mississippi, Rev. J. L. Pearson; Mississippi, Rev. E. E. Carrington, Greenville; Massachusetts, ———; Michigan, ———; Minnesota, Mrs. E. H. McDonald, St. Paul; Missouri, Rev. E. W. Alexander; North Carolina, Rev. J. W. Wood; North Carolina, ———; Nebraska, Rev. J. H. Mayes, D. D., Lincoln; New Jersey, J. W. Kemp, Ocean City; New York, Rev. T. J. King; Ohio, Hon. G. W. Hays, Cincinnati; Oklahoma, Rev. J. H. Hoard, Lee; Pennsylvania, Rev. T. D.

Atkins; Philippine Islands, ———; Panama, ———; Rhode Island, Rev. S. W. Smith; South Carolina, ———; South Carolina, ———; Tennessee, Rev. H. R. Brown, Brunswick; Texas, Rev. A. A. Travis, Wallas (B. S. C.); Texas, W. C. Barnes, Corsicana; Texas, Rev. A. Brantley, Houston; Texas, Rev. Felix Jones, Texarkana; Virginia, Rev. B. Tyrrell, D. D., Lynchburg; West Virginia, Rev. Jessie C. Smith; Arizona, ———; New Mexico, Rev. J. H. May, D. D., Rosewell; New Mexico, Jessup C. King.

OBITUARY.

Alabama, Rev. J. D. Maddox, Eufaula; Arkansas, Rev. H. R. Mc Millan, D. D., Newport; California, ———; Connecticut, Rev. E. W. Williams, D. D., Milford; Colorado, ———; District of Columbia, Rev. G. H. Harris; Florida, Rev. O. A. Queen, Reddick; Florida, Rev. E. L. Simpson, Cottage Hill; Georgia, Rev. H. F. Barnes, Marietta (B. S. C.); Georgia, Rev. G. R. Pinkston, Macon (G. B. St.); Illinois, Rev. D. H. Harris, Chicago; Indiana, Rev. J. D. Rose, Earsville; Iowa, ———; Kentucky, T. Timberlake; Kansas, Rev. D. A. Jefferson, Coffeyville; Louisiana, ———; Louisiana, ———; Maryland, ———; Maryland, Rev. W. L. Dennis; Mississippi (East), W. L. Varnado; Mississippi, Rev. H. J. Stumback, Greenwood; Mississippi, Rev. P. L. Brown, Wymont; Massachusetts, Rev. C. A. Ward, D. D., Boston; Michigan, Rev. R. Gillard, Ann Arbor; Missouri, Rev. C. M. Jackson; Minnesota, Mrs. Eliza Underwood, St. Paul; Nebraska, ———; North Carolina, Rev. J. W. Wood; North Carolina, R. H. Harris; New Jersey, Rev. J. C. Love, E. D., Mt. Clair; New York, Rev. S. E. Lee, Rochester; Ohio, Rev. L. W. Gray, Walnut Hills, Cincinnati; Oklahoma, Rev. G. W. McClendon; Pennsylvania, E. W. Johnson, D. D., Philadelphia; Philippine Islands, ———; Panama, ———; Rhode Island, Rev. W. B. Reed; South Carolina, ———; South Carolina, ———; Tennessee, ———; Texas, Rev. William Hatton, Wallas (B. S. C.); Texas, Dr. A. B. Foster, Houston; Texas, O. M. McQueen, Reddick; Texas, Rev. P. M. Mazhos; Virginia, Rev. C. E. Millir, Salem; West Virginia, Rev. G. W. Woodbey; Arizona, ———; New Mexico, Rev. J. H. May, Rosewell.

LIST OF DELEGATES ATTENDING THE CONVENTION.

ALABAMA.

Rev. J. D. Kent, Birmingham	1.00
Rev. T. E. Muntgomery	1.00
Rev. W. L. Howard, Birmingham	1.00
Rev. L. A. Denis, Bessemer	1.00
Rev. J. W. Chesapeake, Ensley	1.00
Rev. W. Matthews, Birmingham	1.00

Rev. T. Youngblood	1.00
Rev. Jerry Peters	1.00
Rev. S. D. Martin, Tuscaloosa	1.00
Rev. B. F. Sprott, Adger	1.00
Rev. B. F. Ware, Gainesville	1.00
Rev. G. R. Nash, Birmingham	1.00
Rev. J. J. Houze, Selma	1.00
Rev. William Franklin, Brewton	1.00
Rev. W. J. Robinson, Thomasville	1.00
Rev. R. J. White, Girard	1.00
Mrs. Mollie Finley, Pratt City	1.00
Rev. A. E. Myers, Phoenix City	1.00
Rev. J. H. Shepherd, Montgomery	1.00
Rev. A. W. Deyamper, Enaley	1.00
Rev. S. M. Lacy, Birmingham	1.00
Rev. G. L. Thornton, Selma	1.00
Rev. R. White, Beloit	1.00
Rev. W. Banks, Gotion	1.00
Rev. A. Fowens, Tuskegee	1.00
Rev. D. Reed, Bessemer	1.00
Rev. W. C. Bradford, Union Springs	1.00
Rev. W. S. Stattman, Selma	1.00
Rev. C. H. Crawford, Mobile	1.00
Rev. E. D. Kemp, Montgomery	1.00
Rev. R. Z. DeYampert, Augustine	1.00
Rev. P. J. Brown, Gallion	1.00
Rev. T. J. Lynch, Coatland	1.00
Rev. W. L. Maddox, Anniston	1.00
Rev. William Hicks, Uniontown	1.00
Rev. James Hampton, Tuscombua	1.00
Rev. C. S. Reddick, Montgomery	1.00
Rev. C. S. English, Mobile	1.00
Rev. P. J. Johnson, Union Springs	1.00
Rev. K. D. Wadkins, Mobile	1.00
Rev. B. J. Smith, Roba	1.00
Rev. B. F. Baxton, Tyler	1.00
Rev. William Carter, Sheffield	1.00
Rev. H. S. Thompson, Birmingham	1.00
Rev. H. D. Parker, Mobile	1.00
Rev. M. Davis, Waugh	1.00
Rev. W. J. Moore, Montgomery	1.00
Rev. A. Hawkins, Birmingham	1.00
Rev. H. Jenkins, Birmingham	1.00
Rev. J. H. Pennington, Aahville	1.00
Rev. J. B. Glover, Atalla	1.00
Rev. A. C. Collins, Bessemer	1.00

Rev. A. Gardner, Enaley	\$ 1.00
Rev. A. C. Collins, Hazen	1.00
Rev. R. B. Pierce, Collirine	1.00
Rev. S. N. Robinson, Decatur	1.00
Rev. J. S. Tatum, Roba	1.00
Rev. D. V. Foreman, Anniston	1.00
Rev. J. T. Shackleford, Birmingham	1.00
Rev. T. J. Browley, Tuscombua	1.00
Rev. A. L. Miggison, Selma	1.00
Rev. C. J. Davis, Mt. Meigs	1.00
R. B. Hudson, Selma	1.00
Rev. J. H. Eason, Anniston	1.00
Rev. J. H. Smith, Selma	1.00
Rev. J. H. Martin, Selma	1.00
Rev. D. M. Coleman, Selma	1.00
Rev. I. T. Simpson, Enaley	1.00
Rev. J. C. Mann, Irondale	1.00
Rev. M. W. Tally, Gadaden	1.00
Rev. D. V. Jemison, Selma	1.00
A. Murdock, Mt. Meigs	1.00
Rev. B. H. Bradford, Montgomery	1.00
Rev. O. B. Burton, Anniston	1.00
Rev. A. J. Stokes, Montgomery	1.00
Rev. L. D. Stephens, Floralla	1.00
R. Z. DeYampert, Augustine	1.00
Rev. A. E. Morris, Birmingham	1.00
Rev. J. F. Bruoka, Birmingham	1.00
Rev. W. C. Cleveland, Montgomery	1.00
Clark Williams, Uniontown	1.00
J. H. Williams, Uniontown	1.00
W. H. Williams, Uniontown	1.00
Rev. W. L. Hoan, Uniontown	1.00
Rev. T. M. Lewis, Montgomery	1.00
Rev. S. M. Smart, Montgomery	1.00
Rev. S. D. Johnson, Route 2, Montgomery	1.00
Rev. William Madison, jr., Montgomery	1.00
Rev. William Madison, sr., Uniontown	1.00
Rev. I. C. Oliver, Selma	1.00
Rev. G. W. Griffin, Ft. Mitchell	1.00
Rev. J. J. Washington, Ohion Springs	1.00
Rev. L. H. Hendrix, Montgomery	1.00
Rev. P. E. Caston, Birmingham	1.00
Rev. J. M. Coleman, Anniston	1.00
Rev. J. W. T. Cunningham, Carrollton	1.00
Rev. William Johnson, Mobile	1.00
Rev. R. J. Madison, Brewton	1.00

Rev. R. V. Herring, Hartselle.....	1.00
Rev. E. L. Griffin, Girard.....	1.00
Rev. J. D. Maddox, Eufaula.....	1.00
Rev. P. W. White, Georgiana.....	1.00
Rev. William Fench, Mobile.....	1.00
Rev. B. B. Somby, Porryville.....	1.00
Rev. L. J. Green, Florence.....	1.00
Rev. R. T. Sutton, Birmingham.....	1.00
Mr. H. Smith, Ensley.....	1.00
Rev. J. W. Goodgame, Birmingham.....	1.00
Rev. F. R. Kennedy, Birmingham.....	1.00
Rev. S. H. Poe, Mobile.....	1.00
Rev. R. N. Hall, Birmingham.....	1.00
Rev. C. A. J. Mollory, Rockspring.....	1.00
Rev. J. S. Kelsy, Dadeville.....	1.00
Rev. W. Broaden, Sumpterville.....	1.00
Prof. A. S. Plump, Eutaw.....	1.00
B. J. Smith, Ensley.....	1.00
Rev. R. C. Judkins, Montgomery.....	1.00
Rev. J. T. Mason, Jackson.....	1.00
Rev. H. R. Cooper, Montgomery.....	1.00
Rev. A. J. Fikes, Birmingham.....	1.00
Rev. S. M. Hall, Birmingham.....	1.00
Rev. I. Stewart, Mobile.....	1.00
Rev. C. Fox, Jacksonville.....	1.00
Rev. E. S. T. Washington.....	1.00
Rev. C. W. Wilson.....	1.00
Rev. M. W. Gilbert, Selma.....	1.00
Rev. I. S. Postain, Montgomery.....	1.00
Rev. P. W. White, Birmingham.....	1.00
Rev. C. Trance, Carolton.....	1.00
Mrs. L. M. Davis, Bessemer.....	1.00
Rev. T. W. Watkins, D. D., Birmingham.....	1.00
Rev. J. S. Tat, Mobile.....	1.00
Rev. J. S. Prentice, Aldrich.....	1.00
Mr. W. H. Montgomery, Alberta.....	1.00
Mr. B. F. Johnson, Montgomery.....	1.00
Rev. H. D. Harvey, Girard.....	1.00
A. Hawkens, Birmingham.....	1.00
P. C. Coddell, Sylacauga.....	1.00
J. J. Nicholson, Nichburg.....	1.00
R. L. Cobb, Gainsville.....	1.00
First Baptist Church, Rev. P. S. L. Hutkins, Hartsboro.....	1.00
Rev. J. B. S. Boatwright, Boligee.....	1.00
Rev. W. C. Owens, No. 232 Annie Ave., Birmingham.....	1.00
Rev. J. E. Blackman, Franklin.....	1.00

Rev. J. A. Jamison, Felix.....	\$ 1.00
Rev. R. M. Mitchell, Talladega.....	1.00
Rev. W. A. Armstrong, Monroe Sta.....	1.00
Rev. J. C. Richardson, McWilliams.....	1.00
Rev. C. F. Hall, Troy.....	1.00
Rev. J. H. Martin, Lafayette.....	1.00
Rev. William Henderson, Demopolis.....	1.00
Rev. H. P. Richardson, Demopolis.....	1.00
Rev. E. D. Wallace, Georgiana.....	1.00
Rev. John McIntosh, Selma.....	1.00

ARKANSAS.

R. N. Davis, Little Rock.....	1.00
S. M. Wesley, Little Rock.....	1.00
I. G. Bailey, jr., Dermott.....	1.00
I. G. Bailey, sr., Dermott.....	1.00
S. H. Berkley, Dermott.....	1.00
J. F. Mitchell.....	1.00
J. S. Drew, Helena.....	1.00
K. Whitehead, Wabbaseka.....	1.00
R. M. Cave, Helena.....	1.00
J. A. Booker, Little Rock.....	1.00
R. A. Adams, Baxter.....	1.00
J. D. Humphrey, Brinkley.....	1.00
G. L. Mitchell.....	1.00
William Reeves, Wynne.....	1.00
P. B. Blackman, Wynne.....	1.00
B. H. Haynes, Argenta.....	1.00
I. L. Pitts, Wynne.....	1.00
J. E. Hudson.....	1.00
R. F. Lovelace, Hot Springs.....	1.00
R. E. Bryant, Marianna.....	1.00
J. B. Woods.....	1.00
R. W. Patterson, Pine Bluff.....	1.00
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Sister W. L. Petty, Memphis.....	
Rev. S. T. Eldrige, Knoxville.....	
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Rev. J. C. Harding, Nashville.....	
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Rev. G. W. Wilson, Chattanooga.....	
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Rev. R. S. Smith, Bartlett.....	
Rev. Thomas Watkins, Memphis.....	
Rev. J. N. O. Mebane, Memphis.....	

Rev. J. W. Motley, Brunswick.....	
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Sister M. L. Clayde, Nashville.....	
Sister S. E. Griggs, Nashville.....	
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Rev. G. B. Taylor, Nashville.....	
Rev. G. B. Bolden, Nashville.....	
Rev. I. S. Strong, Memphis.....	
Rev. A. I. Hall, Memphis.....	
Rev. William Thomas, Memphis.....	
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Rev. T. A. Brown, Nashville.....	
Rev. B. R. Bell, Memphis.....	
Prof. T. J. Turner, Nashville.....	

Rev. Wm. J. McMichall, Memphis	1.00
Rev. A. D. Hurt, Memphis	1.00
Rev. F. Thomas, Memphis	1.00
Rev. W. W. Whitten, Memphis	1.00
Rev. J. L. Campbell, Memphis	1.00
Rev. E. J. Williams, Memphis	1.00
Rev. R. Branch, Memphis	1.00
Rev. A. W. Porter, Nashville	1.00
Rev. E. Moore, Chattanooga	1.00
Rev. J. D. Bushnell, Nashville	1.00
Rev. J. E. Jones, Memphis	1.00
Rev. J. B. Melins, Nashville	1.00
Rev. S. L. Green, Memphis	1.00
Rev. J. N. Shaw, Memphis	1.00
Rev. J. W. Clay, Memphis	1.00
Rev. J. B. Woods, Memphis	1.00
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Rev. J. H. Martin, Chattanooga	1.00
Rev. John Slaughter, Nashville	1.00
Rev. W. S. Edington, Nashville	1.00
Rev. I. W. Winston, Memphis	1.00
Rev. W. B. Roberts, 273 N. Main St., Memphis	1.00
Miss Emma Boyd, Memphis	1.00
David Lillard, Memphis	1.00
E. H. Dial, Lookout Mt.	1.00
Mrs. Mary Arbuckle, Memphis	1.00
Rev. M. H. House, Memphis	1.00
Rev. J. L. Lewis, Memphis	1.00

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Rev. Ben Jones, Del Valley	1.00
Rev. N. T. Denson, Marlin	1.00
Rev. D. B. Gibson, Beaumont	1.00
Rev. R. H. Harvey, Bryan	1.00
Rev. A. K. Kelley, Houston	1.00
Rev. C. C. Littleton, Milan	1.00
Rev. J. W. Harris, Snook	1.00
I. R. Robinson, Hearne	1.00
Rev. M. V. Morris, Houston	1.00
Rev. S. A. Hayden, Waco	1.00
Rev. B. W. Whitfield, Brenham	1.00
Rev. A. D. Foster, Houston	1.00
Rev. C. H. McDade, Beaumont	1.00
Rev. A. C. Caspers, Dallas	1.00
J. Vance Lewis, Houston	1.00

Rev. J. E. Edwards, Houston	1.00
Rev. J. H. Kelley, San Antonio	1.00
Rev. A. Heard, Rosenberg	1.00
Rev. G. P. Perry, Martin	1.00
Rev. W. D. Hardeman, Longview	1.00
Rev. P. H. Westbrook, Waco	1.00
Rev. L. L. Campbell, D. D., Austin	1.00
T. G. Lolton, Marlin	1.00
William Taylor, San Antonio	1.00
J. A. Sharp, Waco	1.00
J. H. Winn, Ft. Worth	1.00
J. E. Edwards, Houston	1.00
James Kelley, Waco	1.00
H. W. Luckett, Austin	1.00
A. Phym, Austin	1.00
J. R. Leonard, Smithville	1.00
Rev. E. J. Bowers, Waco	1.00
Rev. R. G. Gilmore, Houston	1.00
Rev. W. H. Fuller, Austin	1.00
Rev. W. C. Barnes, Corsicana	1.00
Rev. A. H. Smith, 710 Barbour St., Dallas, Texas	1.00
Ben King, Dallas	1.00
Rev. Edward Stevens, Houston	1.00
Rev. D. H. Stevens, Bryan	1.00
Rev. M. Hurd, Beaumont	1.00
Rev. J. C. Curtis, Galveston	1.00
Rev. R. Wright, Tyler	1.00
Rev. T. B. Johnson, Jacksonville	1.00
Rev. T. J. Alexander, Tenaha	1.00
Rev. R. A. Smiley, Hearne	1.00
Rev. M. H. Ellis, Houston	1.00
Rev. F. W. Walker, Houston	1.00
Rev. G. R. Cushingbury, Houston	1.00
Rev. B. J. Hall, Galveston	1.00
Rev. D. T. Thompson, Burr	1.00
Rev. A. Brantly, Houston	1.00
Rev. O. Edwards, San Antonio	1.00
Rev. A. L. Taylor, Houston	1.00
Rev. C. H. Smith, Houston	1.00
Rev. J. C. Calhoun, Galveston	1.00
Rev. H. C. Body, McKinney	1.00
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M. M. Haynes, Austin	1.00

Rev. C. L. McPherson, Dallas	1.00
Rev. P. W. Wesley, Texarkana	1.00
Rev. A. C. Capers, Dallas	1.00
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Rev. C. C. Buford, Tyler	1.00
Rev. W. M. Lincoln, Dallas	1.00
Rev. A. A. Gordon, Tyler	1.00
Rev. A. Barbour, Galveston	1.00
Rev. D. B. Ballard	1.00
Rev. J. E. Knox, Houston	1.00
Rev. W. H. Vangher, Pilot Point	1.00
Rev. J. B. Pius, D. D., Austin	1.00
Rev. T. W. Dniley, Palestine	1.00
Rev. A. M. Moore, Marshall	1.00
Rev. J. M. Merrit, Texarkana	1.00
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Rev. J. W. Williams, Corsicana	1.00
Rev. R. D. Barnett, Marshall	1.00
Rev. T. W. Waters, Galveston	1.00
Rev. R. R. Washington, Fort Worth	1.00
Rev. T. J. Alexander, Cason	1.00
Rev. Felix Jones, Texarkana	1.00
Rev. W. D. Hardeman, Waco	1.00
Rev. C. C. Littleton, Malvern	1.00
Rev. M. V. Morris, Houston	1.00
Rev. R. H. Littleton, Bryan	1.00
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Rev. J. W. Creegs, Beaumont	1.00
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Prof. F. W. Groes, Houston	1.00
Rev. J. J. Goodwin, Carthage	1.00
Rev. William Anderson, Bastrop	1.00
Rev. J. W. Hawkins, Ennis	1.00
Rev. J. S. Simmons, Temple	1.00
Rev. E. M. Griggs, Palestine	1.00
Rev. W. T. Bartly, Sulphur Springs	1.00
Mrs T. W. Dailey, Palestine	1.00
Prof. E. E. Strong, Texarkana	1.00
Rev. W. T. Bolden, Mt. Pleasant	1.00
Rev. I. Toliver	1.00
Rev. H. M. Edwards, Texarkana	1.00
Rev. L. K. Williams, Fort Worth	1.00

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Rev. M. M. Rodgers, La Grange	1.00
Rev. A. R. Griggs, Dallas	1.00
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Rev. George W. Dudley, New Orleans, La	1.00
Lighta Chapel, R. H. Littleton, Cameron	1.50
Trinity Valley Association, H. W. Bundy	5.00
Bethel, J. E. Knox	6.50
First Baptist, J. B. Plus, Austin	1.50
St. Emanuel, T. W. Dailey, Hearne	1.50
Old Land Mark District S. S. Con., R. H. Littleton	2.50
Zion Hill Association, A. B. Lanox	6.00
Pilot Point Baptist church, Pilot Point	1.00
Texas and La. Baptist Assn., A. M. Moore	10.00
La Grange Association, P. R. McGriff	5.00
Dr. H. M. Williams, Galveston	1.00
Dr. B. F. Park, Marlin	1.00
Dr. H. W. Luckett, Austin	1.00
Rev. C. M. Bullin, Overton	1.00
Rev. A. W. Watson, Texarkana	1.00
Rev. A. A. Banks, Bryan	1.00
W. F. Blesloe, Marshall, Texas and La., Assn	11.00
Rev. M. E. Robinson, Beaumont	1.00
Rev. P. R. Humbler, Calvert	1.00
Rev. J. N. Ussery, Cuero	1.00
Rev. D. T. Brandon, Texarkana	1.00
Rev. William Sexton, Nash	1.00
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Rev. A. B. Lennox, Detroit	1.00
Rev. S. M. Clark, Austin	1.00
Rev. E. A. Ayers, Oak Road	1.00
Rev. I. S. Golden, Hearne	1.00
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Rev. G. Greene, Houston	1.00
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Rev. A. A. Travis, Wallis	1.00
Rev. W. W. Lindsay, Houston Heights	1.00
Rev. William Hatton, Wallis	1.00
Rev. R. L. Williams, Martin	1.00
Rev. G. E. Statton, Calvert	1.00
State Convention, Houston	1.00
Eastern Ass'n, Galveston	1.00
Foreign Mission, Galveston	1.00
Union Baptist church, Galveston	1.00
West Point Baptist church, Galveston	1.00
Rev. C. H. Smith, D. D., Houston	1.00
Rev. B. J. Hall, D. D., Galveston	1.00
Rev. J. C. Calhoun, Galveston	1.00
Rev. M. H. Ellis, Houston	1.00
Rev. H. L. Body, McKinney	1.00
Rev. D. T. Thompson, Burr	1.00
Rev. A. L. Taylor, Houston	1.00
Rev. G. R. Cushingbery, Houston	1.00
Rev. A. Brantley, Houston	1.00
Rev. F. W. Walker, Houston	1.00
Rev. O. Edwards, B. T. H., San Antonio	1.00
New Light Baptist Church, San Antonio	1.00

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Rev. W. D. Wood, Roanoke	1.00
Rev. R. C. Woods, Staunton	1.00
Rev. W. R. Brown, Roanoke	1.00
Rev. T. H. White, Clifton Forge	1.00
Rev. W. C. Brown, Staunton	1.00
Rev. R. L. Wynn, Lynchburg	1.00
Rev. C. E. Miller, Salem	1.00
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Rev. C. H. Phillips, Beaver Dam	1.00
Rev. J. C. Austin, Clifton Forge	1.00
Rev. W. A. Taylor, Newport	1.00
Rev. J. P. Hubbard, Bedford	1.00
Rev. J. H. Burks, Roanoke	1.00
Rev. B. Tynell, Lynchburg	1.00
Rev. S. A. Moses, Harrisburg	1.00
Rev. A. A. Galvin, Danville	1.00

Rev. G. B. Howard, Petersburg	1.00
Rev. W. R. Ashburn, Franklin	1.00
Rev. C. E. Jones, Newport News	1.00
Deacon J. P. Hubbard, Lynchburg	1.00
Deacon A. Betts, Roanoke	1.00
Deacon T. E. Ward, Roanoke	1.00
Deacon O. A. Bell, Lynchburg	1.00
Deacon T. C. Patterson, Hcllins	1.00
Deacon A. A. Spencer, Buchanan	1.00
Deacon E. Tartt, Petersburg	1.00
Deacon D. W. West, Graham	1.00
Deacon C. D. Henderson, Roanoke	1.00
Deacon C. J. Wallace, Norfolk	1.00
Rev. William Broader, Lynchburg	1.00
Rev. A. A. Galvin, Danville	1.00
Rev. William A. Broody, Lynchburg	1.00
Rev. James Calloway, Bluefield	1.00
Mrs. Nellie Calloway, Bluefield	1.00
Mrs. Jessie Smith, Bluefield	1.00
Rev. W. M. Hicks, Bluefield	1.00
Rev. C. N. Harris, Bluefield	1.00
Rev. Warner Brown, Bluefield	1.00
Rev. E. R. Reed, Charleston	1.00
Rev. R. W. D. Meadows, Huntington	1.00
Rev. L. Dabney, Freeman	1.00
Rev. J. W. Robinson, St. Albans	1.00
Rev. B. I. Zeiglar, Neecomas	1.00
Rev. W. C. Clement, Cystal	1.00
Rev. R. S. Gordon, Hill Top	1.00
Rev. R. H. McCoy, Branwell	1.00
Rev. A. P. Straughter, Huiton	1.00
Rev. W. H. Crawley, Wheeling	1.00
Rev. G. W. Moody, Mayberry	1.00
Prof. Boyd Prillerman, Institute	1.00
Rev. H. H. Mitchell, Niroball	1.00
Dr. T. H. White, Clifton Forge	1.00
Dr. J. H. Burks, Roanoke	1.00
Dr. W. R. Ashburn, Franklin	1.00
Dr. C. E. Jones, Newport News	1.00
Dr. W. D. Woods, Roanoke	1.00
Dr. R. L. Wynn, Lynchburg	1.00
Rev. W. C. Brown, Staunton	1.00
Rev. G. P. Hubbard, Bedford City	1.00
Deacon N. Betts, Roanoke	1.00
Deacon T. E. Ward, Roanoke	1.00
Rev. O. A. Bell, Lynchburg	1.00

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Dr. F. C. Patterson, Helms	
Dr. R. H. Bowling, Norfolk	
Rev. A. A. Spencer, Buchanan	
Dr. R. C. Woods, Staunton	
Dr. E. Tull, Petersburg	
Dr. W. A. Taylor, Newport News	
Deacon N. Hubbard, Lynchburg	
Rev. W. W. Nelson, Clifton Forge	
Rev. J. C. Austin, Clifton Forge	
Dr. B. Tynell, Lynchburg	
Dr. S. A. Moses, Harrisonburg	
Dr. G. B. Howard, Petersburg	
Dr. C. H. Phillips, Richmond	
Rev. C. E. Miller, Salem	

WEST VIRGINIA

Rev. Daniel Stratton, St. Albans	
Rev. H. H. Michel, Kimball	\$ 1.00
Prof. Byrd Pullman, Institute	1.00
Rev. G. W. Woody, Mayberry	1.00
Rev. W. H. Crowley, Wheeling	1.00
A. P. Straughter, Hinton	1.00
Rev. R. H. McCoy, Bramwell	1.00
Rev. R. S. Gordon, Hill Top	1.00
Rev. W. C. Clement, Crystal	1.00
Rev. B. L. Zeiglar, Nic Comas	1.00
Rev. J. W. Robinson, St. Albans	1.00
Rev. L. Dabney, Freeman	1.00
Rev. R. D. W. Meadows, Huntington	1.00
Rev. R. R. Reed, Charleston	1.00
James Colloway, Bluefield	1.00
Mr. Jesse C. Smith, Alderson	1.00
Rev. C. N. Harris	1.00
Rev. W. W. Hicks, Bluefield	1.00
Rev. Warner Brown, Montgomery	1.00

WASHINGTON, D. C.

M. C. Maxfield, 1229 I, N. W.	1.00
Rev. I. Toliver	1.00
Rev. A. Willbanks	1.00
Rev. T. W. Longwood	1.00
Rev. F. W. Graham	1.00
Rev. J. W. Cobb	1.00
Thomas Hall	1.00
J. Richards	1.00
A. Sayles	1.00

MINUTES

A. H. Catlett	1.00
George Smith	1.00
J. T. Clark	1.00
Rev. J. L. Jasper	1.00
J. B. Robinson	1.00
J. L. Garfield	1.00
A. Barton	1.00
F. Washington	1.00
W. H. Brooks, D. D.	1.00
W. B. Johnson, D. D.	1.00
J. T. Clark, D. D.	1.00
A. Sayles, D. D.	1.00
A. Barton, D. D.	1.00
A. H. Catlett	1.00
T. Hall	1.00
F. W. Graham, D. D.	1.00
W. A. Jones, D. D.	1.00
John Richards, D. D.	1.00
J. L. Jasper	1.00
J. L. Garfield	1.00
C. H. Coleman, D. D.	1.00
J. W. Cobb	4.00
J. B. Robinson	1.00
Rev. T. T. Taylor	1.00
George Smith	5.00
Jerusalem Church	1.50
G. H. Harris	1.00
Prof. Porter	1.50

LIST OF CHURCHES PAYING INTO THE CONVENTION.

ALABAMA.

First Baptist church, Rev. S. M. Robinson, Decatur	1.50
Friendship Baptist church, Rev. M. W. Talley, Gadsden	1.50
First Baptist church, Rev. P. F. Wave, Livingston	1.50
New Bethel Baptist church, Rev. P. F. Wave, Gainsville	1.50
Jones Creek Baptist church, Rev. W. Broaden, Sumpterville	1.50
Gallies Baptist church, Rev. J. H. Eason, Anniston	1.50
Salem Baptist church, Rev. E. M. Martin, Greensboro	1.50
Mt. Olive Baptist church, Rev. P. J. Brown, Gallion	1.50
Shiloh Baptist church, Rev. T. W. Walker, Birmingham	1.50
Franklin Street Baptist church, Rev. William Johnson, Mobile	1.50
Mt. Zion Baptist church, Rev. J. M. Coleman, Anniston	1.50
Mt. Ararat Baptist church, Rev. J. L. Thornton, D. D., Selma	1.50
Morning Star Baptist church, Rev. J. H. Smith, Demopolis	1.50
St. James Baptist church, Rev. M. Davis, Waugh	10.00

Bethesda Baptist church, Rev. J. E. A. Wilson, Opelika	\$ 1.00
Hall Street Baptist church, Rev. H. R. Cooper, Montgomery	1.00
Day Street Baptist church, Rev. William Madison, Montgomery	1.00
Antioch Baptist church, Rev. C. J. Davis, Auburn	1.00
C. I. Hewett, Due 350, Covin	1.00
First Baptist church, Rev. P. S. L. Hutchins, Huntsboro	1.00
Mobile Sunlight Ass'n, Rev. C. S. English, Mobile	1.00
Blount Springs Asso, Rev. H. S. Thompson, Blount Springs	1.00
Jefferson County Asso, Rev. T. W. Walker, Birmingham	1.00
Uniontown Asso, Rev. William Madison, Uniontown	1.00
Harmony St. Baptist church, Rev. R. T. Sulton, Birmingham	1.00
New Hope Baptist church, Rev. J. H. Shepherd, Montgomery	1.00
Rev. J. H. Shepherd, Montgomery	1.00
N. Montgomery Baptist church, Rev. L. H. Hendrick, Montgomery	1.00
Sixth Ave., Baptist church, Rev. J. N. Goodgame, Birmingham	1.00
Lilly Baptist church, Rev. C. H. Crawford, Mobile	1.00
Shiloh Baptist church, Rev. A. W. DeYampert, Ensley	1.00
Sunday School State Con., Prof. A. S. Plump, Pres., Eutaw	1.00
Green Street Baptist church, Rev. J. A. Martin, Selma	1.00
Tabernacle Baptist church, Rev. D. V. Jemison, Selma	1.00
First Baptist church, Rev. R. J. Madison, Evergreen	1.00
Bethel Baptist church, Rev. R. B. Pearce, Collierine	1.00
St. Mark Baptist church, Rev. G. R. Nash, Birmingham	1.00
Town Creek Baptist church, Rev. B. F. Baxter, Tyler	1.00
St. James Baptist church, Rev. A. C. Morris, Birmingham	1.00
Union Baptist church, Rev. H. D. Parker, Mobile	1.00
Yorktown Baptist church, Rev. H. D. Parker, Plateau	1.00
Bethel Baptist church, Rev. L. W. Brown, Margaret	1.00
Hutchinson St., Baptist church, Rev. N. N. Neely, Montgomery	1.00
St. Louis St., Baptist church, Rev. S. M. Fisher, Mobile	1.00
Ebenezer Baptist church, Rev. C. J. Davis, Auburn	1.00
Pike Road Baptist church, Rev. S. D. Johnson, Pike Road	1.00
Antioch Baptist church, Rev. C. J. Davis, Mt. Meigs	1.00
New Hope Baptist church, Rev. J. F. Lee, Enterprise	1.00
Uniontown Dis. S. S. Con., R/B. Hudson, Selma	1.00
Ala. Bapt. State Con., Rev. J. H. Eason, D. D., Anniston	10.00

ARKANSAS.

Mt. Canaan, Hot Springs, Rev. W. F. Lovilaco	1.00
First Street Baptist, Wynne, Rev. W. F. Lovelace	1.00
New Light, Helena, E. M. Mosely	1.00
Roanoke, Hot Springs, Rev. S. E. J. Watson	1.00
Eureka, Hot Springs, Rev. L. Shatteen	1.00
Mt. Pleasant S. S., Little Rock, Rev. D. B. Galnea	1.00
Antioch, Creek, T. F. Newsome	1.00
King Solomon, Helena, I. M. Russell	1.00

St. Paul, Hot Springs, Rev. L. J. Vampelt	\$ 1.50
Zion Chapel, Laconia, H. J. Jones	1.50
Mt. Olive, Plumerville, Rev. R. B. Porter	1.50
Maria Chapel, Pottsville, P. H. Knox	1.50
Mt. Carmel Warren, Rev. L. C. Cannata	1.50
St. Mark No. 2, Little Rock, Rev. R. B. Porter	1.50
St. Paul Pine Bluff, Rev. R. W. Patterson	1.00
St. Paul S. S., Pine Bluff, Rev. R. W. Patterson	1.50
Mt. Gale, Conway, Rev. T. W. Chism	1.50
First Baptist, Little Rock, Rev. J. F. Robinson	1.50
Barrage, Pine Bluff, Rev. D. L. Lindsay	1.50
First Baptist, Pine Bluff, Rev. J. R. Baiden	1.50
First Baptist, Biggers	1.50
Ninth Street, Fort Smith, Rev. Wm. Jones	1.50
Bethel, Edmondson	1.50
Zion Hill, Sweet Home, Rev. William Rogers	1.00
Mt. Canaan S. S., Hot Springs	1.50
Grand Baptist church, Helena, G. A. Long	1.50
Ebenezer, Rev. M. Pride, Vincent	1.50
Mt. Zion, Rev. M. Pride, Clarkdale	1.00
I. T. Robinson, Little Rock	1.50
Shady Grove Baptist church, I. H. Austin, Parkers	1.50
New Hope Baptist church, D. S. Shade, Helena	1.50
Second Baptist church, G. A. Long, Helena	1.50
Mt. Zion, Little Rock	1.50
Zion Hill Baptist church, W. M. Rogers, Sweet Home	1.50
First Baptist church, W. F. Louias, Wynne	1.50
Roanoke Baptist church, Rev. S. E. J. Watson, Hot Springs	1.50
King Solomon church, L. M. Russell, Helena	1.50
Mt. Carmel Baptist church, L. C. Cannata, Warren	1.50
St. Mark (No. 2) Baptist church, R. B. Porter, Little Rock	1.50
Barrage St., Baptist church, D. L. Lindsay, Pine Bluff	1.50
Mt. Zion Baptist church, Rev. R. M. Cover, Little Rock	1.50
Rev. H. C. Pettis, Pandis Mann	1.50
W. F. Linnan, Hot Springs	1.50
New Light Baptist church, E. M. Mosely, Helena	1.50
Antioch Baptist church, T. L. Newman, Spring Creek	1.50
L.G. Vanfelt, Hot Springs	1.50
Mt. Pleasant Baptist church, D. V. Gaynes, Little Rock	1.50
R. B. Penzer, Plumbeler	1.50
Nervis Chapel, T. B. Knox, Nervis Chapel	1.50
L. C. Canada, Cranett	1.50
St. Paul S. S., R. W. Patterson, Pine Bluff	1.50
T. W. Chism, Mt. Gale	1.50
I. T. Robinson, Little Rock	1.50
J. B. Bowens, Pine Bluff	1.50

Wm. Jones, Fort Smith	\$ 1.50
Edmoreon Betheler	1.00
M. T. Calmer, Hot Springs	1.50
Friendship, B. W. Whitton, Nelen	1.50
L. W. Williams Earl	1.50
Rev. N. H. Hunter, Wayne	1.50
Zion Chapel, H. J. Jones, Laconia	1.50
First Baptist Church, Biggers	1.50
Mt. Canaan Baptist Church, M. E. Goodwin, Magnolia	1.50
Union Association, Argenta, Rev. F. A. Knowles	2.00
C. W. R. Association, Brinkley, Rev. J. D. Humphrey	10.00
Union B. Y. P. U., Little Rock, Rev. R. B. Porter	5.00
Chicot Co., Association, Lake Village, Rev. J. T. Scott	5.00
Central S. S., Pine Bluff, Rev. A. L. Higgins	5.00
South East Association, Dermott, Rev. I. G. Bailey	10.00
Miss. Co., Osceola, Rev. R. W. Guy	5.00
Nazorite Association, Ferrd, Rev. P. P. Strietland	5.00
South West Association, Arkadelphia, Rev. A. J. Jackson	5.00
East Arkansas, Vincent, Rev. M. Prude	5.00
Central Association, Pine Bluff, Rev. K. Whitehead	10.00
State B. Y. P. U., Little Rock, Rev. E. W. Merchant	10.00
St. Marian S. S. Ass., Pine Bluff, Rev. W. B. Brownlee	5.00

CONNECTICUT.

Union Baptist Ch., Rev. Kimball Warren, Warren Hartford	1.50
Union Baptist Ch., S. S., Rev. Kimball, Warren Hartford	1.50

COLORADO.

Gurt Westn Association	10.00
Zion Bapt. Ch., D. E. Over, Mrs. T. D. Perkins, Miss L. L. Smith	1.00

DISTRICT OF COLUMBIA.

Jerusalem Bapt. Ch., Rev. H. G. Harris, Washington	1.50
19th Street Baptist Ch., W. H. Brocks, Washington	50
Mrs. Ruby Johnson, 621 W. Blant Fla	—

FLORIDA.

St. Matthew Bapt. Ch., Rev. C. Wilton, Clear Water	2.00
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GEORGIA.

General Bapt. Convention, Rev. J. W. Jackson	5.00
First Baptist Church, Rev. W. W. Floyd, LaGrange	—
Providence Baptist Ch., Rev. W. H. Brown, Atlanta	1.50
M. B. Convention of Georgia, A. W. Bryant	5.00

Calvary Bapt., Rev. L. P. Pinkney, Madison	\$ 1.50
8th Ave. Bapt. Ch., Rev. S. W. Batchelor, Columbus	1.50
Beasid St. Bapt. Ch., W. M. Bennett, Rome	1.50
Mt. Calvary Bapt. Ch., Rev. P. S. L. Hutchins, Cordele	1.50
Greenwood, Rev. J. D. Williams, Shadydale	1.50
Mt. Carmel, Rev. G. W. Harrison, Wingfield	1.50
Mt. Zion, Rev. G. W. Harrison, Amity	1.50
Green Branch, Rev. G. W. Harrison, Thomson	1.50
Liberty Bapt., Rev. J. W. Jackson, Atlanta	1.50
Shady Grove, Mrs. R. G. Daniel, Columbus	1.50
First African, Rev. W. L. Jones, Savannah	1.00
Bryant Bapt., Rev. J. W. Fisher, Brunswick	1.00

ILLINOIS.

St. Paul Bapt. Ch., Rev. W. T. Alexander, Chicago	1.50
Salena Bapt. Ch., Chicago	1.50
Bethsida Bapt. Ch., Chicago	1.50
Mt. Zion Bapt. Ch., E. H. Fletcher, Evanston	1.50
Ebenezer Bapt. Ch., J. T. Thompson, Chicago	1.50
B. Y. P. U. of Ebenezer Church	1.50

INDIANA.

G. L. Lillard, Indianapolis	1.50
Mt. Zion Bapt. Ch., G. W. Ward, Indianapolis	1.00
Mt. Zion S. S., G. W. Ward, D. D.	1.00
First Bapt. Ch., Baden, Rev. J. L. Mason	1.50

IOWA.

Western Bapt. Convention, T. L. Griffith, J. Goins, E. J. Fisher, E. A. Wilson, C. G. Fishback, J. McNeat, F. B. Woodard, W. F. Batts, S. W. Burtis, J. F. Thomas, J. R. Bennett, E. F. Fishback	25.00
Iowa Nebraska Association, T. L. Griffith, W. F. Botts, T. B. Woodard, Buxton	5.00
Rev. Wm. J. Brown, Keokuk	1.00
Rev. T. L. Griffith, D. D., Des Moines	1.00

KENTUCKY.

I. R. Evan, Earlington	1.50
Fourth Baptist Ch., W. M. Williams, Owensboro	1.00
S. S. & B. Y. P. U., Lansville	1.50
H. W. James, Pleasant Grove, Lexington	1.50
Green St. Bapt. Ch., Rev. D. A. Gaddey, Louisville	1.00
B. Y. P. U. & S. S. Green St. Baptist Ch., Rev. D. A. Gaddey	1.00

KANSAS.

S. W. District Convention	5.00
First Baptist Church, W. A. Bowren, Kansas City	1.50

MINUTES

LOUISIANA.

State Convention, Rev. W. B. Pervis	\$ 3.00
First True Mission, C. C. Smith, N. O.	1.00
Union Bapt. Church, Alexander	1.00
Dr. T. T. Newman, 122 Howard St., N. O.	1.00
J. A. Moon, Galilee Meriden	1.00
J. A. Moon, St. John Harmer	1.00
J. A. Moon, Sparta Jerusalem	1.00
E. N. Webb, 2106 Jackson Ave., New Orleans	1.00
I. S. Fowell, Ruston	1.00
Mt. Olive Bapt. Church, Rev. R. Lowe, Lucas	1.00
Pt. Pleasant Bapt. Church, J. C. Green, Pt. Pleasant	1.00
Union Bapt. Church, Rev. W. C. Evans, Boudreaux	1.00
Ebenezer Bapt. Church, Rev. Wm. Ellis, Seymourville	1.00
St. John Baptist Church, Rev. A. L. Holmes, Marksville	1.00
Pilgrim Rest Bapt. Church, Rev. J. C. Kant, Waddell	1.00
New St. Peter Bapt. Church, Rev. B. P. Lee, Wallace	1.00
Israelite Bapt. Church, Rev. J. Thomas, New Orleans	1.00
St. John Bapt. Church, Rev. F. R. Jones, Homer	1.00

MISSISSIPPI.

Rev. A. B. Bolden, E. Miss	1.00
Mt. Zion, A. J. Bradley, Canton	1.00
Jericho Bapt. Church, Stephaville	1.00
Pleasant Green G. W. Alexander, Vicksburg	1.00
I. I. Toton, Gen. Co. of Miss	1.00
I. M. Lewis, Columbia	1.00
Good Hope Bapt. Church, D. D. Minor, Christian Springs	1.00
Star Bethlehem, W. W. Linze, Greenville	1.00
New Zion Bapt. Ch., L. S. Jones, Bogueschitto	1.00
N. W. Columbus, Rev. A. Bill	1.00
W. S. Stevens, Pleasant Grove	1.00
Rev. R. W. Davis, Glertin	1.00
Rev. A. Nabon, Duck Hill	1.00
A. B. Bolden, 407 Peach St., Greenville	1.00
Missionary Union S. S., Rev. A. Bell, Columbus	1.00
R. Y. P. U. Missionary Union, Rev. A. Bell, pastor Columbus	1.00
Rev. A. C. Kenon, B. D., Gulfport, Miss., Sherman Bapt. Church	1.00
Rev. A. B. Carter, Magnolia	1.00
Mt. Lula Bapt. Church, Rev. G. P. Phillips, Rolling Fork	1.00

MARYLAND.

Col. Bapt. State Con., Rev. J. H. Taylor, Vice-president, Baltimore	1.00
First Bapt. Church, Rev. J. L. Jasper, D. D., Brentwood	1.00

MINUTES

MINNESOTA.

E. R. McDonald, St. Paul	\$ 1.50
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MISSOURI.

Fifth Bapt. Church, J. R. Bennett, St. Louis	2.00
Rev. J. M. Pleasant, Kansas City	1.50
Second Bapt. Ch., Kirkwood	1.50
First Bapt. Church, H. H. Harris, St. Louis	1.00
Missouri State Con., J. B. Beckham, D. D., Independence	1.00

NEW JERSEY.

First Bapt. Church, Rev. Geo. E. Morris, Morristown	1.50
Calvary Bapt. Ch., Rev. G. W. Bailey, Plainfield	1.00
Afro. Convention, Rev. W. T. Walker, Orange	1.00
Afro. S. S. Convention, W. P. Lawrence, Orange	1.00

NEBRASKA.

Zion Bapt. Church, Rev. W. F. Batts, Omaha	1.00
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NEW YORK.

W. P. Hayes, Mt. Olivet, New York City	1.00
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OKLAHOMA.

W. H. Ternagues, Talmake	1.50
State Con. of Oklahoma, Rev. S. S. Jones	12.00

NORTH CAROLINA.

Olive Branch Bapt. Ch., Rev. C. M. Cartwright, Elizabeth City	2.20
Missionary & Educational Convention, S. N. Vass, D. D., Raleigh	1.50
1st Baptist Church, Hereford	1.00

PENNSYLVANIA.

Tarish St., Jackson, Pittsburg	1.50
Shiloh E. E. Bischut, Pine	1.50
Harrisburg Bapt. Ch., A. G. Green, Harrisburg	1.50
Good Hope Bapt. Ch., James Kelly, Waco	5.00
Esop Bapt. Ch., Pittsburg	1.50
Marianna Paradise, Pittsburg	1.50
Laneville Green St., D. A. Golden, Pittsburg	1.50
Shiloh Bapt. Church, G. W. Steranta, Williamsport	1.50
Steeltan	1.50
S. Anderson, Bethesda, 7710 Frogs St., Pittsburg	1.50
J. C. Jackson, Salem, Jenkintown	1.50
New Bethel Bapt. Ch., J. C. Bradley, Germantown	1.50
Shiloh Bapt. Ch., Rev. J. W. Ford, Williamsport	1.50

First Bapt. Ch, Steekestown	1.00
Union Bapt. Ch., Rev. W. G. Parks, Philadelphia, S. C. Hill	1.00
Salem Bapt. Church, Rev. D. L. Vet, Jenkinstown	1.00

SOUTH CAROLINA.

Rev. C. F. Gundes, Central Charles	1.00
Ebenezer Bapt. Church	1.00
Bethlehem, I. W. Faust, Denmark	1.00
Mt. Prospect & Gareth, Gilmore Rock Bull	2.00
Rev. H. H. Harvey, St. George	1.00
Lovely Hill Asso., Per Rev. H. H. Harvey, Orangeburg	1.00
Mt. Calvary, E. W. Bowen, Chester	1.00
Fourth Bapt. D. I. Jenkin, Charleston	1.00
T. J. Gilman, Rock Hill	1.00
St. Paul Bapt. Church, C. H. Coleman, Lexington	1.00
Morris St. Bapt. Church, Rev. R. Kemp, Charleston	1.00

TENNESSEE.

Monumental, Chattanooga	1.00
Mt. Lebanon, Memphis	1.00
1st Baptist, Orchard Nob	1.00
1st Baptist, Memphis	1.00
Mt. Zion, Nashville	1.00
Gildfield, Memphis	1.00
Common and Mercy Sts., Mercy	2.00
St. James, Chattanooga	1.00
1st. Col. Bapt. Church, Memphis	1.00
Salem, Chattanooga	1.00
2nd Baptist, Chattanooga	1.00
St. Stephen, Memphis	1.00
New Hope, Memphis	1.00
1st Baptist, Trenton	1.00
Metropolitan, T. J. Searcy, Memphis	1.00
Salem, J. F. Bradshaw, Memphis	1.00
Mt. Vernon Bapt. Ch., W. W. Whitton, Memphis	1.00
Jackson Ave., B. R. Bell, Memphis	1.00
Mt. Carmel, E. H. Branch, Richmon	1.00
Lone Star, A. Pyburn, Bostrop	1.00
Tennessee Delegation	60.00
First N. Memphis	1.00
E. Moon, St. James, Chattanooga	1.00
E. J. William, 206 Insley St., Memphis	1.00
State of Tennessee, Gen. Ex	10.00
State of Tennessee	10.00

D. Ingram, Salem Bapt. 303 Poller St., Jackson	\$ 1.00
Colored Bapt. Church, Rev. Epen Lowy, Jackson	2.50

TEXAS.

The Bapt. Con., Revs. S. T. Floyd, D. D., M. E. Robinson, Beaumont	24 50
Mt. Zion Lively Hope Assn., Rev. A. A. Travis, Wallis	5 00
Central Association, Rev. E. W. Atkinson, Navasota	5 00
Central S. S. Convention, Rev. W. J. Lockett, Conroe	5 00
General Bowen Assoc., Rev. M. E. Robinson, Beaumont	5 00
North Texas, No. 1, S. S. Stephenson, Dallas	5 00
LaGrange Western Assn., J. H. Banks, Tulsahear	1 50
Little Flock Church, W. J. Lockett, Piedmont	1 50
Sweet Cornersville, Wm. Hatton, Wallis	1 50
Elm Grove, A. A. Travis, Bonus	50 00
Gen. Convention	2 50
Antioch Bapt. Church, Houston	5 00
St. John Association, L. L. Campbell, Austin	5 00
Hope Well Association, R. Wright, Mod., Tyler	3 00
St. James, F. J. Worth	1 50
Providence Millan	1 50
Rose Hill, I. H. Winn, Galveston	1 50
Del Valley, Cotton Wood	1 50
Antioch Bapt. Ch., F. L. Light, Houston	1 50
New Hope Bapt. Ch., A. S. Jackson, Drilna	1 50
St. John Bapt. Ch. H. L. Jackson, Houston	1 50
T. G. Lofton, Marlin	1 50
H. W. Lockett, Dale	1 50
New Hope Bapt. Ch., M. M. Haynes, Austin	1 50
Center Bapt. Ch., A. Pyburn, Union	1 50
Center Union Bapt. Ch., A. Pyburn, Center Union	1 50
New Chapel Bapt. Ch., A. A. Banks, Bryan	1 50
Progressive Bapt. Ch., A. A. Banks, Bryan	1 50
Second Bapt. Church, I. H. Kelly, San Antonio	1 50
Mt. Pisgah, S. R. Primee, Mt. Pisgab	1 00
Libenter, D. F. Parks, Marlin	1 50
Fourth Ward Bapt. Ch., J. S. Golden, Ennis	5 00
St. Emanuel Association, P. R. Hynlen, Calbert	5 00
Zion Rest Association, W. C. Banks, I. H. Smith	6 00
South Texas Association, J. B. Bouldin	6 00
St. John Association, L. L. Campbell, Austin	5 00
South West Association, E. H. Bignon, Houston	6 00
Hope Well Association, R. Wright Mod. Tyler	1 50
Ebenezer, L. L. Campbell, Austin	1 50
Antioch Hills, S. M. Clark, Pucm	1 50
Pleasant Hill, S. M. Clark, Sayersville	1 50
Mt. Zion, H. W. Lucket, Austin	1 50

P. R. Hunn, Culnet	\$ 1.00
Mt. Zion, E. H. Branch, Houston	1.00
St. John, M. Hund, Bannet	1.00
Gornall, A. Pylunn, Granger	1.00
D. B. Geleson, Live Oak	1.00
St. Emanuel Assoc., P. R. Hervey, Calvert	1.00
J. W. Ham, Snock	1.00
Fourth Bapt. Ch., Rev. L. S. Nelson, Houston	1.00
J. J. Goodwyn, Conbago	1.00
J. H. Banks, Tulaber	1.00
Union Bapt. Ch., Rev. B. J. Hall, Galveston	1.00
Bapt. State Con., of Tex. Rev. M. E. Robinson, V. Pres. Beaumont	1.00
J. C. Calhaw, West Point, Galveston	1.00
O. Edwards, Sanastorm	1.00
Rev. Bentley for the Bapt. Mission Convention	1.00
Bapt. M. & E. Con., Prof. M. M. Rodgers, LaGrange	1.00
Bapt. State S. S. Con., P. H. Collier, Houston	1.00
New Bethel Bapt. Church, H. W. Bendy, Silsby	1.00

VIRGINIA.

J. H. White, Clifton Forge	1.00
White Pack, A. O. Bell, Lynchlen	1.00
Rev. W. R. Brown, Roak	1.00
Frank Washington, Arlington	2.00
Rev. R. Tynell, Sound Hill	1.00
Carl St., Rev. L. R. W. Johnson, Lynchburg	1.00
Union St. Bapt. Church, Beverdam	1.00

WEST VIRGINIA.

First Bapt. Church, J. R. Reed, Charleston	1.00
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MISCELLANEOUS.

W. L. Vanroads, Pilgrim Rest	1.00
G. W. Alexander, Mt. Zion	1.00
New Beathell, D. Tolbert	1.00
Pleasant Grove, W. S. Sephan	1.00
B. J. Perkins, Water Valley, Everdale	1.00
Union Hill, H. W. Lockett, Utley	1.00
C. A. Bill	1.00
Shilah, I. J. Hale	1.00
Pleasant Hill, C. T. Stamps	1.00
Mt. Rose Bapt. Ch., A. H. Smith, Mt. Rose	1.00
Salem, I. S. Golden, Steele Store	1.00
Zion Rest, W. C. Barn, A. H. Smith	1.00
Second Bapt. Church, Kirkwood	1.00
Second Baptist Church, Webster Grove	1.00

Loyal St. Bapt. Ch., Rev. A. Galley, Danville	\$ 1.50
Ebenezer Bapt. Church, Boston	1.50
Mariana Bapt. Church	1.50
J. W. Jackson, Milton	1.50
A. J. Soker	1.00
Wm. Moseley, Bellville	5.00
Rev. J. T. Clark	1.00
Rev. A. E. Reynolds	1.00
Rev. E. E. Over	10.00
State Baptist Con.	5.00
New River Valley	33.00
Rev. J. A. Thomas	1.00
Rev. J. W. Gorton	1.00
Rev. J. W. Jackson	5.00
Antioch Association	1.00
Blue Ridge, Rev. L. W. Holmes	1.00
Ivory Hill, Rev. C. K. Waugh	1.00
Mittrah, Columbus	1.50
Bedlehem	1.50
J. W. Harris	1.50
Mt. Zion	1.50
New Sun Light, H. H. William	1.50
Mt. Zion, M. H. House	1.50
Tablen, R. L. Doden	1.50
1st Ternenden, N. N. Clark	1.50
New Prospect, B. J. Perkins	1.50
Shartley Co. Education Assoc., W. M. Hall	1.50
R. T. Simmus, Morehead Church	1.50
Mercy Seat, A. B. Bolden	1.00
J. C. Archbald, Aliceville, Ala	1.00
L. P. Mitchell, R. F. D. 5, Box 45	1.00
Rev. D. Uphaw, Tuskegee, Ala	1.50
Union Beaver, Rev. C. H. Phillips, D. D.	1.50
Five Road, S. D. Johnson, Pike Road	1.00
Rev. S. Burnett, Holgee, Ala	20.00
Rev. W. H. Young, life member	3.00
Mt. Zion, Mt. Calvary, Roma	1.50
Foster Chapel, Jonesville	1.50
P. B. Reuther, New Salem	3.00
D. E. J. Fisher, Ohris Brotherhood & Sisterhood	1.50
Second Bapt. Ch., Webster Grove	1.00
Mt. Zion Baptist Association	1.00
China Lake, Rev. V. M. Meeds	1.00
Fifth Missionary Bapt. Church, Rev. L. M. Nelson	1.00
9th St. Bapt. Church, Rev. Wm. Johnson	1.00
Rev. Junius Gray, 1412 Riggs Ave	1.00

MINUTES
FINANCIAL REPORTS

ALABAMA.

The State of Alabama submits the following financial Statement:
We have made this session of the Convention the following donations:

To Foreign Mission Board.....	\$ 10.00
To B. Y. P. U. Board.....	1.00
To General Expenses.....	21.00
Grand total from all sources.....	\$ 32.00

Respectfully submitted:

REV. J. H. EASON, President.
REV. C. J. DAVIS, Secretary.

ARKANSAS.

The State of Arkansas submits the following financial Statement:
We have made at this session of the Convention the following donations:

To Home Mission Board.....	\$ 45.00
To E. Y. P. U. Board.....	10.00
Total Annual Membership Fee.....	107.00
Grand total from all sources.....	\$ 162.00

Respectfully submitted:

S. A. MOSELEY, D. D., President,
S. M. WESLEY, Secretary.

DISTRICT OF COLUMBIA.

The State of District of Columbia submits the following financial Statement:
We have made at this session of the Convention the following donations:

To General Expenses.....	\$ 4.00
Grand total from all sources.....	\$ 24.00

Respectfully submitted:

J. A. TAYLOR, D. D., President,
J. T. CLARK, Secretary.

OKLAHOMA.

The State of Oklahoma submits the following financial Statement:
We have made at this session of the Convention the following donations:

To Foreign Mission Board.....	\$ 10.00
To Home Mission Board.....	1.00
To B. Y. P. U. Board.....	11.00
To Educational Board.....	2.00
To General Expenses.....	1.00
Total Annual Membership Fee.....	58.00
Grand total from all sources.....	\$ 73.00



MRS. M. E. GOINS



MRS. E. ARLINGTON WILSON,
Stations

MINUTES

TENNESSEE.

The State of Tennessee submits the following financial Statement:

We have made at this session of the Convention the following donations:

To Foreign Mission Board	\$ 30.00
To Home Mission Board	77.00
To B. Y. P. U. Board	15.00
To Educational Board	10.00
To National Benefit Board	6.00
To General Expenses	29.60
Total Annual Membership Fee	107.00

Grand total from all sources

Respectfully submitted:

REV. H. G. HARRIS, President,
REV. J. C. FIELDS, Secretary.

TEXAS.

The State of Texas, General Missionary Bapt. Convention, submits the following financial Statement:

We have made at this session of the Convention the following donations:

To Foreign Mission Board, \$16 office expense, \$76	\$ 90.00
To Publishing Board	75.00
To Home Mission Board	20.00
To B. Y. P. U. Board	7.50
To Educational Board	5.00
To National Benefit Board	5.00
To General Expenses	94.00
Total Annual Membership Fee	49.00

Grand total from all sources

Respectfully submitted:

L. L. CAMPBELL, President,
W. M. TAYLOR, Secretary.

The State of Texas, Baptist Convention of Texas, submits the following financial Statement:

We have made at this session of the Convention the following donations:

To Foreign Mission Board	\$ 6.00
To Publishing Board	5.00
To Home Mission Board	5.00
To B. Y. P. U. Board	5.00
To Educational Board	5.00
To National Benefit Board	1.00

To General Expenses
Respectfully submitted:

REV. S. T. FLOYD, D. D., President,
PROF. J. J. JOHNSON, Secretary,
REV. M. E. ROBINSON, Vice President,
J. H. BONDS, Assistant Secretary.



The Thirty-first Annual Report of the Foreign Mission Board.

To the President, Officers and Members of the NATIONAL BAPTIST CONVENTION - ASSEMBLED:

With thankful hearts to Almighty God our Father, Christ Jesus our Saviour, and the Holy Ghost our Guide and Comforter, for the many mercies which have been bestowed upon us, we, your servants in the Lord, bring to you our THIRTY-FIRST ANNUAL REPORT, making known what the Lord has wrought through our humble efforts during the past Conventional year.

Notwithstanding the many draw-backs from the stringency of money and the unsympathetic attitude of all too large a number of our pastors, it will be seen that our workers in foreign fields are pressing forward with the work.

The annual report usually sent in by our missionaries did not reach us in time for this report, but the indications are that there have been more persons baptized and greater confidence and stability brought to our work in West, South and East Africa and both of the Guianas in South America, than ever before. More of our native brethren are lined up for consecrated efforts in behalf of their own people. Privations and hardships that would deter men in earthly pursuits have only paved the way for double-quick marching of the soldiers of the Cross.

The receipts from the churches for the year ending August 31st are larger than they have been in previous years of our conventional work; we are cheered when we remember with the Apostle Paul that, "My God is able to supply all your needs by Christ Jesus." The call for more men and more means from all our fields should reach the ears and hearts of the churches comprising our National Baptist Convention.

THE FIELDS OF OUR CONVENTION.

The West Indies.

Poor priest-ridden Haiti! Rent and torn by internal strife and bloodshed; in need of the influence of the Gospel in her darkened regions, that every people may know righteousness exalteth a nation and sin is a reproach to every people.

For four years your Board has been attempting to carry on the work in Haiti, under the superintendency of Rev. L. Tom Evans. The New England

Convention pledged five hundred dollars to this work, but we are sorry to say this amount has never been paid in full. Rev. Mr. Evans has been very fortunate in interesting friends in Wales in the work in Haiti, so that your Board contributed from its own fund but four hundred dollars a year. In some way not quite understood by us, the Welsh Baptists, because of misrepresentation and other things brought to bear by persons hostile to Bro. Evans, largely withdrew their cooperation and help from him, but he, faithful and persistent with love for the little Republic akin to that of a mother, still struggles to help Haiti. A small part of the Welsh Baptists have organized, appointed a financial secretary and are giving this faithful brother some encouragement.

At Brother Evans' suggestion, and with the hope of helping Haiti and the missionary, we refunded the unused money in our possession to the newly created committee in Wales. Hence, to obviate overlapping, your Board has left that work to the Welsh Baptists, not that we feel it is the right thing to do, for this little island next door to our own country ought to be reached with the Gospel at any cost, but we regret that the funds at our command will not warrant us to do otherwise.

Jamaica.

The fourteen churches in this island, under the leadership of Rev. G. B. Stewart, D. D., formed an Association, auxiliary to this Convention. There is no disposition on the part of your Board to be misunderstood by the English Baptists who operate in the island. What moral and what little financial help we have been enabled to give to Dr. Stewart and his brethren is not and never was intended to in any way reflect on other Baptists, for we maintain that we are one great family and, however we may differ from others, we can not differ from ourselves.

You will hear from Brother Stewart in this meeting about that work.

Barbados.

You will doubtless recall that the work of our denomination was started in this island by Rev. T. E. Smith and Rev. A. S. Phillips, both set apart to the work of the ministry by Rev. J. W. Anderson, in 1898.

There are four churches in this island; two of which have substantial buildings built under the direction of Rev. A. S. Phillips. The work in Bridgetown, under Rev. T. E. Smith, for lack of money, has not prospered as we hoped. The smallness of the wages paid the people and their poor condition keep them from being able to do but little for themselves. The church-house and the salary of the pastors must be paid from this end, the work is to be carried on. As in many of the islands, wages for women run from ten to forty cents a day, and for men from seventy to seventy cents.

We still owe on the church buildings in this island but little. Rev. Phillips is in this country attending the Virginia Seminary. His school

has been paid for by the Board. He is in attendance upon the Convention and the brethren will hear from him.

SOUTH AMERICA.

Demerara—British Guiana.

The work in this Colony is in fair shape, though heavily in debt. Rev. H. D. Prowd, D. D., formerly of Cincinnati, Ohio, who has been in charge of the work in Demerara for four years, resigned.

Rev. James H. Wilson, of Chicago, Ill., was selected to fill the vacancy. We rejoice to know that Olivet Baptist church, of which he was a member, pledged \$250 a year on his salary, and are glad to report that this and more has been given by these good people for the maintenance of our brother. Letters come to us from the business men to whom we are in debt speaking in the highest terms of Brother Wilson's effort to make his work a success.

Rev. Samuel A. Richardson, who has charge of one of our missions and who visited the States three years ago, is with us again at this session, and in all probability will arrange to remain in the States.

Dutch Guiana.

For ten long years Rev. C. P. Rier, who, a few years ago, paid us a visit, has battled against great odds in Dutch Guiana. The denomination's failure to carry out in "toto" its promise to this brother, caused the loss of his little home, wherein he conducted services and taught school. He is making an effort to secure another property, in the name of your Board, and by the grace of God the Board hopes to find faithful friends who will help this worthy brother in his undertaking.

AFRICA.

West.

One of the saddest blows to our Baptist Zion during the year has been the death of Louis L. Bouey. This young man of twenty-six years was born in South Carolina, reared largely in Missouri, and went to Africa to labor and work with his father. With tender hands and the heart of a faithful son, he administered to the wants of his stricken father and brother, both of whose death were reported to you at New Orleans. Louis took part in the funeral. He notified us of his wish to have his younger brothers, Edwin and John, brought to America and enter school. He pled that the friends of his father and the cause of the Lord make themselves responsible for the training of these youths, and closed this appeal by saying: "I will remain here and carry on the work made vacant by the death of my father." He attempted to do that, but on the 27th of May, this year, overcome by disease, there among the Veys, where sleep Hattie Prealey, Hence McKinny, Horace N. Bouey and Robert Bouey, sleeps this, our last American missionary, Louis L. Bouey. The saddest thing in the death of this young man is that he had attempted to do more work for the Liberian Government, as well as the little

he had under our Board, with the hope of paying debts owed by his father. We have appealed this whole year for money to relieve this extraordinary situation, but have been unable to get it. We trust that our brotherhood will rise to the importance of this situation and help us pay these debts.

Brother Bouey commended in high terms Mr. Cook, a native of the Congo who has been largely educated on the West Coast of Africa, as a yoke-fellow for the work on his field. We have written Mr. J. Ds. Hoff, who reported the death of Mr. Bouey, for facts touching the work so suddenly made vacant by the death of Louis Bouey. This report will be published in the Herald as soon as we secure it.

Gold Coast.

We have been enabled to do but little for Dr. Majolu Agbebi this year. It was the purpose of your Board to have him at the Baptist World Alliance, but finding he was a delegate to the Raclal Congress, which convened in London shortly after the Alliance meeting, we did not send for him.

The work under Dr. Agbebi needs the sympathy and financial cooperation of this Convention. With a very little effort, the Convention could so yoke up the different little bands of Baptists or those who hold to New Testament doctrines like unto ourselves, until we would form a girdle more than two-thirds around that long neglected continent.

Your Board insists that the brotherhood help in attempting to carry out this important need for Africa's uplift and redemption.

South Africa.

The following report from Rev. Dr. E. Murff, accompanied by letters from Rev. James E. East, Rev. E. B. Koti, F. Solani, and John Nalabla, will largely cover the work in South Africa.

During the Baptist World Alliance, the Executive Committee of your Board had a conference with Rev. H. Gutsche, Statistical Secretary of the South African Baptist Union.

It was agreed that in future the superintendent of our missionary work in South Africa, with two other brethren under our Board, with two members of the South African Baptist Union, should make up a committee whose duty it shall be to save our workers and the workers of the Union from confusion.

First, by overlapping; second, by the ordination of unworthy men to the ministry. In this way we hope to use only our competent native brethren in our Baptist cause may grow in that part of Africa. It is to be regretted that our Pede-Baptist brethren among the English in South Africa count their members by the thousands among the Kafirs and Zulus, while the English Baptists count their members by the hundreds. Indeed many of the impediments that have hampered our work in Africa have not come from the Government, not from those who do not teach the New Testament doctrine to us, but from Baptists who seem to distrust and fear to have our work as taught by the Scriptures told to the African.

However, we are glad the outlook is better for mutual helpfulness and fellowship among all Baptists, African and American, in South Africa.

Washington, D. C., August—

In the bounds of the South African Baptist Association, to May first, we have organized churches 18; preaching stations about 110; ordained preachers 16; licensed preachers 65.

Yours respectfully,

D. E. MURFF.

Tolosa, So. Africa, July 12, 1911.

Dear Brother: I am writing you again with reference to our troubles here. In the wisdom of Brother Murff, Superintendent of our Mission, it was decided to make this a main station. The work is growing nicely, but jealousy on the part of the chief and others caused me to be arrested. They said "If this Baptist preacher continues, he will spoil the Pondo people because he has learned American teaching and is ruining the natives." I had to get a lawyer to save myself from jail sentence. To do this the horse which the Foreign Mission Board gave me costing \$75, I sold to pay my lawyer. Thank the Lord the case was won and I am free to go on preaching the Gospel. The enemies of our Lord are still fighting me though our work is a blessing to all the people.

Now my dear brethren of the Board, please send me \$250 which will get me another horse and build me a house before December, when the rainy season begins. Ten souls are waiting baptism as I write you, at one of our stations, but I have no horse to go to them. Oh, when will our brethren of the big churches in America see and understand the needs in full in this benighted Africa! We ask your prayers. May God bless you.

Sincerely yours,

JNO. NTLAHLA.

British Central Africa.

Few, if any, Christian workers in any part of the world have suffered more than has Rev. John Chilembwe, who, since the return of Rev. L. N. Cheek to this country, has had charge of our work in Chiradzulu.

There are some among us who will recall that he was partially given up to die before returning, ten years ago, but the little fellow hangs on.

Chiradzulu, B. C. Africa, June 31, 1911.

Dear Brother: I regret to write you of an accident that has just occurred. Yesterday, my little wife, industriously, did her washing and at close of day, put the clothes in a room, forgetting to put out the lamp. About midnight it exploded and we were unable to extinguish the flames. The people were afraid to come to our rescue because of leopards who are engaged in destroying our live stock around the station, and my eyes being so weak and bad, I cannot hunt him and kill him.

Alas! all our clothing burnt to ashes. Wife had nothing left but night garment, and I in my pajamas. My children are all naked.

Please Brethren, some good friends, send us a box of clothing—hand, torn garments such as shirts, trousers and jackets will cover our bodies.

We thank God that the building did not take fire. Only our clothing was destroyed. Oh, how it will rejoice my heart if some brother will send me a baptizing suit as I have a large number waiting baptism before the year closes.

Yours sincerely,

JNO. CHLEMBWE.

Outgoing Workers.

The fact that so many of our workers are at home on furloughs make it absolutely necessary that at least two strong men be sent out to Africa to lead our splendid native force in the work we have undertaken. Rev. A. D. Bell, a member of the Ebenezer Church is a candidate, and your Board hopes to send him forth as soon as proper arrangements can be made. Join us in prayer for the other man.

Nothing has so annoyed and grieved your Board as not to be able to get a larger per cent of the consecrated money given through much sacrifice from thousands of the members of our struggling churches direct to the work in foreign fields.

The Budget is our only way out since we have no legacies or bequests upon which to draw. We call upon churches and pastors to make annual pledges to foreign missions and to send the money direct to the office, to save the expense of an agent calling to collect it. With the *MISSIONS HERALD* read by the intelligent members of our congregation; interest and enthusiasm will be created which will enable our pastors to do this with but little trouble.

Our Thanks.

In behalf of this Convention and in the name of our Lord, we extend our thanks to a white friend who pays the salary of Rev. John Chlembwe; President Hope and Dr. Pettiford for assuming the responsibility of the education and maintenance of the Bouy Boys; all the presidents of our schools who are caring for our fourteen African and two South American students, and to all who have pledged, through your Board, to special offerings including a deacon in Arkansas, who gives a bell for one of our African churches which will be dedicated at the missionary mass meeting on Sunday, and sent on its mission of service at the close of this session.

Churches and Individuals Can Help

AFRICA.

Mission Stations, varying from \$60.....	\$300 a year
Missionaries, \$50.....	\$300 a year
Native Teachers, \$15.....	\$225 a year
Students, \$20.....	

SOUTH AMERICA.

Mission Stations, varying from \$50.....	\$300 a year
Missionaries, \$50.....	\$300 a year
Native Teachers, \$25.....	\$45 a year
Students, \$20.....	

WEST INDIES.

Mission Stations, varying from \$75.....	\$400 a year
Missionaries, \$50.....	\$300 a year
Native Teachers, \$20.....	\$60 a year
Students, \$20.....	

Orphans can be supported for the sum of \$15 per year. The children are fed, clothed and given primary education and Christian training. Our missionaries greatly need funds for the support of these neglected little ones.

Persons supporting native preachers can learn from the superintendent or missionary in charge through the Foreign Mission Board, concerning the manner their money supports; those supporting orphans can learn through the same source how their ward is progressing.

Money given for the support of a certain Mission Station, Missionary, Native Teacher, Student or Orphan is claimed under the head of "SPECIAL GIFTS," and can be credited to the church with which the contributor is connected, providing that church is a regular contributor to foreign missions, and has paid all pledges made over and above the SPECIAL GIFTS of its individual member.

Your Board approaches this subject with inquiring minds, as we are just having this question to deal with. We have the wisdom on the subject of Boards who have existed for a hundred years, and by the grace of God and the large experience of our contemporaries, we do want to encourage SPECIAL GIVING, but not to the detriment of the work, workers and givers.

The Wide Wide World.--Selected.

EAST AFRICA.

Most interesting is it to note how naively and pointedly some of the converts in the East African mission speak of Christianity. We call a few sentiments from a printed calendar from that far-away country:

"The missionaries have come and they have divided themselves to the people."

"I shall work for the Lord and keep on digging."

"O Lord make us drunk with the Holy Spirit."

"O Lord, I pray thee that we may soon have stations as close as ten hours each other."

"I wish that I had five hours in which to preach, for I have much to say."

"The missionaries have come and they have put clay on our eyes and now we see."

"I can scare away the devil without learning Portuguese."

"People could not be saved unless God had given a part of Himself."
 "To teach our children that they must learn, we must first learn our
 selves."

SOUTH AFRICA.

The seventy-fifth anniversary of the coming of the Gospel to the Zulu through the founding of the Zulu Mission of the American Board was celebrated during August. Other European and American Societies have established work there, but the American Board planned the celebration as a union movement. The Natal Missionary Conference opened a three-day conference. The leading thought of the gathering was cooperation. The white missionaries met together for two days, and the native pastors separately for the same time, after which the two bodies sat together. Interdenominational evangelistic conventions for natives in six mission stations were held, each covering a large section and under a different society. The spirit which the societies and the white and native Christians showed toward the event was hopeful for the fulfillment of the prayers of the leaders in great spiritual awakening, for unity in aim and work between native leaders and missionaries and for a greater public interest in the evangelization of the natives.

WEST AFRICA.

Early this year Bishop Walmaley spent six weeks in visiting the mission of the Sierra Leone church in the Protectorate. He writes: "Perhaps the most interesting confirmation service was at St. John's, Brookfield, where forty-five of the Kroo people, who had been baptized by Bishop Edwin, were confirmed. I baptized 119. Their earnestness seems wonderful. They need our prayers that they may have a fuller and more capable supply of teachers and that they may become missionaries along the coast."

A Methodist missionary writes from Angola: "The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstitions have fallen under the power of the Gospel, and the heathen are taking the edge of it. The native church at Londa contributes \$17 a month for the support of native workers on a native station."

NORTH AFRICA.

One of the hopeful signs of the times in Egypt is that the young Copts are organizing a Coptic branch of the British and Foreign Bible Society, and hope to bring about reforms in worship, doctrine and practice. It is forming, says the Record of Christian Work. The Coptic teaching is that infants dying unbaptized are blind in the next life. This extraordinary dogma is based on the next, "Except a man be born from above he cannot see the kingdom of God." A worker in the English Church Missionary Society of Turkey writes: "A colporter asked a Coptic Christian, 'Who created the world?'"

"God," was the answer. "Who redeemed you?" "I don't understand."
 "Who saved you from your sins?" "I have no sins. I am a plain man who works day time in the fields and at night returns home. I have never sinned."
 "But don't you know of Christ?" "No, He has never been to our village."

ABYSSINIA.

The onward march of civilization has not yet entirely driven out the horrors of the slave traffic from Africa. Recently a missionary in India received a letter from one who has been traveling in Abyssinia, whose reliability is vouched for by the Bombay Guardian. This traveler says:

"We met slavery in some of its worst forms on our journey. The Abyssinians raid all the black tribes along their borders and carry off women and children. The latter fall the most easy prey, and the result is that one sees whole caravans composed almost entirely of children from two to eight years of age, driven like flocks of sheep along the road. They are not clad, and, coming from the hot lowlands to the plateau, suffer badly from the cold. They march five hours and more a day; and to see babies of two and perhaps under, with their little fists clenched, their small bodies bent forward, while they scramble along with a crab-like movement trying to keep up with the rest of the party, is pitiful. A child of seven or eight not only carries himself but has some sort of a burden on his back, or a heavy rifle on his shoulder. Besides this, many Abyssinians are very cruel indeed to their slaves, and treat them horribly."

Is it not time that the ruling Christian nations who are advocating world-wide peace see to it that this horrible traffic in human beings is ended? Let us earnestly pray for "Him whose right is," to rule in Africa.

CHINA.

In 1905, the Shanghai Missionary Conference adopted a resolution to the effect that "for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, cooperation in theological teaching."

Now, at Nanking, three theological seminaries, representing four denominations (the Methodist, the Disciples, the Presbyterian, North and the Presbyterian, South) are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational.

The Bible School is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Teacher's Training School. The faculty will be a single unit, each man having his department and teaching wanted classes except in the above-mentioned courses. It will be practically one Bible school.

The secret of this cooperation is found in the following sentence quoted from the Right Rev. Bishop Graves, of Shanghai:

"I have been engaged in training men for the ministry ever since I came to China, and experience has taught me that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments, and in addition to teach all other branches of theology with constant reference to the Holy Scriptures. In this way the training is made more real and practical."

This Union Bible School at Nanking is the first of a proposed series of mergers in religious education for China.

On the invitation of the committee, appointed at Shanghai last September, for the promotion of Bible study, appointed by the Shanghai Conference in 1907, Dr. W. W. White, of New York, is on his way to make his second visit to the Far East.

CANADA.

During a single week recently ninety families of Negroes, 500 persons in all, started from Okfusgee county, Oklahoma, for Canada intending to take up quarter sections of farming land in the Canadian Northwest. They are leaving Oklahoma because of their dissatisfaction with the "grandfather law," which prevents their voting, and also with other laws which provide for separation of the races in passenger coaches, waiting rooms and airports. The present emigration follows a recent decision of the Canadian Government on the question of admitting immigrants. Under that decision Negro families whose members possess five dollars each expect to be admitted without trouble.

FIGI.

Says the Methodist Missionary Review of Australasia, of the Christian natives in Figi: "The liberality of the people is simply splendid. The last Circuit gave the noble sum of 1,171 pounds, 15 shillings, 1 pence, in addition to which they subscribed 230 pounds for the purchase of a district motorbus. In two towns they have determined to replace their old churches with wooden structures and every male adult in one of the towns has pledged himself to contribute at least five pounds towards the cost of the new building, and despite their losses they are cheerfully fulfilling their promises. Five new churches were erected during the year, and a new school room at a cost of 180 pounds.

GREAT BRITAIN.

Prof. E. Q. Ross, of the University of Wisconsin, after a recent tour through China, writes thus in the March Century: "Very striking is the contrast between the English mission work and the American. The English missionaries center their efforts largely on translating and evangelizing, while the Americans have done much in the medical and educational fields as well.

ITALY.

Rev. Professor Giovanni Luzzi, of Florence, gives some interesting facts in a recent number of The Standard World, in regard to the students of Italy.

There are now some thirty-four universities many of which are weak and insignificant. The total number of students is about 30,000, the largest number being found in Naples (6,000) and the smallest in Ferraz (87). The nominal religion is Roman Catholicism, but there are a few Jews and Protestant Christians.

The great problem in face of this mass of young men, who in a few years will be the leaders of public life in Italy, is this: How to reach them. Many universities have not a single Protestant among their matriculated students. Liberal Roman Catholic young men, who begin to interest themselves in religious questions do not want to have anything to do with Protestantism.

KOREA.

Following the "million-souls-for-Jesus" campaign in Korea a new movement has been launched at Seoul, with the watchword, "Not only a million souls for Jesus, but the whole land for Jesus." Several hundred special workers opened this campaign last October. These were divided into 350 teams, two in each team, whose work is to go from house to house preaching the Gospel and enrolling seekers. In three weeks 10,000 were enrolled. It is expected to make this work cover the land.

Mr. T. Hushono, now holding a responsible position in the Bank of Korea, at Seoul, writes that Christian work in Korea is as encouraging as ever. "Peace prevails throughout the country; morality of the Japanese is improving rapidly, and their attitude toward the Korean is undergoing a great change. Missionaries are being understood, partly due to their good sense and partly to the efforts of all officials and Christians."

MADAGASCAR.

After the years of difficulties in the way of Protestant missionaries in Madagascar and the petty persecutions of native Christians upon that great island by the official representatives of the French Government, a better day seems to have dawned for the Protestants there. Not long ago, a certain official refused to permit the rebuilding of a church building by native Christians, but an appeal to headquarters caused almost immediately the issuing of an order that he must not hinder the native Christians in their work of church erection. Thus the Lord has answered our prayers for Madagascar, and we may expect to hear soon of great progress of the Gospel there.

MEXICO.

The insurrection, or revolution, as it may now be called, is nominally over in Mexico, but the country has not yet settled into a state of peace and prosperity.

It is expected that out of the disturbed political conditions will emerge better conditions, with fairer elections, freer press and speech, more just courts of justice, better commercial and industrial conditions, and more educational and religious privileges.

PHILIPPINES.

The Bureau of Education in the Philippine Islands has issued an order directing American school teachers to take no part in religious work even outside of school hours. This prohibits a Christian American school teacher from taking a Sunday School class in his own church, or from conducting a Bible class in his own house. They are especially warned not to encourage the study of the Bible.

An American resident in the Philippines declares that this order practically applies only to Protestant teachers, since only they are reprimanded. Roman Catholic teachers are not interfered with, and go on tours with their bishops, engage in church work and in other ways help forward Roman Catholicism.

PORTUGAL.

The Portuguese Cabinet concluded in April the decree of separation regarding the Church and State. The main points of the decree are:

The State conceded entire liberty of all sects, the Roman Catholic ceasing to be the State religion from the date of the promulgation. The beneficed clergy will continue to receive their stipends until July 1st, after which they will be paid pensions.

As the Roman Catholic denomination will no longer be the State religion, priests may marry.

This decree means greater liberty for Protestant missions in Portugal.

RUSSIA.

Another campaign of persecution against the Jews is in progress in Russia. An old law of the time of Alexander II. confines the Jews to certain districts in Southwestern Russia. Only those Jews were allowed to travel beyond the Pale who were in a position to pay the fees of a first gild merchant, amounting to \$300 a year, or who could prove that they practiced a skilled trade.

Since the law of Alexander II. numerous Jewish families crossed the Pale with the object of getting their children educated in good schools. In a large number of cases they bribed the police to wink at their transgressions of the barbarous laws of the Pale.

The Russian Baptist Union reports 9,033 baptisms within a year among the Russian-speaking populations of the Empire. In Hungary during the past year more than 4,000 have been added to Baptist churches on confession of faith. Twelve new churches and 100 preaching stations have been established. The church at Bekesaba, organized three years ago, has 269 members, and that at Hamrod, less than a year old, with 160 members, is conducting services at twenty out-stations. In Roumania one evangelist baptized 280 converts last August, and during his whole ministry has baptized 6,000 persons.

SCOTLAND.

Representatives of the Scottish Episcopal Church have been inspired by the success of the Laymen's Movement in America to form an organization on similar lines. An attempt is being made first to secure the services of an honorary secretary and of a small committee of laymen in each parish in order to spread information and create interest in Christian missions. The movement has the cordial support of the bishops of the Scotch Church and of the Scotch Board of Missions.

JOHN R. MOTT IN THE NEAR EAST.

Reports of spiritual awakenings and renewed interest in religion and Bible study came from Egypt, Syria and the continent of Europe in connection with the visits of Dr. John R. Mott. In Cairo and Assiut the interest was very marked and the largest halls were filled with young men who came to listen to addresses on spiritual themes.

THE BAPTIST WORLD ALLIANCE.

The Baptist World Alliance met in Philadelphia in June, and was attended by men from all parts of the world, Canada, Australia, New Zealand, Great Britain, and all parts of the vast British Empire. The Republic of France sent its messengers to the Republic of America. Men of all races and tongues met in fraternal fellowship. It marked an era in the history of the Baptist denomination.

TOUCHING SPECIAL GIFTS.

Under "FOREIGN MISSIONARY ADMINISTRATION," page 33, in "The How and Why of Foreign Missions," we introduced the following: "World evangelization being the supreme work of the church, the method of administration should be commensurate in scope and dignity with the task to be performed. Such a work can not be properly done by individuals but by congregations acting separately. It is too vast, the distances too great, the single act too small. Local churches do not have the experience in dealing with missionary problems, nor the comprehensive knowledge of details necessary for the proper conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church may become indifferent or discouraged. Even if neither of these alternatives happened, the work would lack stability. It would be *ad hoc*, *sporadic*, *unplanned*. A chance newspaper article or a visit from some enthusiastic missionary might direct a disproportionate stream of gifts to one field, while others equally or perhaps more important would be neglected. The wise expenditure of large sums of money in far distant lands, the checks and balances essential to prudent control, the equitable distribution of workers and *centers of work*, the proper balancing of interests between widely scattered and isolated points, the formulation of principles of mission policy—all these require a central administrative agency.

Foreign missionary work is in remote lands in different languages, among diverse peoples. It is, moreover, a varied and complex work including not only churches, but day schools, boarding schools, industrial schools, normal schools, colleges, academic, medical and theological; inquirers' classes, hospitals, and dispensaries; the translation, publishing and selling of books and tracts; the purchase and care of property; the health and homes and the loughs of missionaries; fluctuating currencies of many kinds; negotiations with governments, and a mass of details little understood by the home church. Problems and interrelations with other work are involved, which are entirely beyond the experience of the home minister, and which call for an expert knowledge, only possible to one who devotes his entire time to their acquisition.

It is neither safe nor business-like for the church to leave such an undertaking to outsiders. The Lord's work as well as man's work calls for business methods. The church must take up this matter itself. It must form some responsible agency, whose outlook is over the whole field and through which individuals and churches may work collectively and to the best advantage some lens which shall gather up all the scattered rays of local effort and focus them where they are needed; some institution which, though "men may come and men may go," shall itself, "go on forever." Recognizing these things, each of the leading denominations has constituted a board of foreign missions as the great channel through which it shall unitedly, wisely and automatically carry on this work for humanity and God.

Your Board invites the churches, missionary societies and Sunday Schools of this country to unite in pledging and giving to special objects, but these special objects should be designated or pointed out to them by the Foreign Mission Board. The STATION PLAN has been adopted by nearly all Foreign Mission Societies in the United States, Canada and England, but in no case do those who contribute to the work of the station or the missions keep up correspondence only as indicated by their board.

That you may see the position taken, we select four "WHY NOTS" against this policy from periodicals sent out by the Board of Foreign Missions of the United Presbyterian Church:

Why should I not take up the support of a special object outside the regular work and have it count on my quota?

(a) Because by so doing you are starting a NEW WORK which has not as yet received the sanction of either the Board or the Missionary. Who will be responsible for it next year and the year after?

(b) Because that NEW WORK is relatively less important, though perhaps more fascinating, than the regular work, for if it were not less important the missionaries would have taken it up even at the sacrifice of some of the present regular work.

(c) Such contributions can not be reckoned as part of the quota, because they do not come into the general treasury, nor help to raise the appropriations of the General Assembly. They create a NEW WORK and exhaust themselves in the support of that NEW WORK.

Why should I not pick out a native worker or scholar and get into correspondence with him?

(a) Because this limits your interest to one individual.

(b) Because of the burden of correspondence which this places upon the missionary who is already overburdened with work. It would take one letter, at the very least, to get the matter arranged between you and the scholar; then the scholar (or native worker) would need the cooperation of the missionary in each letter he sends and in each letter he receives, as he does not know your language nor do you know his. In most cases the missionary will need not merely to cooperate, but to actually write the letter for the native supporter.

Why should I not know to just what part of the work at a main station my money goes?

(a) Because this would wrong you by limiting your interest to a small section of the work.

(b) Because it would place upon our missionaries an unnecessary and unreasonable burden of correspondence and administration to thus keep track of the destination of each particular "share" and report upon it separately. In the business world there is no large corporation which would undertake to trace separately and report upon the investment of each individual stockholder. Our foreign missionary work is a vast enterprise; the burden of its administration is great enough when reduced to the minimum; and we feel sure that you do not wish to hamper the work in any way by increasing that burden.

Why may I not get my letter directly from the missionary?

(a) Because if you have a right to a personal letter from a missionary because you have assumed one share of his support (or the support of the station) then there are some fifty others and more who have an equal claim upon him for a personal letter. To satisfy all, your good missionary must stop doing missionary work in order to write about missionary work. Of course, if you are supporting him or his work altogether or in a large part, there would not be the same objection to the demand for personal letters from him. The following quotation from a missionary's letter will help you to realize how much of a burden is placed upon our missionaries by the multitude of requests for personal letters.

"I felt that I was writing a good many letters, so one day, in order to make sure of the number, I procured a letter copying book and small press, and made impressions of each communication I sent out. I found in the course of a few months that my correspondence averaged about one hundred letters a month. This would not be much if writing letters were my main work, but considering it was only an incidental, it was burdensome."

The contributing of undesignated funds to the general treasury is the ideal method of supporting the Foreign Missionary work of the churches, involving for the Board and our Missionaries the least burden of administration, and affording to the donor the largest horizon and sympathy. This method is being generally followed by all Boards doing work in foreign fields.

We give below a list of missionaries and native helpers now at work in foreign fields, on whose salaries no money has been pledged by friends in America, but whom we trust will be remembered during the coming year.

Rev. Majola Agbebi, Ph. D., Lagos, W. C. Africa, salary \$300 a year.
 Rev. Jeremiah N. Menze, Middledrift, S. A., salary \$300 a year.
 Rev. E. B. P. Koti, Queenstown, S. A., salary \$400 a year.
 Rev. F. Solani, Idutywa, South Africa, salary \$250 a year.
 Rev. Peter T. Mngqibisa, E. Pondoland, S. A., salary \$250 a year.
 Rev. John Ntshala, Tsolo, S. A., \$300 a year.
 Rev. Wm. Leshaga, Boksburg, South Africa, salary \$250 a year.
 Rev. T. E. Smith, Barbados, British, W. I., salary \$200 a year.
 Rev. C. P. Rier, Surinam, South America, salary \$200 a year.

Native helpers in British Central Africa, under Rev. John Chibwezi, missionary, under a salary of \$25 a year, which has not been pledged: W. Kujita, J. Malunda, David Kadnya, Maynard Mbela, Stephen L. Mhahle, Andrew Mkulichi.

Rev. Majola Agbebi, of Lagos, W. C. Africa, writes: "You will be soon to learn that the bell containing bell and clock and about thirty-five feet of my church fell while Mrs. Agbebi, a mason and myself were examining the structure. The tower fell three minutes after our exit. The entire building must be torn down and rebuilt, which will cost not less than \$300. My people's offerings will pay half of this amount. When can we hear from you with the other half?"

Rev. E. B. P. Koti of Queenstown, South Africa, reports: "We have been blessed this year with a number of conversions among the young people. Things are not as bright as one would wish because our English Baptists are not as friendly as they have been. The creditors are expecting payment on the debts, and I hope you will be able to clear them all up after the National Convention."

A letter from Rev. F. Solani, of Idutywa, South Africa, says: "We have a membership at our Good Hope station of about fifty, a good Sunday School of about forty-five, and a very strong and promising day school with forty-two pupils enrolled. We have a nice but small church house for services. We are surrounded by a great number of unbelievers who, we are glad to report, are now beginning to realize their responsibility with their Creator. They come to our Sunday services and weekly prayer meetings and there is hope that they will soon become Christians. Our congregation is growing that we need money very badly to enlarge our building. If you could just send us \$100 to help as it would be a good showing for the F. M. B. among these Englishmen, who laugh at us and say, 'Can native people do anything successful without a white man taking charge of everything they undertake to do?' We also have a membership at our Bolotwa station of sixty-five. This is a newly organized mission and is growing. The Sunday School numbers forty. Then, we have two more stations with about thirty-three members in each. We have eleven native helpers. Can't you send us some money to help us pay our teachers and to help with our building?"

Rev. Peter T. Mngqibisa, of East Pondoland, South Africa, writes: "I have six stations, eighty members and twenty children in school. I have no house. I am sleeping outside and my children are hungry. Help me, sir. I want to buy food and clothes. Do help me!"

Rev. Wm. Leshaga, of Boksburg, South Africa, reports: "I am thankful to you for the organ just received as a gift from friends in Little Rock, Ark., also the money for the spectacles from a friend in South Carolina. The work is increasing and we have a large number ready for baptism. Pray for us."

SPACE IN ASSOCIATION LETTER BLANKS

It is apparent that as the missionary elements in our churches are forcing a space in Association letters for the churches to send up contributions to their annual sessions for Foreign Missions, the "Ruling Elders" are figuring on how to use this money, cheating the cause of missions, stealing from the churches and wronging their own souls.

The following (from two Tennessee papers) shows a reform is on in that State:

BEWARE!

"The so-called associations that are raising money in the name of missions and education and appropriating the funds to their own use will be exposed hereafter. The people are tired of being plundered by these wolves in sheep's clothing."—Signal Index.

"The New Testament idea lays the responsibility of missions upon the local churches and they should be allowed to say what the money that they give into the Association should go for. In fact the churches should be so informed that they would know what object are fostered by the Baptist State Convention in keeping with Baptists usages and customs. In fact we believe that the local churches are responsible; most of all, for the great work of missions. Many of the forty-two Associations in this State do absolutely nothing for missions and education."—Nashville Clarion.

One of the best Associations in the State of _____, as far back as 1897 was giving from \$70 to \$100 for Foreign Missions, annually but the leaders used to pay their way to the National Convention, giving a small portion of it to the work. When your Board exposed them they had Foreign Missions stricken from the letter.

Your Board has made special efforts to have each State, District or County Convention composed of Associations, churches, Sunday Schools, Young People's or Women's Societies, and each Association composed of churches, to give space in their annual letter blanks, that the organizations might feel their God-given duty to help preach the Gospel everywhere and send up annual contributions to Foreign Missions.

We are pained to report the following results from minutes gathered:

Out of twenty Baptist State Conventions only nine make provision that organizations representing in them will report money for Foreign Missions. Granting that this ratio will hold good it will be seen that of the forty or

more State Conventions represented in the National Convention a little more than two-fifths—sixteen of the forty—stand firm between the individual church and their God-given duty to preach the Gospel to every creature, by making a space for Foreign Missions in their annual letter. Hence, it will be seen that thirty-four Baptist Conventions in this country make no provision whatever for sending the light of the Gospel to regions beyond. We found out of one hundred and ten Associations, fifty-four provided space for Foreign Missions. Assuming that this ratio will hold good it will be seen that nearly half of the five hundred Associations composed of Negro Baptist churches open the way for the local churches to bring up money at their annual sittings for Foreign Missions, thus leaving hardly two hundred and sixty Associations who tell the churches absolutely "you can not preach the Gospel to dark Africa through our organization." We also found out of one hundred and forty-one Sunday School Conventions only forty-five provide space in their annual blank for Foreign Missions, leaving nearly ninety-one per cent of the very cradle of our denomination without any instruction on this subject of Missions.

Surely Negro Baptists are drifting upon a rock where wrecking will be inevitable. God is not dead, and any people who have enjoyed the blessings at His hands as our people, save at such a cost, need to stop, think and act in this matter.

The churches exist to preach the Gospel by which all men are to be saved. Our God took four thousand years in working out this plan, and out of His great heart of love for lost men, gave Jesus, His own Son, who died on the cross, to make the plan for their rescue perfect. Then He called these men (or they went in the ministry for selfish purposes) to carry out these plans.

The call includes all—GO YE. The scope of the Gospel is world wide—INTO ALL THE WORLD. It is for ALL races—TO EVERY CREATURE.

Almost alone, the Secretary of our Board has gone on for sixteen years and at times his message has been unwholesome to this dishonest, ignorant class of men—but brethren, did we learn nothing from Zedekiah?

The cutting of God's message to pieces, the imprisoning of His messenger, the burning of the message only kindled God's wrath for the final day. Listen brethren, listen! Like the blast of a mighty trumpet, come the words of Jesus—"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED TO ALL THE WORLD."

Many years have passed since his dear feet pressed this earth. Many many have been the conflicts since He uttered these words, but they were being fulfilled.

O that the Presidents of Conventions, Moderators and secretaries of our Associations would see their opportunity! O that they would see that space is left in their annual letters to Associations and Conventions that the churches might be allowed to give to the support of missions and thereby save themselves and the churches from spiritual if not physical decay!

THE TROUBLES THAT LIE IN OUR WAY.

Until we are gripped by that spirit which prompted the loving heart of the blessed Saviour to say, "It is my meat and drink to do the will of Him that sent me," and until we are filled with love for the lost in non-Christian lands can we truthfully say, "I'll go where you want me to go and I'll do what you want me to do, dear Lord;" then and not until then will the men, women and means so needful to the enlargement of our work commensurate with our numbers, be thrust forth by Him who called us to the work.

Intelligent information is a source of interest and enthusiasm in any cause. When you remember the size of our field, stretching from where the tall pines grow in Maine to where no snow touches the fruit in Florida, and from the restless Atlantic to the golden gates of California, Negro Baptist churches are scattered with but a single missionary paper—the Mission Herald—and less than a dozen men and women constantly going to the churches, you will see that education on the subject of missions is slow indeed.

Missionary Stories, copies of Daybreak in the Dark Continent, The Decisive Hour of Christian Missions, the How and Why of Foreign Missions, the report of the World Missionary Conference held in Edinburgh, and a hundred other missionary books which would make our people "wise unto salvation" on this great subject of world-wide missions, are seldom found in the pastors' homes who lead the people, to say nothing about the masses of our members. Without intelligence on the Great Commission of our Divine Lord and Master, and information coming from those who are prepared to give it crystallizing into love for the brother who dwells in heathen darkness—these debts will go on increasing and the work made to lag.

THE KNOCKERS.

We are sure many of our brethren will be surprised to know that there are pastors in our ranks who can not make an appeal for the debts of their local churches, state missionaries who can not talk of the needs of building up their work in the State without criticizing those who are doing some little part to give the Gospel to those in heathen lands.

Go to some of our Associations and Conventions and hear men expatiating on "Clarity Begins at Home"—substituting "You can find the heathen nearer; You Can Help Them at Your Door," for, "This Gospel Shall be Preached to all Nations for a Witness," uttered by their Lord and Master.

All too often those who represent your Board, even the Secretary himself, get their feelings hurt by these knockers of missions. Word comes to your Board that in Associations and Conventions where their sitting lasts four and five days, the subject of missions is often put off until Saturday night, and in many cases given a hearing at 11 or 12 o'clock at night. It is to be deplored that Negro Baptists in 1911 are at the place where the English brethren were in 1770, when William Carey's soul was aflame because he had gotten the vision set forth by our Lord as He said: "Lift up your eyes and see the fields are white unto harvest." Carey became so excited by the con-

tinued neglect of this subject by his brethren, at a Baptist Association, that he sprang to his feet, grabbing Andrew Fuller by the arm, and, with bleached face and tear-dimmed eyes, exclaimed: "And will you still go on doing nothing for the cause of missions?"

A RIPT IN THE CLOUD.

Despite the knockers and the spirit of hard-shellism that pervades the hearts of so many men in our ranks, there are as noble missionary characters scattered here and there in our Baptist Zion as ever called upon the Lord. The late Rev. Casar Johnson, of North Carolina, and Joseph Jones, a member of Abyssinia Baptist church, of New York, remembered the cause of missions in their wills. Each of them have entered upon their rest, but the works do follow them.

Then a good deacon of a church in Mobile, Ala., contributed fifty dollars this year to our work in British Central Africa, and will keep it up; the Woman's Missionary Society of Shiloh church, of Columbus, Ohio, pledged twenty-five dollars a year for the medical education of a native African woman in McGill University, Canada; the Metropolitan Baptist church, of Washington, D. C., has pledged seventy-five dollars a year for the medical education of a native of South Africa, who finished from West Virginia Colored Institute last June and will enter Shaw University in the fall; the Woman's Missionary Society of the Pond Street Baptist Church, of Providence, R. I., will help educate an African youth, who came to this country in 1908, in State University, Louisville, Ky. The First Baptist Sunday School of Danville, Ky., the Pond Street Baptist Sunday School, of Providence, R. I., the Woman's Missionary Society, of Metropolitan Baptist Church, of Memphis, Tenn., and the Woman's Missionary Society, of Danville, Ill., each have pledged twenty-five dollars a year for salaries of native teachers. The Ohio and Indiana State Conventions have each pledged fifteen dollars a year for the education of a native lad in one of our African Missions.

This is an increase of ninety-nine per cent over fifteen years ago. There was but one man in all this country in 1896 who had made a permanent pledge to the work of this Board.

LIABILITIES.

Tinsley-Mayer Engraving Co.	\$ 31.00
Young People's Missionary Movement	204.35
Baptist Book Concern	40.12
National Baptist Publishing Board	28.13
Bills Payable in Banks	143.25
Lovenhart and Co.	39.75
Teachers under Rev. J. E. East	204.00
Teachers under Rev. John Chalembwe	13.00
Balance on foundation of Church and Mission Home at Capetown	200.00

To Messrs. Chung and Co., on Bethel Baptist Church, Georgetown South America	937.61
Barnes and Co., on account of Rev. A. S. Phillips	83.00
Lot, Carey School, Queenstown	175.00
Robert Howell	8.80
Dispatch Printing Co	36.00
To Missionaries	1400.00

NATIONAL BAPTIST ASSETS IN FOREIGN FIELDS. WEST COAST AFRICA.

100 acres of land, Grand Cape Mound	\$ 600.00
Missions	300.00
Other buildings	600.00
Chapel organ	76.00
Total	\$ 1575.00

SOUTH AFRICA.

Mission Home and lot in Capetown	\$ 4500.00
Middletown church building	1500.00
Mission Home	300.00
School houses	1600.00
Five bells	180.00
Queenstown school house	2500.00
Queenstown church	2300.00
One organ	40.00
Two typewriters	65.00
Desk, carpenter tools and books	150.00
Churches	1625.00
One bell	25.00
One typewriter	35.00
Organ	50.00
Total	\$14780.00

CENTRAL AFRICA.

100 acres of land valued at	\$ 500.00
Substantial brick church house	2700.00
Four-room home for missionary	660.00
Three-room home for missionary and store	500.00
Organ	40.00
Total	\$ 4400.00

SOUTH AMERICA.

Georgetown—Bethel Baptist church	\$ 4800.00
Georgetown—Nazareth Baptist church	800.00

Organs and bells	150 00
Total	\$ 5450 00

WEST INDIES.

Mission Home, St. John's Barbados	\$ 1000 00
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Total amount of assets	\$ 28485 00
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This does not include holdings under Dr. Majulu Agbobi, of church bells, communion sets, buildings and lands, nor that owned by our missionaries, Brethren Solani, Mngqibisa, Ntshahla, and others, which will reach quite \$5,000. Our Board has contributed to all these men, but the bells and fixtures have been paid for by us exclusively.

Cuts, supplies, printed matter, book covers, typewriters, desks, chairs and safes, in the office of the Foreign Mission Board, Louisville, Ky. are valued at

Total assets at home and abroad	\$ 1424 25
	\$29909 25

A TWO-FOLD CRISIS

A crisis is upon us regarding Baptist work in Russia and in Moravia. Rev. Wilhelm Fetter has sent out stirring appeals in the interest of his church house in St. Petersburg. He is a man of varied ability and of noble character. He is, in no small degree, a hero, a martyr and a saint. Four years ago he began his work in St. Petersburg. God has graciously owned the labors of this devoted servant. He needs \$40,000 more to complete the work on the large tabernacle needed to hold the eager congregation. Soon he must return to Russia to stand trial before the High Court in Moscow for the crime of preaching the gospel. He is now in America on bail-bonds to the amount of \$2,500. He must prove to the officials in Moscow that a Bible is his word, and can be fully trusted.

His tabernacle is half completed; it is intended to hold 2,000 hearers. But now his money is spent to the last kopek. He has made great personal sacrifices of time, strength, health and money—having borrowed about \$7,500 on his own responsibility. The Baptist denomination in the United States will surely come to the rescue and gladly assist in completing the FIRST BAPTIST PRAYER HOUSE in the capital of the Empire of the Czar. All contributions may be sent to the American Baptist Foreign Missionary Society, Ford Building, Boston, Mass.

Another pressing claim is that of Rev. Norbert Capek in Moravia. He ought to receive within the next few weeks \$2,500. Rev. J. H. Shakespeare promises on behalf of our British brethren \$500 of this amount.

Our eloquent, prescient, and persuasive friend, Rev. A. J. Vinig, has written me to say that he will guarantee to send Mr. Shakespeare \$760 by the end of the first week in September.

Both of these appeals were endorsed repeatedly, directly and indirectly,

at the great meetings of the Baptist World Alliance recently held in Philadelphia.

It is hoped that readers of this appeal will not wait for its presentation in any church, but will send their contributions at once to the address herein named, as the sum of \$2,500 must reach Rev. Norbert Capek by the 15th of September. This appeal is in no sense limited to Baptists. The work commends itself to lovers of humanity in all denominations as well as to those who may not be formally professors of Christianity.

Calvary Study, 123 West 57th St., New York. R. S. McARTHUR.

The above appeal is self explanatory. Delegates of our Convention to the Baptist World Alliance pledged \$1,000 to be paid in three annual installments, for the work in Russia.

THE BIBLE AS A MISSIONARY DOCUMENT.

The beginning, the embodiment and ultimate aim of the Holy Bible is to show God's eternal interest in man's everlasting welfare. The heavens and the earth were created through the activities of God for the comfort of man and angels.

The Bible is a missionary book, as a late writer said: "It stands out as an essentially and absolutely missionary book; it is from first to last the announcement of a truth which, from the nature of the case, must be announced to the world; it is the record of missionaries, the sole object of which is to engage all to become missionaries themselves. Modern Christian thought has been so developed and quickened under God's Spirit, that the missionary message of the Bible has become the dominant message; so that he only is competent to understand this book who is inspired by its command to world-wide love and service. A man can not be an intelligent, even if a true, Christian to-day who does not see on every Bible page its missionary message and motive."

THE CHURCH AS GOD'S MISSIONARY AGENCY.

The church of God is the pillow and ground of the truth. It was created and brought into existence through divine agencies for God's own purposes. This makes it unmistakably the duty of every intelligent child of God to give themselves over into the Hands of their Maker to be used by Him as instruments of Righteousness, in subduing the world, through missionary activities.

Every organized church in the world should be, in some degree, endowed with the Antioch Missionary Spirit, where Paul and Barnabas were ordained for Foreign Missionary work, after fasting and prayer. The marching orders of Christ given out nearly two thousand years ago are still ringing in the ears of the true missionary churches, everywhere, louder than thunder, louder than lightning and more powerful than any two-edged sword. It is the same old message: "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." Millions and millions have

MINUTES

	Pledged	Paid	Due
Andrew Moore, Mobile	\$ 10.00		\$ 10.00
Rev. R. J. Madison, Evergreen	5.00	2.00	3.00
Rev. C. F. McCreary	5.00	2.00	3.00
James R. Nettles, Mobile	10.00	1.00	9.00
Mrs. M. A. Perkins, Mobile	10.00	1.00	9.00
F. Purfoy, Evergreen	5.00		5.00
Rev. W. Reddick, Hopewell	5.00		5.00
J. P. Rodgers, Mobile	5.00		5.00
Willie Richardson, Mobile	5.00		5.00
Willie Robbins, Mobile	5.00		5.00
Rev. C. C. Richardson, Mobile	5.00		5.00
Miss Catherine Sullivan, Mobile	25.00		25.00
Mrs. R. W. Sledge, Mobile	10.00		10.00
E. A. Strickland, Mobile	10.00		10.00
Mrs. Ella Terrant, Mobile	5.00		5.00
A. W. Thorne, Linden	6.00		6.00
J. H. Whitehead, Mobile	5.00		5.00
Mrs. Willie Wells	10.00	.50	9.50
DeWitt Williams	20.00		20.00
Individuals pledging \$2 each, aggregating	168.00	102.00	66.00
Individuals pledging \$1 each, aggregating	15.00	10.00	5.00

ARKANSAS.

Churches.

First ch., Little Rock, per Dr. Robinson	100.00	18.00	82.00
Guilford ch., Jonesboro, Rev. W. L. Petty	25.00	25.00	

Individuals.

Rev. W. B. Brownlee, Pine Bluff	5.00		5.00
S. A. Clark, Pine Bluff	5.00		5.00
S. W. Dawson, Fairfield	25.00		25.00
B. Fleming, Pine Bluff	5.00		5.00
Mrs. Lela Hill, Pine Bluff	5.00		5.00
Rev. L. Y. Jackson, Pine Bluff	5.00		5.00
Hon. J. T. Janis, Pine Bluff	5.00		5.00
Mrs. Bettie Kirkwood, Pine Bluff	5.00		5.00
T. R. Long, Pine Bluff	5.00	2.00	3.00
Rev. A. M. Mason, Pine Bluff	5.00		5.00
Dr. E. James Money, Marianna	5.00		5.00
N. N. Oglesbee, Monticello	20.00	5.00	15.00
Dr. R. W. Patton, Pine Bluff	5.00		5.00
Luke Ross, Pine Bluff	5.00		5.00
C. E. Shanks, Pine Bluff	5.00		5.00
J. S. Scott, Pine Bluff	5.00		5.00
R. B. Smith, Pine Bluff	5.00	2.00	3.00

MINUTES

	Pledged	Paid	Due
Mrs. Lizzie Wood, Dermott	\$ 5.00	\$ 1.00	4.00
Mrs. Ida J. Young, Pine Bluff	5.00	5.00	
Individuals pledging \$2 each, aggregating	54.00		
Individuals pledging \$1 each, aggregating	9.00		

COLOMBADO.

Churches.

Bapt. ch., Denver, Rev. A. E. Edwards	50.00	26.50	23.50
Individuals pledging \$2 each, aggregating	2.00		
Individuals pledging \$1 each, aggregating	1.00		

DISTRICT OF COLUMBIA.

Churches.

Liberty ch., Washington, Dr. Tollver	100.00	43.00	57.00
Mt. Airy ch., Washington, Rev. A. J. Tyler	100.00	29.06	70.94
Individuals pledging \$2 each, aggregating	126.00		
Individuals pledging \$1 each, aggregating	16.00		

Individuals.

Mrs. Katie Dean, Washington	5.00		
W. T. Thompson, Washington	5.00		

CONNECTICUT.

Individuals.

Mrs. C. W. Broadfield, Bridgeport	10.00		
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Churches.

Grace ch., Waterbury, Rev. Reed		1.00	
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FLORIDA.

Churches.

Beulah Bapt. ch., Tampa, Rev. B. Green		118.00	
Day Spring ch., Jaxville, Rev. H. C. Williams	16.00		
St. John ch., Sandford, Rev. C. J. Smith		32.00	
Spring Hill ch., Gainesville	10.00		
St. John ch., Lakeland, Rev. J. H. Brown	30.00		30.00
Rev. R. H. Pitman, Tampa	25.00	5.00	20.00
Bethlehem ch., Jacksonville, Rev. J. E. Ford	100.00	65.07	34.93
Tabernacle ch., Jaxville, Rev. W. C. Brown	20.00	15.83	
Beulah ch., White Springs, Rev. D. H. Ribers	10.00		
Sec ch., Jaxville, Rev. S. W. Brown	10.00		
First ch., Augustine, Rev. C. S. Daniels	75.00	17.02	
Mt. Zion ch., Ocala, Rev. C. T. Dorrah		20.00	
Mt. Olive ch., St. Augustine	25.00		

	Pledged	Paid	Dre
Mt. Sinai ch., Jaxville, Rev. J. M. Davis	\$ 5.00		
Mt. Moriah ch., Gainesville, Rev. Fleming	25.00	25.00	
Friendship ch., Gainesville, M. P. Harvey	25.00		
Mt. Zion ch., Orlando, Rev. H. K. Hill		50.00	
Harmony ch., Jacksonville, Rev. I. B. Irving	15.00		
White Springfield ch., Jaxville, Rev. J. Jeffries	5.00		
Bethel ch., Sarasota, Rev. G. W. Jones	10.00		
Mt. Bethel ch., Daytona, Rev. R. W. Lawrence		41.35	

Individuals.

G. M. Ambrose, Jaxville	5.00		
Mrs. M. L. Brown, Lakeland	10.00		
A. W. Cook, Jacksonville	10.00		
C. K. Calhoun, Fernandino	5.00		
E. A. Johnson, Live Oak	5.00		
Prof. I. A. Lewis, Jacksonville	5.00		
Rev. F. W. Lancaster, Jacksonville	5.00		
Rev. J. H. Newman, Jacksonville	25.00	5.00	
Rev. G. S. Richards, Live Oak	5.00		
Rev. G. W. Railford, Jacksonville		44.00	
Rev. H. P. Sampton, Gainesville	5.00	3.00	
W. A. Vam, Jacksonville	6.00		
Rev. W. D. Vam, Jacksonville	7.00		
P. McKinney, Live Oak		26.50	
Florida Bapt. Seminary, Dr. Wells, Lakeland		8.50	
M. Wright Daytona	10.00		
Rev. R. R. James, St. Petersburg		67.00	
Individuals pledging \$2 each, aggregating	312.00		
Individuals pledging \$1 each, aggregating	11.00		

GEORGIA.

Churches.

Wheat St. ch., Atlanta, Rev. P. James	180.00	48.10	
Rev. W. H. Tuggle, Atlanta	50.00	2.00	
Bethesda ch., Americus, Rev. Nabrit		6.50	

Individuals.

Miss Sarah Crump Atlanta	5.00		
Rev. W. I. Jones, Savannah	10.00		
Rev. W. Leek, Crossville	6.00		
Rev. J. M. Nahit, Americus	25.00	2.50	
Rev. W. R. Whitmire, Savannah	15.00	7.50	
Rev. N. B. Wright, Americus	25.00		

	Pledged	Paid	Dre
Individuals pledging \$2 each, aggregating	\$ 52.00		
Individuals pledging \$1 each, aggregating	81.00		

ILLINOIS.

Churches.

Providence ch., Chicago, Rev. S. L. Francis	100.00	15.00	85.00
Olivet ch., Chicago, Rev. E. J. Fisher	250.00	270.00	
Bapt. ch., Quincy, Rev. T. L. Smith	25.00	4.00	21.00
Bapt. ch., Peoria, Rev. N. B. Murrell	25.00	15.25	9.75
Ebenezer ch., Chicago, Rev. J. F. Thomas	100.00	59.25	40.75

Individuals.

Mrs. Lucy Jones, Chicago	5.00	1.00	4.00
Mrs. N. A. Anderson, Chicago	5.00	1.00	4.00
Miss Mayme Alex, Chicago	5.00		5.00
Mrs. M. Alerson, Chicago	5.00		5.00
Mrs. Jennie Allen, Chicago	5.00		5.00
Mrs. I. E. Alsop, Chicago	5.00		5.00
Mrs. Birdie Butler, Chicago	5.00		5.00
Mrs. Callie Brooke, Chicago	6.00		5.60
E. W. R. Bradley, Chicago	5.00	2.00	3.00
Mrs. Myles Brooks, Chicago	5.00	.60	4.75
A. T. Bryant, Chicago	5.00	1.00	4.00
Richard Blackwell, Chicago	6.00		5.00
C. E. Chavins, Chicago	5.00		6.00
Mrs. Helen Clay, Chicago		.60	4.60
Mrs. J. E. Flemister, Chicago	5.00		6.00
Wm. E. Fields, Chicago	6.00		5.00
Mrs. Margaret Foltz, Chicago	6.00		6.00
James R. Griffin, Chicago	6.00	.75	4.25
Mrs. E. C. Ricks, Chicago	5.00	1.00	4.00
Mrs. A. T. Howard, Chicago	6.00		5.00
Miss Josee Hawkins, Chicago	6.00		6.00
Mrs. L. S. Harris, Chicago	5.00	5.00	
B. B. Jackson, Chicago	6.00		5.00
George Jones, Jr., Chicago	5.00	2.00	3.00
Mrs. Lucy Jones, Chicago	100.00		10.00
Geo. A. Johnson, Chicago	5.00		6.00
E. A. Jordan, Chicago	5.00		5.00
Miss Cordelia Jones, Chicago	5.00		5.00
Robert Lewis, Chicago	6.00		5.00
R. Lowry, Chicago	5.00		6.00
H. H. Lewis, Chicago	6.00	1.85	3.15
W. L. Matthews, Chicago	5.00		6.00
Mrs. James M. Mason, Chicago			

MINUTES

	Pledged	Paid	Due
Miss Piney Malone, Chicago	\$ 5.00		
Mrs. T. G. Maxwell, Chicago	5.00	5.00	
Lawson Newland, Chicago	5.00		
D. W. Richardson, Chicago	5.00	5.00	
Mrs. Eliza Richardson, Evanston	5.00		
Mrs. B. W. Shelton, Chicago	5.00		
Mrs. Martha Smith, Chicago	5.00	1.00	
Mrs. C. D. Trice, Chicago	5.00	1.00	
T. W. Wynton, Chicago	5.00		
Mrs. Flora Walker, Chicago	5.00		
Mrs. Eliza Williams, Chicago	5.00	2.48	
James Wallace, Chicago	5.00	1.00	
Individuals pledging \$2 each, aggregating	72.00		
Individuals pledging \$1 each, aggregating	13.00		

INDIANA.

Churches.

Shiloh ch., Rising Sun, Rev. P. Cox	10.00	1.30	
Bapt. ch., Rushville, Rev. A. H. Shumaker	20.00		
Sec. ch., Crawfordsville, Rev. M. Davidson	10.00	2.00	
St. Peters ch., Patoka	5.00		
Mt. Zion ch., South Bend, Rev. M. C. Elzy	5.00		
New ch., Indianapolis, Rev. W. Wines, Jr	10.00		
Mt. Zion ch., Indianapolis, W. G. Ward	5.00	5.00	
Individuals pledging \$2 each, aggregating	74.00		
Individuals pledging \$1 each, aggregating	4.00		

KENTUCKY.

Churches.

Ninth St. ch., Louisville, James Wilson	10.00	4.00	
Calvary ch., Louisville, Rev. Dr. Parrish	50.00	15.00	
Fifth St. ch., Louisville, Rev. Dr. Frank	100.00	80.00	
Green St. ch., Louisville, Rev. Dr. Goddie	100.00	16.00	
W. Chestnut St. ch., Louisville, Rev. Johnson	25.00	25.00	
First ch., Danville, Dr. B. F. Jones	25.00	25.00	

Individuals.

Rev. W. R. Vaughn, Providence	10.00		
Julius Thatcher, Lexington	5.00		
Mrs. Emma Tyler, Lexington	5.00		
George Cranum, Lexington	5.00		
George Coleman, Lexington	5.00		
Monroe Class, Lexington	5.00		
Mrs. Hattie Watkins, Lexington	5.00		
Mrs. Martha Walker, Lexington	5.00		

MINUTES

	Pledged	Paid	Due
Williams and Reed, Lexington	\$ 25.00		25.00
Rev. J. S. Bond, Berea	10.00		10.00
G. W. Brown, Louisville	5.00		5.00
Mrs. M. E. Braxton, Lexington	5.00		5.00
Rev. Wm. Dickerson, Hopkinsville	5.00		5.00
Rev. J. W. Davis, Hopkinsville	100.00		10.00
Walter Davis, Louisville	5.00	50	4.50
Miss Lizzie Crittenden, Louisville	6.00	6.00	
Mrs. James T. Fuller, Lexington	5.00		5.00
A. F. Fox, Guthrie	10.00	5.00	5.00
Rev. P. D. Gordon, Hopkinsville	10.00		10.00
Frederick General, Louisville	6.00		5.00
Mrs. Mary Bolden, Lexington	5.00		5.00
B. C. Green, Lexington	5.00		5.00
Rev. G. W. Hampton, Forest	5.00		5.00
Miss E. A. Jackson, Louisville	6.00		5.00
Mrs. William H. King, Louisville	26.00	5.00	20.00
Mrs. Henry Keys, Lexington	5.00	75	4.25
Rev. J. S. Leavell, Cadiz	10.00		10.00
W. H. Leavel, Princeton	10.00		10.00
Miss Anna Ledford, Louisville	5.00		5.00
R. J. Layton, Lexington	5.00		5.00
Mrs. Susie Sandford, Lexington	5.00	5.00	
L. S. Smith, Lexington	5.00		5.00
Henry Starling, Lexington	5.00		5.00
Miss Elnora Thomas, Harrodsburg	6.00		6.00
A. J. Turner, Louisville	6.00		6.00
Rev. L. N. Check, Lexington	10.00		10.00
Mrs. Susie Coney, Louisville	5.00		5.00
Mrs. Agnes Ware	5.00		5.00

KANSAS.

Churches.

Bapt. ch., Winchester, Rev. E. T. Fishback	25.00		25.00
First ch., Kansas City, Rev. W. A. Bowen	25.00	6.25	18.75
5th St. Bapt. ch., Kansas City, Rev. D. B. Jackson	100.00	30.00	70.00

LOUISIANA.

Churches.

Rev. J. W. White, Binkie	25.00		25.00
Tulane Ave. ch., New Orleans, Dr. Simms	25.00	5.00	20.00
Rev. J. E. Evans, Shreveport	25.00		25.00
St. John el., Homer, Rev. C. S. Collins	25.00		25.00
St. Paul ch., Polican, Rev. W. B. Purvis	25.00		25.00

MINUTES

Individuals.	Pledged	Paid	Due
C. S. Collins, Homer	\$ 25 00	\$ 25 00	
T. H. Evans, Oak Ridge	25 00	25 00	
G. W. E. Kendall, New Orleans	200 00	2 55	197 45
Rev. E. D. Simms, D. D., New Orleans	25 00	5 00	20 00
MARYLAND.			
Churches.			
Ebenezer ch., Baltimore, Rev. J. W. Jones		3 00	
MASSACHUSETTS.			
Churches.			
St. John ch., Worcester, Rev. J. S. Small	12 00	12 00	
Individuals.			
Clarence Ramsey, Boston	10 00		
J. L. Jackson		1 00	
MISSOURI.			
Churches.			
Central ch., St. Louis, Dr. Stevens	100 00	25 62	74 38
Rev. J. K. Parker, St. Louis	25 00	2 00	23 00
Fifth St., St. Louis, Dr. Bennett	6 00		6 00
MICHIGAN.			
Mrs. S. L. Cochran, Detroit	5 00		5 00
MISSISSIPPI.			
Churches.			
St. Paul ch., O'Reilly	25 00		25 00
Mt. Olive ch., Stephenville, Rev. E. M. Siddath	25 00		25 00
Hebron ch., Dublin, Rev. T. B. Miller	25 00		25 00
Rev. J. J. Oliver, Winona	25 00		25 00
Mt. Herodan ch., Vicksburg, Rev. E. P. Jones	25 00	15 10	10 00
King Solomon ch., Vicksburg, Rev. J. H. C. Henry	25 00	16 95	8 05
Rev. J. J. Jordan, Waynesboro	10 00	10 00	
Spangle Banner ch., Shay	25 00	25 00	
E. Bethel ch., Meridan, Rev. Wm. Hicks	10 00	10 00	
C. P. Brown, Greenville	24 00	24 00	
First ch., Merigold, Rev. J. C. Clooston	10 00		10 00
Hebrew ch., Indianola, Rev. T. B. Miller	25 00		25 00

MINUTES

Individuals.	Pledged	Paid	Due
Rev. J. H. Buford, Rosedale	\$ 10 00	\$ 7 75	\$ 2 25
Rev. S. S. Butler, Shaw	10 00		10 00
Rev. S. B. Benson, Leland	5 00		5 00
E. P. Brown, Greenville	24 00	24 00	
S. S. Frye, Merigold	10 00	10 00	
R. E. Gordon, Whaley	5 00		5 00
Mrs. J. E. Hull, Indianola	5 00		5 00
T. J. Jones, Shaw	5 00		5 00
Rev. W. R. Ross, Fallbuck	5 00		5 00
Rev. A. L. Perkins, Hattiesburg	25 00		25 00
Abner Pryor, Indianola	5 00		5 00
Mrs. Price, Doosan	5 00		5 00
Rev. Stroucher, Myrtle	10 00		10 00
A. W. Stark, Shaw	5 00		5 00
Rev. T. C. Taylor, Jackson	10 00		10 00
Rev. W. H. Thompson, Manolis	5 00		5 00
W. T. Turner, Indianola	5 00		5 00
Rev. J. C. Torrey, Greenville	5 00		5 00
Rev. H. W. Washington, Duncan	10 00		10 00
NEW JERSEY.			
Churches.			
Union ch., Orange, Dr. Lawrence	100 00	1 27	98 73
NEW YORK.			
Churches.			
Abyssinian ch., New York, Dr. A. C. Powell		50 00	
Individuals.			
A. A. Thornton, Yonkers	5 00		5 00
J. T. Spennier, Yonkers	5 00		5 00
Rev. William Patrick, Yonkers	5 00		5 00
Mrs. S. J. Brown, Yonkers	6 00		6 00
John Green, Yonkers	5 00	1 00	4 00
Rev. J. W. Griffin, Port Richmond Island Sta.	5 00		5 00
Rev. Jas. R. Gordon, Brooklyn	25 00		25 00
Mrs. Maria Johnson	5 00		5 00
NORTH CAROLINA.			
Churches.			
Center Hill Chapel, Elizabeth City, Rev. C. H. Griffin	10 00	2 00	8 00
First ch., Hartford, Rev. G. D. Griffin	100 00	62 60	37 50

MINUTES

OBJO.

Churches.

	Pledged	Paid	Due
Zion ch., Cincinnati, Dr. Walker	\$ 100 00	100 00	
Rev. R. H. Hammett, Bridgeport	100 00	100 00	
Zion ch., Lebanon, Rev. D. L. Ross	100 00	10 00	
First ch., Chillicothe	10 00	10 00	
Zion ch., Dayton	15 00	12 82	2 18

Individuals.

Mrs. Josephine Allen, Columbus	5 00	3 50	
Rev. W. C. Allen, Xenia	5 00		5 00
Rev. W. L. Barr, Columbus	5 00		5 00
A. J. Billingsley, Columbus	5 00		5 00
Mrs. Lula Barber, Athens	5 00		6 00
Rev. W. H. Beasley, Columbus	5 00		5 00
Rev. J. W. W. Brown, Washington	5 00		5 00
Charles Carpenter, Columbus	5 00		5 00
Rev. B. W. Clark, Columbus	5 00		5 00
Rev. J. W. Clark, Cincinnati	30 00	16 45	14 55
Curry School, Urbans	25 00		25 00
James Cumberland, Springfield	5 00	1 50	3 50
Mrs. Orange Ellison, Xenia	5 00	5 00	
Mrs. E. Grayson, S. E. Cleveland	5 00	3 50	1 50
H. H. Grandson, Cincinnati	5 00	5 00	
Charles A. Garner, Cleveland	6 00		5 00
Rev. T. W. Johnson, Jamestown	5 00		5 00
Wm. Jordan, Cleveland	5 00		5 00
A. R. Johnson, Cleveland	5 00		5 00
Rev. Graham Jordan, Lima	5 00		5 00
Rev. I. W. King, Cleveland	5 00		5 00
Willis Kemp, Springfield	5 00		5 00
Rev. R. C. Lowe, Columbus	10 00	2 75	7 25
C. R. Lee, Richmond	5 00		5 00
Mrs. Sarah Murray	5 00		5 00
Rev. B. J. McGray, Coatville	50 00		50 00

OKLAHOMA

Churches.

Second ch., Muskogee, Rev. Roas	25 00	5 00	20 00
Rev. J. W. Jones, Meeker	25 00		25 00
Tabernacle ch., Oklahoma City, Dr. Jernigan	125 00	25 00	100 00
Second ch., Dr. Westbrook	130 00	10 00	120 00
First ch., Muskogee, Rev. S. S. Jones	25 00	3 00	22 00

MINUTES

Individuals.

	Pledged	Paid	Due
Mrs. Lucille McCordy, Oklahoma City	\$ 5 00		\$ 5 00
Rev. P. R. Neil, Ardmore	100 00	10 00	90 00
Rev. and Mrs. M. Mobbey, Bache	5 00	2 01	2 99
Mrs. Robett Miler, McAlester	5 00		5 00
Rosace Preston, Muskogee	5 00		5 00
Mrs. Cornelius Thompson, Okla. City	5 00		5 00
Rev. R. A. Whiraker and wife, Wilboston	5 00		5 00

PENNSYLVANIA

Churches.

Ebenezer ch., Pittsburg, Rev. W. W. Brown	600 00	466 47	133 53
Second ch., Chester, Rev. A. R. Robinson	100 00	40 00	60 00
Ney Hope ch., Braddock, Rev. J. C. Dwelle	100 00		100 00
Union ch., Philadelphia, Dr. Parks	200 00	125 61	74 39
Shiloh ch., Williamsport, Rev. M. H. Wilkerson	25 00	9 35	15 65
Mt. Zion ch., Altoona, Rev. D. Cabs	25 00	11 40	13 66
Calvary ch., Pittsburg, Rev. H. W. Childs	25 00	10 00	15 00
Salem ch., Jenkintown, Rev. J. C. Jackson	100 00	79 00	21 00
Rev. S. Hill, Philadelphia	25 00	10 00	15 00
Mt. Zion ch., Belevue, Rev. W. W. Boone	25 00	3 75	21 25
Carene St. ch., Pittsburg, Rev. R. C. Fox	100 00	21 00	79 00
Clark's Memorial ch., Homestead, Rev. R. R. Jones	25 00	6 10	18 90
Hebron ch., Pittsburg, Rev. J. Elias	10 00		10 00
Metropolitan ch., Pittsburg	35 00	2 10	32 90
Ebenezer ch., Williamsport, Rev. W. Thompson		10 00	

Individuals.

Mrs. N. D. Mosby, Washington	5 00	5 00	
Mrs. Elmira Thomas, Washington	10 00		10 00
R. R. Wylie, Pittsburg	12 00		12 00

RHODE ISLAND

Churches.

Pond St. P. S. S., Providence, M. E. Jackson	25 00	12 50	12 50
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SOUTH CAROLINA

Churches.

St. Paul ch., Anderson, Rev. H. M. Moore	100 00	25 76	74 24
Rev. J. E. Marshall, McCotnick	100 00		100 00
Rev. W. Moses, Newberry	100 00		100 00
Shiloh ch., Sumter, Rev. J. A. Pinson	25 00	11 17	13 83

MINUTES

	Pledged	Paid	Due
B. ch., Chester, Rev. E. W. Bowen	\$ 100.00	\$ 5.00	\$ 95.00
B. ch., Charleston, Rev. R. Kemp	50.00		50.00

Individuals.

Rev. E. D. Bylock, Inman	10.00		10.00
Rev. A. R. Bacote, Society Hill	25.00	1.65	23.35
Rev. J. S. Earle, Spartanburg	12.00	4.00	8.00
W. J. Purrell, Society Hill	10.00	10.00	9.00

TENNESSEE.

Churches.

St. Stephen ch., and B. Y. P. U., Memphis	10.00	3.10	6.90
Ebenezer B. ch., Memphis	10.00		10.00
Mt. Olive ch., Nashville, Rev. C. H. Clark	100.00		100.00
Rev. G. W. Taylor, Nashville	100.00		100.00
Middle ch., Memphis, Annie B. Young		3.00	

Individuals.

J. J. Alexander, Memphis	5.00		5.00
Mrs. G. W. Green, Memphis	5.00		5.00
Miss H. E. Ruff, Memphis	5.00		5.00
Mrs. R. M. McMichael, Memphis	5.00		5.00
G. W. Morrow, Pres. B. Y. P. U., Memphis	10.00	5.65	4.35
Joe Cox, Memphis	5.00		5.00
P. H. Clark, Memphis	5.00		5.00
Mrs. M. Thompson, Memphis	5.00		5.00
Rev. E. Wolery, Jackson	10.00		10.00
Mrs. T. J. Searcy Wom. Mis. Soc.) Memphis	15.00	10.85	14.15

TEXAS.

Churches.

Rev. H. E. Churchill, Houston	10.00		10.00
New Hope ch., Dallas, Rev. A. S. Jackson	100.00	100.00	
Rev. R. R. Littleton, Brynn	100.00	1.00	99.00
Rev. R. Johnson, Houston	100.00		100.00
Rev. T. H. Hopkins, Hillshore	10.00	.50	9.50
Rev. P. H. Collins, Houston	10.00		10.00
Rev. W. M. Taylor, San Antonio	10.00		10.00
Bethlehem ch., Palestine, Rev. E. M. G. iggs	10.00	5.10	4.90
Rev. E. M. McCleming, Fort Worth	10.00	3.50	6.50
Ebenezer ch., Austin, Rev. L. L. Campbell	100.00	8.13	91.87
Rev. J. G. Gathins, Houston	25.00		25.00
Rev. J. G. Gathins, Houston	25.00		25.00
Rev. A. H. Smith, Dennison	25.00		25.00
Rev. J. B. Raynor, Calvert	25.00		25.00

MINUTES

Individuals.

	Pledged	Paid	Due
Mrs. A. Henry, Ft. Worth	\$ 5.00		\$ 5.00
Rev. A. Barber, Galveston	5.00		5.00
William Layson, Gainesville	5.00		5.00
Mrs. E. L. Lindsey, Palestine	5.00	3.41	1.59
Rev. N. P. Pullum, Houston	100.00	5.00	95.00
W. T. Vincent, Houston	10.00	.81	9.19
Mrs. Lula Vaughn, Dallas	5.00		5.00
Dr. M. B. Williams, Palestine	5.00		5.00
G. T. Winn, Stoska	5.00		5.00
Prof. J. M. Codwell, Houston	6.00	2.00	3.00

VIRGINIA.

Churches.

Rev. E. Todd, Petersburg	100.00		100.00
First ch., Harrisonburg, Rev. S. A. Moses	75.00	25.00	50.00
First ch., Clifton Forge, Rev. J. H. White	100.00	35.00	64.00
Jerusalem ch., Dowell, Rev. W. L. Taylor	25.00	25.00	

Individuals.

Mary Brown, Lynchburg	5.00	6.00	
Rev. S. S. Sisson, Danville	25.00		25.00

WEST VIRGINIA.

Churches.

Church, Charleston, Rev. T. E. Johnson	35.00	35.00	
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BASE OF SUPPLY.

Your Pledge Helps Form It.

When you pledge to help take care of our missionaries, whether a church or an individual, remember that pledge holds good as long as you live, or as long as the Board to which you pledged is engaged in Foreign Mission work.

Our missionaries are from three to fourteen thousand miles away, and to promise them help for one year and fail to keep the promise would be criminal, and to quit altogether is as bad as if you burned the ship so they could not return home. Again, all who accept Christ, pledge active service in this war with their Lord and Master during life. "INTO ALL THE WORLD WITH THE GOSPEL" is the order. You decided to go or send. It is your supreme duty to sustain the one who went in your stead to tell the message for you.

We grow in the grace of giving as well as in other spiritual graces.

You are conscious of the fact that to do effective Foreign Mission work there must be an ADEQUATE Home Base of Supply. No army going to war, starts until the Commissary Department, the Ammunition Department,

the Ambulance Department and Hospital are ready; not con nations preparing for war make up an entire army at the first call for men. Man by man is enrolled, and instructed. Companies, regiments and battalions are drilled for battle. The longer and more aggressive the war, the more efficient and complete must be these arrangements. Picked men are enlisted. The government wants only those who will stand the test.

In our warfare, pastor after pastor, deacon after deacon, member after member is called to battle by the Government of Heaven to fight sin, heathenism, and spiritual darkness to the ends of the earth. The missionaries are out there, and you are the keeper of the commissary that should send supplies whenever the call comes.

If you are the right kind of a Christian you can start a missionary fire in your community that will consume the indifference of that town or city and spread throughout you State. One JOHN THE BAPTIST crying in the wilderness can draw the multitude from the city to the backwoods to hear the message. One Martin Luther can rouse a nation. One William Carey with a consuming passion for souls can start the entire Christian world on a march with the message to the uttermost parts of the earth.

Conscious of his duty and of the indifference of the Association to which he belonged, this man sprang to his feet one day and asked: "WILL WE STILL GO ON DOING NOTHING?" That was enough. The spark set fire to the entire body.

Negro Baptists are in the alphabet of missions, and it is only as we cry aloud from the pulpits, talk of our duty to a lost world in every Convention, and tell it to the children, until our churches are aflame with the fire of missions that we will do anything worth while.

The success of our cause does not depend upon the machinery of the Board, but upon the men and women who love Jesus and who have the vision of a world in darkness, waiting for the torch of that Gospel fire which consumes sin and scatters spiritual darkness as the sun drives night away.

At the National Convention in Pittsburg the Foreign Mission Board hopes to get every cent that is necessary for next year's work pledged by pastors and laymen who must see the "WORLD AS THE FIELD," and their duty to thrust in the sickle and gather the ripened grain for the Master's garner. The work in foreign fields grows year by year. Expansion and not retrenchment is the watchword.

Do not think of discontinuing your pledge. That would be the act of a deserter. Let your heart take fire and plan with your people, with your wife and with God, how to INCREASE your gifts to missions. Come, brother! Read your commission again and go with us to yon field where the battle rages fiercest, not to fight in the rear, but to get on the front line! Our Captain leads! Victory is ours! There are more than a thousand Baptist churches that should give \$600 a year, as does Ebenezer church, in Pittsburg; there are more than two thousand churches that should give three hundred dollars a year; there are more than five thousand churches in this country that should give one hundred dollars a year. At present only eighteen

churches give as much as one hundred dollars a year. There is not a church worth having a name that does not owe it to its own life, to make a monthly offering to Foreign Missions. Men of God, let this mind be in you which was in Christ Jesus—to do the will of the Father. His will is to save all men through the efforts of those whom His Son has bought with His blood. To your duty, to your obligation, to your promise, be true!

Offerings to Foreign Missions by States for Six Years.

	1906	1907	1908	1909	1910	1911
All	1340.31	722.71	807.81	1283.50	1229.13	1857.15
Arizona	3.28					
Cal	24.39	36.40	31.51	52.09	890.84	867.00
Canada	22.00	1.35				13.00
Colorado	19.43	11.00	48.16	52.78	219.07	130.49
Conn	33.55	29.25	88.78	42.25	46.75	137.38
Del		211.61	555.30	659.24	258.47	452.65
Fla	1488.08	576.22	708.41	1284.78	1737.46	1183.62
Foreign	1.20		1224.27	300.66	21.18	123.71
Georgia	309.08	705.75	413.72	620.07	767.81	544.62
Illinois	236.01	229.78	293.90		214.80	171.03
Ind	34.87	437.21				
Iowa	320.53	441.06	518.28	628.28	404.23	618.72
Kans	96.68	99.67	95.23	22.94	182.72	264.27
Kans		147.36	623.96	226.80	490.70	369.78
Ky	95	966.07	1023.66	756.63	839.28	1072.34
La	36	891.09	530.62	629.27	636.26	948.43
Mad	60	62.25	296.17	43.00	32.75	77.66
Mass	72	20.02	79.76	125.17	117.27	174.01
Mich	27	19.06	18.62	22.75	14.40	6.73
Miss	95	8.00	37.00	15.75	88.88	52.54
Mont		2.20	1.30		.50	
Nebr	96.46	1836.97	1264.10	1281.37	1187.20	2003.18
Nevad	31.67	318.96	231.98	427.30	526.71	123.91
Nevad		35.80	33.65	2.78		2.10
N. H.	98.60	590.80	700.18	769.28	160.05	268.81
N. H.			1.30	2.10	.85	
N. Y.			1.00			
Ohio	330.48	117.66	461.56	384.04	201.88	287.53
Ohio	363.13	638.86	367.48	405.88	436.63	266.63
Okla		280.07	564.66	670.19	728.16	585.24
Okla	67.50	134.81	445.50	574.28	622.50	303.88
Oregon	744.80	586.27	1201.64	1112.87	1955.30	2017.05
Utah	27.00	36.86	24.05	22.00	48.36	77.28
H. Island	331.64	676.76	534.48	1450.04	1737.85	1225.66
Pa			15.62			
Tenn	106.77	391.60	667.71	434.00	817.44	580.30
Tenn	716.31	2040.47	950.06	1438.13	1768.03	2392.32
Texas	15.34	28		2.41	6.50	
Va			2.50			
W. Va	1209.64	1145.36	1014.72	672.06	652.41	434.94
W. Va	3.88	16.85	7.00	8.20	9.87	26.00
W. Va				1.00	5.00	
W. Va	458.85	166.78	422.68	264.84	408.93	206.28

THE WORLD IN BOSTON.

The great Missionary Exposition held in Boston was successful far beyond the most hopeful expectations of the representatives of the Young Peoples Missionary Movement and others who originated and carried out this most remarkable missionary exhibit of foreign missions. The guarantee funds of \$60,000 will be paid in full. More than 310,000 entrances were recorded. One hundred and seventy-five thousand people viewed the pageant. The educational and spiritual results of the Exposition cannot be estimated. The full value of the Exposition is not in the large financial returns, but rather in the greater importance which the missionary enterprise must claim in the mind of every person who participated in this tremendous and successful undertaking. When missions can gather the largest throngs ever known in any similar exhibit in Boston, when the interest of the public can be centered for a year upon a thing which many would regard as negligible and unimportant as a factor of human progress, we can be sure that the results can be traceable for years to come for the spread of the kingdom. We are pleased to know that correspondence is in progress with several cities in the South, with a view of having this Exposition held in selected cities. It is to be hoped the way may be opened at several central points.

Uprising of Men for Missions.

Never before in the history of missionary endeavor has the church so persistently laid upon the hearts of its male members their duty to manifest an active interest in Foreign Missions. The Laymen's Missionary Movement projected for the purpose of waking men up and getting them to pray and give for the spread of the kingdom, has on its roll some of the strongest and most wealthy business and professional men who have consecrated their lives and their resources to this one supreme cause. Why should our laymen be overlooked when all redeemed men and women alike are solemnly obligated to the service of Christ? Each should serve in the sphere in which their service will count most. The pushing of the kingdom of Jesus Christ is a man's job and the splendid enterprise appeals to men of vision, faith, courage and energy. The very success of the effort to enlist men for missions shows that men delight to be identified with big movements in which whole continents are to be changed from darkness to light—whole nations are to be lifted from the lowest depths of sin and heathenism to the most lofty heights of knowledge and righteousness.

The laymen of our churches are to be awakened. We must not lag or be indifferent about any cause that will finally bring peace on earth and good will among men. Negro laymen owe a debt to the non-Christian world as well as other men, and they must rise and pay it. They must give as God has prospered them. Properly organized and put-to-work Negro laymen can give at least \$25,000 a year for Foreign Missions. The enlistment of these men will mean the brightening of the spiritual tide in every country. It would mean the bringing of them out in larger numbers to hear the preach-

ing of the gospel. We need an organizer for the Laymen's Movement among Negroes, and it is our duty to find him and set him to work in this world movement gathering men to cooperate with God in this movement.

RECOMMENDATIONS.

Your Board brings to you recommendations:

- FIRST: That beginning with the present conventional year all missionaries in foreign fields be paid their salaries quarterly in advance.
- SECOND: That three national missionary conferences, under the auspices of the National Convention be held this year, one in the East, one in the West, one in the South, and that a commission be selected to perfect arrangements for same.
- THIRD: That your Foreign Mission Board be authorized to select a commission to be composed of pastors and laymen to carry into effect these recommendations.
- That every organization of Baptist peoples be requested by this Convention, in obedience to the great commission set forth in the Scriptures, to make space in their annual report blanks for contributions to Foreign Missions.
- That the plan of taking collections for foreign missions before the preaching on Sundays be known as the Yann plan, and that money so raised be reported to the Board at the end of each month.
- FOURTH: Because we are so dependent upon the printed pages for educating our people upon the subject of missions, that your Board is empowered to secure a printing plant of sufficient capacity to do its own work.
- FIFTH: That your Board be authorized to secure property sufficient for headquarters at as reasonable cost as possible, and that ten per-cent of all moneys received in the regular way, one-fifth of the money raised from the "watch meeting night" services and the twenty per cent of the money raised at April or Easter Rally be set aside for this fund until the purpose of this recommendation be accomplished.
- SIXTH: That our churches and pastors throughout the country be urged to line up with the superintendents of our Sunday Schools in our April or Easter Missionary Rally.
- SEVENTH: That the thirty-first of December or "Watch meeting night," as well as every fifth Lord's Day designated as special seasons for prayer and contributions to spread the gospel in all lands.

FINAL.

My brethren, my final word to you is to Go. Go first to Gethsemane and learn some great lessons. The first, that the cup of divine wrath is a bitter cup for whoever takes it; from fallen angels, fallen men, or the Christ who never fell, and it will even be bitter for men who disobey God. It matters not whether we touch forbidden fruit or fail to touch a sin-cursed world, God's wrath upon disobedient men is sure and terrible.

Gethsemane, O Gethsemane! The picture of a Saviour who had never sinned, made to stain every article of clothing on his person with blood, comes before us as we call your name! You can fully realize what a terrible thing sin is when you think of Gethsemane. The burden of it covered our Saviour with bloody sweat. Brethren don't let men go to judgment without knowing of Jesus. They are sure of eternal perdition. God spared not his Son from suffering because he stood the bail of sinful men, and now his wrath hath heaven too vile to be poured out upon disobedient mortals as we are.

Go—Go, my brethren to Gethsemane once more! You can never know the worth of a soul until you go into Gethsemane. This planet upon which we live may lose its balance and go whirling through space and touch other planets, and there will be a crash of worlds; but I believe this world could fly off, and be hurled to atoms and no Christ would endure the agony of Gethsemane to reinstate it.

But man's soul got off its balance, and Jesus came and trod the wine press alone to pay the price of restoration. Brethren, we may try to estimate the value of a soul, but we cannot do it until we go into Gethsemane and see it illustrated by the agonies of a sin-burdened Saviour. Great drops of sweat like blood ran down as in agony he prayed. Go—Go, my brethren, to Calvary, linger there and see a sinless Christ dying for a sinful world! Artists can never paint, tongue can never tell the struggles on Calvary. But in the struggle death was conquered and his sting taken out of him, and shattered against the cross.

Go—Go, my brethren, to Joseph's new tomb and hear the earth tearing itself open to release a conquering King! Go—Go, my brethren, to those who kept the watch! Ask them for our Lord and Master—"He is not here but is risen." Go—Go, my brethren, to yon mountain where the resurrected Saviour stands with his disciples! He has a message for you—Go. "Go ye into all the world and preach the gospel to every creature." Go—my brethren Go.

JOURNAL

OF THE

ELEVENTH ANNUAL SESSION

OF THE

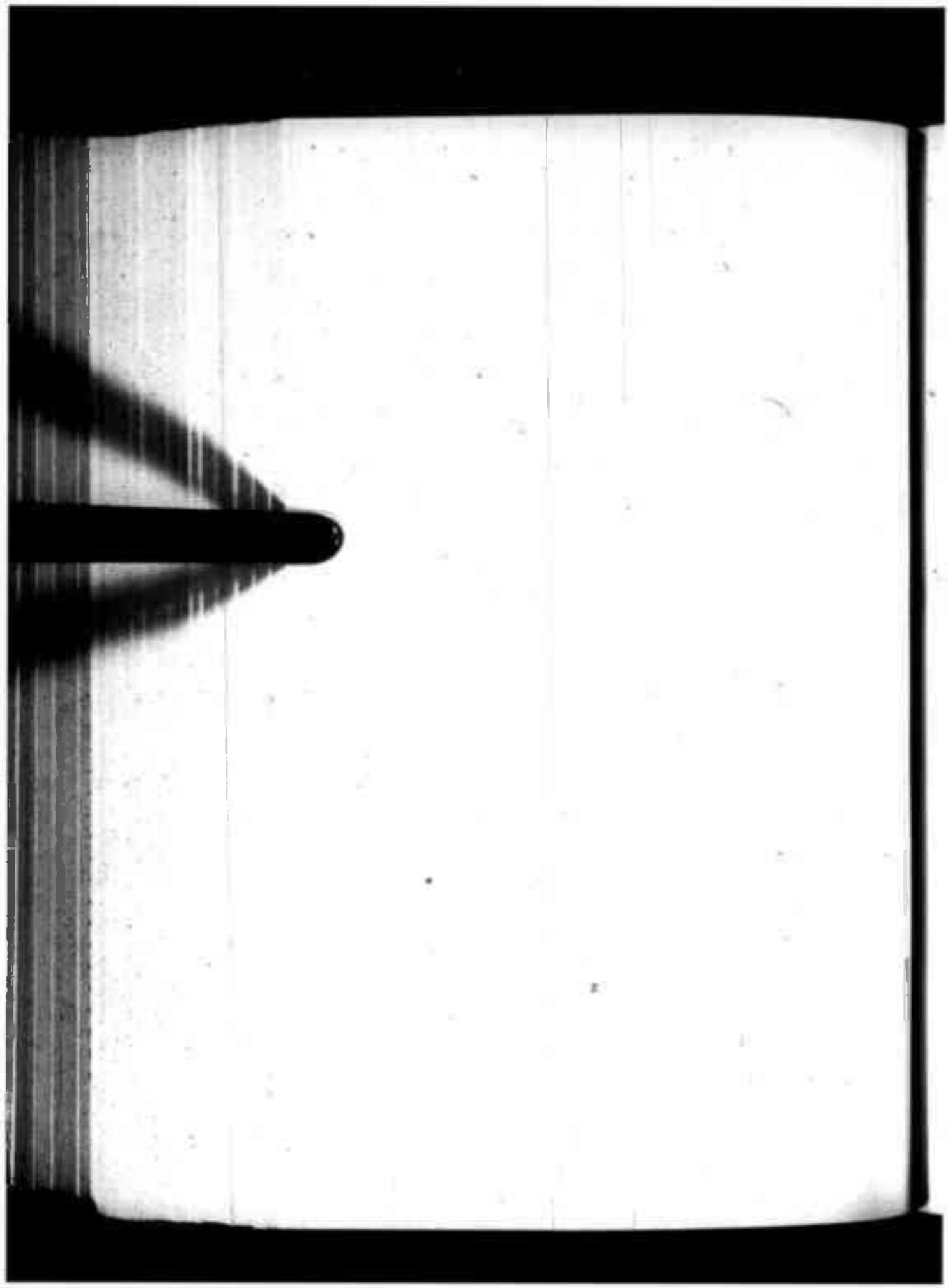
WOMAN'S CONVENTION,

(Auxiliary to the National Baptist Convention)

HELD IN

LUNAR PARK, PITTSBURG, P. A.,

SEPTEMBER 13-18, 1911.



CONSTITUTION
OF THE
Woman's Auxiliary Convention.

PREAMBLE.

We, the women of the churches connected with the National Baptist Convention, desirous of stimulating and transmitting a missionary spirit and grace of giving among the women and children of the churches and aiding in collecting funds for missions to be disbursed as ordered by the Convention, organize and adopt the following:

Article I.—Name.

This organization shall be known as "The Woman's Convention, Auxiliary to the National Baptist Convention."

Article II.—Object.

The twofold object of said Convention shall be to distribute information and stimulate effort through women's local, district and State organizations where they exist, and where they do not, to encourage the organization of societies; to secure the earnest systematic cooperation of women and children in collecting and raising money for education and missions at home and abroad.

Article III.—Officers.

The Officers shall be a President, a Vice President at large, a Vice President from each State, a Corresponding Secretary, Recording Secretary, Assistant Recording Secretary and a Treasurer, with a local committee of nine managers, who shall reside in, or not remote from the city, where the Corresponding Secretary resides. These shall constitute the Advisory Committee to the Corresponding Secretary of the Woman's Convention. Five of them shall constitute a quorum for the transaction of business.

Article IV.—Annual Meeting.

The annual meeting for the election of officers and transaction of business shall be held each year at the same time and city as the National Baptist Convention.

Article V.—Representation at the Annual Meeting.

The officers of the Woman's Convention, State Conventions, that have paid \$20 to the work, District Associations that have paid \$10, local societies that have paid \$5, and Children's Bands that have paid \$2.50, shall be allowed two delegates for each \$5 paid. Only such delegates as are personally present and duly accredited by the Convention or local societies they represent shall be entitled to a vote. Any individual may become an annual member by the payment of \$1. Annual members are entitled to vote.

Article VI.—Conduct of Meetings.

Every session of the Woman's Convention shall be opened and closed with religious exercises.

Article VII.—Amendments.

The Constitution may be altered or amended by a two-thirds vote at any annual meeting, thirty days' previous notice having been sent through the State Secretary to the Woman's Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

BY-LAWS.

Article 1. The President shall preside at the annual meeting of the Woman's Convention and at all meetings of the Executive Committee; shall appoint all committees not otherwise provided for; shall organize societies, and shall be an ex-officio member of all standing committees. She may, through the Corresponding Secretary, call special meetings of the Executive Committee, when in her judgment needful, or at the request of five members of the Executive Committee. In her absence the Vice President from the State where the committee may be located shall take her place. The Vice President shall represent the interest of the Convention and Boards in their respective States or Territories, in cooperation with the State Boards, State Conventions and State Missionaries.

Article 2. The Vice-Presidents shall be considered an Advisory Board of the Executive Committee, who are entitled, when present, to vote at its sessions.

Article 3. It shall be the duty of the Corresponding Secretary to send to the Corresponding Secretary of each State, and to societies where there is no State organization, three months before the annual meeting, a blank for the report of such organization; and from these reports the Corresponding Secretary shall collect the annual reports. She shall conduct the correspondence of the Executive Committee, and shall be authorized to organize societies, and transact all necessary business connected therewith.

Article 4. The Recording Secretary shall keep a faithful record of all proceedings of the annual meeting, compile and distribute the minutes and see that minutes are sent to all members, whether life or annual.

Article 5. The Treasurer shall receive all moneys collected on the field or at the Convention. The Treasurer shall pay out no money without an order from the Corresponding Secretary, signed by the President. An accurate account of all receipts and disbursements of money as reported or received by her shall be kept; she shall present a detailed account of all moneys paid out by her, to whom, for what and the amount turned over to the Boards.

Article 6. The Executive Committee of twelve members shall be nominated by a committee appointed for that purpose, and shall be voted for at the annual meeting. It shall be their duty to advise the Corresponding Secretary in her work, hear her monthly report and pass upon the same. The Executive Committee shall also keep in hand Two Hundred Dollars for Corresponding Secretary, in case of emergency. Instead of reporting monthly to the committee, she may report quarterly. There shall be five members in the city or thereabouts.

Article 7. The officers, with the exception of the Vice-President, shall be elected by ballot on the morning of the last day of the annual meeting, through duly appointed tellers. Each Vice-President shall be nominated by the delegates from her own State, and shall be elected by acclamation, unless otherwise ordered. An Assistant Corresponding Secretary may be appointed by the Executive Committee.

Article 8. Tellers having been appointed by the meeting, an informal ballot shall be cast for each officer, and the delegates shall then proceed to vote by ballot for the two highest nominees for each office.

Article 9. The Executive Committee is directed to form and maintain the closest possible connection with the Boards of the National Baptist Convention and with the State organizations.

Article 10. The Executive Committee shall report through its officers at each annual session of the Baptist Woman's Convention what has been done toward carrying out the objects of the organization.

Article 11. The By-Laws may be altered or amended by a two-thirds majority vote at any annual meeting, three months previous notice having been sent through the Secretary to the Woman's Missionary Convention. The Corresponding Secretary shall notify each Vice-President of the proposed amendment.

Article 12. All members shall remain, during the session, except permission to leave is given by the President.

OFFICIAL DIRECTORY
OF THE
Women's Auxiliary Convention.

PRESIDENT.

Mrs. W. S. Layton Philadelphia, Pa.

VICE PRESIDENT.

Mrs. P. J. Bryant Atlanta, Ga.

CORRESPONDING SECRETARY.

Mrs. N. H. Burroughs Louisville, Ky.

RECORDING SECRETARY.

Mrs. V. W. Broughton Memphis, Tenn.

ASSISTANT RECORDING SECRETARY.

Mrs. M. E. Goony Jefferson City, Mo.

TREASURER.

Mrs. M. V. Parrish Louisville, Ky.

STATISTICIAN.

Mrs. E. A. Wilson Kansas City, Mo.

STATE VICE PRESIDENTS.

Mrs. S. C. V. Shanks	.....	Arkansas
Mrs. C. M. Wells	.....	Alabama
Mrs. Lillie Smith	.....	Colorado
Mrs. Julia M. Layton	.....	District of Colurabus
Mrs. M. A. Roberts	.....	Florida
Mrs. I. J. Washington	.....	Georgia
Mrs. M. H. ...	.....	Indiana
Mrs. D. L. Cosby	.....	Illinois
Mrs. M. A. ...	.....	Kentucky

MINUTES

Mrs. N. L. West
 Mrs. A. D. Thompson
 Mrs. R. L. Bennett
 Mrs. V. M. Battle
 Mrs. M. E. Ford
 Mrs. Bettie Holmes
 Mrs. M. L. Bachelor
 Mrs. Amanda East
 Mrs. I. Miller
 Mrs. S. Prince
 Mrs. M. E. Hamilton
 Mrs. E. P. Fox

Louisiana
 Louisiana
 Missouri
 Mississippi
 Mississippi
 Missouri
 Oklahoma
 Pennsylvania
 Texas
 Texas
 Tennessee
 Virginia

EXECUTIVE BOARD.

Mrs. E. E. Edwards
 Mrs. S. J. Porter
 Miss Sallie Minor
 Mrs. M. E. Morrison
 Mrs. Hattie I. Forrest
 Mrs. S. A. Chesolien
 Mrs. Julia M. Gruder
 Mrs. Jennie P. Harden
 Mrs. R. C. Douglass
 Mrs. S. A. Mims
 Mrs. Mary E. Addison
 Mrs. M. J. Brockaway
 Mrs. A. Tucker
 Mrs. M. A. B. Smith
 Mrs. L. J. McNorton
 Mrs. F. P. Cooper
 Mrs. W. F. Graham

Alabama
 Arkansas
 District of Columbia
 Colorado
 Georgia
 Georgia
 Louisiana
 Louisiana
 Missouri
 Mississippi
 Maryland
 Oklahoma
 Pennsylvania
 Texas
 Texas
 Tennessee
 Virginia

SUPERINTENDENTS OF CHILDREN'S HANDS.

Mrs. R. C. Judkins
 Miss Bessie Foster
 Mrs. E. J. Bennett
 Mrs. Louisa Morton
 Mrs. A. J. Abington
 Mrs. McKnight
 Mrs. Mary A. Taylor
 Mrs. N. V. Maxey
 Mrs. Josie Hockley
 Mrs. M. H. Flowers

Alabama
 Georgia
 Georgia
 Louisiana
 Missouri
 Oklahoma
 Pennsylvania
 Texas
 Texas
 Tennessee

MINUTES.

FIRST DAY—Afternoon Session.

Pittsburg, Pa., Sept. 13, 1911.

The Woman's Convention auxiliary to the National Baptist Convention convened in its Eleventh Annual Session, Wednesday afternoon, Sept. 13, 1911, in Lunar Park, Pittsburg, Pa., Mrs. S. Willie Layten, President presiding. The opening devotions were conducted by Mrs. Lillie L. Smith, Colo. Song, "Draw me Nearer." Prayer, Mrs. Douglass, Mo. Bible reading, II Cor. 8:18. Theme, "Our Greatest Gift"—"Our-selves." Helpful comments on the Scripture lesson were made by Sister Smith. Song, "All Hail the Power of Jesus' Name." Mrs. M. V. Parrish was called to the platform and offered a fervent prayer for the success of the meeting. President Layten, with helpful suggestions, how to overcome the hindrances, that caused our delay in opening, and with few references to the varied experiences of the past year, declared the Convention duly opened and ready for business.

The program was read by Secretary Broughten. Upon motion, program was adopted. Committees on enrollment and finance were called. Song, "Oh Happy Day, That Fixed my Choice."

Mrs. E. A. West, President of Woman's State Convention of Pennsylvania spoke words of welcome. She expressed her appreciation for the honor conferred upon her, and said that the Indians at one time had welcomed Wm. Penn into the same State, where now she delighted to welcome the largest body of women of color in all the world. On behalf of a million of Pennsylvania's loyal daughters, she bade us a hearty welcome

to all the comforts of home and the beauties of nature, that Pittsburg affords.

Mrs. J. S. Lee, bade us welcome on behalf of other denominations; she said that in her effort to bid us welcome, words were utterly inadequate—Onward, upward, the watchwords of the day. Our one aim, she knew was the betterment of the race. The glorious day was dawning, that Christ would be so magnified by all Denominations; and such harmony would prevail, that all his followers could join together without a single jar in the great uplift of suffering humanity. She further said—"Conventions are good inventions making it possible for large numbers to come together, and confer upon things helpful to all." She said that time would not permit her to review the magnificent work being done by our women, even in Pittsburg; but she would say a word concerning the great work of our Convention. Our Training School for the preparation of our girls for the duties of life was to be highly commended. Our missionary efforts on both the home and foreign fields were blessing many; because of the greatness of our work, she delighted to bid us welcome.

Mrs. M. E. Childs bade us welcome, on behalf of the auxiliaries. She said that thousands of young people joined with her in extending a hearty welcome. First, because we stood for noble womanhood; second, because we stood for "One Lord, one Faith and one Baptism." She said, that the young people were with us; that they were keeping up with the advanced movements of the church as well as with things material. She further said that the Mayor of the city joined heartily with the good colored citizens in making us welcome to Pittsburg.

Mrs. Morten, Chairman of Woman's Committee, extended welcome on behalf of the city and Baptist churches. Mrs. Morten spoke of the power of prevailing prayer because it was through such prayers she believed we were there. She spoke somewhat of the history of the great manufacturing center but said, that which made Pittsburg great was her great men and women. She said that the Negro women in the 50 churches of 8000 members in Pittsburg constituted a potent factor in all the work of inspiring, reclaiming and helping to save those

within their reach. Beside the church work, there were charitable institutions nurtured and supported by our women. She bade us welcome because our presence would add much to their zeal and give them new impetus to go forward. A cordial invitation was given, to visit all the public places of interest as well as the homes of the people whose doors stood open to receive us.

Duet was sweetly sung by Mrs. M. Staten and Mrs. R. V. Hill, Pa. Response to welcome addresses by Mrs. J. M. Layten, Washington, D. C. To Mrs. West she said, "We feel that we are at home anywhere in the State of Pennsylvania." To Mrs. Lee—She was glad that we were all irrespective of Denomination striving to uplift our race. To Mrs. Childs—She was glad to know that the young people were wide awake, and with us, to take the world for Christ. To Mrs. Morten—She was glad to hear the roll call of the 15,000 Negro Baptist women of Pittsburg, of the Working Girl's Home, the Orphanage and all the other noble institutions operated by these noble women.

The power of woman's great soul was beautifully illustrated by the story, how John Williams wife succeeded in getting him down from the tower, after the scaffold had been removed. (She told him to unravel his sock and drop the yarn down; to which a cord was tied and drawn up, then a rope by which John came down.) A second story, likening the Woman's Convention to that little engine that backed back hitched on and pulled on little by little, until it had moved a mighty burden, that the great engine wouldn't try to move.

Announcements made. Doxology.

WEDNESDAY—Evening Session.

Mrs. J. M. Layten, Vice President, D. C., presiding, called the house to order, and invited the pastors present to the platform. Song service by the girls of the National Training School. Song, "Coronation." Devotions, by Rev. Wm. Ward, Ind. Song, "What a Fellowship." "Theme," "A Talk with Jesus." Bible reading, Luke 24:15-32. Song, "Saved to Serve the King." Prayer, Rev. J. L. Jasper, Washington, D.

C. Song, "At the Front of the Battle, You'll Find Me" Solo, Mrs. Mattie Carter, Ky., "Where He Leads Me, I Will Follow." The solo was well rendered. Chorus, National Training School, "When the Roll is Called up Yonder. Annual Sermon, Rev. M. W. D. Norman, D. D., Washington, D. C. The gentleman was presented by President Layten; further introduced by Dr. L. G. Jordan, saying that we were in the day of large things, and we were to hear a man speak to us, who was doing great things—giving a medical education to one of our African students. Bible Reading, Isa. 63. Theme, "The Prophet—His Vision of the King."

1. All who do great things for God are given a special vision. Illustrations—Moses, Elijah, Jacob, Isaiah, Esther, women of our day. (a) Certain characteristics necessary. (b) Must know God.

2. A vision, or real knowledge of God gives a new conception of God. (a) Intellectual faith insufficient; spiritual knowledge must be given through the Holy Spirit. (b) Spiritual illumination essential to successful religious service. Illustrations—Apostles contending about place—until imbued with Holy Spirit. Moses—must see the burning bush. (c) Christians should be aggressive. (d) More with us than against us.

3. Effect of a Vision. (a) Sees oneself, Isaiah saw himself (b) Condition of to-day—lamentable Sunday desecration—worldly amusements. (c) Church needs to hoist high the flag of Calvary. Bring world to Christ, not go to world. Few faithful ones holding world intact. Cross of Calvary on altar of sacrifice. Willingness to serve effect of vision. No failure to those who trust God. Ours is to march forward and push the battle to the gates.

Prayer, Rev. Walter Brooks, D. C. Solo, "He Lifted Me," by Miss Ophelia Porter. This was so sweetly sung moving many to tears that an encore gave us another selection, by the same sweet singer. Another—"Did Anybody Tell?"

Silent prayer was offered by the large congregation, at the suggestion of Dr. L. G. Jordan. Song, "More Love to Thee

O, Christ." Offering taken. Amount, \$14.25. Songs—"Power in the Blood," "Sing On Your Sunny Days." Announcements. Benediction, Rev. Dr. P. J. Bryant.

THURSDAY—Morning Session.

9 a. m., Bible Study, conducted by Miss Delia Rudolph, Cape Town, S. A., student of Missionary Training School.

Bible Study in its Natural Order—John 1:1. The Word represents Christ. John 3:16. The Word was made flesh and given to the world as God's only begotten Son. Ex. 20th chapter—Commandments God has given us to live by. Great Commission, Matt. 28:19-20—When we have carried out these commandments we can turn to 23rd Psalm and call God our Shepherd; and like John on the Isle of Patmos catch a vision of God that will strengthen and help us to go on in the discharge of every duty. Truism—The Bible will keep me from sin; sin will keep me from the Bible.

Prayer by Sister V. W. Broughton. Song, "Blessed Assurance." Further devotions were conducted by Mrs. R. E. Pitts, Ala. Theme—"The Secret Place."

Minutes of Wednesday's sessions were read and approved by Convention. Report of Enrollment Committee received. (See report.)

Denomination Conference for Baptists only, opened by Mrs. M. J. Brockway, Okla. (1) Why we are Baptists. Bible quotations given to prove the statements.

(2) Our children should be trained in the doctrines of our church.

The following sisters took part in the Conference: Lacy Bird, Md.; A. Tibbett, Pa.; Parrish, N. Y.; A. J. Arington, Mo.; A. East, Pa.; L. W. Carter, Pa.; Wakefield, Ky.; D. F. Brown, Pa.; R. P. Williams, Ill.; S. J. Fluker, Ga.; J. L. Page, Fla.; F. P. Webber, Tex.; Dunn, Mo.; M. Bledsoe, Ill.; L. Saunders, Md.; L. Smith, Colo.; Booker, Pa.; Marion, Ark.; Bettie Withers, Ky.

Sister Anna P. Moore was presented to the Convention by President Layten. Sister Moore said that she was glad God

had permitted her to come to this Convention and look into our faces once more. She was impressed as never before, of the great magnitude of the work committed to us. Our possibilities were beyond our comprehension. She told us she had about 800 women who had bands of ten or more studying the Bible. By dailying studying the Bible, the great book of God, we would be truly developed. She spoke of her early work of teaching our women to read and commit texts of Scripture to memory, giving illustrations that showed how mightily God used the verse of his word by a faithful woman. She urged us to emphasize the training of our children. Her text, Col. 3:17 "Give unto the Lord! Pray unto the Lord! Eat and drink as unto the Lord." She closed her tender loving entreaties with a fervent prayer. Song, "No Never Alone." Song, "Higher Ground."

Vice President Bryant then presented President S. W. Layten to give her annual address. The address was full of helpful inspiring facts touching the present condition of our people in this country. The address was heartily received throughout its presentation and frequently cheered.

Chorus—"Just Lean on the Saviour's Arms." Vice President Bryant spoke of the excellent address of the President as being the best in the history of our organization.

A motion by Mrs. A. J. Avington, that the rules be suspended and President Layten be elected President by acclamation. Carried.

A motion to receive the Presidents address and refer recommendations to Committee on Recommendations. Carried.

Mrs. A. E. Wilson of Kansas, the Statistician, was introduced and gave the history of the Woman's Convention from its organization to the present meeting. The report showed thorough research, and a careful review of the entire work of the Convention up to date.

Miss E. B. Delaney asked permission to introduce our President's daughter, Miss Madaline Layten. By request Dr. E. W. Moore of Philadelphia, who was well acquainted with Miss Layten's work, introduced her. He told among other things of a high compliment paid Miss Layten by the Warden of a prison in Philadelphia, because of her good work in "The As-

sociation For the Protection of Colored Women." He spoke in highest terms of the work of the Association and said \$1000 was appropriated by the city of Philadelphia for the maintenance of the work in that city; and the protection and cooperation of the entire police force was also given to that work.

Miss Layten expressed herself as happy to be with us; said that she was interested in the general uplift of the people, and was willing to serve as best she could in the great work of our Convention.

Rev. Mr. R. Mitchell, Auditor of the Convention was presented, and extended greetings. Rev. Reid, Ga., was introduced. Song, "We've Fought Every Nation's Battles But Our Own." (N. H. Burroughs.) Sung by Miss Porter. Offering taken. Adjournment.

THURSDAY—Afternoon Session.

The devotional exercises were conducted by Sister Mary D. Stratton, W. Va., Bible Lesson, Matt. 5th chapter. Prayer by Sister L. L. Smith, Colo. Song, "Spread The Tidings Around." Sister Stratton discussed the theme—"Growth in Grace." She considered prayer and work essential to growth in grace. Song, "Blessed Assurance" was sung. The subject was freely discussed by the following sisters: L. W. Carter, Pa.; Sarah Allison, Ill.; M. T. Mitchell, Ill.; A. Tribbett, Pa.; Lucinda Saunders, Md.; E. D. Dean, Ill.; R. A. Franklin, Pa.; D. F. Brown, Pa.; M. F. Roberts, Pa.; L. B. Bailey, Pa.; Bettie Holmes, Md.; A. B. Blackburn, Pa.; A. M. East, Pa.; J. E. Harkless, Tex.; Bettie Withers, Ky.

Songs, "Jesus Shall Lead Me." "The Storm is Passing Over." "Hallelujah." "Other Refuge Have I None," "Alas! and Did My Saviour Bleed," "I'm Living on the Hallelujah Side." It was made evident that "Growth in Grace," depended upon the faithful study of the Bible, fervent prayer and service.

President Layten announced Committees: Recommendations, Education, Missions, Courtesies.

The minutes of the morning session were read and approved. Solo. by Mrs. Mary Mason, Penn., "Go and Preach the Word I Say." The song was sung with great power, and telling effect.

Paper, "Missionary Methods," Mrs. Jos. Allen, Ohio. Bible texts were given illustrative of God's pleasure in the liberal giver. Jews' plan of giving commended. She said that we sing, "More about Jesus let me learn." We should also study more about giving, that God's cause might flourish. Give less to worldly concerns and more to the cause of Christ, would we have the Master's commendation and a glad welcome home. Song, "Oh Happy Day That Fixed My Choice." Cor. Sec'y, Miss N. H. Burroughs was presented to render her eleventh annual report.

**ELEVENTH ANNUAL REPORT, CORRESPONDING SECRETARY
WOMAN'S CONVENTION.**

Madam President, Co-Workers and Friends:

We are especially happy in presenting this our Eleventh Annual Report of the work and progress of the Woman's Convention, Auxiliary of the National Baptist Convention. We wish to lay before you more plainly than ever before the **OPPORTUNITY** and **OBLIGATION** of our National Organization, laboring as we do among the mass of people, whose social, industrial and religious needs are as tremendous as they are varied; and as varied as they are tremendous. No organization doing missionary and educational work among Negroes is in touch with a larger number of people than ours. Because of this fact our duty to permeate the entire mass with the principles of the gospel of Jesus Christ, is correspondingly great. There are over two million and a half of members in our churches that must be quickened spiritually. Upon their hearts must be laid the sacredness of the Gospel spreading obligation that rests upon them; and this Convention has undertaken to have a great share in the good work.

For the past year we have been trying to answer just one question—"What is the supreme need of this hour in every church and in every individual life?" We have decided that the supreme need is a **CLOSER WALK** with God and we do not believe that God will be glorified, nor will he wonder in and through us until we talk to him more and until we let him talk to us more. Conscious of this fact your Board made the final word of the Conventional year that has just closed, "**MORE,**" and beg that you make the **KEY-WORD** of the year upon which we are about to enter "**PRAYER**" we have never felt, in all our lives, a greater need of a **DEEPER** consecration on the part of our churches.

The Board hopes that this meeting will mean the deepening of genuine individual interest in the work of Missions and Christian Education, at home and abroad. We must be possessed with a sincerity that is sacred and with a devotion that is divine. Out of self and into service. Out of show and ostentation into humility. Oh that our souls with rapture could sing "My Saviour first of all."

We have a deepening conviction that the supreme need of this hour is a call to earnest prayer. Only through prayer does information lead to inspiration and inspiration can be crystallized into conviction, purpose and power only as we pray.

Let the burden of every prayer during this entire session be, "Lord, teach us to pray that God himself may work wonders

We tremble as a consciousness of what must be done, to help save this world by those whose souls are enlightened with wisdom from on High, comes over us. We realize that no human agency however powerful, can lift this sin-cursed world high enough to get even a glimpse of the Sun of Righteousness, unless Christians use prayer as the great lever. We must pray until light floods our souls; pray until we get the vision; pray until the needs of mankind become the burden of our prayers; pray until the love of God and the sense of duty to our fellow-man become the motive for service; pray until we move God; pray until God moves us; pray until we have feet to go, lips to speak and tongues to tell, to all men, everywhere that there is life for a look at Him who came from Edom with dyed garments; from Bozrah, glorious in his apparel, traveling in the greatness of His strength, speaking in righteousness, mighty to save; pray until throughout the earth, men can exclaim, "Hallelujah, the Lord God Omnipotent, reigneth;" pray until heaven comes down our souls to greet and glory crown the mercy-seat.

DISTRIBUTION OF LITERATURE.

There is a constant demand for all the supplies furnished by us to local societies. If one has any doubt as to the activity of the women in the local circles, it is only necessary to turn to our order book to be convinced that in nearly all of the States, local societies are alive and are using the necessary helps to keep up the interest; and yet, there are too many societies ordering printed matter once and awhile, or doing without it. We trust that the vice-presidents and local workers will put us in touch with these organizations not for the material benefit that will come to us, but for the help that we can be to them in supplying printed matter that they must have to do the work intelligently.

We believe that the right kind of information put into the hands of the most ordinary worker, will bring surprising success. In comparing the reports made by local societies for last year, with the reports made for this year, we find that there has not been the increase in their membership that an active aggressive missionary society should enroll. We think that the reason is that we have not vigorously pushed our membership campaign. We should have a larger number of new societies and a greater increase in the membership of those already organized. To do this will require much prayer, time, thought and activity. The officers must turn their attention to the enlistment of new members and new workers. Too many of our women in our churches are doing absolutely nothing, while a few are bearing the burdens. We have scattered tracts liberally and in all of our meetings, we have put into the hands of the people such information as would widen their vision and deepen their interests. Do push the membership campaign. To do this you must enlist the pastor, Sunday School superintendent and the president of the Young People's Union. Every department of the church should be a missionary force. Send for tracts that you may scatter to help wake up the indifferent.

In every church the pastor is the pivotal man. Get him and success is assured. Let him preach a series of stirring sermons on "Christian Stewardship," and on the "Extension of the Kingdom of God." Follow up these sermons by placing in every home of every member of the church, the latest leaflets on Foreign Missions. Then begin your every-member canvass to secure a definite amount for missions every week or every month. Don't pass over a member. All can give something and all can pray. "Thy kingdom come," then help to bring it. Sow your church monthly with missionary information.

STAMP DAY.

January 1st, is always Stamp Day. The collectors appointed last year gave splendid service. We received 6,905 two-cent stamps. Miss Ida Mae Myller, of Indiana, led the roll. She reported 783 two-cent stamps. The annual contribution of stamps is a great saving to our organization. Since we must conduct a most liberal correspondence in order to keep our constituency informed and inspired. An effort must be made this year to get twice as many two-cent stamps as we have received during any previous year, and to get at least, six or seven thousand one-cent stamps. Active workers can get them. These are to be used in sending monthly letters to two thousand women. The monthly letter plan will keep us in vital touch with at least two thousand women, and they in turn will be

sufficiently courteous and sufficiently interested to reply. In this way we may know what is being done in the local societies to carry out the plans suggested each year for community uplift.

The stamp collectors for 1912 will be appointed before the close of this Convention, and we trust that they will return home and begin to lay plans for securing a larger number of stamps than any who have served before. A one or two-cent stamp is of small value in itself, but when sent on errands of mercy and benevolence, have been known to bring back great blessings.

"CHILDREN'S BANDS."

The growth of this department is estimated by the demand we have for literature, and it is pleasing to state that a number of women throughout the country, are conscious of the fact that unless we enlist the children, the future success of our work is not assured. We have 173 new bands. Women engaged in State work have been very active in organizing and in keeping alive the organizations already in existence. We do need a well-prepared woman to get out literature for Children's Bands. The demand for printed matter is great. The woman must be an extraordinary person. There are some tracts and books gotten out by other organizations that may be used by tactful, sensible leaders, but we need our own distinctive literature. In every church there should be some woman who is adapted to story telling, and who will visit the Sunday School and any other junior departments of the church, and tell interesting missionary and Bible stories to the little folks. Some one said that in order to be a success as a worker among children, you must "be able to charm them." We, therefore, need in every church some woman who can "charm children." She must be clean in person, active, full of the happy spirit, that is contagious, tactful, sunshiny, cultured and a good story-teller. She should know how to sew and how to make a number of useful articles that the children may use to adorn their homes or their doll-houses. Let us get hold of these women and put them to work among the children in each community.

FOREIGN STUDENTS.

Miss Delia Rudolph of Cape Town, South Africa, will complete the Missionary Training Course this year. She will make a most efficient Bible teacher. Her development is in every way most gratifying. It is our desire that she get a working knowledge of medicine so that she may be of greater service to the women among whom she will labor. If she does not take the Medical Course, she will be ready to return to Africa

at the close of our next Convention, but an abridged course of two years in medicine will make her one of the best qualified women under our Board.

Miss Alice Pierre Alexis, of Haiti, is desirable material out of which to make a cultured, consecrated, faithful missionary. She is young, but in a few years we believe she will imbibe the American spirit of energy and aggressiveness that will make her a power on the Haytian mission field. She does beautiful needlework, and we would be glad to have friends help her by giving her work of this kind to do. Along with her literary and missionary training course, she is taking millinery. This will be great help to her in the Mission School.

Miss Maggie Brownbill of South Africa, and her mother, Mrs. Rachel Brownbill, have entered the institution. The former is to take a literary course a trade and the missionary training course. This young lady has already decided that she is going to give her life to the people of the Congo. The mother came to bring the daughter, and has with her three other children—two girls and a boy. The girls are too small to enter school, but will remain with their mother. The boy will be put into one of our Denominational schools. The mother is going to take a course in millinery, hairdressing, manicuring and massaging. She says that she feels that she can be of untold service to the women of South Africa if she can go back prepared to teach them how to take care of their bodies and to develop in them that personal pride that goes hand in hand with civilization.

Miss Jennie Somtunzi, who is well known by you all, came in July and will take the missionary training course.

One of our African girls who had worked hard to get her transportation to America, was robbed by a friend. A friend borrowed the money, promising to have it for her before the time to sail, but went away and never returned. She is not discouraged however, and has gone up the country to work to secure money enough to bring her to America. She hopes to enter school in January. Let us pray that the way may open for this young woman to come as she has planned.

One is impressed with the positive hungering of most of the foreign students after knowledge. This young woman's letters are most pathetic, but her courage is most inspiring. This is the kind of material that we need for the mission field.

There is something remarkable about the sacrifice and interest of Mrs. Brownbill. It cost her over Five Hundred Dollars to get here. She said that she would not trust any one to bring her daughter, because before God, she felt responsible for her and she wanted to know for herself just

the girl would be situated. She came, she saw, she was so pleased with the surroundings that she said that she would not return home until she had taken advantage of some of the many practical things taught in the Training School. The devotion of this African woman to her children and her sense of responsibility is a lesson to American mothers. The daughter has already announced that she is going to take every prize in every one of her classes during next year.

We have had under our care since July a young man, Searle Neggango. He comes from Queenstown and will enter one of our schools this winter. He is a splendid young man. His brother has made a great sacrifice to get him to America to be educated. He is in need of winter clothing, and we trust that some missionary society will adopt him as their son and supply him with the things he needs.

The boys scattered over the country in the various schools are making good records and deserve the prayers and sympathy and help of all the churches. The missionaries from this country who are going to Africa are simply holding the fort, until her own children come to deliver her. Let us get them ready and let them hasten home with the good news and glad tidings.

BOXES FOR MISSIONARIES.

There are many of the societies that realize how helpful gifts of domestics, threads and school supplies, are to missionaries on foreign fields and each year, from faithful friends we have received useful articles that have been of untold service in reaching the people who live in heathen lands. The local societies did not send enough last year to provide for all of the stations to which we have previously sent boxes, but what was given we have distributed where we thought they could do the most good to the greatest number of people. A few weeks ago Rev. John Chilembwe wrote of destruction by fire of all the wearing apparel of his family. We were indeed glad to ship him a box containing a splendid supply of clothing and material. We also sent to Rev. John Ntabla, who attended school in this country a few years ago, a box of material and clothing.

Other missionaries are looking to you for clothing and for school supplies. We must urge the local societies to take more interest in sending supplies for Christmas boxes, and to send them earlier. There are many of these workers who do not receive a pocket handkerchief or a letter from any friend on Christmas Day, and it is our plan to see to it that they get a box in time to make glad the hearts of the people around them. These gifts go a long way toward making friends for the missionaries toward reaching the people who cannot be reached

directly with the message of salvation. Boxes must be sent this year to seven stations and we want them to contain unbleached cotton, gingham, calico, thread, needles, thimbles, and new ready-made garments. Please do not send any old clothes. In many instances the authorities will not allow the boxes to enter and then too, the cost of sending is too great to pay for cast-off garments. Above all, we are able to send new material, and we should have more love and respect for our missionaries than to embarrass them by sending them our old clothes.

A GLIMPSE INTO THE STATES.

We wrote the vice-presidents a number of times, urging them to give us a general report of the work they have accomplished in the States during the year—a good "State Review." Those representing our educational interests were also asked to furnish certain information, and we take very great pleasure in submitting the important facts gathered from those who replied.

Alabama.—Woman's Society, Dexter Avenue church, Montgomery, raised during the year, \$216.63 for missions and education. They have fifty members enrolled; Mrs. R. C. Jenkins is the delegate. They sent \$10 to this meeting.

The Society of Lilly church, Mobile, sends Mrs. A. B. Giles and Mrs. L. B. Washington as delegates. They have twenty members; their annual contribution is \$10. They have raised during the year \$45.

The Woman's North Alabama District Convention, Auxiliary to the Muscle Shoals Association is represented in this Convention with a contribution of \$25. Mrs. Alberta Elliott is the corresponding secretary.

Colorado.—The vice-president, Mrs. Lillie L. Smith says in her annual report to us, "I have been very busy traveling, trying to arouse the women. I am encouraged because of the way they are taking hold. Our women are becoming more and more interested in the National Baptist work. They are willing to do anything they are asked to do." Mrs. Smith says, "there is anything that I do detest, it is a woman who seeks an office and then does nothing after she gets it. We are often too quick to feel the dignity of the office and too slow to feel the responsibility of it." The following is her report:

"House to house visits, 60; cottage meetings held, 25; mother and children's meetings, 8; Circles and Union organizations, 4; lectures, 28; Bible tracts and leaflets distributed, 504; miles traveled, 2782; raised for traveling expenses, \$60.25. Have a young lady for the Training School, but she cannot come until after Christmas.

The Bethlehem Missionary Circle of Denver is represented. Mrs. A. J. Walton is secretary. They have raised \$35.50 during the year for Home and Foreign Missions.

Zion Missionary Society of Denver has an enrollment of thirty-five members; they have contributed \$72 during the year for religious and educational work, and sent to this Convention \$15 as an annual contribution. Miss Ethel M. Layton is the secretary.

Florida.—Mt. Pilgrim Society of Milton, has an enrollment of twenty-eight members; contributed \$50 during the year and is representing with \$5 and two delegates, Miss Louise H. Dixon and Mrs. Elizabeth Walker.

Georgia.—Mrs. L. J. Washington, vice-president. Her Convention is represented by Miss Hattie I. Forrest, E. J. Bennett and L. J. Washington. They have raised for missions and education during the year, \$380, and sent \$20 for the work of this organization.

The Missionary Society of Friendship church, Atlanta, sent representation fee of \$5, and Mrs. E. R. Carter as delegate.

Illinois.—The Illinois State Convention sent \$89.26. Of this amount \$60 was raised in the needlework department, through the efforts of Mrs. Eva Hooper, the Illinois Training School Trustee. The Secretary in writing us states, that Mrs. J. D. Trice is to go on the Executive Board; and that many young women attended the meeting at Metropolis and that they have been given something to do. The delegates are Mrs. K. L. Cosby, Eva Hicks, Eva C. Hooper, Mattie Bledsoe, Mrs. Bell, Mrs. J. D. Trice, Mrs. Maxwell, Mrs. Scott, Mrs. Toles Mitchell, Mrs. Florence Cook, Mrs. H. J. Wells, Mrs. E. T. Martin.

The Ebenezer Missionary Circle of Chicago, raised \$269.39; they have a membership of eighty-two. Mrs. Sallie B. Thomas and Mrs. Annie B. Hall are the delegates. They have sent a contribution of \$5.

The Olivet Missionary Circle of Chicago has a membership of two hundred. They have raised during the year, \$1,101.65. They sent to this Convention \$55. The delegates are E. C. Hicks, M. Baitty, Miss Mattie Fisher, Dr. E. J. Fisher, Belle Day and Fannie Pointer.

Mother's Union, Ebenezer Baptist church, Chicago, has a membership of forty, and they spent for various purposes during the year, \$50.96. They have paid in their representation fee of \$5, and have two delegates, Mrs. Mitchell and Mrs. Laura Anderson.

Mrs. H. J. Wells, vice-president, says,—"The women are

taking up the work more earnestly; \$53 was raised during the year."

Indiana. Mrs. M. D. Griggsby, vice-president, says,—"I am enclosing my eight annual report as vice-president of the State. House visits, 100; addresses made, 32; meetings conducted in the interest of our work, 40; conducted a 'whirlwind missionary campaign,' May 7th to 14th, which was successful in every way. Christmas boxes solisted, 3. I am enclosing \$85.45 in this report." The following are the delegates: Mrs. E. J. Hines, Mrs. Susie Winfrey, Mrs. Rosella Robinson, Mrs. Anna Washington, Mrs. Ella Peters, Mrs. Addie Howard, Mrs. Ida Mae Myler and Mrs. M. D. Griggsby.

Louisiana.—Palestine Missionary Society of Shaw, sent \$5 and reported a membership of twenty-two. This is the first time these good women have been represented. They were organized in January and are to be congratulated upon what they have accomplished in so short a time.

Louisiana Woman's Convention has spent during the year for missions and education, \$128. N. L. West, M. L. Graham, J. P. Harden and R. E. Brooks are the delegates. They have paid in their representation fee of \$20.

Mississippi.—Woman's Home and Foreign Mission Society, of Beverly, reported a membership of fifteen. They paid their representation fee of \$8. Mrs. S. A. Mims is the delegate.

Michigan.—The Society at Kalamazoo with Mrs. Fannie White as president and Mrs. Lillie Graham as secretary, is represented in this Convention and they have been most loyal in every way to the work of the organization.

Missouri.—The Woman's Baptist Home, Foreign and Educational Convention has a membership of two thousand two hundred and twenty-seven; they raised for missions and education during the year, \$1,125.25; they sent \$20 to the Convention. Their delegates are Mrs. C. R. McDowell, Mrs. M. E. Goins and Mrs. A. J. Abbington.

The State vice-president of Missouri, makes the following report:

State Convention—1; District Convention, 10; Missionary Circles, approximately—126; Woman's Unions—2; National Training School Clubs—8.

These organizations are fostering Christian Education and Home and Foreign Missions. The State Convention is engaged in building a Girl's Dormitory at Western College. The *Western Messenger* is their organ, and the National vice-president is the editor. All of these organizations are in full accord with the work of the Woman's Convention and many of them are co-operating with it. The State president

delivered addresses, distributed tracts, topic cards and other literature for the National organization. She suggests that more information and a thorough canvass of the State by the Corresponding Secretary of the National organization would be very helpful.

The Baptist Woman's Union of St. Louis, is represented. They have a membership of forty. They paid out during the year, \$30.85, and sent to this meeting a contribution of \$20. Their delegates are Mrs. R. L. Bennett, Mrs. C. L. Whitfield, Mrs. Hattie B. Morgan, Mrs. Ella G. Goldsby, Mrs. Barbara Ambrose, Mrs. E. L. Shivers, Mrs. Minnie Rodgers, Mrs. B. F. Woods.

Ohio.—New Unity Mission Society, has raised during the year, \$70.38; they have a membership of twenty. Mrs. Mamie Clark is their representative at the Convention. \$5 is the amount sent.

The friends of Cincinnati have been most active and loyal in the support of our National work, as will be reported by the Trustees. They gave \$75 on a horse for the Training School, a barrel of sugar and a contribution of \$51.45.

The E. B. Delaney Society of Columbus, sends representation fee and one delegate, Mrs. Rosetta Clark.

Zion Baptist Auxiliary, Cincinnati, has a membership of twenty. They gave \$77 for missions and education during the year, and have \$5 and a delegate, Mrs. A. T. Savage, in this meeting.

Oklahoma East Star Baptist Circle, McAllister, has a membership of thirty-eight. They send \$5 representation fee and report \$145.46 during the year.

Pennsylvania.—The Woman's Missionary Society of Ebenezer church, Pittsburg, has a membership of one hundred and sixty-five. They have raised for missions and education during the year, \$1332.52. They sent in their annual report, \$50.

The following are the delegates:

J. Barbour, Mamie Bowser, Lula Banks, W. W. Brown, Nell Evans, Katie Thompson, Estella Foote, Lucy Mens, Mary Mason, Annie Johnson, Katie Smith, Mary Smith, M. Haley, Nell Thompson, Mollie Booker, Maria Pleasant, M. L. Sears, Mary Thomas, Stonie Matthew, Lucy Toy.

Little Reapers Mission Band of Shiloh, Williamsport, has twenty-six members enrolled. Mrs. Amanda East is the delegate. Their contribution of \$4 is sent.

Mission Society, Carrone Street, Pittsburg raised during the year, \$221.00 and sent \$15 in their annual report. They have members of thirty-five. Mrs. Mary B. Turner, Mrs. M. Bunker, Mrs. S. Smith are the delegates.

Woman's Circle of Shiloh, Williamsport, sends \$7. They have seventeen members. Mrs. S. Ellen Thornton and Mary Nash are the delegates. They raised \$32.96 for missions.

Texas.—Woman's Convention, Auxiliary O. L. M. Association, Galveston, sends representation fee of \$10 and the delegates, Miss M. M. Kimball, Mrs. M. M. Sharkie and F. B. Webber.

Woman's LaGrange District Convention sends \$10 in representation; Mrs. H. Weekley is the delegate.

South Carolina.—Miss M. M. Gilmore, vice-president, reports \$155 in cash for the work of this Convention, and assures us that South Carolina stands ready to do her part.

This State leads the roll for contribution, through their president, Mrs. M. M. Gilmore, for Foreign Missions. The splendid worker who represents South Carolina is thoroughly interested in every phase of our work.

Tennessee.—Mrs. M. E. Hamilton, vice-president says "I have done my best to get the women together in the interest of our National work. Since July I have visited five mission societies, one State convention, and one district association."

We were successful in our meetings, both spiritually and financially.

Kentucky—Mrs. M. V. Parrish, vice-president. Amount sent to this Convention by the Woman's Missionary Convention, \$32.25.

In looking into the States, we are glad to report that we have greetings from nearly every State in the Union. Thousands of women who cannot be here in this meeting, are praying for victory all along the line. They are not able to attend the National meetings, but we can hear from them at any time during the year. They use our supplies. They answer our appeals; they are the backbone and stay of this Convention.

FIELD MISSIONARIES.

For reasons beyond our control we have not had much work on the field. Mrs. E. E. Whitfield has been quite indisposed during most of the year. She spent about eight months in and about her home. During this time she did what she could for the work, to which she has dedicated her life. Her health improved and she began active service during the month of May, and since that time has covered a large part of the country and has made hundreds of friends for this organization. She did reports have been coming to us from all along the line. Our sister seems especially fitted for the kind of work she is doing, and the people everywhere tell of the splendid impressions and wonderful inspiration and awakening that comes after they

heard her. Mrs. Whitfield gets money, she gets students and she gets friends. Her work is therefore resultful.

The following is a report of the work done by her during the past year:

Total number of addresses delivered in women's meetings, Sunday Schools, B. Y. P. Y., 323; total number of homes visited, 100; homes found with Bible, 60; total number of churches visited, 134; mother's meetings held, 73; total amount of money received from all sources, \$1,116.89.

Mrs. Lula M. Jackson went to glory from the field on February 21.

Miss M. M. Kimball taught mathematics in the Training School during the past year. She has been on the field since June and reports \$89.86 raised. Aside from visiting the churches in the interest of our work, she gave some time to teaching merchants and soliciting from them canned and staple goods for the Training School.

At least three new workers will be appointed this year and the Board has made Mrs. E. E. Whitfield, Field Secretary. We are appointing women who can travel the country over and so depart themselves as to reflect credit upon the National organization.

THEY REST FROM THEIR LABORS.

The announcement last August, of the death of Rev. Caesar Johnson of Raleigh, N. C., came too late to be reported in our annual meeting. Brother Johnson stood in North Carolina like a mighty oak in the midst of the fiercest storm. During the years when the National organization was passing through the fiercest conflict, no man in all this country, stood more firmly than he and did more to make friends for the entire Convention. His interest was active and unselfish.

He was trustee of our National Training School and remembered us in his will.

Death has visited the home of Sister Wells, and taken away our beloved husband, who, from the very beginning of the work of this organization manifested marked interest in all that we are trying to do. Brother Wells died October 20, 1910.

Death has visited the home of our President since the close of our last fiscal year. Her father, Rev. W. H. Phillips passed his reward December 26, 1910. As a preacher of the gospel he has given long and faithful service. He built up a large church membership in the city of Philadelphia. He has always been pleased to look in upon us at our annual meetings. We miss his familiar face to-day, but he has entered into the joy of the Lord and is happy with the thousands who went out

before him, but who labored here with him in building up the Master's kingdom.

On Tuesday, February 21st, a messenger from heaven whispered to Mrs. Lula M. Jackson, soon after she reached Live Oak, Fla.,

"You have traveled long enough;
You have toiled long enough;
Now, lay down the burden,
Gather up your feet,
And go to the vaster realm Above and Beyond."

She obeyed, and on that night at 10 o'clock, the telegram came from the home of Rev. and Mrs. McKinney, announcing that our sister had taken her flight. We sent the sad tidings around the country. Scores of women sent letters expressing their sorrow and sympathy over the loss of one we have known so long and so well. She died at her post; she fell in the harness. She was away from home but she fell in the arms of friends, who cared for her as tenderly as the Africans cared for Livingston, and like those faithful, sorrowing children, they prepared the body for burial and bore it home. Your Board sent a floral offering and the chairman of Shelbyville to the funeral. Much to her regret, the Corresponding Secretary was too far away to attend. Mrs. Jackson was happy at her home-going, and like a good mariner, watching for favorable winds, she cheerfully weighed anchor, and said as she did on "It is well with my soul," and full of hope and joy, launched forth into the deep. A sudden ending of a useful life, but she who waits upon God is always ready when he calls. Let us memorialize her in a room at the National Training School.

Just a month after the home-going of Mrs. Jackson, Mrs. Nannie West, Executive Board members for Tennessee, left us March 21st. She has been with us since the beginning of our organized effort, and we have all noticed during the past few years that she was rapidly declining.

From Alabama, Mrs. A. A. Bouey, Executive Board member, has passed away. She died March 28, 1911. Mrs. Bouey was one of the pioneer workers and has always been actively engaged either in the State or National Convention. At the time of her death, she was the president of the Alabama Woman's Convention. To-day the women who organized the work ten years ago, miss her, and those who attended the National meetings before we organized, miss that familiar face.

Our hearts were made sad, as the death notices come from time to time. But to-day, our loved ones are happier than they were in this world. Here they were sick; here they

lived; here they bore great burdens, but death, the wonderful doctor, healed them.

The Bible tells us that Christ took clay and anointed the man's eyes. That is just what death has done for them. He wrapped them up in clay and healed them. They went into the house of clay blind and came out gazing on golden streets and Heavenly mansions. They went in deaf, but came out with ears unstopped and hearing celestial music. They went in mute but came out with tongues unloosed to join in angelic songs. They went in halt and out of breath, but they came out strong, to run up, with joy, the shining Way.

Let us, not therefore, become so attached to this malarial marsh in which we live, that we dread to go up and live on the Hill-Top.

Let us not desire to keep our feet on the sharp cobblestones of earth when we can plant them on the bank of Amaranth in heaven. Let us rejoice in the fact that we are making our way out of our home where we shall join our loved ones to part no more.

In this world we only meet to part. It is good-bye; good-bye; fare-wells are floating in the air. We hear it at the rail-car window and at the steamboat wharf, good-bye. Children say it and old age answers it. Sometimes, we say it in a light way good-bye; and sometimes with anguish in which the soul breaks down good-bye. Ah, that is the word that ends the thanksgiving banquet; that is the word that comes in to close the Christmas chant, good-bye; good-bye. But not so in heaven. There we find welcomes in the air; welcomes at the gates; welcomes at the house of many mansions, but no good-byes. "I want to go there, don't you?"

A GLIMPSE AT OUR FOREIGN MISSION WORK.

Nothing grieves us more than the fact that our working forces on the Foreign Field are not being reinforced by a sufficient number of young men and young women from our best schools. There is a positive need of highly qualified persons to serve the Board in Africa, South America and the West Indies. No women have offered themselves during the past year.

We are glad to report, however, that Rev. J. H. Wilson of Chicago, Ill., a member of Olivet Baptist church, has taken the work resigned by Dr. Prowd, and that Rev. Jeremiah Emme, who was with us at New Orleans, is now laboring at Addledrift, South Africa.

The work at all of the Stations is in splendid condition. There are two needs at each Station that are very urgent. First, more workers; second, more buildings and equipments.

Rev. and Mrs. Murff have returned home. They brought Miss Jennie Somtunzi and Miss Rachel Hendricks with them.

In our prayers and in our offerings, we beg that you remember the following missionaries, who are now in the field, and not forget that they are being assisted by a band of teachers and preachers, without whose help very little could be accomplished:

Majola Agbebi, A. M., Ph. D., West Coast, Africa; John Chilembwe, British Central Africa; Rev. and Mrs. J. E. East, Rev. E. B. Koti, Rev. Funiselo Solani, Rev. Peter Nygbisa, Rev. Andrew Ntshala, Rev. J. A. Ntshala, Rev. Jeremiah Menze, Rev. James, Rev. Harmanus Vanqa, Rev. Mdungela, Cape Colony, South Africa; Rev. W. M. Lesh, Rev. J. S. Kanane, Rev. Block Mahlangu, Transvaal, Rev. Aaron Rakmeti, Orange River Colony; Rev. S. P. Ndlo, Rev. H. B. Dube, Rev. James J. Gumede, Rev. James Mtem, South East, Africa; Rev. T. E. Smith, West Indies; Rev. G. Stewart, West Indies; Rev. Wilson, South America; Rev. C. Rier, South America; Rev. Frederick Brauer, Russia; Rev. Thomas H. Spence, Central America.

Perhaps the most necessary and commendable thing that is being done to make certain the evangelization of Africa is the bringing of her own sons and daughters here, training them and sending them back home to teach and to preach. We have quite twenty African students in this country's schools, and it will be a brighter day for their benighted lands when their names are enrolled among the missionary workers on Foreign fields.

We are asking over and over and over again, "Why are not more young men in our own land not going into the ministry, and why are not we getting more volunteers for service in Foreign lands?"

We believe that the fireside, and the pulpit and the denominational schools are responsible. We need in every pulpit a man who in the passion of his soul, for the supremacy and universality of the kingdom of Christ, can arouse men and women, and indeed the entire church to see and to obey the heavenly vision.

We need around our firesides, women like Hannah, who give their sons and daughters to Christ before they are sent into the world.

We need in our Christian schools, men who can plant in the youthful mind, ideas and ideals—not only ideas, but goals and the greatest ideas, and all in right relation—who can lead to impress the soul with the highest ideals—who can lead the young mind to put first things first—and to

into the world, a young generation of leaders of men, whose ideal is that God should hold supreme place in the life and purpose and that the establishment of His kingdom is the object of our supreme effort.

When the home, the pulpit and the school combine to furnish the material we need, we will have enough lives laid upon God's altar to go where he wants them to go and do what he wants them to do. Each member, each teacher, each preacher, can be a world force, by opening up the world vision before the eyes of the thousands of young people who are inclined to live selfish narrow, useless lives.

THE DENOMINATIONAL SCHOOLS AND THEIR WORK FOR THE PAST YEAR

We sent a letter to twenty of the Presidents of our Denominational Schools, asking certain questions. Five replied. Why more did not reply, we do not know, but we feel certain that the men in charge of our schools know that business courtesy demands an answer of some kind. Because of our consciousness of the great religious and social work that must be done by young men and young women, trained in Denominational schools, we were very anxious to know what reinforcement we could expect from the young people who are enjoying rare privileges of careful training in many of our best schools.

The following presidents of schools were kind enough to reply, and we are giving the questions contained in our letter and their answers to the same by numbers:

1. How many students were enrolled in your Institution last year?
2. How many were in attendance at the close of the school year?
3. How many women and girls?
4. How many men and boys?
5. How many were Christians?
6. How many were converted during the year?
7. How many graduated?
8. How many graduated from the Theological Department?
9. How many women and girls graduated from the Missionary Training Department?
10. How many were candidates for Foreign Fields?
11. Do you use any of the Mission Study Text Books?
12. Do you think that the ministry is being sufficiently reinforced yearly, by young men who have had training in the theological schools?

13. Do you feel that the graduates from our Denominational Schools are doing their duty in the uplift of the masses?

14. We are going to push a campaign for the enlistment of young men and women to help us reach the masses. May we include your school in our itinerary?

The following are the answers:

Florida Baptist Academy, N. W. Collier, A. M., President

1. Four hundred and thirty-one.
2. Three hundred and eleven.
3. One hundred and seventy-three.
4. One hundred and thirty-eight.
5. All, except a few small students.
6. Fourteen males and twenty-eight females.
7. Fourteen.
8. None.
9. None.
10. None.
11. We do not.
12. I do not.
13. I fear that they are not.

State University, Louisville, Ky., Wm. T. Amiger, A. M., D.D., President.

1. Two hundred and eight.
2. One hundred ninety-six.
3. One hundred and eight.
4. One hundred.
5. One hundred and ninety-three.
6. Ten.
7. Fifty-six. However, eighty-one Certificates and Diplomas were granted.
8. None. But there were three graduates from the Minister's Course.
9. None.
10. None.
11. We use some of the Mission Study Text Books.
12. We do not.
13. We do not.
14. You may include this school in the Itinerary.

Howe Institute, Rev. T. Q. Fuller, A. M., Ph. D., D. D., Principal.

1. Five hundred twenty-one.
2. _____
3. Two hundred seventy-four.

4. Two hundred forty-seven.

5. Four hundred sixty-five.

6. _____

7. Forty-nine.

8. Four.

9. _____

10. _____

11. Yes, we use the Mission Study Text Books.

12. I think that the graduates from our Denominational schools could do more in the uplifting of the masses.

Virginia Theological Seminary, Dr. J. R. L. Diggs, President.

1. Two hundred seventy.
2. Two hundred forty.
3. One hundred thirty.
4. One hundred forty.
5. Two hundred fifty.
6. Twelve.
7. Twenty-eight.
8. Five. Full Course, B. D.
9. Four.
10. Two.
11. Full Course.
12. I think not. Churches do not often enough pray for recruits.
13. Not at all.
14. Yes.

Roger Williams University, Prof. J. W. Johnson, President.

1. One hundred twenty-five.
2. One hundred and five.
3. Fifty-nine.
4. _____
5. One hundred twenty-two; fifty-eight girls and sixty-four men and boys.
6. None.
7. Twenty-three.
8. None.
9. None.
10. None.
11. _____
12. I do not; the young men are crowding the profession of medicine.
13. I fear not.
14. You may.

Clayton Williams University, Rev. W. J. Winston, B. D.,
President.

1. Seventy-five
2. Forty-eight.
3. Nineteen.
4. Eleven.
5. All of students.
7. Two.
8. Two.
9. None.
10. None.

11. We have not, as yet, used any of the Mission Study Text Books.

12. I think that the ministry is being re-enforced yearly by young men with theological training by some of our best schools.

13. From what I have gleaned on a while, the graduates from our Denominational schools are doing their best for the uplifting of the masses. You will bear in mind that some of our well prepared and best fitted men, are working for very meagre salaries and yet they are as earnest as can be; and on a whole, I think their work can be seen in a real tangible way.

14. I assure you that you will certainly have my hearty co-operation in assisting you to accomplish the so much needed work you have in hand.

Had all of the men replied we would have had some valuable up-to-date information on the educational work being done by Negro Baptists

National Training School for Women and Girls, Lincoln Heights,
D. C., Miss Nannie H. Burroughs A. M., President.

1. Eighty-three.
2. Seventy
3. All.
4. None.
5. Sixty-eight.
6. Two.
6. None.
7. Seven.
8. None.
9. Seventeen in the class. There were no graduates. Two were awarded certificates and will receive diplomas next year.
10. Six.
11. Yes. Three of them. Will use full course this year.
12. No. Home, school and pulpit to blame.

13. No. Majority seek easy places and are not attracted to do racial service.

14. Yes.

GREAT MEETINGS.

The most significant and far-reaching series of meetings ever held by women, were those of the Jubilee Committee, which were held in thirty of the largest cities in our country. The meetings were held to celebrate the fifty years of woman's organized work for Foreign Missions. Starting at Oakland, California, last October, the meetings moved eastward, and closed in a great blaze of triumph in New York, March 30th. Our Corresponding Secretary was selected to organize and develop the meeting for colored women at Washington. It was held in the Metropolitan A. M. E. church, February 2nd, and brought together the largest company of men and women of all denominations ever assembled in the District to listen to addresses on Foreign Missions. We had on our program, Mrs. Henry W. Peabody of Boston; Dr. William J. Wantless of India; Miss Margaret Suman, who spent ten years on the Congo, and is now missionary in the Philippines; Miss Jennie V. Hughes, of China, and that most charming author and platform speaker, Mrs. Helen B. Montgomery of Rochester.

The information and inspiration given by these missionary stars widened our vision, strengthened our sympathy and deepened our prayer life, and stirred us to face squarely, the unfinished task.

When the inspiring army reached New York, nearly Nine Hundred Thousand Dollars had been put at the disposal of the Jubilee Fund, for Foreign Missions. This amount is above the regular gifts. What may we not do when we love our Lord and Master, and have studied the needs of humanity until we feel them.

During the month of June the city of Philadelphia was the scene of two of the most important meetings held since Pentecost. From the 12th until the 18th, the Northern Baptist Convention met in Grace Temple, and from the 19th to 25th, the World Baptist Alliance held its sessions in the same auditorium.

The first Convention brought together all of the white Baptists of the North and West. The work of Missions at home and abroad and of Christian education, claimed the attention of this host of devout Christians for the entire week. We were impressed as we realized that those who stood at the head of affairs are men and women of vision, faith, sympathy and love. They know the needs of the wide world and want to supply them

religiously. *Expansion* and not *Retrenchment* was the watch-word.

The Woman's American Baptist Home Mission Society held its meeting, June 12th and 13th. We all know of the intense interest these good women have had in our people for over forty years. It was evident in the Philadelphia meeting that our friends are many, and that they keenly realize the tremendous work that must yet be done before the race will be sufficiently strong to stand alone. There are a few of our white friends throughout the country, who feel that the race should bear its own burden, and that we have been helped sufficiently, but at the Philadelphia meeting we realize that there are those of clear vision, deep sympathy and superior judgment, who know the condition of the mass, and are conscious that we have on our hands one of the most trying social, industrial and religious problems that a people have ever been called upon to solve and that the destiny of both races is wrapped up in this problem. These friends are exceedingly anxious about the education of those among us who are to become leaders, because with sentiment growing as it is, the burden is going to be shifted more and more upon our shoulders. We must not shrink it, but shoulder it. We must bear it. We must lift it. The very trying to do for ourselves will give us the strength to rise. We are pleased to observe, however, that our friends realize that the Negro is yet too poor and not a sufficient number of us are prepared to do the social, moral and religious service that the mass needs for its betterment. At Philadelphia we saw that it is very necessary for us to urge the best Christian people to bear the needs of the mass a little more on their hearts, and extend to them a little more of the practical sympathy of years gone by.

We cry out for more Christian homes; and for the elevation of the character of these homes. We must have help in training the home-makers, the house-keepers and the Christian workers for uplift service.

We acknowledge the courtesy of the Woman's American Baptist Home Society in placing a representative of this organization upon their program. We have no comment to make upon the impression made by the person selected. The following appeared in the editorial note of the August number of "Tidings."

"Miss Nannie H. Burroughs, the Principal and Founder of the National Training School for Negro Women and Girls, Washington, D. C., made an eloquent address on 'Industrial Training.' Miss Burroughs names three ways in which the training could effectually cover the much discussed race prob-

lem. It was the general adoption of the gospel of the three B.'s—Bible, Bath and Broom. The Bible uplifts and saves the people. Religious training they must have. The Bath Tub, physical cleanliness, must be insisted upon, thus making the individual less objectionable to others. The third, the Broom, stood for industry. In this, the speaker declared her profound belief. With an eloquence that carried conviction to the hearts of the hearers and that captivated and held the great assembly Miss Burroughs pleaded that the doors of industry should not be closed against the Negro women. Ninety per cent of them are at service. The temptations of the race were touched upon. "If 10,000,000 black men and women are forced by circumstances, to go down and keep down, they take with them many of the white people. Help to solve the race problem for your own self-preservation, if for no higher reason. God is going to lift and save my race as he saved your race. Pray Thy kingdom come to all the world, white, black, yellow, and we will crown him Lord of all." The effect of this impassioned address was electrical. It was regal to see this young woman swaying the audience with her matchless eloquence, born from her sense of deepest need of her people. God has indeed raised up a woman to lead the women of the Negro race, as truly as he has placed a Washington to direct and guide the forces of Tuskegee. A quintet of young women from the National Training School sang sweetly, "Were you there when they crucified my Lord?"

Following the Northern Baptist Convention came the Baptist World Alliance. Men and women from every corner of the earth in which Baptists are doing work for the Lord, came to the meeting to tell of the triumphs of the Cross. Language fails to describe the inspiring impression that simply the coming together of these heroes from the field of conflict with sin and heathenism, had upon one who loves the Lord and is anxious to know that victory is being achieved on Israel's side.

It will be remembered that the Alliance met in the city of London, just six years ago, and we have heard around the world the story of that great meeting. The Philadelphia meeting surpassed the London meeting in many respects. But I was particularly impressed with the fact that the Heralds of the Cross are becoming more and more like Paul—"Ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Who can forget that company of Russians who had been put in prison for the preaching of the gospel, but secured a release, under heavy bond, to come to the World

Meeting to tell of the awakening in Russia and of the opportunity of the denomination to go in and possess the land?

One is also impressed with the personnel of the Convention. Dr. John Clifford of London, one of God's greatest gifts to the Christian church, is the President of the Alliance. He is easily the foremost churchman of our times. His deep piety, his scholarship, his positive youthfulness and activity, his approach to eighty, is an evidence of the fulfillment of God's promise to renew the strength of his beloved that they may mount up as with wings of eagles, that we shall run and not be weary, that we may walk and never faint. Dr. Clifford's voice could be heard to the farthest corner of the great hall. His address was the most impressive delivered to the Christian church since the Sermon on the Mount.

One of the most interesting features of the World Meeting was, the "Roll-call of Nations," to which more than sixty nations responded. Many could not speak a word of English, but interpreters were with them, and while they spoke in different tongues, we were all talking about Jesus, the Mighty to save. Think of men coming eighteen and twenty thousand miles to deliver a three-minute address on the triumphs of the Cross in their land! We were thus convinced that Christ has no ill men with love for Him that distance is annihilated and time no consideration.

Another rich and rare treat was the sermon to the Alliance by that sainted, scholarly divine, Thomas Phillips of England who talked to us for more than an hour on the subject "Grace." Oh, it was good to be there! Had we heard nothing more than the Annual Address, by Dr. Clifford, the response to the roll-call from the delegates from all quarters of the earth and the sermon by Dr. Phillips, we would have been fully paid, not only for having come the long distance, but for having labored a life-time for the Christ who has been carrying on His work of grace in the hearts of these men. But this is only by means, the end of the good things that we were to have. There were addresses upon every phase of work and a look upon every field upon which we are operating, to enlarge our vision and strengthen our determination to never lay the armour down in these fields that are ripe have been harvested.

The National Baptist Convention was ably represented by its President, Dr. E. C. Morris, who spoke upon the "Work for the Negro," delivered a telling address. His address is in pamphlet form, and should be read by Christians everywhere, regardless of race or color. He struck the keynote when he declared that:

"In speaking of the Negro work for the Negro, we are including a larger range of thought and territory than that which applies to the Negroes of the United States, and we hope to make it plain that the Negroes of the United States are the logical Christian leaders of the black people of the world. I firmly believe that the time will come when there will be 'neither Jew nor Greek, bond nor free' white nor black, European nor American, Asiatic nor African in the kingdom of God, but all be one in Christ Jesus. But until that time shall come, we should work along, recognizing the metes and bounds set by an All-Wise Creator, who will in his own time and way, level the hills and mountains; and raise up the valleys, until this division of labor and distribution of tasks shall unite to promote the oneness of Christ and his cause the world over. The system of religion which we profess should be prompted by Christian patience and evangelical diplomacy and not by personal or racial selfishness or prejudice. It was said by a distinguished Southern churchman some years ago that 'if he, who is called the Prince of Peace, cannot rid the gospel of every taint of selfishness, if He is not able to make all His followers one and to save the uttermost sinner who trust in Him, then he is unable to save a single being.' I would add to this significant statement that he who is presented in Holy Writ as one going forth conquering and to conquer, should pause in His triumphant march to draw a line of distinction between his loyal followers because of race or color, then His kingdom is unfit for the habitation of men or angels, and He would be unworthy of the worship of the humblest creature of death."

Dr. Booker T. Washington was one of the speakers before the Alliance. It was not our privilege to hear his address for the reason that we had been invited to address a mass meeting for women at another church.

It is pleasing to observe that the women of the world had a large share in the Alliance Meeting. The work and worth of woman in christianizing the world were considered a power that must be reckoned with. The great World Woman's Meeting was one of the most inspiring features of the Convention. A Woman's Committee was formed, and will be the means of bringing all women in touch with this movement. At the woman's Mass Meeting, Wednesday afternoon, the 21st, we had reports from the Baptist women of Russia, Hungary, England, Scotland, New Zealand, Canada and from the North, South, East and West of our own country.

It was decided to establish some permanent medium of communication and those National organizations not represented, were requested to appoint a representative woman

to serve as the channel of communication with the women of her country. The plan is to send around this great circle, twice a year, messages of sisterly sympathy and statements of the condition of the work which each organization is doing. This committee is simply to so labor and to so write as to inform and interest the thousands of women who are laboring in the different countries for the spread of the Master's kingdom. We hope to be mutually provoked unto good workers as we hear each others' achievements and plans and methods. "The Union will certainly mean much of strength and inspiration to Baptist women throughout the world as they move forward, shoulder to shoulder in the service of our Lord and Master, who not only teaches us to pray 'Thy kingdom come, Thy will be done on earth as it is done in heaven,' but grants to us a part in bringing the answer."

We were on the program to represent the colored women, and we tried to do so to the best of our ability. Following our address, the quintette sang again, but this time not before Northern Baptists only, but before Baptists of the world. It was in this meeting that we were impressed with the fact that those who serve the Lord have rare opportunities of coming in contact with the royalty of the earth. I am sure this is the first time in the world's history that a company of Negro girls have had the opportunity of singing to the world assembled in one great meeting. Young women, it pays to dedicate your talents to a great cause.

Mrs. E. E. Whitfield and Miss M. M. Kimball were there. Dr. C. T. Walker, that popular Georgia divine, led the devotional service at one session of the Alliance. The meeting has given us the world vision, world information, deeper consecration to the cause of Christ. It has strengthened the brotherhood feeling, and it has sent thousands forth, determined to win the world for Jesus in this generation. The next meeting of the Alliance will be held five years hence in Berlin.

COUNTRY-WIDE CAMPAIGN.

During the month of December, your Corresponding Secretary assisted the Foreign Mission Board in Institutes in several cities. Nothing is more helpful than well planned Institutes. There is time for the careful consideration of every phase of the missionary problem. There is an opportunity of giving the information in detail; of having the people study the conditions and needs and of laying upon their hearts their duty to the non-Christian people.

During this year our Convention must plan and push a country-wide Missionary and Educational campaign. It must

be a campaign of information and inspiration. It must begin go and end, in intercessory prayer for deeper consecration of each individual member of our churches to the cause of Missions. For this campaign we must have three or four of the best speakers on the platform, and we must draw upon the working forces in each State, to furnish their most active workers. The whole effort must be planned and pushed on a broad scale, and every phase of the social and religious problems must be discussed in such a way as to make converts everywhere; and to have among our women such a religious awakening as we have never witnessed. We must scatter millions of pages of printed matter.

Your Board would suggest that we begin in Boston and visit the following cities:

New York, Newark, Philadelphia, Baltimore, Washington, Richmond, Norfolk, Raleigh, Durham, Columbia, Sumter, Charleston, Savannah, Augusta, Birmingham, Montgomery, Mobile, Baton Rouge, New Orleans, Houston, Galveston, Dallas, Fort Worth, Waco, San Antonio, El Paso, Los Angeles, Pasadena, Hot Springs, Little Rock, Fort Smith, Guthrie, Oklahoma City, Wichita, Topeka, Denver, Kansas City, St. Joseph, St. Louis, Lincoln, Omaha, Des Moines, St. Paul, Minneapolis, Milwaukee, Chicago, Indianapolis, Cincinnati, Louisville, Charleston.

This campaign will take us into twenty-eight States. It will necessitate travel and much expense, but the results that will come can never be estimated in dollars and cents. Our army will be re-enforced; new workers will be enlisted; valuable information will be scattered, and every phase of the work in which we are interested will be helped.

We suggest that a Campaign Committee of five, be appointed to arrange every detail, incident to the work to be undertaken; and that this committee work in co-operation with the Executive Board.

OUR HOMES.

In studying the social problem, we turn at once to a study of the condition of the homes—particularly conditions in the homes of the masses. Our social problem is a tremendous one that is growing more and more aggravating and complex. People who are engaged in all kinds of reform work have not properly attacked this problem. There is work being done in settlements; something being accomplished by a few who are trying the house to house visiting as a means of reaching the masses, but those who are studying conditions first-hand know that we are not reaching the homes of the mass of our people,

and cannot reach them through present methods. What methods must be used will tax the judgment of every age and every student of Psychology and Sociology, but it is safe to say that no long-spoon feeding, kid-glove handling, neck-craning sympathy, will reach the submerged mass. There must come from somewhere, an army of trained women and men to do social service. We need right now, no less than five hundred of the best qualified men and women that have ever attempted reform and uplift work among the people, to go down among mass and to work unceasingly upon the social, industrial and religious problems. It requires all of the consecration, all of the faith, all of the courage we possess, to do this service. The undertaking will be both extensive and expensive, but we might as well address ourselves to it, because the mass holds the destiny of the race within its hand. We are simply working around the edge of the problem because we have not the men and the women of courage, the vision and the faith to attempt the great work of social uplift. The work is vast in scope and must be varied in method, but Christ is calling us to it, and calling loudly.

In passing, let us call attention to the fact that too many of our women with daughters between the ages of nine and sixteen are forced to work in service, and thus to be away from their daughters all the time. This is the period in a girl's life when she needs her mother at home with her; and the father of these children should be so situated in the matter of position that women with daughters of this age, may be with them—not on for a few hours at night, but during the day. There are two reasons why so many women must go from home and leave their daughters in congested tenement houses with all kinds of people, or in the streets. The first reason is, that too many men are not manly enough to get a man's job and properly take care of their families. Second, too many women indulge trifling men by helping to meet the bills. Third, too many women are extravagant in the management of their homes and indulgent in dressing their daughters beyond their means and in order to meet the bills, they must go out to work. Thousands of men earn good wages, but have spend-thrifts and bad managers for wives. A little more economy and simple living would solve this problem. It is better to have bare, white floors, old-fashioned wooden beds, scrim curtains, and a \$1.50 clock and no music except the music of happy voices, and stay at home and save your daughters, than to have brussels carpets, brass beds, lace curtains, brass clock, and a Three Hundred Dollar piano, and you go to work and let your daughter go to destruction. It is better to stay at home and save the daughters

and dress in calico and lawn, than to have your home destroyed, while you are away trying to pay on the installment plan for silk and furs. The woman who properly takes care of her home, and properly rears her children, though she may make a sacrifice of all the glitter and show to do it, is worth a thousand times more to the race, than thousands of women who wreck their homes in order to make a show.

The mental and moral strain under which we live to satisfy our love for dress and show, is wrecking more young women and old women than we can even number. Let our women who are engaged in the work of improving the home life and the race, emphasize the virtue of simple, sober, unostentatious living.

THE BEST WAY TO HELP US.

There are friends, North and South, who are asking in what way they can best help the Negro. Our enemies answer, "Let him alone; abandon him to his fate; turn him over to us, and keep your mouths shut when we lynch, burn, disfranchise and discriminate by statutory enactments." Our friends have been good to us. They have given us schools, helped us to build churches and have contributed to the support of charitable institutions of various kinds. Their help has been material and necessarily so for we are a poor people and yet unable to bear alone the financial burden, incident to the up-keep of charitable and educational institutions. But our friends manifest a peculiar silence in championing our cause. Their attitude has emboldened our enemies, until they attack us with impunity. We are bruised, mangled and beaten and very seldom a voice is heard in our defense. Just now the Negro needs friends to open their mouths and speak out for him. We are not often so situated that we can speak effectively for ourselves. Just now we need sentiment molded in favor of simply humane treatment for the horses, yea, the very dogs that patrol our streets get more genuine sympathy from our humane public than does the Negro. What can our friends do? They can say that the Negro must be treated as a man; he must be given a fair chance; he must be accorded his constitutional rights, and they can help to see that this is done. We need MONEY, but we also need MERCY. We need a practical help at the point that the Race needs help most. No man in authority from the President of the United States down, is our friend who knows of the country-wide lynchings that have taken place within the past three months, and will not speak out against them, and see that justice is done. The newspapers of the country are to be approached in our defense. They have given the bad Negro column after

column; page after page, when worthy Negroes and worthy causes right in the same city, where these elaborate write-ups of bad Negroes are given, cannot get an "Amen corner." It seems that our daily papers have a positive aversion to good Negroes and consider it beneath their notice to tell of their industrial, social and religious advancement. But, let the worthless Negro steal a banana or snatch a loaf of bread, and he is given two columns on the front page. We sit and soberly and sanely ask ourselves, "What does all of this mean?" The GOOD that we do is concealed, ignored or forgotten, while the BAD that we do is displayed, repeated and remembered. Our friends, both North and South, can render the Race no greater service at this time than to join in molding a healthy, wholesome public sentiment in favor of humane treatment.

"WHY GIRLS GO OUT FOR PLEASURE"

It is noticeable that our streets are crowded with girls between the ages of nine and twenty. They seem to be going to no definite place. They are following the crowd. They are dressed in all kinds of dresses and acting all kinds of ways. Why are so many of our girls found upon the streets at unreasonable and unseasonable hours? We answer frankly—THERE IS A SCREW LOOSE IN THE HOME. The mothers do not seem to care where their daughters are or what they are doing. They simply let them go when they please and come when they please. There are other reasons beside parental indifference and laxness. The homes are not so kept as to make them attractive, comfortable centers.

Trying to live for SHOW and not for COMFORT puts many a family into a stuffy box, filled with plunder, instead of into neat, light, airy rooms, with necessary, comfortable furniture. We have crowded into the great cities until there is hardly standing room in our houses and many a girl leaves home to go out into the street to turn around or to get a breath of pure air. In so many of our large cities our people are so congested in their homes that it is positively impossible to rear a girl decently. There are too many people living in one room and too many people living in one house, and too much rent being paid, simply to stay in congested districts. "To the Suburbs," should be the slogan and it should be kept up and urged until in cities like Atlanta, we have cleared Auburn Avenue and one-half of the Negroes have moved out; in Chicago, nine-tenths of the Negro have been cleared from State Street; in Philadelphia, seven-eighths have been forced from Lombard and South Streets; in New York, two-thirds have been cleared from San Juan District; in New Orleans, four-fifths are moved from Rampart and

Dryades Streets; in Louisville, two-thirds have cleared out of Grayson, Green and Walnut, and Ninth and Tenth Streets; and here in the city of Pittsburg, two-thirds have abandoned forever, Boulevard De Wylie. The flocking of our young people to certain public thoroughfares in all of these large cities, is fraught with danger and destruction of every kind. We are always less helpful for the womanhood of any city, when we find upon the streets, women and girls of every age. The condition can be changed by mothers, beginning in time and continuing the good work, of making their homes so attractive that when evening comes, the young people will find sufficient attractions around the fireside.

Some women who never clean their back or front yards, nor plant a flower of any kind, wonder why their daughters delight to go over to the neighbors' to sit in their front yard instead of staying at home. There are two reasons—the yard is neglected and the mother is responsible for it. She should have taught the daughter how to make her own lawn beautiful and attractive and she should have seen to it that the work was done. Many girls go away from home to enjoy their neighbors' parlors and lawns when they have the very same things, but have neglected to care for them. Whatever the innocent amusements are, the mother owes it to her daughter and to the family to see to it they are provided and that they are enjoyed at home.

"OUR TRAINING SCHOOL"

Not two years have passed since you founded the School on Lincoln Heights and begun the training of women and girls, in response to the growing demand for trained workers in our churches, cities, on the Home and Foreign Field, for home-makers, house-keepers and for the efficient workers in the industrial realm.

Our enrollment during the year reached eighty-three, and sixty-nine of these were boarding students. The present buildings proved entirely inadequate, and we were compelled to rent rooms in the community. Twenty-four States and four Foreign countries were represented in the enrollment. Seventeen were in the Missionary Training Department, thirty-four in the Musical Department, forty-one in the Dressmaking Department, seven in the Domestic Science, ten in the Millinery Department, twelve in the Business Department, nine in the Public Speaking Class, and nine in the Hair-Dressing, Manicuring and Massaging Department.

All of the students are pursuing the Literary courses, together with the vocational training, and all are taught housekeeping, only two of our students were sick during the year, and the health

of all was generally good, and appetites splendid. The young women claim that the delightful air on Lincoln Heights, makes one feel like doing double duty at each meal.

The articles that were broken or damaged, were paid for by the unfortunates.

We do not allow students to destroy and not replace. We have very little breakage. One mattress was spoiled but paid for. No bed linen was lost or stolen.

The rooms, closets, and in fact, every place, was kept scrupulously clean.

The first Commencement Exercises were held June 4th, to 9th. The exercises were well attended during the entire week and closing day, hundreds of friends came.

Every student wore a dainty lawn dress, the material for which cost not over eighteen cents per yard. No ribbons and very little lace were worn.

Two students received diplomas from the Normal Department, two were granted Certificates from the Missionary Training Department. They have one more year, and will then be awarded Diplomas. Five were granted Diplomas from the Department of Hair-dressing, Manicuring and Massaging.

A School Song was written by the President and set to music by the teacher of instrumental music.

"TEACHERS."

The faculty last year consisted of seven teachers, four student teachers and two lecturers. The entire force gave splendid service and several of them deserve special thanks for the very great personal interest they took in every phase of the work. All of them were most loyal and devoted to the Institution, and the family feeling and the sisterly and brotherly interest they manifested in each other, made our days on the hill very happy ones.

Dr. Walter H. Brooks, who is serving us without charge, is not only an able teacher, but his marked interest in the institution and in the students makes him a positive blessing.

Dr. Willis Jones, the teacher of Hygiene and Physiology, has given his services without any financial consideration, and though he has a very large practice, he lays everything aside to serve us. Fortunate are we to have these capable, Christian gentlemen, so much interested in our work that compensation does not enter into the consideration. They have not even been given car-fare, nor have they asked it.

Two of our teachers have married. Miss M. M. Wall, who served us faithfully as Secretary and Primary teacher, is Mrs. J. W. Arter; and Miss Octavia C. Long, teacher of English, is

now Mrs. Octavia C. Morris, daughter-in-law of the President of the National Baptist Convention. We trust that both of them will be very happy, and above all, that they will be model home-makers and housekeepers— one of the things for which this Institution is laboring to distinguish itself.

The Woman's American Baptist Home Mission Society is still paying the salary of the Dean of the Missionary Training Department. We gratefully acknowledge our appreciation for their continued interest in all that we are trying to do. They also released, at our request, one of their workers, from New Bern, N. C., to become matron and teacher of Domestic Science in the Training School. Like the Dean of the Missionary Training Department, her services have been highly satisfactory and no school has a better managed Domestic Science Department. This good woman knows her business and is a splendid manager. We gave her just fifty cents in January to begin teaching cooking. She made this fifty cents bring \$210 with which she ran the classes, bought furnishings and turned over to us a bank book with \$62.48 balance. The girls in this Department have learned two most valuable lessons— 1. How to start with nothing and make something; 2. That it requires brains, mixed with common sense, to become a first-class cook.

"WHAT WE TEACH."

We are constantly being asked, "What do you teach?" "What kind of a School is it?" We answer, "It is a Vocational Training School. The first and the only one of its kind for colored women in the world. It is the School of the three B.'s— the BIBLE, the BATH-TUB, and the BROOM. These are emblems of RIGHTEOUS LIVES, CLEAN BODIES and CLEAN HOMES.

Our Literary Course covers everything from Primary to College Preparatory.

The following trades and professions are taught: Cooking, Laundering, Housekeeping, Poultry-raising, Millinery, Hair Dressing, Manicuring, Massaging, Dress-Making, Basketry, Music, Short-Hand, Typewriting, Public Speaking, Missionary and Social Settlement Work.

We so teach that each student is well qualified to work at some definite trade, and to perform the task so well that no one can really fill the place quite as satisfactory and as uniquely as she can fill it. We lay stress upon doing ORDINARY things in an EXTRAORDINARY way. We aim to so inspire our students that they take to their work a peculiar personal enthusiasm that makes them desirable workmen. It is pleasing to report that a large number of our women are working at

service during the summer to help themselves through the next School term. Everyone of them are giving perfect satisfaction. The people around Washington declare that the students from the Training School are the most superior type of colored girls they have ever met. After they got a sample of the kind of work that they do, we had demands for more help than we could possibly supply. Our girls are situated for this season in New York, New Jersey, Virginia, West Virginia and Washington. We do not place them in homes in which they must sleep in the basement, over the stable or up in the loft. The people who want good help might as well learn now that the reason so many respectable, intelligent girls shun service is because they are not properly and comfortably provided for in the homes. No respectable girl will work all day and be cast upon a heap of coal and wood, to sleep at night. These basements are not safe. Then, too, we insist upon our girls calling for bath tubs, that they keep clean. First-class help must have first-class treatment.

"YOUNG GIRLS' CLUBS."

This Department is growing and as we are able to place in the States, Superintendents who know how to attract young people, and how to hold them and interest them, we will find our ranks being yearly re-enforced by the best young blood in the denomination. A number of clubs have been organized during the year and they will be more effective and helpful as our Superintendents study and thoroughly understand organizing and utilizing young people.

In Missouri, Mrs. R. C. Douglass has been awake, and has organized several clubs.

Mrs. Eva Hicks, of Illinois, has not been asleep and will report in this meeting, the work done by her young people.

The National Training School and we all realize the tremendous good they can do in helping on scholarships of deserving students at home and those who come from abroad. A number of Superintendents will be appointed for this year.

It is very evident that our young people are not particularly interested in any phase of Christians' work, and we trust that those leaders who are selfish and are ever wont to use for their own purpose any force that they have.

The young women in these clubs have as their special object of support, not heretofore even dreamed of, will not divert these clubs from the purpose for which they were organized.

VISITORS.

It is impossible to even estimate the number of people who have visited the Institution during the past year. Friends from

far and near distinguished persons from this country and from across the waters, have come to the Training School to get an idea of the kind of work that our women have undertaken to do for themselves. Never a week, and seldom a day passes by that does not bring visitors. We are always glad to have them come. When you find yourself in Washington, simply ask some one to tell you how to get to the H Street car line. Take the car marked "H Street, N. E.;" get a transfer when you pay your fare, for the District Line. Get off at the White House Station. Take the car marked, "District Line," and get off at Lincoln Heights. It is just twenty minutes ride from the Union Station to the Institution.

"SOME LESSONS WE HAVE LEARNED."

Though we have just begun the work of training our girls for life's service, we have learned some of the most helpful and necessary lessons that one must learn in order to do effective educational work.

The first lesson that we have learned is that most mothers certainly need help in the rearing of their daughters and that a school for girls, with a clear vision of the real needs of the people and with the sympathy and the equipments will do more toward giving to the Race the type of womanhood that we so much need than any agency upon which we can now count.

Conditions, social and otherwise, make it absolutely necessary that mothers who want to develop the very best and noblest that there is in their daughters, put them in a CHRISTIAN SCHOOL FOR GIRLS, between the ages of sixteen and twenty. You would be surprised to know how deficient, how aimless and how idealless and how Christless, so many of the girls of this age are. This is not only true of our girls but it is true of other girls, but others have more in the home to develop the best, and a greater opportunity for giving the best in service of some kind than our girls.

In most homes the frivolous social side is developed at the expense of all else. And the average girl simply wants to go, she wants to GOSSIP, and she wants to get MARRIED, and to do this she loses interest in things that are practical and sensible. Among our young women, there are entirely too many over-worked tongues and under-worked hands.

Mothers can save their daughters at the very start, by sending them to a Vocational Training School in which they can take a thorough Literary Course and a Trade at the same time. But it is wrong to keep the daughter at home and let her go to the bad, and then bundle her up and send her off to an Institution to spoil good girls. Every girl should master one trade or

profession, at which she can make a living anywhere in the world. Do not send your daughter to school to be a "jack-of-all-trades," but see to it that she is good at one.

Let us say a word in passing to our good parents, who seem not to know how to dress their daughters while they are in school. Please send them to us with less frills, feathers, ribbons, laces and cheap jewelry, but with sufficient underwear and plain top clothes for school and street wear. So many girls come with cheap silk dresses and lace-bedecked waists and a few pair of gauze hose, when they haven't a pair of rubbers for a rainy day, or the necessary three changes of underwear, neck buttons, hooks, eyes and thread for repairing. It is far more necessary of the girl to have three suits of good underwear and good plain dresses, than it is for her to have a willow plume. School girls should wear the most simple dresses and hats—both all of good material. Mothers can help our School in developing the right ideals in their daughters by stop dressing them like vaudeville performers.

"ACKNOWLEDGMENT OF GIFTS."

We are pleased to acknowledge the receipt of books from a number of friends throughout the country. Our Library is yet quite small and we are exceedingly anxious to receive at least, five hundred volumes during this year. There are friends all over the country, who have just the books suitable for a School Library, that they are not using and will never use. Will you look over your Library and see what you can spare, and remember our Institution?

Mr. Oswald Garrison Villiard, grandson of Henry Lloyd Garrison, was kind enough to send us from his personal Library a number of good books. We make special mention of the gift because, Mr. Garrison, true to the spirit of the father, never loses an opportunity to help our people.

We are grateful to the friends who were kind enough to give us a big Christmas dinner. Nobody in all this world, enjoyed their Christmas dinner more than the girls at the Training School. The entire week was given up to pleasure and all of them declared that they had never had a better time. A good white friend, Mrs. Waldron, of Pennsylvania, sent us a whole barrel of good things for Christmas. She even baked our last cake, and we had enough to last us until late in January.

Our dear friend, Miss Ewen, gave one hundred dollars for tuition and board of a student. No woman lives, who is more thoroughly interested in the training of our African students than this good woman.

We have already mentioned the fact that the people of Cincinnati, through the influence of our Trustee, Rev. J. Frank Walker, gave \$75 on a horse; and the City Union and friends donated a barrel of sugar.

Prof. Byrd Prillerman, Trustee for West Virginia gave us a new delivery wagon.

A good white friend in Brooklyn, N. Y., sent us a barrel of canned and staple goods.

There are a number of friends who have made special donations of money to help us supply some particular needs. To me and all, we are inexpressibly grateful.

"THE MAIN BUILDING."

The Trustees must continue to urge you to put up that fifty thousand dollar building. The rapid growth of the Institution makes it necessary that this matter be given your most serious attention, and we shall not let up until there is, on Lincoln Heights, a building sufficiently adequate to accommodate at least, five hundred students. We are located at one of the most attractive educational centers in the world. The very fact that we drew students from twenty-four States and four foreign countries, in less than two years of operation, is evidence that the School is not only National, but International, and the far-reaching influence of this Convention has made possible its marvelous growth. It is well for us to constantly bear in mind that this is a National Institution and that it belongs to all of the States. Washington is the seat of the National Government. It is the peoples' city. It does not belong to any State nor is it in any State. Washington is the seat of the National Training School. It is not in any State and it belongs to the people of all the States, and it will be a glorious day when all of the States rally to the call and put the capstone on the building for which we have been pleading.

Growth is our watchword. The enrollment this year will double that of the year past. To meet the growing need the Trustees were compelled to put up another building. It is now in the course of erection. The dining room will seat two hundred. Last year we made an annex dining hall to seat seventy, thinking that this would be ample room for a school in its second year, but we were uncomfortably crowded at meal time, during the entire year. When we got into our seats it was very inconvenient to get out. Four students were crowded into every room that was large enough for three, and we finally had to turn the upper hall into a bedroom. The room built for Domestic Science, had to be converted into a "dormitory ward," and fourteen girls were put into it. The President had to give

Nat'l Baptist Union Review	\$ 3 00
Office	62 25
Postage	347 91
Printing	466 95
Salaries	702 00
Supplies and cuts	613 57
Traveling	176 20
Total	\$1408 78
Expenses of officers at last Convention	\$ 393 10
Paid on Loan from Louisville National Banking Co	300 00
Total	\$1610 68

TRAINING SCHOOL EXPENSE.

Summary

Bearing Department	\$1132 68
Building and Repairs	646 45
Expns and Drayage	61 91
Field	1 00
Furnishings	1359 67
Garden and yard	60 71
Heating and Lights	473 58
Notes and Interest	682 40
Poultry Department	31 06
Postage	59 48
Printing	225 18
Stationery, books and supplies	321 67
Salaries	2162 00
Sewing Department	31 22
Traveling	190 00
Trustee Board	65 00
Item	30 00
Total	\$7601 24

FINAL GENERAL RECEIPTS

Summary.

Balance, September 1	\$ 125 15
From States	3472 35
From Finance Committee, New Orleans meeting	467 05
Borrowed, Louisville National Banking Co	450 00
Total receipts	\$4716 55

Receipts National Training School	\$8403 27
Grand total	13118 62

EXPENSE SUMMARY

General	\$6181 89
Training School	7808 24
Grand total	12990 13
Balance September 1	\$ 128 48

NOTICE. We have not included in this amount the \$7,753.-34 that has been reported by Local Societies and State Organizations, and spent by them for Education and State Missions. Including this sum we have a Grand total of \$20,691.95.

Louisville, Ky., September 7, 1911.

This is to certify that I have carefully examined the books accounts of the Women's Auxiliary Board and National Training School, and found the same correct.

ROBERT MITCHELL, Auditor, N. B. C.

"PRESS FORWARD TO THE MARK"

Another year's work is done. We close this report more conscious than ever before of the OPPORTUNITY and OBLIGATION of this organization. As we look back we must exclaim: "God has abundantly blessed us, whereof we are exceedingly glad." Friends have been raised up; doors have been opened; interest has been awakened all along the line. A fact of particular significance is that we have not fallen behind in our contribution to Foreign Missions, though our field force was reduced and we were deprived of as much help as usual from our faithful Field Missionaries.

Our Training School was so managed as to close the year not owing a cent for groceries and teachers' salaries. Our notes were paid down to five hundred dollars and interest. The student body so increased as to demand another building, so at an expense of five thousand dollars a building is going up. These are facts that give us special pleasure to record as we look back upon the year through which we have just passed—but we are not satisfied. The NEEDS of the world about us and the CALL of God to GO FORWARD, have voices of thunder. The Heavens and the Earth are reverberating with

the cry, "Extension," "Enlarge." We must heed the cry and enlarge our interests and activities to the requirements of the times in which we live. In the Ancient Olympic Stadium, three stately pillars were reared. At the starting point stood one, midway another and at the end another. Upon the first was engraved, "DO THY BEST;" upon the second, "MAKE HASTE," and upon the third, "STOP." Those were wise old Greeks. God has engraved these words upon the pillars of the church, but we admire them more than we heed them. We are near enough to the second pillar to read the orders, "MAKE HASTE." Co-workers, MAKE HASTE; time and opportunity pass. MAKE HASTE. This is the time of times in Christian endeavor. If we fail to discharge our duty to the submerged mass of humanity, we will lose SPIRITUAL, MORAL and SOCIAL POWER. Here is a world of humanity before us to be INFORMED, TRANSFORMED, ENLIGHTENED and ENLIVENED by the Holy Spirit. There is no limit in God as to what He may accomplish through us, if we do our part. The way may be dark, but PRESS FORWARD; the road may be rough, but PRESS FORWARD. The end is not in view—PRESS FORWARD. Persecution is ours to endure, but we have orders to GO FORWARD. God moves with us; He goes before us—PRESS FORWARD. In facing the tremendous needs of the world, some may stagger at the attempt of the Christian churches to reach so many men and women in this generation, but we will be gloriously victorious if we PRESS FORWARD. To change the complexion of our own Race Problem, seems a task to which we are unequal but we can win if we trust in God and PRESS FORWARD. "My graces sufficient for thee; my strength is made perfect in weakness," saith our Heavenly Father—PRESS FORWARD. Pray as you press. PRESS FORWARD.

Respectfully submitted,

THE EXECUTIVE BOARD,
MARY V. PARRISH, Chairman.
N. H. BURROUGHS, Cor. Sec'y.

The vast audience was held spell bound, as they listened with rapt attention to the splendid review of the year's work and the helpful suggestions given for greater endeavors.

In closing her tender words in memory of our sainted dead Miss Porter came forward and sang, "I Want to Be There."

A motion to suspend rule and elect Cor. Sec'y. by acclamation. Carried.

A motion to adopt Secy's report. Mrs. Carter, Pa., arrested the question desiring some explanation. Motion was called. Carried.

Treasurer Parrish was presented to make her annual report. Because of lateness of the hour, restlessness of the people, Mrs. A. J. Avington made a motion to defer Treasurer's report until Friday morning.

President Layten again called committees and urged that all be ready to report Friday.

Rev. W. F. Graham pronounced the benediction.

THURSDAY—Evening Session.

Young People's Evening, Miss K. Johnson, Presiding,

Devotional services conducted by Miss Jessie Holman, Tex. Theme—"Saved to Serve." Quartet—Misses F. Turner, Ophelia Porter, Geneva Stanley, Delia Rudolph.

Bible Reading—Ps. 23. Prayer. Song, "When We All Get to Heaven."

Address—"Opportunity and Duty," Miss Rudolph. Miss Rudolph said that service shall be her expression of love to her people and her God. Thousands as good and worthy as we were deprived of the opportunities that we enjoy. Since exceptional opportunities are ours, our duties are unusually great. The work to be done great not only in America, but in all lands, consecrated lives, strong hands, willing hearts needed to do the work required, America needs much, Africa needs more. The gospel her greatest need; and it's our duty to give it to her.

Solo, "Ready for Service," Miss Frankie Turner, Ga. The rendition was sweet and impressive.

An address—"Use or Lose," Miss Rosalie Hanna, Ga. She said that God expects service of everyone. The mind a wonderful treasure, more precious than silver or gold; and should be used to best account. The church must use the talents of the young people or lose them. The world alert to capture and use these talents, equal diligence needed on part of the church to save and use for God the varied talents of the young people.

Quartet, "Everybody Talking About Heaven Aint Going There." This quartet was sweetly sung with varied motions

suggestive of the words sung. Encore—"Walk in Jerusalem Just Like John."

Address, Miss Florence Brown, Mass. She paid a high tribute of praise to woman. If through woman Paradise was lost, it was through her, it would be regained. Paul's commendations of women were quoted. Reference made to the noble deeds of the Maid of Orleans; Florence Nightingale; wife of Judson and many others the world delighted to honor for their nobility of life and character as manifested in their public service for the uplift of mankind. She concluded by assuring us that she had consecrated her life to the Master's service.

Song, "Were You There When They Crucified My Lord?" Loud and prolonged cheers of rejoicing, and exultations followed the expressive rendition of this pathetic song of suffering and victory. Encore—"Somebody's Knocking at Your Door."

Address, "Save the Country Girl," Miss Mattie Fisher, Ill. The evils of the day were mentioned, temptations were great. Good homes needed. Such homes will do much toward saving our girls. Steady employment helpful toward their salvation. Trained minds and hands necessary to the country girls as well as the city girls, would they be saved from present day evils.

Solo, "We've Fought Every Nation's Battles But Our Own," Miss Ophelia Porter, La.

Address—"Public Respect—How the Young Colored Woman May Help the Race to Gain it." The Afro-American woman can do much through her daily deportment, her proper appreciation of morality, and her efforts to make the home life of the people what it should be.

The single standard of purity for both sexes should be encouraged.

Song, National Training School Quartette—Selection—Medley—"Nobody Knows the Trouble I See Lord," "Roll Jordan Roll," "We'll End This War Down by the Riverside," "Thee My Little Soul's Going to Shine," "Look Away in the Heaven. Hope I'll Join the Band."

Address—"A Three-fold Education," Miss Adaline Taylor. This, the demand of the age. The education of the head,

heart and hand. The Head to think, the Heart to love, the Hand to labor. All parts of the man must be developed to meet demands of this age. The National Training School is giving such a three-fold training to the girls of the race. A high tribute of praise was given the President, Miss N. H. Burroughs, also Mrs. P. J. Bryant, for their successful efforts in the education of our girls in our National Training School.

Offering taken, \$25.11. Given to the work in the name of the young women who so beautifully entertained the audience.

FRIDAY—Morning Session.

Devotional services, Mrs. Frances E. Watson, Kans. Theme—"How to Have Power With Man." Several sisters took part in discussing the subject. Song, "I'm Sweeping Through the Gates."

Missionary methods—Enlisting Young People, Mr. Harry S. Meyer, Secretary of Young People's Missionary Movement, New York.

His conviction—There should be a ten days Conference for Negroes, each year, to study Bible and Missions. The white had had seven such conferences this year.

(1) In homes we must make missions natural.
(2) We should not speak nor act unnaturally when children come to join our churches. Religion in the home should be as natural as eating and drinking.

(3) Missions a part of religion. (a) Salvation for all whosoever will, young or old. (b) See to it that children are encouraged, not forbidden.

(4) The church reaches homes that do not make religion natural, so we must help magnify the work of missions in our churches. (a) No prayer real, that omits intercession for the coming of Christ's Kingdom. (b) Missionary atmosphere established in our churches by definite prayers for individual workers; by mottoes, pictures of missionaries.

(5) Give missionary education. (a) To pray intelligently, we must know about the progress of the kingdom; hence information by reading missionary literature should be largely sought.

"A Denominational Missionary Campaign" was a subject he desired us to think about.

A motion, to extend Mr. Meyer a vote of thanks. Carried. A rising vote was taken.

President Layton and Vice President Bryant each complimented the helpful and suggestive address of Mr. Meyers.

Rev. Hughes, Col., President of Baptist State Convention was presented. He expressed himself as delighted to be with us and said many complimentary words concerning our own Mrs. L. L. Smith, who is the general missionary of Colorado, where Rev. Hughes presides.

Address—"Social Problems of Southern Cities," Mrs. V. W. Broughton, Tenn.

(1) Segregation in the South a blessing. (a) Causing Negroes to establish and patronize their own institutions, churches, schools, business.

(2) Wages commensurate with class of labor done. (a) Skilled labor demand of day. (b) Sentiment changed toward Domestic Service. (c) Professional services appreciated and well compensated.

(3) Home life greatly improved. (a) No more one room cabins (b) Sanitary regulations caused desirable changes. (c) All modern conveniences found in many homes.

(4) Education general. (a) Industrial Department added to Public Schools. (b) Teachers paid throughout the year (c) Parks provided for Negroes. (d) Juvenile courts compelling children who enroll to attend schools regularly.

(5) Churches, Societies and Schools the agencies providing helpful changes.

The address was heartily received.

Address—"The Social Problems in The Rural District," Mrs. M. A. B. Smith, Tex. The conditions were clearly set forth.

Enlightenment necessary to improve conditions. Schools and churches must serve as the means for this enlightenment.

When teachers and preachers more fully realize their responsibilities to uplift the people in the rural districts much improvement will be made.

Address—"The Social Problem in the North," Mrs. J. J. Bailey, Pa.

Why emigrate north? Because they hope to get higher wages and more freedom. Friends and agents induce many to come. High wages are offset by high prices for living. Girls are oft induced to come. Failing to get employment they soon go astray. Real home life is not enjoyed by the masses in the north. About 20,000 Negroes in Pittsburg, Pa. bathe in basins or small wash tubs. Places of vice ever open and many attractions presented to readily entice the young.

The churches can help much to improve conditions. Sisters of the South were asked to tell those contemplating going north the true condition of things, and all were asked to pray for improvement along all the lines referred to.

Address, "How the Professional Class May Help the Submerged Masses," Miss Adele M. Crawford, Mo.

Miss Crawford was introduced by Vice President Bennett as one of the most active young women in the missionary work in Missouri.

The young lady said that the professional man by personal, social contact can uplift the masses.

Honest fellowship between the the reformer and reformed must exist. The submerged masses, the lowest of all classes, living in dives and dens of vice should be reached. God's grace sufficient. A strong plea. Lend a hand. A thinking pulpit. Exemplary teachers loudly demanded to give their help for this tremendous task.

Address, "A Plea for the Children of the Working Woman," Mrs. R. C. Judkins, Ala.

We have a large class of working women who go from their homes to earn bread. The children of working women growing notwithstanding a contrary statement of daily press. Such children of necessity, void of mothers' care. Illustration given. Children left exposed, uncared for because mothers were in the fields, shops, kitchens, etc. Religion of Jesus not for selfish use but for the good of others. So the children of the working women need our sympathy, not pity, but love that will lead us to consider and then help relieve their varied needs, by providing

Day Homes, Half Orphanages or other such means as will reach the children of our different communities.

Open Parliament—Mrs. S. E. Thornton, Pa., emphasized the plea to help the children of working women.

Mrs. V. Parker, Ky., considered house to house visiting a good method; she had helped many in that way, street preaching was also a helpful method to reach the masses.

Mrs. M. Bledsoe, Ill.—“Get the grace of God in your heart; then carry Jesus everywhere you go and you will help all you come in contact with.”

Mrs. Tolls—Ill.—“Visit the sinners, talk and pray with them and encourage them to live better lives.”

Mrs. M. E. Allison, Md.—Expressed her desire to help the unfortunate children of the working women.

Sister Trice, Ill.—Personal work necessary. Love and sympathy must characterize the work, would we really help the needy ones about us.

Sister Deborah Brown, Pa., said that she had listened attentively to every paper and discussion and was in full sympathy with the working women and all our unfortunate people who needed help.

Sister S. C. V. Shanks—“Our great need is the endowment of the Holy Spirit.”

Sister Tribbett, Pa.—“Bring the children into S. S.; hold cottage meetings; make house to house visits, thus doing we can help reach the masses.” Great interest was manifested in the “Open Parliament.”

Treasurer M. V. Parrish made the following summary report.

Receipts from all sources	\$13118.61
Expenditures	5181.87

See Printed Report of Secretary for details.

A motion prevailed to adopt Treasurer's report as read.

A motion by Mrs. Mattie Bledsoe, Ill., to suspend the rules and elect the remaining corps of officers, by Sec'y. casting the vote of the Convention. Carried.

The following officers were thereby elected:

Mrs. P. J. Bryant, Ga., Vice President.

Mrs. V. W. Broughton, Tenn., Recording Secretary.

Mrs. M. E. Goens, Mo., Assistant Recording Secretary.

Mrs. M. V. Parrish, Ky., Treasurer.

Miss Burroughs announced—The Woman's Union of S. B. Convention also the A. B. H. M. S. extended hearty greetings to our Convention and assured us of their continued and increased interest in our works, and expressed regrets that their representatives were unavoidably absent.

The minutes were read and approved. A motion to extend the time prevailed. Dr. R. H. Boyd, Corresponding Secretary of Home Mission Board was presented. He said that he was ever in a good humor; so he was glad to meet us; and greet us notwithstanding his Board was at a loss of \$6,000 or more in this meeting. Because the rain and exposure had destroyed the effects his Board had sent here for exhibition.

He thought we had advanced to the point where we deserved a respectable place to meet, and believed hereafter that matter would be looked after. He said that he was interested in our Training School and was in perfect accord with its management. He expressed a desire, that we continue our interest in Home Missions as well as Foreign. If women lose interest in church work there was little hope for the future. He was glad to know that the southern white women were still interested, and urged our women to become well informed about the work and tell the people among whom they labored what we were doing. He congratulated our Convention upon the unprecedented success we had attained. He called our attention to Rev. Thurborne's letter in his report and urged that we read the report carefully—Panama's discrimination worse than that of America. A parsonage, and three church houses built in Panama, by the Home Mission Board, in past three years.

He also spoke of the compliment that Brother Thurborne gave his wife, in that he counted her services as superior to his own. He told of the crying need of Negro preachers on the Panama Zone, as no other preachers can reach our people so easily. Dr. Boyd concluded by pledging the hearty support of his Board to the work of our Convention.

Miss Burroughs called attention to the literature necessary

to carry on local missionary societies—Record Books, Charts, Topic Cards, Tracts.

Committees again announced by President. Sister E. E. Whitfield, Field Secretary, was presented by President Layton. Mrs. E. E. Whitfield's Address—

Ours the greatest woman's convention in the world. It has not risen up in two days. Lives have been spent, and great sacrifices made. In her eight years of service, she had visited every State in the Union. Not regarding changes of seasons or places; and now she really knew the people; she had been careful to become acquainted with the pastors and workers, those who are bringing things to pass as well as those who are verily doing nothing. She referred to a prayer that a sister made, directing the Lord what to do; with the suggestion that God had called us to do what we were often asking Him to do. Some women censured the pastors for their failures, when the trouble was with the women. How could a pastor turn down a woman who had made up her mind to succeed? Her visit to Michigan was a success, because of Sister White's courtesies. Special mention made of Mr. and Mrs. McDonalds, Minn.; Rev. Harris, Brother and Sister Jackson of Carrollton, Mo.; Mrs. Bennette, Dr. Stephens, St. Louis, Mo.; Rev. E. B. Gomeby, Mo.; Dr. J. M. Mosely and his people of Harrisburg, Pa. and Rev. Botis and wife of Omaha, Neb. She was glad of every opportunity to tell the white friends of our work.

Our need—Consecrated women endowed with Pentecostal power of the Holy Spirit. Consecration could be used of God better than selfish intelligence. The field great and white unto the harvest. An appeal made to get off of stilts and come in contact with the common people and help them.

The National Training School was developing our girls in true woman. Fine dressing no longer craved, but rather simplicity and cleanliness. Her plea for a laundry had been heard; but she would not rest until the work was completed. A plea for the poor homely girl. Give such a chance, and encourage them to be noble women. The sin of the murder of innocents condemned—and a plea made to married women to be faithful and replenish the earth. Concluded by entreating

women to press forward, taking the name of Jesus wherever they might go.

Song, "Take the Name of Jesus With You."

Mrs. D. L. Cosby III., President of Woman's State Convention was presented. She expressed her joy in being present and said, that, it was through the influence of our deceased Sister Annie Peyton she was there; and with the cooperation of the women of Ill., she promised to do what she could to foster the work. Offering taken \$3.06. Song, "I Need Thee Every Hour."

FRIDAY—Afternoon Session.

Devotional services, Mrs. Mary Roberts, Pa. Theme—"Claiming His Promises." Introductory remarks by leader. Song, "He's the One."

Testimonies by the following: Mrs. Mahala Saunders, Mrs. Ritta A. Vanhorn, Okla.; Mrs. Louisa Morton, Md.; Mrs. Mary F. Smith, Md.; Mrs. A. B. Cady, Fla.; Miss N. G. Tyler, Denver, Colo.; Mrs. Y. A. Roberts, Fla.

(1) His promises sure.

(2) Holy Spirit given according to promise.

Songs, "Jesus Shall Lead Me Alway," "Blessed Assurance," "I'll Be Present When the Roll is Called," "Take the Name of Jesus With You."

Mr. Harry S. Meyers continued his discourse. "Enlisting Children." In response to question, five to one answered that they became church members before eighteen years of age. Average age to become church members, sixteen. After the age of twenty, one's chances slight; after twenty-five, chances fifty to one you'll never join.

Habits of life usually formed in youth. Things that will interest children in missions. Object-lessons, show pictures and toys; then tell stories of things shown. Matthew the best book on pedagogy ever written.

When the children become interested give them an opportunity to express their love.

The hardships of women in Africa and other heathen lands would touch the hearts of girls fourteen years of age. Pictures

of missionaries and mottoes all help to interest children and will lead to a deep spiritual life.

Dr. L. G. Jordan following Mr. Meyers emphasized the need of object-lessons for the children. We must interest our children in missions. That's the hope of the future.

Miss E. B. Delaney returned missionary from Africa, was presented. She had her adopted son, Daniel, called forward, and told the story, how Daniel and his sister came to her. While the sister was left in Africa, God had kept her, but permitted Daniel to make his way to this country, largely by his own efforts; first, by walking more than two hundred miles through the jungles of Africa to the coast; then through the providence of God, he reached America. She asked the women of the Convention to pledge to support Daniel while in school here; as she was planning to return to Africa, and renew the work to which God was calling her. She asked that we pray and work on this side, and hold the rope, as she went down in the cave, (that is into Africa's jungles) to help rescue our perishing hundred in that dark land.

Daniel Malikebu of The National Religious Training School, was presented—He said that he was no speech maker but he hoped we would go on; go on; go on; with our good work, and help give the gospel to Africa; for Jesus said, "Go ye into all the world"

Address, "A View of the Field, Mrs. A. E. Washington, Ind.

(1) The moral development should be emphasized.
(2) Condition of field—lack of home training everywhere visible.

(3) Religion needed to overcome evils of this day.

(4) Appeal to better ourselves, and do our full duty—for the Field is broad and workers needed everywhere.

Song, "The Man of Galilee," sung with telling effect.

Address, "Intercessory Prayer," Mrs. E. W. Alexander, Mo

Paul saw that continued prayer was essential to the church's progress. He asked the church at Rome to pray for him. To take the world for Jesus, the church must pray. God is reached through prayer. Increase of knowledge requires increased practice in intercessory prayer.

Plea, that we pray, until our hearts go out in agony to God for the success of all the objects of the Convention.

Address: "Systematic Liberal Givers," Miss Florence Pampfin, Ill.

Reference was made to the Government's management of its financial matters.

By contrast she showed how shameful were the common methods of soliciting funds for our churches' expenses. Since all these methods had failed, why not use God's plan—the tithe system? God's blessings ever rested upon his own plan. Great blessing promised to those who give tithes. Tithe system would meet all demands for church expenses; for education and missions.

A plea to give the tenth, that we might be privileged to know the truth of the Scriptures—"It's more blessed to give than to receive." Illustrations given—She told the story of a wealthy man; who gave first one-tenth, then one-third, then one-half of all his income; ever gaining and growing in wealth as he increased his gifts to God's cause. There is that which scattereth yet increaseth, and there is that which holdeth more than meet that tendeth to poverty. To gifts add prayer, and much will be accomplished. Little cripple Katy gave her crutches. That act led others to give to the amount of \$5000 to meet an urgent need of the church to which little Katy belonged.

Address, "Consecrated Trained Goers," Mrs. Ida M. Becks, Kans.

God calls all; who will go? The prophet's answer—"Here am I, send me." All the improvements on things material are products of trained minds. The same is true in the spiritual world. Consecration and training essential to the goer, who would save and uplift humanity. Paul was a veritable fire-brand. His one thought to know Christ and the power of his resurrection and the fellowship of his suffering. The need of this day is consecrated trained goers. All such can say with Paul, when their work is o'er—I've fought a good fight, I've kept the faith—and go home to receive their reward.

Miss L. E. Bushnell, Editor of *Hope*, and Superintendent of "The Fire-Side School," was introduced.

Miss Bushnell said, "You remember there was a day in the history of Israel that God called upon Joshua to take up the work of Moses; Joshua felt his unworthiness to take up the work; even so last fall when the Board asked her to take up Sister Moore's work. She felt that God had called her, and with our help she hoped that she and her assistant, Miss Grace M. Eaton might carry forward the blessed work of The F. S. S. so gloriously fostered all these years by our dear Sister Joanna P. Moore. She asked for our continued help and cooperation, by taking up the F. S. S. course of reading in our local missionary organizations for our Home Development.

Dr. L. G. Jordan, Cov. Sec'y. of Foreign Mission Board, spoke—saying, we are truly growing. He urged the women to get the reports of all the Boards, and on our return home have echo meetings, and give full information to the people in our home churches of all the work being done by The National Baptist Convention.

Mrs. Mattie Murff a returned missionary, was presented. She said that she was not well but sick or well was ever pleased to say a word about Africa. God had verily called her to Africa; for twelve years she rebelled against God's call to Africa; but now there was no inducement in this land to keep her from giving her life to Africa.

Brother Murff was also presented. He was thankful for improved health since their return to America. He told of the departure from this life, of one of their children, while in England en route to this country, which caused some delay. He was glad to bring recommendations and correspondence from the government and church dignities of S. Africa; also was he glad to tell us of a house of living rooms; and a hall for training the children they had built in S. Africa. He thanked us for the help we had given, and hoped our burdens here would be lightened so we might build a church edifice on the foundation already laid in S. Africa. His story of Africa's great needs was truly pathetic; and all saw quite clearly that there was no

claim greater upon us for continued prayer and support than our work in Africa.

Dr. L. G. Jordan, Sec'y., plead that by all means we do our full duty toward Africa. Dr. C. H. Parrish, Chairman of F. M. Board added a word. He expressed his regret that so little time was given to considering the work in Africa. Still he didn't believe the interest was less in the Foreign Mission work. God's means not like man's; sometimes the shutting out of great things makes sympathy greater for them. There was no room in the inn for Jesus. The world has been more abundantly blessed because of Christ's sufferings.

Announcements. Committees called. Doxology. Benediction by Rev. Dr. Murff, the returned Foreign missionary.

FRIDAY—Evening Session.

Vice President S. Johnson, Ohio, Presiding. Devotional exercises were conducted by Sister Allen, Ohio. Theme — "In the Master's School." Song, "Where Jesus is 'Tis Heaven There." Prayer. Songs—"When the Roll is Called up Yonder, I'll Be There," "I'm on My Way to Heaven."

The leader made introductory remarks—"As Christians we are all in the Master's school; and the more often we sit at Jesus' feet and listen to his gracious words the more we will grow in grace and in the knowledge of our Lord Jesus."

Several sisters spoke to the subject, saying,

"The more I learn the more I strive to get others to come and join the school.

"There are many different Departments in this school; and lessons to learn in each department; at home, S. S., church, and missionary society.

I rejoice to be in this school, and though young, I'm willing to own my allegiance to the King of Glory and want to labor in his school always."

Song. "Take the Name of Jesus With You."

I have grown strong by belonging to the Master's School.

"I gain inspiration in this school and am determined to trust the Master anywhere."

Song. "Jesus Lover of My Soul."

Another said—"I'm privileged to talk with Jesus in his school, and I'm resolved to follow Him to the glory land."

Chorus, "When We All Get to Heaven" by National Training School.

Vice President Bryant called the Trustee Board, State Vice Presidents and the speakers of the evening, to the platform.

Solo, "His Eye is on the Sparrow and I Know He Watches Me," by Miss Porter.

Address, "The Kind of Education our Girls Need," Miss Dortch, Ky.

Definition given—Teaching—Training—Rearing. Life noble or ignoble. Girlhood most important stage of woman's life, some have styled it romantic.

The ideal girl a jewel, precious as rare; pride of the father, comfort of a mother's life. Education of a girl, more than a certain amount of literary training; at mother's knees, the education of girls should begin. Formation of pure character her first great aim. Girls should regard themselves ever subordinate to their mothers, and ever be courteous, kind and obedient to parents and affable to all; should have good manners and pure morals; they should be industrious and helpful. Health a great boon to be cherished, and should be carefully guarded. The National Training School a vocational school is giving such education to our girls.

Rev. G. L. Davis' Address—"The Duty of Educated Young People to the Masses." Miss Burroughs introduced the Rev. gentleman by telling us of his helpfulness in providing for the entertainment of the colored delegates to the recent world gathering in Philadelphia, Pa.

Rev. Davis' introductory remarks full of wit and humor, respected his following the lady who preceded him, causing him to say, "Where Am I?" Still gladly he would discuss the subject assigned him. He spoke as follows—"Obligations presuppose relations; we are all products of the masses, and great men come from the masses. Not only are the educated the products of the masses; but they are supported by the masses. Hence vitally related to them and eternally related to the masses.

(1) Obligation—to be lights to the masses. We rise by lifting as we climb. Personal safety depends upon safety of the masses. The great concern is the condition of the masses; these conditions should be studied and known. A great field of operation open to the educated young people, in the improvement of present conditions of the masses. Political and social status need reformation.

(2) Obligation—Come in personal contact with masses, would you uplift them. Religious status needs careful consideration and helpful adjustment. Bible standards should be set up and made plain to the masses. Conditions can be changed by the light of truth. As the religion so the real elevation of any people. Emotional spiritualism to be discouraged. The masses should be inspired to make helpful changes in their varied relations. Should be given hope through the blessed promises of God, who would have all men saved and elevated.

Who can better do this work than the truly educated young people of the race? A strong plea, to give our loyal support to all our schools that were serving the great end of God in the general uplift of all the people, concluded this excellent address.

Chorus, by National Training School, "Everybody Talking About Heaven Aint Going There." Encore, "We've Fought Every Nation's Battles But Our Own."

Rev. Moore of Philadelphia arose, and informed the audience of the presence on our platform of one of our most distinguished sons in the person of Prof. Du Bois just returned from London, England where he was the accredited delegate of our ten million people in America.

Pres. S. W. Layten arose, and said that Rev. Sutton E. Griggs who was on our program to speak, kindly gave way to have us hear the distinguished visitor; and secretary Burroughs was asked to introduce Prof. Du Bois. She graciously did so in her accustomed full and forceful manner.

Prof. Du Bois, the great sociologist spoke to us briefly. He told us of a large procession of women in London as a special feature of interest that he saw and would have us learn about.

A few years ago that same procession of women were scorned and jeered at in England; now they were applauded. The intellectual freedom of women already gained. The economic freedom of women coming. The women of Europe had begun the fight, and we should be in sympathy with the movement. The feature of Negro Suffrage would come up in connection with The Woman's Suffrage meeting soon to convene in Louisville, Ky. As a race, our interest was the same as the Women's Suffrage Movement, and we should encourage that movement for their victory meant victory for our race, as a whole in relation to our economic freedom.

Our Convention was pleased to learn that Prof. Du Bois was interested in the world's awakening of women.

Mrs. M. V. Parrish, Chairman of the Trustee Board of The National Training School, spoke to the excellent addresses of the evening; and then called attention to the grave responsibilities resting upon us for the training of our own boys and girls in our own schools, because of the decreasing interest and support that we once enjoyed from our white friends in this country. She was glad to know when the great Woman's Suffrage Movement of London reached this country, it would find a body of Negro women already banded together for freedom of these women in body, mind and spirit. Our National Training School for which we now labor, was striving for the highest development of noble womanhood.

Treasurer Bryant read summary of money, as donated by States.

Total Amount	\$8403 26
Total Expenditures	7808 24

Miss Burroughs made remarks relative to the great need of a new building. In response to the request many pledges were made and cash donations given. (See her report.)

SATURDAY Morning Session.

Devotions were conducted by Mrs. A. Tribbett, Pa. Song, "Lighthouse on the Shore," "Life is Like a Mountain Path." Miss Fannie Blackburn, (Student National Training School) further conducted the devotions. Song, "Draw Me Near."

Prayer, Mrs. Clark, Ohio. Bible reading, John 6 chapter. Theme—"Early Impressions." The story of the lad who furnished the loaves and fishes for Jesus to feed the multitude, was told and emphasized as illustrative of the great truth that Jesus called and used children in his service; another story was read, concerning the way children had used pennies—multiplying five cents to one dollar and two cents. Song, "Jesus Shall Lead Me Aaway." Sister Bolden, Tex., said that early impressions were the most lasting, and all teachers of children should be careful to make good impressions in the early life of children. Sister Rebecca Means Clark, Ohio; D. Brown, Pa.; L. Smith, Colo., and several others whose names we did not get, spoke to the subject. All assured us that early impressions were of greatest importance and as women, interested in the children of the race, should lose no opportunity to impress the children for good.

Song, "Just Think of His Goodness To You."

Address—"Children's Place in God's Plan," Mrs. Jessie M. Walker, S. C.

We should expect children to grow in stature, in wisdom, and in favor with God and man.

(1) Principle in God's plan is right training—Solomon said, "Train up a child." Growth and vitality natural results of proper training. Infant minds should be taught with care. Mind the measure of the man. The prophecy—"A little child shall lead them," will be fulfilled when the proper training is given our children.

Address, "What Can We Do to Improve Conditions," Miss Madaline Loyten.

By each assuming some definite work and zealously working along that chosen line for the uplift and improvement of the people. Organize clubs, and plan wisely for the entertainment of girls.

She told a pathetic story of the deliverance of a girl named Louisa, from the association of bad company; by securing the sympathy of the judge, before whom she was arraigned.

A plea was made to so lift up Christ to unfortunate girls, that they might be led to love Him, and thus be constrained to

help their less fortunate sisters. Fifteen minutes more given to discussion of the subject—"Early Impressions."

Several sisters spoke, and testified to the powerful effect early impressions had been in their own lives.

Miss Peck, Dean of Missionary Department of National Training School, was introduced. She said that she had ever been interested in missions because of early impressions. Because of her faint knowledge of the needs of the gospel in foreign lands she was willing that her dear uncle whom she dearly loved, should leave her and go and teach the heathen about Jesus. A great future awaited our Convention, if we continue to enlist and interest our children and young people in Christian missions. Song, "My Jesus I Love Thee."

Sister Murff again presented. She displayed a beautiful silk quilt made of ribbons sent her, by our deceased Sister Annie Peyton, also she showed a lovely woolen rug, a banner and a kerchief woven by a Mohammedan woman. The chief cause of Africa's deplorable condition is the status of her women which is the same as the other animals; bought and sold as chattels. She urged that we earnestly pray for the women of Africa. She said that Africa was ripe and ready for harvest, thirty souls converted in a week's meeting, blessed evidence of their readiness to receive the gospel. Sister Delaney's work in Africa highly commended, as well as her efforts here for that work. Mrs. Murff sang a song of her own composition—"Lord Jesus I Will Follow Thee on the Land or o'er the Sea." Mrs. W. F. McKinney at the piano accompanied Mrs. Murff, while she sang sweetly and tenderly. Miss Peck's address. She expressed herself as pleased to meet so many of our workers and to learn more of the work we were doing.

Her work had ever been with the Bible, God had given a large place in his Word to women. Two books of the Bible were named for young women of whom she wished to speak specially. Ruth a young woman was greatly honored of God because she forsook all for God,—she was one of our Lord's ancestors. Esther another young woman who risked her life for her people. Prevailing prayer saved her and enabled her to do the great work of delivering her people. She asked that we encourage

the young women in our homes to make some such sacrifices, and give their lives to the service of the Master. The highest honor of womanhood given to a pure young woman, in the person of the Virgin Mary. As the older women helped and encouraged these Bible young women, may the older ones of us go home and do likewise. God had given her to our people years ago, and she would not take herself from us, so she was with us to help Miss Burroughs make a glorious success of the National Training School, Washington, D. C.

Visitors were introduced, Rev. Brother Bell spoke a word of greeting, he rejoiced with us, in the victories we were achieving as women, for advancing our Lord's work. He believed that New Mexico, and Arizona were Mission fields in special need of our prayers and help.

Miss Burroughs again called attention to the importance of taking the literature, and all supplies that were provided for the continued advancement of local missionary societies.

Mrs. Rachel Brownville from S. Africa was introduced by Miss Burroughs—further by Mrs. M. Murff, who told how Mrs. Brownville's children were converted to the Baptist Faith; and then how Mrs. Brownville followed turning from a Roman Catholic to a Baptist. Also how she came and brought her children to this country to be educated at a cost of five hundred dollars. As soon as prepared, she plans to return to the Congo and spend the rest of her life in effort to save her people.

Committee on Missions reported. By motion the report was adopted. (See report.)

Committee on Education reported. By motion the report was adopted. (See report.) Committee on Enrollment reported.

Delegates	546
State Conventions	20
District Conventions	18
Annual Members	36

See report as given by States.

By motion the report was adopted.

Committee on Finance reported. Amount received \$771.25.

Other money reported to Miss Burroughs. See reports for items.

By motion, the report was adopted. Committee on Obitaries reported. By motion, the report was adopted. (See report.)

Committee on Temperance reported. By motion, the report was adopted. (See report.) Committee on Recommendations reported.

A motion to adopt: an amendment to adopt by item—carried Sections, 1, 2, 3, 4,—7, 8, 9. Carried; 5, amended, 6, lost. See report as carried.

Benediction by Rev. A. W. Williams, III.

FIRST SESSION OF EXECUTIVE BOARD MEETING.

Song, "Blest Be the Tie." Prayer, Sister Buckner, Tex. V. Pres. Bryant presided. Minutes of last Board meeting were read. A motion prevailed to adopt the minutes.

A motion, by Mrs. L. L. Smith, Colo., that editing Topic Cards be given Sister Broughton. After considerable discussion pro and con, the motion was lost, 12 to 6.

Mrs. M. Bledsoe sought information relative to local Mission Training Schools, requesting support which should be given the National. Discussion pro and con ensued. Decision—States were sovereign within themselves; and could not be regulated by the National Convention.

A motion to adjourn, subject to call of President.

FINAL SESSION OF EXECUTIVE BOARD, SATURDAY AFTERNOON.

V. President Bryant, presiding. Prayer by Sister Whitfield. A statement made that General Officers, V. Presidents of States and Executive Board members elected by States, constituted the National Executive Board.

The following Expense Account by motion ordered paid:

Pres. S. W. Layten	\$ 11
V. Pres. P. J. Bryant	51 90
Rec. Sec'y V. W. Broughton	65
Asst. Rec. Sec'y. M. E. Goens	66
Treas. M. V. Parrish	23 00
Enrollment Committee	13 00

Finance Committee	16 00
Ushers	6 00
Reporter, Chas. Stewart	10 00
Minutes	75 00
Statistician, Stationery	1 50
Chas. Stewart	10 00
Mrs. A. Tribbett	2 50

Total \$371.21

A motion prevailed, to have the Historian's report printed. A motion that Convention have 500 copies of report printed, and 15 copies be given the Historian. Carried.

Sec'y. Burroughs reported money received during the meeting, \$588.28.

Rev. Brown, pastor of Sister Lulu Jackson's church, made a statement, that his church proposed erecting a monument to the memory of Sister Jackson and asked that our Board contribute something to that object.

Miss Burroughs said that our Convention purposed to have a memorial room in our new building on Lincoln Heights, Washington, D. C., in memory of Sister Jackson.

Rev. Brown expressed his appreciation for what we proposed doing. He also told us that Sister Jackson's children, two boys and two girls were about grown, and able to support themselves.

A motion to contribute \$25. Discussion arose. The motion was lost.

A motion, that a scholarship in our Training School, be given annually to some worthy orphan. Sisters Buckner and Whitfield suggested that we make a freewill offering to the monument fund. Accordingly sisters contributed \$12.50. A motion that the contribution be given in the name of the Executive Board. Carried.

A motion prevailed, that Vice President Bryant be given a trip to the Board Meeting. Mrs. Abington asked a question of information concerning the \$100 appropriation we had been accustomed to give Pres. Layten, satisfactory explanation being given. The Executive Board Meeting of the eleventh Annual Session of Woman's Convention, Aux. to N. B. C. closed in due form.

Saturday Evening.

CONCERT—"SLABTOWN DISTRICT CONVENTION."

This concert was a rare treat, enjoyed by all who attended. We would urge all our local organizations to supply themselves with the revised edition of this Drama, you can use it very profitably for your local work, and also encourage the National

SUNDAY—Morning Service.

Devotional exercises were conducted by Sister Lillie Smith, Colo. Song, "All Hail the Power of Jesus' Name." Prayer. Song, "What a Friend We Have in Jesus." Prayer by Sister M. M. Gilmore, S. C.; Fannie White, Md. Song, "My Faith Looks Up to Thee." Bible Lesson, John 3:1-14. Subject—"My Lord and I." Songs, "More Love to Thee," "My Lord and I." Comments by Sisters Bettie Withers, Ky.; Mamie Clark, Ohio; A. Tribbett, Pa. Song, "My Jesus, I Love Thee." Interesting remarks were made by Pres. Layten. Song, by Training School Choir, "Heavenly Sunlight." Prayer by Rev. C. E. Jones, Va. Mrs. Hattie E. Harris, Ga. sweetly sang, "Does Jesus Care?" Accompanied by Mrs. W. H. McKenny, Ky. Rev. W. R. Ashburn, Va., was introduced by Pres. Layten as the preacher for the morning service.

After some preliminary remarks, he selected this text—Gal. 6:9.

We should be impressed that we are doing well, which will encourage us to go forward. God will protect his children. When Satan strives to discourage us, praise God, and we will continue to do well. We are doing well as a race, both materially and spiritually. We are all sowing, and we will reap if we faint not. The sermon was a forceful one and enjoyed by our Convention. Song, "By and By." Offering taken—\$7.24. Chor sang, "Tramp, Tramp, Tramp." "Power in the Blood," "Just Lean Upon the Everlasting Arm." Pres. Layten expressed her thanks to the Training School Choir, for services rendered during the sitting of the Convention.

Mrs. Julia Mason Layten, made a motion that a vote of thanks be tendered, and prayer be made that the blessings of

God rest upon each member. Carried. Rev. J. P. Robinson, Ark., impressively installed the officers. Officers sang, "Higher Ground." Announcements were made. Song by choir, "I Will Shout His Praise in Glory." Benediction by Rev. J. P. Robinson.

Evening Service.

Devotions were conducted by Rev. Woods, Ky., and Rev. D. Stratton of W. Va. Rev. Woods sang, "Am I a Soldier of the Cross." Bible Reading, Rom. 12. Theme—"Obedience to Orders." Discussed by Rev. D. Stratton, and Rev. Woods. Rev. W. H. Skipurt, Pa., sang, "Am I His." Vice Pres. Bryant presented Pres. Layten who was about to take her departure. She urged the sisters to be faithful and do what they could in their various fields of labor to advance the Master's Kingdom. She wished all a safe journey home and then bade us good-bye.

Rev. Skipurt sang, "I Heard the Voice of Jesus Say," and "Let Jesus Lead You." Vice President Bryant introduced Rev. B. F. Westbrook, pastor of Calvary Baptist church, Okla., and member of F. M. Board of National Baptist Convention. He read, Eph. 2:1-8. Song, "Jesus Paid it All." Prayer by Rev. A. C. Reeves, Okla. Text, Eph. 2:8. Theme, "Salvation by Grace."

- (1) Grace, a gift, unmerited favor of God to man.
 - (2) If we exercise faith in Jesus, God will save us by grace.
 - (3) Grace a power, an everlasting standing with God.
- Songs, "A Charge to Keep I Have," "Higher Ground," "Glory to His Name," "Nearer My Home."

Offering, \$10.03.

The following persons were introduced: Rev. J. J. Chappelle, Chicago; Rev. E. V. Bowers, Tex.; Rev. P. H. Westbrook, Tex.; Rev. A. C. Reeves, Okla.; Rev. R. A. Cartwright, Kans.; Rev. J. Reeves, Okla.; Rev. J. F. Kersh; Rev. Swanig, Mo.; Rev. Chas. Williams, Ga.; Rev. P. Skinner, Sister E. E. Whitfield, Field Sec'y.; Sister Kimball, Teacher in National Training School.

Miss Burroughs informed the Convention that her choir had just sung at the Pittsburgh Conservatory, by request. She made further announcements and thanked all who in any

way contributed to the success of the meeting. She made the following report:

Mrs. Mary Johnson collected on Tag Day	\$116.00
Slabtown Convention	78.00
Needle Work Exhibition	94.00
Total receipts from all sources during Conv.	2000.00

She cordially invited all, who returned home via Washington, to visit the Training School.

By request Miss Porter sang, "I Want to Go There, Don't You?" Vice Pres. Bryant requested the Georgia delegation to meet Monday morning at 11 o'clock. An invitation was read from Mrs. Queen, to visit the Old Ministers Home. All were requested to sing with the choir, "When We All Get to Heaven" Benediction, J. F. Westbrook.



STATISTICAL TABLES.

RECORDS

NAME AND FULL ADDRESS	AMOUNT	Foreign Missions	Home Missions	National Training for Women	General Expenses of Conventions	Total
Mrs. V. Parrish, Route 1, White, Mattie Wakefield, Virginia Parker, Abby L. Dorch, Annie B. Smith, E. A. Jackson, M. A. Dowell Carrin A. McKeon, Louisville Lizzie H. Coleman, Dorcy Trade Soc. Martha Jones, Maggie E. Jones				1.50	1.00	32.28 6.50 5.00 8.00

LOUISIANA

Mrs. J. W. Washington, Thibodaux Mrs. E. L. Brown, New Orleans Carrie E. Jones, New Orleans M. T. White, M. Mitchell, Martha Anderson Missie Tony, Claude E. Gates, Annie C. White	Woman's Home & Foreign Missionary Soc. Home Mission Board, 1st African Church Woman's 1st District Convention Missionary 6th Baptist Church	1.00 3.00 2.00 2.00	1.00 1.00 4.00	2.00 1.00 1.00 1.00	1.00 1.00 2.00 1.00	5.00 5.00 0.00 10.00 5.00
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MISSISSIPPI

Mary Smith, M. E. Adison, Louisa Morgan, D. Holmes, Lucy Sanders, Lucy Lee, E. Hyde	Woman's Home & Foreign Missionary					10.00
E. H. Johnson, Boston	W. H. Edwards, 34 Pearl Street	2.00	1.00	1.00	1.00	5.00

Leola H. Hill, Pikesburg, Mo. Mr. E. E. Bostick, Mrs. W. W. Taylor, Mrs. W. H. Cook, Mrs. J. C. Lewis, Mrs. J. C. Lewis, Mrs. J. C. Lewis, Mrs. J. C. Lewis	Wm. Baptist Church Wm. Baptist Church Woman's Aux. of W. B. P. Nat. Miss. Soc. Wm. Baptist Church Wm. Baptist Church	1.00 15.00 5.00 5.00	1.00 1.00 5.00 5.00	1.00 1.00 15.00 5.00	2.00 5.00 5.00 5.00	5.00 50.00 20.00 20.00
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SOUTH CAROLINA

Mary H. Smith, Spartanburg	Wm. Baptist Church				5.00	5.00
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TEXAS

J. V. Hill, Dallas J. J. McNamee, L. J. McNamee, Ft. Worth J. Miller, M. Swartz, L. J. McNamee, J. H. Hill, J. H. Hill, J. H. Hill, J. H. Hill	Woman's N. W. B. Association Wm. Baptist Church Woman's Convention, Auxiliary, Baptist Missions & Educational Soc. Woman's Aux. Work, Cypress Assn. Highland B. M. E. Convention Trinity Valley District Convention Wm. Baptist Church	1.00 5.00 2.00 1.25 2.50 3.00	1.00 5.00 1.00 1.25 1.00 1.00	2.00 5.00 1.25 5.00 5.00	1.00 5.00 1.00	5.00 20.00 10.00 3.00 10.00 10.00
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TENNESSEE

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