



# JOURNAL

OF THE

THIRTY-SECOND ANNUAL SESSION

OF THE

## National Baptist Convention

HELD WITH THE

BAPTIST CHURCHES, HOUSTON, TEXAS

September 11-16, 1912

NASHVILLE, TENN  
NATIONAL BAPTIST PUBLISHING BOARD.  
1913

**CONSTITUTION**  
OF THE  
**National Baptist Convention.**

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Whereas, It is the sense of the colored Baptists of the United States of America, convened in the city of Atlanta, Ga., September 28th, 1895, in the several organizations known as "The Baptist Foreign 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 by 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 Two Dollars annually.

#### 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 cooperation 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 is 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 moneys 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, Vice President, Recording Secretary, Treasurer and Corresponding Secretary.

The Recording Secretary of each Board shall keep a faithful record of all 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 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 so located as that they may have monthly meetings or more often. 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 general management of all the affairs relating to the object with which it exists; 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 field 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

#### ARTICLE VII.—Annual Meetings.

### 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

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

Presidents		Secretaries	
1890	Montgomery, Ala.	Rev. W. H. McAtpine	
1891	Madison, Ind.		
1892	Madison, Va.		
1893	Meridian, Miss.		
1894	Memphis, Tenn.		
1895	Millville, Ark.		
1896	Nashville, Tenn.		
1897	Indianapolis, Ind.		
1898	Louisville, Ky.		
1899	Dallas, Texas		
1900	Savannah, Ga.		
1901	Washington, D. C.		
1902	Montgomery, Ala.	Rev.	
1903	Atlanta, Ga.	Rev. Morris, D.	
1904	Louisville, Mo.	Rev. Morris, D.	Stewart
1905	Boston, Mass.	Rev. Morris, D.	Stewart
1906	Kansas City, Mo.	Rev. Morris, D.	Stewart
1907	Nashville, Tenn.	Rev. Morris, D.	Stewart
1908	New York, N. Y.	Rev. Morris, D.	Prof. W. B. Chandler
1909	Philadelphia, Pa.	Rev. Morris, D.	Prof. W. B. Chandler
1910	Birmingham, Ala.	Rev. Morris, D.	Prof. W. B. Chandler
1911	Philadelphia, Pa.	Rev. Morris, D.	Prof. W. B. Chandler
1912	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1913	Minneapolis, Minn.	C. Morris, D.	Prof. W. B. Chandler
1914	Minneapolis, Minn.	C. Morris, D.	Prof. W. B. Chandler
1915	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1916	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1917	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1918	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1919	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1920	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1921	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1922	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
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1930	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1931	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1932	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1933	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1934	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1935	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1936	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1937	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1938	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1939	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1940	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1941	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1942	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1943	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1944	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1945	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1946	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1947	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1948	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1949	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1950	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1951	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1952	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
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1954	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
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1960	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1961	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1962	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1963	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1964	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1965	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
1966	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
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2015	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2016	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2017	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2018	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2019	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2020	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2021	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
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2096	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2097	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2098	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2099	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler
2100	New York, N. Y.	C. Morris, D.	Prof. W. B. Chandler



# LIFE MEMBERS. OF THE National Baptist Convention.

Morris, D. D.	.....	Hedena, Ark.
Pauls	.....	Uniontown, Ala.
Tombs, H. D.	.....	North Birmingham, Ala.
Pollard	.....	Selma, Ala.
W. D. Yampert	.....	Brookwood, Ala.
Fisher, D. D.	.....	Birmingham, Ala.
	.....	Birmingham, Ala.
Pollard, D. D.	.....	Selma, Ala.
Hutchins, D. D.	.....	Dothan, Ala.
S. McEwen, D. D.	.....	Mobile, Ala.
D. D.	.....	Montgomery, Ala.
Maudex	.....	Eufaula, Ala.
Crawford	.....	Mobile, Ala.
H. Barnes	.....	Tuscaloosa, Ala.
Madison, D. D.	.....	Uniontown, Ala.
J. Davis, S. D.	.....	Mt. Meigs, Ala.
R. Hudson	.....	Selma, Ala.
W. Robinson	.....	Monticello, Fla.
P. Dunbar	.....	Atlanta, Ga.
Carter, D. D.	.....	Atlanta, Ga.
Walker	.....	Augusta, Ga.
Thomas, D. D.	.....	Chicago, Ill.
D. D.	.....	Bradwood, Ill.
H. Harris, D. D.	.....	Chicago, Ill.
R. Bennett	.....	DeQuois, Ill.
L. Griffith	.....	Des Moines, Ia.
H. Johnson	.....	Indianapolis, Ind.
C. Fishback, D. D.	.....	Kansas
E. Steward	.....	Louisville, Ky.
Stewart	.....	Louisville, Ky.
Frank, D. D.	.....	Louisville, Ky.
Craighead	.....	Louisville, Ky.
Farrish, D. D.	.....	Louisville, Ky.

Rev. C. C. Bates	.....	Louisville, Ky.
Rev. D. A. Gaddie, D. D.	.....	Louisville, Ky.
Rev. O. Dugrett, D. D.	.....	Hickman, Ky.
Rev. E. P. Mays	.....	Louisville, Ky.
Rev. Jackson Anox	.....	New Orleans, La.
Rev. A. C. Merrin	.....	Fluence, Miss.
Rev. T. S. Edwards	.....	Hattiesburg, Miss.
Rev. J. T. Davis	.....	Meridian, Miss.
Rev. E. Thomas	.....	Cranford, N. J.
Rev. C. E. Morris, D. D.	.....	Morrisstown, N. J.
Rev. W. F. Lawrence	.....	Orange, N. J.
Rev. John L. Love	.....	Montclair, N. J.
Rev. A. M. Harris	.....	Jersey City, N. J.
Rev. W. B. Reed	.....	Madison, N. J.
Mrs. S. Canover	.....	Roselle, N. J.
Second Baptist Church	.....	Newark, N. J.
Rev. J. D. Herben, D. D.	.....	Atlantic City, N. J.
Rev. D. S. Klugh	.....	Princeton, N. J.
Rev. M. W. Gilbert, D. D.	.....	New York, N. Y.
Rev. C. S. Morris, D. D.	.....	New York, N. Y.
Arthur D. Chandler	.....	New York, N. Y.
Mrs. E. L. Eastman	.....	Roselle, N. J.
Rev. G. C. Coleman, D. D.	.....	Philadelphia, Pa.
Rev. D. A. Brod	.....	Philadelphia, Pa.
Rev. L. Cunningham	.....	Ardmore, Pa.
Rev. C. Cunningham	.....	Ardmore, Pa.
Rev. D. D. Gibson	.....	Philadelphia, Pa.
Rev. W. C. Parks	.....	Philadelphia, Pa.
Rev. E. H. McDonald, D. D.	.....	Providence, R. I.
Rev. T. O. Fuller, D. D.	.....	Memphis, Tenn.
Rev. H. Allen Boyd	.....	Nashville, Tenn.
Rev. Wm. Beckham, D. D.	.....	Nashville, Tenn.
Dr. A. R. Griggs	.....	New Castle, Tex.
Rev. T. H. Daily	.....	Palmetto, Tex.
Prof. D. Abner, Jr.	.....	Texas
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OFFICIAL PROGRAM  
OF THE  
**National Baptist Convention**

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6:00-9:00 A. M.—Daily, Devotional Themes and Bible Reading. Rev. J. E. Ford, D. D., Fla.; Rev. R. C. Wood, D. D., Va.; Rev. James A. Booker, D. D., Ark.; Rev. W. T. Amiger, D. D., Ky.

**FIRST DAY—Morning.**

- 10:00—Called to order by the President.  
Devotions led by Prof. J. F. Clark, Ark.; Rev. I. T. Simpson, D. D., Ala.
- 10:30—Welcome Addresses by the following:  
On behalf of the city of Houston—His Honor, H. B. Rice, Mayor.  
On behalf of the Antioch Church—Prof. W. E. Miller, Clerk.  
On behalf of the Ministers' Association—Dr. J. E. Knox, Pastor of Bethel Baptist Church.  
On behalf of the white Baptists—Dr. J. L. Gross, Pastor First Baptist Church.  
On behalf of the press—Prof. E. D. Pearson.  
On behalf of the Colored Citizens—Prof. J. H. Codwell.  
On behalf of the Physicians—Dr. B. J. Covington.  
On behalf of the Sunday-Schools—Mr. R. T. Andrews.  
On behalf of the M. E.—Dr. J. M. Johnson, Pastor of Trinity M. E. Church.  
On behalf of the M. and E. Convention of Texas—Dr. L. K. Williams, President.  
On behalf of the A. M. E. Church—Dr. M. D. Miller, Pastor of Wesley Chapel A. M. E. Church.  
On behalf of the State Sunday-School Convention—Rev. A. Barbour, President, Galveston.  
On behalf of the State Foreign Mission Convention—Rev. P. W. Wesley, Corresponding Secretary.  
On behalf of Prairie View State School—Dr. E. L. Blackshear, President.

On behalf of the Law Fraternity—Hon. J. Vance Lewis.  
 On behalf of Houston College—Prof. F. W. Gross, A. M., President.  
 On behalf of the General Convention of Texas—Dr. L. L. Campbell, President, Austin.  
 On behalf of the City Public Schools—Prof. W. L. D. Johnson.  
 On behalf of the Sunday-School Convention of the General Convention—Rev. R. S. Prince, President.  
 On behalf of the Business Men of the city—Prof. J. M. Fryson, President of League.  
 On behalf of the Foreign Mission Board of the General Convention—Rev. James Kelly, President.  
 On behalf of State Education at large—Prof. D. Abner Jr., A. M.  
 On behalf of the Pioneer Baptists of Texas—Rev. H. Watts, D. D.  
 On behalf of the State B. Y. P. U.—Hon. S. J. Williams, President.  
 On behalf of the Baptists of Texas—Dr. A. R. Griggs, Dallas.  
 11:45—Response to welcome Addresses—A. C. Powell, D. D., N. E.  
 12:00—Announcements and Recess.

## Afternoon.

2:00 P. M.—Devotions conducted by Rev. D. B. Klugh, D. D., Conn.; Rev. D. E. Over, D. D., Colo.  
 2:30 P. M.—Annual address of the President.  
 3:15 P. M.—Paper, "The Propriety of Incorporating the National B. Y. P. U.—Report of the Educational Board.  
 3:45 P. M.—Collection and Benediction.

## Evening.

7:15 P. M.—Devotions Conducted by Rev. J. Gordon McPherson, Cal.; Rev. A. J. Tyler, D. D., D. C.  
 7:30 P. M.—Annual Sermons by Rev. R. H. Bowling, D. D., Va.; Rev. C. A. Goodwin, D. D., S. C., Alternate.  
 9:30 P. M.—Presentation of Foreign Missionaries.

## SECOND DAY—Morning.

9:00 A. M.—Devotions conducted by Rev. F. W. Lancaster, D. D., Pa.; Rev. L. P. Pinckney, Ga.  
 9:15 A. M.—Report of Home Mission Board.  
 10:15 A. M.—Report of Publishing Board.  
 11:15 A. M.—Report of Foreign Mission Board.  
 12:15—Benediction.

## Afternoon.

2:00 P. M.—Devotions, conducted by Rev. G. A. Martin, D. D., Ind.; Rev. R. L. Dardege, Ill.  
 2:15 P. M.—"General Convention"—Prof. M. M. Rodgers, Texas.  
 2:45 P. M.—Report of National Baptist Benefit Board.  
 3:15 P. M.—Report of B. Y. P. U. Board.  
 4:15 P. M.—Paper, "The Church Extension, and How to Develop It"—William Heckum, D. D., Tenn.  
 5:00 P. M.—Benediction.

## Evening.

7:15 P. M.—Devotions conducted by Rev. W. A. Bowen, Mo.; Rev. J. W. Willard, La.  
 7:30 P. M.—Missionary Sermon by Dr. E. W. Moore, Penn.; Rev. J. W. House, Alternate.  
 8:30 P. M.—Announcement of Vice Presidents, Board Members and Committee.  
 10:00 P. M.—Collection and Benediction.

## THIRD DAY—Morning.

9:00 A. M.—Devotions by Rev. J. L. Cohron, D. D., Mo.; Rev. T. L. Griffin, D. D., Iowa.  
 9:15 A. M.—Reading and Approval of Journal.  
 9:45 A. M.—Presentation of Newspaper Representatives—J. D. Creighton, Editor, Tenn.  
 10:45 A. M.—Presentation of College Presidents.  
 11:30 A. M.—Introduction of Visitors.  
 12:15—Benediction.

## Afternoon.

2:00 P. M.—Devotions conducted by Rev. E. W. Edwards, Mich.; Rev. A. Bell, Miss.  
 2:15 P. M.—Consideration of the Board's reports (allowing one hour for each report.)  
 5:15 P. M.—Recess.

## Evening.

7:15 P. M.—Devotions conducted by Rev. J. W. Gordon, Kan.; Rev. F. L. Sanders, D. D., Ga.  
 7:30 P. M.—Educational Sermon by Rev. J. E. Wood, D. D., Ky.; Rev. J. T. Brown, D. D., Fla., alternate.  
 8:30 P. M.—Paper, "Are the Negro Baptists Doing Their Duty by Their Schools?"—Prof. Wm. E. Holmes, Ga.  
 9:15 P. M.—Collection and Benediction.



## MINUTES.

## FOURTH DAY—Morning.

- 9:00 A. M.—Devotions conducted by C. D. Douglass, D. D., Ohio; S. Jones, D. D., Oklahoma.  
 9:15 A. M.—Further consideration of the Boards' reports.  
 11:15 A. M.—Sermon by Rev. J. Eason, Ala.; Rev. W. B. Eells, D. D., Neb., alternate.

Note.—At 11:45 a. m. all the Boards will meet and report all newly elected members, who must be present.

12:15 P. M.—Benediction.

## Afternoon.

- 2:00 P. M.—Devotions, conducted by J. C. Flehls, D. D., Tenn.; Rev. D. W. Meadows, W. Va.  
 2:30 P. M.—Election of officers of the several Boards, by Boards.  
 7:15 P. M.—Devotions conducted by J. B. Bell, Ariz.; J. A. Drew, Wash.  
 7:30 P. M.—Address by Dr. Booker T. Washington  
 8:00 P. M.—Collection and Benediction.

## FIFTH DAY—Morning.

- 9:00 A. M.—Sunday-School, conducted by Drs. W. S. Ellington and N. H. Pius, both of Tenn.  
 11:00 A. M.—Sermon by President E. C. Morris. Rev. C. Teal, of Kan., alternate.

## Afternoon.

- 2:00 P. M.—Missionary Board Meeting, conducted by Dr. L. Q. Jordan.

## Evening.

- 7:15 P. M.—Devotions, conducted by J. B. Greene, Fla.; S. W. Smith, R. I.  
 7:30 P. M.—Sermon by Rev. Z. D. Lewis, D. D., Va.; Rev. A. L. Hall, D. D., alternate.  
 9:30 P. M.—Collection and Benediction.

## SIXTH DAY—Morning.

- 10:00 A. M.—Devotions, conducted by Rev. C. H. Johnson, Mass.; Rev. H. C. Bailey, Ohio.  
 10:15 A. M. to 12:00 M.—Reports of Committees and new business.

## MINUTES.

## Afternoon.

- 2:00 P. M.—Devotions conducted by R. W. Christian, Miss.; Rev. J. Watkins, D. D., Md.  
 2:15 P. M.—Report of Finance Committee and the Financial Report of each of the Boards of moneys received during the session.  
 5:00 P. M.—Recess.

## Evening.

- 7:15 P. M.—Devotions conducted by Rev. C. M. Cartwright, D. D., William Taylor, La.  
 7:30 P. M.—Sermon by Rev. J. B. Bennett, La.; Rev. J. B. Kent, D. D., of Ala., alternate.  
 9:00 P. M.—Adjourn and Benediction.

Note.—State delegations are requested to meet on the first day, and elect one Vice-President, one member for each of the six boards, as follows: Foreign Mission, Home Mission, Educational, Publication, Baptist Young People's Union, and National Benefit.

Also one member for each of the following Committees: Resolutions, Temperance, State of the Country, and Time and Place of Next Meeting.

Note.—There will be no session of the Convention Saturday afternoon, so as to give all of the newly elected members of the several Boards an opportunity to be present at the completion of the organization of the several boards for the coming year.

## COMMITTEES.

## Finance Committee.

- |                    |                     |
|--------------------|---------------------|
| R. L. Bryant, Ark. | F. L. Lights, Tex.  |
| H. C. Monroe, Kan. | W. F. Graham, Penn. |
|                    | J. B. Miller, Ga.   |

## Enrollment Committee.

- |                       |                          |
|-----------------------|--------------------------|
| J. D. Stewart, Ky.    | J. W. Goodgame, Ala.     |
| H. H. Jernagin, Okla. | J. Francis Walker, Ohio. |
|                       | Geo. E. Morris, N. J.    |

## Committee on Church Enrollment and Opening Letters.

- |                        |                   |
|------------------------|-------------------|
| J. M. Woods, Ky.       | R. M. Caver, Ark. |
| W. S. Ellington, Tenn. | J. S. Drew, Ark.  |
| J. H. Thomas, Ill.     | E. B. Tapp, Miss. |

Decided by order of the Board

..... President.  
 ..... Secretary.

## MINUTES.

Houston, Tex., September 11, 1912.

At 10:30 a. m. the large, spacious city auditorium, where the Convention had been called to meet, was well filled with visitors and messengers to witness the opening of the thirty-second session of the National Baptist Convention.

Pursuant to call, Dr. E. C. Morris, of Arkansas, the President, called the Convention to order and stated that this meeting brought together the largest Negro gathering of any kind in the world. Thus it becomes every messenger and attendant upon this meeting to bear in mind his responsibilities as a member and representative of this the greatest and most powerful organization making for the uplift of his race along all right lines and the evangelization of the world in this generation.

At this point, President Morris called on Dr. Terrell, of Virginia, to read the Scriptures. A chorus of one hundred fifty voices under the direction of Dr. N. H. Pius furnished music suitable for the occasion. Hymn, "Blest be the tie that binds" was sung by the chorus, following which Dr. Terrell, of Virginia, read Phil. 3:1-23. Hymn, "Hail the National Baptist Convention," was sung. Dr. J. C. Jackson, of Philadelphia, led in prayer. Hymn, "Couldn't hear nobody pray," was sung to the very delightful entertainment of that overflowing congregation.

Secretary R. B. Hudson read the program covering the entire session of the meeting, which was approved.

Dr. F. L. Lights, pastor of Antioch Baptist Church and chairman of the Local Entertainment Committee, came forward and in a few very appropriate remarks presented the Convention with a check of Five Hundred (\$500) Dollars,

the amount of the bonus promised at the Pittsburg Convention. Prof. R. B. Hudson accepted the same in the name of the Convention.

President Morris presented the following speakers:

The Hon. H. B. Rice, Mayor of the city, who in a few well-chosen remarks welcomed the Convention on behalf of the city. Rev. J. L. Gross, D. D., spoke the welcome of the white Baptists of the city. Prof. W. E. Miller spoke for Antioch Baptist Church. Prof. J. M. Codwell welcomed the Convention on behalf of the colored people of Houston. Dr. B. J. Covington, M. D., represented the Negro doctors of the city. Drs. J. M. Johnson, D. D., and M. D. Miller, D. D., spoke on behalf of the M. E. and A. M. E. churches of the city. Dr. L. K. Williams, of Fort Worth, spoke for the State at large for the Baptist Missionary and Educational Convention of Texas.

The chorus sang "I know the Lord has laid his hands on me."

After making the usual announcements of the various committees as follows:

On Finance: R. E. Bryant, Arkansas; H. I. Monroe, Kansas; F. L. Lights, Texas; W. F. Graham, Pennsylvania, and J. B. Miller, Georgia.

On Enrollment: W. H. Steward, Kentucky; W. H. Jer-nagin, Oklahoma; J. W. Goodgame, Alabama; Francis Walker, Ohio; Geo. E. Morris, New Jersey.

On Church Enrollment and Opening Letters: John E. Woods, Kentucky; W. S. Ellington, Tennessee; J. F. Thomas, Illinois; R. M. Caver, Arkansas; E. B. Toppa, Mississippi.

The Convention took recess until 2 p. m. Dr. L. G. Jordan announced the benediction.

#### AFTERNOON SESSION.

The afternoon session of the Convention was opened at 3 o'clock, with Vice President W. G. Parks presiding.

The chorus singers sang "My Lord and I" and Dr. Brown, of Virginia, read 1 Cor. 13, and Dr. Jones, of Florida, offered prayer.

The congregation sang "Go spread the tidings 'round."

A motion was offered by P. W. Wesley, that the resolution of the Two Dollar individual membership fees as was passed at the Pittsburg convention be now reconsidered. Carried.

After a long protracted discussion, the resolution as passed at Pittsburg was sustained by motion of Dr. H. M. Williams, of Texas.

Drs. Barnour and P. W. Wesley, of Texas, were called for to make addresses of welcome, but because of great press of time, they asked to be passed.

President Morris introduced Prof. E. L. Blackshear, president of the Prairie View State Normal College of Texas, who delivered a very appropriate address of welcome, which was well received.

Hon. J. Vance Lewis was next introduced and made remarks of welcome on behalf of the lawyers of the city.

At this point, Vice President Parks presented Dr. E. C. Morris, the President, who then read his annual message, which was a very broad, comprehensive document and met the hearty approval of the great mass of messengers that so anxiously awaited the message of hope that the address continued.

At the conclusion of the address, Dr. E. J. Fisher, of Illinois, led the congregation in singing "To the work," and after complimenting the address in the highest terms, motioned that the rules be suspended and Dr. Morris be elected by acclamation. The motion was arrested by Dr. W. H. Moses, and after opposing the suspension of the rules he submitted the following substitute: that the election of the President be referred to a committee of one from each State and that said committee report Friday, recommending to this Convention who is to be the President of this body. The resolution was lost. The motion for the suspension of the rule to elect President Morris for another year was then taken and carried overwhelmingly. The address follows:

## PRESIDENT'S ANNUAL ADDRESS.

Eighteenth annual address of E. C. Morris, D. D., President of the National Baptist Convention, Houston, Texas, September 11-17, 1912.

BROTHER PRESIDENT, LADIES AND GENTLEMEN:

This is the third time in the history of this great organization, that the National Baptist Convention has been called to meet in Texas.

The first time at Dallas, the second time at Austin, and now in this great city of Houston, which takes its name after one of the most prominent characters that lived in the nineteenth century. I refer to the Honorable Samuel Houston, who distinguished himself as a soldier under Gen. Jackson, and later as a friend to the Indians, and as Congressman, Senator and Governor.

His opposition to secession, being out of line with the people of his state, caused him to resign as Governor in 1861. I am sure that nowhere in this great country will the messengers of this body receive a more hearty welcome than here in Houston.

During the eighteen years that I have had the distinguished honor to be called the President of this great Convention, I have endeavored each year to bring to you a message of hope and good cheer, which might in some small degree contribute to the future well-being of this great organization, and I assure you that on no occasion has it been a greater pleasure to speak to you than on this one.

It would be considered inhuman if I did not express to you the gratitude I feel towards you, for the very great honors you have so generously given to me, for in my opinion, there is no greater honor within the gift of my race than that which you have repeatedly given to me. I cannot conceive that I have merited all that I have received at your hands, and have often felt that you would have greatly promoted the cause which you represent, if you had placed the mantle of leadership of your Convention upon more worthy shoulders.

It has been impossible for me to please all of my brethren in my feeble efforts to lead this mighty host, but I can say without any hesitation whatever, that I have endeavored to be absolutely impartial, and that high and low, great and small have been made to feel that they occupy one common level in this Convention, I would at once cease to be your President if I could not accord to the humblest member, the same recognition or consideration that is given to the greatest.

It is expected that unfavorable criticism will be directed against any man who attempts to lead the right way, such a vast army as we have, but we have fully prepared ourselves to "endure hardness as a good soldier of Jesus Christ."

This Convention does its work through six Boards, and these Boards have at their heads some of the ablest men of the race; men of thought and of action, hence to come in contact with such men will necessarily develop differences of opinion; but these differences do not always mean that there is any enmity between the heads of these departments and the President of your Convention. The President has only the kindest feeling for those who have criticised the general management and will give them credit for believing that they could have done better had you placed the management in their hands, but I can say for my associates as well as for myself, that we have lived to see the colored Baptists of the world brought from a disorganized, impotent mass of humanity to be the greatest and most orderly, democratic organization among the Negro people in all the world, and that its power and influence is felt and recognized by all the great religious organizations of the world.

It is a source of much gratification to be able to say that, in the midst of the great political upheavals which have shaken the very foundation of the Republic, this Convention has enjoyed a season of rest and peace throughout the year.

The people everywhere are beginning to realize that the National Baptist Convention is the one great central organization which, within the limitation of the New Testament Scriptures, has the power and authority to direct the general work of the denomination. We do not wish to be understood as even intimating that there is any such thing attached to this Convention as episcopal authority, for should we consent to leave for a moment the sovereignty of Jesus Christ as our only head, and the New Testament as our only guide, we would cease to be Baptist; but following Him

and the precepts given in His word, we are becoming so organized as to be able to unite our own people, and to strike hands with the black people in nearly every country of the world.

The marvelous development of the American Negro has shown itself nowhere in greater proportion than among the Baptists. The question of self-government would not be discussed for a single moment by any who are familiar with the working of the National Baptist Convention, for here in this great democratic organization, each man has the right to express his views, and each member has hitherto appeared to be perfectly willing to abide by the decision of the majority. No better evidence can be given of the capacity of our people to govern themselves under such a form of government.

Representing as you do, the majority of our race, both in this country and in the world, it therefore becomes your duty as the most practical leaders the race has to interest yourselves in all things which concern your race. This remark is not to be taken to mean that the minister is to lay aside his sacred vestments and enter positions which may be tendered him in politics or fraternal orders or elsewhere, but I do mean that the ministers should be so thoroughly furnished with information in matters of general interest, that he can direct his people in the right way.

Our position is such as to require the sober, sane and earnest thought of the best men of the race. We are almost a half century from slavery, and while we have made wonderful progress along all lines of endeavor, there is no concealing the fact that hatred or prejudice against us, as a race, is more bitter to-day than it was thirty years ago. The Negro people, after the emancipation, chose to live in the South, and even now the majority of them prefer their Southern homes, and are willing to make all reasonable sacrifices to remain here in peace with their white neighbors, but when they find that every time a legislature meets in any of our Southern States, that one of the principal objects seems to be to legislate against the Negro; and not satisfied with preventing them from holding office, but it seems that many of the law-makers are not willing that the Negroes shall live out half their days. The laws governing the common carriers in the country are such that those who are compelled to do extensive traveling will soon become broken in health and go to an untimely grave. It is a shame that any man should be forced, either by law or by public sentiment, to do without accommodations of a dining-car all the



way across the states of Texas, Arkansas, Mississippi, Louisiana, Alabama, Tennessee and through Virginia, when he has the money to pay for what he eats, and yet these conditions exist and are the result of class legislation in our country.

We are not enemies of the Southern white people, and do not wish to be driven into hatred of them. We do not wish to cross the lines of their social exclusiveness; we have been taught to honor them and we delight to carry out that teaching; BUT WE ARE MEN, and our long stay in this country has filled us with the spirit of Americanism and when we read that this is the "land of the free and the home of the brave," the very same spirit of patriotism rises in our breast which rises in the breast of the white man, and while two hundred and forty years of our life in this country was spent as bondsmen, we are not ashamed of the history we have made. It is true that much of the history is unwritten, and like the blood of the righteous Abel, must be heard from the ground which has been baptized with the sweat and tears of our fathers when this country was a wilderness, in their efforts to help their masters turn this wilderness into a wellspring of joy.

When we became free men, we entered heartily upon the new burdens and responsibilities which the changed conditions thrust upon us, and though beginning penniless and homeless, were soon accounted among the tax-payers of the country, and to-day the race owns nearly a half-million homes and enough land, if it were equally divided, to give each member more than ten acres apiece.

We are proud of the intellectual advancement made by the race. Fifty years ago it was almost entirely illiterate, but now that illiteracy has been reduced until fully sixty per cent can read and write and many have advanced to the place to be counted among the most profound scholars of the age.

It would, doubtless, seem very strange to the people on the outside of our own country, to learn that this same people, who were in bondage fifty years ago, have raised up a sufficient number of well prepared men to fully man some of the best schools of the country from pit to dome, but such is true, and is a source of much gratification both to the thoughtful leaders of the race and to our friends.

Have reason to be proud of the splendid record made by those of our race who have been appointed to positions of honor and trust, both in the State and National governments, and we may justly felicitate upon the fact that a very

small per cent of the men of the race who have been elected or appointed to office have proven unworthy, and that a very large majority of them, when they go out of office, carry the very best wishes of their superiors.

There is no reason why we should be ashamed of the record made by the race in the army since peace was declared. The four regiments of Negro troops in the regular army have won for themselves, and I may say for the race, the best encomiums from their superior officers, and it is through their stately bearing whenever they come in contact with other people of the world, that in a measure, a proper estimate is placed upon the American Negro.

It is not intended in this effort to recount all the noble achievements of the race, but simply to mention a few of the many, to inspire the hope in the breast of the leaders, that the same God who was with Garrison when the agitation of our freedom was started, and was with Lincoln when he made the stroke which broke the shackles from our limbs, has been with us during the fifty years of freedom.

As encouraging as have been the past achievements of the race, in my opinion the brightest pages of its history are yet to be written. Just how and where, we cannot tell. It may be here in the South, where nearly ninety per cent of the race live, and where such vast areas of land and other property have been accumulated, that conditions may so change as to make this section the most desirable place for the future habitat of the race; or it may be the purpose of an unerring Providence to so disseminate the race throughout the nation as to make what the Southern white men call the race problem a national asset in the labor problems of the country.

The old, old slogan, that "the Negro isn't wanted in the North and West," and that he cannot survive the rigor of the Northern climate, has no longer any merit. There are fully a million Negroes in the North and West and they are doing comparatively as well as the Negroes in any other section. Then again, the Negro can survive any climate in which the white man can live. If Captain Peary stood the rigor of the North Pole and went to the top of the world, Matt Henson did the same thing, and while Matt Henson may not be given the same distinction and honor that Mr. Peary received, he nevertheless was there and, in my opinion, the Negro will no longer be deluded, but will in the future live where he can be given the best opportunities and at the same time be accorded those rights guaranteed by the

laws of the country. But these are matters to be seriously and dispassionately considered by the leaders of the race.

But, my friends, a word of caution is not out of place just at this time. We should not become inflated at the progress made by the race, nor discouraged at the opposition and discrimination directed against the race. No matter what the conditions may be which surround us, there will ever be "a pillar of cloud by day and a pillar of fire by night" to direct us on our way. We must recognize the fact that the tendency of the people in this day is more and more for the separation of the races along all lines—North as well as South. In this matter there will be no objection on the part of the Negro people, provided they are to have, in a separate way, all those rights and privileges which are accorded the other races, but they will ever contend for every right of protection guaranteed under the laws to other men, in their separate schools, separate churches, separate banks, separate homes, separate stores, separate farms, separate cars, separate hotels, and in whatever way the dominant race may demand separation, there will be a hearty acquiescence with the distinct understanding that the taxes we pay entitle us to the exact protection and service rendered by the officers of the law, given to any other people in the land.

But we come now to another phase of this perplexing situation. We live in a country whose God is the Lord, and we cannot ignore that passage of Scripture which says: "Hear, O Israel, the Lord your God is one Lord," nor can we set aside the statement that "God is no respecter of persons." We as a race accepted the Bible of the Anglo-Saxon and accepted his religion as our religion, believing that his religion is the religion of the Lord Jesus Christ. Passing over the precepts of that Christ and His earlier followers, we come upon such questions as: "Is Christ divided?" or "Was Paul crucified for you?" and we cannot help observing some inconsistencies in the Christianity of to-day. The white Christian who sincerely believes in the divinity of Christ and in a future state cannot afford to set aside His examples and teachings, where those examples and teachings are out of harmony with the political and economical teachings of the people to-day. The white race is unquestionably leading the world in the matter of Christianity, and the Negro race is the greatest asset they have as a result of their leadership and conquests, while the yellow races follow.

Now with a keen desire in all to magnify above every



name, the name of Jesus, how can that desire be accomplished if there is to be recognized in His kingdom either Jew or Greek, bond or free?

This problem is almost wholly the problem of the white Christians; and the patience to see it solved is ours, but let me say, it cannot be delayed for every day brings thousands and thousands of both white and black Christians face to face with the Judge of all the earth.

I am sure that under the trying conditions which surround us, that we will possess our souls in peace, and not allow any of the unholy acts of the demagogue to create in us any hatred for the good and upright white people who will soon get in a hurry to bring on that time, when in the kingdom of Christ, no lines of caste will be drawn. Our position is well expressed in the words of Whittier, which says:

"Some gleams of feeling pure and warm,  
Like sunshine on a sky of storm,—  
Proof that the Negro's heart retains  
Some nobleness amidst its chains,  
That kindness to the wronged is never  
Without its excellent reward—  
Holy to humankind, and ever  
Acceptable to God."

It is but reasonable to suppose that while it was the intention of those engaged in the traffic of African slavery to still further degrade the poor heathen from the dark continent, that God overruled their evil designs and made their wrath to ultimately praise and magnify His name.

I mean no flattery when I say that the bringing of the Africans to this country, even though they were sold into slavery, has afforded an opportunity to the white Christians of this country to do a missionary work which is without a parallel in modern times.

If we should omit any mention of the Rev. Geo. Lisle of Georgia, who after securing his own freedom, went to the West Indies, where he planted the banner of the cross which still waves over the island, and Rev. Lott Carey, who left Virginia and went to the West Coast of Africa in 1821, thereby becoming the first or pioneer missionary, there would be sufficient reason left to justify the statement above that the missionary work of the American white Christians is without a parallel.

The fact that the millions of Negroes who were brought here have been turned from paganism and idolatry,

lifted up from the horrible pit of superstition and ignorance to become intelligent men and women, ready to go and send the gospel to the teeming millions of their brethren yet in darkness, is the evidence of what the white Christians have done in this regard.

The American Negro has learned the language of the white man, he readily understands the same Bible, and sings the same songs with even more fervency than the white man and from the white ministry as well as from his own, he has developed many strong ministers who are loyal to the King in promulgating the gospel. As a still further result, tens of thousands of church edifices have been erected with almost sufficient seating capacity to accommodate the entire race if they should all choose to attend worship at one and the same time.

But, my friends, the work of the white Christian is not completed as it relates to the people of our race, and there is no just reason for supposing that the intense race feeling will prevent them from completing the work which they have both willingly and unwittingly done for us, for the same forces which impelled them in a darker day than this are still at work.

It was a Texas minister, your own Dr. Gambrell, who said to the feeble-kneed preachers who opposed the admittance of Negroes to membership in the General Convention of North America, that "he would sit between every such man and the Negroes at the Convention."

There are those of our own race who are finding fault with the National Baptist Convention because of the patience and faith it has to wait on God to set the wrongs right, and there are others who, when looking at the fact that the Convention represents the majority of the race, criticize the leaders because they do not set themselves forward as the political referee for all the men of the race who aspire for political honors, but I beg to say, that it has been the maddest purpose of the leaders to steer clear of all political alliances, but they will never cease to contend for every right due to the members of the race under the laws of the country.

And more still, it is their purpose to reach first with the gospel, and then with the broad principles of human rights, the long-neglected black peoples of the whole world, and will not feel that their mission has been accomplished until the hundreds of millions of black people in Africa, India and all the islands of the sea have been redeemed from every chain that binds them.



Ancient Egypt was a great and prosperous kingdom and survived the worst famine that ever visited any country and was prosperous even after she had given a home to the Israelites who also shared in her prosperity. But when the Israelites found that they were deprived of their rights they walked out of Egypt. The Negro people cannot; they will not remain in this country if they are deprived of the ballot and other rights due to free men.

God forbid that the day will ever come when we will be forced to walk out, but there is no sentiment more prominent in the breast of the thoughtful Negro, than that which was uttered by Patrick Henry, which says: "Give me liberty or give me death."

One of the cardinal principles of the Baptists has ever been and is, liberty of soul, and of speech, and it is the inculcation of that principle which is not only actuating the Negro Baptists, but the white Baptists as well.

Wherever in the world to-day, the freedom of thought and the right to express that thought is suppressed by force, the giant minds among our white Baptist brethren are seeking a medium through which these heaven-born principles may have the right of expression, and in this, as in other matters alluded to, the Negro has been the quickest to learn and adopt the things held out and magnified by their more fortunate brethren.

But, my friends, we will not be discouraged nor persuaded that we have before us an unsolvable problem, but viewing our freedom and our citizenship in the same light in which Paul viewed the redemption of the Philippians from sin, we will say with him, "Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ."

As I come to the close of this address, you will allow me to refer particularly to one who has been prominently and officially connected with the Convention almost from its organization. I refer to Rev. Dr. D. A. Gaddie, whose conspicuous figure has been seen to move in and out among us for many years, and who occupied a seat on the platform during the meeting at Pittsburgh. He is no more. During the bleaching frosts of the past fall, having walked with God for many years, he folded his tent and the Master took him. His place in our ranks cannot be easily filled; he was a wise, safe and sane counsellor, and was ever ready to give advice to the younger leaders of the race. He left us with the cross still upon our shoulders, while he laid his down at the feet of Jesus and went forth to receive a crown.

My friends, we are living in a remarkable age, an age, as some one has said, "upon ages telling," and to no race in all the world is this remarkable age doing more to develop the latent powers of mind and soul than to ours. So intense has been the hatred of some towards us because of our past affliction in bondage, and because of the color of our skin and the texture of our hair, that we have had to contend for enough of God's earth to place our feet on till we might gain more.

On the first day of January, 1913, will mark the year of Jubilee for the Negroes in America, a brief retrospect of these strenuous years will not be out of place.

When the pen in the hand of Abraham Lincoln signed the proclamation, which gave freedom to four millions of our people, not one of that vast number was able to help the other. Tens of thousands of the race, who in the days of slavery had attempted to form themselves into families after the order given from Jehovah, had their hopes blighted by the slave system which permitted husband and wife, parents and children to be sold apart, and in their ignorance and penniless condition, many of the freedmen sought first to find their wives and children of other days. But, my friends, it was only a few short years before the emancipated began to take upon themselves the responsibility of becoming citizens of the country in which they lived, and to-day finds the race approaching its fiftieth anniversary with thousands of well-regulated families, thousands of well-prepared ministers and teachers, thousands of lawyers and doctors, thousands of mechanics of every kind, and engaged in all kinds of business, with a billion dollars worth of property, which, if equally divided would give to every man, woman and child in the race one hundred dollars' worth of property. Should we not rejoice and be glad at such evidences of divine guidance?

My brethren, I close by saying, I may be making my last public address to this Convention. It has often been said, our race is ungrateful and unappreciative of the services rendered by the men they have put forward as leaders. I have found it different. You have shown a willingness during the eighteen years I have been your President, to follow willingly whatever direction might be given, and if I shall never speak to you again as your President, I shall ever carry in my bosom the kindest and most brotherly feeling for all.

It was Henry of Navarre who said to his brave troops:

"Comrades, if you will risk your life for me, I will risk mine for you. If you should lose your standard, do not lose sight of my white plume, for you will always find it in the path of duty, and I trust, of victory too."

#### FOREIGN MISSION WORK.

The primary object of the National Baptist Convention was to do Foreign Mission work on the West Coast of Africa and the first few years of its existence were devoted in that direction, but the organization grew so rapidly that in 1886 a new feature or object was added and since that time several other objects have been added.

But may I ask, if Foreign Missions is not yet the most important work before the Negro people of the United States? Is not the future of our race in this country to be affected for good in proportion to what is done for the uplift of the black people in all the other parts of the world? If these questions are answered in the affirmative, then the duty of the American Negroes, and especially the Baptists, becomes plain.

Our Foreign Mission Board, under the leadership of Secretary Jordan, who has been officially connected with the Board for seventeen years, has made a remarkable record with the limited means placed at its command. At times the individual members of the Foreign Mission Board have had to give their personal notes to secure means to save the lives of our missionaries until such time as money could be collected from the churches to relieve them. This is making brick without straw, and is a condition that ought not to exist, and will not when the leaders in our thousands of churches awake to righteousness as it relates to this particular cause.

The Convention having adopted a special day on which to make a united effort to raise means for the Foreign work, it should be the purpose of every one of our churches to observe that day. I repeat what I said on a former occasion respecting the missionary day of our Foreign Mission Board, that some of our brethren who want an excuse to be out of harmony with the Board, opposed the taking of collections on the day designated, because that day is the one called "Easter" Sunday, but we have no record to show that those persons took collections on any other day for missions and sent the same to the Board.

I most earnestly urge that all of the Baptist churches observe the Foreign Mission Day, and that in addition to

the program usually arranged by the Foreign Mission Board, that a special sermon be preached by the pastors of Baptist churches on the subject of Missions.

#### HOME MISSIONS.

Of almost, if not altogether of equal importance to the denomination is the work of Home Missions. Much of the burden of doing Home Mission work among our people has hitherto been carried on by white Christians in this country. Many good schools have been built and largely supported by them, and they have given much in the way of helping to build churches, and even now are co-operating with our Home Mission Board in the support of several of our missionaries on the home field; but just how long this co-operation will be kept up cannot be foreseen.

It is evident, however, that we cannot entertain for a single moment the idea of abandoning the work of Home Missions, for to do so would remove the foundation on which must rest our Foreign Mission work.

The Home Mission Board has undertaken to support the work begun by it on the Panama Zone by the aid received from a few churches, conventions and the Publishing Board. The Secretary, Dr. Boyd, who may be rightly considered the founder of the work there, made a visit to the Zone during the year. His report has been published in the Union-Review, and I need not say more about it here. We cannot abandon the work, and should give it our unqualified support.

#### PUBLISHING BOARD.

The Publishing Board has had one year of rest, and no criticism has appeared in public print about the management, and I am sure this fact is gratifying to all.

The Commission appointed at New Orleans has had no meeting this year, but I presume that the same progress which has marked the past several years' existence of this Board has been in evidence this year.

The printing of the minutes has been a problem with the officers of the Convention. Some of our Boards, it seems, can scarcely get enough money to pay the general expenses of their offices, and cannot, therefore, assume a proportionate share of the printing bill, hence the responsibility of meeting the printing bills has fallen very largely upon the Publishing Board. Hitherto the minutes together with the printing of the President's address has been done by this

Board, but we cannot consider it reasonable or fair to have the Publishing Board bear this burden alone. The officers of the Convention have endeavored to bear the Convention's share of the printing bill, and they think the several Boards should do the same. An arrangement should be made, whereby all the printing for the Convention and its Boards could be done by the plant owned by the Convention.

#### EDUCATIONAL BOARD.

Those who read the Union-Review have seen that the Corresponding Secretary of the American Baptist Home Mission Society disclaims on the part of his Board of having any knowledge of a pledge made to give \$15,000 on condition that we raise \$10,000 for the establishment of a Theological Seminary. The statement from Dr. Morehouse came like a clap of thunder from a clear sky, for we had been made to believe that the statement made by Dr. Sales at our Memphis meeting was a matter of record, and that as soon as our share of the money could be raised, that we would be in position to launch the Seminary project. As a matter of course, the statement of Dr. Morehouse would greatly hamper the efforts of Secretary Griggs, but the Chairman of his Board informed us that the withdrawal of the proposition would in no way affect the action of his Board.

In my opinion, based upon the trend of the radical racial exclusiveness being set up by many of the white people in this country, that nothing can be made to take the place of a theological seminary by and for our people, and would urge that the Convention decide to go forward with the proposition.

#### B. Y. P. U. BOARD.

Unusual activity has been displayed by the Secretary of the B. Y. P. U. Board during the year. There is no concealing the fact that this department has suffered greatly for a lack of support, and from unfavorable and ill-directed criticism. Many persons have withheld both moral and financial support from this Board, because of these criticisms and have thereby made it a difficult matter for the Board to succeed as it otherwise would. The only thing necessary to make this feature of our work a success is for the leaders to emphasize the importance of maintaining it. With the hundreds of thousands of Baptist young people in this country who are practically useless as church workers because of a lack of training, it can be clearly seen that the

B. Y. P. U. Board has a great work before it. With the renewed enthusiasm being put into that work, and the sectional meetings being held by the Secretary in various centers, the outlook for the future is much brighter than it has been in the past.

#### N. B. B. BOARD.

The National Baptist Benefit Board, which came into being for the purpose of serving the old worn out ministers, has not yet succeeded in awakening a proper interest in the work. It should be an easy matter to induce individuals as well as churches to take hold of this department of the Convention's work, and build up a treasury which would be a guarantee to the minister's in our denomination, that when they reach the place in life where they can no longer do active service in the Master's vineyard, and as their tired and careworn old bodies await the final summons, that at least a small pittance has been provided for them. There should be no embarrassment or apology made for making appeals for a cause so worthy as this one.

There is a provision also in the N. B. B. Association for those who may desire to leave a small sum of money for their surviving relatives, and who will, while active and prosperous, take out a policy with this Board, the cost of which will not exceed \$4.00 a year and is worth at the death of each financial member from \$100.00 to \$200.00, according to age. It is hoped that this Board will become more active in pushing its claim.

#### THE UNION-REVIEW.

In referring to the official organ of the National Baptist Convention, we are not unmindful of the fact that there are a large number of our leading brethren, whose opinion I respect, who are opposed to the Convention operating or publishing a journal, and while it is not the purpose or intention of the Convention to in any respect stand in the way of the personal enterprises of its loyal constituents, yet it is very evident that no personal organ can satisfactorily serve the interests of the National Baptist Convention.

The Convention, in my opinion, acted wisely when at New Orleans it took charge of the paper and elected an editor, and directed each of its Boards to assume a part of the salary of that editor, so as to relieve the latter from any special obligation to any particular Board. So far the paper has

been conducted upon a high plane of journalism, and has reflected credit upon its editor as well as upon the denomination which it represents.

The officers of the Convention are cherishing the hope that at all future meetings of the Convention, sufficient moneys will be sent up from the churches, Sunday-schools and other missionary organizations to enable them to assume the entire responsibility of the editor's salary, as well as the other expenses incident to the publication of a great paper, thereby relieving the several Boards of that burden.

The President of the Convention has endeavored to be in harmony with the officers of all the Boards of the Convention, and to keep in friendly relation with all the Baptist organizations of the world among our white brethren. And we flatter ourselves to say that our standing with all the great Baptist organizations throughout the world remains unimpaired, and there is no friction between the auxiliaries or district organizations and this Convention.

For the information of those whose mild criticism of the Convention and its management to the effect that there is a lack of decorum and a waste of means by this organization, I would say that nowhere nor in any meeting which it has been my privilege to attend, have I found so much decorum in a body as large and yet democratic, as I have found in the National Baptist Convention. It cannot be expected that where there are three thousand people and more, seated in one auditorium, all having equal rights, that each will get an opportunity to express themselves in any single session; and those who try and fail will find a reason to complain, but we venture the assertion that more men get an opportunity to express their views and have those views passed upon in the National Baptist Convention than in any organization of its size in the whole world.

Those who think that the Convention is impotent and that nothing is being accomplished by it, have not taken the time to consider that a few years ago the colored Baptists in this country were a disorganized mass of humanity, pulling in a thousand independent directions, and one did not know what the other was doing. But while we insist that the Convention has accomplished much for the race and denomination, yet there is much more to be done.

In the matter of money being wasted, we would say that at no time in the history of the Convention has there been a sufficient amount of money raised at any of the annual meetings to meet the actual expenses of the Convention for the year.

As some have been so unkind as to insinuate that the officers of the Convention are paid salaries, a brief explanation is not out of place. Hitherto the only means which the Convention has had, with which to meet its expenses was derived from the enrollment fees collected, and a few dollars sent by churches, which, together have never exceeded in any one year two thousand and four hundred dollars. At Pittsburgh, Pa., for the first time the \$500 bonus money promised was paid. As a matter of course to any business man, it would seem impossible to run a great organization like the National Baptist Convention on less than five thousand dollars a year, and I may add with emphasis, that it has not been done, but the deficiency has been made up by their personal means for the sake of the denomination. As their personal means for the sake of the denomination, as an evidence of this fact it is only necessary to state that those charged with committee work, the duties of which have often carried them half way across the continent, have done so at their own expense, and that you may know something of what it will cost to run the Convention, I will give you a few figures. It is practically impossible to run the Secretary's office on less than one thousand dollars a year, and this amount will barely cover his expenses, and yet only two hundred and fifty dollars have been allowed by the Convention to that office.

The printing of the badges for the delegations costs not less than two hundred and ten dollars each year; the annual dues of this Convention in the other great national and international organizations is twenty-five dollars a year. There are four Assistant Secretaries who work constantly during the sessions of the Convention for less than one hundred dollars, when each of them should be paid not less than fifty dollars.

The Treasurer of the Convention works without a salary. The Convention's share of the printing of the minutes is one hundred dollars a year; the cost of postage in sending out the minutes is never less than one hundred dollars.

As to the expense of the President's office, you will pardon me for making a somewhat itemized statement: Office rent, \$120.00 a year; phone rent, \$36.00; fuel, light and water, \$60.00; Secretary and stenographer, \$480.00; postage, \$132.00 for the year just ended; to traveling expenses for the year 1911-12, \$160.00; to assistant pastor, \$600.00; total \$1,638.00. These amounts represent the actual cash paid by the president since the adjournment of the Convention one year ago, and will show that he does not receive one

cent for services rendered. This amount represents, with slight variations, the expenses of that office for the last ten years, coupled with the fact that in no year has the Convention paid that officer more than one thousand dollars.

## RECOMMENDATIONS.

1. A special invitation has been extended to you to have a representative at the Second European Baptist Congress, to be held at Stockholm, Denmark, July 19-23, 1913. I recommend that the Convention appoint two messengers to that meeting and provide means for their expenses.
2. In view of the continued agitation in this country of the ever-recurring race question, and for the purpose of acquainting all the great nations of the earth with the real status of the American Negro, and his attitude towards the perplexing problems which affect us, I recommend that a commission not exceeding three in number be appointed by this Convention, who shall visit all the countries of the world for the purpose, first, of studying the condition of the black people in Africa, India and the Isles of the sea, and secondly, to lay before all the great powers of Europe and Asia the real condition of the American Negro; the said commission to start on the world tour not later than June, 1913, and return in time to report to this Convention September, 1914; that the Convention through its Publication Board raise the means from the churches and Sunday-schools to pay the expenses of the said commission.
3. I recommend that the standing committee created at the last meeting of the Convention be directed to prepare a suitable memorial on behalf of this Convention for the suffrage rights of the Negro people, and lay the same before the President of the United States, and by him, before Congress, asking for an enforcement of the Fourteenth and Fifteenth Amendments to the Federal Constitution, or a reduction of the Congressional representation from those states which have, by proscriptive legislation, nullified those amendments.
4. There is to be held at Portland, Oregon, June 29th to July 6th, 1913, what has been designated as a "World's Christian Citizenship Conference," at which some of the greatest Christian statesmen of the day will be invited to speak. I recommend that this Convention appoint twenty-five messengers to the said Conference, and that the Convention do not assume their expenses.

5 I recommend that the 1913 session of the National Baptist Convention be held at a central portion of our country, and that the program be so arranged as to be in the nature of a semi-centennial celebration of the anniversary of the emancipation of our race, especially the progress made by the Negro Baptists, in the last fifty years.

Respectfully,



Dr. A. Barbour, of Texas, offered a motion that the President's address be adopted. Carried.

Dr. E. C. Morris read the following recommendations

#### RECOMMENDATIONS.

1. A special invitation has been extended to you to have a representative at the Second European Baptist Congress, to be held at Stockholm, Denmark, July 19-21, 1913. I recommend that the Convention appoint two messengers to that meeting and provide means for their expenses.
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try, and that the program be so arranged as to be in the nature of a semi-centennial celebration of the anniversary of the emancipation of our race, especially the progress made by the Negro Baptists, in the last fifty years.

Respectfully,

E. C. MORRIS.

Dr. E. M. Griggs, of Texas, offered a motion that the recommendations be referred to a committee.

Dr. E. J. Fisher offered an amendment that the chairman presiding be impowered to appoint a committee of fifteen to consider the recommendations. Carried.

The Convention adjourned with the benediction being announced by Dr. C. T. Walker, of Georgia.

#### EVENING SESSION.

The first day's night session of the National Baptist Convention was opened at 8:30 o'clock with President Morris presiding. He called Rev. W. H. Benford, of Mississippi, to the platform and asked him to read the Scriptures. The Reverend read the 23rd Psalm, after which the choir rendered very sweetly the anthem, "The Lord is in his holy temple." Dr. W. S. Jackson, of Texas, offered a very fervent prayer. The choir or chorus again sang in a very feeble manner "Couln't hear nobody pray." President Morris here read a telegram from Arkansas, bearing the intelligence that the Grandfather Clause Amendment had been defeated. Here Prof. M. M. Rodgers, of Texas, was introduced and read the following paper on "The Propriety of Incorporating the National Baptist Convention."

This subject, in my judgment, lies at the very foundation of a successful and continuous unfolding of the life of the National Baptist Convention; and, by reason of our peculiar church polity and form of government, assumes a dual nature—religious and civil.

#### RELIGIOUS.

To illuminate and fortify the subject, the first part of the discussion will deal with the Baptist principles involved and which are essential to a complete and satisfactory unfolding of the subject.



1st. There are certain principles, duties and privileges that inhere in a New Testament church.

2nd. These right and principles and the powers derived from them can not be delegated nor transferred to any other body or organization.

3rd. That, since the Baptist Church is the direct successor and living representative of the New Testament Church, it must stand for all contained in the New Testament.

4th. That any organization, assuming the name Baptist and purporting to do the work of a regular Baptist Church must, in all its activities, follow the order and methods of the Baptist Church; and, rigidly adhere to and unrelentingly contend for the principles of that church.

Some of these propositions require proof and need development; the rest are self-evident and require neither exposition nor illustration. However, I wish to call, briefly, your attention to some facts which show certain rights, which inhere in a New Testament Church and give rise to power, cannot be transferred nor delegated. In the study of the New Testament history, we find every church had the right to elect its own officers—a duty imposed upon the whole church—and never exercised by a few, or minority, however learned, respected or respectable. In support of the above I cite Acts 1:23 and 26 and Acts 6:3 and 5. The New Testament Church did not only appoint and elect its officers but its missionaries as well; and, all of them subjects of the church which made the appointment; and at the same time they reported and were amenable to the creative body—the church. See Acts 14:27 and Acts 15:2, 4, 22 and 30. Other verses could be cited to show that ordinances, church discipline and all matters pertaining to the welfare of the church were committed to the whole church; but, such is not necessary.

Majority rule and the New Testament rights are principles which involve the very life and growth of a Baptist Church or a Baptist organization; and, I go further and assert that there is not a case in the New Testament where that rule and right were transferred to any person or persons—representing the minority. I go still further and declare unto you that whenever a Baptist church or a Baptist organization transfers its rights and delegates its power to the few, or minority, it not only departs from the precedence of a New Testament church but reflects a discredit upon its promoters and sets up a practice and plants a seed which, in the end, precipitates friction and produces disintegration.

As previously stated and proven, the officers in a Baptist church are passed upon and elected by the whole church, and that right and power of a Baptist church or a Baptist organization to control should never voluntarily be surrendered not forcibly rung from the majority and placed in the hands of the minority; and, in the meantime, tied hard and fast by the tyranny and technicalities of the civil law.

The National Baptist Convention, in order to better prosecute its work, has created a number of Boards and assigned to each certain duties, or phases of the work; but, to some of these Boards the Convention has legally transferred or permitted to be transferred her rights and her powers, which, all will admit, is in open violation to the teachings of the New Testament and out of harmony with Baptist usage; for, the majority of this organization lies in the Convention itself and not in its Boards. Since that is true denominationally, it follows that all civil action and legal requirements should be lodged in and emanate from the National Baptist Convention and not from the Boards.

Up to this stage of the Convention's development, no one doubts or can doubt the magnitude of the work it has done and is doing; nor can they doubt the value of the properties which have come into existence as a result of its actions, its energies, its purposes and the achievements of its members; but the transferred rights and powers of the Convention to and in the incorporated Boards violates a principle which has brought unrest to the individual member and non-co-operation among the masses, and, we might as well admit it. There is no denying the fact that for a number of years a large respectable and patriotic following of the Convention have manifested a spirit of uneasiness and dissatisfaction; and whenever that condition obtains in any organization bearing the name Baptist, time should be taken to consider the plea of the aggrieved and efforts made to promote the unity of the organization; for we should all know the Bible makes the keeping of the unity of a religious organization the duty of every member. Such a requirement, we all admit, argues eloquently for that form of government which permits all the members of an organization to have a voice and a vote, for where there is no responsibility there are no opportunities nor privileges.

The Convention then should correct its mistakes and place its rights and powers where they properly belong—in the hands of the Baptists of the United States.

## CIVIL SIDE.

We now come to the civil side of the proposition—second in consideration, but first in business. The National Baptist Convention, correctly speaking, is only a voluntary association of persons—associated together as a religious society for the purpose of conducting its civil affairs; but, in the sense of a legal religious body, this Convention does not exist and is not known. Its properties must be held in trust for it and its duties performed by agents. The Convention can neither make nor be bound to the performance of any contractual undertaking and in order to carry out its mission and to perform its duties, it has resolved itself into the following Boards: Foreign Mission Board, the Home Mission Board, the National Baptist Publishing Board, the Educational Board, the Baptist Young People's Union Board, the Baptist Benefit Board and the Woman's Auxiliary Board. Each of the above Boards performs the duties consistent with those that their respective names indicate, and, as above stated, most of these Boards are mere committees, appointed or elected by the members of the Convention to act in harmony with and to carry out the object and will of the Convention, and as agents to hold in trust the property of the Convention. On the other hand, some of the Boards, the Foreign Mission Board, the National Baptist Publishing Board, the Baptist Young People's Union Board and the Woman's Auxiliary Board are incorporated and performing like trust duties borne and performed by the unincorporated Boards. This complex condition of our semi-existing and tottering National Convention becomes the more alarming for the reason the four incorporated Boards are existing as legal entities—separate and apart from the National Baptist Convention and apart from, and independent of each other. Such is the status of our great Convention, which, legally speaking, is half dead and half alive.

Each of the incorporated Boards, under its own charter, owning its own property, controlling its own body, exercising its own discretion, responsible to its own Board of Directors, and with clearly defined chartered rights, is in no way responsible for the performance of its duty to the Baptist churches, nor to the National Baptist Convention.

The Convention has no title right to any real estate in any State; it has no inherent power of control over any of the incorporate Boards; it cannot appoint nor elect; it can not disqualify nor discharge a single member of these Boards, nor can it require nor coerce a report from any

of their officers. Such is the relation which the National Baptist Convention sustains towards its several incorporated Boards. I am firm in the belief that it is now clear to all and firmly fixed in the mind of every unbiased person that all the property, all the rights and all the force for future achievements should be vested, absolutely and completely, in the National Baptist Convention—with power to own, power to control and power to sell. With that accomplished, the Convention will measure up to its full possibilities—able to yield and able to wield the destiny of all that it has created under and by virtue of its own inherent rights and powers.

Those who advocated and now advocate the incorporation of the Boards predicate their argument upon the false notion that the incorporate Boards are under and amenable to the National Baptist Convention. Such a position is not tenable nor can it be supported by the facts and the law. As a proof, I will cite at least two cases, or opinions. The court of Tennessee has recently held "that the parent organization has no power nor control over an incorporated branch in the exercise of those powers for which the charter was expressly obtained." Again, the court says, 118 S. W., 1171, in the case of *Klix vs. Polish Roman Catholic Church*, "An incorporated branch of a religious society is a civil body politic, amenable to the ordinary courts, and governed by the statutory regulations prescribed in the laws of the State of its incorporation; and, that the courts cannot look to the acts of the religious society to determine the questions in contest about the acts of the incorporated body."

To my mind, the opinions are positively clear and sufficiently safe, and should be accepted as a timely warning and a reliable guide. It is held also by some that the National Baptist Convention cannot be incorporated, and in order to prosecute its work it must be done by and through incorporated Boards. Such an argument is extremely ridiculous and is not entitled to a passing consideration. If the religious organizations can not be incorporated the various State legislative bodies would refuse to enact laws giving religious organizations the right to legal existence, the right to hold property, and the right to become component parts of this great government of ours. If it is right for the great commercial bodies, which do interstate business, to incorporate for commercial purposes, and if it is right for fraternal and beneficiary societies to incorporate, in order to do interstate fraternal and beneficiary business, it is doubly right—religiously and



legally—for this Convention to incorporate to do interstate missionary and educational work.

With the fact established that the incorporated Boards have both the right and the power to sell any and all of the property acquired under and by virtue of their incorporation, how then would the National Baptist Convention feel and fare in the face of the legal decisions cited above, if plunged into litigation by one of the incorporated Boards to recover rights in property which it had acquired?

Conceive for a moment, if you please, the effect upon the National Baptist Convention of one of the incorporated Boards becoming insubordinate or rebellious—setting up its own incorporate rights and denying allegiance to the National Baptist Convention. Has the President or the Board of Directors of the National Baptist Convention the right to force the insubordinate Boards into submission? No; for, legally speaking, his rights and powers die with the adjournment of the Convention. As to the Board of Directors, they do not exist in any form—religiously nor legally; not even on paper. Has the Convention the power to stamp out the rebellious spirit and whip the revolutionary Board or Boards back into line? I answer, no; for she has disrobed herself of that power and delegated it to the incorporated Boards. Then, what follows? With one incorporated Board gone, another follows, and another, until the whole superstructure of the National Baptist Convention is, by its own weight, overthrown and destroyed. We have now reached the place when we should not only think but act; for, judging the future by the present, I feel safe in saying to you that the permanent life and continual progress of this Convention depends upon owning and controlling its own property and directing and shaping its own destiny. In behalf of those who believe in New Testament principles and majority rule, I entreat you to give the Convention the authority to write its own name and use its own seal; give us a charter and give us a seal; give us the right to own and sell our property; give us the power to elect the members of the Boards and the officers of the Convention; give us the right and give us the power to demand of the Boards loyalty to the people and obedience to the Convention; give us peace and give us unity and we will stand, without a superior, among the organized workers of the religious world.

# READ AND VOTE.

I believe the Baptists of the United States should own and control their property. Don't you? If you do, vote for the adoption of this resolution.—M. M. RODGERS.

## RESOLUTION.

WHEREAS, The National Baptist Convention of the United States of America, since its organization in 1884, has been carrying on its business and conducting its affairs as an unincorporated voluntary association; and

WHEREAS, Said Convention is national in scope and also in its representation and membership and is constantly seeking to enlarge its territory; and,

WHEREAS, The said Convention has found it necessary to its efficiency and permanency to establish various subordinate Boards under its supervision and control; and,

WHEREAS, The National Baptist Publishing Board, the Baptist Young People's Union Board, the Foreign Mission Board and the Woman's Auxiliary Board have become duly incorporated under the laws of the several different States and the District of Columbia as independent legal entities without any supervision or connection in law with the said National Baptist Convention; and,

WHEREAS, The practice of incorporating subordinate Boards as separate and independent legal entities without some legal supervision and control over the same by this Convention, establishes a bad precedent and opens a door that may lead to future disputes as to the authority and control of this Convention over the business and property of said Boards and may also lead to insubordination and rebellion by said Boards; and,

WHEREAS, Without being incorporated said National Baptist Convention cannot hold or require any property in its own name either by deed, gift or devise, it is now the sense of the National Baptist Convention of the United States of America, in its 32nd annual session assembled, that it would be more in keeping with the dignity and scope of this organization that the same should be incorporated as the supreme and parent body over all its subordinate Boards, with power to create and establish such Boards, branches and auxiliaries as in the judgment of the Convention it may deem wise and best; so that all such Boards, auxiliaries and branches may be brought under one management and head according to law; and, so that all the property acquired by said Boards will stand

in the name of and be known as belonging to said Convention and not in the name of separate corporations—incorporated independent of this Convention.

Now, therefore, be it

*Resolved*, That the National Baptist Convention of the United States of America be incorporated under the law of the United States, in the District of Columbia; and that when incorporated it assume legal ownership of all the property acquired by its several Boards—incorporated and unincorporated—and that the officers of all incorporated Boards make conveyance, at once, of all the real estate and other property held by them to the said National Baptist Convention of the United States of America; and that each of said corporations take steps under the laws of the several State in which they have become incorporated, have their several charters of incorporation dissolved.

2nd. *Resolved*, further, That a committee of five be appointed by the President of the Convention, with plenary power to employ counsel and carry out the provisions of this resolution.

Respectfully submitted,

M. M. RODGERS.

On motion of Dr. A. S. Jackson, of Texas, the paper was received and referred to a special committee of seventeen to consider and report back to the Convention on Monday. Carried.

The paper was followed by a resolution introduced by Prof. F. W. Gross, of Texas; Drs. L. L. Campbell, Texas; and Dr. Jackson, the resolution was referred to the Committee on Resolutions.

#### SPECIAL COMMITTEE APPOINTED TO CONSIDER THE PAPER.

Dr. A. S. Jackson, of Texas; L. G. Jordan, of Kentucky; Prof. F. W. Cross, of Texas; Drs. L. L. Campbell, Texas; D. B. Gaines, Arkansas; I. Toliver, Washington, D. C.; F. W. Lancaster, Florida; D. Abner, Texas; R. T. Pollard, Alabama; W. R. Forbes, Georgia; J. Franklin Walker, Ohio; W. F. Lovelace, Arkansas; F. L. Sanders, Georgia; J. C. Jackson, Pennsylvania; Dr. Stratton, West Virginia; Prof. W. H. Harrison, Oklahoma; Dr. C. H. Clark, Tennessee.

The chorus sang a soul-stirring and impressive hymn "My Lord and I." Dr. A. J. Stokes, of Alabama, lined "Go preach my gospel saith the Lord," and then introduced Dr. G. A. Goodwin, of South Carolina, who was on program to preach the annual sermon of the Convention.

The speaker selected as his text Luke 5:4-11 and delivered a very instructive sermon.

The President announced the following committee on the consideration of his recommendations: Dr. E. M. Griggs, Greene Prince, Wm. Taylor, G. A. Long, H. M. Williams, R. T. Williams, B. J. Hall, C. H. Parrish, J. P. Robinson, W. A. Brown, C. T. Stamps, Porter Wimby, D. M. Coleman, G. W. Ward and J. R. Robinson.

President Morris presented Dr. L. G. Jordan, who in turn introduced the following returned missionaries: Rev. W. A. Richardson, of Central America, and Rev. N. T. Chla, of South Africa, both of whom made interesting talks. A collection of Seventy (\$70) Dollars for the African Missionary was taken.

Motion was offered by Dr. A. J. Stokes, of Alabama, and carried to the effect that a committee of five be appointed to look after having the President's annual address printed so as to be distributed throughout the country and put into every church.

The Convention adjourned.

Benediction by Dr. G. A. Goodwin.

#### SECOND DAY—MORNING SESSION.

The National Baptist Convention was opened at 9:30 a. m. Thursday, Vice President Rev. A. M. Johnson, D. D., of Mississippi, presiding.

Drs. F. W. Lancaster, of Florida, and L. P. Pinkney, of Georgia, conducted the devotions. The congregation sang and Dr. Lancaster read the Scriptures, selecting 1 Cor. the 13th chapter. The Convention sang "I am glad salvation's free." Dr. A. C. Williams, of Florida, offered prayer. "My soul be on thy guard" was sung.

The journal was read by Prof. Codwell, Assistant Secretary. Discussion arose as to the Constitutional Provision on Membership, but on a motion of Dr. E. J. Fisher, the order of the day was taken up.

Prof. F. W. Gross was called to deliver words of welcome, but did not respond, as was Dr. L. L. Campbell, who was absent.

Dr. R. S. Williams was presented to welcome the Convention on behalf of the Sunday-School Convention of Texas, which he did in a happy and acceptable fashion.

Dr. Williams spoke of the great men produced by Texas and also the progress of the Baptists in their organized capacity—"Every Man Who Reads the Bible Is Almost a Baptist, and Every Man Who Believes the Bible Is a Baptist," Dr. Williams' address thrilled the Convention.

Rev. Sutton E. Griggs was presented to submit the report of the Educational Board. Dr. Griggs spoke of the fact that the past year's work was closed with a balance of \$857.52. Collected for the year just closed, \$2,631.84. Expended, \$2,665.26, leaving a balance of \$1,024.10 with pledges in hand amounting to \$7,000. "The National Idea and the Uses It May Serve" was the speaker's subject. "The greatest struggle the Negroes have had, has been to gain recognition as a part of the human class or a part of the human family," said Rev. Griggs. "The world is asking, can the Negro do monumental things! and we are on trial in this regard. The disposition to divide when problems get heavy and vexing was cited by the speaker. "We must show our national strength by doing something great. The suggested denial by the American Baptist Home Mission Society of an offer of a conditional gift of Fifteen Thousand Dollars towards the establishment of a great National Theological Seminary should not and must not change our determination to establish this much needed institution. Others are faithfully at work preparing our race for the minor work of the world. We must prepare our people for the major work of which we must have a part.

"It was the product of our colleges led by men like Dr. E. C. Morris and others that encompassed the defeat of the 'Grandfather Clause' at a recent election in the State of Arkansas, for the first time in the history of the civil life of our people. Higher education is essential to prepare our people for the great task that is before them."

REPORT OF THE EDUCATIONAL BOARD OF THE NATIONAL BAPTIST CONVENTION, AUGUST 31, 1911, TO SEPTEMBER 1, 1912.

The Educational Board of the National Baptist Convention hereby tenders its sincere thanks to the various

churches, organizations and individuals that have contributed to the support of the work of the Board during the year 1911-1912.

The National Baptist Theological Seminary, the proposed school for the training of men to preach the gospel, for the establishment of which we have been struggling, is no longer a doubtful issue, but a certainty.

We solicit your continued co-operation in this work to the end that we may soon send out into the world an army of well prepared men, "rightly dividing the word of truth."

Yours for the coming of the Master's kingdom,  
The Educational Board of the National Baptist Convention.  
REV. T. J. SEARCY, Memphis, Tenn., Chairman.  
SUTTON E. GRIFFS, Cor. Sec'y. and Treas., 610 Webster Street, Nashville, Tenn.

Contributed at the Pittsburg session of the National Baptist Convention, September, 1911:

Rev. E. C. Morris	\$100 00
Prof. M. M. Rodgers	25 00
Rev. W. H. Bendy	25 00
Rev. Felix Jones	25 00
Rev. C. H. McDade	25 00
Rev. Cotton	25 00
Rev. John Jones	25 00
Rev. A. R. Griggs	25 00
Prof. Inman C. Page	25 00
Rev. P. W. Wesley	25 00
Rev. T. W. Walker	20 00
Rev. A. B. Lennox	25 00
Rev. F. Lights	25 00
Rev. W. G. Parks	25 00
Rev. T. J. Carr	25 00
Rev. T. J. Searcy	25 00
Rev. A. Barbour	25 00
Prof. J. M. Codwell	10 00
Rev. B. J. Hall	10 00
Rev. A. J. Stokes	
John the Baptist Church, per Rev. J. R. Scott, pastor	10 00
Rev. S. S. Session	5 00
Rev. A. Bell, Columbus, Miss.	5 00
Baptist Church, Atlanta, Ga., Rev. A. D. Williams, pastor	4 75
Greenwood Baptist Church, Shadydale, Ga.	1 00
Ebenezer Baptist Church	2 00
West Florida Baptist S. S. Convention	1 00

## MINUTES.

Free Mission Baptist Convention, Texas.	1 50
Miss Josephine Straghn	4 00
First Baptist Church, Kansas City, Kans., Rev. W. E. Bowen, pastor	1 00
Oklahoma Baptist State Convention	2 50
Rev. J. H. Burks, Roanoke, Va.	5 00
Rev. J. W. Goodcaine, Birmingham, Ala.	5 00
General Baptist Convention, Texas	6 50
Mrs. Wm. Scott, West Bladen, Ind.	50
Baptist Convention (M. & E.), Texas	10 00
Texas Baptist Convention	5 00
Rev. M. Hicks, Uniontown, Ala.	1 00
Contributions secured during the tours of the Corresponding Secretary:	
Kentucky Baptist Church, Rev. F. C. Locust, pastor	\$ 4 10
Pennsylvania Baptist Church, Rev. F. H. Dwelle, pastor	1 00
Pennsylvania Baptist Church, Rev. Robinson, pastor	15 00
Va., Rutte St. Bapt. Church, Rev. R. H. Bowling, pastor	11 54
Kansas Baptist State Convention, Rev. E. A. Wilson, president	100 15
Kan., Rev. J. A. Haminell, pastor C. M. E. Church	5 00
Kans., A. M. E. Church, Rev. Brooks, pastor	1 40
Kans., Baptist Church, Rev. J. H. Brooks, pastor	3 00
Kan., Bapt. Church, Rev. P. H. Hill, pastor	1 95
Mo., State Convention, Rev. A. J. Caston, Pres.	45 75
Ark., First Bapt. Church, Rev. R. W. Guy, pastor	20 00
Okla., Bapt. State Convention, Rev. Wm. Jones, President	66 36
Okla., Tabernacle Bapt. Church, Rev. W. H. Jernagin, pastor	8 80
Okla., Bapt. Church, Rev. J. E. Perkins, pastor	14 11
Tenn., Spruce Street Baptist Church	5 00
Tenn., Rodgers Memorial Baptist Church, Rev. A. D. Hurt, pastor	10 00
Tenn., First Baptist Church, Rev. W. H. Moses, pastor	11 00
S. C., Baptist Church, Rev. J. S. Earle, pastor	3 00
S. C., Morris Street Baptist Church, Rev. R. Kemp, pastor	22 78
S. C., Baptist Church, Rev. W. W. Carter, pastor	26 78
S. C., Baptist Church, Rev. A. J. Johnson, pastor	10 00
S. C., Baptist Church, Rev. J. W. Boykin, pastor	5 50

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S. C., Baptist Church, Rev. J. S. Gilmore, pastor	11 03
S. C., Baptist Church, Rev. M. P. Hall, pastor	3 50
S. C., Emancipation Celebration, per M. P. Hall	15 00
S. C., St. Paul Bapt. Church, Rev. J. E. McConnell, pastor	3 00
S. C., Bapt. Church, Rev. E. W. Bowen, pastor	11 03
S. C., Bapt. Church, Rev. R. Baylor, pastor	4 00
S. C., Bapt. Church, Rev. D. F. Thompson, pastor	15 00
S. C., Bapt. Church, Rev. H. M. Moore, pastor	5 00
S. C., Royal Bapt. Church, Rev. S. J. Jones, pastor	7 05
S. C., Bapt. Church, Rev. J. J. Durham, pastor	15 00
S. C., Race Congress, Rev. R. Carroll, President	5 00
S. C., Baptist Church, Rev. D. F. Thompson, pastor	15 15
S. C., Bapt. Church, Rev. G. B. Hancock, pastor	12 10
Ga., Macedonia Bapt. Church, Rev. W. W. Jones, pastor	5 17
Ga., Tabernacle Baptist Church, Rev. C. T. Walker, pastor	3 82
Ga., Tabernacle Baptist Church, Rev. C. T. Walker, pastor	2 75
Tex., New Hope Baptist Church, A. S. Jackson, D. D., pastor	25 00
Fla., Central Baptist Church, Rev. G. W. Raiford, pastor	5 00
Fla., Baptist Church, Rev. J. H. G. Dukes, pastor	2 50
Fla., Second Baptist Church, Rev. S. W. Brown, pastor	4 10
Fla., Bapt. Church, Rev. Wm. Burney, pastor	4 25
Fla., Central Baptist Church, Rev. G. W. Raiford, pastor	7 75
Fla., Bapt. Church, Rev. C. Brewer, pastor	12 50
Fla., Bapt. Church, Rev. H. K. Hill, pastor	1 50
Fla., Bapt. Church, Rev. Johnson, pastor	13 75
Fla., Harmony Baptist Church, Rev. A. W. Tucker, pastor	13 10
Ark., Baptist College, Prof. J. A. Booker, Pres.	6 33
Ark., First Bapt. Church, Rev. J. P. Robinson, pastor	57 30
Fla., R. Y. P. U., Mrs. Almata Woodson, Pres.	1 55
Fla., Mt. Moriah Bapt. Church, Rev. C. T. Dorroh, pastor	18 65
Fla., Bapt. Church, Rev. A. L. Pettis, pastor	12 00
Fla., Mt. Moriah Bapt. Church, Rev. H. M. Fleming, pastor	30 10
Fla., Bapt. Church, Rev. J. B. Reese, pastor	12 00
Fla., St. Mark Bapt. Church, Rev. J. N. Ander-	

son, pastor	10 06
Fla., Bapt. Church, Rev. P. R. James, pastor	40 00
Fla., S. S. of Bapt. Church, Rev. P. R. James, pastor	4 40
Fla., Bethel Bapt. Church, Rev. C. H. Harley, pastor	10 25
Fla., A. M. E. Church, Rev. Y. A. Roberts, pastor	27 35
Fla., Bapt. Church, Rev. Geo. H. Hilliard, pastor	24 73
Fla., Bapt. Church, Rev. F. Thomas, pastor	4 00
Fla., A. M. E. Church, Rev. C. S. Long, pastor	5 00
Fla., Beulah Bapt. Church, Rev. J. P. Green, pastor	35 75
Fla., Bethel Bapt. Church, Rev. H. Holman, pastor	43 50
Fla., Bethel Bapt. S. S., Rev. H. Holman, pastor	2 72
Fla., Bapt. Church, Rev. J. B. Lake, pastor	10 30
Fla., Bapt. Church, Rev. R. W. Lawrence, pastor	12 31
Fla., Bapt. Church, Rev. N. W. Robinson, pastor	13 00
Fla., Bapt. Church, Rev. Drake, pastor	9 25
Fla., Bapt. Church, Rev. J. T. Brown, pastor	52 10
Fla., B. Y. P. U., Bapt. Church, Mrs. J. Morris, President	1 28
Fla., Mass Meeting, Rev. J. T. Brown, presiding	40 23
Fla., Bapt. Church, Rev. Wm. Drivers, pastor	16 17
Fla., Baptist Church, Rev. G. F. Goodwin, pastor	33 08
Fla., Baptist Church, Rev. McDonald, pastor	15 00
Fla., Bapt. Church, Deacon Lisimore, chairman	12 04
Fla., Bapt. Church, Rev. N. F. Williams, pastor	8 60
Fla., Bapt. Church, Rev. A. J. Brown, pastor	23 45
Fla., St. Paul Bapt. Church, Rev. A. J. Brown, pastor	7 50
Fla., Bapt. Church, Rev. W. B. Davis, pastor	6 30
Fla., Baptist Church, Rev. W. B. Davis, pastor	23 00
Fla., Bethlehem Baptist Church, Rev. Thompson, pastor	8 00
Fla., Bapt. S. S. Convention, Rev. S. P. McKinney, Pres.	5 45
Fla., A. M. E. Church, Rev. Potter, pastor	2 00
Fla., Mt. Tabor Baptist Church	9 00
Fla., Baptist Church, Rev. Y. A. Roberts, pastor	7 00
Fla., Bethel Bapt. Church, Rev. J. E. Ford, pastor	11 78
Tenn., Second Bapt. Church, Rev. J. B. Taylor, pastor	5 00
S. C., Bapt. State Convention, Rev. J. J. Durham, President	50 00
S. C., Second Calvary Bapt. Church, Rev. J. J. Durham, pastor	1 75
S. C., Second Calvary Baptist Church, Rev. J. J.	

Durham, pastor	16 00
S. C., St. Paul Baptist Church, Rev. H. M. Moore, pastor	7 00
S. C., Corinth, Bapt. Church, Rev. J. C. White, pastor	20 00
S. C., Springfield Bapt. Church, Rev. C. A. Goodwin, pastor	10 20
Fla., Florida Bapt. Academy, Prof. N. W. Collier, President	20 00
Fla., Elizabeth Bapt. Church, Rev. R. H. Pittman, pastor	25 00
Fla., St. John Bapt. Church, Rev. J. R. Wright, pastor	18 10
Fla., Galilee Bapt. Church, Rev. Dellinger, pastor	16 75
Fla., Baptist Church, Rev. C. S. Daniels, pastor	8 00
Fla., Olive Baptist Church, Rev. Y. A. Roberts, pastor	7 00
Ga., Macedonia Bapt. Church, Rev. E. J. Carter, pastor	25 37
Ga., Antioch Baptist Church	20 01
Fla., D. S. Convention, Rev. Marshall, Pres.	15 00
Fla., Bapt. Church, Rev. J. R. Scott, pastor	1 30
Fla., Bapt. Church, Rev. Scott, pastor	1 30
Fla., Bapt. Church, Rev. Vinie, pastor	4 25
Fla., Bapt. Church, Rev. Smith, pastor	5 55
Ala., Baptist Church, Rev. J. R. Madison, pastor	3 00
Ala., Franklin Street Bapt. Church, Rev. Wm. Johnson	10 00
Ala., Lily Bapt. Church, Rev. C. H. Crawford, pastor	12 15
Ga., Missionary Bapt. State Convention, Rev. W. R. Forbes, Pres.	30 00
Ga., First Baptist Church, Rev. S. W. Batchelor, pastor	7 60
Ga., Metropolitan Bapt. Church, Rev. J. B. Miller, pastor	11 00
Ill., Providence Baptist Church, Rev. S. L. M. Francis, pastor	2 14
Ill., St. Stephens A. M. E., Rev. Wilson, pastor	2 65
Ill., St. Stephens A. M. E., Rev. Wilson, pastor	1 30
Ill., Second Baptist Church, Rev. I. A. Thomas, pastor	30 08
Ill., Friendship Baptist Church, Rev. S. A. Matthews, pastor	12 82
Ill., Friendship Baptist Church, E. H. Fletcher, pastor	12 00
Minn., Pilgrim Bapt. Church, Rev. E. H. Mc-	

Donald, pastor .....	5 19
Minn., Pilgrim Bapt. Church, Rev. E. H. Mc-	
Donald, pastor .....	6 59
Ind., Mt. Zion Bapt. S. S., Rev. G. Wm. Ward,	
pastor .....	10 04
Ind., Corinthian Bapt. Church, Rev. G. A. Martin,	
pastor .....	4 01
Ind., Second Baptist Church, Rev. B. J. Prince, pastor	3 20
Baptist Church, Rev. Seymour, pastor .....	2 30
Baptist Church, Rev. J. H. Lewis, pastor .....	10 25
Ky., First Baptist Church, Rev. W. A. Jones,	
pastor .....	20 70
Ky., Consolidated Bapt. Association, Rev. R. Jack-	
son, Moderator .....	3 30
Ky., District S. S. Convention, Rev. J. E. Woods,	
President .....	25 00
Ky., First Baptist Church, Rev. W. H. Williams,	
pastor .....	25 05
Ky., First Baptist Church, Rev. W. J. M. Price,	
pastor .....	13 00
Ind., Baptist Church, Rev. J. D. Rouse, pastor ..	2 25
Mo., Central Bapt. Church, Rev. J. E. Stephens,	
pastor .....	25 70
Ala., Sixth Avenue Bapt. Church, Rev. J. W. Good-	
game, pastor .....	8 00
Ala., Sixth Avenue Bapt. Church, Rev. J. W. Good-	
game, pastor .....	32 20
Ala., Jackson Street Baptist Church, Rev. C. L.	
Fisher, pastor .....	7 00
Ala., Baptist Church, Rev. J. M. Coleman, pastor ..	5 00
Ala., Day Street Bapt. Church, Rev. Wm. Madi-	
son, pastor .....	15 35
Ala., Bethel, Rev. W. L. Jeffries, pastor .....	6 07
Ala., Tabernacle, Rev. Jimmerson, pastor .....	3 40
Ala., First Bapt. Church, Rev. D. M. Coleman, pas-	
tor .....	7 05
Ala., Green Street Baptist Church, Rev. J. A. Mar-	
tin, pastor .....	5 55
Fla., Mt. Zion Baptist Church, Rev. T. L. Jones,	
pastor .....	14 05
Ala., St. Louis St. Bapt. Church, Rev. S. M. Fisher,	
pastor .....	14 55
La., Tulane Avenue Baptist Church, Rev. E. D.	
Simms, pastor .....	18 00
La., Seventh District Bapt. Church, Rev. H. L.	
Stewart, pastor .....	18 00





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Amount turned in from pledge department and not elsewhere reported:

Rev. Wm. Johnson, D. D., Mobile, Ala.....	\$ 5 00
Mrs. Wm. Scott, West Baden, Ind.....	5 00
Rev. G. B. Howard, Petersburg, Va.....	10 00
Mrs. D. A. Elias, Pittsburg, Kans.....	1 00
Rev. E. W. Perry, Lawton, Okla.....	2 50
Mrs. H. R. Jacobson, Oklahoma City, Okla.....	2 00
Mr. Cap Jefferson, Oklahoma City, Okla.....	44 00
Mr. Jerry Bunn.....	2 50
Rev. F. R. Kennedy, Birmingham, Ala.....	1 00
Mr. O. E. Mannigalt, Winnebago, S. C.....	2 00
J. A. McConnell, Winnebago, S. C.....	2 00
Mrs. Florence Raper, Camden, S. C.....	1 00
Rev. J. W. Boykin, Camden, S. C.....	1 00
Mr. Mingo Bracey, Camden, S. C.....	1 00
Mrs. J. Vance Lewis, Houston, Tex.....	2 00
Mr. Hilliard Lowe, Fernandina, Fla.....	1 00
Mr. W. W. Winston, Pendleton, S. C.....	1 00
Rev. H. H. Neely, Montgomery, Ala.....	1 00
Rev. J. H. Brown, Lakeland, Fla.....	1 00
Prof. F. W. Bruner, Oklahoma City, Okla.....	2 00
Mrs. Sylvia Asby, Pensacola, Fla.....	1 00
Mr. J. W. Asby, Pensacola, Fla.....	1 00

Total received for the year 1911-1912.....\$2,831 84  
Balance on hand Sept. 1, 1911.....867 52

Total.....\$8,689 36  
Total expenditures for year 1911-12.....\$2,665 26

Balance on hand September 1st.....\$1,024.10

This is to certify that I have carefully examined the books and accounts of the Educational Board of the National Baptist Convention for 1911-12, and found the same correct.

Sincerely yours,  
ROBERT MITCHELL, Auditor.

## SUPPLEMENTARY LIST OF CONTRIBUTIONS.

Baptist Missionary and Educational Convention, Texas.....	\$14 11
General Convention, Texas.....	5 00
Mrs. Rebecca Graves.....	5 00
Second Baptist Church, Topeka, Kans., Rev. J.	

H. Henry .....	5
Mrs. J. Vance Lewis .....	3
Rev. H. M. Moore, Anderson, S. C. ....	5

The Corresponding Secretary made a more extensive tour through the state of Florida this year than he did through the other states. The Florida brethren were one and all quite cordial, and it will be observed that Florida leads all the other states in point of contributions. The Board extends its special thanks to Florida.

All contributions for the work of the Educational Board of the National Baptist Convention should be sent to the Corresponding Secretary, Rev. Sutton E. Griggs, 610 Webster street, Nashville, Tenn.

Those who have made pledges are urged to send in the promised amounts at once, as our great enterprise must have an auspicious beginning.

The address of Rev. Griggs was an able, eloquent plea of one whose heart is burdened with the struggles of his race.

On motion of Dr. Campbell the Convention adjourned until 2 o'clock.

Benediction by Dr. W. G. Parks, of Philadelphia.

#### AFTERNOON SESSION.

The Convention was called to order for the afternoon session by Dr. E. C. Morris, President.

Rev. G. A. Martin, D. D., of Indiana, and R. L. Darden, of Illinois, were called to conduct the praise service. Rev. Martin read from the 8th chapter of Romans. Rev. H. Watts, of Houston, Texas, one of our pioneer ministers, led in a fervent prayer. "Oh, Jesus is a friend of mine" was sung by the congregation, Prof. N. H. Pius, the director, leading.

President Morris introduced the venerable Brother Watts, who spoke in a way that delighted the brethren. Father Watts had been preaching forty-six years. He says he knows where his race came from, where they have come and where most of them are going.

Rev. J. H. Eason, of Alabama, was presented and presided at this time. A collection was taken for Rev. Watts under suspension of the rule, on motion of Dr. E. C. Morris. The amount was \$11.68, which was credited to the National Baptist Benefit Board.

The report of the Home Mission Board was announced.

Rev. J. R. Robinson, D. D., the chairman, made appropriate remarks and introduced Dr. R. H. Boyd, the Corresponding Secretary. Dr. Boyd spoke of the reunion of his family which made this an exceedingly happy day for him. He reviewed the work of the Home Board, calling special attention to the summary of ten years' work of the Board. During this time 467 missionaries had been employed, who preached 84,445 sermons, made addresses and organized 1,435 Sunday-schools; visited 41,518 associations and conventions; traveled 651,225 miles, and the Board spent in salaries of missionaries, \$325,511.24. The following is the report of Dr. R. H. Boyd:



## SEVENTEENTH ANNUAL REPORT

OF THE

# Home Mission Board.

Rev. J. P. Robinson, A. B., D. D., Chairman.

To the Messengers and Representatives of the National Baptist Convention Assembled in Houston, Texas, September 11, 1912:

Dear Brethren:

For the seventeenth time, we, the members of the Home Mission Board, working in co-operation with the National Baptist Publishing Board, come before you to give an account of our stewardship. While it is true that our Board is supposed to have committed to its care one of the prime objects of the organization of this Convention, and while it is further true that this Board possibly has made less changes in its organization than any of the other Boards, the present General Secretary having held his position sixteen consecutive years, from 1896 to 1912, and the Chairman having held his position for fifteen consecutive years, from 1897 to 1912, this Board feels that the length of service of its officers has given it an opportunity to fully survey the field and have some faint idea of the needs and work.

### THE PECULIAR RELATION THAT THE HOME MISSION BOARD SUSTAINS TO ORGANIZED BAPTIST WORK.

The peculiar nature of our work makes it somewhat difficult, in fact, the work of this Board has not been fully designated. It will be remembered that this Board was

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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 the major portion 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 part of this work. First of these to be created was the National Baptist Publishing Board, in 1896. 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 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.

#### MISSIONARY OPERATING PLANS OF THE HOME MISSION BOARD.

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 seventeen 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 thousands 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, Canal Zone in Panama and Central America. But with-

out money it is impossible for the Board to perform the labor and do the work required at its hands.

#### OUR WORK IN STATES AND TERRITORIES IN CO-OPERATION WITH STATE AND TERRITORIAL CONVENTIONS.

It has been the steadfast purpose of our Board to recognize the organic relation and work in co-operation with all states and territories where we find Baptist missionary organizations in existence. It is a fact well known to a majority of the messengers attending this Convention that the Negro Baptists have organizations in almost every state and territory in these United States. In fact, in many of the states they have a plurality of organizations claiming to be state conventions. Most all of these have, or claim to have a two-fold object in their organization: namely, missions and education.

The Home Mission Board of the National Baptist Convention has endeavored to co-operate with each of these bodies that is trying to do missionary work, but finds itself handicapped in putting its work into operation, for two reasons: First, the lack of funds.—The Home Mission Board has never had at its disposal sufficient funds to perform the work of a great national centralization, and is therefore, greatly hindered in attempting to perform this all-important work.

Secondly, each state having for one of its objects Christian Education, and having been trained in early organization to work in co-operation with the American Baptist Home Mission Society, whose objects were both missions and Christian education jointly, and whose experience at that time taught them that Christian Education was for the time more needy among Negro Baptists to prepare a ministry and a membership for the work set before them and who taught the importance of Christian education so urgently that most of our states have under their supervision from one to ten Christian schools depending upon them for existence, that almost the entire amount of money raised by these bodies or churches must of necessity go to the support of these schools. Hence, nothing is left, and but little interest is felt in the prosecution of missionary work. In other words, most of the district, state and territorial conventions and associations feel that it is of far more importance to take care of the work already

organized than to extend or expand into newer and undeveloped fields. Therefore, the Home Mission Board find it hard to co-operate with local organizations in the employment of a person to do purely missionary work. They feel that each missionary, of necessity, ought to be an educational and financial agent to raise money and solicit students for these Christian schools. However, the Board in its feeble efforts, is prosecuting missionary work in the states of Arkansas, Alabama, North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Texas, Oklahoma, Arizona, New Mexico, Tennessee and Kentucky.

We have been for several years planning to put a general missionary West of the Rocky Mountains. This however, we have not done, for the same reason that we have already mentioned, the lack of funds to properly prosecute the work; and also for another reason, that the Home Mission Society is endeavoring to take care of this field, and we feel that we should be slow to attempt to put a missionary in a field that the Home Mission Society is already supplying to the best of its ability.

#### THE COMBINED CO-OPERATIVE PLAN OF DOING GENERAL MISSIONARY SUNDAY-SCHOOL AND COLPORTAGE WORK JOINTLY.

At the outset under the head of organizations and plans, we have already spoken of our peculiar plan of doing missionary work, for the reason that our Board for the last sixteen years has operated its missionary work under a very different plan from that of other Baptist organizations of a similar character. It is true that the older Baptist organizations or societies have long operated under the head of missionary and education jointly and some have even blended church extension, etc., but our Board is the first missionary organization to attempt to operate a general missionary work in conjunction or co-relation with Sunday-school and colportage work. As our brethren were early trained and taught the plan of performing missionary and educational work jointly, and Sunday-school and colportage work jointly, it is hard for them to understand the plan of our Board in dropping out education and combining missionary, Sunday-school and colportage work. It is a fact that we will have to face, and we may as well here express it, that the peculiar organization and temperament of the Negro Baptists of the United States are such, and

the financial conditions are so strenuous that some of these objects must be blended, or they will cease to exist.

The Home Mission Society, with its work among Negroes, has found that the educational zeal has almost overshadowed their early begun and well-prosecuted missionary work. The American Baptist Publication Society has found that its Sunday-school missionary work has almost overshadowed its colportage work. The Southern Baptists have found that their missionary work among Negroes has almost precluded them from doing any educational work among Negroes.

The Board stands ready to acknowledge that a great number of our ablest and best informed leaders of the National Convention have had just causes to disagree with the Home Mission Board, for the reason that they have not had an opportunity to study the peculiar conditions surrounding the missionary work of the National Baptist Convention. It is the firm conviction of a large majority of the members of this Board who have studied prayerfully for the past sixteen years, the peculiar surroundings of our missionary work, that the missionary work on home fields must be done in co-relation with either the foreign mission work or educational work or the Sunday-school and publication work. We are of the firm conviction that as time goes on, experience will teach our brethren that instead of multiplying Boards, we as a Baptist organization, will be forced to combine Boards in order to multiply work and expand our territory; To illustrate, our churches and pastors are so deeply concerned with their own local and church building work, that the pastor has neither the time nor the inclination to thoroughly educate his membership along the lines of giving or making appropriations at the beginning of the year for all of the various objects fostered by our missionary organizations. So if a representative of the Foreign Mission Board goes to a church in January, a representative of the Educational Board in February, a representative of the Home Mission Board in March, a representative of the Women's Auxiliary Board in April, a representative of the B. Y. P. U. Board in May and a representative of the Benefit Board in June, we can easily see that this pastor and his people tire in contributing to so many national objects. Then if the same objects in the same way are fostered by the state the next six months are taken up with the state and district objects. Therefore, the church would have a representative or agent for each of these objects visiting his congregation each month. We repeat, that

the time will come when this will be clearly seen by our brethren and changes will of necessity regulate this. But this is not the worst of these conditions, the truth reduces itself to the fact that churches are giving ten dollars to salaries, railroad expenses and hotel bills where they are giving one dollar to real missionary, benevolent and educational objects, to say nothing of the amount that is given for stationery, postage and office expenses. It is true that your Board finds that there is a great necessity for the educating of the churches along this line or along the line of these objects and the work undertaken by these boards, but we believe if the churches and their pastors could be persuaded to set aside certain dates for missionary rallies, and a number of these objects were laid before the people at one and the same time contributions are asked for and equitably divided, that greater good and more work would be accomplished. With the above facts in view, the members of the Home Mission Board are firm in their belief that the missionary, Sunday-school and colportage work should be done jointly in co-relation with each other.

CO-OPERATIVE MISSIONARY WORK BY AND BETWEEN THE HOME  
MISSION BOARDS OF THE SOUTHERN AND NATIONAL  
BAPTIST CONVENTIONS.

This work started as an experiment in 1900, and has been continuously in process for twelve consecutive years. There were many difficult problems to be grappled with confronting us at the beginning of this work. A number of our ablest and best informed brethren bitterly opposed the inauguration of this co-operative work with the Southern Baptists for many and varied reasons. First among these reasons given by the brethren was, that the Board was breaking away and leading the denomination from the old mooring, their true and tried friend, The American Baptist Home Mission Board of New York. This Society also registered a strong protest, notwithstanding they admitted that the great influx of foreigners to this country from Europe and Asia, the Islands, Central and South America, was overtaxing their utmost financial capacity, and that the time was at hand when every available dollar of missionary funds must be expended by them to evangelize these new-found foreigners who were flooding our country. As these foreigners were emigrating to and settling in the North, it practically prohibited them from doing what they so earnestly desired to do, helping the Negroes to prosecute missionary

work in the Southern states. The Southern Baptists, unlike our Northern brethren, found themselves with but little undeveloped fields. The foreigners were coming to the South very slowly, hence they were expending the most of their missionary money on foreign fields, but they stood ready, felt willing and were earnestly praying that the Lord would open a door to them nearer home.

Thousands of the Baptist Christians among the Southern whites stood ready with open arms and pocket books to give of their scanty means to the extent of their ability to help their colored brother, if only an acceptable plan could be arranged wherein the missionary work could be performed without disturbing or in any way coming in contact with the much dreaded and much discussed bugbear, "social equality." Just how this work could be organized to suit these peculiar conditions was indeed a question that taxed the brain, spirit and patience of all concerned. It must be admitted that in the early formation or organization of the Negro Baptists, wrong conceptions, wrong ideas and great misunderstandings had arisen between the white and colored Baptists of the South. The colored Baptists felt that because the white Baptists could not see their way clear to go into the work in the same way that the Northern Baptists had begun it, it was because the Southern Baptists disliked or had no confidence in the Christian integrity of the colored people. On the other hand, the white Baptists feared to take hold of this work because the colored Baptists would rush into their meeting, demand certain recognition that the Southern white people could not under their training allow. The colored people expected the white people when coming among them, to come upon such terms as white Christian workers could not accept without giving offense to their white brethren; but after several conferences and earnest prayer by the leaders of each a plan was agreed upon. This plan has not altogether been acceptable to either the white or the colored brethren, but one by one these objections have been moved, more by the patience of the white brethren than anything else.

The work has not been run along strict, technical missionary lines. The white Baptists have shown unusual patience in allowing our brethren, both in the State Boards and in the National Baptist Home Mission Board to manage this work exclusively. They have offered very few suggestions, and have turned down still fewer that were offered by the colored brethren. First, the white brethren made up their minds to deal with the Negro Baptists as an unde-

pendent organized body, notwithstanding they knew that these Baptists were in fact dependent. They have in many instances accepted men who did not come up to their standard, but finding that these were more acceptable to the colored people. The colored brethren on the other hand, have demanded the same things that were impracticable, however, the weight of these objections have fallen upon the Home Mission Board of the National Baptist Convention, and they have accepted the blame from their own brethren without complaining. For instance, the white Baptists have been ready at all times to put more money into the work than the Home Mission Board of the National Baptist Convention felt was best for all concerned, while the colored brethren in the various states have demanded more money than was being used. Various reasons and excuses have been given to the different state Boards, thereby convincing the state Boards that this co-operative plan was to grow slowly and the states were expected to become more self-reliant. Even the leading men and officials of the National Baptist Convention have found fault with the Board because each state could not have as many co-operative missionaries as they desired. Again each state Board has felt that it should have a right to deal directly with the Southern Baptists, and if the work satisfies the Southern Baptists, the National Baptist Board should have nothing to say in the matter. This idea was gained by the plans and methods inaugurated in the founding of the work by the Home Mission and Publication Societies of the North.

The co-operative plan, however, has proven to be a real organizing, educating system to the Negro Baptists, and it must be confessed that more has been done to bring about a real substantial Baptist organization among the Negro Baptists in the last twelve years by this co-operative plan than any plan that was ever inaugurated. Whatever the criticisms may be upon this plan, the truth remains and the following will show that more work has been done by this co-operative system in the last ten years than has ever been done by the Negro Baptists in the same length of time since their organization.

The Board would therefore, earnestly recommend that whatever may be the future of this Board, that these co-operative plans be strictly carried out, and the five articles of agreement between the Home Mission Boards of the Southern and National Conventions be strictly complied with.

THE FOLLOWING FIGURES SHOW THE PAST TEN YEARS' WORK, FROM 1902 TO 1911.

Year	Missionaries and Collectors	Sermons and Lectures	Churches, Associations and Conventions Visited	Miles Traveled	Money Secured for the Board
1902	25	2,386	1,576	99,61	\$ 15,740.26
1903	37	7,972	1,67	99,912	19,859.75
1904	39	3,235	1,250	108,974	27,520.43
1905	56	7,967	2,852	166,354	33,337.77
1906	66	12,833	2,214	277,084	49,031.90
1907	60	10,977	4,234	270,640	42,576.69
1908	65	9,046	6,207	270,639	42,396.42
1909	41	60,239	3,191	157,362	44,395.94
1910	45	8,086	14,094	140,507	54,483.94
1911	46	11,794	1,014	67,143	18,977.90
1902-1911	467	84,445	41,518	1,651,225	\$385,511.34

THE NATIONAL BAPTIST CONVENTION'S MISSIONARY WORK IN THE WESTERN STATES.

There are several states in the West where the Negroes from the South are fastly immigrating, namely, Colorado, Wisconsin, Minnesota, North and South Dakota, Nevada, Washington, Oregon, California, Arizona, New Mexico, Idaho, Utah, Wyoming and Nebraska. The Board has had its Field Secretary to make two visits to these Northwestern fields and the General Secretary to make one visit as far West as Colorado within the last twelve months, and we find the following:

STATE.	NEGRO POP. 1910.	NEGRO BAP. CH.
North Dakota	617	0.
South Dakota	817	0.
Nevada	612	0.
Oregon	1,492	1.
Idaho	651	1.



Utah	1,144	1
Wyoming	2,236	1
Montana	1,844	2
Wisconsin	1,144	3
Minnesota	7,144	4
New Mexico	1,628	6
Nebraska	7,144	10
Arizona	6,059	10
Washington	11,453	18
Colorado	21,445	41
California		
	70,369	106

Colorado, Washington, California, New Mexico and Arizona have some district and state organizations among Negro Baptists. However, the American Baptist Home Mission Society is still doing some missionary work among Negroes in these states. The Home Mission Board has been very slow to attempt any mission work upon this field, less they might give some cause for offense or drive away the help that is now being given by this Society. For instance, a General Secretary said to one of the leaders of Arizona and New Mexico in a conversation, that it would be better for them to continue the work in the way that it is now carried on than to pull away from this to come to the National Baptist Convention's work with no showing or no means at the disposal of the Home Mission Board of the National Baptist Convention to further prosecute this work; and yet it is the opinion of the Board, based upon the reports given by the Field Secretary, that at least one general missionary could be placed West of the Rocky Mountains, if this could be done in such a way as not to disturb the present relation existing.

Each colored church in this territory is assessed by the Home Mission Society to carry on missionary work. Some of these churches are assessed, we learn, amounts larger than the money given in return. If this same method of assessment could be inaugurated by the Home Mission Board of the National Baptist Convention, the amount could be supplemented in such a way as to keep this work in progress, but as a matter of course this assessment would have to be made by a volunteer vote on the part of the churches and associations. It has been thought wise to have the General Secretary visit this territory, call a conference of the leaders from each of these states and see what plans

could be arranged to take more fully in hand the missionary work in this territory.

#### BIBLE CONFERENCES AND THEOLOGICAL TRAINING.

In 1901 the Home Mission Board adopted a plan to have all of its co-operative missionaries pay attention to Bible Conferences. It was found upon careful investigation that there was a great need among the laymen of the churches and in some instances among the ministry, even the pastors themselves, for a more correct idea of Bible reading. We found also that the word "institute" was not altogether satisfactory, especially to the pastors. A wrong interpretation of the word caused the pastors to think that the missionaries in holding these institutes were to become teachers, their teachers, and that this would cause their congregations to feel that they were not qualified as pastors to take the oversight of the churches. This erroneous impression whether true or false, lingered with a number of the pastors to such an extent that it impaired the usefulness of our institutes. The Board therefore decided to change the name and call the meetings Bible and Missionary Conferences. This would allow all Bible students whether ministers, pastors or laymen, to have an equal opportunity to express their views and discuss doctrinal questions. These Bible and Missionary Conferences have proven to be of great benefit to our work throughout the entire United States, and we are now of the opinion that these Bible instructions should be carried a little further. There are a number of ministers, especially the younger ones, who could and we believe would, sacrifice four or five months in a year and attend a regular school if such could be had. While we have schools in each of our states, yet these schools are giving their time to literary work, and if a minister should attend, he is expected to take his place in the class with the regular students. This, the preachers cannot and will not do, for the following reasons: first, the regular literary students are far in advance of them in the regular literary courses of the school, and many of these literary students are members of the church of which the preacher is pastor. The preacher feels a certain pride and therefore, this pride would be humiliated when he is thrown side by side in a class or in a lower class with the members of the congregation to whom he is expected to preach each sabbath.

Secondly, the regular literary students attend school for

the entire scholastic year. The preacher entering a school for only three or four months in a year finds it impossible to keep up with the class. His means will not allow him to pay his board and tuition and attend school until he has finished the literary course. Therefore, we believe if there could be an arrangement entered into, and the means secured to have one or two Bible instructors appointed for each state, from three to six months in a year, to give Bible instructions free to as many ministers as could and would attend these classes, lay out and recommend a set of books for these ministers to read during the vacation, that this would supply another long felt want. We believe the schools or the management of the schools would provide a class room and allow these Bible instructors full access as members of the faculty during the time of their stay in the schools. We also believe that the better informed pastors, both colored and white, living near these schools, or if means could be provided to pay traveling expenses and board for those who had to come from a distance, they could be persuaded to give a course of lectures to these classes, not only in Bible instruction but upon pastoral theories, church polity and regular Baptist doctrine. The remaining months of the year could be occupied by these Bible instructors in traveling through the state lecturing on the work and holding the same Bible Conferences that we are now holding. The Board submits this proposition to the Convention for its consideration. We draw this conclusion from the experience we get from our Sunday-school Teachers' Training Course. We find in the last two years, since we have been prosecuting the Teachers' Training Course, that untold good and great enthusiasm have been aroused among Sunday-school superintendents and teachers, and more than two hundred of our Sunday-school teachers have finished the Teachers' Training Course and have their certificates.

#### THE WORK OF A FIELD SECRETARY.

For ten years, beginning in 1902, the Board has felt the need of keeping a regular Field Secretary on the field. This secretary, Rev. Wm. Beckham, has been constantly employed in the work. He is indeed and in truth a Field Secretary, for he only spends from five to six weeks of each year in his office. The remainder of his time is given on the field. Once each year, for ten consecutive years, he has visited very nearly every state and territory in the United States, and has made one trip to Europe. Dr. Beckham

spends about one-third of his time in the Southern States. A portion of his time is spent in the Eastern and Middle Western States, the remainder is spent in the office and in the far West.

On his return from each section of the country, it is the custom of the Board to have him spend a week or more in the office informing the Board of the actual existing conditions in these separate portions of the United States. The name and face of the Field Secretary have become more familiar with the brethren in each section of the United States than any other one man now engaged in public life. The Field Secretary is perfectly familiar with the territory and workers of each convention in every state and territory.

It is the work of the Field Secretary to especially visit the fields wherever the Board is co-operating in the appointment of either a missionary, a Sunday-school missionary, a Bible worker or a colporteur.

While we confess that the traveling expenses of the Field Secretary are enormous, yet it is not a burden upon the Board, from the fact that the Field Secretary is very popular with the brethren and in many instances is able to raise his traveling expenses wherever he goes. When this cannot be done, he generally carries with him or has expressed to him books, tracts and other church and Sunday-school requisites which he disposes of in a way to meet expenses. This method has been criticised by some of our brethren, but those of us who best know conditions, find it impracticable to meet expenses in others ways; and again by this method he is able to fill a vacuum or a vacancy for Baptist literature that could not be filled in any other way. His salary and expenses, of course, are met largely by the Publishing Board, hence the Home Mission Board by its method of doing missionary work, does not have to take the little missionary money raised and expend it for salary, office and traveling expenses of a Secretary or a Field Secretary. It is thought by some that it would be far better that Rev. Beckham should fill the office of Secretary of the Home Mission Board, but the Board cannot see it in this light, for the reason that if he were secretary of the Home Mission Board, he would either have to employ an office secretary or would be compelled to spend at least half of his time in the office, thereby incurring an expense of rent, light, fuel, stationery, etc., all of which are met at this time by the Publishing Board with but little additional expense to itself.

The Publishing Board must keep on hand from three to



four bookkeepers and assistants; it must keep on hand from four to nine stenographers and type-writers; it must have buildings, lights, fuel, etc., to carry on its work. These can be jointly used for the work of the Home Mission Board. Besides this, the Publishing Board must keep on hand regularly employed from thirty to forty clerks. If there is not work sufficient to keep these busy at all times they must be on hand in the time of a rush to expedite the business. During the leisure time of these clerks between the quarterly rushes of the Publishing Board, they can easily look after the clerical work of the Home Mission Board without additional expense, therefore, the Home Mission Board has been able to prosecute its work in this economical way for the past sixteen years.

#### OUR MISSIONARY WORK IN OTHER TERRITORIES.

There are some unsettled questions between the Boards, especially between the Home Mission and Foreign Mission Boards as to their exact territories. The word Home and Foreign Mission, has come to us as a borrowed word, and has never been rightly and properly defined by the National Baptist Convention. This should and ought to be done. This word came to us from both the Northern and Southern white Baptists, and if their definition is taken, the home mission field means all of North America. It means this, with the Home Mission Society, it means this with the Home Mission Board of the Southern Baptist Convention. However, the question has never been definitely settled by the National Baptist Convention, for the reason that when the Foreign Mission Convention was organized in 1880, thirty-two years ago, it was first called the African American Missionary Convention, afterward it was called the African Foreign Mission Convention.

When the American Baptist National Missionary Convention was organized in 1886, it was intended that this convention should take up the same fields as were occupied by the American Baptist Home Mission Society except that it was intended to unite the Negro or colored Baptists in all this territory into one body. However, when the three bodies were blended to make up the National Baptist Convention, the Foreign Mission Board gradually began to give some little attention to the West Indies and to South America. There still remains a territory that has not been fully decided upon—that is Canada on the North where colored people are immigrating rapidly.

In the five republics of Central America and of Mexico on the South it has been found recently that the Negroes from the British American colonies are immigrating very rapidly to the Republic of Panama, Costa Rica, Nicaragua, Honduras, Guatemala and a few to Mexico. These people of African descent are purely Negroes of the same type as the Southern Negroes of the United States. They were enslaved as we were, however, their emancipation came long before ours. In many cases their language differs from ours, for some of these speak German, and others the French language, but those from the British Colonies speak the English language. These Central American Republics are now inaugurating systems of public education the same or fashioned after the public education of the United States. The same ideas of racial discrimination that are practiced in the United States more or less are practiced in these republics, however, not to the same extent, for the reason that it is racial rather than color discrimination. Many of the natives are as dark as the Negroes themselves, yet they do not claim to be Negroes, the only difference noticeable is the hair, and the immigrated Negroes to this republic are getting the American idea of taking care of the hair, hence, this noticeable difference is fast disappearing. However, when it is known that a person is of African descent in any of these republics, he is looked upon as inferior to either the Caucasian, the Spaniard or the natives. There are no laws however, regulating marriages, hence, the Negro, the native and the mixed blood are found inter-marrying and a mongrel race is gradually growing up in these republics.

The English Christians through the assistance of the organized association in Jamaica and Barbadoes have already occupied this field, and are doing the best they can to keep up a system of Protestant Christian religion. The English Jamaicans, Episcopalians, and Baptists are the leading denominations along the Atlantic coast in the republics of Panama, Costa Rica, Nicaragua and Honduras. They are already acclimated and acquainted with the tropical fruits and vegetables, and are therefore very profitable in banana and coconut growing. The United Fruit Company is using these West Indies Negroes to good advantage in their fruit culture and shipping. If one could call at the ports of Bogue Del Tora, Panama or Port Limon, Costa Rica, he would scarcely see a white man or a native engaged as a dock hand. The work is done almost exclusively

by Negroes. The same is true in the culture of banana and coconuts. The natives are engaged largely in rubber growing, and a considerable number of Negroes are now in this also.

The Jamaican Baptists have not been slow to attempt to plant Baptist missions in all of these important settlements or colonies. The Negroes will at all times occupy these lowlands or malarial districts, because they can stand it and are more immune to malaria fever and other tropical diseases than even the natives themselves. The Jamaican Baptists started out in planting these missions by using white men exclusively, but as the American idea prevailed, these are gradually being displaced for Negro or colored ministers. I close by saying that if this field is ever occupied by the National Baptist Convention, it can be done only as a home instead of a foreign territory. These people would never consent to be governed as a foreign mission colony or missionary station, for good and just reasons.

When the General Secretary was visiting these republics considerable rumors were afloat that he was there for the purpose of buying up or subsidizing the Jamaican Baptist possessions. It would be but justice to all concerned to state that no such conversation, suggestion or idea was ever discussed with any of the leaders. The propriety of the Jamaican, Barbadian, Panamanian, Costa Rican, Nicaraguan, Honduran and Guatemalan Negroes visiting and becoming acquainted with the American Negroes was discussed, for the Secretary was fully persuaded that if sufficient representatives from these republics would visit America and mix freely with the American Negroes, it would greatly benefit the Central American Republic and we would suggest that delegations from the National Baptist Convention visit these republics on condition that it can be done in regular Christian style with no idea of subsidizing or in any way interfering with the Baptists of that country.

#### CANAL ZONE, PANAMA.

In our last report in 1911, we gave a complete report of our work on the Canal Zone. We also showed cuts of the churches that were built, the pastors, etc. This year we have only to state that our work on the Zone is increasing. We regret, however, to say that we have not been able to clear the debt on the property, but we have been forced to

make additional improvements. On the account of the scarcity of quarters or homes, we have been compelled to provide homes for the preacher at each of these churches.

Panama City is the largest city in the republic of Panama or upon the Zone, the population of which is in the neighborhood of one hundred thousand. We must take into consideration that a large portion of the population are transient people, coming as they do from other countries as laborers upon the canal, they and their families live in the city and work on the Zone. Possibly one-half of the population of the combined cities of Panama, Ancon and Balboa, which go to make up Panama City, are Negroes of African descent. The Spanish people who attend church at all visit the Catholic churches; the Methodist Episcopalians have a small church for white people only; the Wesleyan Methodists have a small church for Negroes and the Union Mission or Campbellites have a small church for Negroes. There is a small Union Church built and occupied by the government as a Union Chapel. The largest Protestant Church in the city is our own First National Baptist Church. However, I do not think that all of the churches in the city, excluding Catholic, would seat three thousand people. The only Baptist Church of any description is the one built by us.

Seven miles north of Panama City is Pedro Miguel. This city is right on the bank of the Canal in the Zone. I do not know, but presume, that there are between five and six thousand people in and around this little city, two-thirds of whom are Negroes. The only church at this place is our Second National Baptist Church.

Fifteen miles still further north is Empire. This is where our Third National Baptist Church is located. This city has possibly between ten and fifteen thousand people in and around it; ten thousand of which are Negroes and natives. The Wesleyans and Episcopalians have churches at these places. However, the Southern Baptists have a church for Negroes at Culebra, about two miles south of Empire, and also a church at Gorgona, about three miles north of Empire, each of these having white pastors.

The most strategic point on the Zone from an American standpoint, is Colon, which is forty-seven miles from our church at Panama, forty miles from our church at Pedro Miguel and thirty-four miles from our church at Empire.

Colon, including Cristobia, has a population of possibly a thousand in and around the city. The Episcopal, Wesleyan Methodists and Catholics have churches in this city for Negroes. The Southern Baptist Convention built the Baptist church at this point. It is a large concrete building that cost them possibly \$6,000 or \$8,000, but unfortunately some years ago this church caught fire and was burned down. At the time the church burned, they had a membership of somewhere between two hundred or three hundred and fifty members, and a flourishing school of possibly one hundred and fifty or two hundred scholars. The white pastor at this place, for reasons unknown to me, grew unpopular with his membership and it is a question now, how many members remain with the church. The government has furnished this white Baptist preacher with a small camp where he still holds service, and that is still in attendance somewhere between fifty and seventy-five members. It can be seen from this that there are between one hundred and one hundred and fifty members who were once Baptists, but who are scattered over the city with no place to worship. The school is still kept alive by Prof. Curr and wife, who were at one time members and officials of the Colon Baptist Church but who have severed their membership and belong to no church. They are still teaching school in rented quarters.

The membership that left the church is groping about the city like sheep without a shepherd, waiting, hoping and praying for some relief. For about eighteen months they have been pleading with our Board to form an organization for them and furnish them with a preacher, but as this work was under the auspices of the Southern Baptist Convention, we have, up to this time, refused to allow our preacher or his helpers to in any way interfere with the work in Colon. Our work has in the past been so prosperous on the Zone, and we felt that the money invested has been so profitable to God's cause that we could not afford to give up this work.

Last December it was voted by the Board to have the General Secretary visit the work in person and report to the Board the exact conditions. From the report of the Secretary, a part of which was published in four chapters in the Union-Review, the Board believes that an increased effort should be put forth to better conditions. It was reported to us in May and June, 1911, that our work was not satisfactory to either the people or the officers, but a sufficient reason was not given us or reported to us.

We had Rev. R. H. Thorbourne, who was superintendent of the work on the Zone, to give us his version on this question, which version we gave to you last year, and which still appears in your minutes. This was so conflicting compared with what had been reported to us, that nothing was left us to do but have the Secretary visit this field and learn the exact conditions.

The Secretary reports in substance that our workers on the Zone compare favorably in character, reputation or education with the employees or workers of any other religious denomination on the Zone. During Rev. Thorbourne's four years' stay no person with but one exception, would say aught against him. The Secretary reports that he visited a majority of the ministers (all white), the judges of both the district and supreme courts, all of the officials including the governor, all the bankers and a large number of doctors, lawyers, dentists and merchants and found that Rev. Thorbourne had sustained the highest reputation for truth, honesty, character and integrity as a Christian gentleman, and that our work was looked upon as the most promising in all the Zone. All of the ministers with but one exception, hold themselves in readiness to exchange and fill the pulpit of Rev. Thorbourne at any time. The Secretary further reported that there had been some trouble arising at the Pedro Miguel or Second National Baptist Church. This trouble was caused when Rev. Thorbourne attempted to discharge one of his helpers or lay ministers, namely Rev. J. J. Pinnock of Jamaica. Rev. Pinnock had been in the employment of Rev. Thorbourne as a helper for about a year, and was teacher of one of our schools at that place. He is a man of fine appearance, splendid education, long experience and of good moral character. The only reason the Board could not employ him as a regular missionary was that they could not find that he had ever been ordained, notwithstanding he had spent twenty years in the service of the English Baptists both in Jamaica and South Africa, neither could he show a certificate of character and standing from these Baptists with whom he had labored. When Mr. Pinnock saw that Rev. Thorbourne, a Negro preacher, was administering the ordinance and performing the right of marriage, he felt that he ought to do the same, but when the Board gave him to understand that the National Baptist Convention could allow no man to perform these ordinances who had not been properly ordained, Rev. Pinnock took exception and undertook to administer the ordinance of baptism and the

Lord's supper over Rev. Thorbourne's protest. but natural and right Rev. Thorbourne reported the matter to the Board, and they ordered him discharged at once.

It is reported that Rev. Mr. Weise, superintendent of the Southern Baptist work on the Zone, promised Mr. Pinnock that if he and his congregation at Pedro Miguel would come over to the Southern Baptists bringing the church property with them, he would be recognized as an ordained minister and would be paid a stipulated salary by the Southern Baptists. Rev. Pinnock, in the absence of Rev. Thorbourne, called together twelve or fifteen members of the Pedro Miguel Church and voted to withdraw from the Home Mission Board of the National Baptist Convention and ally themselves with the Home Mission Board of the Southern Baptist Convention under the supervision of Mr. Weise. He then proceeded to take charge of all the church furniture, including the organ and other furniture in the parsonage, locking the door and forbidding Rev. Thorbourne to hold services in the church. Rev. Thorbourne at once had him removed as a forcible detainee, by the courts. He appealed the case to the supreme court, and the Secretary was present at the trial. It is currently reported, and in fact the Secretary has conclusive proof that Mr. Weise employed the lawyer and put up one hundred dollars in gold to secure the cost bond of this plea to the supreme court. Rev. Mr. Weise was present at the trial, offered suggestions to the court, and attempted to prove by record that even the Secretary of the Home Mission Board was acting in disobedience to the National Baptist Convention. All of this evidence, however, fell to the ground when the records and papers were laid before the court. The supreme court removed Mr. Pinnock, and demanded that all money, property and possessions be turned over to the proper representatives of the Home Mission Board of the National Baptist Convention. We learned that the church is again in a prosperous condition. The Board has made considerable improvement upon the property since this law suit.

The Secretary recommends to the Board, and the Board therefore, recommends to the Convention, that owing to the peculiar conditions and the great necessity of the work at Colon, that some steps be taken to supply the spiritual needs of the thousands of Negroes who are roaming the streets each Sabbath with no Sunday-school, no church and if possible this matter be adjusted between the Home Mis-

## MINUTES.

sion Board of the Southern Baptist Convention and Home Mission Board of the National Baptist Convention. There is ample room in Colon for two Negro Baptist churches. Of course when the canal is finished in 1915 there will not be as much opening for Negro employees as there is today, but it is known that the Negroes will not return to either Jamaica or Barbadoes, but will settle permanently in the Republic of Panama. It is therefore, very needful that something be done for these people.

## SUMMARY OF MISSIONARY WORK. This Yr. Last Yr.

Number of Missionaries, Colporters, Sunday-school, School and Bible Workers Working in Co-operation with our Board during the year	40	45
Days of service reported	8,357	7,971
Sermons preached	3,189	3,116
Sunday-schools addressed	1,324	1,298
Prayer-meetings attended	2,906	3,384
S. Y. P. U. Societies addressed	475	558
Missionary Societies addressed	749	496
Other Addresses and public talks delivered	2,321	2,838
Total number of sermons, addresses and public talks delivered	5,112	8,608
Homes visited for Bible reading and prayer	14,345	9,968
Homes found without Bibles	1,665	986
Number of churches visited	2,485	2,498
Number of churches helped to organize	37	8
New Sunday-schools organized	49	82
Missionary Societies formed or organized	60	48
Number of persons baptized by request of churches	1,038	
Number of Associations, Conventions and other state and district meetings attended	526	646
Missionary and Bible Conferences held	308	546
Letters and postal cards written	24,323	307
Number of Religious Tracts, Pamphlets and Booklets distributed	1,947	15,349
Number of Circulars distributed	24,725	736
Miles traveled to perform this labor	208,161	67,142

## MINUTES.

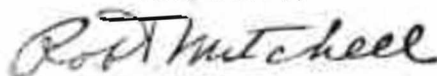
## FINANCIAL STATEMENT.

	This Year.	Last Year.
Monies collected by missionaries and applied to missionary work in communities where collected and reported to us	9,585 46	\$3,040 00
Value of tracts, pamphlets and booklets distributed free	443 66	17,400 00
Money collected by the missionaries and collectors and applied to their salaries	8,255 26	419 00
Money donated by Home Mission Board of the Southern Baptist Convention on salaries of missionaries	9,500 00	7,043 91
Money collected by missionaries and applied to their traveling expenses	4,164 11	3,400 00
Salaries of female missionaries and teacher-training superintendent work in co-operation with our Board	3,135 90	1,054 00
Cash commissions and books supplemented on missionaries' salaries working in co-operation with our Board	7,258 25	31,760 19
Money paid out by missionaries for postage and other incidental expenses	2,647 88	1,314 00
Amount sent to Publishing Board by missionaries on accounts	2,716 25	3,641 00
Salaries, traveling, office rent and other expenses of Field and District Secretaries paid by Publishing Board	9,325 86	3,230 00
Grand total	\$57,012 62	\$65,672 19

Nashville, Tenn., Sept. 2, 1912.

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

Yours sincerely,



Auditor of the National Baptist Convention.  
Respectfully submitted,  
National Baptist Publishing Board.



General Secretary.

## SIXTEENTH ANNUAL REPORT

OF THE

## National Baptist Publishing Board.

Rev. C. H. Clark, D. D., Chairman.

To the Thirty-second Annual Session of the National Baptist Convention held at Houston, Texas, September 11-16, 1912.

To the Members and Representatives of the National Baptist Convention:  
Dear Brethren:

Your Board of Managers begs to present this, their sixteenth annual report, showing the business transacted from September 1, 1911, to August 31, 1912. We beg to state in the beginning that this has been one among the most trying or strenuous fiscal years with which the Board has had to contend. Besides our great losses at Pittsburg in September last, we had a severe winter which closed so many thousands of our Sunday-schools and churches that we found it impossible to collect money sufficient for running expenses, and we were compelled to borrow heavily during this extremely cold weather. As the spring opened, and we hoped for better things, the rain set in and as is well known to the members of this gathering, a great deal of our best agricultural districts were submerged in water, and the loss of this business fell heavily upon us. We are thankful to report however, that the Lord has been gracious to us, and while we are not prepared to report the increased progress of some of the past years, we are still engaged in business.



changes, we set to work as early as possible in complying with their demands, a part of which has been completed and some of the work is under way and a portion yet remains. These repairs will cost us anywhere between three and five thousand dollars.

#### NEW MACHINERY.

We had hoped to pass this fiscal year again without purchasing any considerable amount of new machinery as we did last year, but after a deliberate consideration, it was thought profitable to the business to add to the Composing Department one more new Linotype Machine of which we spoke last year. We have therefore, added one No. 6, latest model, Linotype Machine. The two linotype machines were not sufficient to do the work required; or in other words, two machines could not do the work during the day, and we did not have work enough to run two machines with double shifts at all times, using two sets of hands, one set for the day and one set for night; and also the night work we found to be, especially in winter, very expensive, for the reason that we had to use both fuel for heating purposes, power for operating purposes and artificial light. These taken under consideration, it was found that a third linotype machine would be cheaper in the end. We also beg to state that it was thought best to add to our plant a large Two-ton Auto Truck for the purpose of facilitating drayage, etc. This machine, like the linotype machine, is expensive at the outset, but we believe will be a saving to the institution in time.

#### THE YEAR'S WORK.

Every year for the past sixteen years, the Publishing Board has realized that it had to face some new problems or has had some new demands made upon it, or some unforeseen difficulty with which to contend, which cause it more or less outlays that cannot be foreseen. However, this year while we have put some new articles upon the market, brought out some new books and undertaken some new developments, yet upon a whole the work is about the same. We had hoped this year to have been able to have told the brethren of our new Library which we expected to have gone to press with before this time, but alas! the plates for these new books still remain in our

#### 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 it 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 of which only one story has been finished.

#### IMPROVEMENTS AND REPAIRS.

We had hoped last year to come before this body with some reports that would be calculated to make glad the hearts of the many friends of the National Baptist Publishing Board. We have longed to see the day when we could come before the body and say that the real estate and buildings have been cleared of incumbrances. This year the State Inspecting Bureau, appointed by the legislature of this state to take into consideration the safety, sanitary condition and the fire protection of all manufacturing and public concerns, made a thorough investigation of our place and demanded that considerable changes and repairs be made. They demanded a complete remodeling of our electric plant and the electric wiring of our buildings together with repairs in the sewerage system, heating system and a portion of the concrete work. These repairs have been needed for several years, and we had intended making them, but when the state legislature ordered these

vaults. Both labor and machinery are rapidly increasing in price. Each year we find that we have to pay more for skilled labor, and are having some demands made upon us for raise in wages. This of course, is caused to some extent, by the high rate of living, as fuel, rent clothing and provisions increase, day, week and monthly wage earners demand more and more for their services. Also we find that paper, ink, cloth, glue, gold, paste and every material used in our printing and book binding departments are rapidly increasing in price. Fuel to heat and light our plant is increasing at the same ratio. Our sales increase and decrease according to the condition of the weather, farm help and other surrounding conditions, and are therefore, uncertain and cause us considerable losses. For instance, the spring opened with every indication of a beautiful and promising spring. We set to work sixty or ninety days ahead to print up our periodicals. When these are printed, bound and stored away in our stock room, as they must be at least thirty or forty days before orders are sent in, then comes continuous rains, sudden cold or late snows or overflows, the periodicals are not ordered; and therefore die upon our hands and become a dead loss. These are things that publishers of religious periodicals and Sunday-school paraphernalia must come in contact with. Also our commercial job work is equally as uncertain. At times we have demands upon us for speedy commercial job work, we must contract to complete this at certain given dates, and when these unforeseen difficulties come upon us, we must either pay a forfeiture or lose the work. We however, have not lost a great deal in this department, as we do not cater very largely for commercial printing, and therefore, generally have regular customers to accommodate.

#### OUR PERIODICAL DEPARTMENT.

This is the most important department of our work. The preparation and publication of Sunday-school periodicals is by far the most important undertaking of any religious denomination, for many reasons. This literature is prepared almost exclusively for the scriptural, spiritual, Biblical and doctrinal teachings of the rising generation. While this is true, it is also true that this literature, while being prepared with these things in view, the publishers must take into consideration the literary taste of the young people and their reading habit. The Sunday-school litera-

ture publisher must compete with the story paper writers, the dime novel and the glittering trinkets or trashy literature that are being thrown upon the market by non-religious publishers. Therefore, the religious publisher, while he must stay close to the old beaten paths of religious doctrine, must at the same time satisfy the reading taste of the younger people who are becoming educated in the highest art of literary culture. Hence, the diction and workmanship must be looked into as well as the doctrine. At first thought one might imagine that since the National Baptist Publishing Concern was endorsed by the Negro Baptists and their literature having been ratified by the denomination, that we would have nothing to do but simply reprint the Sunday-school magazines and notify the Sunday-schools that we have them on hand and we could sell in large quantities, but this is not true, for many of our Baptist educators, men and women of their own race are pre-doubt whether men and women of their own race are prepared to furnish a literature with either diction, doctrine or workmanship commensurate with their ability as scholars; hence, they seek the literature published by other races. Then, too, there is a great lack among our leading men of denominational pride. There is great discussion about the liberalism and the freedom to use what we like. If the same line of reasoning were followed in our physical diet, how many more healthy people would we have? Suppose each parent should say that their children would eat and subsist entirely upon those things that they like best, what would become of the human system? Parents of thought find out what is most nutritious, at the same time the healthiest diet and feed their children accordingly. If our pastors and educational leaders would do the same, our publishing concern would receive greater patronage from our churches and Sunday-schools. Notwithstanding all these difficulties, the Publishing Board has held its own among the denominational publishers, and has tried to supply the demands of our Sunday-schools from the little beginners' A B C Book to the highest grade of the international uniform lesson system. In looking over the figures at first sight, it would appear that our literature has decreased this year, but when it is seen that we have discontinued two of our periodicals, it will then be understood why our circulation does not show the number of the circulation of last year. The following are the periodicals published and their annual circulation:



	Number circu- lated last year	Number circu- lated this year	Increase over last year.
Teacher Monthly	201,840	203,650	190
Senior Quarterly	136,000	135,650	350
Advance Quarterly	960,781	960,500	281
Intermediate Quarterly	513,891	513,700	191
Primary Quarterly	739,000	739,051	210
Lesson Leaflet	Discontinued	905,000	
Cards Weekly	4,032,100	4,031,900	200
Rolls	203,986	203,900	1,086
Catechism	130,103	130,000	103
Childs H Q Book	249,064	249,000	64
Concert Quarterly	302,000	301,600	400
Easy Lesson	407,073	407,960	13
Nat'l Baptist Review	293,300	252,350	950
Total	8,173,301	9,034,261	4,040

## GENERAL CORRESPONDENCE.

The General Secretary of the Board being the Corresponding Secretary for both the Home Mission and Publishing Boards, endeavors each year to compile and bring before the Board the exact number of letters handled in his department each year. The following table of correspondence will show the number of letters handled by him each month and each quarter and the total for the year. These letters are not classified in the table, but they are divided into three classes—special delivery and registers, first class letters and circulars letters. Registered and special delivery letters cost ten cents and upwards for each letter. First class mail letters must cost from two cents upwards for each letter. Circular letters must cost one cent and upwards, 11 of this is according to weight. Many of the circulars cost two and three cents per letter, according to rate. It will be seen that the Secretary has handled this year 272,223 letters. It would be seen by this, if we could average all of these letters at two cents each, the Secretary's postage on letters would amount to \$5,444.46. Then it will be seen that the postage to carry on this mail order and missionary business is enormous.



W. H. McQUINN



F. A. WILLIAMS



J. M. CHAPMAN

## FOURTH QUARTER 1911

	September	October	November	Total Per Quarter
Letters Received .....	13700	7779	4830	26309
Letters Mailed .....	6038	7622	6741	20401
Circular Letters Mailed			18000	18000
Total Letters Handled..	19738	15401	29571	64710

## FIRST QUARTER 1912

	December	January	February	Total Per Quarter
Letters Received ..	8849	9152	5815	23816
Letters Mailed .....	5890	7069	6506	19465
Circular Letters Mailed			15000	15000
Total Letters Handled..	14739	16221	27321	58281

## SECOND QUARTER 1912

	March	April	May	Total Per Quarter
Letters Received .....	14768	11805	3914	35487
Letters Mailed .....	6199	5988	4612	16799
Circular Letters Mailed			30000	30000
Total Letters Handled..	20967	17793	43440	82200

## THIRD QUARTER 1912

	June	July	August	Total Per Quarter
Letters Received .....	14426	12029	4866	31321
Letters Mailed .....	4451	5915	6338	16705
Circular Letters Mailed			19000	19000
Total Letters Handled..	18877	17944	30204	67025
Total number of letters handled during the fiscal year				272,211

## 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 un-

collected 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 enables 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.

#### 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 seventh annual session of the Sunday-School Congress, held at Tuskegee, Ala., from June 5th to 10th, 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.

#### SUNDAY-SCHOOL CONGRESS.

The 1912 session of the Sunday-School Congress held by the Publishing Board at Tuskegee, Alabama, from June 5th to 10th, 1912, was in every way a success, and its benefit to the Sunday-school work cannot be fully described. Enclosed in this report, we are giving the Story of the Congress as told by the Assistant Secretary, together with his assistants at the Congress. We feel that this convocation of Sunday-school workers is growing in importance each year and is calculated to do great good in the uplift of denominational Sunday-school work throughout the length and breadth of the entire denomination. We therefore, give the story, and ask that each delegate would read it with care and ponder upon the work of this convocation.

#### TEACHER TRAINING DEPARTMENT.

This department was recommended by the Board and ratified by the Convention in 1908, but no efforts were put forth to inaugurate it until 1909, and the working petition of this department was not actually put into practice until the beginning of 1910. This department has not had all of the encouragement that some expected. It has not spread as rapidly in its growth, but has been slow; but its growth has been sure. It was indeed and in truth an expensive undertaking.

Our Teacher Training Course would have to differ from the Teacher Training Course inaugurated by our white brethren. We find it therefore, important that we inaugurate four courses; first, Primary Course; second, Intermediate Course; third, Advance Course; fourth, Normal Course; and then find, select, or prepare books for the same. It is indeed strange to say, but our Primary Course was prepared for the old people and our Normal Course and high course are prepared for our young people. Our old people are earnest Christians and devoted Sunday-school workers, but have no literary opportunities. Their course of necessity, must be simple. Our young people for whom the Normal Course is prepared, are in colleges or universities, hence, are surrounded and intermingling with the higher critics, and must have a course that would meet these objects. We also found that it was hard to select or find books already being published that would suit our peculiar needs. For instance, there

was no Baptist History then published that would give the Sunday-school teacher or superintendent any idea of either the rise or progress of the Negro Baptist churches. Nothing could be found in the form of a book that would tell the Sunday-school teacher whether the Negro Baptist churches of this country were regular or irregular Baptists. We found it very essential that a book of these things should be in print, therefore, the book had to be written and published. We are glad to state that after two years' hard work, our Teacher Training Course has been launched and more than two hundred students have been granted diplomas.

#### METOKA AND GALEDA CLASS MOVEMENT.

At the World's Sunday-School Convention in Washington, D. C., held in June, 1910, and the Baraca-Philathen Convention of the same year, objections were raised by some of the white Bible class scholars to the Negroes taking part in all of the Bible 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 young people. The Board feels that we have the members, the skill and the ability to have things of our own without giving offense to others. Thus the Metoka and Galeda Bible Class Movement, with its varied paraphernalia, is fully capable of uniting our young people into a religious and social organization, calculated to do great good.

Since this movement has been launched, hundreds 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, and it is the purpose of our Board to continue the preparation of both literature, paraphernalia and requisites to suit the varied needs of these organizations, both in their local and national capacity. This year we have formed these young people into a national conclave, so that they may become acquainted with the class movement and with each other from a national standpoint. The beauty of this organization is that it compels the classes to be subject to the Sunday-school, and the national conclave to be subject to the Sunday-School Congress and the

Sunday-School Congress to be subject to the National Baptist Publishing Board, which in turn must be subject to the National Baptist Convention.

#### OUR NATIONAL BAPTIST READERS' COURSE.

After a careful investigation, we have found that our young people were not given to reading systematically, many of whom had finished a course in a public school, academy, college and university, and after leaving school they have taken up no religious systematic reading course. We have felt that one of the greatest benefits and strongest adjuncts of the Baptist churches of the future, would be an intelligent membership. We have therefore, laid out a reading course, granting diplomas to all students ten years of age and over who will take a systematic reading course and read four books. These books are as follows:

Book I, "Training in Church Membership," price 50 cents.

Book II, "Theodosia Ernest; or, The Heroine of Faith," Part One, price 50 cents.

Book III, "The Outlines of Baptist History," price 50 cents.

Book IV, "Conservation of National Ideals," price 50 cents.

These books have been selected especially to teach the essential things that our young people should know. Books have been selected whose diction would be pleasing to the educational and reading class of our young people, and at the same time whose doctrine would be both instructive and profitable in future life. The books are selected also for their cheapness. That is to say, they are retailed to the reader at net wholesale prices. A diploma is given when the books are ordered and seals are put upon the diplomas when each book is finished. Hence, we have a four-seal diploma for those who finish the Reading Course. This also has proven successful, and we have issued between three and six hundred diplomas.

#### THE NATIONAL BAPTIST UNION-REVIEW, OR THE OFFICIAL ORGAN OF THE NATIONAL BAPTIST CONVENTION.

When we make reference to this Official Organ, we come in contact with one of the most vexing problems with which the Board had had to contend since its existence, for many reasons: First, it is believed by our brethren all over the country that a newspaper is a money making

periodical instead of a money losing periodical. It is a fact that the subscription price of no newspaper has been known to pay the running expenses in the last fifteen or twenty years. Secondly, this magazine or newspaper, held as it is, the Official Organ of the National Baptist Convention, is a twofold vexing problem, and the Board very much wishes the Convention would take this paper off of its hands and allow it to have a periodical of its own.

It will be remembered that at the Convention in Columbus, Ohio, in 1909, this paper was a bone of contention. The Convention took charge of it, appointed a committee to run it and they published it for five or six months and allowed it to fail. At New Orleans in 1910, the same vexatious problem came up for discussion. The matter was reported to the Boards jointly, and an agreement was entered into by which an editor was elected, his salary agreed upon and a referee was appointed in the person of Dr. A. J. Stokes, of Montgomery, Ala., and each Board was assessed \$10.72 per month to meet the salary of the editor. No provisions were made for office rent, fuel, light or stationery. Finding that these were essential features, the Publishing Board undertook to supply this deficiency until different and better arrangements could be made.

The Publishing Board agreed on its part to publish and circulate this paper, depending upon the subscriptions and advertising to meet these expenses; but to the surprise of all concerned, not a single Board met its pro rata, and when four months of the fiscal year had passed the editor had decided to throw up the work and leave the paper to fail as it had the year previous. After a conference by and between the Publishing Board and Dr. A. J. Stokes, it was agreed that the Publishing Board would advance the editor's salary until the meeting of the Convention in Pittsburgh in 1911, at which time the referee promised to have the Convention take up this matter and adjust it. To the surprise of the Board, the meeting at Pittsburgh adjourned and not a single word was said about the editor's salary or the future of the paper. The Publishing Board felt that the denomination needed and was morally bound to have a paper that would represent it. Therefore, at the annual meeting in October, 1911, the Publishing Board instructed the General Secretary to continue the paper until something could be done. The

Board, therefore, brings this paper again to the Convention, and urgently requests that some disposition be made of it. When this question first began to be agitated, the Publishing Board proposed to the Convention that if it would give them the exclusive right of publishing an Official Organ for the Convention, or the same right that they had given them to publish Sunday-school periodicals, the Board would give the Convention a regular Baptist paper. The Board now makes the same proposition, that if it can have the unanimous consent of the Convention to proceed, it will endeavor to lay out plans to run the paper. If not, the Board then asked to be permitted to return this paper to the Convention. We have borne the expense or the heat and burden of this expensive periodical for two consecutive years with no hope of remuneration. We now beg the Convention to refund the back salary of the editor and take charge of the paper. We find it impossible to publish a paper whose policy is dictated by somebody else. The Board has endeavored to have the paper run during these years free from factional strife, sectional controversy or pot house politics. We believe that all will agree that the paper has been run with a view of enlarging the scope of denominational usefulness. The editor, Prof. J. D. Crenshaw, has been untiring in his efforts to prepare editorials. He has been free from all other responsibilities. He has never had the care or responsibility of proof-reading, printing, mailing, collecting of subscriptions, contracting for advertisements or any other burden except the editorial work. All of the other work has been carried on by the management of the National Baptist Publishing Board.

#### CHILDREN'S DAY AND BIBLE DAY PROGRAM.

In 1897 the National Baptist Convention at Boston voted to the Publishing Board the right to hold or set apart the second Sunday in June of each year as Children's Day. In 1899 they set aside one Sunday in October to be known as Bible Day. The second Sunday in June the Publishing Board was supposed to call upon the Sunday-schools throughout the entire denomination for a missionary donation to assist it in its Sunday-school missionary efforts with a hope of expanding the Sunday-school work. The Publishing Board in return agreed to prepare, publish and furnish the Sunday-schools a program free of cost to all

Sunday-schools who would take a liberal collection and send the proceeds to the Secretary of the Board for these missionary efforts. Beginning in 1898 the Board has each year provided a program containing from sixteen to twenty pages. It has provided suitable music and employed an expert to prepare this program at a considerable cost. Then they have printed these programs in sixteen and twenty page magazines, paid the postage on the same and sent them out to all Sunday-schools in just such quantities as the schools would name. They have published and distributed each year from fifty thousand to one hundred and fifty thousand copies of this program. It would be safe therefore, to say that upon an average we have published of these Children's Day Programs one hundred thousand copies per year for fifteen consecutive years, making fully one million and five hundred thousand copies of this magazine that have been distributed among our Sunday-schools. When we look back over our books, we find that of late years we do not receive from this source on an average of five hundred dollars per issue or per year from this department. At first our Sunday-schools contributed liberally, but we are in receipt of letters from thousands of Sunday-school superintendents who inform us that their pastors and churches object to them giving these collections. In many instances, the Sunday-school will use our programs and hold Children's Day exercises, they will show that they raise from ten to thirty dollars as proceeds from these Children's Day exercises, and it is a rare thing when a Sunday-school sends us over fifty cents or a dollar of the money raised. Then we do not receive enough from the proceeds of these Children's Day Programs to pay the postage on the same.

The Board, after taking under consideration these conditions, has decided upon a different plan of procedure. They have decided to publish these programs four times a year, to be known the first issue as Christmas Cantata; the second issue as Easter Greetings; the third issue as Children's Day Programs and the fourth issue as Bible Day Exercises, this regular magazine to be known as the Concert Quarterly. They have decided to put the regular price upon this magazine and furnish it to our Sunday-schools and churches, allowing them to pay for the quarterly or exercises as they do other magazines, and use their collections to suit themselves. It is found that

it will be far more profitable for the Board to issue these exercises in magazine form at from two and a half to five cents per copy than to undertake to depend upon the missionary gifts and benevolent and missionary spirit of the pastors, churches and Sunday-schools.

## RECEIPTS.

Financial Statement for the Fiscal Year Ending August 31, 1912.  
Cash Receipts and Business Department.

From September 1, 1911, to November 31, 1911.....	\$30,277 95
From December 1, 1911, to February 28, 1912.....	27,314 12
From March 1, 1912, to May 31, 1912.....	33,864 53
From June 1, 1912, to August 31, 1912.....	33,942 01
Overdraft September 1, 1912.....	441 40
Brought forward from Home Mission Department as shown from the report on page 24 from September 1, 1911, to August 31, 1912.....	67,042 62

Grand total receipts from all departments .....\$182,836 23

## Disbursements.

To wages, salaries, material and other incidental expenses pertaining to this department from September 1, 1911, to August 31, 1912.....	\$ 55,419 10
To merchandise, freight, drayage and other incidental expenses pertaining to this department from September, 1911, to August 31, 1912.....	31,268 85
To stamps, postage, telegrams, telephone, expressage and other incidental expenses pertaining to this department from September 1, 1911, to August 31, 1912.....	7,425 77
To advertisements, travelling, editorials, contributions and other incidental expenses pertaining to this department from September 1, 1911, to August 31, 1912.....	6,301 49
To notes, machinery, leases, rents, legal advice and other incidental expenses pertaining to this department from September 1, 1911, to August 31, 1912.....	16,462 14
To repairs, insurance, fuel, gas, water, ice, horse feed and other incidental expenses pertaining to this department from September 1, 1911, to August 31, 1912.....	4,395 72
To salaries of missionaries, colporters, secretaries, superintendent of teacher training service, training expenses, contributions, postage, stationery, donations and other incidental and missionary expenses brought forward from the Home Mission Columns, page 24 from September 1, 1911, to August 31, 1912.....	67,042 62

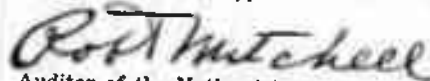


## MINUTES.

Nashville, Tenn., Sept. 2, 1912.

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

Yours sincerely,



Auditor of the National Baptist Convention.

It will be seen by a careful examination of the receipts and disbursements, that our total receipts and expenditures this year are \$4,791.48 less than they were last year, and yet our Missionary expenditures are about \$2,000 over last year, hence the decrease is altogether in the Business Department. We were too liberal in our appropriation to be expended by the Home Mission Board at the beginning of the year.

The severe winter, the heavy spring rains and the overflow caused our Business Department to fall off about \$7,000, yet we have considerable repairs and expenses that will fall upon us for the ensuing year.

Respectfully submitted,  
National Baptist Publishing Board.



General Secretary.



Assistant Secretary.

## MINUTES.

President Morris requested Miss Ida Miller, of Indianapolis, to sing, which she did to the delight of the Convention. "I want to go there, don't you?" was the choicest selection rendered.

On motion of Dr. L. L. Campbell, the rules were suspended to take pledges for the Panama Church, Colon.

The Convention adjourned with the benediction by Dr. Morris.

Amount in cash and pledges, \$204.

## EVENING SESSION.

The Convention assembled for the evening session. The meeting was called to order by Dr. W. G. Parks, Vice President at large. Scripture was read by Dr. J. W. Willard, of Louisiana. The Convention chorus sang "Marching on." Dr. Willard led in prayer.

Miss Ida Miller, the noted evangelist singer, sang another, beautiful selection by request.

Rev. L. L. Campbell, of Texas, presiding, introduced Rev. E. W. Moore, of Philadelphia, who had been selected to preach the missionary sermon. "Missions and Missionary Work, What It Is and What It Is Not," was the subject announced by the speaker. Some of the mistaken ideas as to missions: (1) One of the benevolent agencies of our times. (2) A large class of people who have been taught to worship idols needs help and enlightenment, a charity and benevolence. (3) Regard missions as merely a civilizing and educating agency. (4) Consider missions as an agency of department of church work. (5) The work of missions may or may not be done, some believe. These are mistaken ideas of missions.

## PROPER CONCEPTION OF MISSIONS.

(1) It is the work of the Christian church for which it was organized and for which the church exists today. "The church is not the brick and stone and mortar, but a saved congregation keeping house for God." The missionary work is the chief function of the church. Helps: (a)



Bible School; (b) education; (c) the tract method. To give the gospel to every creature and to save the world from sin is the chief burden of the church. "The missionary spirit is absolutely necessary to the life of the church." "The best credential of a church's genuineness is its missionary labor," said Dr. Moore. Dr. Moore urged the need of system in our missionary operations, which would result in greater activity, better results accomplished for the cause of the Master. Dr. Moore's appeal was a strong and able one, and was listened to with wrapt attention.

Dr. C. T. Walker, of Georgia, lifted the Convention in a soul-stirring prayer. "I couldn't hear nobody pray" was sung by the chorus.

Dr. Jordan followed with an urgent appeal for Foreign Missions and raised in cash and pledges \$942.23.

Adjourned. Benediction by Dr. Jordan.

#### FRIDAY—MORNING SESSION.

The meeting was called to order at the usual hour by Dr. E. T. Fishback, of Kansas. "O how I love Jesus" was sung. Rev. G. W. Ward, of Kentucky, and Rev. C. H. Smith, of Texas, conducted the devotions. Rev. Ward read the Scriptures, selecting the second chapter of Acts. Rev. Smith led in prayer. "My soul be on thy guard" was sung. Rev. F. A. Woodard, of Iowa, led in prayer.

The Convention took a short recess. On reconvening, "Glory to his Name" was sung.

Dr. E. C. Morris, the President, presented Dr. C. H. Parrish, of Kentucky, the chairman of the Foreign Mission Board. The opening remarks of Dr. Parrish were fitting and concise. He said: "Opposition to foreign missions is a sin against the highest preacher, God, the highest pulpit, Heaven, and the highest sermon—'This is my beloved Son in whom I am well pleased.'" He presented Dr. L. G. Jordan, the efficient and faithful Corresponding Secretary of the Foreign Mission Board. Dr. Jordan presented Mrs. Blanche Wade Dorsey, who sang at his request "God will take care of you," to the great delight of all who heard her. Dr. Jordan then proceeded with his report. A striking feature of the report was

the large number of Baptist associations that gave nothing to foreign missions. It appeared that money was appropriated in some cases, but it was not forwarded to the Board. The grand total receipts for the fiscal year amounted to \$23,499.01. Pennsylvania led in the contributions to missions, giving \$1,881.18, with Texas and Alabama following closely. The Olivet Baptist Church, of Chicago, Dr. E. J. Fisher, pastor, gave the largest amount of any one church, which was more than \$500.

The address of Dr. Jordan was instructive and inspiring. He expressed the need of three consecrated workers for the foreign field, and after singing "Go preach my gospel, with the Lord," the Convention went in prayer, led by Dr. J. T. Thomas, of the Ebenezer Baptist Church, Chicago. The report is as follows:

#### THIRTY-SECOND ANNUAL REPORT OF FOREIGN MISSION BOARD.

Houston, Texas, September 11, 1912.

To the President, Officers and Members of the N. B. C., Fathers, Brothers and Comrades:

The enterprise of Missions is the highest form of Christian benevolence, and brings out all that is ennobling in man. It sets forth that instinctive desire to help the weak and better the condition of others; a germ implanted by the Creator Himself. It has through all ages urged men on to brave the greatest hardships even to martyrdom.

What man of us would not arise the darkest hour of the night to go to the rescue of the helpless child, whose cries had broken the stillness of such an hour? Indeed, love for the helpless, pity for the degraded and wayward, and faith in the power of the gospel for their uplift and salvation, is the God part of our humanity. It was this in the Christ, the Founder of our Holy religion, that prompted a writer of a recent Sunday-school lesson to refer to Him as the Great Optimist, saying: "Jesus was the greatest Optimist that the world has ever seen. At the time he spoke these parables nothing could have seemed more hopeless than the outlook for the growth of the kingdom of Heaven in the hearts of men, ignorant or prejudiced or absorbed as were the hearts with which he was dealing, yet he was confident of the triumphant progress of the kingdom. He never once doubted that his mission would

succeed however discouraging might seem to others the events of his life and death. His words were spoken, not written form, but he knew that they were spirit, and they were life, that they could not die. He was despised and rejected of men, but he knew the time would come when he would draw all men unto him. The kingdom was as a grain of mustard seed, a bit of leaven, but he looked confidently forward to the time when his little band of faithful followers would become the missionary heroes of all ages. He believed in the great tomorrow. He was the Prophet of Hope."

#### WORLD-WIDE SURVEY.

As the bells tolled forth the dying of the seventeenth century there was born in England three Societies to do Missionary work in an organized way, namely: The Baptist Missionary Society, 1792; The London Missionary Society, 1795, and The Church Missionary Society, 1799. Early in the eighteenth century, as by divine impulse, two were born in our own land, The American Board of Commissioners, 1810, and the Baptist Missionary Union, in 1812, these agencies were mightily used of God, until today there are more than a hundred missionary societies at work, systematically shedding light in the farthest corners of the earth.

#### AFRICA.

Africa is a continent of enormous extent; next to Asia in size, three times the size of Europe, nearly twice as large as North and South America. The Edinburgh Conference says: "It consists of four huge river basins—the Nile, the Congo, the Niger and the Zambesi, guarded on the northwest by the vast Sahara and its enclosing mountains and shielded on the south by the plateau of South Africa. But of these river basins, the Congo alone is properly so described. Africa must rather be thought of as a continent rimmed for the most part by a narrow, low-lying coast, behind which rises, like a natural rampart, with varying steepness, the slopes that encircle the inner uplands and plateaux. From these uplands numerous rivers cleave a short course for themselves to the Sea. On the other hand, some of the inland rivers fail to reach the Sea. Lake Chad is a vast fresh water sheet, which receives the tribute of rivers, but has no outlet. The average elevation of the land is two thousand, three hun-

ded feet above the Sea and this elevation is an important factor in modifying the climate of the continent, two-thirds of which lies within the tropic.

**POPULATION.**—A primary consideration is the task before the messengers of Truth is the area of Africa as compared with its population. In Africa the population shows an average of less than fifteen to the square mile, thus missionaries write us quite frequently, "The field is as large as Germany almost. Its population amounts to a hundred thousand."

Again, we have every reason to believe that the greatest progress of Christianity in Africa has been achieved within the past decade. Even at the beginning of the nineteenth century, our missionaries found Africa overwhelmed in misery with one hundred and fifty million souls in densest darkness. There amidst this hostile people in that deadly climate, they struggled until they have achieved some of the most wonderful victories of the Cross. Today, we have upwards of one hundred different Boards and Societies working in Africa. They have nearly 3,300 missionaries in the field, of whom 1,250 are ordained. The communicants number over 350,000. There are 250,000 African pupils in Mission schools. The missionaries have a constituency of at least 1,500,000 souls counting members and adherents. Of the 600 African languages and dialects, the Bible has been translated into 120, either in whole or in part.

In nearly all parts of Africa as in Uganda, men who once lived lives of debauchery and sin, stand before us with their fetters broken and their souls free; something of the character of Christ can be seen in them, something of His compassion, pity and love. This, not as the result of civilization as non-believers would have it—it wrought by the touch of the Most High, by a supernatural power which has changed the whole current of their lives, purifying and sanctifying even the most degraded and making them to be living monuments of the grace and power of the ever-living God of Truth.

#### INDIA.

India received the first attention, and when Wm. Carey arrived there in 1793 he found a great number of that vast country untouched by the Gospel and the government openly hostile to mission work. Not long after the Baptist Missionary Union had organized, the officials of India were speaking praises of the services rendered the Empire by

the missionaries, and soon afterwards the control passed to the British Parliament and the workers had the fullest protection and sympathy of the ruling power. And since that time the Bible has been translated into over 75 of their most important languages and is now available in their own tongue for the bulk of India's two hundred and fifty millions of people.

Not long ago Christians of India formed a National Association for the purpose of a national campaign for the evangelization of the country. Another important movement is the formation of the Brotherhood of the Imitation of Jesus.

Members of this association feel that there is nothing too much to sacrifice for Christ and nothing too hard to do if it brings nearer the kingdom of the Lord and Saviour. A large number of that awful tribe in Assam has been taken from that terrible life of lawlessness and brought to the light of the Gospel by Heroes of the Cross. There are remarkable signs in different parts of India of the breaking up of that great system of caste which has done so much to hold back the progress of the Indian and to hinder the advancement of Christianity.

The great thirst for learning among the women of India is remarkable, and more encouraging is the great desire among the men for their wives, daughters and sisters to become cultured and like their Western sisters. Without a doubt India is undergoing a great social and political, industrial and religious change, and a new nation is coming to birth.

## JAPAN.

It is hard to believe that two generations ago, Japan was more completely closed to Christianity than China. No Japanese was permitted to leave the country and any who escaped were not permitted to return, but since 1871, after the return of that embassy which was sent to observe Western culture and civilization, after the ban of the Gospel was officially removed and the Japanese were permitted to become Christians, Japan has proven herself in many respects to be the most brilliant nation in the world. She has gone to school to the whole world and has learned her lessons with remarkable facility.

The Japanese church is aggressive and independent. Its members are willing to sacrifice for the advance of the Gospel among their countrymen. They not only conduct Ja-

panese Home Missions, but send missionaries to China and Korea as well.

Today full religious liberty is enjoyed and the entire Empire is open to the Gospel.

## PERSIA.

Persia is also enjoying the awakening of the East, and a rapid transformation is taking place. Missionaries tell us that time after time, men come to them with the appeal "We are ignorant and know nothing, you must be our teacher." Schools are springing up all over that land and there is great anxiety to learn and to hear the beautiful Truths of the Gospel.

True, nothing is fixed as yet, but in the Near East as well as in the Far East, events are moving with a rapidity that is nothing short of marvellous, and we can not tell what a few years may bring forth.

## TURKEY.

Of no other country in recent or the remote past could it be said so truly as can be said of Turkey, that it is a nation born in a day. The Progressive Young Turks did not cease battling for their country's liberty until the once forbidden words "liberty, equality, fraternity and justice," could be freely spoken and there has come at last throughout the Turkish Empire, freedom to travel, to assemble, to speak, to print and to educate.

## KOREA.

Korea, known as "The Land of the Morning Calm," is vibrating with the spirit of the modern world and the age-long isolation of the hermit nation has ceased. In 1883, death was the penalty for harboring a foreigner in that land; but today the work of the Lord is spreading like wild-fire. The Koreans come from afar and near, from early morn to late at night asking for the Truth. The Christian church has not workers to supply the great demand for helpers and preachers. They can not be supplied with Bibles, tracts, etc., fast enough. These natives are Bible loving, praying Christians, and the Bible is the book that has the largest sale. They are also very liberal, eighty per cent. of the Korean church is self-supporting and hundreds of their leaders and lay-preachers serve without any remuneration and there is every prospect that if the Chris-

tian church presses forward in its missionary efforts. Korea shall be the first non-Christian nation to become Christian.

#### PUSHING ON ANYHOW.

Another obligation that rests on your Board is the care of nineteen students from lands beyond the Seas, and we take pleasure in stating it is possible that one of the finest reports and best achievements of this Conventional year is that of Rev. John Kihlahla, a former student of State University in Kentucky, and a ward of your Board, who is with us in this meeting, and you will have the opportunity of hearing him.

We cite but one case out of the many on file at headquarters in evidence of the great need of an awakened ministry to have a real Missionary Baptist denomination.

July 21, 1912.

Dear Dr. Jordan:—I will have to announce to you, and while writing this statement my heart is heavy and my eyes are filling with tears. I labored hard and earnestly for the Easter Rally and was successful, but not one penny can I get them to give to me for the work nor will they send it themselves. Last week our Sunday-school gave a picnic, gave away eight gallons of ice cream, paying for it out of the money raised for the children of Africa. The occasion was too sad an occurrence for me to attend, though a teacher. I have done all the pleading I can for that money. I have prayed earnestly, now I turn the money over to God and you. The soliciting cards you sent holding sixty cents each, were all filled and turned in. One lady gave \$1.20 on two cards personally. I turned the money over to the pastor as she was a member of his class. Surely they ought to at least make good the money on those cards. They used your programs and your cards. "Will a man rob God and a man who calls himself a leader of God's people?"

#### CHINA.

Of seventy nations mentioned in ancient history or referred to in the Bible, China alone maintained her organized existence until a few years ago. Ancient Egypt is dead; Babylon has been dead more than 25,000 years; Edom and Philistina are dead; yet China, many thousand years older than any of these mentioned, today is stronger

and has every possibility of becoming the greatest nation on earth.

The Chinese prided themselves in their civilization and the men who even thought of changing their ancestral customs were considered criminals. Remote antiquity, and buried ancestry, were the liveliest factor in her development, yet, in all her paganism, China never deified lust or vice; in all her heathenism, never introduced women upon the stage of her theaters nor had any legally protected castes of any kind.

When missionaries decided it was their duty to go to this nation the most materialistic, complacent and fossilized on earth, they were not permitted to buy or rent a house anywhere within the city walls or even along the great thoroughfare, not even a single room, not even a foot of land was available. What reception was accorded these missionaries? They had not been invited; they were not wanted, they were not received with respect, courtesy or even pretense of welcome. They were hardly tolerated save for the curiosity they afford. But these faithful ones worked on, knowing "no word from God shall return to Him void," preaching and teaching as opportunity offered; they returned kindness for persecution; ministry for abuse; increasing difficulties stimulated their devotions; strengthening opposition gave them opportunity for greater patience and, encouraging themselves in God, they called upon their home church for reinforcements and toiled on. The proving of faith precedes the attainment of victory. Thus these worked on followed by others and still others of that same untiring, hopeful spirit until a great change was seen in this heathen nation, the former things began to pass away and China now calls upon the Christian church whom she once persecuted and would have driven from her, she now calls this church of Christ to give her perishing millions the bread of life.

Slowly but surely changes worked in this great nation until she was finally shaken from center to circumference and as a result of the great famines, Boxer's uprising, numerous persecutions and torturing of heroes of the Cross, China is a new nation, made so in a day through the marvellous workings of the Almighty who brings all seeming impossibilities to pass, and today China stands in harmony with the high Christian ideals of personal liberty, realizing that the supreme obligation of every personality whether male or female, is to attain to the fullest likeness of Christ. Footbinding has been prohibited by Christian teaching and being discouraged by imperial influence is

abolished. Girl slavery will soon be abandoned. Woman is dignified by Christian marriage, as the honored and loved of one man for life. Provision has been made for the Chinese girl's general education. Womanhood is being exalted and practically every barrier to the spread of the Gospel has been broke down. China no longer is satisfied to face the past and mark time, but she is facing the future and catching the swinging step of the Christian nations. The improbable of yesterday has become the insistent of today, and old China is entirely lost in the young Republic.

When it comes to numbers, China is the greatest nation in the world, and the Christian church rejoices to see this nation turning to the Christ. The Great Shanghai Conference prophesies that if the church is true to its opportunity, there will be over 25,000,000 Christian Chinese before the middle of this century. There are today over 60,000 Chinese pupils in the mission schools and China is wide open to the Gospel. The various missionary Boards working over there are unable to handle the masses, the Chinese are so eager for the Truth. The opium trade which was an universal has been abandoned and footbinding which was so general will soon be abolished and Chinese women will be free to walk in the paths of God's sunlight.

#### OUR OWN WORK.

##### OPENING OF THE NATIVE BAPTIST CHURCH AT "RUZI," LIBODE DISTRICT, WESTERN PONDOLANON ON APRIL 10, 1912.

The Rev. R. R. Miller, pastor of the Cambridge Baptist Church, had been invited to open the first Baptist Church in Western Pondoland, but owing to having made arrangements together with the pastors of the East London churches, could not very well come up to the Transkeian Territories during the month of April, therefore he left it to Mr. C. C. Henkel, J. P., of Umtata, to make the necessary arrangements for the opening of the Church.

"Ruzi" is situated in a thickly populated district, where the Rev. John Nthlahla has labored with great acceptance for the last year and a half, after his return from a Baptist college in America, where he studied for a term of three or four years. He is a Fingo, with taking manners and much liked by the people.

Mr. Henkel, accompanied by Mr. and Mrs. H. E. Owens,

both members of Mr. Baker's church at Cape Town (Mr. Owens is studying for the Baptist ministry), drove out to Ruzi on the day appointed and it was arranged that Mr. Owens should preach the opening sermon and Mrs. Owens to unlock the church door.

It was an entirely new experience for Mr. and Mrs. Owens to have the privilege of a meeting with our native brethren, redeemed by divine grace from one of the darkest positions of the Dark Continent. Rev. Koti, of the Queentown District, acted as interpreter, being an old Government officer in the Resident Magistrate's Department of the Territories, is an expert at interpreting. After a hymn was sung the key of the church was handed to Mrs. Owens, who unlocked the door and in flowed the tide of exceedingly well dressed men, women and children. In fact, the writer has never had the privilege of seeing so well behaved and respectable looking natives before, with their hymn books and Bibles in their hands. As the wind was getting stronger every moment it was decided to have the photograph taken before proceeding further with the opening service.

The pastor, Rev. John Nthlahla, had received a letter from the American Baptist Convention, who support the Mission, asking for a picture of the church, school, etc., in consequence of which the photographs were taken.

A large number of "Reds" in blankets, chiefly Unfaans (young natives of the surrounding Pondo Kraals) had also come to the opening of the church.

After another hymn, the reading of the sixth chapter of II. Chronicles and the opening prayer by the Rev. H. Vanga, Mr. Owens expressed his pleasure of being present and preached the opening sermon from II. Chronicles 6:19-21, which was listened to with marked attention by the assembled natives. The church was found not to be half large enough to hold the people, and a number had to remain outside, principally young, raw Unfaans and also some native women and girls in red blankets.

Mr. Owens pointed out to the assembly of our native members that as Solomon realized in regard to the opening of that incomparably larger and costly and also most beautiful building known as the Temple, so must we realize in the case of this Mission Station, the need of God's presence and acknowledgement, and blessing without which all would be actually and potentially worthless.

The people must never forget what the building is, and what it represents and live accordingly.

They belonged not to an insignificant body or church, but to a great, ancient, historic and true denomination. Ancient in that Christ was its founder, true because it was faithful in every respect to the New Testament ideal, historic because till now Baptists had ever been present as leaders in all great national movements, whether persecutions or revolutions. Other denominations had their heroes and "notables," but with pardonable pride we might say they could not compare with the list we might formulate. Mr. Owens wished the practice of teaching Baptist history in the Missions and churches were more extensively adapted, say on week nights. The story could not fail to thrill and enthuse the hearers and call them to greater devotion to their denomination.

But if the Baptists had such a story, if there were great privileges in belonging to such a church there were corresponding duties toward the pastor, church fellow members, denomination and above all to God. The result of their establishment here would in a large measure depend on the manner of their commencement.

The preacher then pointed out some of the difficulties that would confront them, and the manner in which they should be dealt with and impressed on them all a sense of responsibility and activity and devotion to their church, which belongs to a denomination believing in itself, in its call, in its complete faithfulness to Christ and so believing, endeavors to fulfill the command of Christ to preach the Gospel to every creature. All members should be prepared to work, all live lives consistent with their profession and by the sobriety and beauty of character exhibited attract those "outside" into the fold. The strength of the church would not be in the numbers who might fill the building, nor in their membership, but would be that of the true, faithful, consecrated, active members.

The speaker then gave the charge of the minister, pointing out to him how great was his privilege and responsibility. The privilege of being leader and the responsibility of the continued remembrance that where he went they would follow, what he advised they would do. The motives governing him would rule them. The minister should ever remember Christ's charge to Peter: "Feed my lambs and sheep"—that is, give them that which will keep them alive, enable them to grow, develop, become strong. He would be Christ's steward, he must tell the people of the Christ, lead them to Him, and do his utmost to leave them with Him and in all things be a faithful Steward.

On arrival at the Mission Station a number of native Baptist ministers had already arrived and also one of the American Negro ministers from Middle Drift, near Alice (none of them Ethiopians) and another from Queenstown.

After another hymn had been sung by the congregation, the pastor requested Mr. Henkel to speak, which he did, giving some of the reminiscences of his long and arduous life. He said that he thanked God always that He led him in His great mercy to find the church, built upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone. As a baby, he was told that they had carried him to the cathedral of the Saint Bonifacius, the Apostle of the Germans to be sprinkled and made a child of God and an inheritor of the kingdom of Heaven. When fourteen years of age he was confirmed by the Metropolitan of the Reformed church of Hesse Cassel. This was absolutely necessary in order to obtain the necessary certificates for entering the Government service. He knew then absolutely nothing about God and salvation, although some of his teachers were clergymen of the German Reformed Church, until one day he saw the Rev. Pastor Gutsche baptize a farmer's wife at Fort Peddie, and hearing him preach about salvation and faith, and comparing the sermon with a volume of the late C. H. Spurgeon's sermons, he saw the way and followed it these last forty-two years. One day, "in his journeyings often," he came to Durban, Natal, and had the privilege of meeting old Pastor Cowley, who would persist in driving him down to the point where the steamer for Cape Town lay awaiting for passengers. "And," he said, "they accompanied Paul to the ship." On the road Pastor Cowley told the writer about old Brother Adlam, a deacon of the church at the Port, but residing at the Umsinto along the coast belt of Natal. As a local preacher he would ask the congregation the question: What was our Lord Jesus Christ? That is, what church did he belong to, while on earth? Was he a Methodist or Congregationalist, a Presbyterian, or even an Episcopalian? No! He was a Baptist, and as God the Father approved of his being immersed in the river Jordan He and the Holy Spirit must likewise be of the same persuasion. To Him be all the glory now and forever.

C. C. HENKEL, J. P.  
British Central Africa.

My Dear Brethren: I beg to acknowledge the receipt of your most encouraging and helpful letter dated 11, 4,



1912, sent by Secretary Jordan, enclosed first of exchange and second for \$255 for the support of the work out here. Indeed, we appreciate most highly your present methods of supporting your workers. We thank you warmly for what you have done in the past, the present, and we have no word to express our gratitude only praying that in all things the Holy Spirit of God may direct and rule our hearts and that his blessings may rest upon your efforts. I noticed carefully your request and I am now doing it accordingly. I mailed you the pictures of my assistants.

This is about the number of scholars they teach, as follows: Nankundi school, W. Kusita, 168; 8 miles from the main station. Matiti school, D. Loweza, 190; 15 miles. Ndunde school, T. Nowazi, 82, 5 miles. Tumbwe school, D. Ngokwe, 120, 10 miles. Malika school, A. Jamali, 60, 2 miles. Sangano school, H. Chese, 86, 3 miles. The main station school, 200; teachers, S. L. Mkulichi and I. Z. Chilimbwe.

Please note, these teachers are still under instructions three months during each vacation. I am trying to give them the art of teaching in Bible, by various helps while engaging in their teaching. My desire is that each teacher should be properly fitted and an expert in Bible teaching as in other branches. I hope to see in this country and in the confines of our work, some young men to be qualified in the preliminary steps to the ministry of the church in this land; possessing certificate as a teacher or school master or to be made a qualified native pastor. I truly hope that you will recognize and admit it to be the best method of our work, and if so, please provide me with necessary material to train these young men and educate them to useful pastorates.

Brother Jordan, what about the mothers of the race—shall I forget them? God forbid. There is a special work to do. I lay the needs of our benighted wives and mothers before you and upon the great Baptist family and Christian ladies who love Christ and believe that an African woman has a soul to be saved. O for Christian sympathy from any anxious mother there in America! Dr. Jordan, please allow me to plead that more be done for the women and that by all means try to make American mothers to feel their responsibility for their heathen sisters

that they may love to help them. I feel safe in saying I am doing good to my countrymen, as it is true everywhere the men are developing faster than the women. But there can be no healthy progress on Christian lines if such is the case. We believe there is urgent need for special work to be done among the wives of the people, whom you are privileged by God's grace to bring out of the darkness into light, because an African woman, like her American sister, does not exert an influence for good or evil on her husband. The ordinary African woman in her heathen state is ignorant, uninteresting and unlovable. I almost despair when I think of her ignorance, her utter lack of ambition. I believe and pray that God may rule some one to lay the foundation for the future of the race. It is a sad sight to see a young mother, little more than a girl, with an infant on her back and know that she is thrust into responsibility for which she is quite unfit, and that at a time when she herself should be taken care of, and she ought to have been left to the joys of young womanhood. And yet I am encouraged by the words of the young African woman who is sitting in the picture group of the teachers inclosed; as my little wife, one night after my prayer she said when she heard my cry that the women and the girls are very difficult to work amongst. She said, "Change your cry and say the women of Africa for Christ's cause and kingdom, there is nothing too hard for the Lord; the gospel that transforms and uplifts is sufficient for her needs"—amen, that ours is the privilege of bringing this Gospel to her. For this we value our industrial work as a means to an end. Please help us. Mrs. Chilimbwe needs good friends to help her in her undertaking. She needs to teach our young women that God has a purpose in creating man, male and female, and that women have work to do that man cannot do. She is teaching day school and taking the sewing department and also visiting her sisters in her surroundings with her Bible in hand. She is seeking to prevent the early marriage among our girls, telling them that marriage has meant too little among our parents for generations, and telling them it is not thus that happy homes are made and a strong race reared. The world will not go forward as it should till women have been taught and have learned to take the place God has ordained for them as man's helpmeet—his equal, not his slave. Last Sunday morning she went to compel the old mother who for times past refused to attend the church. By my visiting I fail to get them to come to church. Brother Stephen failed to reach them.



yet she managed to bring them and our church last Sunday was packed. I believe if she can get friends to help her, she can do more than we can for African women. We don't need a large capital, \$700 yearly can give us good start for great work in Africa. At this writing we are digging the foundation for the new chapel, the old one is too small for the congregation. Our church now consists of 492 membership. Many are doing good service. Our chapel will cost us not less than \$500 to complete. It will cost that much on account of tin roofing. Our church in her rags has managed to collect \$157.27 to make bricks and burn them. Half of the timbers are collected already. We are looking to you for \$350 by October or November next; to fail to get that amount by that time is certain to be in trouble with Government. For the men are working on credit and you said we must not make any debts until we notified you. Again we thank you for all with cordial greeting and praying again that the blessing of the Most High may rest and rule all our work for his glory, and that the grace of God may so guide you and crown the effort of the National Convention which shall take place in the month of September next. I remain,

Your faithful brother in Christ,  
JOHN CHILEMBWE.

June 5th, Shiloh Baptist Church, Capetown, S. A.

Mr. Dear Brethren: I trust that this letter will find you and surrounding circle of laborers in America well. I am informing you that I started a school June 3rd, and not only the scholars but the parents were glad that I was there. I had in attendance 77 and others sent word they will return Monday. I have consulted Rev. Baker about the advanced studies, he wrote to the Training School for same and I am waiting to hear from them. I shall do all I can to push the school work forward, God helping me.

Ever pressing onward knowing my reward is not here. From one toiling in Dark Africa.

Yours in the Master's service,  
MRS. MAUDE WARREN.

July 25, 1912. Surinam, Paramaribo, South America.

Dear Brother Secretary: Surinam Baptist Church is

very promising, but cannot prosper as it ought to because of not having a meeting-house. Our church fund is increasing for our members are up and doing. Surinam is a very difficult place to work but we are doing wonders here already.

We are confronted here by the Romans and they give us considerable trouble. Pray for our work, dear brethren, remember the dark place we are in. With respect and compliments from the church and my house.

Yours for the uplift of humanity,

C. P. RIER.

Bethel Baptist Church, Georgetown, Demarara,

B. G. C., July 24, 1912.

My Dear Brethren: Greetings and blessings upon you and your labors in Him. I am pleased to report to you the work of our church which is getting in fine spirit and we are doing great work for the Master. Souls are being born and many who thought themselves saved are finding out differently, seeking and finding Christ in the right and only way and are being redeemed and cleansed through His blood.

Yours in His service,  
JAS. H. WILSON.

Good Hope Mission, Idutyma, Transkei, S. A.

June 12, 1912.

Our work is going on nicely and the outlook is very promising. The Lord has indeed blessed our cause. The needs of the Lord's work are here indeed very great. It is bad mark for any man who is a missionary to be unable to carry on the work that has been committed to his care by the Lord. Don't let the big churches of America forget that Africa is the land of their fathers and we are the bone of their bone and flesh of their flesh. At our last Association some ministers could not attend because of financial difficulties. Brethren, do come to our side for the Lord's work's sake. Believe, your brother,

J. D. ZAMZAM.

We can furnish you no greater proof of God's approval and blessings upon our work than the facts cited above and the following extracts from letters of Rev. John Chilembwe and one about the work of Rev. John Nthlaha.

Indeed, we appreciate most highly our present methods of supporting your workers. We thank you warmly for what you have done in the past, and the present we have

no word to express our gratitude only praying that all things the Holy Spirit of God may direct and rule our hearts and that His blessings may rest upon your efforts. I noticed carefully your request and I am near doing it accordingly. I mailed you the pictures of my assistants.

This is about the number of scholars they teach as follows: Nankundi school, W. Kusita, 168; 8 miles from the main station. Matiti school, D. Loweza, 190; 15 miles. Ndunde school, T. Nowaki, 82; 5 miles. Tumbwe school, J. Ngolwe, 120; 10 miles. Malika school, A. Jamali, 60; 2 miles. Sangano school, H. Chese, 86; 3 miles. The main station school, 200; teachers, S. L. Mkulichi and I. Z. Ch.

Please note, these teachers are still under instruction three months during each vacation. I am trying to give them the art of teaching in Bible, by various helps while engaging in their teaching. My desire is that each teacher should be properly fitted and an expert in Bible teaching as in other branches. I hope to see in this country and in the confines of our work, some young men to be qualified in the preliminary steps to the ministry of the church in this land; possessing certificate as a teacher or school master or to be made a qualified native pastor. I truly hope that you will recognize and admit it to the best method of our work, and if so, please provide me with necessary material to train these young men and educate them to useful pastorates.

During our past Conventional year, missionaries in China, Korea and South America have been called upon to suffer great persecutions. But as in all the past, from the beheading of John the Baptist to the cracking fires of Smithfield, through the days of the Boxers, so now God has his men and women ready to do and dare for the spread of the kingdom.

While none of our missionaries have been in the Zones where the fires of persecution have burned hottest, our hearts go out in prayerful sympathy to those Boards who have been called upon to share the afflictions with their faithful workers.

#### A ROLL CALL.

We are all the more grieved when by roll call, we find that there are in Alabama two State Conventions and twenty Associations; we have received contributions from the following: Round Island, Lebanon, Snow Creek, The Willis Creek, Ebenezer, Canaan, Mt. Pilgrim, Ministers &

Deacon's, Muscle Shoals, Uniontown, New Cahaba, Middle District, Antioch, Alabama State, N. E. District, S. W. District, Rehobeth, Bethlehem, Woman's Auburn District, Alabama Woman's District, Shelby Springs Woman's District.

Arkansas.—State Convention and 28 Associations; reporting: Middle Arkansas District; Southwest, P. L. & M. Bethlehem, Palmer.

California.—State Convention and two Associations; reporting none.

District of Columbia.—State Convention and three Associations; reporting none.

Colorado.—State Convention and Associations; reporting: Woman's Baptist Union.

Florida.—State Convention and 15 Associations; reporting: State Convention, Woman's District Auxiliary, Bethlehem; Florida Institute.

Georgia.—State Convention and 81 Associations; reporting none.

Illinois.—State Convention and six Associations; reporting: Woman's District Department, East Mt. Olive.

Indiana.—State Convention and two Associations; reporting: Woman's State Convention.

Iowa.—State Convention and seven Associations; reporting: State Convention Woman's Auxiliary; Iowa, Nebraska.

Kansas.—State Convention and seven Associations; reporting: Woman's Baptist.

Kentucky.—General Baptist Association and seventeen Associations; reporting: General Baptist Association, Central District, Consolidated, United District, Carrollton, Woman's Missionary Auxiliary.

Louisiana.—Two State Conventions and thirty Associations; reporting: Springville Educational District, Fifth District, Liberty Hill, Women's Institute, N. E. First District, Springfield Miss. and Educational Convention, Sixth District.

Maryland.—Two Conventions and two Associations; reporting: Lott Carey Convention.

Michigan.—One Association; reporting: Chain Lake Association and Woman's Auxiliary.

Mississippi.—Three State Conventions and sixty Associations; reporting: General Mississippi Baptist Convention, First Enterprise, Second Enterprise, Third New Hope, Ministers' District, Lebanon; Mt. Moriah, Bruch Creek, Palo Alto, Grenado, St. John's, Tallahassee and Jackson.

Missouri.—State Convention and eleven Associations; re-

porting: Mt. Zion, S. S. State, Woman's State, State Convention and Mt. Carmel.

New Jersey.—State Convention and two Associations; reporting: State Convention.

North Carolina.—Two State Conventions and thirty-nine Associations; reporting: North Carolina Association.

Ohio.—State Convention and four Associations; reporting: East Union.

Oklahoma.—State Convention and twelve Associations; reporting: Woman's State meeting.

Pennsylvania.—State Convention and four Associations; reporting: S. S. Convention, Union Association and Woman's Auxiliary, Baptist Ministers' Alliance of Philadelphia and Pittsburg.

South Carolina.—State Convention and fifty three Associations; reporting: State S. S. Convention, Macedonia District S. S. Convention, Tiger River District S. S. Convention.

Tennessee.—State Convention and twenty-eight Associations; reporting: Rock River, Silver Spring, Farmers' Indian Creek, Elk River, Woman's H. & F. M. Convention.

Texas.—Three State Conventions and forty eight Associations; reporting: Texas Baptist Foreign Mission Convention, State S. S. Convention, Lincoln B. V. P. U., St. John, Mt. Olive, Woman's Convention of G. B. District, Central Woman's H. & M. Auxiliary, First Baptist, Elgin, North Texas Association and Woman's Auxiliary, Union Association and Woman's Auxiliary.

Virginia.—State Convention and thirty-three Associations; reporting: State Convention, North Anne District, W. O. B. S. S. Convention, Mattiponi Associon, Mattiponi S. S. Convention and Mattiponi Woman's Educational Convention.

West Virginia.—State Convention and five Associations; reporting: S. S. Convention and New River Association.

It is but just to say, there may be Associations having reported through our Women's meetings, but the number is far too small.

#### COMMISSION TO FOREIGN FIELDS.

The spirit to go and see the needs of the millions without Christ which comes with the awakening on Missions, has sent an army of men and women, preachers and laymen to foreign fields in the past three years, by several religious bodies. Our own work at home needs the witness and our

workers abroad need the encouragement of a Commission who should see and know the peoples of all parts of Africa and South America, where you support missions. Your Board hopes to see such a Commission go during 1913. Whatever the number, we urge that at least one shall be a layman. The plans for such a trip can be worked out by our next Convention and this Commission can sail October, 1913.

#### SO SORRY.

Your Board has been deeply grieved over the sad and painful happenings at our Middledrift Station. For twelve months we have wrestled with this most unfortunate affair. Miss Jeanie Sontumzie, the native sister, who so nobly carried on our work there for two years after the death of Rev. Buchanan, has given sign of deep repentance, and is with us at this Convention. Rev. J. E. East has been called home and his church notified of the findings by an impartial committee of pastors and laymen of Washington, D. C., in conference with your Board, which led to our action in this matter.

#### SIGN OF HEALTHY GROWTH.

There is nothing which gives signs of a more healthy growth in missionary work than the giving of an entire Sunday service to Foreign Missions. We are glad to report this was done this year by Ebenezer Baptist Church, Pittsburg; Zion Church, Denver; Carran Street Church, Pittsburg; Dexter Avenue Church, Montgomery; Friendship Church, Chicago; The Zion Church, Cincinnati; Macedonia Church, Philadelphia, and Fifth Avenue Church, St. Louis, gave an entire Sunday service. Olivet Church, of Chicago, pledged \$500 for the year and paid \$505.

These incidents all occurred with churches heavily in debt. Their pastors receive as large salaries as our churches generally pay. But in their cases it will be seen that pastors and people realize that to be a church of Christ, it will be the part of hypocrisy to give only an after-collection or a week night offering to obey the command of Christ Jesus, the Founder, lest the church or pastor would suffer. All we profess to believe as Baptists is a standing rebuke against closing Baptist churches to spread the gospel in regions beyond on the Lord's day. What would we call a body of men and women who repudiated "Go ye into all the world and preach the Gospel to

every creature?" What would a church be which set aside "We believe that the Holy Bible was written by men divinely inspired and is a perfect treasure of heavenly instruction; that it has God as its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried."

What Baptist preacher would pastor a church which refuses to repeat: "Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour; and, on the profession of our faith having been baptized in the name of the Father, and of the Son, and of the Holy Ghost. . . . We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor and the spread of the Gospel through all nations."

#### WORKERS ON THE HOME FIELD.

Your Board has often wished that it might present a more rosy picture of the conditions among the churches as they effect Foreign Missions, but, we realize more and more, that in diagnosing a case we can never hope to help a patient unless the whole truth is known. It was William Carey's persistency that caused Dr. Ryland in a Baptist Association to exclaim, "Sit down there, young man, when God wants the heathen saved, he will do it without your aid or mine." It was because his soul was on fire and he had seen by faith the Karens saved by the preaching of the Gospel and with a long desire to go that he might be a co-worker with God in bringing their salvation, he sat in the Baptist Association and saw them pay out money for ice water, make the Moderator a big present, listen to great speeches, etc., and when they were about to close without doing one thing for their brethren in heathen lands, Carey lost his head and sprang from his seat, squeezed the Moderator's arm and in piteous tones asked, "Will you close the meeting and still go on without doing anything to preach the Gospel in regions beyond."



REV. Wm. RYLAND, D.D.,  
First Secretary, National Baptist Home



DR. N. H. P. N.,  
National Secretary

The indifference, the slothfulness, the un-Christ-like attitude of these men, told and retold in speech and in printed pages for the past hundred years, has done much to thaw into life many a cold, frozen preacher and layman and today they are missionary to the core.

According to the judgment of all of our workers, the cause of slothfulness, indifference, among our churches is a result of indifference toward missions on the part of the pastors; while there are a large number as Paulinac as any men of our times and we rejoice to know one or more of these can be found in all our States, but the great army of the indifferent ones are chilling the zeal of many who have been awakened through the untiring zeal of our workers and our publications.

We are grateful to Almighty God that the tide of Missionary zeal is becoming too high and powerful to be pushed back. All who fail to recognize the claim of Jesus Christ to the service of His followers must be surely engulfed, losing the love and respect of their brethren, presence of the Holy Spirit and the favor of Almighty God.

To the untiring zeal of Mrs. Josephine Straghn, Mrs. Elizabeth Hawkins, Miss Sidney J. Davis, Rev. J. D. Brooks, D. D., Rev. C. G. Fishback, A. B., your Board owes much. Mrs. Yerby and Mrs. J. E. Givens, both of whom have done special work for the Board, also deserve our thanks and that of the denomination.

Rev. D. E. and Mrs. Murff have gone among the churches and doubtless made friends for the cause. To all these and the faithful pastors and superintendents who have rallied their people, young and old, thus enabling us to bring to you what we regard the best year's work in our history.

#### \*LIVINGSTONE CENTENNIAL.

We recommend that our churches observe Livingstone Memorial Day by using the programmes arranged by the Educational Movement.

March 19th will mark the one hundredth anniversary birth of that true and tried friend of Africa, who proved himself a missionary heart and soul, by living and dying in the service of Missions.

The celebration of his life and service will begin right after the Holidays and close on Easter Sunday, March 23rd.

## HOW TO PROCEED.

These are the simple steps of procedure:

1. Appoint a strong representative church mission committee at once to have charge of the entire campaign. It should include representatives of the church proper, the Sunday-school, the Young People's Society, Women's Societies, Men's Organizations, etc., and, of course, the pastor should be a regular or ex-officio member.

2. Form one or more prayer groups whose members have some appreciation of the seriousness of our national need, of the present world crisis, and of the importance of such an education campaign, and the assurance that God is able to make all grace abound unto victory.

3. Send your order for all needed supplies early, that the work may not be delayed.

4. Report immediately to your Denominational Missionary Secretary the policy decided upon, and secure materials and other help.

This old Scotch hero wrote in his diary just before he was found dead on his knees, "May heaven's richest blessings come down upon any, English, American or Turk, who will help heal this open sore of the world."

## FACTS TO BE REMEMBERED.

1. Prior to 1880, Negro Baptists had no organized Foreign Mission work in the whole wide world.

2. On Wednesday, November 24th, 1880, one hundred and two delegates from nine states gathered in Montgomery, Alabama, in answer to a call sent by W. W. Colley and others and organized the Baptist Foreign Mission Convention of the U. S. A.

3. The first six missionaries sailed December 1, 1885, for the West Coast of Africa, settling in the Vey country forty miles from Monrovia, Liberia, and fourteen miles from Cape Mount, where they organized three missions and labored until 1893. Hattie H. Presley was the first of their number to die, in 1884. After ten years, disease and death so decimated their number, and tribal wars so endangered their lives that the remaining two, J. J. Cole and wife, were called home, July, 1893, and the mission houses were sold for old lumber.

4. For two years, the whole Baptist army "marked time" laboring under a deep sense of our obligation to the heathen world and in obedience to the last command of our

Lord, in 1895, the Convention rallied again and adopted an independent missionary in South Africa and one on the West Coast, they began anew to do Foreign Mission work. In September of the same year, in Atlanta, Ga., the three bodies known as the Foreign Mission Convention of the U. S. A., the National Baptist Convention and the National Educational Convention united in one body to be known as the National Baptist Convention, U. S. A.

The death of L. M. Luke, D. D., in December of that year cast a gloom over the Foreign Mission Department. But the Board, having just been located in Louisville, Ky., the brethren rallied their forces and kept the work going.

5. In 1897 they sent to Africa their first five missionaries. Since 1895, beginning with R. A. Jackson and wife, during the past sixteen years they have sent to foreign fields twenty-six American missionaries as follows: R. A. Jackson, J. I. Buchanan, R. L. Stewart, H. N. Bouey, D. D., L. G. Bouey, L. N. Cheek, H. D. Proude, D. D., and wife, J. W. Anderson and wife, J. H. Wilson, E. B. Delaney, L. Ton Evans, Mamie Brantonn, W. R. Richardson, D. D., C. S. Morris, D. D., H. C. Faulkner, M. D., and Georgia DeBaptist Faulkner, J. D. Hill and Susie M. Taylor.

They have returned to their fields of labor fourteen natives; John Tule, G. F. A. Johns, John Chilembwe, J. N. Menze, John Nthlahla, E. R. P. Koti, Wm. Jimsana, Mary Buchanan, Samuel A. Richardson, G. E. Stewart, D. D., Majola Agbebi, Ph. D., F. Solani, Peter T. Mugquibisa and C. P. Rier. These do not include the five missionaries sent under our Lott Carey District Convention: C. C. Boone, M. D., and wife, Rev. Harris and wife, Rev. Mdoni and wife and Rev. D. G. Gales.

It will be seen that the Foreign Mission Board of the National Baptist Convention in the past sixteen years has sent forty missionaries to Foreign fields; adding to these the seven sent out by our District Convention, making forty-seven missionaries sent across the seas to battle against heathenism for our Lord.

By counting the ten missionaries sent prior to 1885—W. W. Colley and wife, J. H. Presley and wife, E. B. Topp and wife, J. J. Cole and wife, H. McKinney and J. J. Diggs, and the four sent by our Western States and Territory Convention: — Ricks, Miss Jones, T. L. Johnson and R. L.—... missionaries and returned fifteen well equipped native workers to regions beyond in the past thirty-two



years. Some of these workers have crossed the ocean four or six times at our expense.

Without an experienced person to guide, without a mission house or a convert to begin with; without any knowledge of the language, no experience among foreign peoples, in His name, these heroes of the Cross plunged into the fever-infested lowlands of Africa and organized by actual count more than eighty-eight churches, five hundred out-stations, baptized approximately 42,000 souls, enrolled in day and Sunday-schools 38,000 children and reached with the Message of Truth hundreds of thousands of men and women who would never have heard the Truth only for their humble efforts.

The property owned by the denomination up to 1896 was 100 acres, donated by the government in the Vey country on the West Coast; today, they own property including lands, houses of worship, schools and homes for missionaries, organs and church bells, and other belongings, amounting in round numbers to more than \$35,000.

#### OUR FINAL RECKONING AFTER A CENTURY OF MISSIONARY ACTIVITIES.

With the Twentieth Century yet in its swaddling bands, we find the various religions and denominations of the earth contributing annually more than \$25,000,000 for the spreading of the Gospel in heathen lands. One hundred years ago the forces of right had captured from the rampart of the wicked one only 7,000 souls. Today we have enlisted under one banner more than 4,285,199 recruits and they are being gathered into His folds now at the rate of 460 per day. One hundred years ago, there were no women missionaries laboring in heathen lands; today there are more than 5,000 consecrated women on the fire lines in the mighty conflict for God and humanity. One hundred years ago not more than one-fifth of the human race had a Bible in their own language, today it is estimated that nearly nine-tenths of the people in this dark world of ours may find a Bible printed in their own language or vernacular. One hundred years ago, contributions from any part of the heathen world were unknown; today thousands who stand forth redeemed and saved through the power of the Gospel are contributing quite \$4,000,000 to send the message farther on. The various Boards doing work in Foreign fields report more than 99,000 native workers who are shouting His praise in glory of their ef-

forts to save their fellows. We have great cause for rejoicing when we remember it took nearly one hundred years before 1896 to win the first million converts to Christianity. The second million were won in the next twelve years, and it is confidently expected for the third million to take their places in the marching ranks within the next six years. Indeed, with the zeal and enthusiasm being kindled in all evangelical churches, aided by "The Student Volunteer Movement," "The Educational Movement" and the "Laymen's Missionary Movement," together with the vast amount of down-right Gospel preaching being done by thousands of our pastors, who have really got the vision of the purpose of Christ when he saw the travail of the soul was promised that through the efforts of His followers he should be satisfied, in a very short time, we shall see the heathen people enrolled a million a year until He shall rule whose right it is to reign throughout the whole world.

#### THE HOME BASE MUST BE STRENGTHENED.

That there is need for broadening the home base in missionary enterprise is unquestioned. Figures, which do not be disputed, make some startling statements. It is said that in the United States nine-tenths of the money for mission work comes from one-tenth of the church membership. The tables of per capita given, contained in the Edinburgh report, lead to the same conclusion. One of the wealthiest denominations—if not the wealthiest—sends in a record of sixty-six cents a member—a little more than a cent a week. That wonderful things have been accomplished during the first century of modern missions no one can deny, but those wonderful things have been accomplished by a very small group in the churches. But faith and forces are increasing. The bitterness of opposition is giving way. The ranks of the out-and-out disbelievers in missions are thinning rapidly, while the possibility of recruiting the ranks of the supporters is correspondingly increasing.

When Sir Matthew Nathan, a Hebrew, was sent to Natal to replace a Gove nor who had been unsympathetic and cruelly repressive in his native policy, he made it the first object upon his time to visit the leading mission stations and institutions and examine the work of the missionaries on his own account. He summoned a conference of the Christian workers and proposed a program for co-operative effort, saying in effect: "The Governor and the Church



must work out this problem together. You need us and we need you."

Educationally and philanthropically, governments are, we believe, in a fair way to be converted to the missionary idea and ideal. The attitude of newspapers also, towards missions, has largely changed in recent years. Opposition to a cause, it is said, breeds devotion, and the very unbelief of the many in the early years of mission effort, intensified the service of the few. On February 6, 1912, there was celebrated in the Tabernacle Congregational Church, at Salem, Mass., the centenary of the ordination of the first missionaries to be sent out from America. Five young men sat upon the identical settee occupied one hundred years before by Messrs. Judson, Newell Hall, Not and Rice, when they were set apart by the American Board for service in foreign fields. Contrast with that scene one hundred years ago the present missionary situation in America; forty-seven separate denominations carrying on work abroad; 6,013 missionaries; 30,067 native workers; 7,136 churches; 802,596 communicants; 389,726 pupils; an income of \$10,707,711, with \$1,898,915 contributed by native Christians last year. Abundant ground surely for striving to make the base of this world movement as broad as the base of the organized Christianity.

In considering what means are called for by the present situation, measures are naturally classified as educational and financial. Without going into practical detail, certain broad principles underlying the efforts of the churches are here suggested:

1. First and foremost, we need a widespread proclamation of the facts connected with the missionary enterprise. In the beginning facts were unavailable. After more than one hundred years of wonderful achievement, a body of facts of most impressive proportions can be presented. Yet the majority of our church members are as ignorant of these facts as they are of the details of church history in the sub-apostolic age. These facts should be understood by the people as a special providential era in the history of the church. There is material in the present world situation to stir the churches profoundly; let these facts be made known. The ordinary preacher is not quick in giving his people vital and inspiring information at his command. What the people desire and should have is evidence as to the success of missionary enterprise—what is the good cheer, what the news of the kingdom?

Listen! The progress of Christianity during the past

decade can not be duplicated except in apostolic times. ing of Christianity to its own. There is come a situation. There is come to the church a new fullness of time, a com- so extraordinary, so compelling, as to challenge the attention of Christendom. Japan seeks for a religion and the government calls a special parliament to help stimulate religious influence for the uplift of the empire; China takes on a republican form of government and comes out for religious toleration, building her institutions upon Bible principles, while the masses ridicule old superstition and desert the temples of the gods; India is vibrant with Christian thought, and unmistakable evidences of disintegration are found in the heart of Brahmanism; Turks in the citadel of Mohammedanism declare for religious liberty and send their children to Christian schools; great areas of Africa are opening up under the advance of commerce and the missionaries find the people gathered in vast numbers in commercial centers to hear the gospel message. Facts, more than arguments, convince men. Let the churches know the facts. Argumentation has its place for some; but the facts of the work, the great realities of the mission field, are more potent in winning the man who sits in the end of the pew. These facts must be chosen according to some intelligent principle of selection and then interpreted in such a way as to compel attention and bring conviction. This world situation means something to Christ and should mean something to his people. Missionary literature has its place, but no amount of such literature issued by the Boards, or newspaper articles written by experts, can take the place of the living word spoken from the sacred desk by ministers on fire with missionary zeal. One strong sermon, earnest, intelligent, vibrating with conviction, will often accomplish more in the way of converting a church than years of cultivation by literature and special programs.

11. Next to the public proclamation of facts, a thorough-going and far-reaching program of missionary education is urged. There is much danger of assuming more knowledge and predisposition than actually exist in the minds of the people. The ordinary men and women sought to be reached have not been taught missions in their homes. The church is endeavoring to engage church members in the most stupendous of all undertakings, to inculcate the highest ideals of Christianity. This can not be done in a day. The processes of human betterment are slow.

The stress of finances in a given year should not occupy

mission boards to the exclusion of far-reaching plans. The task of transforming the attitude of the home church by a thorough system of missionary education is imperative. The giving of mission study a place in the Sunday-school curriculum, by leading denominations is a hopeful sign. By special courses in missionary history, by the use of missionary material in the regular Bible lessons, by the study of the lives of missionary heroes, and by presenting news fresh from the field much can be done to start the young people aright.

Mr. Speer's book on non-Christian religions, "The Light of the World," while not dealing primarily with the facts of present day missionary work, has evoked an unsuspected amount of interest and, in many communities, has led the churches to unite for the discussion of Mr. Speer's book.

III. The more specifically financial aspects of "broadening the home field" is receiving much attention. The education movement, mission boards, and the Laymen's Missionary Movement are issuing excellent literature. Those publications on the subject of "The Every Member Canvass" are especially commended. The fact that leading laymen, after years of special study, backed by their business experience, have settled upon the "Every Member Canvass" as the best method of financing missions is considered significant. If the base of support is to be as broad as the whole church, the people must be sought out one by one and personally asked to participate as partners in the enterprise. "The Every Member Canvass" has been tried. The by-products of the canvass, such as enlisting the laymen in the work, the visitation of high and low, the bringing to bear of business sense and business enterprise upon religious problems, all justify the method. The church is a partnership of workers under Christ. Fair-minded Christians are quick to see the reasonableness as well as the effectiveness of the apportionment plan joined to "Every Member Canvass," a plan now being followed by many of the large denominations in the United States and Canada.

IV. To win and to hold the entire membership of the churches there must be a more intelligent appreciation of the basis of the missionary appeal, an appeal to the most verile minds and resting upon so firm a basis of fact that it will increase rather than diminish by investigation and study. The appeal must not be so much to mere sentiment or curiosity as to those deeper motives founded upon an intelligent appreciation of the grave situation confronting

our denomination. For instance, children should not be taught that we are giving to the Africans because they are naked, but because they are wicked. Adults must understand that in its outward civilization a nation may show many excellent traits and yet be rotten at the core. All giving, indeed all Christian service, should be done from real love of the unfortunate and in the spirit of true obedience to Him who called us to give and go. The strength of the appeal must be in its sublime realities. Such considerations as the depth and strength of human need, the program of Christ, the power of the message, the success of the work, and the character of the discipleship insure permanency and success.

#### BUYING HEADQUARTERS.

At Pittsburgh, 1911, you ordered your Foreign Mission Board to set aside 10 per cent of the money raised in the regular way, one-fifth of the money raised from the Watch Meeting night service, and 20 per cent of the money raised at our April or Easter rally to be used in securing property for permanent headquarters of your Board. In pursuance of your orders, this gives us \$21,802.19 to pay on said property. Of course, this money has been expended in the work but we hope to replace it from the moneys brought up to this session of our National gathering.

#### A FALLING OFF.

Editorial Letter.

Helena, Ark., Aug. 5, 1912.

Dear Brother—The P. L. & M. Association has met and adjourned. I need not tell you that owing to the awful financial conditions that prevailed here during the spring that one-half our churches were unable to make any report whatever, but from those that did report our foreign mission work was remembered. Inclosed you will find \$39.70 for thirty-nine (\$39.70) dollars and seventy cents.

Very truly yours,

E. C. MORRIS.

We give extracts from the letter written by the honored President of the Convention to say, what obtained in his Association obtained in Associations beginning with Kentucky and ending at New Orleans. It is generally conceded that at no time in the history of the recollection of the oldest of our inhabitants has this country had such a winnowing as the one past. This, coupled with the high waters,

has reduced offerings to Foreign Missions given in 1911. It will be seen that Arkansas gave \$393.27 in 1911, and \$548.52 in 1912. Mississippi, \$2,003.15 in 1911, and \$693.27 in 1912; Louisiana, \$948.43 in 1911, and \$747.64 in 1912. We are glad new friends have been made in every section of our country for the cause of missions.

#### MORE HELP NEEDED.

Your Board, for seventeen consecutive years, has experimented with field agents, simply allowing them a percentage of the money they raised for the work. We are of the opinion that there is intelligence and, above all, religion enough among us to know, all persons leaving their vocations to go on the field, to instruct, enlist and enthuse our pastors and people in behalf of evangelization, must at least have something upon which to live. The need of prepared men and women to do systematic field work in the form of Institutes, Conferences and Special Study class work, are things that must be made, otherwise, our work must be greatly hampered in the future. "Information is the true foundation of Missionary interest. Special appeals will arouse enthusiasm for the time but it will not last." No truer sentiment was ever expressed. Our people have been aroused and enthused more than they have been educated, hence most of the money gathered for our work is gathered when some individual is present with the people to stir them. This form of raising money must give way to the system of giving, growing out of necessity from love to men and God. Therefore your Board wishes to use this coming year to prepare men for this educational phase of our missionary work.

#### THE COST OF RAISING MONEY.

Once in a great while, letters come to the Board asking what percentage of the money raised among the churches go to Foreign fields. We would answer by saying, money is not raised to be sent to Foreign fields, but to send the Gospel. The money raised is used in fitting men for their work, sending them to do their work, printing and circulating information absolutely necessary to the making of friends for the cause of missions. With no annuities or special funds on which to draw, every phase of our work must be supported by the contributions made in the regular way. We are glad to report that seventy per cent of

all the money raised on the home field is expended directly for the spreading of the Gospel on Foreign fields.

#### CO-OPERATION.

During the Ecumenical Conference in 1900, in New York, about 150 of us met one day to consider question relative to missions and young people. It was our decision that something of a wider scope should be attempted, and a committee was appointed to see what could be done. This committee never did very much, but in the summer of 1901 two or three members of this committee were at Silver Bay, on Lake George, in New York, when one of them brought up the question again, and as a result these three men added others to their number and called a conference to discuss young people and missions in December, 1901, in New York City. This was attended by about 100 people. The committee was continued and enlarged, and at a meeting of the committee at Toronto, in February, 1902, it was voted to hold a summer conference, which met at Silver Bay in July. The Missionary Educational Movement was organized on the afternoon of July 18, 1902. Since that time this organization has held conferences in several parts of this country and Canada, which have been attended by a total number of approximately 10,000 people. It has held one convention in Pittsburg attended by about 2,600 people, and has held more than a hundred institutes in various parts of the country, attended by many thousands. Circulation of missionary study books has been more than one and one-third million. This means that approximately a million people have been engaged in missionary study.

Several members of your Board and a few pastors attended many of these great Missionary and educational gatherings, but the workers in our Sunday-schools, the intelligent laymen, those who must help most, were not there. The Women's Missionary Societies, both home and foreign, have organized educational departments, and have been carrying on a good campaign since about 1900, and thousands of people have been touched by this work. The Student Volunteer Movement, organized in 1886, has carried on missionary educational work in colleges for about twenty years, and as a result the power and influence of college students has been greatly enlarged in church work and life. We rejoice to know the Student Volunteer people have a man giving a part of his time to work among our schools.

The Laymen's Missionary Movement, organized three or four years ago, has never carried on educational work except through speeches until within the last three months, but proposed a distinctly educational campaign for men during the winter of 1912 and 1913. The newspapers give extensive notes wherever the campaign is, and we urge our pastors with the leading lay workers to attend. We are glad to report we have had the most cordial sympathy of all of these great agencies and we are looking forward to a strong Laymen's Movement among our brethren. The Laymen's Missionary Movement and the Missionary Educational Movement published a book jointly, for the use of men, which is inspiring many to more active service in the Kingdom of Christ.

#### OUTGOING MISSIONARIES.

There is nothing transpiring in connection with the work of your Board, more educational and inspiring to the churches in the home land than the Farewell Meetings held for those who go to regions beyond. This is all the more true because of our lack of information coming through the literature issued by the tens on this world-wide evangelization. And it is a direct appeal through the eye and the ear of the most skeptical in the importance of obeying the last command of our Lord and Master. The meetings held during January, right up against the holidays, for the sailing of Rev. Samuel A. Richardson and Mr. G. E. Stewart, in Washington, Baltimore, Philadelphia, New York, and other cities, are a great help to ourselves and with the message of the Kingdom of Christ.

On December 21, by the Quebec Line, and Dr. G. E. Stewart by the S. S. German Royal Line.

These meetings were not only a blessing to the churches, but, for the brethren who went with Paul on his journey, cheered his heart, the missionaries are better prepared for the hardships they must encounter in other lands because of the fellowship shown in these meetings. The following letter will convey the idea your Board wishes to show of the helpfulness Farewell meetings are to the missionaries:

"As I realize Drs. Parrish and Frank with you travelled far to bid us good-bye and Godspeed, I am reminded afresh of your great love for me and my people. The

sweet fellowship and cordiality with which I was treated by my brethren in all parts of America helps lift many burdens in my work and cheers me along my way."—G. E. Stewart.

Possibly the most inspiring Farewell meeting ever held under the auspices of your Board were those in June at the sailing of Misses E. B. Delaney, at Fernandina, Fla., and Susie M. Taylor, Camden, S. C. The New Jersey brethren, led by Rev. J. C. Love, a member of your Board, and the chairman of Foreign Missions of that State, planned a number of these soul-inspiring gatherings, culminating in a final meeting where more than one hundred men and women from Pennsylvania, New York, Connecticut, New Jersey and Rhode Island united in song and prayer on the docks and enthusiastically sang amid the waving of their handkerchiefs, "God Be With You Till We Meet Again." The Baptists of New Jersey have pledged for \$600 per year for the support of Miss Delaney.

#### MISSIONARY EXPOSITIONS.

Among the agencies for enlarging the conception of the masses in missionary endeavor, nothing has proven more beneficial than the Missionary Exposition. First of these were held in 1911 and known as the "World in Boston." 15,000 stewards were trained in a mission study course lasting for two months preparatory for this exposition. It is to be repeated in Chicago during 1913 and was held in Baltimore in 1912. We urge upon our people everywhere to take advantage of these splendid schools of Missions.

#### OUR WORKERS FOR THE FOREIGN MISSION BOARD.

No set of Christian workers on foreign fields have been more earnest and persistent in their labors of love than the workers under your Board. When it is to be remembered that we as a race are "novices" on the subject of missions, the success achieved by our workers is all the more wonderful. A read of extracts from some of their letters contained in this report will thrill the most anti-mission Baptist in the world.

#### WORKERS SENT OUT.

For various reasons there are fewer American workers on foreign field than at any time in the history of our work.

but we rejoice to report to you that we have a few as well equipped and as proficient set of native men in all parts of the land where our work exists, as are to be found anywhere.

In December, 1911, we returned Rev. S. A. Richardson to Albouystown, South America, and Rev. G. E. Stewart, D. D., to the West Indies. On the 8th of June, Miss E. E. Delaney, who served five years in British Central Africa, in company with Miss Susie M. Taylor, sailed to take up work in Liberia on the West Coast of Africa. Miss Delaney is a product of Florida. A graduate of Spelman Seminary and having specialized in nurse training is well fitted for her work on the West Coast. The Board can safely say that no returned missionary has rendered better service than she. Four years she collected from the churches more than double the amount it took to pay her, thereby she became a real blessing to our sisters and brethren who labor in regions beyond. Miss Susie M. Taylor, Miss Delaney's companion, was born in Camden, South Carolina, and was a student at Schofield Seminary of that State. She specialized in mission work at New York. Your Board feels safe in saying they will give good accounts of themselves in the work of the Lord.

#### SPECIAL OBJECTS.

All the great missionary agencies at work in the various corners of the world are falling on specific plans. Your Board is making an effort to work out the Station Plan and we invite 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 missionary keep up correspondence only as indicated by their board.

That you may see the position taken, we select four "WHY NOTES" against this policy from periodicals sent out by the Board of Foreign Missions of the United Presbyterian Church.

*Why should I 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 the next year and year after?

(b) Because the 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 cannot 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 then places upon the missionary who is already overburdened with work. I 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 co-operation 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 co-operate, but to actually write the letter for the native supported.

*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 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 his station) then there



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 quotations 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.

#### MAKING A WILL.

For the third time within three years, the Foreign Mission Board has been remembered by WILL. In 1909, Mr. Baker, of the Nineteenth Street Baptist Church, Washington, D. C., left \$12.50 to Foreign Missions.

Rev. Caesar Johnson, Raleigh, N. C., a veteran of the Grand Army of the REDEEMER, and who was among the organizers of this Convention, by will left \$96. In 1911 Mr. Joseph Jones, of Abyssinia Baptist Church, New York, whose interest in our cause was good in life, left for Foreign Missions \$100. They mounted the chariot of God after planning to send the Gospel on, and surely Jesus, who gave himself, gladly welcomed this thoughtful and fresh from the scene of conflict but with victory over selfishness, death, hell and the grave.

Our Board hopes to perpetuate the memory of these heroes by naming schools for them in Africa.

#### AGAIN WE THANK YOU.

We also wish to extend our grateful thanks to Y. A. Roberts and wife, of Sanford, Fla., for the gift of a ten-

acre orange grove to be devoted to African Missions, and to the B. Y. P. U. of Zion Baptist Church, of which Rev. Brown is pastor, Miami, Fla., for \$4 a month to pay a native teacher in Africa. The Congdon Street Baptist Church, of Providence, R. I., Rev. S. W. Smith, D. D., pastor, has kept its pledge made for the support of a native missionary to the letter.

With grateful hearts we thank Almighty God for these friends who are giving to Africa's rescue.

#### FROM THE FIELD.

Arthington, Liberia, West Coast, Africa, July 15, 1912.

Dear Brethren:

We have gotten as far as Arthington, and will have to remain here until October, when these dreadful rains are over. Although we have been here only a week, I am getting over my first attack of fever. We came from Montserrato in an open boat through a constant downpour and it was impossible to keep dry. I had to stop at the river over night, it was raining so hard Dr. Jones could not get down with the ox-cart for us. The next morning the rain held up a little, but began pouring as soon as we started and there was another stage of taking the rain. Every one here will tell you "You must not get wet," and I think that is the cause of this fever coming so soon.

I have had many suggestions about the place to locate the school. The Liberian Baptist wants a Girl's School. I am convinced from what I have learned Cape Mount is no place for the school. I have learned from those who actually knew of the sudden death of Dr. Bouey and his son, the want of good surroundings. I think, has been accounted for in a way for the number of missionaries that have been there and nothing to show for it but their graves.

Dr. Jones suggests that we go back into the interior. He recommends a place about ten miles from here. He says it is elevated sufficient to insure health; that the soil is productive and that it is on the main road leading farther into the interior. He also thinks that the natives can be reached there. As soon as the rain holds up, he will take us up to see the place. It is far worse during the rains than in British Central Africa. A bout is certainly needed and you cannot get one for less than five hundred dollars.

Our Board is certainly under a debt of gratitude to Dr.



Jones, for I do not know how we could have gotten shelter had it not been for him.

The cost of labor here is just ten times higher than that of British Central Africa. And since everything is so high here I am afraid three thousand dollars is not going to give the school building I had planned for. However, we will have to get into it as soon as possible so as to start work. I hope the money will be forthcoming for this building. Dr. Jones thinks that a native building can be put up at once, even in the rain, since only natives work on it.

Dr. Jones will be going forty miles into the interior to his place as soon as the rains are over, and we must get away from here before he moves, otherwise I shall have no one to assist us in getting away. The greatest need here next to a building is a boat, then we could send to Monrovia for mail and everything that is needed.

May God bless you in your struggle and push the work.

Yours for Africa's redemption,

E. B. DELANEY.

Monrovia, Liberia, West Coast, Africa.

Dear Brethren of the Board:

I am delighted to enjoy this privilege of writing you from this part of the vineyard, all praise to Him who careth for His own!

I am well and spending my time during this heavy rainfall learning the language.

I was indeed surprised agreeably on reaching this country and have been meeting with such surprises daily. The rain did not surprise me; I expected this, but the country and the people in general, as much of it as I have seen, is a wonder to a newcomer. Conditions are far above what I had expected and very, very promising.

I have never seen such a variety of fruit, God has certainly blessed this country, even the "soap tree" is provided.

We came here to Arthington a week ago last Sunday: I walked up from the river, which is a distance of five miles, in the rain, but it being no fault of mine I committed to Him on whose errand I am and have felt no discomfort at all.

Since our domestic utensils and provisions have not yet come, Dr. Jones, who has been exceptionally kind to us in seeing after our needs, prepares our meals. It is real amusing to see Dr. Jones' cook stove, made of mud by his friend, Mr. Lyle. A real imitation, even to the damper.

Of course all cooking is done outside under what we call in America sheds. If you could see me preparing meals on this mud stove you would think I had never known any other kind. I can tell you, judging from what I can see, Africa is the place to draw on a person's knowledge and understanding. The industrious class of our people in America could live here and have twice as much with one-third the labor. This is a rich country, but the poor natives need to be taught that it is the command of God to till the soil, and from it our physical needs to a great extent must be met, and that much of the sickness is caused by the unsanitary conditions of the country. I positively believe if about one hundred honest, industrious, strong men, professional men included, who are not afraid to work with their hands, were to come out here, bringing necessary implements to work with, in a few years Africa would make great progress towards the light of civilization. I think this class of Americans could get along with the natives, and by their contact and example lift up and help them to live useful lives.

We well know that the lives of our people will naturally knit into the lives of those whom they regard as their superior.

I guess I have said enough.

A letter from Dr. Jordan came to us as I was about to conclude, so I add a few lines:

I am so pleased to hear from America. I wish to thank your Secretary very much for the interest taken in my welfare. I well remember his advice—to lean on Jesus. My treatment is far different to what I have been accustomed, but I know God is able to take care of me. One night on the steamer I prayed God to do something for me. I picked up my Bible and it fell open to 1 Timothy, sixth chapter; after reading I felt that He heard and was concerned in my welfare. Strange this chapter spoke of my case exactly. Do pray for me.

May the All-wise Father continue to guard your path and strengthen you for His service and glory.

Yours in His name,

SUSIE M. TAYLOR.

#### PRAYER AND MISSIONS.

BEFORE ABOVE OUR NEED IN THE MISSIONARY ENTERPRISE BE PRAYER. HEAR DR. ROBERT E. SPEARS ON THIS SUBJECT.

Among the Jews there has been a saying. "He prays not

at all in whose prayers there is no mention of the kingdom of God, but the veil which remaineth untaken away in the reading of the Old Testament has hung like a mill over the living experience of this truth as well. And Jewish blindness finds its parallel in the Church's neglect of the voice which for centuries has been pleading largely in vain, "Pray ye the Lord of the harvest to thrust forth laborers into His harvest." Eighteen long centuries of waiting, during which His kingdom has not come, are like the evidence and the result of the absence of expressed desire that the King and His kingdom should appear. Perhaps more so now than for years, and yet very little even today does the longest cry rise up "Thy Kingdom Come" not only as an inner advent to hearts in Christendom, but over all the world. If the work of missions were purely a human enterprise, this neglect might be intelligible. But in a supernatural cause, resting on a supernatural character, led on by an omnipotent Leader, with all His supernatural power pledged to its support on the conditions of consecration and prayer on the part of its human agents, a neglect of prayer is a denial of the Lord's leadership and a willful limitation of success. For in all the missionary work of God, to take no wider ground, if there be any wider ground, all success and guidance are consequent only upon prayer.

It was so in the history of the early Church, whose development for years was almost wholly a story of missionary progress, with every step christened and crowned by prayer. The first and the last recorded apostolic acts after the Ascension were prayers—the gathering in the upper chamber at Jerusalem, and John's cry from Patmos, "Even so, come, Lord Jesus." The disciples did not first of all take up the pen to preserve the memories of that priceless Life, nor was the voice of the world's great need that had brought that Life to earth strong enough to call away their thoughts. First of all they sought the Lord's feet in prayer, and in the still, Pentecostal hour the first mighty blood of missionary power rolled over the missionary band, manifesting its character, its meaning and its might in the converted thousands of that day. And not only did prayer secure the promised power, but it converted and equipped the workers in the mission cause. It was in the days that they all continued with one accord in prayer and supplication, and after direct request for guidance that Matthias was chosen to fill the place of him who was guide to them that took Jesus. The seven deacons; Barnabas and Saul, after their separation to foreign

service by the Holy Ghost; the elders chosen at the close of their first missionary journey—none of these ventured over the threshold of their work without the preparation in prayer. And it was in prayer that new departures were taken. Cornelius at Caesarea, and Simon Peter upon the house-top at Joppa, caught in prayer the commands that opened the door of faith to the Gentiles. Prayer formally marked the inception of the first missionary tour, as it had brought the impulse of his life to the first great missionary. "And it came to pass that when I was come again to Jerusalem, even when I prayed in the temple, I was in a trance, and He said unto me, depart, for I will send thee far hence unto the Gentiles." And lastly it was to prayer that in time of need those early workers invariably resorted. Peter knee'd down by the death-bed of Dorcas, when he would have the knowledge of the Gospel's power, already declared at the beautiful gate of the temple in Jerusalem, revealed at Joppa, by a manifest resurrection from the dead. Prayer, made without ceasing of the Church unto God for him, opens Herod's dungeon doors and sets the apostle free. The Philippian prison shakes, the doors hang ajar, the prisoners' bonds burst asunder amid the midnight prayers of Silas and Paul. And on the last page of the record, Publius' father's bloody flux departs in prayer. With everything thus begun continued and ended in prayer; marking every emergency, guiding every progressive step, animating every act of wider obedience, it is no wonder that when the flames of missionary zeal and success sank away, it was because the fires of prayer had died low on the altars of devotion? Is there any other reason than this for the reiterated pleas in the epistles of Paul, that the churches he had founded would labor together with him in prayer for the prosperity of the Gospel with them and with him and in all the world? No. The first two things in the early church were prayer and missions, and the deepest alliance in the early Church was between missions and prayer.

And not only so, but whenever in subsequent centuries the Church has caught something of the spirit of those early days it has been manifested in a new devotion to mission and a revival of prayer. And communion without service is a dream, and service without communion, ashes. It is only, therefore, in accordance with a very general truth that we trace the foundation of our present missionary organizations to times of revival, which were also times of awakened prayer. Almost the first breathings of the modern missionary period were in 1723, when

Robert Millar, Presbyterian minister in Paisley, published "The History of the Propagation of Christianity and the Overthrow of Paganism," in which he powerfully urged prayer as the first of nine means for "the conversion of the heathen world."

In October, 1744, after some of the famous revivals of 1742, in the West country, a band of nineteen united in what they called "a concert to promote more abundant application to a duty that is perpetually blinding prayer that our God's kingdom may come, joined with praises." In 1784, at a periodical meeting of the Northamptonshire Association of Baptist Ministers on motion of John Sutcliffe, a plan drawn by John Ryland, Jr., was addressed to the churches, which urged, among other things, "Let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe, be the object of your most fervent requests." On this occasion Andrew Fuller preached his first printed sermon on "Working by Faith." 700 years afterwards William Carey was baptized in the Nen by the same John Ryland, and ordained by Andrew Fuller to the ministry at Moulton village. It was out of all this prayer and revival that Carey and his little band of Baptist ministers addressed themselves to the task of evangelizing the world. Further still, the London Missionary Society was founded in 1795, for non-Baptist churches, as the direct result of William Carey's work, itself also conceived by Dr. Bogue and Mr. Stephens and founded in 1732, as the result of four years' prayer, the first Moravian missionaries went out from Herrnhut. And lastly, in 1806, a year full of missionary impulse in answer to prayer, came the famous prayer meeting in the shadow of Greylock, of which Dr. Griffin, a president of Williams College, said: "I have been in situations to know that from the councils formed in that sacred conclave or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, and the African school under the care of the Synod of New York and New Jersey, besides all the impetus given to domestic missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres."

And not only has prayer played the supreme part in the formation of missionary agencies, but it has been at the bottom of all revivals in missionary work. The upheaval in the Training School at Kyoto, Japan, March 16, 1883, whose influence has, perhaps, shaped the whole sub-

sequent Christian development of Japan, the outpoured seeds in the Lone Star Mission among the Telegus, the movement among the Mahrattas in India on the first Monday in January, 1833, the incidents of 1846 in Miss Fisk's school at Oroomiah, the work of Michaelis of the Gossamer Society in Java, and the revival wave that swept over Turkey two years ago—all these had no sufficient explanation save that supplied by the power of definite and believing prayer.

Aye, and we may go a step further than this, and assert that through men who knew how to pray has every new departure and development of missions, which has borne in any real sense the marks of God's leading, been effected. First of all, the occupation of new fields. It was the potency of prayer that demolished to dust the walls of Chinese seclusion. The beginning of the great work in Japan was traced to a little room where the missionaries met every day to pray. In 1770, seven years after the death of Frederick Rohmsch, the first of the missionary triumvirate which had gone to Greenland to uphold the hands of Egede, John Beck wrote to Matthew Stach, recalling the history of their early life's work. "We three it was," he says, "who made that solemn vow, one with another, woody to follow our Lord in this land. How many times we besought Him, with weeping, to grant us one soul of this nation. But He stopped not at one. These congregations which we have seen grow up from the beginning, how far do they exceed all our early prayers." Allen Gardiner transfigured the initial steps of the work in Terra del Fuego with prayer. There is a paper written by him on his birthday, in which he says: "I pray that Thou wouldst graciously prepare a way for the entrance of Thy servants among the poor heathen of these islands. . . . and should we even languish and die here, I beseech Thee to raise up others and to send forth laborers into this harvest." The translations of the Bible, which have gone on their errand under His blessing, have been made by men who knew how, to borrow Nehemiah's phrase, to advance upon their knees. Of course it has ever been enough prayer that the missionaries have been secured, and it was thither, consequently, that Bishop Patterson resorted when he set apart George Sarawia, praying that "he might be but the first of a goodly band of Melanesian disciples to carry the gospel to their people." This was the only source of missionary supply recognized by Christ—"Pray ye, therefore, the Lord of the harvest." And seek-

ing them in any way which neglects the unceasing search of prayer is not the Lord's way. The first women ever sent from America as a medical missionary declared her departure for the lightest lands to be the result of her early pastor's prayers. The day appointed by the Church Missionary Society in 1885, to pray for workers was anticipated, even the evening before the formal meeting, by one hundred graduates of the University Church, who dedicated themselves to the foreign missionary work, and declared themselves ready to go when their studies were completed. Before they called He answered, and while they were yet speaking He heard. God alone knows how, replying to prayer, He sent out the hundred workers asked by the China Inland Mission in 1887. David Temple and William Goodell went out to the foreign field from a little group of half a dozen who met for prayer around an old tree stump at Andover, eighty years ago. And if a clearer indication than this is needed of God's way of leading out His workers, it is found in the words of Paton's parents to their son as he was deciding the question of his duty to the heathen, "When you were given to us, we laid you upon the altar, our first-born, to be consecrated, if God saw fit, as a missionary of the cross; and it has been our constant prayer that you may be prepared, qualified and led by this very decision." If the Church must resort chiefly to prayer for the missionary workers, workers and Church must labor together in prayer for the desired conversions; and foreign work as a rule has been less fruitful in such results where the church has least lavished her prayers. Only the great crowd of witnesses who have been familiar with all the trials of God's missionaries form the day Paul was cast out for dead at Lystra to the sufferings caused by the last Chinese riot, know how many lives have been saved; how many dangers have been avoided, how many perils passed on the highway of prayer. The deliverances of 1839 in the Turkish Empire, and the preservation of faith among the fagots and flames of persecution of Uganda, were alike advantages brought to the kingdom of God by prayer. There is no other way than this to fill the treasuries of mission boards and supply the means for an immensely widened work in the foreign field. Nor is this merely a Christian truth which no experience has ever proved. Pastor Gossner sent out into the foreign field 144 missionaries. Besides providing outfit and passage, he had never less than twenty missionaries dependent directly upon him for support. How he carried on this

and his other Christian work, a sentence from the funeral address read over his grave will explain: "He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing." It is the voice of Him to whom belong the silver and the gold, and the cattle on a thousand hills.

Another step in this connection we are tracing needs to be taken. The first thing is the life of the convert must be prayer. The mission that is not a training school of prayer may accomplish much in civilizing and enlightening, but it will be little of a spiritual power in its land. Nothing but the intimacy of communion and the answering strength involved in taxing tuition under Him who is to teach men to pray, will ever hold the missionary convert in the midst of overwhelming temptations, or make him for God a man of spiritual power. Things were only then, as in God's way they must be, when in the revivals of 1872, in Japan, students in the school of Japan, and in the colleges of prayer, so besought God with tears in one of the meetings at Yokohama, that He would pour out His spirit on Japan as at Pentecost, that captains of men-of-war, English and American, who were present, remarked, "The prayers of these Japanese take the heart out of us." The first Japanese congregation of eleven converts and the first Japanese congregation of eleven converts sprang out of those prayers; or when the prime minister of the bloody queen of Madagascar, endeavored to enforce her terrible edicts against the Christians, was confronted by his own nephew's declaration, "I am a Christian, and if you will you may put me to death, for I must pray." Even more clearly than here can this alliance of prayer and missions be traced in the lives of individual missionaries. It may not be possible to judge of outward success; it is possible to know the measure of inward fidelity from the place which prayer occupies in the missionary's life, and yet, "I do desire to say, gravely and earnestly," says a missionary of the American Board, "that my missionary life has been successful so far as I have been prayerful, and non-successful so far as in prayerfulness I have been lax." Foremost among these prayer-souled men of missions stands David Brainerd. In his diary he writes: "God enabled me so to agonize in prayer that I was quite wet with perspiration, though in the shade and in the cool wind. My soul was drawn out very much from the world for mul-

tititudes of souls." And in 1747 he left a dying injunction for his beloved Christian Indians, that at the missionary concert, which the year before had been recommended from Scotland, they should pray for "the conversion of the world." Such a man was John Hunt, who at his deathbed cry: "Oh, let me pray for Fiji, Lord, save Fiji;" and Adoniram Judson, whose dying testimony after a long life of deep experience was: "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything but it came at some time—no matter how distant the day, somehow, in some shape, probably the last I should have devised. It came!" Dr. Goodell's appeal, "Let it be known, too, that more, apparently, can be done now by prayer than in any other way. The prays most, helps most," was only an expression of his own life. It was by prayer that Paton was led into the missionary service, by prayer he won the hearts of degraded men, by prayer he dug wells and found fresh water where others found none or salt, by prayer he checked the hands of the assassin, by prayer he locked the jaws of violence, we may be sure that it will be in the hush of prayer that he will fall asleep. From no other source than this could Mackay ever have gained strength for the life of unwearying, unmeasured usefulness he laid down at Uganda. Regarding his prayer his companion, Ashe, says: "Mackay's prayer was very childlike, full of simple trust and supplication. Very humble, very meek, very childlike, he was on his knees before God." How much David Livingstone prayed may be inferred from brief glimpses here and there in his journals, into the holy place in his life. He records on April 29, 1866, an answer to some prayers of his for influence on the minds of the heathen. He began different years of his diaries with a prayer. Thus, January 1, 1872, "Almighty Father, forgive the sins of the past for thy Son's sake. Help me to be more profitable during this year. If I am to die this year, prepare me for it." He wrote prayers on his birthday, too, as March 19, 1872, the next to the last of his birthdays, "My Jesus, my King, accept me and grant, oh, gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone." And on the last birthday of all, "Let not Satan prevail over me, oh, my good Lord Jesus." And when the worn and wasted figure was found dead, it was in the attitude of prayer. Even in that lonely hour he had knelt down by his

side of his command, with one dying effort, the world's eyes are to the Rescuer of the oppressed and the Savior of the lost. There are more martyrs than those who have shed out their blood or burned at the stake for Christ and His Church. They too, are martyrs who have poured out their lives in service and their souls in the agony of prayer, that the Son of God and His kingdom would come, and as Sabbath by Sabbath a great branch of the Church from these glorious worlds, "The noble army of martyrs" would come. It is simply the confident assertion that those who served Him here in the ministry of toil and prayer are to be in the ministry of praise in the land where His servants shall serve Him.

The connection between prayer and missions has been traced over the white field of missionary conditions, simply to show that every element in the missionary problem of today depends for its solution chiefly upon prayer. The assertion has been frequently made in past years, that with 20,000 men, properly qualified and distributed, the world could be evangelized in thirty years. And actually there is need of an immediate undaunted effort to secure 20,000 men. Neither, perhaps, can the world be evangelized without them, nor can they be secured without effort. But it is hopeless to endeavor to obtain them, and they will be worthless if obtained, unless the whole effort be inspired and permeated with prayer. "Thrust Thou forth Thy laborers into the harvest." Or with the world open and men offering, and treasures depleted, the missionary agents of the Church may sometimes feel that the great need is a consecration of wealth to the world-wide service of Christ; and surely He does still plead that the tithes be brought into the store-house and His readiness to pour out a blessing tested herewith, but money is not the great need. The evangelization of the world in this generation depends first of all upon a revival of prayer, deeper than the need of men; deeper, far, than the need of money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home. "When I shall see Christians all over the world," said John Foster, "resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door." The condition and consequence of such prayers as this is a new out-pouring of the Holy Ghost. Nothing short of His own

suggestion will prompt the necessary prayer to bring Him back again in power. Nothing short of His new outpouring will ever solve the missionary problems of our day. The first call ever sent out for the annual week of prayer came first from the mission field, and was designed to unite the whole Christian world in earnest prayer for the promised outpouring of the Spirit upon all nations; and yet year by year the idea has been practically ignored so that on one occasion the advance call contained no allusion to the Holy Spirit at all. There has been in our own day more than one unconscious manifestation of the same spirit which more than a century and a half ago, when the King of Denmark issued a letter ordering a petition for missions in India and Denmark to be introduced into the church prayers, quickly found expression in hostility and disobedience.

Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer or shall a change come over the Church? It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil; the kingdom of God moves faster, but slowly still and prayer is an echo of men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become henceforth, men whose hearts God has touched, with the prayer-passion, the history of His Church will be changed.

By the wicked neglect of a life that misses the first things in prayer, and that never strains the heart strings of its devotion over the world, shall we virtually beseech Him: "Let not Thy kingdom come; stop Thou the Macedonian cry; close Thou the doors of access to the brethren; bind up the purse strings of the Church and palsay the feet of missionaries upon the threshold; let the world's millions go on to death." Or, in lives that linger ceaselessly before the Lord, shall we pour out our souls in John Milton's sublime prayer: "The times and seasons pass along under Thy feet and go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations above all their foregoing ages since Thou tookest the flesh, so thou canst vouchsafe to us, the unworthy, as large a portion of Thy Spirit as Thou pleasest; for who shall presume Thy all-governing will? Seeing the power of Thy

grace is not passed away with the primitive times, as bold and faithless men imagine, but Thy kingdom is now at hand, and 'Thou, standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth, put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed.'" Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine gold, more to be sought than a great name, or apparent opportunities for a large usefulness, of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the sweetness and sweetness of unceasing, prevailing, triumphant prayer for the coming of the kingdom of the Lord Jesus Christ.

#### NOTICE.

Louisville, Ky., September 3, 1912.

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

Yours truly,  
ROBERT MITCHELL, Auditor.

"The Bible," saith Dr. Isaac, "is our great text-book; it is a book of the masses rather than of the classes. It stays close up to God and keeps in closest touch with human history. The Bible is a love story of the Lord of Life who meets us in the beaten paths of our struggles and tells us the love of his heart."

Dr. Isaac's address was a masterly effort, sustaining his reputation as a great orator and lecturer. His report is as follows:

#### THIRTEENTH ANNUAL REPORT OF THE NATIONAL B. Y. P. U. BOARD.

To the Officers and Members of the National Baptist Convention:

The work of this Board has been operated this year with a degree of success which we did not anticipate at the close of the last session of this Convention.



At that session we submitted, in the usual painstaking manner, a plan by which this work could have been done with greater ease and efficiency, but for some reason that plan was frustrated and rendered ineffective. We made an earnest appeal for an "Emergency Fund" of ONE THOUSAND DOLLARS to be used as working capital in times of emergency. This appeal reached the hearts of the messengers present, and they clamored for the opportunity to respond. Unfortunately, at the psychological moment for raising a large portion of this fund, the effort was discouraged inasmuch that less than One Hundred Dollars were raised. A pledge system was substituted from which we obtained the poorest results. Out of practically Twelve Hundred Dollars subscribed, a little more than One Hundred Fifty Dollars have been paid in up to this good hour.

#### BUSINESS ASSETS NEEDED.

Until the property purchased by us has been paid for, this Board has nothing in the nature of a business asset, that can be used as collateral in borrowing money to push its work. In order to stock up adequately for any given quarter, it becomes necessary to tie up at least Five Hundred Dollars, and await the income for literature and merchandise with which to replace this sum. The material for filling orders must be kept on hand without regard to the possibility or impossibility of selling it. Where the working capital is small and inadequate, the natural tendency is to print literature and to purchase articles of merchandise in small quantities. This necessitates another effort to "stock up" and causes, as a rule, delay in filling orders and the complaints and criticisms that follow. This condition emphasizes the need of this "Emergency Fund" to which we have so frequently and pointedly called attention. Requiring a Board to meet its obligations to the letter without providing some systematic way by which this requirement can be met, is a contention that bricks can be made without straw.

#### A GRAVE MISCALCULATION.

There is an erroneous notion that the income to literature and merchandise is sufficient for all these things. Not so. Literature issued in small quantities barely pays the cost of production and distribution. This is true especial-

ly when paper takes a sudden rise in price as it has done this year. Unless this literature and merchandise can be printed and distributed in much larger quantities, it will always be difficult to obtain the best results.

#### ANOTHER URGENT APPEAL.

In view of all this we renew our appeal to the Convention for this "Emergency Fund" of ONE THOUSAND DOLLARS with the hope that we are not pleading in vain. Last year we were given guarantees from some sources, which we thought were reliable, that this money would be raised, but like many other promises made by well meaning Christians, this guarantee was not kept and our Board has suffered the consequences. In some way or other this fund should be raised, at this session of the Convention, and much of what is now regarded as a puzzling problem would be settled.

#### AN ENERGETIC SECRETARY.

Your Board wishes to emphasize the fact that its Corresponding Secretary is faithful, yet tireless in the prosecution of this work. He is both Corresponding Secretary and Financial Agent, and in this dual capacity, does as well we think as any man could do under the circumstances. He takes the time and the pains to educate the young people, and thereby increase their efficiency as Christian servants. He is always willing and ready to subordinate his personal interests to those of the Board, and to sacrifice in the largest possible measure for the good of the whole denomination. His measure of endurance and his unlimited capacity for continuous hard work, under the most embarrassing and discouraging circumstances, is marvellous. He has great faith in God, growing confidence in himself and the people whom he serves. Simple justice impels us to remark once more that the white secretaries of the B. Y. P. U. Boards, both North and South, have given up the task which our Secretary, is carrying forward with a reasonable degree of success. He is not only publishing and circulating wholesome literature and conducting Chautauquas and institutes that are highly educational but he is steadily paying the purchase price of a piece of property deeded to this Board which has doubled its value since the purchase, and which when paid for will guarantee the success of this auxiliary work on the largest and

most profitable scale. In our opinion a secretary so faithful, so energetic, so tireless, so unselfish, should not be discouraged in any manner. We join him heartily in the plea that the building be paid for by the denomination so that he can develop the work of the Board in accordance with the larger ideals which he has so long cherished.

#### THE B. Y. P. U. CONGRESS.

At the last session of this Convention the President recommended that the Sunday-School Congress be continued, and that all the Boards of the Convention unite with it. This recommendation was adopted by the Convention. Pursuant to that order our Board undertook to become a part of the Sunday-School Congress. The following letter was sent to the Secretary of the National Baptist Publishing Board:

Nashville, Tenn., Nov. 11, 1911.

Rev. R. H. Boyd, D. D.,  
523 Second Avenue, North, City.

Dear Brother:—

At a meeting of our Executive Committee today the question of all the boards affiliating with the Sunday-School Congress in accordance with the recommendation of President Morris, which was adopted at the last Convention, was discussed in a very thorough manner. The committee requested me to have you submit the plan of operation as to organization, management, finances, methods of raising and distributing the same and the relative rights and privileges of the Boards desiring to participate in the Congress under this contemplated new order of things. I am sure you will advise us definitely and fully at your earliest convenience. If we are to take part, we would like to have this information as early as possible so that we can make announcement and commence early to advertise our end of it. Kindly trusting you will let us hear from you as early as possible.

Respectfully,

E. W. D. ISAAC, Secretary.

To the above letter was received the following reply:

Nashville, Tenn., U. S. A., Nov. 16, 1911.

Rev. E. W. D. Isaac, D. D.,  
Secretary B. Y. P. U. Board, 409 Gay St.,  
Nashville, Tenn.:



REV. E. W. D. ISAAC,  
Secretary National Baptist  
Publishing Board.



REV. W. H. PAINES,  
Vice-President of Board.

Dear Dr. Isaac:

Your letter of November 14th, addressed to Dr. R. H. Boyd, Secretary of the National Baptist Publishing Board, was referred to me today. In reply to the same, permit me to state as Secretary of the Sunday-School Congress, that the things mentioned in your letter I know nothing of. We have seen no minutes. I have had no written instructions, hence I suppose if what you say is true it will appear when the minutes are printed and all of us will have something to be governed by.

I can state, however, that at the last Board meeting of the two Boards, the seventh annual session of the Sunday-School Congress was awarded to Tuskegee Institute, Alabama, to be held June 5th to 10th, and all of the arrangements have been perfected for the meeting. We are planning to have a splendid gathering of Sunday-school workers. I am enclosing two newspaper clippings that have appeared in the daily papers yesterday and today and which will no doubt be in all of the weekly papers Friday and Saturday.

Yours truly,  
HENRY A. BOYD,  
Sec. Sunday-School Congress.

All of the arrangements having been perfected for the Sunday-School Congress, there was nothing left for the representatives of other boards but to appear as visitors. We preferred to work up a national meeting for our people, and accordingly arranged for the holding of a B. Y. P. U. Congress in Chicago, in the month of June. This Congress was held to good advantage, and accomplished much good for the B. Y. P. U. work. Every phase of the denominational work was represented. The following officers and representatives of the National Baptist Convention attended and delivered addresses: Dr. E. C. Morris, President of the National Baptist Convention; Rev. L. G. Jordan, Secretary Foreign Mission Board; Rev. R. H. Boyd, Secretary National Baptist Publishing Board; Rev. H. A. Boyd, Assistant Secretary National Baptist Publishing Board; Rev. Sutton E. Griggs, Secretary Educational Board, and Rex. S. N. Vass, Superintendent Bible work among the colored people for the American Baptist Publication Society. The Bible work by Dr. Vass was one of the happy features of the Congress. Dr. Vass is the most thoroughly competent Bibleist that the Baptist denomination has produced. It is exceedingly unfortunate

that we cannot connect him permanently with our Chautauqua work. Wherever he lectures he creates a love for Bible study, and gives both Bible student and teacher an increasing thirst for a more thorough and definite comprehension of the Grand Old Book. We publish the above correspondence with reference to the participation of our Board in the Sunday-School Congress for two reasons: First, to emphasize the fact that the honored President of our Convention is not quite so well prepared to make recommendations touching the affiliation between the Boards as the Secretaries themselves. Second, To furnish positive proof that the Secretary of our Board is not responsible for the keeping of the Young Negro Baptists apart. Encouraged, as we are by the Chicago Congress, it is our purpose to perpetuate the Congress movement, and thus add to the popularity and efficiency of the B. Y. P. U. work.

#### CHRISTIAN CULTURE WORK.

Our Christian Culture Course has undergone the most complete revision. It is arranged so that it meets the demand of the most cultured element of our young people. The revised course covers a period of eighteen months, during which time the following text books are used:

##### *First Period—Six Months.*

"The Young Christian and His Bible" ..... Geistweit  
 "The Price of Africa" ..... Earl S. Taylor  
 "The Social Gospel" ..... Shailer Matthews, D. D.

##### *Second Period—Six Months.*

"The Young Christian and the Early Church, J. W. Conley, D. D.  
 "Short History of the Baptists," Henry S. Vedder, D. D.  
 "Restatement of Baptist Principles" ..... E. H. Johnson

##### *Third Period—Six Months.*

"The Young Christian and His Lord" ..... J. S. Kirtley, D. D.  
 "The Young Christian and His Work" ..... Z. D. Grenell, D. D.  
 "Divine Right of Missions" ..... Arthur T. Pierson, D. D.

Whenever we can enlist the young people in a systematic study of the books prescribed for this course, they in-

crease not only in general intelligence, but in their love and devotion to the cause of Christ. Secular education is supposed to increase a man's earning capacity; in like manner does Christian education increase his working power. The pastor, therefore, who would develop the strongest and best workers must see to it that every opportunity for acquiring wholesome and valuable information is improved. In our effort to extend this course we find it necessary to exercise the greatest degree of patience. Educational processes are slow and tedious. It is exceedingly difficult to commit the average young person to systematic literary pursuit. There is an increasing tendency on their part to pursue the trashy, worthless fiction that is produced in such large quantities. It is very necessary that the pastors co-operate with us in our endeavor to cultivate a taste for good books and wholesome literature. They will find their reward not only in the increase of intelligence but in enthusiastic support of all those measures which contribute to the substantial growth of the churches over which they preside.

#### THE BIBLE, OUR TEXT BOOK.

Our educational processes are varied, in order that the intelligence of the young people may be advanced on general principles, we always place the emphasis, nevertheless, on the systematic study of the Bible. There can be no substitute for the grand old book. It has no equal. Whenever it has been displaced by the substitution of any book or books, by any literary scheme, or any system of philosophy, the sober-minded, devout, reverent, painstaking seeker after truth arises and exclaims in sorrowful, agonizing tones, "They have taken away my Lord and I know not where they have laid Him." The eternal values of the Scriptures are received as they bear witness of the Christ. Their authority is their by divine right because they are the record of God's self-revelation. Their merit is an intrinsic merit, belonging as truly to them, to the qualities of a triangle belong to the triangle. The heart of its message is the Word became flesh and we beheld its glory as of the Father the only begotten, full of grace and truth. It does not deal with meaningless platitudes and philosophic abstractions. It teaches us how to think about God as He thinks himself, and to understand and interpret the vital movements of humanity. In the matter of time, it ranges through fifteen centuries. In the matter of feel-

ing it ranges from Samuel hewing Agag in pieces, to our Lord on the cross, praying for His enemies. Our Scriptures are not like the Hindoo sacred epics, wherein a great cloudy mist of abstractions settles down upon history, making it look like a mysterious inland fog coming through the fog. The Bible stays close to God, meanwhile it stays close to human history. The turn of its thought and feelings took place in the greatest crisis of history. It is itself the greatest of histories. It describes a vast mixed movement of human life, through which the creative redemptive purpose of God shines as the body of heaven for clearness. Let us thank God that the Bible is a book for the masses, not a eulogy of the classes. It is a book of the common life. The common people, even the fool and the way-faring man, can be made to understand enough of it to guide and direct him through time and save him in eternity. The sincerest wisdom of the Hindoos, even the ripest wisdom of the Greeks is flawed by the distinction between a truth meet for the average man and a truth open only to the religious specialist. The Hindoo and the Greek did not give the word to the average man, who does the world's common work and pays the taxes that keep its roads in order. The greatest men of the Old Testament were citizens and statesmen. The Master of men was a carpenter. His favored disciples got no small part of their schooling through the discipline of a fisherman's life, passed upon a stormy and exceptionally dangerous lake. The religious specialist is not found in the ranks of the true men of the gospel. The philosopher does not rule in Israel. "God hath put down the mighty from their seat and exalted the humble and meek. The bows of the mighty are broken and they that stumbled are girded with strength."

The Bible is the love-story of the Lord of Life, who meets us in the beaten highway of history, telling us all that is in His heart. Again! the Bible is not a book of speculation; it is chiefly a book of action. The men of the Bible are doers of deeds, rather than speculators on thought. The doubts they meet and wrestle with are practical not philosophic doubts. The dissolving of doubts is attained not so much through clearer thinking as deeper living. The way of the Scriptures, the way light, is not the road of abstract reasoning, but the road of the cross. God reveals Himself at the crisis of humanity. His word and His deed go together, until His deepest word and final deed are brought into unity through Christ. It is on this ground

that the Bible is called a religion of redemption. A guilty, heavy-hearted, conscience-smitten man, whose way is hard, whose life is filled with gloom and doubt, never goes in search of a philosopher, who will increase his anguish by giving him the philosophy of the new birth. He finds greater comfort in the companionship and helpful service of a man with open Bible, pointing him to the Christ of the cross, exclaiming with the Prophet Isaiah, "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

#### INCREASED SPIRITUAL ENTHUSIASM.

One prime object of this work is to secure the increased spiritual enthusiasm of the young people in Baptist churches. The need of this work is seen everywhere. The one thing that threatens our religion with the most tragic defeat, and sends us flying from the field with the great slaughter, is the frivolous, nerveless loosening of the will among most of our young members whose vision of right and wrong has become so blurred that they cannot tell friend from foe, and whose hearts have ceased to feel that there is anything in the cross worth living or dying for. There is too much heartless religion in the body of the church—too much headgear. Too many young people who, if their pulse happen to beat quickly over any noble cause, feel as if they have disgraced themselves; go about apologizing because their debilitated souls were in such unstable equilibrium as to feel an emotion. Too many gospel refrigerators, who fancy that worship is undignified unless it is below zero, and thought is in danger of fermentation if it is taken out of cold storage. Such people should be taught that humanity has a heart and that every system of religion, every form of worship that does not reach it is a failure. Though it is utterly without any propagating power unless it is accompanied with affection. Soul can not put its imprint upon soul, life cannot quicken and awaken life, save through a glowing atmosphere of divine sympathy. The proud, haughty, high-headed, worldly-minded church member bears the same relation to the body of spiritual life that a consumptive bears to an iceberg. In this vain, worldly-minded church members is the gilded, charmingly-decorated, over-speeded Titanic; the

great surging flotilla of sin and spiritual atrophy is the death dealing iceberg, a new and unhealthy wave of spiritual life is the Carpathia that picks up the remnant of the jolly minded, and to set his affections on things above usually minded, and to set his affections on things above. The greatest need of the church to day is power to witness for Christ; this we cannot have in any effective measure unless we are filled with His spirit.

#### POWER FOR SERVICE.

This increased devotion, this spiritual anointing is an equipment for service. "We study and pray in order that we may serve. God has one end in view for regenerating the human heart and transforming the human life. On the night preceding His tragic death, Jesus said to His disciples, "Ye have not chosen me but I have chosen you and appointed you that you should go and bring forth fruit and that your fruit should remain." These disciples were chosen to establish the church of Jesus Christ and to make disciples in His name. To the council in Jerusalem, Jesus said, "Simon hath declared how God at first did visit the Gentiles to take out of them a people for His name." And the Prophet agrees to these words when he writes, "After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up in order that the residue of men might seek after God." This passage has its difficulties, enunciating as it does the doctrine of election, but the general thought is clear enough. In His plan for the redemption of the world, God visits the Gentiles to take from them a people, to gather out of them an army, to attend Him as He goes forth to the conquest of the world. Then he will return and build again the tabernacle of David which has fallen down. The Lord elects and trains those whom he would have assist Him in the great work of universal redemption. He chooses His church out of the world for separation from it, and then sends it back in the world for service in it. He endows it with specific powers, salt to save, light to illuminate. He commits it to the gospel by which it is to displace ignorance, idleness and vice by intelligence, industry and virtue. And He implants in it the spirit and power of motherhood that it may travail and bring forth souls to glorious birth. Service is fundamental; it is absolutely essential to Christian growth, churches like armies, live by conquest; when con-

quest comes victory begins. We are sometimes puzzled, unnecessarily so, at Paul's admonition to the Philipians to work out their own salvation with fear and trembling. The reason for this admonition is given in the next verse. "For it is God which worketh in you both to will and to do of His good pleasure." The Christian must work out what the Spirit has worked in. He is not a pan of milk set in a spring-house for the cream to rise. He must exercise himself to godliness. He must add to his faith, virtue and all the other Christian graces that he may be a tall perfect man of the stature of Christ. God's law is not a yoke. From him that hath not shall be taken away even that which he seems to have. And to him who uses more and more is given. He sees truth more clearly by helping others to see it. He lifts his own burdens more easily by bearing another's. He appreciates Christ more fully by commending Him to others. Moral and spiritual dwarfs are those who have failed to discover that man is freed from sin for service. That system of education which does not increase both the desire and capacity for service is wrong in every part and injurious to its possessor. The B. Y. P. U. Society places the emphasis on service, and its impress is felt in all the churches wherein it is encouraged and supported.

#### THE MISSIONARY IDEA.

In dealing with our young people our constant aim has been their enlistment in missionary activity through our various mission boards. In order to reach them we have dealt fundamentally with this subject of missions. We have brought before our Chautauques and Christian workers Institutes, persons who have made a special study of missions and missionary work. The lectures and sermons delivered by these persons have aided us materially not only in enforcing the claim that every Baptist church is a missionary agent, but in forming the larger and grander conception that Christianity itself is intensely missionary and has a mission to all the other religions of the earth. The author of the Christian system commanded his devotees, adherents and apostles to make disciples of all nations. By the very terms of this command, Christianity becomes inherently and unalterably missionary and assumes a dignity and a superiority a commanding and transforming power that is not possessed by any other of the re-



ligious of the earth. Its spirit is full of simple sincerity, exalted dignity and sweet unselfishness. It aims to impart a blessing rather than challenge a comparison. It is not so anxious to vindicate itself as it is to confer benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, to disparage or humiliate a rival, but rather to subdue by love, attract by its own excellence and supplant by virtue of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own indisputable right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapons of violence; it is not given to argument, it is incapable of trickery or deceit and it repudiates cant. Its miraculous evidence is rather an exception than a rule. It was a sign to help weak faith. It was a concession made in the spirit of condescension. Miracles suggest mercy quite as much as they announce majesty. The mystery of Christian history is the sparing way in which Christianity has used its resources. It does not "cry nor lift up nor cause its voice to be heard in the street." It touches gently but wherever it touches it transfigures. It seems to despise material adjuncts and counts only those victories worth having which are won through spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve and its progress has been marked by an unostentatious dignity which is in harmony with the majestic attitude of God its author to all false gods who have claimed divine honors and sought to usurp the place which was His alone. The one immensely preponderating element which pervades the whole content of the message of Christianity is love for man. Christianity is full of it. The sweetest message that was ever penned or uttered was: "For God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have Everlasting Life." The Christian system is conceived in love; it brings the provisions of love to fallen man; it administers its marvelous functions in love; it introduces man into an atmosphere of love; it gives him the inspiration, the joy, the fruition of love; it leads at last into the realm of eternal love. Christianity is its own best evidence. It declares the whole counsel of God; and we who love and revere it are content to rest our case on the simple statement of its historic facts, its spiritual teaching and its unrivaled ministry to the world. It is therefore missionary in the largest sense. Baptists have not responded to the call to

service until their daily program consists of the expansion of the missionary idea and the multiplication of workers for various mission fields. Indeed the spirit of love to our neighbors is most wonderfully exemplified in missions. Prior to the days of the Apostle Paul, man had travelled into foreign countries, the naturalist to collect specimens, the historian to accumulate facts; the philosopher to hive up wisdom or to stay in the cell and paint beautiful pictures of love. But the spectacle of an Apostle Paul crossing oceans, not to conquer kingdoms, nor to hive up knowledge, but to impart life; not to accumulate stores for self but to give and to spend himself was new in the history of the world. The celestial fire has touched the hearts of men, and their hearts flamed; and it caught and spread and would not stop. On they went that glorious band of brothers in their strange enterprise, over oceans and through forests, penetrating into the dungeon and to the throne, to the hunt of savages feeding on human flesh and to the shore lined with the skin-clad inhabitants of these far isles of Britain. Speaking of the days of his former prosperity, Job said, "I was eyes to the blind and feet to the lame." Robert McCheyne tells us that there exists somewhere in Africa a lazaret for lepers surrounded with walled in gardens and field and within which no one in health is admitted; and the sufferers once in are not allowed to return to the outer world. An English missionary from a hill-top once saw the inmates at work. He noticed two men sowing peas in a field; one had no hands, the other no feet, these having been wasted away by the disease. The one with no hands was carrying on his back the one with no feet, who carried a bag from which he dropped a pea now and then, which the other pressed into the ground with his feet. The missionary uses his feet. It is for us to use our hands and give Him the seed to drop into the soil. Recognizing this salient fact, our Board exerts every influence possible to promote the growth of the missionary idea and to enlist the Baptist young people in whole-hearted, consecrated, missionary endeavor.

#### BAPTIST DOCTRINES ESSENTIAL.

We are firm in the belief that every Baptist organization should teach the doctrines of the Baptist denomination in the most fearless and aggressive manner. One object of the union is to secure the instruction of the Baptist young people in history and doctrine. In prosecuting this

phase of our work, we have been using as our text books Pendleton's "Distinctive Principles of the Baptists" and Johnson's "Restatement of Baptist Principles." The need of indoctrinating processes is emphasized by two things. First, the prevalence of organizations denominated non-sectarian and inter-denominational. These innocent and unsuspecting labels are the veneer under which is concealed the definite purpose to proselyte Baptist young people to the faith and practice of other religious denominations. Baptists are not good mixers, evidenced by the fact that in all these ecclesiastical amalgamations they play a losing game. Under the severe penalty of being classed as "back numbers," and out of date, Baptists must contend for the faith of olden times. A Baptist preacher should be suspicioned, if not branded, as a heretic who preaches any doctrine that is not at the very least eighteen hundred years behind the times. "Thus saith the Lord. Stand ye in the ways and see and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls." Baptists, however progressive, can find rest nowhere except in the old paths wherein our fathers walked and in which Christ led the way.

Second: The tendency in this age of political unrest to mix church and state should be viewed by Baptists with increasing alarm. In our own proud Republic the intrepid march of Catholicism calls for study and comment. It is both remarkable and noteworthy that when Commissioner Valentine issued an order to Catholic nuns to teachers to cease wearing the Catholic garb while on duty as teachers in the Indian public schools, the President of the United States suspended this order and these Catholic teachers are still wearing the significant garb by the sanction of the United States Government. This is a signal victory for Popedom and prophesies no good thing, concerning the perpetuity and supremacy of the doctrine of the separation of church and state. Heaven pity us, one and all, when Popery goes uncontested for the single moment in Christian America. Our young people should not only be taught the doctrines of our faith, but should be trained to contend for them. In so doing they would follow the example of their Saviour. The teachings of Jesus were to a great extent controversial, polemical. He was constantly slinging at some error or evil practice existing among his hearers. This principle pervades the entire Sermon on the Mount. His strong words as to wealth and poverty were addressed to Jews, who believed that to be rich was a proof of God's

favor and to be poor was a sign of His displeasure. When He saw the fanatical crowd following Him gaping at His miracles and delighting to get food without work, He said, "No man can come to me except the Father which sent me draw him." Like examples abound. In fact there are very few of His utterances that have not a distinctly polemical character aimed at His immediate hearers. Liberal, rather loose Baptists attempt to apologize for their slackness on the theory that they desire to be at peace with their neighbors, forgetting that in a world-smitten, afflicted and oppressed with error, truth has no right to keep the peace. Christ came not to cast peace on earth but a sword. However anxious we are to maintain Christian charity, we must not shrink from antagonism and conflict in proclaiming the gospel, publicly or privately.

#### OUR WATCHWORD.

"Loyalty to Christ," is the aim and end of all this toil and struggle. All the problems of the individual life, the home, the church, the state, the nation are settled when men meet in Him who is the Saviour and Redeemer of all. The young man and his Lord must be kept in closest proximity. In our last report we insisted that if we part company with other people at the Jordan, we must for the same reason (loyalty to Christ) part company with them at the cross. Christ is the center in each circumstance. In the Elizabethan period of English literature religious writers made use of the attunement as a synonym for attainment. After a time the word dropped out of use much to the impoverishment of religious nomenclature, for the idea expressed by it was not only fundamentally correct but the word itself appealed to the imagination in a powerful way and was suggestive of wide and varied practical application. Fortunately one of the latest discoveries of modern science affords us the opportunity of recovering the word. In wireless telegraphy as perfected by Marconi one of the most important features is the tuning of each receiver to its transmitter that it will respond to it alone. This tuning of the receiver and transmitter is determined by the pitch of frequency with which certain electric waves pass through the ether. If for instance the transmitter receives 500,000 vibrations a second, the received must be tuned to take messages of 500,000 vibrations. According to the same principle a tuning fork will respond only to another tuning fork, having exactly the same number of

vibrations per second. This arrangement of tuning is necessary in order to secure secrecy in the transmission of messages by wireless telegraphy. Suppose a message is sent by Marconi from Nova Scotia to his receiving station in Cornwall, England, his transmitter sets in motion electrical waves which passing through the ether cross the ocean and strike the wire suspended from the mast at the receiving station and register themselves upon the receiving apparatus. But should there be ten thousand receivers along the English Coast, the message will be received only by the one which is tuned to the transmitter. So when God and man are attuned, correspondence is opened up between them. The soul attuned to God hears messages that other souls cannot hear. To him are given the sacred intimacies of a divine friendship. The softest vibration of the divine voice awaken within him a glad response and his answer to its faintest whisperings is: "Speak, Lord, for Thy servant heareth." Among the most wonderful possibilities in the development of the Marconi system of wireless telegraphy is that of sending and receiving multiplex messages. All the ships of a fleet or the divisions of an army can receive the same secret message at the same time. And if a government has all its instruments tuned to the same number of vibrations, it can send the same secret message to all its representatives in every part of the world. The principle of transmission is the same as when a stone is cast into a quiet pond and the waves go rippling in every direction until they reach the shore. So the ethereal waves set in motion by the Marconi instrument spread out in every direction just as far as the initial force will carry them; and whenever they touch a receiver to which they are attuned, they communicate by means of the Morse alphabet, the message with which they have been charged. Here we have a new and profoundly suggestive illustration of the method of divine communication. God is at the center of things; the vibrations of His voice fill the world. There is not a soul anywhere which the vibrations of His voice do not touch. But also many are unresponsive; they are not putting themselves in that attitude in which God can open up communication with them. The work of Christ is to bring men into attunement with God and the method by which this is done is called justification. To justify is to put right, to bring into adjustment, to put into tune. Being justified—adjusted; attuned—by faith, we have peace with God through our Lord Jesus Christ. By Christ inward harmony is restored; by Him sin is for-

given and man is reconciled to God. This personal adjustment or attunement is thus something which comes within the range of experience. It includes not only the bringing of man into tune with God but also the bringing of him into tune with himself by the expulsion of every disturbing element from his soul, by the pacifying of his conscience and by making his life chime with the music of heaven. It includes also the bringing of man into tune with the Providence of God, so that his wishes harmonize with God's appointments and his life freed from friction becomes part of the divine order of the world. It includes likewise the attuning of man to his social surroundings. When Christ comes into the life social jarings and discords are harmonized. His love is the keynote of all social harmonies. When it enters the heart it puts an end to all bitterness and strife. Verily God is in Christ Jesus, reconciling the world unto Himself. To such a Christ, to such a loving Saviour, be glory now and forever! Speculators in opinion talk glibly of the religion of the future, which they say is to supersede the gospel of Jesus Christ, but the religion of the future must always answer the deep question, "Hath God spoken?" That question is triumphantly answered when the old gospel is preached with the fresh power of the Pentecostal spirit. On that day Peter preached in convincing strain, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." When Christ, who was in the Incarnate Word, was about to enter on His mission, the spirit visibly rested on Him; and it was then the Father said: "This is my beloved Son, hear ye Him." When He returned from the wilderness of fasting and temptation and triumph, He returned in the power of the Spirit into Galilee and taught in their synagogue, being glorified of all. When He preached in Nazareth he began by quoting and applying unto Himself, Isaiah's Messianic prophecy, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel." When He was preparing His disciples to take up His work, He gave them a three-fold injunction for witnessing power and after the Holy Ghost came upon them to be His witnesses unto the uttermost parts of the earth. Loyalty to Christ! He is the only safe ladder; they who climb up except on Him are thieves and robbers. Explorers and navigators tell us that to the north of Scotland lies an island called Bressay. It is one of the Shetland

## MINUTES.

Islands and its shores are very rocky. The workmen had to descend the cliff to it by means of a ladder. One evening a violent and sudden storm drove the quarrymen from their work. The ladder was left fastened to the cliff. The night was very dark and stormy. A ship that was struggling with the wave was driven close to the island. Her crew beheld the terror of the white foam of the breakers as they dashed against the rocks. They knew that if their ship were stranded, they must be wrecked. Still the howling winds drove them forward. The waves dashed over her, filled the cabin with water and drowned the wife of the captain. The sailors now climbed into the rigging. They were at the mercy of the furious wind and of the raging sea. They gave themselves up for lost. Many prayers and cries for deliverance were uttered. On came the ship and struck against the shore. The poor seamen felt that death was almost certain. On the summit of the cliff was safety; but how could they reach it who were hopelessly dashed at its foot? But just as the ship struck near the rock, the terror was changed to joy. Close beside them on the steep face of the cliff was a ladder which it seemed was placed there on purpose for them. In haste they sprang from the rigging, mounted the ladder, and reached the top of the cliff in safety. The vessel went to pieces but the crew was saved. Let the winds of adversity howl out their wrath; let the storms of fury blow in ceaseless torrents; let the thunders of destruction roll like drums in the march of an advancing army, the believer, having ascended the ladder—Jesus Christ—can shout victoriously, Hallelujah! Hallelujah! Hallelujah! still the Lord God Omnipotent reigneth!

## PROPERTY HOLDINGS.

The property held by this Board at 409 Gay Street has increased in value until it is now worth (\$5,000) FIVE THOUSAND DOLLARS. The building and contents are insured for \$2,300. Twenty-three Hundred Dollars. The amount of insurance should be increased as soon as practicable. This is a splendid investment, the value of which is enhanced by reason of its close proximity to the State Capitol and the Public Square.

## GENERAL PROGRESS.

The following statistics show what has been accomplished by the B. Y. P. U. movement through organized channels, during twelve years of its existence:

## MINUTES.

State B. Y. P. U. Conventions .....	46
District B. Y. P. U. Conventions .....	380
County B. Y. P. U. Conventions .....	562
City Conquest Organizations .....	448
Local B. Y. P. U. Societies organized .....	8,526

## INTELLECTUAL PROGRESS.

Number enrolled in Bible Reader's Course .....	80,622
Number enrolled in Baptist History .....	49,424
Number enrolled in Baptist Doctrines .....	71,426

MONEYS CONTRIBUTED FOR DENOMINATIONAL WORK THROUGH  
B. Y. P. U. ORGANIZATIONS.

For State Missions .....	\$33,866 20
For Home Missions .....	52,189 69
Foreign Missions .....	39,376 86
For Christian Education .....	68,725 58
For Church Buildings and Repairs .....	75,912 60

## FINANCIAL STATEMENT.

## Receipts.

Balance September, 1912 .....	\$ 38 16
For advertising .....	13 50
For Newspaper subscriptions .....	13 10
For Merchandise and Literature .....	1,157 80
For Christian Education .....	600 10
For General Fund Undesignated .....	4,729 14
For B. Y. P. U. Missions, by Field Secretary, State and District Organizers .....	6,162 49
Total .....	\$12,714 29

## EXPENDITURE

For Advertising .....	\$ 108 38
For Freight, Expressage, etc .....	14 40
For Telegrams, etc .....	4 80
For Printing .....	313 11
For Postage .....	148 45
For Grants, Gifts, etc .....	289 09
For Traveling .....	874 00
For Merchandise .....	294 31

For Education .....	700 10
For Salaries .....	1,319 78
For B. Y. P. U. Missionary Work .....	6 162 49

Total .....	\$12,674 19
Balance to the credit of the Board .....	\$40 10
Miscellaneous—Paper, Borrowed Money, Interest, Exchange, Fuel, Insurance, Telephones, Water, Light, Repairs, Painting, etc .....	2,665 30
P. JAMES BRYANT, Chairman. E. W. D. ISAAC, Secretary.	

## AUDITOR'S CERTIFICATE.

Nashville, Tenn., August 31, 1912.  
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 Baptist Convention.

A collection for the B. Y. P. U. was taken. Amount,  
\$151.50.

On motion the rules were suspended and all the officers  
of the Convention were re-elected, the president alone hav-  
ing been elected up to the time. Those included in the  
motion were: Prof. R. B. Hudson, Secretary, and Assis-  
tant Secretaries Rev. E. H. McDonald, D. D., Rev. T. O.  
Fuller, D. D., Rev. E. A. Wilson, D. D., and Prof. J. M.  
Codwell, also Rev. A. J. Stokes, Treasurer; Rev. R. Mit-  
chell, D. D., Auditor, and Rev. S. W. Bacote, D. D., Sta-  
tistician.

Rev. Sutton E. Griggs was entertained to make a state-  
ment as to "Wisdom's Call."

The Convention adjourned. Benediction by Rev. J. H.  
Eason, D. D.

## AFTERNOON SESSION.

The Convention assembled at 4:30 p. m. A song ser-  
vice was conducted by Rev. G. W. Ward. The Scriptures  
were read by Rev. A. Bell.

Dr. M. W. Gilbert was presented to submit the answer  
of the Commission appointed by the National Convention  
to investigate the status of the property held in the name

of the Convention in connection with the Publishing Board  
at Nashville, which is as follows:

Nashville, Tenn., August 8, 1911.

The Commission appointed by the National Convention  
convened in the National Baptist Publishing House with  
Dr. E. C. Morris, of Helena, Ark.; G. W. Simmons, of  
Helena, Ark.; A. D. Williams, Atlanta, Ga. and M. W. Gil-  
bert, Selma, Ala., present. Attorney Ewing and Dr. R.  
H. Boyd were also present.

Dr. Gilbert was chosen a member of the Commission in  
place of Dr. C. L. Fisher, absent on account of sickness.  
Prayer by Dr. Williams.

Dr. E. C. Morris was chosen as chairman of the Board,  
and Dr. M. W. Gilbert was chosen secretary.

The object of the Commission as proposed by the Na-  
tional Baptist Convention was read by the Chairman. It  
was developed in a discussion of proposition No. 1, that  
Mrs. R. H. Boyd holds a vendor's lien on the machinery,  
but not the real estate, to the extent of \$1,000, notes for  
the same having been given for the same in renewal there-  
of in January, 1911.

It was voted that the Publishing Board be requested  
and directed to satisfy the claims of Mrs. R. H. Boyd as  
soon as possible. On proposition No. 2, it developed that  
the encumbrance on the real estate amounted to \$1,950 or  
thereabouts, on two lots, about \$1,600 and interest.

On motion it was voted that the encumbrance on the real  
estate be satisfied as soon as possible.

On proposition No. 3, it developed that the salary due  
Mr. Boyd, as Secretary, amounted to between three and  
four thousand dollars up to date.

On motion of Rev. A. D. Williams, it was voted to re-  
quest and direct the Publishing Board to pay the salary  
due Mr. Boyd as soon as practicable.

On proposition No. 4, on motion it was voted that the  
Publishing Board be requested and directed to furnish the  
Commission with a copy of all agreements or contracts en-  
acted into with the Board by all or any paid officials of the

Board or its Secretary, relative to the copyrights of books or other publications of the Publishing House.

On proposition No. 5, it was voted to request and direct the Publishing Board to furnish the Commission with a written complete statement, touching the relation existing between the Publishing Board and the National Church Supply Company.

E. C. MORRIS, President.  
M. W. GILBERT, Secretary.

On motion the report submitted by Dr. Gilbert was adopted.

Dr. E. J. Fisher was recognized for a question of personal privilege. Dr. Fisher disclaimed having been sent to Pittsburg on mission for the Western Convention, as stated by the B. Y. P. U. Secretary during the submission of his report.

Upon Dr. A. T. Stewart asking an expression from the Convention on the proper word for baptism, on motion of Dr. Jordan it was voted that we accept the verdict of the scholarship of the world that no other word in the Bible stands for or represents Christian baptism except "baptizo" generally translated or accepted to mean "to immerse," "to dip," "to plunge."

The discussion of the Educational Board was opened by Dr. A. J. Stokes, of Alabama; Dr. M. W. Gilbert, Dr. L. G. Jordan, Rev. B. J. Westbrook, Rev. A. Barbour, Rev. Wm. Haynes, Rev. G. W. Ward, Dr. E. J. Fisher.

On motion of Dr. Fisher the report of the Educational Board was adopted.

On motion of Dr. Jordan, the Convention adjourned until 7:30 o'clock tonight.

Benediction, Dr. L. G. Jordan.

#### EVENING SESSION.

After a very interesting Stereopticon Exhibition by Prof. Hynes, the National Exhibitor, President Morris called the Convention to order and presented Miss E. E.

Peterson, who brought the greetings of the National Woman's Temperance Union.

Prof. Hynes was given a collection of \$17.20 as an appreciation of his loyalty to the Convention.

On motion of Dr. L. G. Jordan, a resolution was adopted endorsing the great Temperance Movement and the work carried forward by Mrs. Peterson.

Dr. F. L. Griffith, of Iowa, representing the Western Convention, was recognized and brought the greetings of that body. Dr. Griffith expressed the loyalty of the Western Convention, but desired an extension of the Home Mission work of the National Baptist Convention so as to include the western field.

Dr. L. L. Campbell read the 13th chapter of 1 Corinthians. H. B. Britt, the national gospel singer, sang one of his excellent solos, "I am trusting in my Saviour." Rev. A. J. Stokes, of Montgomery, Ala., invoked the favor of God upon the Convention. "I couldn't hear nobody pray" was sung by the Convention Chorus by request.

President Morris introduced Rev. J. E. Woods, D. D., of Kentucky, who was the preacher of the hour. Incidental reference was made to the fact that Dr. Woods had the honor of seconding the nomination of President Taft, but Dr. Woods wished it understood that he was not a politician in the ordinary acceptation of the term. Text, 1 Cor. 13:8. Subject: "The Permanency of Christian Character."

"Love is the soul of Bible religion. Love cradled in a manger the world's Redeemer, and watched his growth until in Jordan it again hovered over him with the approval of God, his Father, and escorted him when he took his flight from the summit of Mt. Olive.

"Christianity is the Lord's best gift to the world, the pearl of greatest price. All true education is at work making true character that shall bring a new heaven and a new earth."

The sermon of Dr. Wood was an able, eloquent and soul-stirring deliverance; a charming message of the gospel



that kept the closest attention of the thousands of the best people of the country.

"Nearer my God to Thee" was sung by the gifted and cultured Miss Dorsey.

Dr. Griggs was recognized by the President amid the cheers of the Convention. Rev. Griggs presented his plan for the presentation of "Wisdom's Call," to the leading leaders of the country. A collection of \$14 was given.

The Convention adjourned with benediction by Rev. J. Brown, of Florida.

#### SATURDAY—MORNING SESSION.

The Convention convened at 10 o'clock. Dr. Morris presided. "Stand by the Cross" was sung by the congregation. Rev. Plaster led an inspiring song service, followed by Rev. S. S. Jones, of Oklahoma, who read the 10th Psalm, "I have the Lord for my help, he will lift me up." Rev. J. Jones, of Missouri, offered prayer. "I am so glad" was sung.

Dr. J. G. Grimes, of Texas, an eminent white Baptist leader, was presented to address the Convention. Dr. Gambrell brought the greeting of 400,000 white Baptists in Texas. "The remainder are colored," said Dr. Gambrell.

"There are social, political and financial differences, but down where we are saved, there is no difference. Blood may be thicker than water, but the blood of Jesus is thicker than all the other blood in the world. I am not making any arrangements to get along without you. I need you and you need me."

Washington, D. C., would be a Catholic city were it not for the colored Baptists. You have plained about your churches there and stopped up the cracks where the Catholic would come in. We want to get together for even-handed justice for all the people of all the races."

The address of Dr. Gambrell was richly enjoyed. Mrs. C. I. Brown, of New York, representing the Bible

Society, was presented to the Convention and made interesting remarks.

President Morris spoke of the great work done for and among the people by the beloved sister, Joanna P. Moore, and introduced Miss Lorilla Bushnell, who has succeeded Mrs. Moore in the work of the Fireside School. Miss Bushnell was heartily received and spoke interestingly of her work.

Dr. J. F. Walker moved that Sister Moore be given a shower of cards on her 80th birthday, September 26th, as an evidence of our esteem and appreciation. The motion passed.

Dr. Morris introduced Prof. J. D. Crenshaw, editor of the Union-Review, who in turn presented the denominational press: Editor Wm. H. Steward, of the American Baptist, Louisville, Ky.; Dr. A. J. Stokes, Editor Helping Hand, Montgomery, Ala.; Rev. S. S. Jones, Editor of the Baptist Informer, Muskogee, Okla.; Rev. T. O. Fuller, Signal Index, Memphis, Tenn.; Dr. L. G. Jordan, editor of the Mission Herald, Louisville, Ky.; Dr. L. L. Campbell, editor of the Herald, Austin, Tex.; Rev. A. N. Brown, Louisiana Baptist, Alexandria, La.; Dr. E. W. D. Jones, editor of the Clarion, Nashville, Tenn.; Prof. J. M. Codwell, Western Star, Houston, Tex.; Dr. J. Grimes, editor of the Western Messenger, Jefferson City, Mo.

The report of the Home Mission Board was presented for adoption. Rev. R. S. Williams opposed the adoption of the Home Mission Board's report because the Board is in open rebellion against the expressed order of the Convention made at Pittsburg as to separate Secretaries for the Publication and Home Mission Boards. He opposed the report further because on submitting the report the Secretary seemed to favor or condone the existence of licensed missions.

Dr. A. Barbour was recognized and asked whether the Convention had any power over the Boards of the Convention. He was answered in the affirmative.

Dr. J. E. Robinson arose as Chairman of the Home Mission Board. He explained why the order of the Convention could not be carried out immediately.

Dr. C. H. Clark was recognized. He was interrupted temporarily, by Dr. Barbour, for a privilege question which, however, was not entertained. Dr. Clark explained further why the separation of the Boards in question could not be affected.

Dr. E. J. Fisher spoke to the motion to adopt.

Rev. Wm. Beckham and Dr. C. T. Walker spoke. Dr. Isaac arose and asked if the Home Mission Board was incorporated. Dr. Robinson, the Chairman, answered in the negative.

Rev. S. E. J. Watson submitted a point of order as to the amendment giving another year for the Boards to comply with the Convention's order, which was well taken, there having been no rescinding of the previous order made at Pittsburg.

Dr. W. H. Moses and P. J. Bryant spoke. Dr. P. J. Bryant submitted a resolution on the adoption of the report of the Home Mission Board. The vote was taken, the chair was in doubt. On division the resolution by Dr. Bryant prevailed by a vote of 228 for, 79 against. The Boards were therefore given twelve months to carry out the order for separation. The following is Dr. Bryant's resolution:

WHEREAS, The Home Missions and Publishing Boards have not carried out the expressed will of the National Baptist Convention in that they have failed to elect different Secretaries, and

WHEREAS, It is apparent that a little time is needed to wisely adjust affairs so as to perfect said separation, therefore, be it

Resolved, That another twelve months be granted with a Commission of fifteen appointed to see that the will of the Convention is executed within the allotted time and report the same as finally perfected at our next Convention.

The report of the Home Mission Board was unanimously adopted. The Publishing Board's report was adopted. The report of Foreign Mission Board was adopted. The re-

port of the Benefit Board was adopted. The report of the B. Y. P. U. Board was adopted.

Dr. L. G. Jordan offered three resolutions which were referred to the Committee on Resolutions.

On motion of Dr. Bryant, the order of business was so changed as to provide a Committee on Time and Place.

Dr. Fisher moved to suspend the rules for the purpose of deciding the next place of meeting. Motion ruled out, order because a Committee on Time and Place had just been appointed.

President Morris explained that 1913 would mark the 50th Anniversary of the Emancipation of the Negro, and suggested that he deemed it wise not to select the meeting place now, but leave it in the hands of the Executive Board.

Rev. J. W. Williard, of Louisiana, introduced a resolution in regard to a Sanatorium in New Orleans. Under suspension of the rules the resolution was adopted. It is as follows:

To the President, Officers and Members of the National Baptist Convention:

WHEREAS, The Baptists of Louisiana have endorsed the Providence Baptist Sanatorium and Training School for Nurses, located in New Orleans, 122 Howard street, with Rev. J. L. Burrell, D. D., President, and Dr. J. T. Newman, as Dean, with a regular constituted Board of Baptist ministers; and as a Christian Sanatorium and Training Schools are greatly needed in the South, we do therefore ask that this National Baptist Convention endorse the same.

Yours for humanity,

J. L. BURRELL, President.

J. T. NEWMAN, Dean.

J. W. Williards, State Missionary Louisiana.

John Marks, Secretary of First District Association.

Rev. Apologes, Pastor of Mt. B. C.

E. J. Fisher, Pastor Olivet Baptist Church, Chicago, Ill.

T. Walker, Pastor Tabernacle Baptist Church, Augusta.

Dr. R. C. Jenkins offered a resolution, moving that the rules be suspended and the resolution adopted. The resolution called for a statement of the indebtedness of the Convention to be made by the Secretary. The following is the resolution:

Mr. President and Members of the Convention:

In view of the fact that members of this Convention have been informed that the Convention is several thousand dollars behind in its expenses as stated in the last appeal sent out by the President and Secretary of the Convention, be it

*Resolved*, That the Secretary of the Convention be requested to inform the Convention at this sitting of the indebtedness of the Convention; stating definitely amount owed and the name of the person to whom it is owed and for what service. Be it further

*Resolved*, That we ask the Secretary to give to the Convention this information before 8 o'clock tonight. Sub-

Sept. 11, 1912.

In obedience to the resolution offered by Dr. R. C. Jenkins, Prof. R. B. Hudson, the Secretary, submitted a statement of indebtedness, which was as follows:

Note to Dr. A. J. Stokes	\$106 00
Note to One-Cent Bank, Nashville, Tenn.	75 00
Lawyer Ewing on Decision	75 00
National Baptist Publishing Board	312 00
National Baptist Publishing Board, to 1910	119 21
President E. C. Morris, back salary	1,082 00
Due Secretary R. B. Hudson	1,193 00
Total indebtedness, according to report submitted	\$3,675 21

This amount does not include the present year's indebtedness.

Dr. I. Toliver spoke to the Secretary's report.

On motion of Dr. L. G. Jordan, the Secretary's statement was adopted.

Dr. C. T. Stamps offered a resolution, which was referred to the Committee on Resolution.

The Convention adjourned.  
Benediction Dr. C. T. Stamps.

#### AFTERNOON SESSION.

The Convention met in afternoon session. The Rev. T. T. Love, of Oklahoma, conducted a praise service. He sang several inspiring songs and called a number of brethren to lead in prayer. Rev. Love read Romans 5th chapter and Rev. C. H. Hughes prayed a stirring prayer. Rev. J. F. Walker, of Ohio, introduced Dr. J. H. Eason, of Alabama, who arose to preach according to the programme. His text was Romans 5:12, 15 and 21 verses. Subject, "Evolution in Life." "Death and life or life out of death are the leading thoughts of the text," said the speaker. He spoke eloquently and logically of the national evolution that improved the conditions of natural things, even human beings, but the grace of God, supplied in redemption what natural evolution was powerless to accomplish.

The Christians of today are falling in these respects:  
(a) Falling from the intense purpose of personal purity;  
(b) Falling from the burning zeal to make the world better. The heathens are falling—for a knowledge of God—the Macedonian cry is sent forth for help. All of us like magnets, to a certain extent, can life the world to God. God must save the world by a living life, like he saved us. "God is giving the world as much of his life as we can stand to pass through us. God uses the biggest and best blood and the best lives to bless the world. What is meant by the best blood is those who have the most of God in them."

The sermon of Dr. Eason was one of the ablest delivered before the Convention.

The Convention adjourned. Benediction by Dr. J. H. Eason.

#### EVENING SESSION.

The Convention was opened at 8 o'clock p. m., with Vice President J. Franklin Walker presiding. Rev. J. B.

Bell, of Arizona, conducted the devotions. He led the congregation in singing "Am I a soldier of the cross?" and then read the 82nd Psalm. Rev. Bell offered prayer and again led in singing "Will there be any stars in my crown?" He then made a statement of the work that he has been doing as Superintendent of Missions in the State of Arizona.

Madam C. J. Walker, of Indianapolis, interested in Y. W. C. A. work, was presented by Vice President J. F. Walker, of Ohio. She spoke of her work and was well received.

Statistical Secretary was then introduced to make his annual report, which was an able and comprehensive document, full of valuable information. Collection for Rev. J. B. Bell, \$18.98.

#### DR. BOOKER T. WASHINGTON'S ADDRESS.

Dr. Booker T. Washington, the sage of Tuskegee, entered the auditorium and was greeted by seven thousand who gave an enthusiastic chautauqua salute. The Convention chorus sang "I couldn't hear nobody pray." Dr. E. J. Fisher, of Chicago, read the 27th Psalm. Rev. T. J. Searcy, of Tennessee, made an appropriate invocation. Prof. H. B. Britt sang one of his solos, by urgent request, "Life is like a mountain railroad."

Dr. C. T. Walker, of Augusta, Ga., was presented and in turn he introduced with appropriate and eloquent remarks the honored guest of the hour, Dr. Booker T. Washington. He introduced Dr. Washington as an intensely practical, systematic leader of his race. Dr. Washington expressed his delight in coming to the Convention and said that the audience that confronted him was the finest body of people that ever greeted him in a national body. Texas, said he, was a great state, providing more facilities for high school education for Negroes than all the other states combined. He reminded the Convention that it cost One Hundred Thousand Dollars to assemble this Convention, and urged that the expense would be justified by the amount of good accomplished. It was urged that attention be paid the seven million Negroes in the country districts. The address was a timely and full of hope and encouragement and the thousands cheered the great leader to the echo.

Following Dr. Washington's address, Miss Cecelia Fox,

of Galveston, sang a charming solo that swept the Convention like a tidal wave.

The Convention adjourned with the benediction.

#### NATIONAL BAPTIST CONVENTION SUNDAY-SCHOOL.

##### SUNDAY—MORNING SESSION.

The school was opened at 10:30 o'clock. Dr. Wm. Beckham and Dr. W. S. Ellington in charge.

Prof. N. H. Pius, the chorister, conducted the song service. "Blest be the tie that binds" and "Standing by the cross" were sung.

Rev. J. T. Brown, of Florida, was introduced to read the Sunday-school lesson. Dr. Brown was the editor of the first three editions of the Sunday-School Commentary of the National Baptist Convention.

"In a model Sunday-school," said Dr. Pius, "all sing and the spirit of devotion prevails. Individual members of the classes should be called on to pray for the school and for the presence of the Holy Spirit to the study of the lesson."

The lesson for the day is "Judgment and Mercy." Matt. 11:20-30. Motto Text: Matt. 11:28, "Come unto me all ye that labor and are heavy laden and I will give you rest."

"There is a great day coming" was sung. The singing should bear on the lessons and the song should be selected before the Sunday-school times," said the leader. The following served as teachers: Prof. J. M. Codwell, Dr. C. T. Stamps, Mrs. E. A. Wilson, Bro. J. E. Lewis, Mrs. Florence Cook, Miss Florence McBride, Prof. E. D. Pierson, Miss V. A. Webber and Miss V. B. Miller.

Ten minutes were devoted to the study of the lesson. Dr. W. M. Beckham reviewed the lesson briefly. "Oh how I love Jesus" was sung. The collection by states was as follows: Kentucky, Rev. W. R. Richardson; Texas, O. J. Carter; M. A. B. Smith, B. J. Brown, M. J. Johnson, Illinois; Mrs. Cook, Florida; C. T. Dorroh, Mrs. Jennie Morris, Oklahoma; Rev. S. S. Jones, Alabama; Revs. J. D. Kent, S. B. Brownlee, Kansas; Mrs. E. A. Watson, Rhode

Island; Rev. W. P. Reed, Georgia; Dr. Pinkney, Missouri; Rev. J. S. Swancy, Louisiana; Rev. Purvis, C. S. Dallas; Rev. Hunter, Mississippi; Rev. C. T. Stapp, Arkansas; Miss Alice Hammonds, Arkansas.

Collections were announced by the several states as follows:

Texas	810 11
Kentucky	64
Arkansas	5 87
Mississippi	1 33
Louisiana	1 46
Missouri	23
Georgia	2 05
Rhode Island	25
Kansas	73
Alabama	2 27
Oklahoma	2 13
Florida	54
Illinois	1 64

Total \$17 80

The lesson was more fully reviewed by Dr. W. S. Ellington, Editorial Secretary of the National Baptist Publishing Board. Prof. N. H. Pius, Superintendent of the Teacher Training Course, explained the Metoka and Galda work. He was followed by Dr. R. H. Boyd. Several prominent workers were introduced.

The school was adjourned and the Convention sang "My Lord and I." Rev. Wm. Harris, D. D., Nashville, Tenn., read the 89th Psalm. Rev. R. C. Judkins, of Alabama, led in prayer. "My soul be on thy guard" was sung. Dr. W. G. Parks, Vice President at large, presiding, stated that according to program the President of the Convention, Dr. E. C. Morris, was expected to preach, but owing to the pressure of work of the session, Dr. Morris had selected Dr. E. J. Fisher, of Chicago, to serve in his stead. By request Miss Miller, of Indianapolis, sang a very appropriate selection. Miss Miller is a gospel singer of rare gifts, in

volume, melody and dramatic expression, beautifully interpreting the sentiment embodied in the production.

Dr. Fisher arose with some trepidation, but willingly obeying the command of his leader. John 3:2-5 was the text. "The new birth in the church membership" was the subject. "The church is a called out people from the world and a worldly life agreeing under covenant, after their immersion, to keep house for God," said the preacher. "The church is the spiritual body of Jesus Christ to which the oracles of God are committed and through which Christ is to save the world. Our church demands two professions of faith: one in Word and one in the Act of Baptism; in the latter one affirming his faith previously expressed. I immerse all who come to me from any Peda-Baptist Church, so as to preserve the harmony of the church and the word of God. If a person gets into the Baptist church and discovers that he is not converted, it is his duty to withdraw; should he fail to withdraw the church should withdraw from him. Infant Baptism and Baptismal Regeneration have been declared to be at war with the New Testament and laid the burden of proof, to the contrary, on the pedo-Baptist, both now and at the judgment. 'Ye must be born again.' Those who cannot believe for themselves are not eligible to baptism. 'Ye are not baptized to affect regeneration, but baptized because ye have been regenerated.'

"In some sense, persons (probationers) into pedo-Baptist societies or churches (so-called) are members of those organizations; they may or may not become comforted. Then such persons un comforted are in those organizations to the personal knowledge of those who received them; who are largely responsible for their ultimate condition.

"Jesus loved the world and had not left the work of its salvation in the hands of his enemies who are sinners. The gospel is committed to the church, founded by Christ upon the word." Dr. Fisher's sermon was a profounding and soul-lifting discourse, sound in doctrine and convincing in argument, marching the preacher as one of the ablest preachers in the country. Rev. J. B. Beckham led in prayer

"What a fellowship" was sung. A collection was taken for the National Benefit Board. Amount, \$39.30. Miss Miller sang and a collection was taken for her as an appreciation of her work and talent. Amount, \$30.

The Convention closed with benediction by Dr. Taylor, of Louisiana.

#### AFTERNOON SESSION.

##### MISSIONARY MASS-MEETING.

The mass-meeting was begun at the hour appointed. Rev. Dr. C. H. Parrish, of Kentucky, Chairman of the Foreign Mission Board, presiding. "Standing by the cross" was sung. Dr. L. G. Jordan was presented. He called upon Dr. E. W. Hawthorne, who read from the 37th Psalm. Rev. H. W. Jones, of Kentucky, led in a fervent prayer. "Does Jesus care?" was sung as a solo and chorus, Mrs. Dorsey leading.

Rev. P. James Bryant, D. D., of Georgia, arose to deliver an address on the subject "Thirty-two Years' Retrospect—the Present Aspect." "The pioneer work of every Baptist church is to give to the world the gospel of Jesus Christ. The first individual to come into sympathy with Jesus Christ and assist him in carrying the cross to the heights of Calvary was a member of our race, Simon the Cyrenian. The first foreign missionary was a member of our race. It was Philip, who preached the gospel to the eunuch. The Sacredness of a Pledge to Missions, by Dr. R. C. Judkins, of Alabama, was an interesting and forcible discussion by a pastor who gives one whole Sunday in each year to foreign missions, each department of the church having a suitable program.

"Prayer and Divine Leadership More Essential Than Human Machinery," by Dr. W. H. Moses, of Knoxville, Tenn. Prayer is not the overcoming of God's reluctance, but the measuring up to God's willingness.

"Success Through a Place" was the subject of a spirited address by Miss Nannie H. Burroughs, A. M. "The Christian Church is winning, notwithstanding the dark spots

here and there, and the fact should be kept to the front in all of our efforts."

Following the address the missionaries were presented and a collection for Foreign Missions was taken. Amount, \$225.96.

"God will take care of you" was sung by Mrs. Dorsey. Mrs. — Layten, President of the Woman's Convention, was introduced and brought the greetings of the Convention.

Mr. Strong, of South America, was introduced and spoke to the delight of the Convention.

Prof. H. H. Britt sang and the collection was taken for him. Amount, \$7.40.

Adjourned. Benediction by Dr. L. G. Jordan.

#### EVENING SESSION.

The Convention assembled Sunday night. The praise service was conducted by Rev. W. L. Dickson, who was given time to speak of his work, the Dickson Orphanage at Gilmer, Texas. The work was further indorsed by Dr. L. L. Campbell and also President Morris. A collection for the orphanage amounting to \$12.77 was taken.

Rev. J. R. Bennett read the 5th chapter of Matthew.

The Convention stood and sang "Go preach my gospel, saith the Lord." Rev. C. T. Stamps, D. D., led in prayer.

President Morris spoke of the work of the lay evangelists and introduced Prof. H. B. Britt, one of the most noted of them. Prof. Britt sang an impressive selection. A collection followed amounting to \$13.11.

A very loving message was read from Sister Joanna P. Moore, of Chicago, a pioneer worker among our people, which was received with much appreciation. Rev. T. L. Jones moved a vote of thanks and the letter became a part of the record and a suitable reply be forwarded. The following is Sister Moore's letter:



## SISTER MOORE'S LETTER.

3554 Vernon avenue, Chicago, Ill.

September 13, 1912

Dear Brother Morris and the National Baptist annual meeting now in session, Houston, Tex.:

I have been impressed to pray much for you since your meeting began, the 11th. It is now the 13th. My message to the Convention as a whole and especially to our leaders is, first: Urge the daily, prayerful study of the Bible in all homes, morning and evening, with all the family together. Make it be real study that will feed the soul which is more important than food for the body.

Second: Seek the early conversion of the children. Take them with you to the house of God. Do not send them alone. May they all be able to say 1 Timothy 3:15.

Third: Make home pleasant and attractive for the children, and urge father to stay at home as much as possible. Supply the home with good books and read them with your children. Take them into partnership. Give them a little money; teach them how to use it wisely. Teach industry, purity and economy both by precept and example. Concentrate on making each individual home pure, holy and intelligent, and other departments of Christian work will fall into line. Teach duties of husband and wife, son and daughter, parent and child and neighbors. Teach this from the pulpit and from house to house. Be definite. There is too much general teaching and preaching that does not hit any one. Be sure to have a strong committee on the duties of a Christian home.

Beloved friends, I have written you twenty letters in my heart and some on paper, but will not send them. I fear that you will not take time to read this short message, but I can love you and pray for you till your meeting closes.

Hopefully,

SISTER J. P. MOORE.

Sept. 26th., 1912 is my 80th birthday. Praise God.—Pa. 9:15, 16.

Dr. A. L. Hall, of Memphis, Tenn., the alternate to Dr. Z. D. Lewis, who was absent, was introduced to preach. Dr. Hall announced as his text Eph. 5:27. "The work of the Church." "The church is the home of the saints. It must teach the eternity of the body as well as the spirit. The soul and the body are so related that they are friends inseparable. The resurrection gives life and vitality to

the Christian faith. In the act of immersion the soul is the happiest because of the prophecy of the resurrection. The individual's baptism is a prophecy of his own resurrection. The Son must know the principles of God's love by the teaching it gets from the church."

Dr. Hall's sermon was strikingly original and its pathetic melody called forth a glorious response from the great congregation. Dr. Hall preaches very acceptably at all times. Rev. G. McNeal, of Kansas City, prayed very fervently following the sermon. Dr. Isaac was recognized to present the work of the B. Y. P. U. Board, which was heartily seconded by Dr. M. W. Gilbert, of Selma, Ala. A collection was taken amounting to \$15.20 for the B. Y. P. U. work. The chorus presented Dr. N. H. Pius, the musical director, a beautiful token as a mark of appreciation. Prof. Dodson making the address.

"Blest be the tie that binds" was sung and the benediction pronounced by Dr. Isaac closed the night session.

## MONDAY—MORNING SESSION.

The Convention was called to order Monday morning. Vice President Parks presiding. "Amazing grace how sweet the sound" was sung. Rev. D. B. Jackson, of Kansas, read the 1st Psalm. Rev. C. H. Robinson, of Georgia, offered prayer. "Saviour more than life to me" was sung.

Dr. Robert Mitchell, the Auditor of the Convention, submitted his report, which was adopted.

## AUDITOR'S REPORT.

Brother President and Brethren:

I take pleasure in reporting to you that I visited the homes of the larger Boards and found them in good condition. The business of some of the Board was somewhat affected, on account of the floods and the severe winter through which they by God's help have come. The Secretaries are hard working and painstaking, doing all in their power to bring up their different departments to the point of efficiency. They deserve the thanks and encouragement of the denomination for the splendid results that are coming to us through their efforts and sacrifices.

All of the Boards are doing as well as could be reasonably hoped with the means at their disposal. The books of the several Boards show the following receipts and disbursements:

## Foreign Mission Board

Total receipts	\$23,499 04
Total expenses	21,787 99

Balance ..... \$1,711 05

The books of this Board I found on arriving at headquarters were in the hands of Weaver and Weaver, Public Accountants, who were examining them. I left an instruction when they had finished their work and found the above results.

## Home Mission Board

Received and disbursed	\$57,042 62
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## National Baptist Publishing Board

Receipts	\$125,843 61
Home Mission Department	57,042 62

Grand total ..... \$182,886 23

This amount includes overdraft, September 1, 1912, of \$441 40

Disbursements	\$182,886 23
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## B. Y. P. U. BOARD

Total receipts	\$12,714 29
Total disbursements	12,674 19

Balance	\$40 10
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## WOMAN'S AUXILIARY CONVENTION

Receipts	\$5,808 47
Training School receipts	\$18,992 79

Total ..... \$24,801 16

Receipts from miscellaneous sources	2,166 93
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Grand total receipts ..... \$26,968 09

Disbursement—

General expenses ..... \$5,808 47

National Training School ..... 18,992 79

Total ..... \$24,801 16

Balance ..... \$2,166 93

## Benefit Board

The Benefit Board's report shows collections for the year	\$2,088 55
Disbursements	1,984 34

Balance ..... \$104 21  
I certify that the above is correct to the best of my ability.

Yours sincerely,  
ROBERT MITCHELL,

On motion of Dr. Taylor, of Louisiana, Dr. Fisher was requested to put the sermon preached by him on Sunday in pamphlet form. Carried.

Dr. A. J. Stokes, of Alabama, was recognized to submit the report of the Committee on Constitution.  
Motion to adopt.

Motion to publish in the Union-Review was made.  
Dr. Fisher made a substitute motion to adopt seriatim.  
Dr. Isaac moved to table the substitute.  
The motion of Dr. Isaac to table carried overwhelmingly.  
The motion to publishing in the Union-Review became the order of business.

Discussion began. Drs. Woods, Griggs, McNeal and Boyd spoke. The motion to publish the proposed Constitution in the Union-Review was put and carried overwhelmingly.

Dr. C. H. Parrish moved that the old and amended constitutions be printed side by side in the Union-Review.  
Motion adopted.

Dr. A. Barber submitted an amendment to the Constitution, changing the enrollment fee for members from one to two dollars, notice having been given of such amendment as adopted by law. The amendment was adopted.

Attorney Wm. Harrison was recognized and submitted the Report on Incorporation of the National Baptist Convention. Report adopted and is as follows:

Committee arising out of the paper of Brother M. M. Rogers' Proposition of Incorporation.

Motion prevailed to elect Dr. Jackson President, and William Harrison, Secretary.  
Brother President and Brethren of the National Baptist Convention.

We, the committee to whom was referred the paper on "The Proposition of Incorporating the National Baptist Convention," as read by Prof. M. M. Rodgers, beg leave to submit the following as our report, to wit:

Your committee, after mature deliberation, thought and fervent prayer, finds that the proposition before us requires the most careful, thorough and complete investigation, both as to matters of fact and questions of law.

Your committee is unanimously of the opinion that such a report as should be made at this body cannot be made at this session for the reasons set forth in the paragraph next above.

Your committee is a unit in the further opinion that the work of this committee should be continued for a period of one year, and that this committee should be continued for the said period and be required to submit its report at the next annual session of this Convention.

Your committee is positive that if the committee is continued for the purpose set out and period specified, the report would be such that the National Baptist Convention, as a whole, would be satisfied and would forever thereafter know the legal status of this Convention in all of its workings.

Your committee, therefore, in the spirit of unanimity and spirit of the Christ, commends the continuance of this committee as stated above for the purpose set out above and further your committee saith not.

Faternally submitted,

DR. A. S. JACKSON, Chairman.

REV. L. G. JORDAN,

PROF. F. W. GROSS,

DR. L. L. CAMPBELL,

DR. D. B. GAINES,

DR. I. TOLIVER,

REV. T. W. LANCASTER,

PROF. D. ARNER,

DR. R. T. POLLARD,

REV. W. R. FORBES,

REV. J. F. WALKER,

REV. W. F. LOVELACE,

REV. F. L. SANDERS,

REV. J. C. JACKSON,

DR. STRATTON,

PROF. W. H. HARRISON, Secretary.

DR. C. H. CLARK.

Chairman E. M. Griggs submitted the report of the Committee on President's Recommendations. Dr. C. H. Parrah read the report.

A motion to adopt ~~seriatim~~ prevailed.

The recommendations were adopted with amendment and are as follows:

We, your Committee on President's Recommendations, beg to submit the following:

After prayerful and due consideration, we recommend the approval of the following:

1. That the Convention appoint two messengers to attend the Second European Baptist Congress to be held at ~~vention~~ providing a third of their expense.

2. That a commission not exceeding three in number be appointed by this Convention, who shall visit all the countries of the world for the purpose, first, of studying the condition of the black people in Africa, India and the Isles of the sea, and secondly to lay before all the great power of Europe and Asia the real condition of the American Negro; the said commission to start on the world tour not later than June, 1913, and return in time to report to this Convention, September, 1914. That the Convention, through its Publication Board, raise the means from the churches and Sunday-schools, to pay one-third of the expense of the said commission.

3. That the Standing Committee created at the last meeting of the Convention be directed to prepare a suitable memorial on behalf of this Convention for the suffrage rights of the Negro people, and lay the same before the President of the United States, and by him, before Congress, asking for an enforcement of the Fourteenth and Fifteenth Amendments to the Federal Constitution.

4. That this Convention appoint twenty-five messengers to the World's Christian Citizenship Conference, to be held at Portland, Oregon, June 29 to 16, 1913, and that the Convention do not assume their expenses.

5. That the 1913 session of the National Baptist Convention be held at a central portion of our country, and that the program be so arranged as to be in the nature of a Semi-Centennial Celebration of the anniversary of the

emancipation of our race, especially the progress made by the Negro Baptists in the last fifty years.

Committee,

E. M. GRIGGS,  
GREEN PRINCE,  
G. A. LONG,  
H. H. WILLIAMS,  
R. T. WILLIAMS,  
B. J. HALL,  
J. P. ROBINSON,  
W. A. BROWN,  
C. T. STAMPS,  
PORTER WINBY,  
D. M. COLEMAN,  
G. W. WARD,  
A. R. ROBINSON,  
C. H. PARRISH.

Under the suspension of the rules, the selection of the place for the proposed celebration of the Fiftieth Anniversary of the Emancipation of the Negro, after a vote to include Vice Presidents from the several states, to act with the Board.

Question arose as to paying the One Thousand Dollars pledged for a Bible School in Russia and a motion was made by Dr. L. G. Jordan to pay on that pledge one-half of the bonus to be paid by the Baptists of Houston. The motion was lost. Question arose as to the status of our Convention with relation to the organization known as the "Federation of the Churches of Christ in America." It was stated that twenty-five brethren in and around Philadelphia were appointed by President Morris to attend said meeting, which they did. At a later session the persons appointed reported to the Convention and it was decided not to perfect membership by the payment of any assessment.

Dr. C. H. Parrish moved that the Convention assume the responsibility for the pledge of One Thousand Dollars toward the Russian College made through the World's Baptist Alliance and the Executive Board devise ways and means for raising the money. Carried.

A motion by Dr. R. H. Boyd prevailed that a committee of five be appointed to select the two representatives to attend the Second Baptist World Alliance and the three representatives to make a tour of the world. The following were selected: Rev. L. L. Campbell, Rev. M. M. Rod-

gers, Rev. W. G. Parks, Rev. W. M. Taylor, Rev. A. Barbour.

Dr. A. J. Stokes, Treasurer, was recognized and submitted his report. The proceedings were interrupted and the Foreign Mission Board made the following report:

Cash received	\$ 282 01
Subscriptions	5,987 00
Total	\$7,269 01

The discussion of the Treasurer's report was resumed. Dr. Moses led the discussion. The report of the Treasurer was adopted and is as follows:

REPORT OF TREASURER NATIONAL BAPTIST CONVENTION.

Bonus received	\$ 500 00
Public collections	38 62
Door receipts	92 30
Membership enrollment	1,073 30
Received from church enrollment	392 50

Total	\$2,096 62
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Disbursements—

Ushers	85 00
Enrollment Committee	40 00
Finance Committee	55 00
Church Finance Committee	30 00
Assistant Secretaries	52 50
Prof. Chas. Stewart	100 00
Prof. N. H. Pius	40 00
Dr. DuBois, traveling	10 00
Money borrowed from Dr. A. J. Stokes	100 00
Badges	210 00
Traveling expenses of Treasurer	26 30
Statistician's Report	25 00
Miscellaneous and Cor. expense	126 42
Expense of the Convention	36 65
Dr. R. Mitchell, expense	15 80
Dr. N. H. Pius, musical director	46 00
Dr. W. G. Parks, Vice President's expense	8 80
Rev. J. H. Presly, Benefit Board	10 23

Sec'y. Hudson on expense . . . . . 78 92  
To President Morris, expense of office 1,000 00

Total paid out . . . . . \$2,096 62  
Respectfully submitted,  
A. J. STOKES.

This is to certify that I have examined the Treasurer's report and found the same correct.

Sincerely yours,  
ROBERT MITCHELL, Auditor.

A motion prevailed that all reports from State delegations shall be submitted to and passed upon by the Finance Committee before they are handed in to the Secretary of the Convention.

Dr. E. J. Fisher was recognized to offer a resolution. The resolution had reference to politics and was declared out of order.

The Committee to select representatives to tour the world and attend the Second World Congress reported. The report was adopted. The report was as follows:  
To the President and Members of the National Baptist Convention:

vention:

We, your committee appointed to nominate representatives to the Second World's Baptist Congress and to nominate a committee on World's Tour, to study the condition of Negroes, beg to submit the following report, viz:

Second World's Baptist Congress—Dr. E. C. Morris and Dr. R. H. Boyd.

World's Tour—Dr. A. J. Stokes, Rev. Sutton E. Griggs Dr. C. T. Walker.

Respectfully submitted,  
L. L. CAMPBELL, Chairman.  
W. M. TAYLOR,  
W. G. PARK,  
A. BARBOUR,  
M. M. RODGERS, Secretary.

On motion of Dr. Mitchell, alternates were provided for the representatives selected above.

On motion the Convention decided to validate the Life Membership of all who furnished satisfactory evidence of being entitled to the same. The following alternates were selected:

To Second World's Congress: Prof. R. B. Hudson and Rev. E. Arlington Wilson.

To Four the World: Dr. E. J. Fisher, Dr. G. L. Davis, Prof. Chas. Stewart.

A motion prevailed that a committee of three be appointed to select the twenty-five representatives to attend the Christian Citizenship Convention to be held in Oregon. Dr. A. R. Griggs, Rev. A. T. Stewart and Rev. Scott were appointed.

A motion prevailed that Attorney W. H. Harrison be empowered to procure certified copies of the charters of the Boards of the Convention.

The Education Board reported as follows:

Received during Convention . . . . . \$51 30  
SUTTON E. GRIGGS, Secretary.

The National Benefit Board reported as received  
during the session . . . . . \$114 25  
Home Mission Board . . . . . 16 00  
Special Panama work . . . . . 91 00

Total . . . . . \$107 00

E. Y. P. C. Board . . . . . \$375 00

Finance Committee reported for bonus, churches, Washington Lecture, badges and public collections, \$4,219 79.

Committee to select twenty-five to attend Christian Citizenship Convention in Oregon reported as follows:

Your committee to select twenty-five representatives to the Christian Citizenship Convention begs leave to report as follows:

Dr. E. C. Morris, Arkansas.  
Dr. A. Barbour, Texas.  
Dr. L. L. Campbell, Texas.  
Rev. J. E. Woods, Kentucky.  
Rev. T. J. Searcy, Tennessee.  
Rev. W. F. Graham, Virginia.  
Rev. J. R. Bell, Arizona.  
Rev. C. T. Stamps, Mississippi.  
Dr. S. W. Bacote, Missouri.  
Dr. H. B. N. Brown, Louisiana.  
Dr. R. S. Jackson, Pennsylvania.  
Rev. S. S. Jones, Oklahoma.  
Dr. J. F. Thomas, Illinois.  
Dr. H. Johnson, Massachusetts.  
Rev. Dr. J. F. Walker, Ohio.  
Rev. A. R. Bennett.

Rev. Jas. Bryant, Georgia.  
 Rev. R. H. Boyd, Tennessee.  
 Rev. E. W. D. Isaac, Tennessee.  
 Rev. L. G. Jordan, Kentucky.  
 Rev. T. L. Jones, Florida.  
 Rev. J. Toliver, District of Columbia.  
 Rev. H. I. Monroe, Kansas.  
 Rev. Dr. J. H. Eason, Alabama.  
 Rev. D. Abner, Texas.

Respectfully,  
 E. M. GRIGGS,  
 A. T. STEWART,  
 D. A. SCOTT,  
 Committee.

Report was adopted.

Dr. S. E. Griggs moved that the Board be empowered to fill vacancies left on the Educational Board by the several states. Carried.

The Convention adjourned and the great session held at Houston, Texas, passed into history.

REV. E. C. MORRIS, D. D., President.  
 R. B. HUDSON, Secretary.  
 T. O. FULLER, Assistant Secretary.  
 E. H. McDONALD, D. D., Assistant Secretary.  
 E. A. WILSON, D. D., Assistant Secretary.  
 J. M. CODWELL, Assistant Secretary.

#### EXECUTIVE BOARD MEETING.

At the adjournment of the Convention President Morris called the Executive Board in session to hear the final reports of the Finance Committee, to make the disbursements and transact such other business left by the Convention to the Board. The following is the report of all moneys taken on the floor of the Convention:

#### RECEIPTS.

Received from Bonus	\$ 500 00
Received from churches	430 65
Received from membership enrollment	1,700 60
Received from Dr. Booker T. Washington's address	831 50
Wednesday night, Foreign Missions	70 00
Thursday evening, Rev. H. Watts	11 00
Thursday, B. Y. P. U. Board	151 50
Thursday night, Home Mission Board, Panama	

work	91 00
Friday night, Prof. Hynes, photographer	17 30
Friday, S. E. Griggs, for books to be sent to statesmen	14 00
Saturday, Rev. J. B. Bell, of Arizona	18 98
Sunday morning, Publishing Board	38 94
Sunday 11 a. m., Benefit Board	39 30
Sunday 3 p. m., Foreign Missions	225 90
Sunday 3 p. m., Prof. Britt, singer	7 40
Sunday 11 a. m., Miss Miller, singer	30 00
Sunday night, orphanage work, Per. Dr. Dickson and Dr. Campbell	12 77
Sunday night, Prof. Britt, singer	13 11
Sunday night, B. Y. P. U. work	15 20

Total \$4,219 79

The report was adopted.

The following disbursements were made:

#### DISBURSEMENTS.

To E. C. Morris, President's expense	\$1,500 00
To One-Cent Savings Bank, Nashville, Tenn., (note)	225 00
A. J. Stokes, borrowed money	100 00
R. B. Hudson, Secretary	250 00
Chas. Stewart, official reporter	100 00
Lawyer's opinion, Attorney T. G. Ewing, note	75 00
Badges, express, etc	210 00
Correspondence and miscellaneous expense	104 20
Expense for Dr. Booker T. Washington	165 00
Finance Committee	100 00
Lshers	100 00
Assistant Secretaries	50 00
W. Bacote, Statistician	25 00
Miscellaneous expense of Convention	47 65
A. J. Stokes, R. R. expense	24 00
R. Mitchell, R. R. expense	33 65
G. Parks, R. R. expense	64 00
H. Pius, R. R. expense	34 00
Typewriter	75 00
Belk, expense of entertaining	31 50
M. W. Gilbert, back com. expense	10 00
E. J. Fisher, back com. expense	10 00
A. Barbour, back com. expense	10 00
J. H. Eason, back com. expense	23 65



A. J. Stokes, Union account	25 00
E. C. Morris, back account	25 00
To Baptist Publishing Board	5 00
Foreign Mission Board	15 00
Educational Board	5 00
Miss Miller, singer	30 00
Rev. J. B. Bell, Arizona	18 98
Sutton E. Griggs, for books to be sent to statesmen	14 00
H. Watts, pioneer worker	11 68
Prof. Britt, singer	20 15
Prof. Hynes, photographer	17 30
Foreign Missions	295 96
Panama Zone, Home Mission Board	91 00
Publishing Board	38 94
Benefit Board	39 30
E. Y. P. U. Board	166 70
phanage work, Drs. Campbell and Dickson	12 77
Total	\$4,219 79
The Board adjourned.	

REV. E. C. MORRIS, President.  
R. D. HUDSON, Secretary.

### ARE THE NEGRO BAPTISTS DOING THEIR DUTY BY THEIR SCHOOLS?

Prof. Wm. E. Holmes, A. M., President Cenard College,  
Macon, Ga.

My subject is a question and it suggests the further question, has the race yet reached that stage of development at which opportunity for advancement is fully appreciated? That it has not goes without saying, but this is a misfortune rather than a fault. The race has not yet had time to reach such a standard of general intelligence supplemented by a considerable element of scholarship interspersed among the masses as to enable it to value fully the importance of those agencies that make for spiritual and intellectual progress.

The school is one of the principal factors in race growth, and to reach its highest efficiency must have the full moral and financial support of the people for whose benefit it is conducted. Negro Baptists are the largest element in the race in the United States and in the southern states for a number of years they have been conducting secondary

schools and colleges managed and taught exclusively by members of the race.

All these schools have made a creditable record for achievement, but none of them have had the support given them commensurate with the numbers and means of the denomination. The lack of general intelligence and education already referred to is responsible for the existence of a number of almost insurmountable difficulties with which these schools have to contend; difficulties that stand between the schools and the co-operation essential to their fullest success. We enumerate some of them. One: Not yet up to a clear comprehension of democratic government license is mistaken for liberty; there is little regard for developed ability and experience; all stand on the same plane; everybody is as fully capable of administering the affairs of an institution as the man who has had special training for this department of effort. The result is the schools are retarded in their progress and prevented from doing their best work.

Two: Low ideals. Unaccustomed to the conduct of large concerns, there is a vague idea among the masses of the financial needs of a well established institution of learning. The impression prevails that a few hundred dollars contributed annually, together with the fluctuating, uncertain income from tuition fees, are sufficient support for any institution of learning, if indeed, not more than ample for its existence.

Three: Opposition. Notwithstanding apparent interest in education, there is considerable opposition to education not only among the masses of the people, but also among the preachers, many of whom lose no opportunity to declaim against education and educated people.

For these reasons our schools are not receiving the moral and financial support to which they are entitled, nor will they receive it until by the slow process of education their constituency shall be trained in a knowledge of their duty and responsibility to them.

It is to be hoped that there may be an educational awakening throughout the South, and that these well started schools of the Baptists may be made greater powers for good. They are distinctively Christian in character and devote attention to ministerial as well as general education. They fill an important place in race development in that they furnish opportunity for getting experience in the management of great concerns, for the development of

care pride and confidence in the ability of the race to plan wisely and administer successfully for its own redemption.

Napists have the opportunity to wipe away the remnant that the Negro is incapable of self-government; they have the opportunity to promote harmony in their ranks, work together for the common good and by systematic endeavor raise the money needed for their institutions of learning. This is duty and what is duty should be done.

### REPORTS OF COMMITTEES

#### PERMANENT ORGANIZATION

Alabama—Rev. P. W. White.  
Florida—Rev. K. D. Britt, D. D.  
Florida—Rev. E. Thompson.  
Georgia—Rev. R. J. White, Columbus.  
G. S. B. C. Georgia—G. W. Harrison, Augusta.  
Kentucky—Rev. W. R. Richardson, Louisville.  
Kansas—Rev. J. T. Elias, Pittsburg.  
Louisiana—Rev. W. R. Parvis, Pleasant Hill.  
Maryland—Jos. H. Robinson, D. D.  
Mississippi—J. F. Flinn, Savoy.  
Mississippi (General)—Rev. I. E. Taylor, Jackson.  
Mississippi—H. Bell, Columbus.  
Minnesota—Rev. E. R. McDonald, D. D., St. Paul.  
Nebraska—Mrs. M. E. May, Lincoln.  
Ohio—Rev. J. Franklin Walker, D. D., Cincinnati.  
Oklahoma—J. Keever, Eola.  
Pennsylvania—Rev. E. W. Moore, D. D., Philadelphia.  
Tennessee—Rev. C. P. Woodson, Paris.  
Texas—Rev. J. N. Jenkins, Waco.  
\*Texas (A. B. F. M. C.)—Dr. P. N. Wesley, Texarkana.  
Virginia—Rev. W. R. Brown.

#### TIME AND PLACE

Alabama—Rev. L. Hawthorne, Greenville.  
Arkansas—Rev. R. H. Davis, Little Rock.  
Florida—Rev. J. R. Scott, D. D.  
Florida—Rev. O. R. Brown.  
Georgia—Rev. J. H. Johnson, Camilla.  
Georgia (G. S. B. C.)—W. M. G. Binins, Griffin.  
Indiana—Rev. G. A. Martin, Indianapolis.  
Kentucky—Rev. W. H. Williams, Owensboro.

Kansas—Rev. Geo. McNeal, Kansas City.  
\*Louisiana—Rev. C. S. Collins, Horsensia.  
Maryland—Rev. Thomas F. Wyatt.  
Mississippi—L. Johnson, Pass Christian.  
Mississippi (General)—Z. M. Winder.  
Mississippi—Rev. C. T. Stamps, D. D., Edwards.  
Minnesota—Attorney John H. Hickman, St. Paul.  
Nebraska—Rev. John H. May, D. D., Lincoln.  
Ohio—Rev. J. Franklin Walker, D. D., Cincinnati.  
Oklahoma—Rev. J. A. Anderson, Muskogee.  
Pennsylvania—Rev. A. R. Robinson, D. D., Philadelphia.  
South Carolina—Dr. R. Kemp, Charleston.  
Tennessee—Rev. A. Parr, Brownsville.  
Texas—Rev. W. Marcus Taylor, San Marcos.  
\*Texas (A. B. F. M. C.)—Rev. D. T. Thompson.  
Texas (M. E. C.)—Dr. A. R. Griggs, Dallas.

#### ON STATE OF COUNTRY.

Alabama—Rev. R. C. Judkins, Montgomery.  
Arkansas—Rev. J. R. Burdett, Forest City.  
Colorado—Rev. Dr. David E. Over, Denver.  
Florida—Rev. T. L. Jones, D. D.  
Florida—Rev. J. D. Brooks.  
Georgia—Rev. T. H. Watts, Barnesville.  
Georgia (G. S. B. C.)—Rev. J. M. Nabut, Augusta.  
Iowa—Rev. F. B. Woodard, Buxton.  
Kentucky—Rev. J. E. Wood, Danville.  
Kansas—E. Arlington Wilson, Kansas City.  
Louisiana—J. M. Carter, Shreveport.  
Maryland—R. D. Johnson, D. D.  
Mississippi—W. H. Walker, Pass Christian.  
Mississippi (General)—Dr. W. L. Gibbins, Rosedale.  
Minnesota—Attorney John H. Hickman, St. Paul.  
Nebraska—Rev. Quarles, Omaha.  
Ohio—Rev. J. Franklin Walker, D. D., Cincinnati.  
Oklahoma—Rev. George W. McClendon.  
Pennsylvania—Rev. Dr. W. F. Graham, Philadelphia.  
South Carolina—Rev. James P. Garrick, Manning.  
Tennessee—Dr. A. L. Hall, Memphis.  
Texas—Rev. W. M. Lofton, Cameron.  
\*Texas (A. B. F. M. C.)—Rev. P. M. Mayloe.  
Texas (M. E. C.)—Dr. D. A. Scott, Austin.  
Virginia—Rev. W. R. Brown, D. D., Roanoke.

## ON RESOLUTIONS.

Alabama—Rev. W. M. McAlpine, Selma.  
 Arkansas—Rev. A. J. Jackson, Arkadelphia.  
 Colorado—Rev. Dr. David E. Over, Denver.  
 Florida—Rev. F. Byrd.  
 Florida—Rev. W. C. Brown.  
 Georgia—Prof. J. H. James, A. B., Macon.  
 Georgia (G. S. B. C.)—Rev. F. L. Sanders, Newman.  
 Kentucky—Dr. E. W. Hawthorne, Paducah.  
 Kansas—H. I. Monroe, Topeka.  
 Louisiana—Rev. L. C. Simon, Opelousa.  
 Maryland—Rev. W. I. Johnson, D. D.  
 Mississippi—J. R. Reed, Expose.  
 Mississippi (General)—Rev. G. W. Gayden.  
 Mississippi—Rev. C. T. Stamps, D. D., Edwards.  
 Minnesota—Rev. D. E. Beasley, St. Paul.  
 Nebraska—Rev. G. C. Cooper, Lincoln.  
 Ohio—Rev. R. T. Frye, Springfield.  
 Oklahoma—Rev. J. L. Prince, Muskogee.  
 Pennsylvania—Rev. Dr. J. C. Jackson, Jenkintown.  
 South Carolina—Dr. C. T. Goodwin, Greenville.  
 Tennessee—Rev. Wm. Simmons, Decherd.  
 Texas—Rev. E. W. White, Gonzales.  
 \*Texas (A. B. F. M. C.)—Rev. J. R. Rolin.  
 Texas—Prof. M. M. Rodgers, La Grange, Chairman.  
 Virginia—Rev. B. Tyrrell, D. D., Lynchburg.  
 Missouri—Rev. L. E. Avant.

## ON TEMPERANCE.

Alabama—Rev. J. M. Coleman, B. D., Anniston.  
 Arkansas—Rev. J. M. Harris, Texarkana.  
 Colorado—Rev. Davis, Pueblo.  
 Florida—Rev. E. L. Simpson.  
 Florida—Rev. J. W. Kilpatrick.  
 Georgia—C. F. Thompson, M. D., Boston.  
 Georgia (G. S. B. C.)—J. D. Williams, Shadydale.  
 Indiana—Rev. C. W. McCall, Indianapolis.  
 Kentucky—Dr. G. W. Ward, Louisville.  
 Kansas—Rev. D. B. Jackson, Kansas City.  
 Louisiana—Rev. G. B. Boulder, Delhi.  
 Mississippi—F. D. Hubbard, Saratoga.  
 Mississippi (General)—Rev. L. S. Jones, Boguechitto.  
 Maryland—Rev. A. H. Mays, D. D.  
 Minnesota—Rev. Wm. Withers, Minneapolis.  
 Nebraska—Rev. Curry, Omaha.

Ohio—Rev. R. D. Phillips, D. D., Columbus.  
 Oklahoma—Rev. R. N. Holth.  
 Pennsylvania—Rev. Chas. Blackwell, Philadelphia.  
 South Carolina—Rev. I. C. Crafton, Sumter.  
 Tennessee—Rev. H. T. Scott, Memphis.  
 Texas—Rev. M. M. Haynes, Austin.  
 \*Texas—Rev. F. W. Walker.  
 Texas (M. E. C.)—J. A. McPherson.

## ON OBITUARY.

Alabama—Rev. H. R. Cooper, Montgomery.  
 Florida—Rev. E. B. Venable.  
 Florida—Rev. M. B. Bryant.  
 Georgia—Rev. J. H. McDavis, Waycross.  
 Georgia (G. S. B. C.)—Rev. J. H. Evans, Macon.  
 Kentucky—L. N. Cheek, Lexington.  
 Kansas—Rev. W. A. Bowser, Kansas City.  
 \*Louisiana—Rev. J. W. White, Bunkie.  
 Maryland—Rev. D. R. Powell.  
 Mississippi—G. A. Ravas, Gulfport.  
 Minnesota—Rev. D. E. Beasley, St. Paul.  
 Nebraska—Rev. W. F. Botts.  
 Ohio—Rev. H. D. Phillips, D. D., Columbus.  
 Oklahoma—Rev. T. T. Love, Muskogee.  
 Pennsylvania—Rev. W. G. Parks, D. D., Philadelphia.  
 Tennessee—Rev. Dr. H. C. Swayne, Memphis.  
 Texas—Rev. G. T. C. Curry, San Antonio.  
 \*Texas (A. B. F. M. C.)—Rev. P. Wade.  
 Texas (M. E. C.)—Dr. B. J. Brown, Geainsville.

## REPORT OF NATIONAL BAPTIST BENEFIT BOARD.

To the National Baptist Convention:  
 Your Benefit Board takes pleasure in submitting this report covering the work of the year ending September 1, 1912.

Under the present management this has been largely a year of study and preparation, so that in addition to a report of what has been done we submit to you a resume of prevailing conditions directly touching this department of the denominational work and a few recommendations covering a part of what we think ought to be done. The pres-

ent Secretary upon entering upon his duties did not find as many members of the insurance department, or division of the Board as he had conservatively expected; and yet undaunted by this we have gone forward meeting the just claims against the Board as rapidly as possible.

We have made the supreme effort of our lives to enlist all of the Missionary Baptists, especially Baptist leaders in the work of the Board, but unfortunately too many are yet standing back, viewing the Benefit Board's work as a "Grecian horse" constructed to bring them under the yoke. Many brethren whose interest in the denomination otherwise seems unquestionable, appear to have overlooked the fact that the reputation of the National Baptist Convention for wisdom, honor and ability is at stake in this as well as in all departments of the Convention's work. Yes, we report to you that there are Baptists in this country that seem afraid of the Benefit Board, notwithstanding they have authorized its work or allowed it to be authorized, in the face of the cold fact that success of any part of the denominational work depends upon the support or patronage given by the denomination itself.

By the way, one Methodist preacher holding a good charge and four members of Methodist churches have applied for membership during the year while the main bulk of the Baptists were standing afar looking with diffidence and doubt upon the work of the National Baptist Benefit Association.

#### 20,000 RECRUITS.

Today, seven years from its organization, there should be at least twenty thousand Baptists who have acted wisely and joined the Benefit Association, which association is the deadliest foe to Baptist pauperism and improvidence. We have less than two thousand financial. We refrain from calling the roll just here of the leaders and officers of this Convention who at present are not members of the Benefit Association, but a calling of the roll would prove a revelation to some. What shall we say to these conditions? Can the Negro Baptists trust themselves? Is their general reputation so bad that they cannot trust one another? If so the success of the general work is ended. But thank God it is not altogether so. And today we are giving as touching this department of the work the bare conditions as they are, without wilful concealment, with the hope that from this session of the Convention somebody

will say to the Benefit Board, "Loose the man and let him go."

You ask for the remedy. The answer is let every Baptist leader and pastor join himself immediately and then use his influence to get the members of his church to join. Not a State Convention should be held within the territory of the National Baptist Convention without giving some consideration to the National Baptist Convention's Benefit Board, which Board has been established to help the indigent ministry and promote the internal strength of the denomination as a family. And the men who are active in this Convention from the several states should see to this point themselves.

It should not be necessary, we think, for the Secretary to attend every State Convention and District Association in the Country to secure the co-operation and help of the leaders of the denomination, for enough of them assemble every year in this great National Baptist Convention to encompass any legitimate purpose that claims Baptist attention. Then after the regular attendants and leaders of the Convention have duly taken part, there will be no difficulty in making headway among the rank and file. No invitation, however, has been turned down during the year, without providential hindrance.

#### EXCUSES REMOVED.

It cannot truthfully be said that the Association will not pay its claims, for it is paying all the time as the money is collected. And if officers are in charge who will not pay the money out on claims as it is received, this powerful body ought to take them down and put others who will in their places. It cannot be said that the matter of joining calls for too much red tape. It cannot be said that the duties are too difficult to keep up. Only a dollar money order the first of each quarter sent in an envelope addressed to the Corresponding Secretary. There are no meetings to attend except in cases where Baptists prefer to have local associations through which to provide sick dues and send in their dues quarterly to the Benefit Association. The grip is not hard to learn, for there is none. The passwords do not fly from you, for there are none. There is, therefore, no reasonable excuse for remaining out of touch with this work.

## A SIMPLE DUTY.

It is possible that some have not realized just how much help it would be to themselves and to others to quit debating the question and submit an application for membership. If two-thirds of those in attendance at this session of the National Baptist Convention would do this, the craft would leave the bar, for that would be the best advertisement of the work that could be placed before the eyes of the people. If there is not enough confidence among us to uphold any legitimate feature of our national work, with this session the Convention ought to adjourn sine die, and hold its next session upon the banks of sweet deliverance.

Whatever may be the shortcomings of the Board in the past it cannot be truthfully denied that many have been made glad by reason of its efforts. Many in the hours of depression and bereavement have received strength and inspiration by reason of the action of this Board; and it is easy to see this as a strong supplement to the work of saving the world by reason of the enlistment of hands in the general missionary work that otherwise would have been idle and discouraged. To give the work of the benefit department a close thought, the days of Communism in the Apostolic church rush fresh into mind; and although there is no effort to duplicate this early institution of the Christian church, we are enabled through this work to stand squarely with the Apostle who says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Your Board has continued with a handful out of the vast army of Baptists in this country, long enough to merit the co-operation of all leaders and the attention of the denomination at large.

In an address to the denomination published in the early part of the calendar year, a statement was made which is now repeated. "If there are faults in administration, the proper remedies should be applied without delay. The Board invites examination of its books, investigation of its methods at all times by the members of the Association, and will endeavor to answer any question that a Baptist in good and regular standing anywhere may profound." That statement is still good.

## "PROGRESSIVE ANYHOW."

Regardless of the support that is wanting, it is gratifying to note that a number of representative men and

women of the denomination have "come up to the help of the Lord against the mighty." In the case of many we know this has been done more out of denominational pride, out of a sense of altruistic duty, than from actual necessity on the part of the individual co-operating. They have doubtless felt that in this practical way as well as otherwise, "we that are strong ought to bear the infirmities of the weak." As a charitable institution the association can never be what it should be until it has been made a successful business institution. In many cases individuals and organizations have refused to lend assistance to the indigent ministers' department simply because of the insurance division; this too in the face of the fact that there are many deserving elders of the denomination who bear upon their hearts the burden of decrepitude and affliction and upon their heads the frosts of many winters, who could not belong to the Association in the years of their strength because the Association was not then born. But it is a shame to neglect them because of providential disadvantages which they suffer. There are many who could be helped through the medium of this department, the indigent ministers' department, if the business feature of the Benefit Board, the insurance department, received the proper patronage. Notwithstanding the handicaps encountered, something has been done in the indigent ministers' department, as the statistical report will show.

It would be ungrateful to fail to make acknowledgements of the assistance rendered by denominational papers, such as the Union-Review, our organ, the staid old *American Baptist*, of Louisville, Ky., and the vigorous old *Vanguard*, of Little Rock, Ark. There are other papers that have also been as kind as these in dispatching any matter for publication in the interest of the Benefit Board. Some discouraging words have been spoken, but many, indeed, have been the encouraging words that have come from far and near since the present Secretary took charge less than one year ago. Sometimes it seemed that but for these expressions from brethren and their co-operation, we had fainted at heart. And one word of encouragement from a true Missionary Baptist who believes in the National Baptist Convention from the bottom of his heart, has outweighed a thousand words of mischievous criticism masking in the veil of conscientiousness.

## OUR WAY OF WORKING.

It has not been our policy to go and make claims upon the various denominational meetings without invitation or

previous understanding with the leaders of such gatherings, for there is widespread complaint in some states about this custom. Indeed, there is too much complaint in this direction and also too much provocation for it. Then again, we believe that the nature of this Board's work is such that it is of more importance to stick to the correspondence and books of the office, to the end that a true and accurate accounting can be made and a reliable record kept, than to make speeches and get a big ovation all the way from Maine to California, unless the returns from speech-making justify the outlay for speech-making, which has been found not to be so in this work. And yet we must have some representation upon the field in the interest of our Board's work another year, if we would even receive the support to which our settlement of claims entitles us; but this representation must not interfere with the regular and accurate working upon the books and accounts and correspondence of the Board.

Brethren, figures of speech are nice in their place, but in this work figures of dollars and cents count for more.

Your Board is solemnly impressed with the duty of making full settlement of every just claim that comes against it, and although not every one has been settled "on the dot," a thing we so much regret, yet we have completed settlement of many and are in process of settlement of all. Upon conservative calculation, there is enough in sight to guarantee payment of all claims past due, now due and estimated to become due within a reasonable length of time. But few of the members of the Association have paid their dues promptly, and this has worked some delay in our meeting obligations promptly, but only a few have dropped entirely out. And for every one that has dropped out during the year, we have gotten ten new ones to take his place.

The general financial and statistical report as herein-after given reflects a true condition of the Benefit Board's work, to wit:

## COLLECTIONS.

Dues September, 1911, August 30, 1912 ..	\$1,200
Indigent Ministers Fund Donations ..	41 05
Joining fees ..	357 60
Borrowed ..	150 00
<b>Total ..</b>	<b>\$2,088 65</b>

## EXPENDITURES.

	\$1,250 00
Paid on claims ..	150 00
Office rent ..	70 00
Office help ..	143 00
Agents' commissions ..	41
Indigent ministers ..	68 00
Printing, stationery, etc ..	81 22
Postage and express ..	90 07
Railroad fare ..	104 21
Balance cash ..	150 00
<b>Reimbursed money paid ..</b>	<b>\$2,088 55</b>

Total

## STATEMENT.

## Assets.

	\$104 21
Cash on hand August 31, 1912 ..	300 00
Office fixtures and useful material, etc ..	254 00
Accounts collectable ..	\$554 21

## Liabilities.

	\$260 00
Claims and parts of claims past due ..	41 00
Other outstanding accounts owed ..	253 21
<b>Assets exceed liabilities ..</b>	<b>\$554 21</b>

Total ..

The true financial strength of the Benefit Association can only be ascertained by knowing the average quarterly collection, which is close to one thousand dollars at present, which means that by the close of this year (calendar year) the Association bids fair to stand entirely rid of debt with a surplus on hand. This might have been so by this time, but for the floods of the past spring which afflicted the territory in which the bulk of the members are located. Against the average quarterly collection must go the average number of death claims that must be met. This has been an unhealthy year in many parts, and secret societies have been put to it to meet their claims, and yet there have been only eight deaths from our membership during the year. Our rate of increase in membership is very gratifying.



There are other points on this subject that should claim attention, but time will not allow. The business for a whole year is "too large" to give each item attention or mention in the annual report.

The whole year round your present Corresponding Secretary has enjoyed the patient, earnest and sacrificing co-operation of the President of the Convention, of our worthy Chairman, the Rev. D. S. Shadd; of our splendid Recording Secretary, the Rev. G. W. Lowe; of our matchless Treasurer, the Rev. Moses Proffett; of our faithful Executive Committee members, Rev. S. H. McKenzie, Rev. J. E. Brice and Mr. B. H. Campbell, who have met through heat and cold, "through good and evil report, in prosperity and in adversity" and helped to push the work of the Benefit Board to its present eminence where it is no longer a mere experiment, but a factor in the lifting of the Baptist banner above all other banners among the Negro Christians of the world. Help us to go further.

National Baptist Benefit Board.

R. M. CAVER, Corresponding Secretary.

## List of Delegates Attending the Convention.

Alabama.	\$ 2 00
Rev. J. H. Eason, Anniston	2 00
Rev. J. H. Smith, Demopolis	2 00
Rev. D. M. Coleman, Selma	2 00
Rev. J. A. Martin, Selma	2 00
Rev. J. M. Coleman, Anniston	2 00
Rev. M. Davis, Waugh	2 00
Rev. P. W. White, Georgiana	2 00
Rev. H. D. Parker, Mobile	0 00
Rev. C. A. J. Mallory, Rock Springs	2 00
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Rev. G. W. Sanders	2.00
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Rev. J. M. Winder, Jackson	2.00

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Sixteenth Street, Rev. J. A. Whitted, Birmingham	6.00
St. Louis St., Rev. M. Fisher, Mobile	6.00
Midway Ch. and S. S., Rev. J. L. Sirmone, Midway	1.00
S. S. State Con., Rev. A. S. Piump, Eutaw	6.00
Palestine, Rev. L. D. Flowers, Bradley	5.00
Little Baptist, Rev. C. H. Crawford, Mobile	5.00
First African, Rev. I. T. Simpson, Tusculogan	3.00
Pothesda, Rev. J. J. Washington, Opelika	3.00
Cedar Grove, Rev. C. M. Wilson, Prichard	3.00
First Baptist, Rev. A. J. Stokes, Montgomery	8.00
Galilee, Rev. J. H. Eason, Annister	9.00
Hall Street, Rev. H. R. Cooper, Montgomery	3.00
Chicora, Rev. H. E. Jones, Mobile	8.00
St. Mary Dis. B. Y. P. U. Con., Rev. T. E. Russ, Dothan	9.00
Antioch Baptist, Rev. C. J. Davis, Mt. Meigs	1.00
North Ala-Tenn. Amn, Rev. W. C. Crutcher, Stephenson	2.00

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St. James, Rev. R. W. Green, Texarkana	\$ 5 00
First Baptist, Rev. R. A. Adams, Malvern	5 00
St. John, Rev. T. J. Williams, Tetpus	5 00
First Baptist, Rev. W. F. Lovelace, Wynn	5 00
Roanoke, Rev. S. E. J. Watson, Hot Springs	5 00
First Baptist, Rev. J. P. Robinson, Little R.	5 00
St. Marion Assn., Rev. S. L. Wolfolk, Pine Bluff	5 00
Sun Set, Rev. D. T. Brundson, Texarkana	10 00
Elm Creek, Rev. R. E. James, Holston	3 00
St. Paul, Rev. I. W. Woody, Wynn	1 60
Macedonia, Rev. P. W. Faurett, Columbus	7 60
Mt. Zion, Rev. H. C. Cude, Lawson	8 00
	1 00

## Colorado

Western Assn., Rev. D. E. Over, Denver	\$10 00
Zion, Rev. D. E. Over, Denver	5 00

## Connecticut

St. Union, Rev. K. Warren, Hartford	
Union S. S., Rev. K. Warren, Hartford	\$ 6 00
Union B. Y. P. I., Rev. K. Warren, Hartford	1 50
	1 50

## District of Columbia

Mt. Bethel Assn., Rev. A. Wilbanks, 223 F St., S. W. Washington	\$ 5 00
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## Florida

Morning Star, Rev. J. W. Horton, East Palatka	\$ 5 00
Mt. Olive, Rev. R. J. Cushman, Marseotte	1 05

## Georgia

First African, Rev. W. L. Jones, Savannah	
Metropolitan, Rev. J. B. Miller, Columbus	\$ 4 00
Liberty, Rev. J. W. Jackson, Atlanta	5 00
Zion Hope, Sarah A. Walker, Sumter	10 00
	5 00

## Illinois

Salati, Rev. J. F. Thomas, Chicago	\$ 5 00
Ebenezer, Rev. J. F. Thomas, Chicago	5 00
Olivet, Rev. E. J. Fisher, Chicago	5 00
Second Baptist, Rev. S. S. Senison, Danville	5 00
Harmon, Dr. Chavis, Chicago	10 00

## MINUTES

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Corinthian, Rev. G. A. Martin, 524 Spring	Indianapolis	\$ 3 00
Ebenezer, Rev. W. H. Patterson, Indianapolis		5 00
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Second Baptist, Rev. W. H. Snowden, Terre Haute		1 00

## Kansas

First Baptist, Rev. W. A. Bowten, Kansas City	\$ 3 00
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## Kentucky

Fourth Street, Rev. H. W. Williams, Owensboro	\$ 3 00
Pleasant Grove, Rev. C. S. Offit, Lexington	3 00
Calvary, Rev. C. H. Parrish, Louisville	5 00
Green Street, Rev. H. W. Jones, Louisville	4 00
First Baptist, Rev. J. E. Wood, Dunville	4 00

## Louisiana

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Old Emanuel, Rev. George M. Hunter, Lake Charles	5 00
Emanuel, Rev. George M. Hunter, Lake Charles	3 00
Little Star Light, Rev. A. Walker, Slidell	5 00
Greenfield, Jos. M. Washington, Hammond	3 00
Mt. Calvary, Rev. J. A. Williams, New Orleans	5 00
Mt. Olive, Rev. J. W. Smith, Gray	1 00
Eleventh District Academy, Rev. I. S. Powell, Ruston	5 00
Bright Star, Rev. S. J. Douglas, Cormin	

## Mississippi

Mt. W. Baptist, Rev. A. Bell, Columbus	\$ 5 00
Mt. Carmel, Rev. A. L. Perkins, Hattiesburg	5 00
Second New Hope S. S. Con., Rev. J. S. Brinkins, Meridian	5 00
New Zion, Rev. J. R. Reed, Expew	6 00
Sweet Pilgrim, Rev. William Mallory, Richton	5 00
Flowery Mount, Rev. James W. Washington, McComb	5 00
Mt. Moriah Assn., Rev. C. F. Bahannon, Coffeeville	5 00
Sunny Mount, Rev. W. D. Adams, Scaasha	1 50
Oak Grove, Rev. S. A. Shirley, Frichard	5 00
East Mississippi Assn., Rev. H. B. Black, D. O., McCain	2 00

## Massachusetts

St. Paul, Rev. Lewis T. Woods, 614 Shawmut St., Easton	\$ 5 00
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## Maryland

State Conv., Rev. J. H. Taylor, president, Baltimore	\$17 00
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## MINUTES.

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## North Carolina.

Gaston Baptist, Rev. J. W. Wood, Weldon \$ 1.00

## Rhode Island.

Mt. Olivet, Rev. W. R. Reed, Newport \$ 1.00

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 New Hope, Rev. J. W. Lee, Spear \$ 1.00  
 First Baptist Church, Rev. G. W. McLendon, D. D., Ft. Gibson \$ 1.00  
 First Baptist Church, Rev. S. S. Jones, Muskogee \$ 1.00  
 S. W. Creek and Seminole Assn., Rev. J. H. Hoad, Okmulgee \$ 1.00  
 Calvary Baptist Church, Rev. R. J. P. Westbrook, Oklahoma City \$ 1.00  
 Middle and Baptist Church, Rev. J. Beecher, Oklahoma City \$ 1.00  
 Eastern Assn., Rev. W. H. Jennings, Oklahoma City \$ 1.00  
 Western District Church, Rev. J. Heever, Enid \$ 1.00  
 Tabernacle Baptist Church, Rev. W. H. Jernigan, Oklahoma City \$ 1.00

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 Shiloh, Rev. A. R. Robinson, Philadelphia \$ 1.00  
 Union, Rev. W. G. Parks, Philadelphia \$ 1.00  
 Monumental, Alexander Gordon, Chester \$ 1.00  
 Shiloh, Rev. W. H. Wilkinson, Williamsport \$ 1.00

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 First Baptist, Rev. E. H. Dial, Lookout Mountain \$ 1.00  
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 Ohio River S. S. Con., Rev. G. P. Woodson, Paris \$ 1.00  
 Ohio River Assn., Rev. H. G. Harris, Martin \$ 1.00  
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 Salem S. S., Rev. L. E. Davis, R. No. 2, Flague \$ 1.00  
 Union, Miss F. Daniel, Mexia \$ 1.00  
 Sanders, Rev. A. H. Rowland, Sanders \$ 1.00  
 Zion Rest Assn., Rev. A. A. Smity, Corsicana \$ 1.00  
 St. Emanuel Assn., Rev. P. R. Humble, Clavert \$ 1.00  
 Progressive Zion, Rev. J. H. Ivory \$ 1.00  
 Lincoln Assn., Rev. H. M. Williams, Galveston \$ 1.00  
 St. James, Rev. J. H. Winn, Fort Worth \$ 1.00  
 Pleasant Hill, Rev. W. H. St. Clair, Halettsville \$ 1.00  
 St. John, Rev. M. Hurd, Beaumont \$ 1.00  
 Mt. Olive, A. D. Hendon, Galveston \$ 1.00  
 Mt. Zion S. S., Rev. C. W. Sanders, Forney \$ 1.00  
 Mt. Zion, Rev. W. A. Lott, Forney \$ 1.00  
 Second Baptist Church, Rev. I. H. Kelley, San Antonio \$ 1.00  
 Union, Rev. B. J. Hall, Galveston \$ 1.00  
 New Hope, Alex Thomas, Lead Water \$ 1.00  
 Hawkins, Mt. Zion, Rev. Alex Thomas, Hawkins \$ 1.00  
 New Hope, Mrs. F. Austine and F. E. George, Daingerfield \$ 1.00  
 Women's H. M., Rev. M. Hurd, Beaumont \$ 1.00  
 Mt. Calvary, Rev. W. S. Barbour, Somersville \$ 1.00  
 Cypress B. Y. P. U., Rev. W. J. Cobb, Wolfe City \$ 1.00  
 Geronoma, Rev. James Fennell, Geronoma \$ 1.00  
 Central Assn., Rev. E. M. Atkinson, Navasota \$ 1.00  
 Palestine, Rev. N. Dudley, Victoria \$ 1.00  
 Rice Hill, Rev. T. G. Canaway, Houston \$ 1.00  
 St. Mark F. M., Rev. B. J. Hall, Houston \$ 1.00  
 East Texas Assn., Rev. J. J. Goodwyn, Carthage \$ 1.00  
 Lagrange Assn., Rev. P. R. McGriff, Weimas \$ 1.00  
 Mt. Baptist Church, Rev. L. W. Mackey, Fort Worth \$ 1.00  
 Gen. Bowen Assn., Rev. M. E. Robinson, Houston \$ 1.00  
 Mt. Zion Church, Rev. A. Thomas, Hawkins \$ 1.00  
 State Con., of A. M. B. F. M. Convention \$ 1.00  
 Eastern Assn., M. Convention \$ 1.00  
 Western Assn., M. Convention \$ 1.00  
 Baptist State Con., M. E. Robinson, president, Houston \$ 1.00  
 St. Paul, Rev. B. W. Wade, Hearne \$ 1.00  
 Croft Prairie, Rev. S. M. Wilson, Bastrop \$ 1.00  
 West Free Mission Assn., Rev. P. M. Mayham, Tabor \$ 1.00  
 New Home Assn., Rev. J. R. Robinson, Calvert \$ 1.00  
 Good Hope Assn., Rev. James Kelley, Waco \$ 1.00  
 South Texas, Rev. J. R. Boulding, Houston \$ 1.00  
 Mt. Zion Assn., Rev. E. W. White, Gonzales \$ 1.00  
 St. John Landmark, Rev. J. H. Winn, Ft. Worth \$ 1.00  
 Union Assn., Rev. E. J. Bowers, Houston \$ 1.00



Zion Hill, Rev. C. C. Littleton, Marlin	\$ 2.00
Progressive, Rev. A. A. Banks, Bryant	5.00
Lagrange Western Assn., Revs. S. T. Floyd, J. H. Banks, W. J. Adams, J. E. Clayton, Maynor	15.00
Uncorrelated S. W. C. D. Association, Revs. D. H. Rankins, W. H. Jones, C. Grayson, Houston	14.00
Mt. Zion Lively Hope Association, Revs. A. A. Travis, G. R. Alford, S. W. Williams, Wallis	13.00
The Baptist State Convention, Revs. M. E. Robinson, W. M. Jones, J. Johnson, J. E. Clayton, Houston	10.00
Central Baptist S. S. Convention, Rev. W. J. Lockett, Cane Run	1.00
Falls Co., Baptist Association, Revs. S. S. Washington, A. H. Moore, A. Z. Wheeler, Marlin	5.00
Bethlehem, Rev. E. A. Dickey, Rhones Prairie	1.00
Lagrange Western Land Mark S. S. Con., Rev. R. S. Winn, Flatonia	1.00
Mt. Zion Lively Hope S. S. Dix. Con., Rev. G. R. Alford, Houston	1.00
<i>West Virginia.</i>	
W. Va. S. S. Con., Rev. A. P. Slaughter, Hinton	14.00
<i>Virginia.</i>	
First Mt. Calvary, Rev. H. Randolph, Dawn	1.00
<i>Washington.</i>	
N. W. Coast, Rev. Samuel J. Wilson, Spokane	1.00
Second Baptist Church and S. S., Rev. J. P. Brown, Rosh	2.00

## Financial Reports

### FINANCIAL REPORT FOR TEXAS MISSIONARY EDUCATIONAL CONVENTION.

The State of Texas submits the following financial statement:	
We have made at this session of the Convention the following donations:	\$ 22.25
To Foreign Mission Board	2.25
To Publishing Board	10.75
To Home Mission Board	16.75
To B. Y. P. U. Board	
To Educational Board	\$ .00
To National Benefit Board	168.90
To General Expenses	
Total Annual Membership Fee	
Total Life Membership Fee	\$ 225.00

Grand total from all sources  
Respectfully submitted,  
I. K. WILLIAMS, D. D., President.  
J. S. ADAIR, Secretary.

### FINANCIAL REPORT FOR STATE OF TENNESSEE.

The State of Tennessee submits the following statement:	
We have made at this session of the Convention the following donations:	\$ 30.00
To Foreign Mission Board	
To Publishing Board	
To Home Mission Board	
To B. Y. P. U. Board	
To Educational Board	65.00
To National Benefit Board	
To General Expenses	
Total Annual Membership Fee	\$ 95.00

Grand total from all sources  
Respectfully submitted,  
Wm. HAYNES, D. D., President.  
E. M. LAWRENCE, Secretary.

## MINUTES.

## FINANCIAL REPORT FOR STATE OF INDIANA.

The State of Indiana submits the following financial statement:

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

To Foreign Mission Board	\$ 10 00
To Publishing Board	10 00
To Home Mission Board	10 00
To B. Y. P. U. Board	10 00
To Educational Board	10 00
To National Benefit Board	10 00
To General Expenses	10 00
Total Annual Membership Fee	10 00
Total Life Membership Fee	10 00

Grand total from all sources

Respectfully submitted,

(Rev.) G. A. MATHEN, President.  
(Rev.) J. L. MASON, Secretary.  
Indiana Delegation.

## FINANCIAL REPORTS. BAPTIST STATE CONVENTION OF TEXAS

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

To Foreign Mission Board	\$ 10 00
To Publishing Board	10 00
To Home Mission Board	10 00
To B. Y. P. U. Board	10 00
To Educational Board	10 00
To National Benefit Board	10 00
To General Expense	25 00
Total Annual Membership Fee	116 00
Total Life Membership Fee	10 00

Grand total from all sources

\$ 171 00

Respectfully submitted,

Rev. M. E. ROBINSON, President.  
Rev. J. JOHNSON, Secretary.

## FINANCIAL REPORT FOR TEXAS, M. AND E. CONVENTION, 1912.

The State of Texas submits the following financial statement:

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

To Foreign Mission Board	\$ 22 25
To Publishing Board	10 00
To Home Mission Board	10 00
To B. Y. P. U. Board	10 00

## MINUTES.

19.75

To Educational Board	10 00
To National Benefit Board	10 00
To General Expenses	10 00
To Annual Membership Fee	10 00
Total Life Membership Fee	\$ 225 00

Grand total from all sources  
Respectfully submitted,

(Rev.) L. E. WILLIAMS, President.  
(Rev.) J. A. ADAMS, Secretary.  
Delegation from State of Texas.

## FINANCIAL REPORT FOR STATE OF TENNESSEE 1912

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	
To Publishing Board	
To Home Mission Board	
To B. Y. P. U. Board	
To Educational Board	
To National Benefit Board	65 00
To Educational Board	
To General Expenses	
Total Annual Membership Fee	
Total Life Membership Fee	\$ 95 00

Grand total from all sources  
Respectfully submitted,

(Rev.) W. M. HAYNES, President.  
(Rev.) E. M. LAWRENCE, Secretary.  
Delegation from State of Tennessee.

## FINANCIAL REPORT FOR STATE OF INDIANA 1912

The State of Indiana submits the following financial statement:

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

To Foreign Mission Board	
To Publishing Board	6 00
To Home Mission Board	
To B. Y. P. U. Board	
To Educational Board	6 00
To National Benefit Board	
To General Expenses	

Total Annual Membership Fee  
Total Life Membership Fee

Grand total from all sources ..... \$ 34.00  
Respectfully submitted,

(Rev.) G. A. MARTIN, *President*.  
(Rev.) J. L. MASON, *Secretary*.  
Delegation from State of Indiana.

#### FINANCIAL REPORT FOR STATE OF OKLAHOMA, 1912.

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 Publishing Board	
To Home Mission Board	10.00
To B. Y. P. U. Board	10.00
To Educational Board	2.50
To National Benefit Board	5.00
To General Expenses	12.50
Total Annual Membership Fee	64.00
Total Life Membership Fee	

Grand total from all sources ..... \$ 114.00  
Respectfully submitted,

(Dr.) S. S. JONES, *President*.  
(Rev.) J. A. ANDERSON, *Secretary*.  
Delegation from State of Oklahoma.

JOURNAL

OF THE

TWELFTH ANNUAL SESSION

OF THE

Woman's Convention

AUXILIARY TO THE NATIONAL BAPTIST CONVENTION

HELD IN THE

Antioch Baptist Church  
HOUSTON, TEXAS

September Eleventh to Fifteenth,  
Nineteen Hundred Twelve.

**CONSTITUTION**  
**OF THE**  
**Woman's Auxiliary Convention.**

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**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 two-fold 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 and Directors 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.

## MINUTES.

### 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 Bibles 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 associate 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 our 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 Directors from the State where the Committee may be located shall take her place. The Directors 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 Directors 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 form 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 day or at the Convention. The Treasurer shall pay out no money without an

## MINUTES.

5

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 the 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 Director 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 non-voters 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 Director 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 Woman's Auxiliary Convention.

Mrs. S. W. Layten  
 Mrs. P. J. Bryant, Vice-President  
 Mrs. H. H. Birmingham, Corresponding Secretary  
 Mrs. V. W. Broughton, Rec. Sec., 392 S. Lauderdale St.  
 Mrs. M. E. Guins, Assistant Secretary  
 Mrs. C. H. Parrish, Treasurer  
 Mrs. E. A. Wilson, Statistician

President  
 Atlanta, Ga.  
 Louisville, Ky.  
 Memphis, Tenn.  
 Jefferson City, Mo.  
 Louisville, Ky.  
 Kansas City, Mo.

## DIRECTORS OF STATES

Mrs. C. M. Wells  
 Mrs. S. C. V. Shanks  
 Mrs. Lilla Smith  
 Mrs. Julia Mason Layten  
 Mrs. P. A. James  
 Mrs. W. F. McKinney  
 Mrs. L. F. Washington  
 Mrs. M. D. Griggsby  
 Mrs. Emma Guins  
 Mrs. C. H. Parrish  
 Mrs. M. L. Ratchelor  
 Mrs. Amanda East  
 Mrs. M. E. Hamilton  
 Mrs. S. Hines  
 Mrs. J. Miller

Alabama  
 Arkansas  
 Colorado  
 District of Columbia  
 Florida  
 Georgia  
 Illinois  
 Indiana  
 Kansas  
 Kentucky  
 Louisiana  
 Maryland  
 Michigan  
 Minnesota  
 Missouri  
 Nebraska  
 New York  
 North Carolina  
 North Dakota  
 Ohio  
 Oklahoma  
 Pennsylvania  
 Tennessee  
 Texas  
 Virginia  
 West Virginia  
 Wisconsin  
 Wyoming

## EXECUTIVE BOARD

Mrs. Minnie Gibbs  
 Mrs. Cochran  
 Mrs. M. L. Barnes  
 Mrs. Martha Johnson  
 Mrs. P. A. James  
 Mrs. Mary Harris  
 Mrs. Melissa Evans  
 Mrs. Mamie Clark

Mobile, Ala.  
 Alabama  
 Dora, Ala.  
 District Columbia  
 Florida  
 Georgia  
 Illinois  
 Indiana

# MINUTES.

Mrs. H. F. Frazier.  
Mrs. L. D. Pruitt.  
Mrs. M. J. Brockway  
Mrs. A. Tucker  
Mrs. F. P. Cooper  
Mrs. M. A. B. Smith  
Mrs. L. J. McNorton

## STATE SUPERINTENDENTS OF CHILDREN'S BANDS

Mrs. R. T. Pollard  
Mrs. Emma Jerry  
Mrs. Mintie Reid  
Miss Bessie Foster  
Mrs. R. O. Daniels  
Mrs. J. W. Gordon  
Mrs. Clara Ouliz  
Mrs. E. McKnight  
Mrs. M. H. Flowers  
Mrs. M. S. Jones

Alabama  
Louisiana  
Oklahoma  
Pennsylvania  
Tennessee  
Texas

Alabama  
Alabama  
Florida  
Atlanta, Ga.  
Georgia  
Kansas  
Louisiana  
Oklahoma  
Tennessee  
Texas

## OFFICIAL PROGRAM

OF THE

## Woman's Auxiliary Convention.

Twelfth Annual Session Held with the Antioch Baptist Church,  
Rm 7 L. Light, D. D., Pastor, Houston, Texas, Sept. 14-16, 1912

### WEDNESDAY—Morning Session.

8:45—Opening Session—Union Meeting, City Auditorium

### Afternoon.

- 2:30—Devotional Exercises—Mrs. E. E. Goldsby, Mo.  
Topic—"Our Fields of Labor." John 1:30-46; 4:7-42; Act 16: 30-34;  
Luke 14:23; Acts 8:26-36; Mark 16:15, 16; Eccl. 9:10  
3:30—Formal Opening of the Convention by the President, Mrs. S. Willie Layton  
4:00—Delegates who have not sent to the Corresponding Secretary their representation fee, are requested to see the Enrollment and Finance Committee at once.  
4:15—Music Addresses of Welcome and Greeting:  
"On behalf of the Baptists of the State," Mrs. L. J. McNorton  
"On behalf of other denominations," Mrs. Alice Logan  
"On behalf of Woman's Clubs," Mrs. H. E. Fierston  
"On behalf of the General Convention," Mrs. Maud Smith.  
"On behalf of the Baptists of the City," Mrs. M. Sharkie.  
"On behalf of Antioch Missionary Society," Mrs. F. E. Jones  
4:45—Response to addresses of Welcome and Greeting, Mrs. Rosa Foster, Wilson, Ala.  
4:15—Summary of work done (two minutes each)—Vice Presidents  
5:15—Music—Introduction of Visitors. Announcements. Adjournment

### Evening.

- 7:30—Song service  
8:00—Devotional services led by Rev. E. Arlington Wilson, Kansas Music.  
8:20—Annual Sermon, Rev. W. H. Moates, D. D., Tenn.  
9:15—Music—Offering Announcements Adjournment

## THURSDAY Morning

- 5:30 Sunrise prayer-meeting, led by Louisiana and Georgia delegations  
 7:00 Devotional Exercises, Mrs C M Wells, Ala  
 Topic: "Our Debts: what they are, how to pay them" Rom 13:1-8  
 7:30 Report of Enrollment Committee  
 Music  
 10:00 Annual Address of the President, Mrs S White Lister  
 Music  
 11:30 Introduction of visitors Offering Announcement  
 Adjournment

## Afternoon

- 2:00 Devotional services, Mrs L J Washington, Ga  
 Topic: "Living Christ in the Home" Eph 6:1-4  
 Music  
 3:20 Report of the Corresponding Secretary, Miss Nannie H Garruch  
 Music  
 Report of the Treasurer, Mrs Mary V Parrish  
 Music, Announcement Adjournment

## Evening

## Platform Meeting Home Field Night

- 7:30 Song service  
 7:45 Devotional Services, Mrs M D Griggsby, Ind  
 Topic: "The Case against the Saloon" Isa 5:11-25  
 8:00 Address—"A Plea for Temperance," Mrs Eliza Peterson, Tex.  
 Music  
 8:20 Address: "A Look Upon the Field," Mrs E E Whitfield, Field Secretary  
 Music  
 8:30 Address: "Some of Our Problems," Mrs Ida M Perkes, Field Missionary  
 Music  
 9:10 Address: "A need of a Larger Conception of Home Missions," Mrs Lillie L. Smith, Colo  
 Music  
 9:30 Address: "Fireproof School," Miss Lardella Bushnell, Tenn  
 Music  
 9:45 Address: "A Plea for Clean, Attractive Back Yards," Mrs W F McKinney, Ga  
 Music  
 Offering Announcements Adjournment

## FRIDAY Morning

## Laundry Day

- Committee—Mrs Mary Johnson, Pa; Mrs E E Whitfield, Texas; Mr Alton Tucker, Penn—Assisted by one delegate from each state  
 5:30 Sunrise prayer meeting by Illinois, Indiana and Oklahoma delegates

## Foreign Mission Period

- 9:00 Devotional Services led by Mrs P A James, Florida  
 Topic: "Why I Believe the Bible" Rom 10:17, 15:1  
 9:30 Address, Secretary Jordan  
 Music  
 10:00 Address: "Your Opportunity in South Africa," Mrs Rachel Brownhill, Cape Town, S A  
 10:20 Address: By returned missionaries  
 Music  
 Address: "The Need of Education in Relation to Foreign Missions," Miss Leola Coston, Mo  
 Music  
 Address: "The Importance of Modernizing the Sunday School," Mrs Mamie Long, Ill  
 12:00 Discussion, Offering—Announcements Adjournment

## Afternoon

## Social Service

- 1:00 Devotional Services—Mrs S Prince, Texas  
 Topic: "Evidences of Conversion" Gal 5:16-23, Josh 24:15, 14  
 1:30 "The Great Problems of the Present Century and the Christian's Relation to Them," Mrs Mittie J Turner, Texas  
 Music  
 2:45 Address: "The Church and Social Service," Miss Cordia G Garry, South Carolina  
 Music  
 3:00 "The Church and the Working Woman," Mrs S H Wright, Ala  
 3:20 Address: "The Value of Every Day Christians," Mrs K V Alston, Texas  
 Music  
 3:40 Address: "Goodness and Service," Mrs S E J Watson, Ark  
 Music  
 3:55 Address: "Household Economy," Mrs W F Feltz, Nebraska  
 Music  
 4:10 Address: "How to Have a Genuine Revival," Mrs Bettie Holmes, Md  
 4:30 Report of the Trustee Board of the Training School, Mrs Mary V Everett, Chairman  
 Discussion  
 Introduction of visitors Offering Announcement Adjournment

## Evening

## Young People's Night

- 7:30 Song service  
 7:45 Devotional Services, Mrs A D Thompson, La  
 Topic: "Things I want to do better next year" Phil 3:12-14

## MINUTES.

- 8:20—Address: "The Distinctive Mission of the Young Girls' Movement," Miss Ida Mae Myller, Ind.  
Music
- 8:40—Address: "The Need of the Country Girl," Miss Jessie Holman, Texas.  
Music
- 8:00—Address: "The Woman We Need," Miss Corine McNorton, Iowa.
- 9:15—Address: "A Plea for Greater Activity and Deeper Connection of the Part of Young Women in Christian Work," Miss Florence Mc Bride, Ill.
- 9:30—Address: "How to Improve the Conduct of our Young People in Public Places," Mrs. E. J. Barnett, Ala.
- 9:45—Address: "Why the City Does Not Give us a Larger Number of Strong Women," Miss Cecil Thomas, Illinois.
- Introductory remarks. Offering. Announcements. Adjournment.

## SATURDAY.

## Children's Period.

- 9:00—Devotional services—Mrs. Sallie F. Ming, Mo.  
Topic—"Conditions of Deliverance from Affliction." I Kings 47:50.  
(All Superintendents of Children's Bands are requested to occupy seats on the platform.)
- 9:20—Address: "How to Make Children's Organizations of Value to Missions and Missions of Value to Children," Mrs. C. E. Pettus, Tenn.  
Music.
- 9:40—"The Best Books for Children," Mrs. M. J. Miller, Miss.  
Music.
- 10:00—Address: "The Best Amusement for Children," Miss Adele Crawford, Mo.  
Music.
- 10:20—Address: "What Shall We Do for Our Boys?" Mrs. C. R. McDowell, Missouri.  
Music.
- 10:40—Election of officers.

## Afternoon.

- 2:00—Executive Board Meeting.

## Platform Meeting.

- This meeting is planned to hear specialists on the question "Denominational Schools." A treat is in store for you. This will be a real feast of reason and flow of soul.
- 7:30—Musical Program.
- 8:00—Address: "Denominational Schools—Their Value to the Denomination at Large," Rev. C. L. Fisher, D. D., Ala.



- 1:30- Address "Denominational Schools—Their Value to the Church,"  
Rev S. E. Griggs, Nashville, Tenn.  
2:30- Address "Denominational Schools—Their Value to the Individual,"  
Attorney Wm. Harrison, Oklahoma.  
Report of the Executive Board and Committee. Offering. An-  
nouncements. Adjournment.

**SUNDAY—Morning**

Devotional services led by Rev. E. T. Fishback, Kansas  
11:30—Sermon, Rev. C. T. Walker, Ga.  
Offering. Announcements. Benediction.

**Afternoon**

Union Missionary Mass-Meeting, City Auditorium.

**Evening**

Devotional services led by Rev. H. W. Jones, Ky.  
Sermon—Rev. R. C. Woods, D. D., President of Virginia Theological  
Seminary and College, Lynchburg, Va.  
Music.  
Presentation of Officers.  
Offering. Announcements. Final Adjournment.

**USHERS AND COMMITTEE ON COURTESIES**

Miss Mabel Westmoreland,	Miss Eva Boulds,
Miss Lillian Reeves,	Miss Bertha Perry,
Miss Ethel Williams,	Miss Fanchon Reliford,
Miss Iver Davis,	Miss Reva Green,
Miss Lizzie Williams,	Miss Sallie Hogan, Chairman.

**PRESIDENTS OF LOCAL W. H. M. SOCIETIES.**

Mrs. J. A. Lights, Antioch,	Mrs. Emma Pullum, Friendship,
Mrs. J. E. Knox, Bethel,	Mrs. Ella Fairfax, Macedonia,
Mrs. Pearl English, New Hope,	Mrs. J. B. Bouldin, Pleasant Grove,
Mrs. M. Ridley, Mt. Calvary,	Mrs. Patay Gales, St. John,
Mrs. L. V. Branch, Mt. Zion,	Mrs. Dennis Hawkins, Nazareth.

## MINUTES.

### FIRST DAY—Afternoon Session.

Houston, Texas, Sept. 11, 1912.

The Woman's Convention Auxiliary to the National Baptist Convention convened in its Twelfth Annual Session in the Antioch Baptist Church, Rev. F. L. Lights, pastor, Wednesday afternoon at 2:30 o'clock, Sept. 11, 1912.

Devotional exercises were conducted by Sisters A. J. Abington and Miss Sweetie Sydor, both of Missouri. Miss Sydor opened the service by singing, "I Surrender All." Mrs. Abington read St. John 1:30-45, she emphasized the thought of Andrew bringing his brother to Christ; song, "Blessed assurance." A fervent prayer was offered by Mrs. Lillie Smith of Col. Song, "Rock of Ages."

Miss Sydor commented effectually upon the faith of Paul and Silas; song, "You may look for me." President S. W. Layton made some pleasant remarks by way of formally opening the Convention and extending hearty Christian greetings to all.

Mrs. Emma Gaines, Kansas, moved that the program be adopted as arranged by the Ex. Committee. The motion was seconded by Mrs. Lillie Smith; carried. By common consent Mrs. E. A. Wilson of Kansas was asked to assist the Assistant Secretary as Secretary Broughton had not arrived.

Mrs. H. E. Frierson made us welcome on behalf of Women's Federation of Clubs. She said that she was in the organization of our Convention in 1900 and marked its progress with great delight.

She referred to the work of the Women's club, namely building hospitals, rescue homes, orphanages and homes for the aged; then enumerated the different enterprises owned and operated by colored citizens of Houston; then welcomed us in the name of all these enterprises. She concluded by highly complimenting our President and Corresponding Secretary.



Mrs. M. A. B. Smith welcomed us on behalf of The General Convention. She said that Texas was preeminently a Baptist State. She gave us statistics telling of the number of communicants, the number of ministers, churches and schools and in the name of them all, she bade us a hearty welcome. Mrs. F. E. Jones bade us welcome on behalf of the Antioch Baptist Church Missionary Society. She said that woman was the heart of the church, hence much is expected of her and she was there to do her full duty in making our stay pleasant as well as profitable. Mrs. R. T. Pollard, Selma, Ala., as substitute for Mrs. Rosa Foster Wilson responded to the many kind words of welcome made by the several representatives. She said that we gladly accepted the cordial welcome given. The addresses were full of information as well as good cheer. She admonished the sisterhood to set aside any discouragements they might have and be examples of noble womanhood in whatever homes they were assigned. Other speakers came in and continued to express their joy in having us with them.

Mrs. Alice Logan on behalf of other denominations. She complimented our National Baptist Publishing House for giving employment to so many of our young people. She told us of Houston's splendid school system and her excellent teachers and the Carnegie Library, that was in course of erection, for the special benefit of our people.

Mrs. McNorton on behalf of the Baptist of the State bade us welcome. She said that the former method of enforcing law by fire-arms had been replaced in Texas by love. The hospitality of the South had ever been renowned and it would be extended us most gladly during our brief stay in the Lone Star State. An appropriate poem closed this very hearty address. Mrs. Sharkie delivered words of welcome on behalf of the Baptists of Houston. For one year the citizens of Houston have been looking eagerly for the coming of this Convention. The spirit of which is found in Matt 28:19-20. She said that our people were engaged in all the professions and industries, and hoped our coming and deliberations would be like Samson's fire brands going out among the people to burn up the evils among them and inspire them to the high and holy endeavors of life.

#### Summary of Work Done by Vice Presidents of States

Mrs. C. M. Wells, Ala., brought greetings from forty Baptist Associations. Their women had erected a building and were growing in grace and in the knowledge of the Lord through faithfully studying the word. Mrs. S. C. V. Shanks, Ark., was glad to be present and to report that the women of her State were aroused. She complimented President Booker for his successful management of their College at Little Rock and said that they were doing both Home and Foreign Mission Work and assisting The National Training School for women and girls. Mrs. W. C. Williams, Cal., said the mission women of her state were trying to lessen the divorce evil among colored women by reaching and teaching the young girls.

Song, "All hail the power of Jesus name." Mrs. Lillie Smith, Colo., stated that Colo., was a missionary field, needing our prayers and help in every way we could give it. She emphasized the great value of Bible study. Mrs. P. A. James, Fla., said they had been organizing children and desired our prayers for their success. She also spoke of a successful revival held in Fla. Mrs. W. F. McKenny, Ga., said that her sisters had raised over \$1,100 and were supporting missionaries and doing reform work. Mrs. L. J. Washington, Ga., said They were erecting a dormitory.

Mrs. Mattie D. Grigsby, Ind., said that the women of her State were educating Nannie Helen Davis, daughter of the missionary Rev. Davis; also they paid \$50 towards educating a young man, and were giving special attention to the training of young women.

Mrs. Hattie Wells, Ill., said that they too were paying special attention to training our young people.

Mrs. Emma Gaines, Kansas, brought greetings from State Convention, State D. Y. P. U., and six District Conventions. Said that they were supporting a Home for the Aged and a rescue mission.

Mrs. M. V. Parrish, Ky., spoke of the Educational and Missionary Convention of her State emphasizing the fact that Kentucky Baptist Women were first to have a Woman's State organization. She told of a beautiful girls dormitory they had erected, also of a missionary convention that had been organized. One hundred and sixty conversions were reported as the

result of house to house visiting. Her little boy had brought another boy to Jesus and a little girl had brought her mother.

Mrs. Pruitt, La., said that they were doing a lot of work chiefly. They have fourteen families who are

Mrs. Ruth L. Bennett, Mo., stated that she had been at the State Convention and the District Convention and had seen many students. The women were raising money to build a dormitory for Western College. The denomination edits a paper, "The Western Messenger." They are all interested in The National Training School.

Mrs. M. E. Batchelor brought greetings from Oklahoma and said that they had one State Convention, fourteen conventions and one hundred and fifty local meetings.

Mrs. M. White, Ohio brought greetings for her State, saying in short that they were doing all they could for the cause along different lines.

Miss S. Prince, Texas, said they were busy carrying their school debt. They made much of Bible study.

Mrs. H. Wenley, Tex., said they were putting out more children's work, also music and charitable work was being done.

Mrs. Stratford, W. Va., said they were doing Home and Foreign Mission Work as well as Educational.

Singing, "Stand up for Jesus," closed the President's testimony.

Visitors were introduced as follows: Dr. J. W. E. Bowen, Pres. of Gammon Theological Seminary; Dr. C. H. Jones, President Foreign Mission Board, pastor of Central Baptist Church, Louisville, Ky.

Announcements were made by President S. J. Layton and Corresponding Secretary and the program. Offering taken \$5. Benediction by Dr. J. W. E. Bowen.

#### FIRST DAY Evening Session.

Song service sung by choir. Communion and Commemoration. Scripture Reading 1 Kings 10, by Dr. W. S. Ellington, Tex. Song "There's power in the blood," Prayer, Rev. J. N. Jenkins, Texas; Song, "I'll be present when the roll is called."

Very kindly did our President introduce Rev. W. H. Moses, D. D., Tenn., as our selection to preach our annual sermon.

Dr. Moses took his text Ex. 2:9, subject "Training a Child."

Introductory History of Israel's Slavery in Egypt, plan to keep Israel down was to destroy their male children; keep them out of office, not even allowing them to be task-masters over each other, giving them no leisure to study.

(1) In the sad state of affairs Moses was born—The statutes of Egypt were against the laws of nature, were against the laws of God. Anson and Jochebed defied these statutes and through faith in God preserved the child.

The hand of God directed every act of the mother in preserving the child and his being found by the Princess and reared in the royal house. The mother and Princess were the two women that God used to rear and educate a great leader for his people. These two women widely separated from each other by race, one a despised Jew, the other the most cultured and exalted of the nobility, were used of God, in such a way that race prejudice or Egyptian statutes could hinder—Innocent, beautiful, young childhood touched the mother's heart of both women who saved and trained Moses. Every true heart is moved by a real truth.

Women moved in the claims of neglected childhood. Had Moses not been rescued, many dangers awaited him. Without care and training, death preferable to any child, protection needed alike for boys and girls of every race. The broad principle of human brotherhood is the place we must build upon.

(2) Basis of cooperation in training this child was agreeable and practical. Moses' sister, Miriam, suggested the plan of cooperation. Necessity and hardship had developed Miriam and made her ready for the emergency, prepared to give the right suggestion, at the right moment. There was no humiliation in the arrangement to either the Princess or the mother. The Princess said "Take this child and nurse it for me, I'll give thee thy wages." The mother was paid to do for her own child what the gift of her own life would not have granted her. Princess had the sympathy; Miriam gave the plan to cooperate. Enthusiasm all right but good feeling must be followed by good deeds. Agreement between Jochebed and Princess was carried out to the letter.

Carried with it the thought of training. Jochebed was deeply conscious of her responsibility to raise up a strong

man for God to lead Israel. His physical and spiritual trainings were both given due consideration.

After forty years his mother and foster mother were highly satisfied with the magnificent success of their efforts. Both could rejoice in his greatness and his accomplishments in delivering Israel from Egyptian bondage. Although attended with great suffering and affliction God appeared to Moses and sent him forth to his life's work, when through suffering as well as training, he was fully prepared for the service, whereunto he was called and so will God ever come and consecrate to service those who are prepared to serve.

Deliverance from Egyptian bondage, typical of our deliverance from sin, and the earthly Canaan a type of the Christian's Heavenly home.

Song by choir. Remarks by President Layton. Offering taken \$5. Song by choir, "At the front of the battle you will find me." Benediction, Rev. Roberson, Philadelphia, Pa.

#### THURSDAY MORNING Early Prayer Service.

Meeting was conducted by sisters from Louisiana and Georgia. Many fervent prayers and spiritual hymns were engaged in and strong testimonies were borne to the precious love of Jesus. The Holy Spirit was manifestly present, making all hearts rejoice to overflow.

#### SECOND DAY—Morning Session.

Devotions were conducted by Mrs. C. M. Wells, Ala., subject "Our debts, what they are—How to pay them," Rom. 13:7-10. Other references were given out. Mrs. Wells outlined her topic and spoke wisely, in a general way as to our duties as Christians to meet all our obligations and be sure to pay our debts to whom ever we were indebted. Col. 3:4.

Song, "Tis the promise of God, full salvation to give." Prayer, Sister Prince, Texas. Song, "I'm a soldier."

Dr. Mitchell of Ky., was called to the platform by Mrs. C. M. Wells and asked to say a word of cheer to our Convention. Dr. Mitchell complimented our banners and said that he was

happy to take a breathing spell in such an atmosphere as existed in our convention. As he sat and listened to our discussion upon our debts, especially that of love to one another he grew more and more blessed, for love, yes, love was the chiefest of Christian virtues, and the great moving force that propelled this great convention and held it in tact. The one debt that we owe all men is that of love.

Song, "Go preach my gospel, saith the Lord." Other sisters spoke on the subject, Mrs. A. East of Pa.; Mrs. Emma Gaines, Kansas; Mrs. Ophelia Barnes, Texas; Miss Mary E. Davis, Texas; Rev. J. B. Bell, Arizona, New Mexico; Mrs. M. M. Buckner, Texas. Song, "Blessed assurance."

A very enjoyable season of prayer and praise was engaged in to the spiritual edification of all. Report of enrollment committee called. In the meantime President Layton read the following committees: On Education, Missions, Temperance, Recommendations and Obituary. See reports for names.

R. L. Bennett, Chairman of Enrollment Committee read Partial Report. By motion the report was received as read and the committee continued.

The Finance Committee made a partial report, stating that \$170 had been paid in to date. By motion the Finance Committee's report was received and committee continued.

The time for the President's Annual Message was marked by no little bustle and stir, as large numbers thronged into the audience chamber, at the sounds of sweet strains of music from the instrument by the pianist, Mrs. W. F. McKinney. Congregation sang, "Glory to His name."

Vice President Bryant announced that all who were obliged to absent themselves from the building would quietly retire at once, so as not to disturb the President when she began her address. She then in choice language presented our President, Mrs. S. Willie Layton to deliver her eleventh annual message.

Read this address carefully and thoughtfully, it's teeming with helpful information and wise council, as to our deportment and our Christian efforts along the lines of home building, as well as our efforts to Christianize the world. Read it and re-read it, every line will inspire you to go forward.

Music, "Higher ground."

A motion to receive and adopt address. Carried.



themselves for personal giving to the support of the churches and for the propagation of the Gospel. God is working wonders in the East, and there we, whose little faith, humble service and spasmodic giving has delayed the coming of the Kingdom. In the light of this marvelous awakening, the banners of God's hosts, should bear but one word, emphasized in capitals, and that word should be "FORWARD."

God says to you and to me, "Speed on, make haste, bring what is behind forward. Reach forward—**ADVANCE**." The great signal gun of God is sounding out the call to **ADVANCE**. The contest between Christianity and other religions is on in dead earnest. This contest is on in America as well as in Africa, China, India, Korea and other dark lands.

But the present situation is an answer to prayer. We prayed for open doors; we prayed for an opportunity to express in service our love for Him who bought us with His own blood, and made us His witnesses in Jerusalem, Judea and unto the utmost parts of the earth. God heard and answered the petition. The most secluded nations of the earth have opened their hermit cells, that the breeze of heaven may speed through.

If God ever unfolded a purpose of His own to man, He has unfolded it in the opportunity He is presenting to the Christian world in this century—a century that has men and means as its command, to put the Gospel within the reach of all men in the present generation. He is unfolding it in the preparation of the hearts of men, to receive the message. He is unfolding it in His Sinai's call to behold the needs of men and to go and administer to them.

This is such a critical hour in the world's history that the **ADVANCE** must be made **ON OUR KNEES**. The material success of our race and nation has tendency to make us pompous, arrogant and self-inflated. There is no fault more fatal to the nation's success than this feeling of conceit and pomposity that comes from the results of achievements and material advancement. The manifestation of this spirit is so great that we must here urge the entire race to get back to the "knee way." We boast of our progress in material things until there is danger of destroying every vestige of spirituality and consciousness of dependence upon God in the accomplishment of all that transpires and uplifts a people. The prime message of this hour is "Don't Stop Praying, Advance on Your Knees."

In the Pantheon in Paris is a superb painting of a patron saint of that city. The picture suggests marked contrasts of history. Above is the triumphal procession entering the gates with all the pomp and pageantry of victorious war—the legions of soldiery, the captives in golden chains, the spoils of priceless value, all suggest the imperial glory of human power in the insolent beauty of a conscious success. Beneath is the picture of a dimly lighted chamber, in which Christians are gathered about the couch of the dying saint. It is but a convent cell and a little band of praying disciples yet, in gazing at this, you feel that this is a far grander scene and that in the circle of prayer and not in the marching of battalions, lies the secret of power which is yet to overturn the empire of the Caesars, and

make the banners of the church more victorious than the silver eagles of Rome.

The mighty battle must be waged against sin, must be fought by men on their knees. The nearest way to the heart of the heathen world is by way of the throne of God.

The present century calls loud for young men and young women, and we invite you to look at the attractive personality—the record of that triumphant life—of the Man of Galilee.

These young people who are anxious to make their lives a howling shout will not strike the keynote to that grand strain until they hear that Jesus of Nazareth—this the central glory of the ages, and that apart from Him, all life is a failure.

We therefore invite that army of young men and young women of the denomination, to consider very seriously the call to Christian service, and to consider it a signal honor about God single them out to engage in the definite work of building up his Kingdom.

This is an age in which all men desire to be great and this is an age in which there is no greatness outside of real service.

The greatest prophets, princes and kings poets and philosophers, the leaders in art, science, invention, whose lives are counting the most, are those who have turned toward Him and have served Him. The grandeur of the Christ is sufficient to attract the wisest and best of mankind. The ages move about Him and the very heavens shine for Him.

"His supernal glory a stable could not dim, nor a manger hide;" though a hating world nailed Him to a cross of shame, they were only lifting Him up to draw all men unto Him. His very crown of thorns is a diadem of royalty, and His death destroyed death and turned the grave into a gateway to Paradise. Under that glorious, conquering cross that He bore, a world shall be gathered to put on its coronation robe and crown the Conqueror of all ages. The spectacle is glorious, and those who would witness the Coronation and share in the eternal glory, must do service to hasten this glorious consummation.

The denomination of which you are a very important part, is called upon to engage more earnestly in the work of world-wide missions.

For twelve months those to whom you have committed the work of planning and informing the constituency of the condition and needs of the field, take unusual delight in presenting their Twelfth Annual Report. We are not at all satisfied with what has been accomplished, but we have done our best. We are more conscious of the obligation and the opportunity, and we believe that if we can urge you to deeper consecration, greater enthusiasm and loyalty, that this organization will become the most powerful and potent force for the uplift of Negro womanhood, the world over, that has ever come into existence to perform such a great mission.

#### Field Representatives.

Mrs. E. P. Whitfield was promoted last year. Because of the signal service she has rendered the organization, she is now Field Secretary, and

The following is a report of the work done by her:  
Total addresses delivered to:

of Money Reported, \$2,009.84

Total addresses delivered in Women's Meetings, Sunday Schools, etc.

Mrs M M Kimball, of Texas, taught mathematics at the Texas School a part of the year, but did not receive a salary.

Total Women's Manning and Sustaining

Total amount of money reported. \$208.06

### The Study

The first striking effect observed in the review of the data is that women

We have observed that the greatest need of the field is for more organizations, but...

... could call a halt now.

There are entirely too many cheap socials being held in the churches.

A review of the field takes us into the home where the mother is respon-

"What shall we do to save them?" The Missionary Society and Church of England have been working on this problem. So many of our school

Virgin in time; do your work prayerfully and thoroughly.  
 1210 his promises, not to let the child depart from the right training. Since Social Service

practical; they are full of common sense.



poor, ragged, dirty, forsaken women is as objectionable to them as a leper. You must insist that the women who lead in your organizations practice what they preach in the matter of saving and uplifting the people. Less talk and more work right along through here is the only thing that will save the Negro. Whenever we get dead in earnest about elevating the race, the race is going to be elevated. We are lacking in sincerity and spiritual earnestness, and we fail. Too many women start with a good movement and run well for a season, but when their real work begins they always have another engagement. It is this type of leaders and followers that is delaying the work that must be done. Our advice to you is to go out of your way to get an ordinary, common-sense, spirit-filled, everyday woman. There are thousands of them to be had, and you can do more work in one month with this type of a woman than you can do in one year with the "would-be" Social Leader, who in entering these organizations devoted to uplift, for no other reason than to show her finery and to let her less fortunate sisters see how brilliantly she shines. We are not in the uplift business to show how we shine, but to show how we can shine the other women.

## REPRESENTED

**ALABAMA**—Woman's North Alabama District Convention, Ann. Muscle Shoals Area, H. V. Irvin, President; Alberta A. Elliott, Corresponding Secretary, sent in their annual contribution of \$25 for Missions and Education.

**ARKANSAS**—Woman's Convention, per Mrs. S. C. Shanks, made their annual contribution of \$10 for Missions and Education.

Children's Mass Meeting, Little Rock, sent in \$4 for Foreign Missions. R. P. Means is president.

Woman's Mission Society, Mrs. Mary L. Waterford, President, is represented with a contribution of \$6.

Baptist Women's Association, S. C. Shanks, President and E. B. Brown, Secretary is represented. They have eighteen hundred members enrolled. They have paid out \$495 for Home and Foreign Missions and Education. Mrs. S. C. Shanks and E. J. Wheeler are the delegates. They enclosed \$6 with their report.

**COLORADO**—W. H. and F. Mission Society, Denver, per Mrs. Rosa L. Bowers, sent their contribution of \$10 for Missions and Education.

**ILLINOIS**—The W. F. M. and Ed. Con., sent \$181. Their delegates are K. L. Cooby, M. T. Mitchell, M. Blodine, H. Dean, S. Hauls, A. Scroggin, C. D. Trice, E. Hicks, E. Hooper, H. J. Wells, F. C. Cook, M. F. Burns, E. T. Dean, Mrs. K. L. Cooby is President of this Convention and Sue E. Hauls is Corresponding Secretary.

W. District Convention to N. W. R. Area, M. E. Burns, President, Leta Bell, Corresponding Secretary, is represented with a contribution of \$23.14.

Missionary Society, Cairo, has a membership of 100. They have raised and paid out during the year \$104 for Home and Foreign Missions, Education, the Poor of the Community and the Church. Mrs. Mattie Blodine is the President and Ethel Douglass, Secretary. No money accompanied the report. Mrs. Blodine is the delegate.

## MINUTES.

**IOWA**—Man. Soc., Mt. Zion Bapt. Church is represented. They contributed \$5.

**LOUISIANA**—The State Convention of Louisiana, L. D. Pruitt, President, Winnie Amber, Secretary, sent in their representation fee of \$20. They have paid out during the year for Foreign Missions \$33.39, Home Missions \$540.90; Education, \$360.60. They have a membership of 3,606. L. H. Grant, J. P. Harden, S. H. Flynn and M. E. Evans are the delegates.

**KANSAS**—W. Convention of Western Baptists, per Mrs. W. L. Grant, is represented with a contribution of \$45 for Missions and Education.

**KENTUCKY**—Baptist Women's Missionary Convention, per Mrs. C. H. Parrott, is represented with a contribution of \$24 for Missions and \$12.36 for Education.

**MARYLAND**—The Home Missions Board of Maryland has reported the following accounts paid out: Foreign Missions, \$91; Education, \$143; the Poor of the Community, \$10; the Church, \$8.62. Members enrolled, 30. Mrs. H. B. Holmes is President and Mrs. M. E. Addison, Secretary.

No money accompanied the report.

**MISSOURI**—W. H. & F. M. Soc., E. A. Mize, President and Lee Beck, Secretary, has twenty members enrolled. They paid out during the year for Home and Foreign Missions, Education and the Poor of the Community, \$12. They sent \$4 with the report as the delegate.

**MISSOURI**—Mission B. W. H. F. Soc., Ed. Con., sent \$76. Mrs. Mary E. Gales is President and Mrs. C. R. McDowell, Secretary. The year paid out during the year for Home and Foreign Missions and Education, \$1,004.42. They have an enrollment of 664 members. The delegates are Mary E. Gales, C. R. McDowell and A. J. Abington.

**TEXAS**—BAPTIST MISSION CIRCLE—Ella E. Goldsby, President and Lee E. Goldsby, Secretary sent in \$5. They have fifteen members enrolled and have paid out during the year \$5 for Foreign Missions. The delegates are Ella E. Goldsby and R. Green.

They have fifteen members enrolled and have paid out during the year \$5 for Foreign Missions. The delegates are Ella E. Goldsby and R. Green.

The Bapt. W. Union of Missouri, R. L. Bennett, President, Sallie F. Ming, Secretary, sent in representation fee of \$10. They have paid out for Home and Foreign Missions, Education, the Poor of the Community, and the Church, \$122.36. They have a membership of forty-eight. The delegates are R. L. Bennett, Sallie F. Ming, E. E. Goldsby, R. C. Douglass, M. E. Burns, Mary Smith, Rosa Glenn and Agnes Bryant.

**TEXAS**—Lion Baptist Miss. Soc., Fannie White, President, Alvia T. Savage, Secretary, sent in their report for Foreign Missions, the Poor of the Community, the Church, and Home Missions, \$12.66. They have a membership of thirty-two. They sent \$5 with the report for Missions and Education. Fannie White and Matilda Ford are the delegates.

**OKLAHOMA**—The North Central District, Con., M. J. Brockway, President, Edna Weatherly, Secretary, is represented. They sent \$10 for Missions and Education. They have raised and paid out during the year

## MINUTES.

\$252 for Home and Foreign Missions, Education the Churches and the Poor of the Community. The delegates are M. J. Brockway, Eula Westhols, Carrie Culholm, Aquilla Chadwick.

PENNSYLVANIA—The Ebenezer Mission So., Pittsburg, Mrs. W. P. Holliday, President, Ida Branch, Secretary, has a membership of 179. They paid out during the year \$422.22 for Home and Foreign Missions. In addition to the above this Society is educating a young girl at the National Training School. They paid their representation fee of \$5.

Missionary Circle, Shiloh Bapt. Ch., Ellen Thornton, President, Adele Smith, Secretary, sent in representation fee of \$5. They have paid out during the year, for Foreign Missions, Home Missions, the Poor of the Community and Education, \$28.50. They have a membership of twenty-two. Mrs. Amanda East is the delegate.

SOUTH CAROLINA—Woman's Baptist Missionary and Educational Convention, per Mrs. M. M. Gilmore, reported \$158.15 for Missions.

TEXAS—W. Cou. Aux., Old Land Mark Asso., sent in their representation fee of \$10.

Lagrange Women's Ist. Con. H. Weekly, President, R. M. Graves, Secretary, paid out during the year for Foreign and Home Missions, Education, the Poor of the Community and the churches, \$370. No money accompanied the report. The delegates are H. Weekley, J. A. Green, G. C. Sampson and R. M. Graves.

FLORIDA—W. H. and F. Miss. Soc., Per Rosa Barnett, President, sent representation fee of \$5. They have a membership of twenty-five and have paid out for Home and Foreign Missions, Education, the Church, \$56. Miss Rosa Barnett and Mrs. Della Edum are the delegates.

## NEEDLE WORK

The returns from the sales last year amounted to \$173.29. The prize of a gold thimble was awarded Miss Bessie Foster, of Georgia, whose work brought the largest returns. The winner of the second prize, the best quilt, has never replied to the letter in which we informed her of the outcome of the contest and requested her to give shipping directions by which to send the prize.

This year we are fortunate in having the services of a number of splendid women, who have collected articles and have them here on sale. The successful contestant is to be the guest of the Faculty of the National Training School during the Inaugural week—March, 1913.

We trust that each delegate will secure at least one article, to carry home as a souvenir, and thus help our needlework superintendents to present to the Convention a neat sum for missions.

To those who have worked and to those who have contributed, we express our sincere thanks.

## THE WORK OF THE VICE PRESIDENTS

During this year we have urged our Vice residents to report monthly. The following is a statement of the work accomplished:

## MINUTES.

## COLORADO.

Mrs. Lillie Smith, Vice President.

Missionary and educational societies visited	10
Children's Clubs organized	36
Total number of addresses delivered	10
New societies organized in State	10
Total local organizations	24
Meetings held among neglected women	24
Wayward ones brought to church	24
Cottage meetings held	6 40
Talks on "Home Making"	
Tracts distributed	
Money sent for Foreign Missions	
Places visited	

## GEORGIA.

Mrs. L. J. Washington.

Missionary and educational societies visited	16
Children's Clubs organized	10
Total number of addresses delivered	10
Meetings among neglected women and girls	\$ 3.00
Talks on "Home Making"	
Money sent for Foreign Missions	
Missionary and educational societies organized	

## MARYLAND.

Mrs. Vettie B. Holmes.

Missionary and educational societies visited	16
Children's Bands visited	30
Total number of addresses delivered	6
Total number of local organizations	6
Meetings held among neglected women and children	7
Cottage meetings held	4
Talks on "Home Making"	\$ 10 00
New societies organized	2
Money sent for Home Missions	2
Places visited	\$ 11 84
Girls' clubs visited	
Money sent for Foreign Missions	
Wayward ones brought to church and Sunday School	
Missionary and educational societies organized	
Children's bands organized	

## ARKANSAS.

Mrs. S. C. Shanks

Missionary and educational societies visited	6
Children's bands visited	4

## MINUTES.

Total number of addresses delivered.  
 Talks on "Home Making".....  
 Girls' clubs visited.....  
 New societies organized in State.....  
 Total number of local organizations in State.....  
 Money sent for education.....  
 Money sent for Foreign Missions.....  
 Wayward ones brought into church and Sunday School.....  
 Girls clubs organized.....  
 Children's bands organized.....

## MISSOURI.

Mrs. Ruth L. Bennett.

Missionary and educational societies visited.....  
 Girls' clubs visited.....  
 Total number of addresses.....  
 Total number of local organizations.....  
 Meetings held among neglected women and children.....  
 Wayward ones brought into church.....  
 Talks on "Home Making".....  
 Children's Bands visited.....  
 Cottage meetings held.....  
 Girls' clubs organized.....  
 Children's bands organized.....  
 New Societies organized in State.....  
 Money sent for education and Foreign Missions..... \$ 122.00  
 Tracts distributed.....  
 Places visited.....  
 Mrs. Bennett came to Washington and by personal visit made friends for the Training School who have given provisions and money.

## PENNSYLVANIA.

Mrs. Amanda East.

Missionary and educational societies visited.....  
 Children's bands visited.....  
 Total number of addresses delivered.....  
 Total number of local organizations.....  
 Meetings held among neglected women.....  
 Wayward ones brought to church.....  
 Cottage meetings held.....  
 Talks on "Home Making".....  
 Places visited.....  
 Tracts distributed.....  
 Money sent for education.....  
 Money sent for Foreign Missions.....

## MINUTES.

## TENNESSEE.

Mrs. M. E. Hamilton.

Missionary and educational societies visited.....  
 Girls' clubs visited.....  
 Children's bands visited.....  
 Total number of addresses.....  
 Talks on "Home Making".....  
 Places visited.....  
 New societies organized in State.....  
 Meetings held among neglected women.....  
 Money sent for education..... \$ 5 26  
 Money sent for Foreign Missions..... \$ 61 97

## ALABAMA.

Mrs. C. M. Webb.

Missionary and educational societies visited.....  
 Missionary and educational societies organized.....  
 Money sent for Foreign Missions..... \$ 1 00  
 Money sent for education..... \$ 4 25  
 Cottage meetings held.....

## OHIO.

Mrs. Sarah Johnson.

Missionary and educational societies visited.....  
 Total number of addresses.....  
 Cottage meetings held.....  
 Money sent for Foreign Missions..... \$ 10 00

## INDIANA.

Mrs. M. A. Griggby.

Money sent for Foreign Missions..... \$ 17 00  
 Money sent for education..... \$ 1 00

## ILLINOIS.

Mrs. H. J. Webb.

Missionary and educational societies visited.....  
 Total number of addresses.....  
 Money sent for Foreign Missions.....  
 Wayward ones brought into the church.....  
 Talks on "Home Making".....  
 Places visited.....  
 Missionary and educational societies organized.....  
 Total number of local organizations in State.....

## SOUTH CAROLINA

Mrs. M. M. 417

Money sent for Foreign Missions

\$ 12.00

Money sent for education

The Vice President for South Carolina leads in the work of the Vice Presidents.

## KENTUCKY.

Mrs. C. H. Parrish.

Money sent for Foreign Missions

26.00

Money sent for Education

The Board recommends that the women who represent us in the State be known as State Directors instead of Vice Presidents, and that the Constitution be so altered as to make this designation.

It further recommends that the convention gold medal for annual service be presented each year to the State Director who does the best work. The medal will pass from Director to Director. Three reliable persons in the State will become responsible for the return of the medal at the annual meeting, or before, in case of death or any other justifiable cause. The medal will be awarded for societies, children's hands and girls' clubs organized during the year, for annual members obtained and for money sent in for missions and education before the close of the fiscal year.

Directors competing for the medal must report monthly.

## STAMP DAY.

The Collectors did splendid work. The Board is grateful to all who contributed, even a two cent stamp, to assist in taking care of the large correspondence. Special attention must be made of the Lu mess-like way and the marked interest of Mrs. M. E. Goins, our Assistant Recording Secretary, and the President of the Missouri State Convention, who handled the Stamp Day campaign in her State. Mrs. Goins realizes that her loyalty to the National Convention helps, rather than hinders her State interests. She is a broad-minded, capable Christian leader.

In many instances we find that State officers are entirely too narrow and selfish. Some of them are positively afraid to give the national representatives a hearing.

My women, do you not know that the work of this National Convention is as much your work as the work in your State, and that your devotion to one should not, in any way, lessen your love for the other? As an American citizen, have you not as yet discovered that the love of country does not lessen the love of State, and that we can be loyal to both at the sacrifice of no interest of either?

The women over whom you preside in the State are a part of the national organization. The work of this national organization is their work. It is their duty to know about it, pray for it, contribute to it, and share in the satisfaction that comes as a result of our labors. Narrow selfish women

of what we are doing. Our duty is to be at the head of any-thing. We must keep our feet on the ground when there is a place in Christian service for a woman.

activities must not only be community- but also individual. We must have a report of the system of Missouri women. We must have a report of the work of the State Director, and the appeal of the State for stamps. We must have a report of the work of every organization.

electing women. In past years we have urged this convention to elect women to office. We must get those who are in the interest of the convention to elect women to office. We must get those who are in the interest of the convention to elect women to office. We must get those who are in the interest of the convention to elect women to office.

the State convention will make a better report this year than ever before. We must have a report of the work of the State Director, and the appeal of the State for stamps. We must have a report of the work of every organization.

the year 1914.

## FURNISHING MATERIAL WITH WHICH TO WORK.

order book shows that the demand for badge and State women are using national helps. The demand for badge is very great that we are hardly able to handle them. We must have a report of the work of the State Director, and the appeal of the State for stamps. We must have a report of the work of every organization.

We must have a *study book*, to be used by missionary and educational ties, and it must be on sale at our next annual meeting. Two capable men must do this work. The book will be a presentation and study of our Home and Foreign Mission problems. It will be the only thing of its kind ever attempted by colored women. It can be so well done that it will be invaluable to social workers.

Our contribution to Foreign Missions is still on the increase. We have given more this year than during any previous year of our existence. Your Board is more and more conscious of its two-fold duty to the denomination

Second—To support those who go to Foreign fields with the message of salvation.

No organisation can grow strong, spiritually and content for the faith successfully that does not make its own material, and teach its own disciples. We urge an increase in your contributions to the General Foreign Mission work of the denomination, and that you will take as your special work the support of two native teachers, under Brother Chlembwe, in British Central Africa, and two in the Queenstown Academy, under Rev. E. R. P. Koti; that we pay half of the salary of Rev. John Ntshila, and help Rev. Phillips in his work in the West Indies.

The Board has not sent any boxes to the stations since August, 1911. We must have the pledges of friends and organizations here, for bolts of singhams unbleached cotton, to be sent out during November. Do not fail us in this appeal. We have very little at headquarters with which to even start a box. We beg you to be most generous. In the past you have heeded our appeal. The presidents of State and District organizations are requested to send at least two bolts of material for the boxes, and local organizations are urged to send gifts of overalls and alpaw. "It is a real pleasure to the missionaries to receive new, ready-made garments that may be distributed as soon as the boxes come. You will find that your society will have added interest in Foreign Mission work when they saw their love into the garments they give. Seven stations must receive Christmas boxes. The Children's Bands will help you in your effort to clothe their little sisters and brothers in Jorango." 100000

You have noticed from the Herald that Miss Emma B. Delaney and Miss Susie M. Taylor, missionaries under the Foreign Mission Board, sailed for Africa June 8th. Miss Delaney gave three years service in British Central Africa, but returned to this country on furlough six years ago.

Miss Taylor is a new worker. Together they will labor on the west coast and it is our prayer that they will not only do splendid work of the Station, but that the region round about may be reached, and thousands may be saved as a result of their teachings and ministrations.

The women in Philadelphia, under Mrs. Alice Tucker, as well as the

through the country, responded to Miss Dunaway's appeal, and she  
and with her money and supplies with which to start and maintain the  
... at South Africa, is in

Mr. Rachel Brown, who is mother of our ... She is going to ... She leaves her daughter ... at the Convention ... South Africa ... help ... work ... with the Baptist ... African ...

She said she would place your card and a tangible expression of your appreciation for the work Mrs. Greenhill represents, at the base of the platform in the middle of the aisle. Let us have an expression of our appreciation for the work she has done. She came here from a school, where she was bringing her four children, to the city of Washington. She has attended the public schools in the city of Washington. Were it not for the fact that they are girls, she would have them here for training. She made the people who would be interested in the training of our children to know for herself that it was necessary for the training of our children to be in a school. There are many of our citizens who would like to see our children, when they are coming from a thousand miles or more, to be trained in a school, but it is necessary for them to be in America with sufficient means, but it is necessary for them to be in America with sufficient means, but it is necessary for them to be in America with sufficient means. The fact is that we are not doing enough to even send our daughters to the best schools. and to think of studying the type of the African woman. more women of the type of the African woman.

**FOREIGN STUDENTS.**

[illegible]

she will be eighteen years of age and will then take up her academic work at the University of the West Indies, Kingston, Jamaica. She has been very active in her school work and has been a member of the National Student Union of Jamaica.

course, and will, in the ~~near~~ <sup>near</sup> ~~future~~ <sup>future</sup> West ~~has~~ <sup>has</sup> been very  
Mrs. (Lorain) Clapp, of ~~the~~ <sup>the</sup> ~~two~~ <sup>two</sup> years ago, you  
more years in school. The development in the two years in that work you  
noticed. The best evidence of the growth of our mark in that work you  
strive to do at least one more thing, to take the  
to take the

Miss Christiana Jean Freeman, of Seattle, comes to us this year to take the Missionary Training Course. She is twenty-eight years of age, has had some literary training, is thoroughly conversant with the needs of missions and will



## MINUTES.

be another effective force to be used in the extension of the Master's kingdom. The Board needs scholarships for all these foreign students. It only one hundred dollars a year for a scholarship and fifty dollars additional for clothing. If you cannot assume the responsibility of fifty dollars wearing apparel, consider paying the scholarship. Your Church, Women's Society, Club or Convention cannot make a more profitable investment. The work of these young women will be so far-reaching that eleven alone in which the souls saved as a result of their labors will reveal the great work that you have done through them.

## THE CHILDREN

We commend the appointment of a National Organizer of Young Girls Clubs and Children's Bunches. The Board should be empowered to look out for the very best woman available. She must be well trained and energetic in her work. She must be a woman of charming personality, high character and must be able to attract young people. The connection cannot afford to neglect the training of its future officers and members. No work before us is more urgent or more important than this. There are twelve superintendents of Children's organizations. They should be thirty-six. It is just as important to have a woman whose business is to look after the enrollment of children in the State as to have a woman to look after the enrollment of women in the State.

The attention of the Board has been repeatedly called to the fact that we are neglecting our boys. The Board feels that we should run our efforts to reaching and developing women and girls, but because the boys are so fully neglected, the Board suggests that you consider some aggressive movement that would appeal to the boys and bring into service the thousands between the ages of ten and eighteen, who are not being reached or helped in any way by our churches and Sunday Schools. Perhaps the ideal organization of boys' clubs. We are beginning to realize there is something in a name, and we will have to consider what would be the most attractive title by which to call the boys' organization. Perhaps the work and spirit of the Scouts appeal to many of our boys, but we do not think it practical, nor would it be effective to organize bands of this kind. The name must be catchy and comprehensive. It must appeal at once to the mindhood, to the chivalry, to the boyancy, to the soul and to the mind of the boy. It must get hold of him and make him feel that he wants to be somebody and do something, and that this is his best chance. Let us carefully consider how we may get hold of the thousands of Negro boys who are destined to join the army of drifters and outcasts unless we get hold of them now.

## THE LEADERS WE NEED

We have too many organizations. The Negro is the most organized race in the world, and his organizations are the least effective. We have our hands on the mass of people, and this mass is plastic—but, it seems exceedingly difficult for the leaders to settle upon a definite plan either for our moral, social, political or industrial betterment.

## MINUTES.

In our present condition it would be the very best interest of the race to have four organizations: one industrial organization; one social organization; one political organization; and one having them so managed that they would present a united front in behalf of the best interests of the entire race. We have no unity and spirit; and spirit and organized until we are too weak to have any.

Some say it is said that the Negro does not know what he wants, and that the race cannot unite. This is not true. The Negro knows what he wants, but some person he has a sneaking suspicion that he cannot get what he wants, so he starts out compromising, plundering and finally he gets lost.

Some say it will be requested nor will it come into its own, as long as it is under the law. There is just one thing that we want and one thing for which we are ever contented, that we be allowed to live under the same law as the white man. We are required to live under and that we cannot and will not submit to discriminatory laws, to which no other race on earth is required to submit.

The Negro is restless because he is not a normally placed creature: he is in an unnatural position and kept thereby, and whenever this is done with a race of an individual, it makes trouble. Persons thus placed are restless, and as a natural result, we protest, and this protest is disturbance and resistance that will never be stopped until the right is applied. Apply to the Negro his constitutional rights and not pretend to give him an opportunity to try his strength, to labor, and to enjoy the fruits of his labor, and there will be no Negro problem.

A Negro organization will demand these things and will neither compromise nor sell out. It has been charged that our men are selling their political rights. All of them are not guilty. Even under the present critical situation, the Negro is known to sell out in compromise, or to misuse the ballot. He has, he should not be permitted to light on the ground, but stand out boldly in the light. There is no place on earth for a man that his race is low and fishy. If women cannot vote, they should be very uncomfortable for the men who have the ballot but do not have the value.

## STUDY COURSE.

Missionary Societies are again urged to use the Study Course Book 15-1913. It may not be possible to interest all of the women in your congregation, but in every church there should be a group of people studying



the Modern Missionary Problems. If the President of our Society do this work, you owe it to those who are looking to you for guidance and development, to select some well-informed Christian woman who is experienced in missions, to conduct the Study Class. The following books are recommended:

"South American Problems"—By Robert E. Speer.

"The Chinese Revolution"—By Arthur J. Brown.

By all means have your society work just a little more on "The Hour," that wonderful book on the Significance of the present opportunity, by John R. Mott. Also use "The Unoccupied Mission Fields of Africa and Asia," by Samuel M. Zwemer.

Our Home Mission Study Books for the year are:

"Family Rehabilitation"—By Edward P. Devine.

"The Challenge of the Country"—By Walter T. Fiske.

"Present Forces in Negro Progress"—By W. D. Weatherford.

These books deal with fundamental and pressing questions, and no missionary society or Christian worker can approach the task as a consequence without reading them and getting the vision, the knowledge and the sympathy necessary to nerve one for the conflict.

There is one leaflet used in connection with the study course that gives general suggestions for leaders, and another telling of the Mission Study Class method.

We know of no other way by which a group of Christians in the church can become more interested in missions, nor by which the church itself can be more thoroughly awakened than by the vision, the sympathy, the need of information that comes from the careful study of the present missionary situation.

If you would give light you must get light. The blind cannot lead the blind. If you would lead successfully the missionary forces in our churches read the missionary literature of our times.

#### CONFERENCE OF SOCIAL WORKERS

The social, religious and industrial problems within the race are being carefully studied by the best Sociologists of our times. People outside of the race are carrying on investigations and exhibiting statistics that simply reveal a critical situation. We are rather apprehensive as to our attitude and real interest in the present situation. It is dangerous for a people to be so self-satisfied, so disinterested, or so little informed that they are not concerned about the vital problems that affect them and that they, or all, must solve. We do not need an organization of Sociologists, but we do need in this Convention a very wise, vigilant, social service committee that will devote itself exclusively to the study of conditions throughout the country, and will report to the Executive Board its findings, which Board will recommend to the convention the most feasible remedy. We believe that there is a Balm in Gilead for the healing of all social diseases, and it is going to be left to the Negro to apply this balm for the social evils in our race.

My friend, we must do some definite, united, country-wide work that will improve the moral and industrial condition of each community.

This Social Service Committee should hold a conference one hour every morning during our annual meetings. This conference should consist of social workers from every State in the Union. The meeting should be a real school for the study of problems and methods.

The Convention should make this a part of the Home Mission feature of its work. The most striking fact in the present situation is that we are spending entirely too much money for reform in character and are not laying a heavy upon the motherhood and upon the mass of the race that their paramount duty is to form character. Public and private institutions are being overtaxed, and a feasible system of community education along moral lines and improvement of industrial condition must be urged. Reform institutions are necessary, but we must devote our efforts toward making them less necessary.

At the Study Conference only specialists will meet. We may try all of the schemes suggested for race betterment and race uplift, but the mass of the race will not be improved until there comes from within a real reform, through a practical system of community education. No race is capable of moral development by social culture; nor, will mental training and manual training combined regenerate any race. Moral training is needed in and among communities regenerate any race. Moral training will live upright lives must be given before a satisfactory number of the mass will live upright lives, common decent homes and do honest, capable work. In the best analysis, the difference between one class of men and another is not so much a difference of moral ability as of moral excellence. We must develop a race—a race of moral ability as of moral excellence. We must have what is right and will stand by it, regardless of consequences.

We must develop a mass of people who will not sell out before evil, who will not cringe and bow, but will stand erect and demand, by more force of character, a man's share in the race of life.

The influences surrounding young people must be increasingly religious and moral. The new leader for the race must be truly converted, thoroughly consecrated, and well equipped for definite service. There must be a marked increase in the number of efficiently trained young men to do social service. The work is more important than this.

#### HOW TO EMPLOY YOUR IDLE CHURCHES AND YOUR IDLE CHILDREN

When the schools close, year after year, quite two million children are cast on the streets, exposed to moral and physical agents that demoralize and destroy. These agents live at work by day and by night. The children have no definite work to do. Thousands of them are of parents who must toil all day, and often a part of the night, for their bread, and these little citizens of ours are left exposed to the most pernicious influences that can befall them. Our streets fairly teem with them, and during these three or four or even five months of vacation, all of the good that has been done by the school is destroyed.

Play grounds are being opened in many centers, but nine-tenths of the children who constitute the class of summer outcasts are not reached. There are thousands of church buildings standing idle from Sunday to Sunday,

while over two million children are exposed to sin of every kind. Churches are supposed to be light-houses, but we are beginning to think that the light-house keepers are not conscious of their duty and that thousands of lives that could be saved are not because the light-house is closed. We would get to pastors and to missionary workers to open the churches for Bible instruction, physical recreation and education. What an opportunity is this for the church to save for its future service the boys and girls whom we have not as yet been able to lay hands.

There are enough able Christian teachers looking for jobs, begging somebody to employ them, to do this summer work. Young women who will find this a splendid field in which to do practice work, and the best opportunity to demonstrate what they can do. Church Summer Bible Schools, conducted by wide awake, progressive teachers, will go along and toward preserving the young life of the community. Agencies of this kind will be of invaluable assistance to the public school. The work of the summer will be no effort for the public school teachers will have less trouble to discipline, and it will take less time to get the children down to real study.

Summer Bible and Recreation Classes, properly conducted, will do more to strengthen the moral life of the children than the work of the school proper for the entire year. Every community should begin a daily Bible and Recreation Class, and thus throw around thousands of children, a helpful, restraining influence.

The street population is entirely too large to be neglected, and the effort wrought is too great for society to repair in generations to come. Will you have your society or church consider this matter of turning the street churches during the summer season, into life-saving stations? We believe in the possibilities of this work in reaching thousands who live on the highway of sin.

#### MEN SHOULD DO MORE

Some one has said that there is too much of the "Millinery and not enough of the Military atmosphere" in our churches. It is to be regretted that the churches have not a hold upon young men between the ages of sixteen and thirty-five. It is unfortunate for the church and deplorable to the men that this condition prevails. The only reason that can be given for the indifference of men for things religious, is their feeble sense of moral obligation and their disregard of a sacred duty. Religious statistics show year after year, with no variation that women are the active, dependable force in church and missionary life.

God has laid the obligation of religious leadership more definitely upon men, and it is our duty as "tellers of the Word," to remind them again that not even half of the world has heard, in an effective way, the Gospel that was told to preach to ALL the world.

Brethren, the churches are to conduct a conquering campaign. Here is an opportunity for heroism that is not offered in any other conflict. Christ is the Captain and the battle cannot be lost. Men are challenged to try the strength of Christianity against heathenism and sin. This business of

winning the world is the most stupendous work that Christian Society has to do. It calls for all our business and common sense, as well as our heroisms. Women have their part to do, but they are not required to do it all. Christianity is a masculine as well as feminine religion; indeed, Christianity knows no sex.

In a man - that in this country of big problems - men should depart from the love of God and do their most sacred duty. We are reminded that the world's Redeemer was a man of imperial nature. He spent most of his time as a man; His disciples were men; all of His apostles were men. He committed the destinies of His Kingdom to man. He put the burden of propagating upon men, and has summoned them to the most gigantic and yet unfulfilled task by man; to win the world to Him as Lord and King.

Therefore we appeal to you to set the men of your churches to work to win men to Christ and thus strengthen the work of the women who have always given, labored and given for the spread of the Kingdom.

Do not allow the lodges and other secular organizations to monopolize all the time and talents of the splendid manhood of the race. Do not let us lose our opportunity in this day, when the needs of mankind, and the command of God, have voices of thunder calling to us louder and louder to go forward to the conflict. Lay this matter of greater activity in things religious before the men of your churches, and never give up until they are united to advance the Kingdom at home and abroad.

#### CONDUCTED FROM WASHINGTON

The work of the Convention has been conducted from Washington, during the past year. The Constitution says that the office of the Convention shall be at the home of the Secretary and since we have been developing the work of the Training School it was cheaper and very convenient to operate at the Constitution provided. Our Executive Board held its June meeting at Washington. The accounts were all audited by the National Auditors at Louisville.

#### "THE TRAINING SCHOOL"

The growth of your institution at Washington has been most marvelous. The enrollment last year was eighty-seven. Twenty-six States and four foreign countries were represented. The work was done by nine regular and two special teachers.

The health of the students was splendid.

Eighteen received diplomas and nineteen received certificates.

The work was carefully done and those who have gone forth are thoroughly prepared to ply at their trade or profession. In giving either certificates or diplomas, we consider not only scholarship but personal appearance and deportment. No girl will be given a certificate or diploma who falls below the standard in these two requirements. Several diplomas were withheld this year because the students were not neat and clean and careful of their bodies, eyes and buttons during their training course. It is no credit to a girl to write poetry, paint pictures, rave over music, deliver fine speeches

from the platform and be sloven in her dress and too lazy to turn their backs to dust a piano or sweep a floor.

We urge this matter in season and out of season, and yet there are some of us who are so accustomed to getting through on "sympathy" or "pity" that we try it everywhere we go. This method will not work at the Training School.

To insure personal cleanliness and care, every student is inspected from head to foot every morning at 8 o'clock. The body must be free from adornments, underwear must be clean and all wearing apparel must have proper fastenings. The hair must be combed and dressed.

Just here we must again urge mothers to buy sensible clothing for their daughters. Our Institution is trying its best to teach girls how to dress well at the least expense. Entirely too many of your daughters dress like vaudeville performers. Such indulgence will seriously affect the moral life of any girl.

We give the closest personal attention to every student. We deal with them as individuals and not as groups. We study them carefully from the time they come until they leave, with the result that we know them as well as we know our A B C's. As thoroughly as we try to do our work, we do not accomplish miracles in a minute.

We have in our possession a number of beautiful letters from grateful parents. They tell of the positive change in the ideals and real life of their daughters.

The following is an extract from two letters:

It would take nearly half of this report to publish the letters and expressions of gratitude from the girls themselves. Since they have been with us they see more in life than good time and dress. They see more that is valuable in themselves than they have ever seen before, and they are fully resolved to cultivate the best that there is in them for the betterment of the world.

Ft. Worth, Texas, June 21, 1912

My Dear Miss Burroughs:—We are certainly pleased with the progress Corine has made. She is certainly smart—a little awkward yet, but she will be bright in a few more years. I would not exchange her two years at the Training School for two years in any of the best colleges in America. She has things instilled in her that no one will ever get out, which will enable her to take care of herself anywhere. We are proud of her and if life lasts, hope to be still prouder. We are not so selfish as to not let you have the bigger portion of the honor. We cannot find words to express our gratitude to you. I am, yours respectfully,

L. J. McNORTON.

Chicago, Ill., August 12, 1912.

Dear Miss Burroughs:—I want to thank you for what you have done for my daughter. There has really been such a change in her that I have been greatly surprised and pleased. She is smart and pleasant, and it



Miss M. K. BURTON



Miss M. K. BURTON

that there is a new light in the home. I consider you one of the best schools in the world. We want her to come back and stay until she finishes, that she may become a useful woman.

Yours respectfully,

M. B. FOLDS.

#### COMMENCEMENT

Our own Vice President, Mrs. P. James Bryant, delivered the Commencement address. It was one of the best to which we have ever listened.

Our President, Mrs. S. Willie Layton, honored us with her presence. There were other distinguished men and women from the States, as well as from the district, present. The young women, who represented the various departments, did credit to themselves and to the Institution.

#### HELPFULNESS

The success of the work for the year is most gratifying. To the students as well as to our corps of faithful teachers the credit is due. No institution has a finer set of women and girls. They helped us in every way to push every plan and when Pioneer Hall was dedicated the students laid \$82 in cash on the table to help pay for the building. Because of the crowded condition fourteen girls stayed with the matron at the home. Through snow and cold they went twice a day without complaining, but were happy to think that Pioneer Hall would soon open its doors for them.

#### PIONEER HALL.

Pioneer Hall, named for Levi Carey, John Jager and William J. Simmons is completed. It has a dining-room in which nearly two hundred can be seated; a kitchen and boiler room, chapel, office, reception room, bath, three toilets and sixteen dormitories.

Though in the suburbs and removed from the water supply, we felt that for the health and comfort and convenience of the students that it would be best to install an electric motor and cast-iron tank and thus give modern improvements in this splendid imposing structure. The cost of construction and improvements amounts to quite nine thousand dollars.

We now have four buildings on the grounds, equipped with electric lights, water and other modern conveniences.

From a valuation of six thousand dollars, we have been able to bring your property up in less than three years until the plant is now worth twenty-eight thousand dollars.

There is one thing in connection with this work that you must keep in mind. We have not been beneficiaries of large gifts from white friends. Colored women have done this work for themselves. The day is not far distant when the entire denomination will not only be grateful for the real property that we own at Washington, but the day will come when every loyal Baptist will take delight in contributing generously to the only Institution that is for the training of women and girls. If it does not, we

shall be ashamed of our pretended love for those who desire to make something of themselves and of our claim to denominational greatness.

Denominations, like individuals, are only great in proportion as they do great things. During the last three years we have neither played nor won on the job. All of our time has been given to praying, planning and pushing the work committed to our hands.

#### THE WORKER.

The first of January we launched a little monthly paper, to keep you posted as to what is going on at School. Before beginning the work we decided that the organ must pay for itself. It is not run to make money but to make friends and to give out information.

The subscription is twenty-five cents a year, and we have 1,228 paid subscribers; 25 exchange list; 112 complimentary. Total subscribers 1,465.

Mrs. Whitfield has rendered signal service in securing subscribers for the paper. We must have five hundred new subscribers before we leave this meeting. The Worker comes every month and is brim-full of School news and valuable helps for parents and others who are interested in the solution of our educational problem.

#### GROCERY WEEK.

Without any source of steady income, we are put to the task, not only of paying salaries and making improvements continually, but to provide three meals a day for eighty or a hundred healthy women and girls. The management inaugurated Grocery Day last year, and called upon the people of Washington to donate canned goods. The response was generous. Mrs. E. E. Whitfield, assisted by a band of girls from the School, canvassed as much of the city as they could cover in a day or two. They left barrels in the vestibules of the churches and most of them were filled. The gift saved us a month's grocery bill. We are planning to save several month expense this year. We simply ask each friend to give us a can of corn, tomatoes or some staple provision, and thus help us to take care of our large family.

Friends outside of Washington are urged to use the same plan of collecting groceries and send them to us by freight. We will pay all charges. Gifts of dried apples, potatoes, grits, beans and pork, will be of invaluable service. No one will be burdened by giving just one can of goods and the school will be greatly helped. You can put a barrel at your church door Saturday, November 9th and have it filled by those who come to the mid-week services. If you cannot attend the service send your gift to the church.

#### A NATIONAL MEMORIAL TO LINCOLN

1913 will mark the fiftieth anniversary of our emancipation. This event should be solemnized by an exposition, indicative of the marvelous progress of the race throughout the country. We feel that the American Negro should erect as his deeper expression of gratitude, a National Memorial Arch, to be built at the entrance to our Training School on Lincoln Heights.

and that the center be adorned by a life-sized portrait of Lincoln, in relief. We have nowhere in this country a memorial to the great emancipator, and Lincoln Heights at the National Capital is a fit place for it. It is at the seat of Government and at the foot of the beautiful subdivision named for America's most illustrious President and our great benefactor.

We recommend that the Lincoln Memorial Commission, consisting of, five of the most active and energetic persons on each State, be appointed to devise ways and means for the erection of the arch, and that this Commission be urged to push the work so that the memorial may be dedicated during the anniversary year.

Our plan is to call upon every man, woman and child of the race to give not less than ten cents and not more than one dollar. We want everybody, regardless of denomination, to have a part in this tribute. We want the memorial to be National in the truest sense of the word. It is our purpose to record the name of every donor, and to keep this record as one of the most valuable possessions of this organization.

An Executive Memorial Committee, consisting of just five persons, who can give their time exclusively to the work, should be appointed. It will be their business to get out printed matter, supervise the work of the commission, and attend the State and other great meetings to arouse interest in the project. Gratitude thus expressed will teach many great lessons and show all strong-minded the race to whom freedom has meant a great opportunity in a great destiny.

#### EXPANSION

The organization that does not grow will die. Many cry entrenchment, when God orders expansion.

Those who are disinterested, short-sighted, selfish and lazy will always hold back from service. They will not give of their time, talents nor money, and they will discourage others from giving. The cry comes to us now, that we will over-burden ourselves, but have you not as yet learned that this is God's work and He bears the burden. This is God's work and He holds the wealth of the world in His hand. Nothing is too great for us to undertake in His name and for His sake.

This Convention must grow. It must stretch itself until it shall cover in its activities every field of need. Your gifts and your activities must be commensurate with your opportunity and your obligation. Our organization has its hands on more women than any other religious organization in the world. These same women need more help, more encouragement than any other women in the world. You do not know just how many women we have reaching. Our Field Missionaries, field Secretary, Corresponding Secretaries and the thousands of printed pages we scatter abroad go to every city, hamlet and town in this country, bearing messages to thousands of women whom you have never seen and never will see. But, there have been counting and we must make them count more in the uplift and development of the race.

The mass of women whom we reach are in the most passive state. They possess influence and power. Our task is to properly develop and utilize this power. A united, powerful force is ours to command.

There are several great centers, such as Birmingham, New Orleans, Chicago and New York, in which this Convention should have its headquarters. There are great rural sections, entirely neglected. They are without missionaries and leaders. The women and children suffer as a result of this neglect, and the Convention must in some way plan to help the people whom they need help most. The home life must be improved. The children can be trained. The moral tone of the community can be elevated. *and it is truly our business to do it.* It is true, we have no money with which to employ trained workers, but we can do a great many things without money, and when we begin doing things, somehow, the money comes.

As a practical part of our Home Mission work, we urge the women here to give more attention to civic improvement. Let us decide this year to make our backyards as clean as our front yards, and adorn them with grass and flowers. The expense is nothing and the comfort, health and pleasure will be worth thousands of dollars to the community and to the race. Do not use your back yards as dumping grounds for ashes, tin cans, old house bottles, iron and rubbish of every kind. Go home and get the women of your town interested in back yard improvement. Repair the broken down fences. Clean out all of the rubbish, whitewash and put things in order. Clean out germ breeding cellars and rubbish corners in our homes. This is the only practical way to show that education and Christianity are counting in the development of the race. *How many a picture of your back yard before you to-day? Is it a beautiful, inspiring place? Or is it unsightly and unhealthy? Are the premises in condition to be inspected at any moment? I tell you my friends, there is more to this Home Mission work than collecting old clothes and giving them to the poor people, praying long prayers, making big speeches, while our homes are unkempt, our children neglected and our influence in the community of no value.*

Home Missions mean clean lives and clean homes in America, while foreign missions mean clean lives and clean homes outside of America. Do you believe in either or in both? If in the former, you must work constantly; if in the latter, you must give constantly; if in both, you must work and give constantly.

#### AN APPEAL TO THE CHRISTIAN WHITE WOMEN OF THE SOUTH.

We meet to-day in the new South; social, religious and industrial conditions are changing here. There is a persistent effort on the part of the progressive, Christian statesmen and the high-minded citizens of this section, to turn the attention of the new South away from the everlasting discussion of the Negro problem to a discussion of those broader, humanitarian questions, to which the best men and women the world over are giving their thought, and upon which they are centering their activities. The South has not profited by the continued discussion of the Negro question; nor has it profited by its unfair and unchristianlike treatment of the Negro. In fact both races have suffered as a result of the injustice practiced by that element that feels that the Negro has no rights that the White South is bound to respect. The Negro has proved his love and loyalty to our Southland by

withstanding these afflictions without resentment. We have continued to make the most of a most trying situation. It seems that we have been prepared to suffer thus, and yet to prosper. As a result, we own more homes and farms, which our business enterprises in the very section in which we have suffered from persecution have been a spur, because the Negro is determined to live and he has always found enough friends, even in the South, who are willing to help him in his effort to live.

But, what effect has this condition had upon the soul of each race? It engenders bitterness and hatred. It crucifies much that is best in the Negro, and it has made murders and midnight assassinations of thousands of us who claim that the best blood of the South flows through their veins.

There are thousands of white friends in the South who have neither helped nor hindered the Negro in his advance. There are thousands of others who have rendered positive help, and these two elements have contributed as much to the uplift of the Negro as those friends who have given money. Yes, there is that element that has blocked the Negro at every turn; and still another element that has scorned and spurned him. This attitude and this condition has back of it a cause, and so we shall proceed to discuss the cause and the remedy.

In the homes, the white boys and girls are taught not to respect even Negro women and not to extend to them the ordinary public courtesies extended to other women. As a result of this teaching, hatred and animosity and spite have flourished in the bosom of the white youth to blossom into voting disfranchisement and other discriminatory laws upon the statute books, to lynching and burning of over fifteen hundred Negroes in the past fifteen years.

We appeal to the white women of the South simply to apply that blessed Golden Rule in dealing with us as women.

We appeal to you further, to beg your husbands and your sons, who are in authority in the courts, to give the Negro women who come before them the protection of the law. We do not ask them to shield us from paying the penalty of any crime committed by us, but that the color of our skin shall not influence any decision. Further, the treatment we receive when traveling is a disgrace to the people who have devised it. A word from you will improve conditions on the trains. No white woman with an ounce of respect for herself, would be willing to submit to the treatment we receive in public carriers in the South. The railroad cars are not fit for thoroughbred hogs to ride in. They are a disgrace to the states in which they are operated. This method of trying to crucify the Negro's self respect is positively ineffective.

We beg you to help stop lynching. Our women are being lynched and yet a word of protest is heard from the Christian white women of this country. We simply seek common respect, common justice, decent treatment, void of cheap sentiment and sympathy. The things for which we appeal will cost you nothing material, but will bring to our race a moral gain. The constant teaching of hatred will embitter the soul of the great

It is not necessary to teach your sons to hate us to prevent social mixing



## MINUTES

The idea of social mixing is as offensive to decent white people. But your present attitude and method is a social problem, all the teaching of hatred does not prevent the amalgamation that is certainly a noble women of the South to unite with the best Negroes against the practice that it will be done. The very fact that you will not give Negroes decent makes a Negro who is far enough to the kind of accommodations for which they pay, and to square in every walk of life. Amalgamation and certainly grow in this fair Southland under the sun him as a man and not as a Negro. If there ever was a demonstration of practical Christianity that time is now South call for a change of mind and a change of attitude. The South has a tremendous industrial problem to solve social problem on it a hand. The Negro is involved that the Christian people of this section will devote a real wealth to lifting and educating the Negro. He is able to contribute his part to the solution of these problems.

The Negro is certainly the only logical and available man for the field of industry. The North is willing to contribute its part to our industrial training but it is hardly fair for them to hear nearly all of the burden since the majority of those who are to be trained will become citizens returning to the Southland. The day must come when both nations shall unite heartily in the work of uplifting the race which constitutes America's greatest social problem. The present situation is certainly one of the gravest greater tests and of this problem is not solved it will be the Golden Rule is made a farce by American Christians. Our chains of slavery are broken but we are saving the fetters of prejudice fastened more and more about our limbs. We appeal to the Southern Christian women not to allow a second slavery to destroy a great race and a great section of our country.

**SPECIAL GIFTS.**

The Trustees are grateful to the Women's American Baptist Home Mission Society for the Mary G. Burdette Memorial Home. This gift is in answer to earnest prayer. We have been hampered in training in the art of home-making and house-keeping because we had no place for practical work and demonstration. The Home will be used exclusively for that purpose and we promise in advance that those who take the course will be thoroughly prepared to manage the best regulated home, or to bring order and cleanliness out of the most neglected home. The plan is to teach practically, the art of living well, and running the home on the most economical scale. Simplicity, economy, industry and skill are the watchwords in the development of the plan.

The building has a basement, with steam heating plant; a largeoyer.

It has a kitchen and sun parlor on the second floor, four bed rooms and bath on the third. It is lighted by electricity and is of mission finish throughout a spacious porch almost surrounding it.

The gift is made on condition that our women furnish the home. The ladies are asked to have eight churches, organizations or individuals pledge one hundred dollars each to furnish a room. The rooms furnished are donated for the donor or in memory of some friend. We trust that every woman will be taken before we leave the Convention.

The late Hon. Cassius Johnson, of North Carolina, Trustee of the Institution, provided in his will that one-fourth of the money from the sale of a certain tract of land near Raleigh be given to the Training School. The bequest amounts to four hundred and eighteen dollars and sixty-seven cents has been received. Dr. Johnson was one of the best friends the Institution had and a most loyal supporter of all departments of our National education.

The Trustees will place a handsome life-sized portrait of him in the Chapel.

The following friends have furnished rooms in Procter Hall:

Mr. H. V. Pettit, Washington, D. C.; Rev. L. G. Jordan, Louisville, Ky.  
 Secy: Mr. Zion Baptist Church, Richmond, Va.; The Ushua Board of the  
 16th St. Baptist Church, Washington, D. C.; The District National Training  
 School Board; Mrs. E. J. Wright, Mrs. Willie Ross, Mt. Hermon C. A.  
 Rave, Washington, D. C.; Mrs. M. M. Wall, Arter Red Star, W. Va.; Lydia  
 Mission Society, Philadelphia, Pa.; The Nellie Bishop Room, furnished by  
 Mrs. Margie Waldron, Pennsylvania.

An unknown friend in New York sent us one hundred dollars. We used a part of the money with which to furnish a room and dedicated it to the unknown friend.

To a number of merchants of the city of Washington for a contribution of meat and groceries. Mrs. Ruth J. Bennett was instrumental in securing these.

To the Corby Baking Company, through the President, for a neat personal contribution; also the work of Mrs. Bennett.

To the Missionary Society of Second Baptist Church, Washington, D. C. for the corner stone for Pioneer Hall

To Miss Jennie L. Peek, Dean of the Missionary Training Department,  
for a volume of choice quotations from great authors and poets.

To Kate Sawyer for money with which to purchase a cow and two

To 1/2 yard and Lothrop for buttons, hooks and eyes for 1/2 yard and 1/2 yard

To Mrs. Maud Philpott, New York, for a barrel containing rug, quilts, blankets, napkins, clothing, etc.

To Mr. and Mrs. R. H. Boyd and Rev. Henry Allen Boyd for a large presentation for our Chapel.

To Mr. Alexander Brooks, Mrs. Lula Englin, Mrs. Fannie Wittenen..  
and Mr. Ed. Jenifer for flowers and garden seed and rose transplant.

To Mrs. West, Washington, D. C., for a quantity of furniture for dining room and corridor.

To Mrs. Amanda East, Miss Ellen Thornton, Mr. [unclear], Miss Laura Davis, Rev. H. W. Whitfield, Mrs. Susan Charles, Western Baptist Missionary Association, Colorado Mission Circle, Central [unclear] Circle, through Miss N. G. Tyler, Mrs. Jane McWilliams, Mrs. Harriet Ferguson, Mrs. McClure, Mrs. Julia F. Peyton, Miss Annie Lee, Mr. A. W. Duvall, Mrs. Dickert, Mrs. Lizzie Law, Mrs. Annie [unclear] and three friends, per Mrs. Mattie Griggby; Mrs. M. F. Brown, Mrs. Julia A. Foss, Mrs. Wesley Allen, Miss Ella Thomas, Mrs. Lucy Rusey, Mrs. Rubin, George Webb, Mrs. M. Barkers, Mrs. Waldron, Mrs. Fannie Addison and Mrs. Fannie White for gifts of sheets, towels, pillow cases and quilts and gowns.

To Mrs. Shepherd, Washington, D. C. for one set of dishes.  
To a Chicago firm for the annual contribution of one case of washing powder.

Miss Even, of New York, continues her contribution to Foreign Missions, which is a most valuable one, since she makes it in the form of a scholarship for the training of an African girl, who will in turn devote herself to work on foreign fields. Through the training of one, hundreds and perhaps thousands may be saved.

Miss Even is one of our most substantial friends.

#### NEEDS.

A good library. Christmas Day has been selected as Library Day. Make your Christmas gift to the School one or more good books of reference, biography, fiction or travel. There are a number of people who have books of this kind for which they have no need. Give them to us, please.

BEDDING: Twenty-five blankets; fifty quilts; fifty sheets; bleached or unbleached, 3-4 size.

GROCERIES: Canned or staple. Grocery week, November 11-16.

SCHOLARSHIPS—For three foreign students and seven American students. You cannot make an investment that will bring better results.

LAUNDRY—For nearly three years we have been working under the most trying conditions, having to bring our water into the basement and then carry it out. Three thousand, five hundred dollars is what we need to put up a laundry building in which we can install the water.

INDUSTRIAL HALL. Ours is a vocational school, and we need a building, ample in size and well equipped in which to teach the trades properly. We have never had adequate classroom facilities. The work has been done thoroughly slow, but we have labored under trying conditions.

CAMPUS—Our grounds are most picturesque, and yet to make an ideal campus and to enclose the garden spot, we must have one thousand dollars.

With this sum, not only the campus, but the garden and surrounding grounds can be enclosed and improved, and by proper cultivation save the institution at least five hundred dollars a year.

#### THE VIRTUE IN SELF-HELP

The Negro should not seek aid outside in accomplishing anything for

his uplift that he can possibly accomplish without. We should help ourselves all we possibly can.

Much has been done to help the race attain its present position, and much more still be done. It takes more than fifty years of giving, praying and laboring to blot out the sins of two hundred and fifty years of slavery, supplemented by generations of barbarism. The Negro should be helped. He should be helped in the most practical and effective way. He should not be helped in doing what he can do for himself. He should not be pitied nor treated for not working, but should be given an opportunity to enter any position for which he is fitted, and go up or down on his merit. Very often where money is given to help the Negro, the money is not the thing that the Negro needs. He needs fair play, and a chance to earn money to educate his own children and to buy his own home. It is also observed in the matter of giving that many of our most deserving institutions are entirely overlooked, and often those who are the most reckless in management, are often the ones who are untruthful in the representation of their cause, not only in a hearing, but get money. We do not censure people who give, because in their hearts they are exceedingly anxious to help the race, but we do censure the Negroes who know the truth and will not put these representatives of the institutions out of business.

We are speaking quite plainly upon this subject because we have the facts substantiate all that we have said. No institution should be given credit that is not doing what it claims.

No institution should be given a cent that has not the confidence of the community or of the State in which it is located. In this matter of helping the Negro we feel that it is as much the duty of the South as it is the duty of the North. It pays to educate the Negro and to educate him well. Sutton E. Griggs has well said in his splendid book, "Wisdom's Call," that the weakened condition of the Negro and not his strength that the American people need to fear. When the Negro helps himself, he not only demonstrates his mental, moral and physical powers, but proves that the investment made by others will pay.

Those who have gone forth from our Home Mission Schools and have given themselves to home making, teaching, preaching and general uplift work, are verily the little leaven in Negro life that will leaven the whole lump.

It pays to help the Negro so that he may help himself, and it pays the Negro to help himself so that he may gain strength, faith, courage and experience to better help himself.

#### RECOMMENDATIONS

FIRST—That the women, in their local societies, as well as in their [unclear], be urged to take a greater interest in the work of Temperance. This is working great destruction upon the home life of the race. It is destroying young womanhood and marriage.

The most effective way for the Church to help is to insist upon having preachers, deacons and trustees who are sober, high-minded men.

SECOND—That we consider co-operating with the Sunday schools in training boys and girls in Christian [unclear].

**THIRD**—That our State representatives be known as State Delegates instead of Vice-Presidents.

**FOURTH**—That the week of February 12th be hereafter observed as the "Week of Prayer and Self-Denial."

**FIFTH**—That we appoint a National Organizer of Young Girl's Clubs and Children's Bands.

**SIXTH**—That the State Director who does the best work, wear the National Gold Medal, as an expression of our appreciation for service.

**SEVENTH**—That a National Memorial Arch be built at the entrance of the National Training School, as the Fiftieth Anniversary Appreciation of Abraham Lincoln, for the part he took in giving freedom to the slaves.

**EIGHTH**—That a Social Service Commission be appointed and that this Commission hold meetings one hour, each morning, during the sitting of the Convention.

**NINTH**—That in each city or territory where there are enough Baptist Churches, we urge the Pastors' and Ministers Unions to absolutely and positively discourage the organizing of other Baptist churches; and that these same Unions be petitioned to use their influence in preventing splits and church rows. These little two-by-four churches springing up in the large, as well as the small cities and towns, to be pastored by jack-leg preachers, incompetent and unworthy and the many splits and rows are a disgrace to the denomination and will destroy the spirituality, influence and worth of any people or any church.

The women can do a great deal toward putting a check to the present organizing and splitting movement. The women are in the majority in these little churches and in the splits, and it is not elevating to Christian womanhood to endorse actively, or silently, the conduct of the would-be preachers, who are too lazy to work, and who prey upon the ignorance and sympathy of a few followers.

**TENTH**—That each State Convention be requested to train at least one woman for Christian service.

**ELEVENTH**—That we express our appreciation to the Woman's American Baptist Home Mission Society, for the services of a teacher in the Missionary Training Department and for the gift of a model home—not in words alone, but by so living and laboring that our benefactors shall feel that their investment pays, and that after all, it is worth while to educate the Negro and to help him to help himself.

Thus, we have submitted to you our Twelfth Annual Report. In the face of the fact that there is so much to be done at home and abroad, we must urge you to bring into service for the year before us, the energy and enthusiasm of your innermost life.

Have you ever stopped to think that Christ is waiting for His final coronation? And that He cannot be made King until the nations of the earth shall have been reached? Knew before you this fact, that to hasten this consummation, this Gospel of the Kingdom must be preached. We bid you to advance. Advance on your knees—"speed ye." No such age has ever shone on this planet; no such doors ever before opened to the Christian church. Will you fall in line with God—join in the march

God grant that the thousands of women represented in this organization may, in the advance of His plan, reach the golden fruition of the

**SPECIAL OFFERTORY**—Estate Rev. Caesar Johnson, North Carolina, \$50; Mrs. W. H. Johnson, Pa., \$50; Mrs. P. P. Johnson, P., \$35; Mrs. P. P. Johnson, Washington, D. C., \$40. Ushers' Board, Nineteenth St. Bapt. Ch., Washington, D. C., \$25. An Unknown Friend, New York, N. Y., \$100; Rev. L. G. Jordan, 111 W. M. Wall Arter, W. Va., \$11; Sixth Mt. Zion Bapt. Ch., R. V. Payton, Richmond, Va., \$35.61; Lydia M. S. S. Union Bapt. Ch., per Mrs. Tucker, Philadelphia, Pa., \$25. W. A. B. H. B., Chicago, Ill., \$35.00.

**GENERAL RECEIPTS**

Alabama	72 05	Branch of Columbia	418 26
Arkansas	28 06	Florida	21 91
California	27 05	Georgia	24 05
Colorado	4 06	Illinois	110 00
Connecticut	23 11	Kansas	57 10
Delaware	103 45	Louisiana	74 40
District of Columbia	335 54	Maine	43 20
Florida	21 91	Massachusetts	100 00
Georgia	24 05	Michigan	3 50
Idaho	120 11	Minnesota	12 00
Illinois	110 00	Mississippi	23 00
Indiana	56 60	Missouri	100 70
Iowa	124 03	Montana	44 00
Kansas	57 10	Nebraska	60 40
Kentucky	100 00	Nevada	88 00
Louisiana	74 40	New Hampshire	83 00
Maine	43 20	New Jersey	24 30
Marion	100 00	New Mexico	103 52
Massachusetts	100 00	New York	100 00
Michigan	3 50	North Carolina	100 00
Minnesota	12 00	North Dakota	45 30
Mississippi	23 00	Ohio	100 00
Missouri	100 70	Oregon	100 00
Montana	44 00	Pennsylvania	100 00
Nebraska	100 00	Rhode Island	100 00
Nevada	88 00	South Carolina	100 00
New Hampshire	83 00	South Dakota	100 00
New Jersey	24 30	Tennessee	100 00
New Mexico	103 52	Texas	100 00
New York	100 00	Vermont	100 00
North Carolina	100 00	Virginia	100 00
North Dakota	45 30	Washington	100 00
Ohio	100 00	West Virginia	100 00
Oregon	100 00	Wisconsin	100 00
Pennsylvania	100 00	Wyoming	100 00
Rhode Island	100 00		
South Carolina	100 00		
South Dakota	100 00		
Tennessee	100 00		
Texas	100 00		
Vermont	100 00		
Virginia	100 00		
Washington	100 00		
West Virginia	100 00		
Wisconsin	100 00		
Wyoming	100 00		

Total from States, \$ 21022.87

**MISSIONARY TRAINING SCHOOL RECEIPTS**

Board and	2 123 00
Food and	3 30
Laundry and	50 00
Medical and	10 00
Other	100 00
Total	2 183 00

## GENERAL EXPENSES

Expense	Amount
Field	
Field Missionaries' Salaries	
Field Travel	
Foreign Missions	
Home	
Nat'l Bapt. Pub. Board	
(Nat'l Bapt. Union) Rev.	
Office	
Postage	
Printing	
Salaries	
Supplies and	
Traveling	
Bills payable	
Loan from Louisville Nat.	
Banking Company	
<b>Total</b>	<b>\$ 5,526.36</b>
Expenses of Officers at last Con-	
vention	\$ 292.21
<b>Total</b>	<b>\$ 5,818.57</b>

## NATIONAL TRAINING SCHOOL, EX.

Expense	Amount
Salaries	\$ 1,600.00
Field	\$ 647.50
Postage	82
Printing	171
Supplies and	1,302.31
Traveling	548.00
Bills payable	885.75
Printing	172.85
Supplies and	358.18
<b>Total</b>	<b>\$ 10,092.81</b>

Notes—We have not increased in the amount the \$8,000.00 that has been reported by the Local Societies and organizations and spent by them for education and State Missions. Including the amount, we have a grand total of \$10,092.81.

This is to certify that I have carefully examined the books and accounts of the Woman's Convention, Auxiliary to the National Baptist Convention and the National Training School for Women and Girls, and found the same correct.

Sincerely yours,

ROBERT MITCHELL, Auditor

A review of the field fully given; suggestions along practical lines were emphasized throughout the address. A social workers conference was recommended. The care of children during vacation by gathering them together and teaching them Bible lessons and giving them advice as to the proper use of their leisure hours, was also recommended. Blessed thought! It is hoped that many may carry out this recommendation and help save the children. The entire report was comprehensive and inspiring. Read it carefully and hear

the many lessons it contains, then praise God for his gift to this world, our own beloved Cor. Sec., Miss Nannie H. Burroughs, who is so efficiently and thoroughly doing the work committed her as Corresponding Secretary of this Convention and President of The National Training School for women and girls.

At the conclusion of the report, Mrs. Givens of Ky., after prefacing her motion in terms highly complimentary to Sec. made the motion to adopt the report as read. Carried. An amendment that recommendations be given to Committee on Recommendations. Carried. A motion to suspend the rule and reelect Miss N. H. Burroughs as Cor. Sec., for the ensuing year. Carried. Great enthusiasm prevailed and much effort was made to get a copy of Secretary Burroughs' report.

When order was restored, President Layten presented the Treasurer, Mrs. M. V. Parrish to make her report.

A great cause required great effort, nothing could go without money; surely this great work could not be what it was without money: Hence the report she came to render as our treasurer was of great importance. The report was then read. Mrs. A. J. Abington, Mo., arose made a telling speech, complimenting our entire corps of elective officers for their faithful services and then made a motion to suspend the rules and reelect all the remaining elective officers. The motion was promptly seconded and was carried unanimously.

President Layten arose and spoke the praises of her great sisterhood, saying, that in the matter of their election, they had taken an advance step beyond that of any national organization of women that had met during the year.

President again named the Committees. Commendations were given by Miss Emma Law. The peace and harmony existing in our ranks, that made such an election possible was, far above anything she had ever witnessed. Announcements were made by Secretary. Benediction by Rev. G. W. Parks, Pa.

## SECOND DAY—Thursday Evening.

Devotional exercises conducted by Mrs. Mamie Clark, Ohio, and Mrs. Emma Gaines, Kans., Mrs. Lillie Smith, Vice President for Col., presiding. Song, "Blessed Assurance." Topic, "The case against the saloon," Isa. 5:11-25. Prayer by Sister Gaines.

Song, "All going dry," led by Miss Davis. Miss Davis also continued the discussion against the saloon. Mrs. Huldah B. Lewis, Ill., said "I'm not against the saloon, but against the people who legalize and patronize the saloon." Song "Sewing seed of kindness," with the chorus—Pass along the watch-word, Texas going dry—The Union's going dry—The nation's going dry.

Address, "A plea for Temperance" by Mrs. Eliza Peterson, Texas. The superintendent of Colored Department of W. C. T. U., of U. S. She introduced her address by the following statement—"The fight against the saloon must be won through prayer." "Only through the power of the Holy Spirit could victory be gained." She then prayed fervently that God would give victory to the efforts of the W. C. T. U. workers everywhere. Then followed her very impressive address, dedicated my life to the cause of Temperance thirteen years ago in this Antioch Baptist Church. The sad death of her father as a result of strong drink was told very touchingly. Her own suffering and that of her mother because of strong drink, led her to give her life to the conflict against the monster king Alcohol.

The story was an old one, why not let it alone; because the saloon won't let us alone. I rejoice that I do not live in a large city, bad people follow up the saloon, and wherever the saloon is put out the jails are empty and honest people get a hearing. She gave several illustrations of towns that had gone dry. A strong and forceful plea was made for Temperance by Mrs. Peterson—she closed by assuring us we shall win in the fray, if with courage bold we continue to fight and faint not by the way.

Duet, "We are coming to the rescue,  
We wear the ribbon white."

This was sweetly rendered by Mrs. C. L. Johnson and Miss Ida Johnson.

Address—"A look upon the field," by Mrs. E. E. Whitfield, Field Secretary.

Introductory—Thanks extended the Board for calling her to the position of Field Secretary. Thanks extended to pastors, Missionary women and every one that in any way helped to make her work the success it was during the past year.

After the Pittsburg meeting she began her work after deciding upon a year of continued prayer, for she thought of the women praying Peter out of prison, and she believed through prayer and faith in God, she would be able to meet the obligation imposed upon her by the Executive Board of our Woman's Convention. She complimented the able address of President Layton, the Annual report of Corresponding Secretary that had with similar addresses made a record for us, that was far reaching in its helpfulness among all the people of both races. She then complimented the women by States, who had been especially helpful, Pennsylvania, our President's State was given its share of praise.

A high compliment paid to Negro womanhood that made our Convention possible. Our great progress as a race was due to the church and the Bible. Timely words of gratitude were spoken of the white women missionaries of W. B. H. M. S., who had labored so faithfully for our Christian development. Sisters J. P. Moore, Peck, Dysart and others were mentioned by name. Delaware's doors were open and gave encouragement to the work. In Washington, D. C., house to house visiting was as profitable as visits to the churches. Every Washingtonian was proud of our school. Lincoln Heights must have been kept in reserve for the black women of the Union, as our missionary she was privileged to pass that way occasionally, and thus passing she caught the spirit of the school and carried it as she went forth among the millions of our Baptist Constituents. The three B's had affected much good. She emphasized the need of the bath—telling how a good bath cured a man and released him from a hospital. Virginia's doors were opened to her and encouragement given the work. Some opposition here and there on the grounds, "There's plenty to do at home." That is true but wherever she found opposition to Foreign Missions there was opposition to all kinds of missions. God's marching orders bid us go to all the world.

A respectable hearing was given in N. C. also in S. C. Then she passed into Ga., where a cordial welcome was given and hearty response to the appeals made for the work. Vice President Bryant was given great praise for her helpfulness in Ga. Florida was next reached where our State representative was found to be a true loyal worker, who did what she could to en-



courage the Secretary's efforts there, thence to Cuba where she found many of our people from the States. They all sent greetings and a healthy contribution to our work, and bade the Secretary come again. On her return to the States, she came next to Alabama where a hearty welcome was given her and substantial support for her work. Tennessee was next visited where the doors are always open to our representative men and women. Tennessee is the State of our Recording Secretary, a great woman of whom we all are proud and have imposed upon her the work of Recording Secretary from the organization of this Convention until now; not alone because she can write minutes, but she is a consecrated Christian scholarly woman, who reads Latin, Greek and French as well as her daily Bible lessons. Because she is so quiet and unassuming. I've said this that you may better know whom you have as your Recording Secretary in the person of Mrs. V. W. Broughton. Next our Field Secretary goes to Kentucky, where a cordial welcome is ever extended. Kentucky is the State of the Treasurer, a consecrated learned woman that is first and foremost in every work of charity among the lowly as well as among the more fortunate. In Illinois she next called a halt. No State is more loyal to the work and few are as generous. Our worker was well rewarded for services, while in Illinois.

In Wis., and Iowa hearty greetings were given. Then to Nebraska and on to S. Dakota, where since there was no Baptist church our worker went from house to house and was entertained by the white people. We were glad to be thus situated, because it has shown us that there are many friends among the white people that are glad to show us a kindness. Wyoming, Montana and Washington were also visited with varied successes, but everywhere some good was accomplished. In British Columbia there was no church house, but a dear woman from Pasadena gave the use of her parlor for religious service. Right on went our Heroine to Oregon and to California, singing the praises of our great Woman's Convention. Everywhere God provided an open door and substantial help. She attended an Association in California and encouraged the Association to send a delegate to our Convention. From Cal. she went to Arizona, thence to N. Mexico where Sister Watson had led out in church building from her porch to a concrete

church edifice. We were asked to pray for this good woman who had so faithfully held up Jesus in N. Mexico. From N. Mexico she came to the Convention fresh and happy with the spoils of war, as any victorious conqueror would return from his field of battle. This wondrous survey of the whole country and of the great work done was concluded by assuring us that the people were rising everywhere and we all should so rise and shine that men might see our good works and glorify our Father in Heaven. Song led by Secretary Whitfield "Rise and shine and give God the glory, for the year of jubilee."

Address—"Some of our Problems," Mrs. Ida M. Peck, Field Missionary. Reference to the older workers' success an inspiration to her, a young worker of one year in our employ, with persistent effort she believed she too would succeed.

She said that she had not gathered so much money, but she had been going about pointing out the dangers to our youths and showing them how to avoid them like the old women who went out daily gathering up broken glass, bits of old iron and other rubbish, that was liable to wound the feet of careless boys and girls. She had plead for the school and the salvation of our boys and girls against many odds, since all the ministers were not ever ready to give missionaries a chance to present their work to any advantage.

Why are wayward girls sent home? Why is not the school self-sustaining? were questions asked. Another problem, why do not our girls desire to be trained for domestic service?

As Sojourner Truth, she meant to keep scratching, and to continue to work on her motto, expressed in a closing poem. "Keep a going"—beautifully recited by this dear sister who impressed us as worthy of the truth imposed upon her and under God able to accomplish much good in this broad field of missionary endeavor.

Address, "A need of a Larger Conception of Home Missions," by Mrs. Lillie Smith, V. President of Col. She said that Home Missions should never be neglected.

The base of Foreign missions, every phase of mission work demands our attention. Home fields offer wonderful opportunities to serve. A striking illustration given, viz., a woman in the Orient had a son in America who sent her money continually; but she did not know those green back notes were money, but



though they pictures and carefully stored them away because her son sent them and constantly suffered and begged for necessities of life until she chanced to tell a friend about the strange pictures her son had been sending her, which when shown to the friend, she found out it was money that would satisfy her every need. Her joy was inexpressable. Thus when our conception of Home Missions is broadened through proper information, we'll rejoicingly take the opportunities in our reach to help the unfortunates at our very doors. Many false doctrines need to be corrected—Spiritualism, fanaticism and socialism are gaining head way, and we should be on the alert to uphold Christ and the Christian religion that the people will take nothing as a substitute. The far west should be reached. The mining camps were a serious evil where our people are being degraded, often being compelled to drink alcoholic liquors to hold their jobs. May we see our duty in this regard. In the southland we need a wider conception of missions. Our people have been taught emotionalism, rather than practicality, and it's difficult to get the true idea of Christian living established.

The foreign element another problem on our hands. We should think of these approaching evils and do our part to help adjust them. A loud call to awake to duty comes to us all to night. May we get down on our knees and ask God to help us get a broader conception of our duty to the masses of all these needy ones at our very doors.

Song, "Trusting Jesus that is all." By request of President Layten, Mrs. M. H. Flowers introduced Miss Bushnell. She said that Miss Bushnell was a true friend to our race, the successor of our dearly beloved Sister Joanna P. Moore. She would tell us more of her lovely character and worth to us as a Christian worker, but the lateness of the hour prevented her from saying more, and with pleasure she would introduce to us Miss Lorilla Bushnell, to speak of our "Fire-side School."

Miss Bushnell asked that we remember to pray for Sister Moore on Sept. 26, as that was her eightieth birthday. She then said that the Fire-side School stood for the home, while she was from Colorado and believed in Woman's suffrage, and in all the possibilities for woman, she still believed to be a mother and rear boys and girls up in the home for God's glory was the greatest work for woman. Hope the organ of the F.

L. L. gave the Bible verses to help mothers train and direct their children, as God would have them do. Mission boxes were being prepared and sent out by hope to help us have a broader conception of missions, as we had been urged to do by Sister Smith.

The F. & B. was a benediction to every home. Prayer was used that God might use her and Miss Estlin as he had used Sister Moore all these years.

Address, "A Plan for Clean Attractive Back Yards," Mrs. M. F. McKinney, Ga.

Cleanliness a virtue.—We are careful about the interior of our homes; we have flowers in the front yard, but the back yards are neglected, the cans, rubbish of various kinds, also kitchen garbage are sometimes found. Unsanitary conditions breed diseases of various kinds. Cleanliness is conducive to health. Brooms and rakes can do much towards making back yards what they should be. Clean attractive back yards and our men and women can do much to bring about this desirable change. Back women, their children will run up and call them forward!

Secretary Burroughs announced Tag-Day for Friday and asked Mrs. McKinney to give her the address she delivered for devotion.

Song, "The Comforter has come." Offering taken, amount \$1.15. Benediction, Rev. F. J. Bryant, Ga.

### THIRD DAY—Friday Morning.

Early Prayer Meeting conducted by Illinois, Indiana and Oklahoma delegation. They all took an active part and had a blessed season of prayer and praise. 9 o'clock devotion was blessed season of prayer and praise. Topic, "Why I believe conducted by Sister P. A. James, Fla. Topic, "Why I believe the Bible," Rom. 10:17, 18. Context read alternately. Song, "My Jesus I love thee." Prayer, Mrs. R. E. Pitts, Ala. Song, "More about Jesus." Prayer, Mrs. M. E. Jones, testimony, Miss Eliza Davis, Tennessee, "Father I stretch my hands to Thee!" testimony, Mrs. S. M. Peters; song, "Saviour more than life to me!" prayer, Mrs. S. D. Bolden; song, "We praise Thee, O God."

President Layten again read the list of commitments and urged

them to get their reports ready. The minutes of previous sessions were read and adopted. Secretary Doughton was asked by President Layten to speak of the new Social Reform Movement recently begun in Memphis. She cheerfully responded as follows:

Dear Sisters and friends most gladly do I tell you of a movement that appears to me the most beneficial for our deserving poor that has come to us since our emancipation, truly God moves in a mysterious way, his wonders to perform. It was through the great flood in the Mississippi Valley, this spring, which carried death, devastation and heavy losses of all the earthly possessions of thousands of our unfortunate kinsmen that God worked to touch the sympathies of all the people of this grand old country of U. S. A., in behalf of our suffering people. This having been done the white and black people of Memphis were brought in touch with each other in gathering together and distributing food and clothing and otherwise caring for the bodily and spiritual needs of the sufferers, so that it became apparent to the authorities of the city of Memphis that the classes of colored people would do well for their race to continue the work of cooperation in caring for the deserving poor among the masses. Accordingly a meeting was called and an agreement entered upon that inaugurated a work of general charity that would furnish food, clothes, fuel, rent, nurses, physicians, medicines and all other actual needs that are essential to the health and well-being of the deserving poor. It was my pleasure to be matron at Camp Crump where the flood sufferers encamped, during their stay in the Bluff City, and naturally I was appointed as visitor to investigate the cases among our people and administer to their relief. Blessed privilege to be able at the expense of the city of Memphis, to feed the hungry, cloth the naked, shelter the homeless and administer to the sick and dying. To God be all the glory and may all the cities of the union soon follow the example of Memphis that has taken the initiative in this great work of charity among colored people in this Southland.

At request of the authorities I wrote a booklet of the encampment of Camp Crump.

Mrs. Rachel Brownville, Camp Crump.

She said that she had brought her four children here to educate them and desired that we would redouble our energies toward the help of our people in Africa. The Lord would hold us guilty if we failed to hear the cry of our people groaning in ignorance and sin across the sea.

While the people here were careless and unconcerned as to the gospel call, the Africans were eager to hear the message and gladly welcomed all who came to bring it. She spoke of the freedom of our women as being a wonderful privilege and because of our own freedom we should remember our neglected and suffering sisters over the wave. She was delighted with this country, but would not be so selfish as to stay here and enjoy the blessed privileges while her sisters were perishing and dying in Africa without the blessed gospel light, she would return to them and give them the benefit of the little advantages she had enjoyed while here. She was glad of all that she had learned while here and would return well satisfied to leave her daughter with Miss Burroughs, the chief princess of our country. How long, how long! dear sisters will you let us suffer? Do come over and help us and God will bless you. Her plea was so pathetic that all hearts were touched. Miss Burroughs came forward and asked the sisters to give Mrs. Brownville their addresses. She was going home and would do us much good in S. Africa. Miss Burroughs spoke of the Brownville family at length and urged the sisters to be true to the charge committed them for the care of Mrs. Brownville's two children, her son in Texas and her daughter in the National Training School. A collection raised for Mrs. Brownville, \$115.30. Of this contribution, Texas gave \$50.

Texas was given a yell by the Convention. Mrs. Jennie E. McPherson of Texas arose and said that Texas had been taught to give freely for the spread of the gospel and the cause that sister Brownville represented ever appealed to them, for they believed the Bible and it taught them it was more blessed to give than to receive. Then Texas gave a yell. Study the word! Study the word! I study, you study! we study! study the word! study the word!

# MINUTES.

Song, "When the battle's over, we shall wear the crown," Sister E. L. Davis asked the privilege to speak. She said that she was called to go to Africa and was deeply impressed that ere long she would follow Sister Brownville and go to the benighted land to help spread the blessed gospel.

Mrs. Sarah Fisher Brown, of Georgia, our former Assistant Recording Secretary, was introduced. She expressed her joy to be present after an absence of four years. She had fully regained her health and hoped to be with us regularly. She repeated an original poem, beautiful and highly complimentary to the officers of the Convention. Read the poem and praise the Lord for this choice literary gift he has given Sister Brown. May she be encouraged to cultivate this gift and write God's praises in verse, while others write in prose.

## ORIGINAL By Mrs. Sarah Fisher Brown.

This is a grand and glorious day,  
That's why we all are here,  
Some come to others to  
And some to work and pray.

The Lord has spared so many to meet  
And do his mighty work,  
While many hundred others are  
Trying their duty hard to shirk.

Some are falling by the wayside,  
Down on the mountain top,  
But there are some who stand as towers,  
Who are helping to lead God's flock.

We are not our own but saved by Jesus,  
Who redeemed us by his blood,  
We can cheer our fallen brothers,  
And help save them from the flood.

There should not be a Judge  
Nor a sinner in this band,  
For it takes nothing but valiant soldiers,  
To be leaders in this land.

# MINUTES.

## VI

You take Burroughs, Layten and Broughton,  
Who were beginners in this work,  
Then stop and think a moment—  
See if they their duty shirked.

## VII

There are others who are faithful,  
Loyal as the angel band:  
They are waiting, willing and ready,  
To grasp their leader's hand.

## VIII

There is Georgia with a Bryant,  
She's a worker too on hand.  
And when she blows the trumpet,  
A host of women grasp her hand.

## IX

If you see your sister or leaders,  
Going in the paths of wrong,  
Do not try to hurt or kill them,  
But lift them with a cheerful song.

## X

There is a great task before us,  
It is high time to begin:  
There's no time for lazy grumblers,  
All must push forward to the end.

## XI

We can all be one in spirit,  
And in heart and truth and right,  
Full together like Pharaoh's army,  
Then we will be great in the Master's sight.

## XII

Struggle on, then, valiant soldiers,  
Remembering that we are not our own,  
For our Captain has gone before us,  
And some sweet day will take us home.

resident Layten spoke of the co-operation of the Association Protection of Colored Women with the National Urban League. This movement was destined to be very helpful in our Race's development.

Visitors introduced—Mrs. M. S. Dixon, of Houston, Texas, spoke of the Orphanage that she had the pleasure of caring for, also expressed her joy in being present to hear our deliberations.

Mrs. T. A. Castle said that she was touched by the story of Mrs. Brownville and was impressed more than ever with our duty to Africa. She then spoke of a Rescue Home they had built and of the many unfortunate girls she had been able to rescue and reclaim. The rescue of fallen women was the work committed to her hands. Mrs. A. Ingram, Superintendent of prison work said that she felt called of God to her work. She praised God for the many conversions that had been effected among prisoners. Good mothers and good homes will help save our children from the degrading influence of the prison.

Mrs. Butler, of Miss., said that there was an awakening in Miss., and she hoped to carry new life to her sisters as she returned to them.

Mrs. J. W. Strong, of Central College of General Convention of Texas said, "I'm pleased to be here. As a teacher I am laboring to develop the best in the boys and girls sent to our school. We have three Baptist schools in the State and all are doing good work."

Madam C. J. Walker, of Indianapolis, a business woman was introduced and spoke. She is assisting the race by lifting as she climbs. She has given \$1000 to the Y. W. C. A.; she had taken an African boy to educate, also a young girl to train, who was now about to get married to a worthy young man. She recently gave a club \$50 to help them feed the poor Thanksgiving Day. Other good deeds referred to. She operated a hair parlor in Winston-Salem, N. C., for the benefit of a school and an Orphan Home. Mrs. Walker made money through growing colored women's hair. Besides the gifts mentioned and others, she owns a \$10,000 home and a factory furnishing employment to many. She operates her own electric auto run-about. This glowing report shows what a woman can do in business. Through her generosity and kindness of heart she is a blessing to the race.

Mrs. Malone representing Crittendon Home made interesting talk. Announcements made by President. Benediction by Rev. Huff.

### THIRD DAY—Friday Afternoon.

Devotions were conducted by Sisters Crosby, Ill., and M. S. Jones, Texas. Song, "At the cross;" Prayer by Bro. S. B. Williams, Texas; Song, "Leaning on the everlasting arms," Sister Crosby read for Scripture lesson, Gal. 5:16-23; Josh. 24:15. Topic—Evidences of Conversion. Topic was discussed by Sisters Crosby, Jones, Mary Maze, Maria Fortier, Patience Gillespie, H. Amos. Song, "I'm not ashamed to own my God." Others continued the discussion. C. Richardson, Tex.; M. A. Alexander, Texas; Ada Lewis, Va.; Annie Bass, Texas; J. F. Curry, Texas; S. M. Peters, Texas; M. E. Wilson, Texas. Song, "Nearer my God to Thee." Testimonies continued, L. Patterson, Ill.; N. Simmons, Texas, Ellen Hollins, Texas.

Address—"The Great Problems of the Present Century and the Christian Relation to Them," by Mrs. M. J. Turner, Texas. This excellent address referred to the varied problems that concern our social life. The child-training problem was emphasized. The home, church and state were and should be interested in this greatest of questions. Mrs. Turner's delivery was very effective as she had committed it to memory.

Address, "The Church and the Working Woman," by Mrs. S. M. Fisher, of Ala. She said that the foundation of the church was love; no power could undermine it. Professional women were criticized for indifference to church work. The active women were praised for their activity and helpfulness in all the lines of church work. The working women were present in the prayer meetings; the other stated meetings of the church were attended by them, and they contributed regularly to the support of their church work. The younger element of our church-goers was too often given to criticizing the churches for dull services and giving their presence and support to nickle shows, ball games and other places of amusement.

Rev. Dr. Fisher, of Chicago, Ill., was presented with complimentary remarks by Mrs. R. L. Bennett, V. Pres., of Mo. Dr. Fisher said that he was a busy man, but came to visit our Convention because he was sent to our Convention and was here to help us foster our great work as he helped the women of his church in their missionary endeavors. His church was reported as giving the largest amount of money of any church in the Union, and this was true because of the earnest efforts of the

women of his church, they were given the credit of all the mission money raised in Olivet. He spoke of a grand offer they had on their car while en route to this Convention that was observed to the letter in defense of the purity and protection of womanhood. Edict—No smoking, no drinking, no snuff-dipping nor chewing gum allowed. So may it ever be.

Rev. Dr. J. F. Thomas, of Chicago, Ill., was presented. Dr. Thomas complimented our Convention for its Christian decorum and dignity and said that he kept away from our meeting that we might not be disturbed by calls to points of order and the like, which were common to the men's convention, and only came over to express his appreciation of our work and give us a contribution.

Mrs. Maxwell, of Chicago, Ill., was introduced. She spoke of the inducements that were placed before our young people to come to Chicago for higher wages and greater liberty. She said that many came and soon fell into sin hence the good people of Chicago had decided to establish a Christian training school there to save our children and offset the great force that is dragging them down to ruin. She asked for prayers and co-operation of the sisters to help forward the movement.

Rev. A. S. Jackson was presented. He expressed his joy to meet us and hoped to meet us annually and encourage our efforts. He could eulogize our work in highest terms but would not take our time to say more. We had his prayers and best wishes for continued success.

Mrs. Abington who had designated her office as that of "The Roustabout" of the Convention came forward and in her usual pleasant manner presented Mrs. C. D. Lewis, of Virginia. Mrs. Lewis expressed herself pleased with our deliberations and came to be represented with us, rather than remain in the "Lott Cary Convention." Mrs. L. Smith, of Col., presented Mrs. Abner. She apologized for her absence of a few years in attending the Convention and hoped hereafter to be more regular in her attendance.

Mrs. C. D. Lewis had said that her State was not largely represented because of the distance that Texas was from Virginia.

Secretary Burroughs said that Mrs. Lewis was a real good convert and while she didn't walk from Virginia to Houston she brought \$50 to the Woman's Convention.

Dr. L. G. Jordan was presented. He said we have the people

but how to utilize them, that's our problem. We must pray for our missionaries lest they become worldly-minded. The cheapest Foreign Mission work done in this country was that done by our Foreign Mission Board. He called attention to the imposter passing under the name of Frank Rollins, who was passing as agent of the Foreign Mission Board, then bade the women to stand by the Board and not listen to those who vilified the work of the Foreign Mission Board. He said the Board needed three consecrated men for the Foreign Field and asked the sisters to pray that God would give us the men. One had already given himself and he wanted the Lord to give the other two. All were asked to join with him in prayer for those two. A sister led the prayer. After prayer, he cordially invited all to attend the Mass Meeting Sunday and help forward the Foreign Mission work. Told of an iron house that had been shipped to Miss Delaney and Miss Taylor. He also told us that Miss Delaney had a serious attack of the fever, that her life was even despaired of. The sad tidings concerning Miss Delaney's health was a source of great sorrow to us all while we surrendered to our Father's will our prayer was that her life might be spared a little longer for the service she so much longed to do in far away benighted Africa.

Secretary Burroughs was asked to introduce Lawyer Harrison of Oklahoma City. She presented him with her usual grace and fervor.

Lawyer Wm. Harrison expressed his delight to look into the faces of such women as constituted our Convention. Most people think that those great political Conventions are the great powers that make this country great—but not so! It is the church. Our Convention and our brother's Convention, that was the basic organization upon which this Republic would truly stand. Just a word from this eminent eloquent young lawyer assured us of the treat that was in store for us when a privilege should be given us to hear him at length.

Mrs. M. V. Parrish, Chairman of Trustee Board of N. T. School read her report. (See report.)

The management of the school for the past year was a marvelous success. Ten teachers were employed, all salaries were paid. Eighty-nine students cared for. A new building with all modern improvements erected and a model home the gift

of W. B. H. M. S., Chicago, Ill., ready for occupancy. The year's work closed without debt, save the loan we secured to make improvements. A most excellent report of which we all should be proud. Expansion is the watchword, so buy a tag and raise the money necessary to meet the laundry. A motion prevailed to adopt the report as read by the Chairman. Financial Report. Treasurer Bryant read the Financial Report. Total raised during year, \$22,000; \$7,000 of which was paid by student body. Trustees were all asked to redeem pledges and contribute as God had prospered them. By motion Treasurer's report was adopted. Money raised for school \$14.76. Many valuable pledges made. Executive Board was called to meet at the adjournment of this session. Other announcements made by the Secretary. Benediction.

### THIRD DAY—Evening Session.

Devotions were conducted by Mrs. A. D. Thompson, La. Prayer, sister Weakley, Texas. Topic, "Things I want to do better next year." Phil. 3:12-14.

### Young Women's Evening.

Miss Etta Venn of Texas, presided. Song, "There's power in the blood."

Address, "The Distinction of the Young Girls Movement," Miss Ida May Myller, Ind. This movement is claiming the attention of the thoughtful everywhere. It is an open door for the salvation of our girls, an opening that gives us employment. The downward trend of the youth demands something to turn the tide. That's what this movement will do, mission circles and social clubs were aiding greatly in giving Christian young people an interesting field of endeavor. Playing bands of young girls are even coming in evidence, yea the field is white unto the harvest, and since the world is now at the feet of woman, a thoroughly awakened Christian girl can do much to help in the development of the race. The distinctive mission of any woman's movement is to make itself felt. The young lady was self-possessed and presented her message most acceptably. Song, "I surrender all."

Address, "The Need of the Country Girl," Miss Jennie Holman, Texas. The robust healthy country girls is more able

physically, to take a course of study than the delicate city girl; a beautiful home will encourage the country girl to make the most of herself. Opportunities to take a thorough course in Domestic Science, in poultry raising and dairy work should be given the country girl. Occasional visits to city parks and high class entertainments will help her social development. High ideals should be placed before her. Marriage is an important stage in every girl's life, so great care should be taken in the choice of a partner for life. Correct ideals of home-building will mean strong men and women, and hence strong empires—Then had a helping hand to make the country girl what she should be. Song, "I'm on my way to Heaven, shouting glory."

Address, "A Plea for Greater Activity and Deeper Consecration on the Part of Young Women in Christian Work," Miss Florence McBride, Ill. "My subject is an exceedingly important one, because interest in Christian work seems to be waning among us. Hence there is need of greater effort on our part who are awakened. The fact that Jesus raised the Ruler's daughter was evidence that Jesus has work for young women to do. The church should be the center for the social as well as spiritual life of Christian young people. We have a training school to prepare our young women for effective service. Our President is untiring in her efforts to give our young women a thorough training. Remember the godly women of Bible times. Their examples should inspire us to do our very best.

The Social Settlement work a wide field for our endeavor, may we not be slow dear young women to enter these open doors for the uplift of humanity.

Address, "Why the City Does not Give us a Larger Number of Strong Women," Miss Cecil Thomas, Ill. She said that she was like the minister whose sermon had blown over the church—her thoughts were flying over the church, so take and consider them.

A careful diagnosis of conditions answers the question—"Why the City does not Give us a Larger Number of Strong Women," Love of dress, scarcity of food, love of amusements, damaging picnics, questionable games, cheap shows and the like are the gigantic evils that weaken the moral stamina of our young women. She concluded with the beautiful poem, "God's keeping watch above his own." Song, "I'll be present when the roll is called."



Miss Sweetie Sigur, of Mo., was presented, she recited a number of Bible verses, giving book, chapter and verse of each passage recited, giving evidence of faithful study of the word, which is the greatest power to keep us from sin and prepare us for acceptable service. Song, "Higher ground."

Miss Burroughs spoke of this special effort to encourage our young women by giving them a special hour on our program. This feature has been full of interest and beneficial results to our young people and to our Convention. President Layten complimented the young women's exercises. Then announced the change of program. Offering taken by Financial Committee, amount \$8.02. Song, "When we all get to Heaven." Sister Kimball introduced Sister Scott, of Texas. She was pleased to be present and desired to become a member of our Convention. She exhibited a picture of her Old Ladies Home that God had enabled her to establish in Austin, Texas.

Rev. Dr. Over was presented and said a few words of congratulations. Communion was called to meet at 8:30 a. m. Saturday. Benediction.

#### FOURTH DAY—Saturday Morning

Devotional exercises were conducted by Sisters Emma Gorman and E. F. Malow, of Kansas. Remarks by Sister Gorman, song, "We are passing away like a short winter's day." Prayer, Song, "I heard the voice of Jesus say," Prayer, Mrs. Ella Law, Texas. Strong and fervent testimonies were spoken by the following sisters: L. Gordon, Texas; Frances Venable, Texas; K. H. Jackson, Tex.; M. E. Hamilton, Tenn.; Sister Hamilton apologized for her absence and President Layten and the sisters in general assured her they were all glad to see her and have her presence even if it was the eleventh hour. Minutes were read and by motion they were adopted. Lawyer Harrison, of Okla., was presented and delivered the following address—

"Our Denominational Schools and their Value to the Individuals." Introductory pleasing, explanatory of sacrifice made to fill his engagement with our Con. Sec., and of the nature of the address he would deliver; not a great sky-scraping speech, but one of common place truth, that would build up the denomination if adhered to. He considered our Convention the

Ruths, I thers, Marys, Dorcas and Phoebe of the present day. No time to waste, this is a busy age. Men and women specializing in order to do the best work along their special line. Illustrations: the eye doctor, the throat doctor, etc. The lawyer to succeed as a jurist must take some special department.

(I) We should send our children to the school that makes a specialty of the course we wish them to take. An unshapely hand could not make a perfect impression on wax; nor a man with a wooden leg a perfect imprint of two feet on the soft earth. Thus the Baptist saw that any other teaching than that Baptist believe would undermine the Baptist church. Hence denominational schools. That was specializing in things spiritual. We believe in specializing in things earthly for our material interests charged us with denominational inconsistencies. We send our children to Pedo-Baptist schools for their literary training and they become liberals, deflected, what Paul called neither hot nor cold.

Called upon Convention to be witnesses against themselves. Children of Baptist families educated in Pedo-Baptist Schools are often no service to the Baptist Church and besides giving no service themselves they use their influence to send other young people to that school which caused them to defect. This argument was dynamite. That's what God said He would send. So Lawyer Harrison was justified in giving it. Any teaching that does not strengthen Baptist principles weakens them. No school gives Baptist doctrines like Baptist schools.

- (1) This is a busy age.
- (2) An age of specializing.
- (3) Teaching and environments tell.
- (4) The mind of youth plastic.
- (5) Denominational Schools, a form of specializing.
- (6) As to Educational matters, Baptists inconsistent.

Our confession and avoidance—I sent my child to such and such a school because of nearness and convenience. I wish my child to attend that school because I graduated there. No logical reason for a Baptist. If you want an excuse to educate them for nothing send them to the Catholic schools. They'll educate them for absolute nothing. All excuses under confession and avoidance fall to the ground. Our inconsistencies as Baptists were made so clear that we acknowledge our guilt and hoped

to do differently in future if opportunity was given. He closed the address with an array of triumphant utterances as to his own training and that of his two darling children, and appealed to us as only an Harrison could, to be no longer inconsistent as to our denominational schools. Praise God for such a layman in the Baptist ranks. May he live long to advocate the doctrines we hold so dear!

A motion to extend thanks to Lawyer Harrison. Amendment to have the address printed in tract form carried. Complimentary remarks by Mrs. C. M. Wells, of Ala.

Miss Straughn, worker of Foreign Mission Board was presented.

She said that she was a South American woman, but a Baptist from head to foot. She was glad of the opportunity to hear Lawyer Harrison's address as it had filled her with inspiration. She thanked us for what we were doing for Foreign Missions. She was some of the fruit of our labors, her life was consecrated to serve as the Master directed. She asked an interest in our prayers that God might prosper her effort to give the blessed gospel light wherever she should go. Song, "There's rest for the weary," Song, "I shall see Him face to face."

Mrs. A. J. Abington came forward and in her usual sweet expressive manner made a suggestive speech of the love and devotion entertained by the sisters for their executive officers and then presented President S. W. Layten and V. President P. J. Bryant each a beautiful sofa pillow. The officers thus honored were overcome by the pleasant surprise and in a few sweet words expressed their thanks for the tokens given.

Sister Tolon Mitchell, of Ill., encouraged the entire corps of officers by her friendly remarks assuring them that they too would all be remembered in due season.

Secretary Burroughs announced the mail on hand.

Committee on Enrollment made final report.—Total number of delegates, 170; States represented, 27; Districts, 27; Local Missionary Societies, 44; Number of members in all organizations, 7800. A motion to adopt report carried.

Finance Committee reported. Public Collection \$20.79. Annual members 2,600; Representation fee, \$596.23. Total received by committee \$643.02. A motion prevailed to adopt report. Carried.

Miss Burroughs reported: Received at Convention, from States and individuals, \$869.30; from tag day, \$290. Finance Committee received, \$643.02; Total receipts, \$1802.32.

S. C. was reported as leading in the work of Vice Presidents and Ind., V. Presidents leads in securing annual members.

Committee on Recommendations made report. (See report.)

The report was adopted. Committee on Missions made report, by motion the report was adopted. (See report.) The contest of Tag Day was reported Mrs. E. E. Whitfield who raised more than one hundred dollars for the Laundry withdrew from the race. Of the remaining contestants all of whom did well, Mrs. Sarah Fisher Brown raised the largest amount and was thereupon awarded the prize—a handsome silk umbrella, which was presented to her by Miss Burroughs.

Mrs. A. J. Abington informed the Convention that the white ladies of Houston showed their appreciation of our Convention and its work by cooking their dinners on Thursday in order that their cooks and chamber maids might attend our Convention and hear Miss Burroughs report, which would give the history in brief of the year's work. The Convention received this information with joy. The women gave our Rousabout a chautauqua salute for her excellent service throughout the Convention meeting. Adjourned with the doxology.

#### FOURTH DAY—Saturday Afternoon.

Devotions were conducted by Mrs. S. C. V. Shanks, Ark., and Mrs. M. J. Miller, Miss. Song, "There is a fountain filled with blood." Prayer; Song, "My faith looks up to Thee." Prayers; Scripture read, Prov. 3; Song, "Just as I am."

Address, Mrs. M. J. Miller of Mississippi "The Best Books for Children." She spoke of the F. S. S. books edited by Sister J. P. Moore, as among the best books for boys and girls. She eulogized the life and work of Sister Moore.

She referred to others who were preparing good books for the children and urged the women to place such books in their children's hands and discourage the reading of novels and other trashy literature.

The Committee on State of Country made report, which was adopted. (See report.)

Address, "The Best Amusements for Children," Miss Adele Crawford, Mo.

#### PROPER AMUSEMENTS FOR CHILDREN.

Madam President and Co-Workers:

A few years ago the playful tendencies of children were regarded as evidences of depravity, of misdirected energy; to-day, they are now regarded as the heart of child-education. Child-culture has developed the fact that the same energy that prompts the man to follow a pursuit or profession in life, prompts the child to that activity, which we call play. In the child's early years play is the agency that gives him health, acquaintance with his environments and sympathy with the natural, the human and the divine. It is the highest phase of child development, it is the purest, most spiritual activity of man at this age, for it is the reproduction of an inner natural life. The child that plays honestly, vigorously and thoroughly creates for himself a joy, peace, contentment, rest and freedom, gives to the observer a keen insight into his disposition and will finally develop into a determined self-sustaining individual; but the child that plays half-heartedly or with a hindrance, injures his health and becomes a shiftless, indolent man of the world.

It is the aim then of play or amusement to develop the body and to unfold the mind that the child of to-day may take his place among the men of tomorrow. Any play or recreation which prepares men and women for a higher, physical, mental and moral life is a proper amusement. Any pleasure that is not carried to excess is a proper amusement for any stage of human development. There are four phases of amusements: the Physical, the Imitative, Inventive and the Apperceptive, which we will briefly consider.

The physical impressions are at first the only medium possible for awakening the child's sensibilities; the toys given the infant at this age should be carefully selected as they speak to his imagination as nothing else can. The love that is aroused by the rag-doll, if fostered becomes the philanthropic love of the man of later years. As the child advances in years and understanding and participates in games and play, these should contain purpose and be of a high character. Don't frighten the children with ghost and "Boogah-man" stories, as such play creates a moral fear that will affect the after life of the child. Physical amusements for developing the muscles and imparting strength to the body if not carried to excess may be termed proper amusements for children. Running produces a healthy development of the lungs and limbs, skipping, hopping, leaping, gardening, digging and any work to which the child is inclined to do are suitable amusements for children. Jumping, if carried to excess is harmful, as in the hip joint there is but a thin cartilage separating the joints, which does not serve as a sufficient cushion in protecting the bones from the jar occasioned by jumping, and often results in a form of hip disease or any injury to the internal organs. Dancing, as far as the physical exercise is concerned—as far as attainment of grace and movement is concerned—is not a harmful amusement; but is made by the co-mingling of the sexes and re-inforced by late supper; for this

reason it is not wise for parents to cultivate this form of amusement in their children.

In the imitative stage, children strive to do everything their elders do; they do as mama and papa do; they build houses, teach school, make mud-pies, play doctor, wash clothes, go to market, hold revival services, play soldiers, dig coal mines, play Indian and other games in which shooting or hanging take a prominent part. I was very much impressed with a story told of a young minister and father of a boy of about four years of age. A friend of the family called to see the father on a business matter; the child happened to be in the study and with much pride the father referred to him as his "fine little man." The child strutted across the floor and said, "Me bad man," "Me kill the boogah." This meant little to the friend other than a cute remark. But the father said, "Do you know he means that?" Where upon he told a story of how he and a friend engaged in a bitter quarrel and how he, the father ran five or six blocks home, to get his revolver and kill this man. How careful must parents then be that the child in his play does not copy a vice or error in their life; how parents should watch and direct these amusements, and if the child must dig up the back yard, let it be not for the spirit of adventure but for the spine of noting the formation of the earth; if he must play Indian, let it be with a full knowledge of the bravery and suffering of those people. Imitative plays must be properly channeled for if misdirected or neglected such games of adventure and imitative killing in the child may become the pursuit and pastime of the man of tomorrow.

In the inventive period, children actually become inventors, they model out boats, houses, aeroplanes; how many boys in the rear of their homes have a real workshop? This inventive spirit in boys from seven to ten years of age has been recognized by the Boards of every large school system and Manual training departments for creative as well as recreative amusement have been established throughout the country. Some training schools even pay these children for their services, with the inducement that if they turn out to be skilled workmen, they may become permanent employees in the city manufacturing firms. Many girls become dramatists from cutting and sewing for their dolls. Children's bands and Junior organizations should take note of this fact and along with the Religious instruction, aim to have a recreative hour of sewing and needle work.

In the apperceptive stage of amusement, guessing games, puzzles, conundrums, mathematical problems, authors and plays for the strengthening the mind, quickening the judgment and memory are proper forms of amusement. They create a pleasant social atmosphere and, at the same time are character building. Children like to hear stories and it is a common thing for them to gather round one who is gifted in this art. Interest children in the incidents of the Bible; tell them stories concerning the life of Samuel, of Joseph and other noble characters. The eagerness with which they listen is indeed gratifying. Inspire the parent in planting the seed of right living, that will spring up in its after life and make this child a tower of strength among his fellows. The Church and the Auxiliaries should cultivate and foster the Social side in Christian work. Recognize in amusement a natural activity of the young people and in every way produce proper channels for its cultivation. This

will solve the Nickle odeon problem; the public dance-hall nuisance and the private club and "social glass" problem.

We pray that the day will hasten when parents will give the same attention to the amusements of their children that they give to the preparation of their food. Children should be taught to play with the same care that they are taught later in life to work. If properly led and instructed they learn a thousand things in their play that becomes a valuable and permanent part of their mental, moral and physical being. If improperly fostered or neglected—if allowed to savor of selfishness, brutality and murder, it will become the curse of the "race and nation." One writer has well said, "Tell me how and with what your children play and I will tell you for what your nation stands."

Fathers, mothers, guardians, teachers, do not regard the play of your children as trivial; cultivate it; foster it; protect it; guard it; for the impressions and lessons gleaned from the play-ground will determine their future relation to the family, to society, to mankind, to nature and to God.

Committee on Education rendered their report. By motion the report was adopted. (See report.)

Committee on Temperance rendered their report. By motion the report was adopted. (See report.)

Committee on Obituary read their report. The report was adopted. (See report.)

Rev. Stamps complimented the papers and said they were too important to have only a passing notice. The matter of child training was of greatest importance and it was still true that the hands that rock the cradle not only rule the world, but they make the world.

Miss Holman presented a company of children from Friendship and Antioch Baptist Churches of Houston to render a program. The following program was given.

Song—"Work for Jesus."

Recitation—Derherd Reed.

Song—"There is sunshine in my soul."

Trio—Two girls and one boy—"Ring on sweet bells, ring on"

Recitation—William Pulliam. He urged us to read the Scriptures as a balm for every ill.

Solo—Willie Grant.

Chorus—"If there's any one to help you, He's the one"

#### ANTIOCH CHILDREN

Do Missions Pay?—Grant Norris.

Recitation—"Just a Penny"—Lillian Jones.

Recitation, By Ruth Person from Bonner, Texas.

Solo—"Alone with Jesus," By Lillie Miller.

The children rendered their program sweetly and impressively then showed us how to give by each of them responding promptly to the Finance Committee's call as they came to do. Vice President Shanks complimented the children and their teachers for the program just rendered. Songs, "Bringing in the Sheaves," "Onward Christian soldiers." Collection, amount \$3.65.

Mrs. E. Gaines, of Kansas moved that a vote of thanks be given the conductors and the children of the two churches that entertained us. The motion was seconded—unanimously carried.

Remarks complimentary to the children's exercises by Sisters B. B. Balden, of Texas and M. J. Miler, of Miss.

Benediction pronounced by Rev. J. W. Thomas

Directors of children were Sisters Jennie Higgins and L. M. Taylor, superintendent.

The Women's Convention was called off until Sunday morning in order that the Sisters might hear Mr. Booker T. Washington, the great race leader, address the people at large in the auditorium Saturday evening at 8:30 o'clock.

#### FIFTH DAY—Sunday Morning.

Devotions were conducted by Rev. E. T. Fishback. Song, "We praise Thee;" Prayer, Song, "The Comforter has come;" The usual mission offering taken by the pastor of the Antioch Baptist Church, while the choir sang; Scripture reading, Isa. 55, by Rev. W. Augustus Jones. Song, "Blest be the tie that binds," Dr. C. T. Walker, having arrived the devotional services were concluded. A solo, "The man of Galilee," by Miss Stalls, was sweetly rendered. All hearts were moved by the pathetic rendition of that lovely song. "Coronation" sung by the choir. A second Scripture lesson, Matt. 25:14-30, "The parable of the Talents" was read by request of Dr. C. T. Walker, the preacher for this service.

President S. W. Layten presented Dr. C. T. Walker as the acknowledged preacher of the race.

Introductory remarks complimentary to the program of the pastor of Antioch and the people of Houston in general. Text Matt. 25:14, "Parable of Talents."

(1) Jesus a wise practical teacher. Every man his brother's keeper and responsible for his actions. No neutrality allowed, we are either in right relation with God or in wrong relation. This parable to all mankind. Sometimes Jesus spoke to his immediate followers and other times to the masses. Spiritual truths intended only for the spiritually-minded. Diversities of opinions regarding the Talents. Some say they are one's natural faculties. He didn't believe that because all men had some natural faculties, from the Hottentot to the Caucasian, all must live always, with God, or banished from him; all alike, subject to sorrow, sin, pain and death. Natural faculties not talents, but agents. Talents were royal gifts of the Holy Spirit.

(2) From the skies Jesus conducts the campaign that is to conquer the world. The church, God's standing army on earth, Church, God's Holy Hill. God was manifest in the flesh without controversy—no debate. The bed-rock of Redemption was Christ's incarnation. The man going into far a country was Jesus. He went to Heaven to conduct his campaign from the skies. Some of the talents mentioned—*influence, property, social status, education*, all should be used to God's glory. This world belongs to God, Ps. 24:1-3. A strain of beautiful thought expressed in glowing language illustrative of the forces of nature glorifying God. The old warriors who had fought and overcome had experience—Paul at Nero's block—Moses on Pisgah's mount, had some experience. A brief review of Moses' life given in language almost divine. His death described as never heard before—He was heard of no more until he came as a delegate to the Mount of Transfiguration to represent the legal dispensation with Elijah, representative of the prophets, Christ the Gospel and the Apostles representatives of the gospel age. They held a Conference placing the whole work of Redemption on Jesus. And the world was called upon to hear Him by His Father, God. Opportunities and time, talents—all the ordinances of the gospel talents. The Gospel was God's remedy for man's malady. Jesus the way, the truth, the life—Physical and apiritual. Jesus the only one that could or did say—"I am the Resurrection and the Life"—Lazarus' resurrection proof of Jesus as the Resurrection—Gospel needs fair trial. It's the power of God unto salvation, to all who believe, both destructive and constructive. Gospel has a message for all men, all

sorts, all classes, all conditions, all Christ's gifts are rich and valuable. We belong to God by purchase. Redemption price, full value—paid on Calvary. Both by purchase and conquest. He fought and died for my redemption and yours. Isaiah called upon to witness Jesus' statement concerning his coming sacrifice.

(3) The custody of these talents God gives talents according to one's ability.

God knows us; distributes gifts according to his wisdom and justice. We shouldn't fall out because one excels another. Every gift and grace of God capable of improvement—great power in prayer. Talents given for good of human race. The one who lives for himself, lives alone, but he who lives for others will live again. God believes in the human race—God the Father of all—all came from God, all must return to Him. No man justified in hating his brother of whatever race he may be.

Talents were given for God's glory that we might cooperate with him in saving this lost world.

#### A Day of Reckoning.

A true Christian, a spiritual trades man; those who improve their talents, will have boldness in judgment. Be faithful until death and I'll give thee a crown of life. Heaven a place of order—greatness born of service; the greatest, the servant of all—serve the poor, the lowly, serve all! Every one's joy will be full; but according to one's capacity, we get out of Christianity what we put into it. All Christians princes—the indolent—all punished—the joy of the Lord into which we are to enter, indescribable—there a climax of joyous acclaim was made, that carried us off into ecstasy! Thus gloriously closed this instructive, inspiring sermon, that caused us to renew our efforts toward improving whatever talents the Master had given.

Solo, "This wonderful Salvation—It reaches me," sung by Miss Stall, aided us greatly to recover ourselves and digest the blessed message just presented. Offering taken, \$20.17. Song, "Can anybody tell?" Officers of the Convention were installed by Rev. Roberson, of Philadelphia. Response by President Layten and Secretary Broughton. Benediction by Rev. Roberson.

## FIFTH DAY—Evening Session.

Devotions conducted by Rev. Jones, of Kentucky, the successor of Rev. Gaddy. Song, "I'll be present when the roll is called," Prayer by Sister East, Pa., Song, "Whiter than snow." Several sentence prayers were offered, Songs "Leaning on the everlasting arm," "More, more about Jesus." Pastor called for the usual penny collection for missions. Choir sang, "I'm on my way to Heaven, shouting glory." Scripture reading, Isa 55, by Dr. Fisher, Ill. Prayer by Rev. J. P. Roberson.

President Layten said that our preacher for the evening was the husband of our Vice President, Mrs. P. J. Bryant, and she would ask Dr. C. H. Parrish to introduce him.

Dr. Parrish spoke forcefully of the many noble traits of character of Dr. P. J. Bryant, and then presented him to speak to us.

Dr. Bryant arose and asked the congregation to join with him in singing "Hallelujah 'tis done." Text, John 5:24: Subject "Salvation Through Hearing and Believing."

- (1) Salvation, a deliverance from sin and its consequences.
- (a) Deliverance from guilt and condemnation.
- (b) Deliverance from dominion of sin, its power and influence.
- (c) Deliverance from devil's territory. God moves his own off the devil's plantation; so the devil has no more control over them. Deliverance from environment and contamination of sin.

(2) Deliverance obtained by hearing and believing. Weeping does not save, visions do not save, prayers do not save—when saved, then pray. Prayer is the Christian's vital breath. He enters Heaven with prayer.

(a) Hear the word—strong appeal made—destruction the fate of those who will not hear. Everything necessary for the human heart is in the word. Light in the word for all the world. The word sanctifies, makes holy, is eternal, imperishable the sword of the spirit and is Jesus himself. Judgment will be according to the word.

(b) To believe is to have implicit confidence in God, to place your life in God's hands. To stand on the promises of God. Salvation thorough and complete comes through hearing and believing the word of God. Solo, "I am glad I can say, I'm one of these." Collection taken. Benediction.

Thus sweetly, harmoniously closed the greatest session in the history of the Woman's Convention Auxiliary to the National Baptist Convention of U. S. A.

S. WILLIE LAYTEN, *President.*

VIRGINIA W. BROUGHTON, *Secretary.*

## REPORT OF THE EXECUTIVE BOARD.

The Executive Board met Friday afternoon, 5:30, President S. W. Layten, presiding. Minutes of the last Executive Board meeting held in Washington, D. C., were read by the Cor. Sec. A motion prevailed to receive and adopt the minutes, save the recommendations as they had been referred to the Committee on Recommendations. The motion was arrested and an inquiry made concerning the removal of Miss Kimball. The record showed that Miss Kimball's work had not brought the returns expected and hence her removal was considered expedient by the Executive Board. The matter of the delay in getting out the minutes was discussed.

The matter relative to a Conference of workers was also considered. President Layten said it was necessary to best results that the leaders and workers under all the Boards of National Convention have a Conference, that we might better understand each other and work in harmony.

Secretary Burroughs entreated the women to send in their annual reports in time to be recorded in her written annual report. Mrs. Brockway, Okla., seconded the remarks of Sec. and urged that the State Directors be earnestly requested to report as Secretary Burroughs suggested.

Mrs. Miller, Smith and Pruitt, of Texas, Thompson, of La., and Bennett, of Mo., all spoke to the subject of reports urging that they be sent annually as Sec. Burroughs requested.

Sister Miller, of Texas, made a written request that Texas be represented either on Finance or Enrollment Committees. A motion to grant request, carried. The sister named was Mrs. R. M. Graves, of Belton, Texas. She was elected to take the vacant place of Mrs. M. E. Hamilton, of Tenn., on the Finance Committee. A motion to pay expenses of officers and other usual expenses of Convention as the bills were presented, carried.



Secretary Burroughs spoke concerning the matter of entertainment, suggesting that the Sisters of the church and city entertaining the Convention provide for the necessary expenses of the Convention. The sisters of Texas said that they would be responsible for the expenses incurred by the Secretary in arranging the church for the meeting at Houston, Texas. President Layten said a few kindly words of farewell and asked all the members of the Ex. Board to write her a Christmas letter and thus keep in closer touch with her than heretofore.

## Expense Account.

President Layten expenses	\$ 75.00
President Layten Office expenses	35.00
Vice President Bryant, expenses	39.10
Secretary Broughton's expenses	32.75
Secretary Broughton's Salary	35.00
Ass. Sec., M. E. Goins expenses	44.50
Treas., C. H. Parrish, expenses	44.65
Enrollment Committee expenses	16.00
Finance Committee expenses	12.00
Sergeants at Arms expenses	8.00
Reporter, expenses	20.00
Seaton's service	5.00
Total expenditures	\$ 367.00

## TRUSTEE BOARD MEETING.

Houston, Texas, Sept. 13, 1912.

The Trustee Board of the National Training School held a meeting, Mrs. C. H. Parrish, Chairman, presiding. In the absence of the Secretary Mrs. J. M. Layten, Mrs. S. C. J. Bryant was elected temporary secretary.

The meeting opened with prayer by Rev. J. E. Woods, of Ky. A report of the building of Pioneer Hall, other buildings and walks, was given in detail by the President. She told of the \$6500 loan that had been made and how the Committee had been able to meet all requirements necessary to secure the loan. She also told of the order that had been given to install fire escapes, which would cost \$400. Rev. E. W. Moore spoke in

power to act. Mrs. M. V. Parrish, Mrs. S. C. J. Bryant, Mrs. J. M. Layten, Dr. L. G. Jordan and Rev. J. E. Woods. A motion to have seven in the above Committee, rather than five, carried. The following two were named, Dr. J. J. Fagan and Mrs. Robinis. A motion to adjourn, subject to call of Chairman, carried. The meeting closed with prayer.

Mrs. MARY V. PARRISH, Chairman.  
Mrs. V. W. BROUGHTON, Secretary.

## Reports.

### COMMITTEE ON ENROLLMENT

Total number of Delegates	170
States Represented	27
Districts	27
Local Missionary Societies	46
No. members in all Organizations	78,000
Public Collection	\$ 20.79
Annual members	26.00
Representation fee	\$94.23
Total received by Collection	\$ 641.02
Received at Convention from States and Individuals	\$ 869.30
From Tag Day	290.00
Total	\$ 1159.30
Finance Committee received	643.02
Total receipts	\$ 180.22

### ON MISSIONS

We your Committee on Missions render the following report:

Whereas, The great Commission, "Go ye into all the world and teach all nations all things, whatsoever I have commanded you, Lo I am with you alway, even unto the end of the world" is the marching order for the church and

Whereas, The day has come that we as women are recognized as having divine authority to help carry out this commission, since the Gospel has done so much to give woman the freedom she now enjoys, we recommend that she use it.

What can I do while the fields are all white ready to harvest and souls of our people are dying. Well, we will not do anything if we sit around and wait for something to do. We must get up and be about our Master's business: it is our business in proportion as we are His. If we beat ourselves and look around us, we will find enough to do. We will find our hands full; in the cities, in the highways and byways precious souls are going to destruction every day. Men, women, boys and girls who just need some

### MINUTES.

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one to say come and go with me to a night school open in the church. The church house could be used more to help the people. \* \* \* Some of the greatest missionary work can be done right at our doors. God will use us to save a soul here and there sowing a seed in some heart by starting it out for something that is new. \* \* \* The seed will spring up and bring forth fruit some thirty, sixty and some a hundred fold for the Master's kingdom.

Thousands of women, men, boys and girls will never be able to go off to a training school. Open night schools at home and in these night schools have a course of studies. Any one who is able to pass a satisfactory examination, be given a Certificate. These schools should be taught by the best talent that can be secured, if that talent can be conserved to the Lord for the service of the people.

Yours for the redemption of the people

We recommend that we redouble our energies and begin a fresh to do our whole duty conforming to the plans of our convention to give the Gospel of Jesus to all people, by our influence, prayers and money. We can do what God commands in this great commission.

We recommend that Presidents of your local societies and the Presidents of District Associations and the President of your State Conventions and other general officers and missionaries are all somebody and deserve the respect and honor of those whom they visit in the interest of Christian Missions as the President of the United States.

Finally we recommend that -

1. General contributions increase
2. Special help, as suggested by Annual Report
3. Gifts for boxes
4. Education of Foreign Students
5. Study courses and books suggested
6. Material with which to conduct Societies, such as guides, charts, topic cards, record books, etc.

That State workers cooperate heartily with National Workers

Ministers: E. F. Whitfield, Texas; Minnie E. Rodgers, Mo.; A. W. Hall, Ill.; Lora Lee, Ky.; R. C. Daniel, Ga.; M. H. Jones, Ala.; A. J. Brown, Miss.; E. S. Davis, Texas; N. S. Hamilton, La.; William F. Meeds, Ark.; W. T. Goodstone, Ga.; A. D. Thomas, La.; E. McKnight, Ohio; M. E. Arden, Texas; M. E. Evans, La.

### ON EDUCATION.

Houston, Texas, Sept. 14, 1912.

Madam President and Co-workers of the Woman's Convention, Auxiliary to the National Convention -

We, your Committee on Education, submit the following report:

Education is the attainment of classified knowledge by the individual for the purpose of service to God, to nature and to man. There was a time when education was felt to mean the expounding of knowledge, and the man or

man who was able to unfold the greatest degree of wisdom in Science, Religion and Art, was termed educated, but to-day it is different. As a Nation, as a Race, as individuals we have learned the fact that acquiring and storing up information without turning it into service—without giving it for the specific purpose of benefiting humanity, without recognizing the relation of all life to God, is not a thorough education. And from the greatest educators, Troebel, Spencer, Herbert and others come the great truth that all knowledge and wisdom come from God and that to attain the highest phase of development we must live in harmony with this source of all light.

Thus we have a three-fold education. Education of the intellect or mind, education of the sensibilities or body, education of the will or morals. And only when these three phases are attained and laid upon the altar for service, are we true to the aim and purpose of education.

All over the world, Europe, Asia, America and even in many parts of Africa to a greater or less degree, education of mind is recognized as a necessity for the stability of the race and great halls of learning have been erected and are in progress throughout the land. Nearly every large city or town throughout the country, points with pride to its colleges, high schools, training schools and public libraries and museums. As a race we have and are establishing schools equal in character and equipment to any of the most progressive races. Among the most recent establishments we may mention the National Training School, Lincoln Heights, Washington, D. C., property valuation, \$28,000; Grammar and Industrial school, Philadelphia, Pa. valuation, \$164,000; Sumner High School, St. Louis, Mo., valuation, \$600,000; Douglass High School, Cincinnati, Ohio, valuation, \$159,000. My friends, it will only be a question of time ere the perfection of our system of education will solve the most intricate of our problems.

Manual training and Domestic Science Departments are receiving attention and gaining prominence, as never before. Nearly every high school and primary grade work has its training department and kindergarten children to-day play themselves by actual work into men and women of the morrow, and our young thus trained from infancy and youth with the understanding and knowledge of making comfortable homes and honorable citizens serve as contributors to the welfare of the race as well as consumers of production of other races. We need but mention the Tuskegee Industrial and Normal Institute and our own National Training School as a combined work of mind and hand. Other schools are following closely in train and are utilizing the wasted forces of our youth of town and country that will be a valuable asset in helping the race to take a foremost rank in the domestic and commercial world.

Ethics and sociology are claiming the attention of men of learning as nothing else has done. Men are beginning to realize that man is a social being—that the race that makes the greatest progress is the race that is mindful of the very lowest element that goes to make up its people. With this in view systematic training schools for Home and Foreign Work are established all over the country and it is no longer an unusual sight to see our best educated young men and women working the home and Foreign districts.

Theological schools and Seminaries are everywhere established and there is no need, and, in fact the people of to-day, thrown upon and will not be led by the ignorant of the pulpit; educated people call for educated pulpits and the man who refuses to study to show himself a workman approved of God should be refused admittance to the sacred calling of leading a people.

Thus every phase of education is receiving attention and as a Committee we recommend:

1st. That parents study the welfare of their children, in the home and will train them from their infancy, in their play into the channels, that will create a love for God and humanity.

2nd. That, as parents, we avail ourselves of the opportunities offered by the Grammar and High Schools, and make and co-operate with compulsory law for the education of our youth.

3d. That we commend the work of the Education Board, for the exertions in giving to this organization each an Institution of Training and Learning at the National Training School at Washington, D. C., splendidly situated and a lasting monument to the thought and work of this Convention; and urge the entire motherhood to contribute to its support and permanence by sending their girls and interesting their friends all over the country in the financial welfare of the Institution. Under the careful supervision held by the present President, Miss N. H. Burroughs and faculty, this Hall of Learning is destined to stand in culture and morals, second to none in this country.

"Ye shall know the truth and,  
The truth shall make you free."

Respectfully submitted:

Adelle M. Crawford, Chairman. St. Louis. Miss White, Ohio; S. I. M. Williams, N. C.; A. Tucker, Pa.; Alice L. Dorris, Ky.; Miss Pinkett, Tex.; Mattie Frost, Ga.; Rosa Williams, Ky.; T. C. Butler, Miss; J. W. Strong, Texas; E. R. Mayfield, La.; S. T. Porter, Ark.; L. L. Hodges, Ga.; M. E. Smith, Fla.; A. D. Magruder, La.; J. D. Ripman, Texas. Committee.

#### TEMPERANCE REPORT.

Madam President and members of the Woman's Auxiliary Convention of the National Baptist Convention of America:

We, your Committee on Temperance submit the following report for your consideration:

Realizing the harmful effects of Intemperance in all its phases and the direful influence of the saloon; we recommend that the Woman's National Baptist Convention return to their homes and put into actual operation a crusade against Intemperance by teaching the boys and girls and communities at large its ill effects; namely, Intemperance of drink, eating, sleeping, talking, chewing and drinking. We should have them advocate moderation in all things good, and total abstinence from all things harmful.

As the liquor traffic has done so much to undermine the home in peace, happiness and prosperity and robs a man, not only of his physical strength

of God, but also rob him of his very soul, we urge that each one will work earnestly until the human family is redeemed from this curse and our nation saved from the legalizing of the Traffic.

We can and must educate and educate until the principals win. Inasmuch as it has been truthfully said that one good woman does more good in a community than 20 good men, let each woman who advocates Temperance be a total abstainer herself.

Let us form the habit of Temperance rather than break the habit of Intemperance by teaching the boys and girls that liquor will harm his body, weaken his mind and blight his soul.

Respectfully, the Committee

Mary Flowers, Tenn.; Laura Bryant, Ill.; Sweetie Sydnor, Mo.; E. E. Peterson, Texas; Ida Foster, Ky.; Melmon Evans, Ga.; M. L. Barnes, Ala.; G. A. Pickett, Miss.; M. J. Turner, Texas; M. E. Dixon, La.; E. J. Wheeler, Ark.; Sarah V. Talbot; R. L. Davis, La.; Annie M. Smith, Okla.; I. R. Williams, Texas; S. F. Malone, Kansas.

#### OBITUARY.

Madam President:

We, your Committee on Obituary, beg leave to submit the following report:

Since our last session we realize that the Lord has come and borne away Mrs. Charlotte Elmore of Birmingham, Ala.; Mrs. G. A. Donley and Rev. W. Brazil, of Russellville, Ala.

The Moderator of the Guiding Star Turkey Creek Association. He died April 20, 1912. Servant of God, well done, rest from thy loved employ. The battle is fought and the victory is won, enter into thy Master's joy.

Yours respectfully,

Mr. R. C. DOUGLASS, Chairman  
Mrs. NANCY WASHINGTON, Secretary

#### REPORT OF THE COMMITTEE ON STATE OF THE COUNTRY.

To the President, Officers and Members of the Woman's National Baptist Convention Auxiliary to the National Baptist Convention.—

We, your Committee on State of the Country submit to you the following as our report—

America! Proud America!! land of the free and home of the brave. He who has the right of birth in this great country may boast indeed of a royal birthright and a goodly heritage.

These United States with their population of 80,000,000 hold no second place in the galaxy of nations, but rank with the leading countries of the world.

The economic and social conditions are good in every section of the country though the former in the lower section of the Mississippi Valley has been

greatly affected this year by the great deluge which has caused such devastation and even loss of life in that section of the country.

The relationship between the races is not all that can be desired though there is a steady advance toward congeniality. One of the obstacles in the way of a most rapid progress is that the Negro does not as a citizen, get equal protection, equal wages, equal rights, with his white brother. This generates and aims to perpetuate within the bosom of the Negro youth a spirit of retaliation which necessarily causes dissension.

The great disaster of the sea, the wreck of the Titanic was indeed a most terrible and awful occurrence. That 1700 men, women and children, many of them of world renown, should go down to their death in such a way, causes a shudder of horror, but such is sometimes the great God's way of bringing things to pass, of causing laws to be made and adjusted that are for the best good of the largest number. This great disaster has caused the nations of the world to reflect, laws that will mean a better protection of life at sea.

#### Political Condition.

For centuries the ballot has been withheld from the woman. Her place has been the home and her duty the rearing of children and the care of household affairs in general. No greater blessing can come to woman than that of giving to the world good men and women and she therefore considers it a blessing rather than a curse to rear children. But woman feels that she is capable of joining with man and helping him to make social conditions better. Woman has been considered incapable of handling the ballot, but conditions are arising so rapidly and of such nature that man is beginning to accord her recognition and is becoming in no small way a great agent for women's suffrage. Whenever woman has been given the ballot she has played her part so well and has given such faithful and honest service that she is welcomed into this her new sphere of political activity.

The political situation of our great country is very acute. The different parties are struggling for supremacy in our national government. No one can foretell definitely what the final result will be. However we believe the final outcome will be beneficial to the race.

The labor question that is attracting so much attention and being put forth so vehemently by the great workers of all parties, tells us that we are on the brink of a great evolution in our industrial life and the Negro race will emerge from the final dobers of political efforts the recipient of more privileges along all lines than have ever been his good fortune to enjoy.

The formation of the Progressive Party under the leadership of Theodore Roosevelt for the purpose of eradicating some of the evils that have afflicted the two dominant parties of our country may eventually rid them of some of the great sins of graft and injustice to the poor laboring man and open the way for a greater usefulness of the Negro and a better recognition and appreciation for a more rapid and permanent development of the race generally.

The church with its various reform organizations is gaining ground daily, thereby causing a general uplift. Thousands are reached annually by means and methods of the Christian American.

We rejoice over the wide spread of the real Christ in this our own proud land. With a feeling of pride and yet with a spirit of submission do we refer to the work done by this our Auxiliary to the National Baptist Convention, for no other organization is doing more for the uplift of the race. We believe that Christ and education are the only real sources of permanent uplift. We recommend that the Baptist women throughout this country put forth more strenuous organized efforts to clear our streets and waysides of the idler and straggler. We recommend our National Training School as the educational centre for our Baptist girls and women and that every State President see to it that extensive information concerning the school is sent out. We recommend that the State Presidents effect some tangible method by which the youth of the race may become more deeply interested in the life issues of the day. We recommend the rendition of special programs at specified times in the local organizations of the kind that will interest the young men and women in the higher life.

We believe that every boy and every girl should receive a liberal industrial training and we believe that much good can be gotten out of some effective plan along this line, operated by local organizations. We urge women to make the home life more real, more attractive, more a haven of rest, more a school of refinement.

Respectfully submitted.

L. D. Pruitt, La.; I. Miller, Texas; H. A. Clark, Okla.; Emma Goins, Kan.; M. E. Wilson, Texas; L. K. Williams, Texas; Ada Peachier, Mo.; H. J. Wells, Ill.; Nancy Washington, Ala.; Eliza Phillips, Ark.; R. N. Graves, Texas; L. L. Hodges, Ga.; H. Westley, Texas; Mrs. Miller, Miss. Nancy Washington, Ala.; M. T. Mitchell, Ill.; M. Sharkie, Texas.

#### REPORT OF COMMITTEE ON RECOMMENDATIONS

I. We recommend that the "Rules of Life" enounced in the president's address and in fact the whole address be taken as a model by all women not only of this Convention, but women the world over.

II. According to the wishes of the President, we recommend that all addresses made be turned over to the Rec. Sec. of the Convention in written form.

III. We heartily endorse all the recommendations made in the Annual Report of our Cor. Sec., Miss N. H. Burroughs. The matter of the five commissioners has been adjusted by the Trustees of Training School Board. Therefore, we leave the matter with the Convention.

IV. We recommend that the local committee where the Convention is to be held be requested to make all necessary preparation for the entertainment of the Woman's Auxiliary to the National Baptist Convention.

V. We recommend that Martha J. Johnson, matron of Rescue Work be given an hour on the program to report their work locally and nationally.

Mrs. S. F. MALONE

VI. Whereas, The Associated Charities of the City of Memphis, Tenn., has entered into the co-operation with the colored people of that City to give relief to our deserving poor—and

Whereas, Our Sister Broughton has been selected as the first visitor to the National Baptist Convention, we resolved that we express our appreciation of this new honor and extend grateful thanks to that organization for the favorable consideration given us (by action).

VII. After reading and considering the grand report made by our President just a few days ago, seeing the good results of her labors during not only the past year, but many years previous, showing her great broadness of heart and liberality, we do hereby recommend that our President, Mrs. A. W. L. Lorton be commended with all honor for her great labors.

VIII. I recommended that we vote to recommend to our Convention for minutes.

Mrs. L. J. WASHINGTON

IX. We recommend that Miss N. H. Burroughs, who is giving her life to the women of the world, be given the entire support and enlist others to aid in line and help her to carry out this great work on this and the other side of the sea.

X. We further recommend that Our President have the prayers and loyal support of the entire sisterhood.

Respectfully submitted:

A. J. Abington, Mo.; K. L. Cosby, Ill.; Mary V. Parrish, Ky.; Minnie Smith, Colo.; A. E. Wilson, Kans.; Amanda E. Penn, Penn.; Martha J. Johnson, D. C.; Dora Lee, Ky.; L. J. Washington, Ala.; S. M. Mason, Ala.; Rev. C. T. Stamp, Miss.; M. V. Pollard, Texas; A. B. Smith, Tex.; W. F. McKinney, Ga.; P. A. James, Fla.; E. A. Davis, La.; F. M. Mason, Okla.; L. J. McNorton, Texas; Mary Straton, W. Va.; Mrs. L. A. D. Tyson, La.; M. M. Buckner, Texas; W. G. Williams, Cal.; Mrs. I. P. Bardin, La.; Mrs. Lillie Edwards.

[illegible]





## Alabama.

Woman's State Convention.—Delegates, Mrs. C. M. Wells, Mrs. R. V. Person, Mrs. M. E. Jones, Mrs. S. M. Finley, Mrs. R. E. Pitts, Mrs. R. T. Pollard, Mrs. Alice Shield, Mrs. Bettie Glass.  
 New Era Convention.—Delegate, Mrs. M. L. Darnes. Mrs. Emma Jerry.  
 Woman's District Convention of Uniontown.—Delegates, Mrs. R. E. Pitts, Mrs. R. T. Pollard, Mrs. M. L. Lowery.  
 Miss. Society Day St. Church.—Delegates, Mrs. C. M. Wells, Rev. Wm. Madison.  
 Shiloh Miss. Society (Birmingham).—Delegate, Mrs. Emma Jerry.  
 Muscle Shoals Association.—Delegate, H. V. Irwin.  
 Miss. Band Lily Baptist Church, Mobile.—Delegate, Mrs. A. B. Jiles, Mrs. Rhoda Bruce, Mrs. L. O. Washington.  
 Woman's District Convention.—Delegates, Mrs. Lula B. Fisher, Mrs. Eva Gulley.  
 St. James Missionary Society.—Delegates, Mrs. Mattie B. Trotter, Mrs. Margaret Baldwin.

## ARKANSAS.

Woman's Baptist Association.—Delegates, Mrs. S. C. Shanks, Mrs. E. J. Wheeler.  
 O. W. R. District Association.—Delegate, Mrs. M. F. A. Rowan.  
 Union District Association.—Delegate, Mrs. S. J. Porter.  
 Children's Band, Little Rock.—Delegate, Mrs. Rebecca Means.

## CALIFORNIA.

West District Convention, Los Angeles.—Delegate, Mrs. W. C. Williams.

## COLORADO.

W. H. and F. Mission Society.—Delegate, Mrs. Lillie L. Smith.

## DISTRICT OF COLUMBIA.

Woman's Miss. Circle, Vermont Ave., Bapt. Church.—Delegate, Miss Martha Johnson, Mrs. M. E. Bias.

## FLORIDA.

Woman's State Convention.—Delegates, Mrs. Mentie Redd, Mrs. Lillie Chestnut.  
 Woman's H. and F. Mission Society (Milton).—Delegate, Mrs. Ross Barnett, Mrs. Delia Odum.  
 Woman's Missionary and Educational Convention.—Delegate, None.  
 Mt. Zion Missionary Circle, (St. Petersburg).—Delegate, Mrs. P. A. James.  
 Woman's Con. Aux. State Baptist Convention.—Delegates, Mrs. L. J. Washington, Mrs. Hattie I. Forrest, Mrs. R. C. Daniels, Mrs. Malina Evans, Mrs. Lula Tignall, Mrs. Emma Harris, Mrs. Ernie Mullin.  
 Woman's Aux. to General State Con.—Delegates, Mrs. W. F. McKinney.

Mrs. H. E. Harris, Mrs. Sarah Fisher Brown, Mrs. Leah Overstreet, Mrs. L. L. Hodges, Mrs. S. C. J. Bryant, Rev. P. James Bryant.  
 Fulton County Con.—Delegates, Mrs. J. C. J. Bryant, Mrs. L. L. Hodges, Mrs. W. F. McKinney, Mrs. H. E. Harris, Mrs. Henrietta Bearman, Mrs. Willie Gholston, Miss Mamie Owen, Mrs. H. E. Mangrum.  
 Woman's Aux. of Pilgrim Assoc.—Delegate, Mrs. Leah W. Overstreet.  
 Liberty Mission Circle (Atlanta).—Mrs. H. E. Harris, Mrs. H. E. Mangrum, Mrs. L. L. Hodges.  
 Mt. Olive Miss. Circle (Atlanta).—Delegate, Rev. C. H. Young.  
 Current Topic Club, (Atlanta).—Delegate, Mrs. S. C. J. Bryant.  
 Woman's Mission Circle, Wheat St. Ch.—Delegate, Mrs. Henrietta Bearman, Mrs. Mamie Owen, Mrs. Willie L. Gholston, Mrs. W. F. McKinney, Rev. P. James Bryant, Miss Sarah Tolbert.  
 Woman's Mission Circle (Macon).—Delegate, none.  
 Children's Band.—Delegate, none.  
 Friendship Bapt. Church, Atlanta, Ga.—(\$18 donated.)

## INDIANA.

Ind. State Con.—Delegate, Mrs. M. D. Griggaby.  
 Ladies Mission Aid (Shelbyville).—Delegate, Mrs. E. J. Hines, Mrs. Mamie Coak.  
 Mt. Zion H. and F. Miss. Society.—Delegate, Mrs. Hettie Lamm.  
 Children's Band (Richmond).—Delegate, none.

## IOWA.

Miss. Society, Mt. Zion Bapt. Ch.—Delegates, Mrs. A. Browne, Mrs. E. Whitfield.  
 Iowa-Nebraska Sunday School Convention.—Rev. T. L. Griffith.

## ILLINOIS.

Illinois Woman's Baptist Convention.—Delegates, Mrs. K. L. Cosby, Mrs. M. T. Mitchell, Mrs. M. Bledsoe, Mrs. I. Dean, Mrs. S. Hazle, Mrs. A. Scroggins, Mrs. C. D. Trice, Mrs. E. Hicks, Mrs. E. Hooper, Mrs. H. J. Wells, Mrs. H. C. Cook, Mrs. M. E. Burns, Mrs. E. T. Dean.  
 Woman's District Convention (Aurora) Aux. N. W. R. Assoc.—Delegate, None.  
 Mothers Union Ebenezer Baptist Church (Chicago).—Delegates, Mrs. M. T. Mitchell, Mrs. Blanche Dorsey.  
 Ebenezer Mission Circle (Chicago).—Delegates, Mrs. S. B. Thomas, Mrs. Annie W. Hall, Mrs. Martha W. Smith.  
 Olivet Bapt. Miss. Circle.—Delegates, Mrs. Albegetta Bryant, Mrs. G. J. Scott, Mrs. E. J. Fisher, Mrs. H. Lewis.  
 Woman's Con. Aux. to Bethlehem Educational Con.—Delegates, Mrs. C. D. Trice, Mrs. S. L. M. Francis, Mrs. I. B. Maxwell, Mrs. A. L. Bryant, Mrs. M. Miller, Mrs. Lennis Richardson.  
 Young Ladies League, Ebenezer Ch. (Chicago).—Delegate, None.  
 Miss. Circle, Herman Bapt. Church (Chicago).—Delegate, None.

## KANSAS.

Women's Convention, Western Baptist. Delegates, None.  
 Woman's B. and F. Miss. Con. Delegates, Mrs. Emma Galloway, Mrs. E. A. Wilson, Mrs. F. B. Watson, Mrs. J. W. Gordon, Mrs. F. Malone, Rev. G. C. Fishback, Rev. G. W. Gordon.

## KENTUCKY.

Bapt. Woman's Miss. Con. Delegates, Mrs. Mary K. Parrish, Mrs. Allie L. Dortch, Mrs. Fannie Givens, Mrs. Rosa Williams.  
 Kings Daughters, Calvary Ch. Louisville. Delegates, Mrs. Katherine Johnson.  
 Green St. Bapt. Miss. Circle, Louisville. Delegates, None.

## LOUISIANA.

Woman's Baptist State Convention. Delegates, I. D. Pault, M. O. Adams, J. P. Harden, M. E. Evans, S. P. Mayfield, J. Abner, A. Pante, N. S. Hawk.  
 Woman's 8th District Assn. Delegates, Mrs. Susie Jenkins, Mrs. N. L. West.  
 10th District Association. Delegates, Mrs. M. A. Cook, Mrs. M. E. Dixon, Mrs. Clara Outh, Mrs. S. F. Heckard.  
 Antioch Bapt. Ch. Shreveport. Delegates, Mrs. N. S. Hamilton, Mrs. L. J. Harris.  
 Augusta Miss. Circle New Orleans. Delegates, Mrs. R. Scott, Miss Phoebe Skirt.  
 Tulane Ave. Miss. Society New Orleans. Delegates, Mrs. Ella Majors.  
 Louisiana Missionary State Convention. Delegates, Mrs. Rosa Williams, Mrs. V. Jarvis, Mrs. Mary Starks, Mrs. A. D. McGruder, Mrs. A. D. Thompson.

## MISSISSIPPI.

Women's Con. Aux. to the General Bapt. State Con. Delegates, Mrs. T. C. Butler, Rev. C. T. Stamp.  
 Second New Hope and Mississippi Meridian West District Con. Delegates, M. J. Scott, C. L. Berk.  
 Woman's B. and F. Miss. Society (Beverly). Delegates, S. A. Mims.  
 Woman's Home Missionary Soc. (Biloxi). Delegates, Mrs. V. R. Brown, Rev. J. P. Mason.  
 Bible Band (East). Delegates, Mrs. V. R. Brown.

## MISSOURI.

Woman's Bapt. Home and Foreign Missionary Educational Con. Delegates, Mrs. M. E. Gains, Mr. C. R. McDowell, Mrs. A. J. Abington, Miss Arlene M. Crawford, Miss Sweetie Snyder.  
 Baptist Woman's Union (St. Louis). Delegates, Mrs. Ruth L. Bennett, Mrs. Sallie F. Ming, Ella Goldsby, Mrs. R. C. Douglas, Mrs. Minnie E. Rodgers, Mrs. Rosie Glenn, Mrs. Ada Preacher, Mrs. Agnes Heyant.

Union Baptist Miss. Circle. Delegates, E. Goldsby, Rosie Glenn.  
 Epiphany and Club, 2nd Baptist Ch. Kansas City. Delegates, Mrs. L. I. Harris.  
 Michigan.  
 Woman's Con. Aux. Chalmers Association. Delegates, None.  
 Ohio.  
 Zion Baptist Miss. Circle. Delegates, Mrs. Wright Floyd, Mrs. Fannie White.

## OKLAHOMA.

Woman's Oklahoma State Convention. Delegates, Mrs. M. L. Rache, Mrs. Anne M. Smith, Mrs. F. Townsend, Mrs. F. McKnight, Mrs. H. A. Clark, Mrs. T. E. Harris, Mrs. M. D. Childers, Mrs. J. A. David.  
 North Central District Convention. Delegates, Mrs. M. J. Brockway, Mrs. Eula Westbrook, Mrs. Cary C. D. Mrs. Aquilla Chadwick.  
 Woman's Miss. Society Mt. Pleasant. Delegates, Mrs. J. H. Porter.  
 Woman's B. and F. Miss. Soc., Mt. Pleasant Bapt. Ch. Delegates, Mrs. Eula Westbrook, Mrs. J. H. Porter.  
 Mission Circle, Calvary Bapt. Ch., Oklahoma City. Delegates, Mrs. M. A. Jones, Mrs. L. M. Johnson.  
 Pleasant Grove Church. Delegates, Mrs. J. H. Porter.  
 New Hope Church Chickasha. Delegates, Mrs. J. H. Porter, Mrs. Cora R. Dickerson.

## PENNSYLVANIA.

Ebenezer Bapt. Church Miss. Society (Pittsburg). Delegates, None.  
 Miss. Circle Shiloh Bapt. Church (Williamsport). Delegates, Mrs. Amanda East.  
 Little Reapers Band (Williamsport). Delegates, None.  
 Lydian Miss. Society (Philadelphia). Delegates, Mrs. Alice Tucker.  
 Matinea Miss. Society, Shiloh Bapt. Church (Philadelphia). Delegates, Mrs. S. Willie Layton, Rev. A. R. Robinson.

## SOUTH CAROLINA.

Woman's Bapt. Miss. and Educational Con. Delegates, None.  
 Mission Society Macedonia Bapt. Church Spartanburg. Delegates, Olivia Hill.

## TEXAS.

Woman's State Con. Aux. to the American Free Mission Ed. Convention. Delegates, Mrs. A. Baw.  
 General Convention Delegates, Mrs. O. Barnes, Mrs. M. E. Wilson, Mrs. M. J. Turner, Mrs. B. Bolden, Mrs. M. M. Patterson, Mrs. M. C. Manning, Mrs. S. Prince, Mrs. M. A. R. Smith.  
 Woman's Convention Aux. Old Landmark. Delegates, Mrs. M. A. Sharkey, K. B. Jackson, Mrs. T. H. Weber, Mrs. M. M. Kimball.

**Woman's Convention Aux., to the B. M. and E. Con.**—Delegates, Mrs. I. Miller, Mrs. M. Jones, Miss Jessie Holman, Mrs. L. J. McNorton, Mrs. R. M. Graves, Mrs. H. Weekly, Mrs. M. E. Atkins, Mrs. Edna Strickland

**The General Convention.**—Delegates, Mrs. O. Barnes, Mrs. S. Prince, Mrs. M. A. B. Smith, Mrs. M. E. Wilson, Mrs. M. J. Turner, Mrs. B. Bolden, Mrs. M. M. Patterson, Mrs. M. C. Manning

**Women's State Convention Aux. American Bapt. Free Missionary Educational Con.**—Delegate, Mrs. A. Base

**Lincoln District Con.**—Delegates, Mrs. R. A. Webb, Mrs. C. D. Booker, Mrs. E. M. W. Johnson

**American Baptist Free Missionary Convention, Western District Association.**—Delegates, Mrs. M. Hurkum, Mrs. S. J. Johnson

**Trinity Valley District Convention.**—Delegate, None

**Woman's Con. Aux. Cypress Bapt. Association.**—Delegate, Mrs. S. Alsbrook

**General Bowman District.**—Delegates, Mrs. M. R. Jacob, Mrs. F. B. Pollard, Mrs. A. H. Southern

**St. John District Delegates.**—Mrs. M. M. Buckner, Mrs. N. M. Thomas, Mrs. E. L. Davis, Mrs. J. V. Hurd

**Woman's District Con., Central Association.**—Delegate, Mrs. M. A. Powell

**Central District Aux. Con.**—Delegates, Mrs. Susie E. Atkinson

**North West Bapt. District Association.**—Delegate, Mrs. J. N. Moss, Mrs. Isadore Cross, Mrs. L. J. McNorton, Mrs. T. A. Travena

**Mt. Zion District.**—Delegates, Mrs. Sarah Prince, Mrs. S. M. Peters, Mrs. Mary Brown

**Daily District.**—Delegate, Mrs. Allie Standley

**Woman's Con. Aux. B. M. and E. Con.**—Delegates, Mrs. I. Miller, Mrs. M. Jones, Miss Jessie Holman, Mrs. L. J. McNorton, Mrs. R. M. Graves, Mrs. H. Weekly, Mrs. M. E. Atkins, Mrs. Edna Strickland

**Friendship Association.**—Delegates, Mrs. M. E. Atkins, Mrs. Amanda Caliste, Mrs. L. Davis, Mrs. Lucinda Hill, Mrs. Millie Rivers, Mrs. Martha Ashton, Mrs. Gertie Adair

**Zion Baptist Woman's District Convention.**—Delegates, Mrs. M. Bohannon, Mrs. Katie Johnson, Mrs. T. F. Y. Pollard

**Trinity Valley District Convention.**—Delegate, Mrs. Azama Wilson

**West District Convention Auxiliary, Lagrange Association.**—Delegates, Mrs. H. Weekly, Mrs. J. A. Greene, Mrs. C. C. Sampson, R. M. Graves

**Antioch Miss. Society (Houston).**—Delegates, Mrs. F. E. Jones, Mrs. F. S. Johnson, Mrs. A. E. Norris, Mrs. M. Sharke

**8th Street Bapt. Missionary Society (Temple).**—Delegate, Rev. J. S. Simmon

**New Jerusalem Miss. Circle (Groomville).**—Delegate, None

**Home Mission Society, St. Paul Baptist Church (Paris).**—Delegates, Mrs. M. W. Wilson, Mrs. M. J. Bohannon

**Mt. Gilead Woman's Miss. Society (Pt. Worth).**—Delegate, Mrs. L. K. Williams, Mrs. L. J. Williams

**Bethel Miss. Society (Houston).**—Delegates, Mrs. Anna Alford, Mrs. Isabella B. Knox

**Rose Hill Mission Society (Houston).**—Delegate, Mrs. Eliza Hall  
**Star Light Band, Mt. Olive Bapt. Galveston.**—Delegate, None

## VIRGINIA

**Foreign Miss. Soc., 2nd Baptist Church, Richmond.**—Delegate, Mrs. Z. D. Lewis

## TENNESSEE

**Women's Convention, Auxiliary to Baptist State Convention.**—Delegates, Mrs. M. E. Hamilton, Mrs. V. W. Broughton, Mrs. M. H. Flowers

## WEST VIRGINIA

**Woman's Baptist State Convention.**—Delegate, Mrs. Mary Stratton

## ANNUAL MEMBERS

Mrs. O. H. Clark  
Mrs. M. A. Powell  
Mrs. F. H. McDowell  
Mrs. A. R. Smith  
Mrs. Ida Foster  
Mrs. Dora Lee  
Mrs. Annie E. McPherson  
Mrs. M. H. Flowers  
Mrs. M. L. Jernagin  
Mrs. L. S. Edwards  
Mrs. R. E. Brooks  
Mrs. Maggie Galvin  
Mrs. Julia E. Moore  
Mrs. Dollie A. James  
Mrs. Maggie Baylor  
Mrs. B. B. Bolden  
Mrs. Margaret Baldwin  
Mrs. Mattie B. Trotter  
Gussie B. Bryant  
Mrs. M. J. Gardner  
Mrs. M. P. Brown  
Mrs. J. A. Benbow  
Mrs. Emma Stewart  
Mrs. Bertha Whittinger  
Mrs. Lucinda Saunders  
Mrs. Louisa Morton  
Mrs. Fannie Whitehead

Baton Rouge, La.  
Washington, Texas  
St. Paul, Minn.  
Ida Bell, Okla.  
Louisville, Ky.  
Louisville, Ky.  
Kountz, Texas  
Nashville, Tenn.  
Texas  
Louisville, Ky.  
Minden, La.  
Shreveport, La.  
Shreveport, La.  
Shreveport, La.  
Austin, Texas  
Birmingham, Ala.  
Birmingham, Ala.  
Cartridge, Texas  
Cahaba, Ala.  
Greenville, Ala.  
Milton, Fla.  
Centralis, Ill.  
Baltimore, Md.  
Baltimore, Md.  
Baltimore, Md.  
Newark, N. J.

Mrs. T. A. Townsend  
 Mrs. A. R. Dooner  
 Mrs. A. P. Dunbar  
 Mrs. Minnie B. Eve  
 Mrs. T. E. Foster  
 Miss Laura Hassey  
 Mrs. Lula Jones  
 Mrs. M. M. Gilmore  
 Miss Mary White  
 Mrs. Anna Brown  
 Mrs. Annie Cook  
 Mrs. Emma Tolbert  
 Mrs. Lucy McAfee  
 Mrs. Lillie Harvey  
 Mrs. Mattie Patterson  
 Mrs. Eliza Wilson  
 Mrs. Pearl Taylor  
 Mrs. Lula Maddock  
 Mrs. Sallie Hall  
 Mrs. Mary Smith  
 Mrs. Matilda Schooler  
 Mrs. Elizabeth Parker  
 Mrs. Doty  
 Mrs. Rebecca Anderson  
 Mrs. Susie Waintry  
 Mrs. Ella Sanders  
 Mrs. Nannie Mosby  
 Mrs. Emma Crabtree  
 Mrs. Alma Mitchell  
 Mrs. Rettie Lewis  
 Mrs. Fannie Booker  
 Mrs. Mary Beard  
 Mrs. Besse Dunsley  
 Mrs. A. P. Dunbar  
 Mrs. Annie B. Giles  
 Mrs. R. J. Henderson  
 Mrs. O. M. Jackson  
 Mrs. Nancy Washington  
 Mrs. M. F. Hamilton  
 Mrs. Viola Mae Alford  
 Mrs. V. W. Broughton  
 Mrs. L. B. Harrison  
 Mrs. Sophronia Green  
 Mrs. L. Armistead  
 State Conventions Represented  
 District Conventions Represented  
 Societies Represented  
 Hands Represented

Oklahoma City, Okla  
 Seattle, Washington  
 Columbia, S. C.  
 Barnwell, S. C.  
 Charleston, S. C.  
 Rock Hill, S. C.  
 Rock Hill, S. C.  
 Rock Hill, S. C.  
 Melville Park, Canada  
 Indianapolis, Ind.  
 Indianapolis, Ind.

Richmond, Ind.  
 Richmond, Ind.  
 Richmond, Ind.  
 Richmond, Ind.  
 Richmond, Ind.  
 New Albany, Ind.  
 Indianapolis, Ind.  
 Indianapolis, Ind.  
 Indianapolis, Ind.  
 Indianapolis, Ind.  
 Indianapolis, Ind.

Rock Hill, S. C.  
 Plateau, Ala.  
 Ithaca, La.  
 Texas  
 Alabama  
 Tennessee  
 Texas  
 Tennessee  
 Taylor, Texas  
 Shreveport, La.  
 Martin, Texas.

28  
 46  
 4

Quota Represented 1  
 Young Women's League Represented 1  
 Total 104  
 Actual members 75  
 Grand total organizations herein represented 79,000  
 Respectfully submitted.

M. D. GRIGGSBY,  
 M. L. BROCKWAY,  
 RUTH L. BENNETT, Chairman  
 N. L. WEST, Secretary